

**Cultural Diplomacy to support two challenges in the Dominican
Republic present agenda 2014:**

The integration of the Dominican Cultural Diaspora

And to rebuild trust in the relations with Haiti

Final paper on Cultural Diplomacy prepared for the Institute of Cultural Diplomacy

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1 Summary

Cultural Diplomacy, is *"an important component of public diplomacy that include the "exchange of ideas, information, art and other aspects of culture among nations and their peoples in order to foster mutual understanding".¹ The purpose of cultural diplomacy basically comprise all a nation does to explain itself to the world", for the people of a foreign nation to develop an understanding of the nation's ideals and institutions in an effort to build broad support for economic and political goals.*

I believe Cultural Diplomacy, can and must play an important role and a strategic contribution to achieve a country policy goal.

In this paper we analyze this potential role applied to two currents and concrete issues that are of concern right now to the Dominican Republic Ministry of External Affairs: a) the necessity for the country to facilitate the integration and enhancement of its Diaspora and its contribution to the national development and b) Cultural diplomacy as a tool to strengthen the Dominican Republic relations with its nearest neighbor, Haiti, to rebuild trust on the aftermath of the Constitutional Court ruling TCI 168.13.

The first section of this paper focuses on the importance of the Historical context, and it explains how early The Dominican Republic has been dealing with the complexity of our common history in the construction of our identity, and the inherent "transnational" identity of the Caribbean Diaspora is the result of that.

The following chapter stresses the significance of Cultural diplomacy collaborating with the "Diaspora", recognizing and giving value to its identity by crafting a cultural policy and a legal framework encouraging cultural manifestations and giving rise to a platform that could support their integration, offering the possibility to have the choice to return to the motherland if conditions apply. The cultural Diaspora is a great source of the soft power of a country and spontaneously without being appointed these actors are already our first's voluntary ambassadors and cultural diplomats abroad and its integration could be critical for the national development, therefore it is for the best interest of our country to give them support and encourage their creative production and endeavors.

The second part analyses the importance of Cultural Diplomacy in the present agenda 2014 to strengthen our relations with our nearest neighbor Haiti to rebuild trust after the Constitutional Court ruling TCI 168.13. It explains with a brief historical context the forces of the events that have influenced the present situation. Cultural Diplomacy can be an indispensable instrument of mediation to open a dialogue between the two countries, and could also serve to promote understanding and tolerance to the people that are captive of the present situation.

This is only one example amongst the myriads of them in the History of Haiti and Dominican Republic. The History is quite complex on both sides of the islands, having been different on one side by its distinctive characteristics and linked by common bonds and freedom struggle on the other side.

2 Historical context

The Dominican Republic is located in the heart of the Caribbean. It is a small island originally known as “Quisqueya” and baptized by the Spanish as “La Espanola” and later on also referred to as Santo Domingo and shares its territory with the Republic of Haiti on the west side, and is located between Cuba, Jamaica and Puerto Rico, it was originally inhabited by aborigines called Tainos in their majority.

Today we are a people the result of miscegenation between whites, blacks and Tainos; we are a “mestizo” majority, or rather, mulattoes.

We note that the Aboriginal population who were also believed to be migrants tribes from the Amazonian, virtually disappeared during the first decades of the conquest, and colonization started with the arrival of Christopher Columbus, therefore were few traces of their culture. The Tainos disappeared first, by its low resistance to new diseases that arrived with the Europeans, but also because of the martyrdom suffered in forced work to which they were subjected in the mines of gold and silver and in the hard construction of forts and palaces and farming work.

The disappearance of the Indians forced the conquerors the importation of black African slaves, who were dedicated to replace the Indians at work on the island. Based on the work of slaves especially in gold and silver mines and then in sugar mills during the first four decades of the Spanish colonization of the island of Santo Domingo, the Spanish island “La Hispaniola” reached a phase of economic boom and its privileged geographical position, became the obligatory point where the other explorers stopover for supplies, to begin the conquest of the other American territories.

However, the discovery of large mines of gold and silver that were found in México and Perú and other South American territories, the exhaustion of the gold mines of Santo Domingo, and the continual rebellions by black slaves who worked in the mills liquidated the development that the Spanish began recording in the early sixteenth century, this stopped after a few decades the growth of the colonial economy. From 1570, the economy of the island entered a phase of decline, although livestock and equine vaccine development was emergent. Since 1640 the French, attracted by the riches of the New World, settled in its western part of the island and after a hundred years, based on the work of black slaves imported from Africa, they managed to build their worldwide richest colony.

While this economic development occurred in the western part of the island, which was named as French Saint Domingue, where France managed to have over a hundred sugar mills, as well as hundreds of coffee plantations, and nearly half a million slaves, the eastern part, Spanish colony, began to languish, also Spain was paying more attention and assistance to its rich continental colonies and the islands of Cuba and Puerto Rico. Finally the official abandonment of the island from Spain came to a head when in 1795 Spain ceded to France that part of the island with the called: “Basilea treaty”.

As is known, shortly after the outbreak in Paris of the French Revolution in 1789, the black slaves of Haiti, and mulattoes, the result of the links between African and white French-influenced by libertarian principles enshrined in this extraordinary event which declared equality among human beings, with its declaration of human rights and of the citizen, took up arms, and abolished slavery in 1804 after defeating the French army, established the first black republic in the world, which they called Republic of Haiti. We have to understand that Haiti destroyed the slavery in the island, which was a very powerful institution and became the second independent country of the new world after the United States. Also, the impact of this event in the western world was irreversible somehow in the sense of gaining grounds on the universal rights or universalism of ideas that inspired the aspiration of freedom

of the whole region in the Americas. Like this, the Haitian revolution was the most profound revolution of its times, the only place in the world where the slaves created a nation.

While this was happening in the west, the eastern part of the island of Santo Domingo, assigned to the Gaul's, remained a French colony, but in 1809 a triumphant uprising of Dominicans colonists was recorded against the French military government, and was restored Spanish domination.

As known, from 1810 in South America and Mexico's struggle for independence began. That struggle also influenced our territory. In 1821, the Dominicans led by former President of the University and Lieutenant Governor of colonial rule, Dr. Núñez de Cáceres, they proclaimed themselves independent of Spain. But this independence lasted only months, because as slavery was not abolished by the new Dominicans rulers, independence did not find much support among the people, composed mostly of black slaves and free mulattoes.

This circumstance allowed the Haitian president, General Peter Boyer, fearing that France once again pretended to send troops to regain control over the island and restored slavery in the island, decided in 1822 to occupy the Dominican territory to integrate it with the Republic of Haiti. The Haitian president abolished slavery which won broad sympathy, settled the trade monopoly that kept Spain and distributed land among the former slaves. That is, in principle established a liberal regime and for the times, a very democratic era. But soon after, started taking many unpopular measures, as were the creation of many taxes, banning the use of Castilian language in official documents and in court proceedings, and also forced its inhabitants to contribute large sums to pay the debt France imposed to President Boyer for indemnity, amounting to 150 million francs to compensate the human losses (in slaves capital) suffered by the French colonists during the war of independence of Haiti.

All these factors contributed to renew the nationalist sentiment of the Dominicans and their desire for separation and independence, purpose and finally got in February 27, 1844, after a long process of almost six years that was directed by Juan Pablo Duarte, born in 1813. Dominican independence has special particular distinctiveness; it is the only nation in Latin America that caught fighting its independence, not against a European power, but against other Latin American nation. Importantly, the ideals of our founding father, Juan Pablo Duarte, achieved the miracle of our independence, because he understood the importance that was the unification of all racial groups and social classes: whites, blacks and mulattos, rich and poor, in a common purpose: the independence project.

Here, in this short text, it will not be possible to talk in detail about the 19th and the 20th century and how other facts as the dictatorial regime, the development of the Sugar industry and the poverty in Haiti had influenced the historical conditions that contribute to the Haitian immigration into the Dominican Republic. This will be explained in the brief historical context on chapter 3. Cultural Diplomacy as an instrument to rebuild trust in the relations with Haiti

3 Cultural Diplomacy as a tool for the integration of the Cultural Diaspora in national development

3.1 Cultural Diplomacy, nation branding and its relevance in the present agenda in the Dominican Republic

Cultural Diplomacy in Dominican Republic is in state of nascent embryonic evolution. The international relations were once dormant for many years by a long tradition of dictators in the past, who were not really interested in exposing themselves and preferred to remain absent isolated of the international arena and ignored any kind of dialogue opening the country to the world. Actually the tyrant Rafael Leonidas Trujillo made the first attempt of nation branding at a national level, changing the name of the city, using military parades and fancy uniforms, he introduced new titles, honors and a new legal and educational system, re-writing the history text books for the schools with a content of a racist propaganda, and using the “Merengue” music as a national branding searching for support from the masses for his elections campaign. The Dictatorial regime presented a nationalistic face of Dominican Republic which has existed as a powerful minority point of view and still, unfortunately exists today. The weight of the globalization trends has naturally pushed the government of the former president Leonel Fernandez to activate the “Foreign Affairs” and the diplomatic international relations to a great extent; it has stimulated to ignite the International cultural relations (ICR) and economic exchanges with other countries. This has allowed it to be a global competitor in the open market. (The term “International Cultural relations” has been used to describe various attempts to bring different cultures into contact across national borders).

Today, the Ministry of External Relations (MIREX) has diplomatic missions in representation of the Dominican Republic in 45 countries. The MIREX has a very young diplomatic school which in the past was only assisting the training of the new designated diplomats. Today the MIREX has understood that the fact that most of the diplomats are political designated, could be a great obstacle for the development of long term goal's projects in international relations, since these positions change quite often and very fast, and at each elections, every four years term, changes and new faces are expected. A new effort to consolidate the diplomatic studies is done with the implementation in 2014, for the first time of a Master degree in Diplomacy, International relations and Consular affairs, with an application and open entry test organized by the MIREX.

As we have observed in the state of research on cultural diplomacy, taking reference on the article of the book: *What are we searching for? Culture, Diplomacy*, written by Gienow-Hecht.J⁵ (Article provided by the ICD) The editors argue that the more distance there is between the agent of a cultural diplomacy program and a political or an economical agenda, the more likely the program is to succeed. As they also mention: “the more interactive the structure of the cultural diplomacy is, the more likely to be successful. States need to employ a diversity of different vehicles of cultural diplomacy. Short term and long term goals will then be easier to fulfill”. “Cultural diplomacy” is not only a one way government action; it involves broader intercultural activities with societal actors such as grassroots groups, NGO's, Artists, municipalities, etc”... “Cultural relations are the only demonstrably effective form of nation branding”. *Beyond the Nation Brand*. Anholt S. Cultural diplomacy is a great source of the soft power of a country and the cultural Diaspora plays a great role as spontaneous agents, these actors (Diaspora) are already our first's voluntary ambassadors and cultural diplomats abroad and its integration could be critical for

the national development, so it is for the best interest of our country to give them support and encourage their creative production and endeavors with an inclusive policy.

3.2 The Diaspora and its interdependent transnational Identity in the Caribbean

The geopolitical history of Dominican Republic has always been full of migrations and a natural cross breed of interactions, a melting pot of cultures, a mixture of races of black Africans, white west European and native Indians “Tainos”, and people from the nearby Caribbean islands that create what we can call today the Dominican people.

The Dominican experience of the migration and Diaspora offer a clear view of the fragmentation that these people lived regarding the variety of identities that compose it. We can validate the difference in identities of the emigrants that get out of the country from their motherland at the end of the colonial times in the XIX century, this mobility started as early as the XVI century and exploded with the massive emigration of the 60's and for many different reasons. (Change of power, dictators, invasions, and natural disasters, etc) The migration before these was completely different and consisted of mostly white people, higher middle class and very well learned and cultivated which was considered and registered as a loss in the society. We could say that the people who moved and relocated in the continent during the colony had less the sentiment of being uprooted contrary to those who were forced to abandon their country after being dismantled the colonial homeland and started the empire fragmentation. “Another feeling of belonging will be the one after the independence that ended with two different republics, with its own identities, languages, specific borders, geographical delimitations and territories”.

Dominican research scholar Silvio Torres-Saillant, professor at Syracuse University questioned the transnational perspective in the Caribbean, (Diasporic Disquisitions 9-15; Disquisiciones)² Prof. Saillant does not deny the validity of the “Transnational” approach as a conceptual resource in Diaspora research but he reminds us how *the Caribbean people has been always a global society and the “Transnational is in fact, intrinsic to the historical experience of the Caribbean”*. He mentions how *the Caribbean as we know it today started with a social, economic and political dynamic that would immerse all its population in a deep vast sea of interrelationships and interdependence with another soils and segments of the human species. Starting with the colonization in 1492, the genocide depopulation of the region, the emergence of a global industry called “the plantations” that did not know anything else than intertwine people, lands and different advantages. And to repopulate, the arrival of the imported manpower and workforce from abroad, slaves from one continent or provisory captive from other. During the colony the goods that produced the Caribbean would enrich the European nations that were the governing body (share holders) of the colonial transaction. With the emergence of the pro-independence momentum, the insurrectionary movement was characterized for the inter-regional collaboration, as Jose Marti would say interchanging and borrowing freedom fighters.* (Silvio Torres Saillant, peregrinaciones Antillanas 502)³ *For the post and maybe anti-revolutionary present that we are living, the Caribbean societies have endured such a degree of dependence, economical, political and ideological that the local leadership doesn't even try to imagine solutions which are not supported or prescribed by the ruling elite of the United States or Europe.* (Silvio Torres Saillant, peregrinaciones Antillanas 502)³

“The Dominican identity (“dominicanness”) does not live only in the Dominican territory, as some seem to believe, the Dominicans also lives from another perspective, without betraying the dream of Juan Pablo Duarte and the other founders of the Dominican nation”. It is the judgment of Elissa Lister, writer, and PhD in Spanish philology professor at the National University of Colombia. She says about the “Diaspora” Dominicans living abroad are also economic exiled, not necessarily because his departure was a choice, but an obligation. She understands that Dominican intellectuals living abroad do take part on this kind of public debate on the Dominican Republic; it is also a way to keep the dialogue (open) in another context.

Having quoted this, I would like to focus on the Dominicans who migrate to New York City, especially when the migrants construct a community and a way of life integrated to the host society with specific characteristics. According to the 2000 census the Dominican community residing in New York City has more than half million members. The Central Bank of the Dominican Republic estimates that 35% of the Dominicans population resolves its basic needs, such as education, health, dietary, clothing and public services with the remittances in US Dollars sent by this sector of the Dominican Diaspora, which exceeds \$2billion annually.

According to the work “Assessment of the New York Cultural Panorama” of Franklin Gutierrez published by Global Foundation⁴: Less than a decade ago. Dominicans residing in New York had invested their energies in the production of material wealth that would allow them to return to the country. The reality, on the other hand, has been different: the lack of economic resources to reinstate themselves in their native land, assimilation to the North American lifestyle, the resistance from adolescent offspring to relocate to an unknown habitat, social re-adaptation to native norms, the precariousness of basic services; and the scarcity of remunerative sources and administrative corruption, an ever growing problem, has converted the Dominican Diaspora of New York into a sector of the Dominican population that is unlikely to return to the island.

However the Cultural Diaspora sector does not receive the appropriate support from the American society, threatening with extinction the cultural values of more than one million Dominicans. In view of this situation, the cultural area must receive special attention from the Dominican governments and cultural authorities. Above all, our aim should be that Dominican immigrants keep their culture wherever they are and to facilitate their return and integration if desired and conditions apply. However, contrary to the Dominicans that came out from the times of the colony until the mid XX century, the great “exodus” that took place in the 60’s, especially the ones that went to the USA, have received considerable attention from the American academics. This exodus also created a “Diaspora” that has a very particular way to live its “Dominicanness”.

In the literature domain we have to mention the fact that most of the Dominicans that reached the highest place in the literature in the XX century for different reasons have written their main body of work in foreign lands. The latest examples being Julia Alvarez and Junot Diaz recent 2008 Pulitzer prize, but also few others before him, like Pedro Henriquez Urena, Fabio Fiallo etc.

3.3 Cultural Diplomacy as a tool in the integration of the cultural “Diaspora” for the national development

I think that the role of the Diaspora in the Dominican Republic has been underestimated as well as the huge potential the cultural Diaspora may contribute to optimize our cultural diplomacy.

The importance of a Cultural Diplomacy policy that is independent of the government agenda or any political agenda has been highlighted by the experience and research in the sector, therefore in this case, it might be a good balance to create a Council for Diaspora Affairs that is interdependent of both the “Cultural Ministry” and “Foreign Affairs ministries” (MIREX) working closely in collaboration between them. An instrument to establish long term goals and this joint initiative will contribute to connect the Cultural Ministry and the External Affairs Ministry along with cultural civil actors and private sector.

3.4 Recommendation: the creation of the Council for Diaspora Affairs

The **agenda** of this Council will be:

1- To organize a meeting of a working group of Cultural Diaspora and foreign policy, and to find an official agreement to start working in situ in Dominican Republic in coordination with the Cultural Ministry and the Ministry of Foreign affairs in a first time then to include other civil actors, NGO’s and private cultural institutions.¹⁰

2-Crafting cultural policies that make possible the integration of the “Dominicans Diaspora” abroad and at the same time facilitates the re-integration of the cultural and economic “Diaspora” to contribute “inbound” to the national development and to ease their return to their mother land if desired and the conditions apply. To encourage a pro return support and a creation of a Diaspora Integration fund.

3- Developing a legal framework for Cultural Diaspora participation abroad and in the Dominican Republic.

4- Creating a consolidated skills database of Dominicans abroad cultural Diaspora, identifying the potential cultural Diaspora networks. A Global Dominican cultural Network Forum which work on cultural policy research and brings together individual and their resources, their products and their services.

5- To craft a Diaspora reciprocal engagement policy, legal framework and budgetary dispositive, facilitating deployment of Diaspora professional networks, especially in the health, education, arts and cultural sectors. **Agent and Vehicle:** the Diaspora can contribute to economic and cultural development through the injection of their knowledge, experience on the ground, ideas and resources for projects and programs.

It seems relevant to mention the example of Ireland efforts to integrate its Diaspora, in creating new relationships with its overseas Irish; in the recent past they have invited 200 overseas Irish personalities abroad to help to develop an Irish nation brand and inviting them to be cultural ambassadors of the

country. (Lecture by Mulhall D, Irish Ambassador to Germany: The branding of smaller nation in a globalised world)¹⁰ The Irish Diaspora has a long tradition of donating to educational institutes and schools in Ireland.

According to www.diasporamatters.com Jamaica also is committed to engaging with its Diaspora, concentrated in the USA, Canada and the United Kingdom, establishing a formal partnership to achieve goals of Jamaica's national agenda. The government of Jamaica implements Diaspora strategies and programs in the host countries, encouraging Diaspora cooperation and engagement initiatives. Jamaicans abroad play a role in many key aspects of society, such as healthcare, education, investment, trade and tourism. A network of Diaspora Chairs, known as the Jamaican advisory board advises the Jamaican government on matters relating to their respective communities and interface with community groups to consolidate and advocate interests or concerns. They meet on an annual basis and collaborate together with the Ministry of Foreign affairs on the staging of a Biennial of Diaspora Convention.

The participation of the "Diaspora" is of a great importance, not only for their contribution in an economical way (remittances), but also its real participation in the decisions that must be made in the country in terms of foreign policy. To this end, Diaspora issues should be a standing item on the programs and of the agenda of the Dominican Republic Summits participations.

4 Cultural Diplomacy as an instrument to rebuild trust in the relations with Haiti

4.1 Brief historical context

In this inherent diversity, we have to understand the challenges to be surmounted to consolidate the necessary integration of the Dominicans for its independence and the construction of its identity and nationality. Juan Pablo Duarte, father of the independence, was the main ideologue of the independence movement; his thought was the anti-thesis of the neocolonial conservatism. He affirmed the possibility of a Dominican Republic "free and independent of any foreign power" and directed its doctrinal efforts to elaborate a concept that will highlight the "unity of race" as a fundamental pillar of the ideals of our society.

Still, in spite of this, some sort of "Racism" was born between its people, the "Dominican racism" is very different from the racism that aroused in Cuba or the United States, or other Latin-American nations, because it is a racism that if it arisen in the colonial period, the moment that all kinds of racism emerged in our continent, this particular racism aroused as a result of the national independence struggle. To understand better this we have to understand that most of the nations of Latin America achieved their independence fighting against another European power or somehow with their direct participation to "contradict" Spain in the XIX century, and for us it was different, the Dominican Republic was integrated to Haiti from 1822 until its independence in 1844, and we fought against Haiti, a country with a majority of the population of black African origins. The Dominican racism hide behind a supposed nationalism or anti-haitinism and acquired a status of State policy during the Dictatorship of Trujillo (1930-1962) where he and his ideologues profited of this phenomena to structure it into the state system and even integrate it as an ethno-phobic manipulation in the national

education, expressed with the propaganda of a constant threat of a supposed Haitian invasion, all this with the aggravation of a growing sugar industry in the XX century, where thousands of extremely poor Haitian population emigrated to work in the sugar cane fields, led him to perpetrate the most horrible massacre, the genocide of around 15,000 Haitians in 1937.

The consequences of this racist politics found its expression in the popular culture introduced as “proverbs, racist jokes or entertainment”. Almost all the literature and the art of that time were meant to show the black as an “inferior race”, we never saw a black actor to play any role in the movies or in theaters. They also use the fervent Christian principles to show the Haitian “Voudu” religion as something related to the demons or black magic and declare that it was a threat to the Dominican morality. Also the Dominican military high ranks, the government officials and civil servants were selected identifying the “white” features in them, even in the private sector such as banks and commercial enterprises.

Even the Dominican “mulattoes” does not identify themselves with their blackness; or identify itself with its African roots; this is a process very difficult to understand for other cultures especially for the Americans. National self image and the culture that supports it influence the kind of institution constructed within a state and its foreign policy decision making institutions.

Still today, many of the texts that are use in the national education manifest to some extent certain racist elements, so imagine the conduct of a people educated during more than hundred years with all those abominable ideas, professor Franklin J. Franco states that: “the alienation of the Dominican people is no more than the consequences of the instrumentation of a state politics directed to create a sentiment that link the Dominicans to something that they fundamentally are not” (Interview PBS. 2012)

All the content of the Dominican ideological thought did not appear all of a sudden, it was part of a long historical process, and a great part of it, for example, the anti “black” racist elements of the ideology of the ruling class comes directly inherited from the colonial and slavery period, that finds itself its ideological roots in the philosophical and middle age Greek principles of the Spanish conquerors re-adapted to the new American reality.

4.2 The human rights conflict caused by the Sentence 168/13 affecting the Dominicans of Haitians origin

The TCI 168-13 ruling

The last 23rd September the Constitutional Court issued the judgment TCI 168-13 regarding the denationalization of Dominicans of Haitian descent.

The Constitutional Court ruled in September that people born in the Dominican Republic to parents who were neither citizens nor legal residents are not automatically entitled to citizenship under the constitution adopted in 2010. The decision was retroactive, applying to anyone born after 1929.

Here we have noticed in the debate that is leading to certain extent to a misunderstanding between “migration policies” and “Nationality as a human right”. Two completely different subjects...

Activists say most of those affected by the court ruling are the descendants of poor migrants who came to work in sugar cane fields from neighboring Haiti and that the government should publicly recognize that the court decision is racist and that it violates international agreements.

Migration to Dominican Republic has been taking place since the beginning of the XX century. While the Dominican economy grew Haiti's diminished as a result of internal power struggles, rapid population growth, environmental degradation, embargos, unfair stigmatization of HIV/AIDS and later on the earthquake.

Haitian migrants contribute 5.4 percent of value added in the national economy, 115 thousand 920 million pesos, according to a recent study by the European Union and the Population Fund UN. According to the Census made in 2013 there is approximately half million Dominicans that are descendants of Haitian origins. Even in spite of this, it is surprising that in Dominican Republic there is not a single Dominican-Haitian cultural center. This is astonishing fact, since Haitian culture is extremely rich in music, literature and visual arts and Dominican too. And since we know that most of the problematic with Haiti comes from historical scars on one side and because we are only in contact with the poorest part of the population, and add to it the lack of knowledge about our neighbors, and of course the manipulation of a propaganda of disinformation made by an industrial and ruling elite that profit of the illegal status of this mass to exploit them, today it is a responsibility shared historically by both sides of the island.

"In this complex context, is very important to know that the Dominican Republic later on started as an inclusive sovereignty that embraces the principle of diversity. The country first juridical act on March 1, 1844 abolished slavery "forever" and ended the colonial legacy of racial privilege. The nascent republic declared itself as a sanctuary for enslaved people everywhere, offering them freedom and citizenship the very moment the step Dominican soil."(Saillant October, 27, 2013)⁶

Regarding Haiti, we have to consider well the economical and humanitarian consequences of this conflict, as Haiti could be our first commercial partner since at this point we could supply them with most of all their needs, humanitarian crisis because "Stateless people cannot vote or participate in government, are blocked from obtaining employment, and are frequently denied basic human rights such as access to education and health services," which can aggravate more the overall the country situation, also at the International level it is not a very good image campaign for our tourism selling points, investors and aids to have a negative reputation in the eyes of the International Human rights Commission.

Miguel Ceara Hatton, Dominican Economist, writes on "the judgment TCI 168-13 of the Constitutional Court" regarding the denationalization of Dominicans of Haitian descent. The Dominican Constitution of 2010 clearly states that Human Rights Treaties and Conventions have the same status as the Constitution. Article 74.3 of the Constitution states: "The treaties, covenants and conventions on human rights, that are signed and ratified by the Dominican State, have constitutional status and are of immediate and direct application by courts and other organs of the State".

The Dominican Republic subscribes to the following international treaties that recognize nationality as a human right; which have been signed and ratified voluntarily by the Dominican State.

- a) Article 15 of the Universal Declaration of human rights, 1948.
- b) The Convention on the reduction of cases of statelessness of 1961.
- c) Article 5 of the Convention on the Elimination of all forms of Racial Discrimination, 1965.
- d) Article 24.3 of the International Covenant on Civil and political rights of 1966.
- e) Article 20 of the American Convention on human rights of 1969.
- f) Article 9 of the Convention on the Elimination of discrimination against women, 1979.
- g) Article 7 of the Convention on the rights of the child, of 1989. Article 18 of the Convention on the rights of persons with disabilities, in 2006.

The Inter-American Court of Human Rights is an integral part of the Convention on Human Rights of 1969 which the Dominican Republic signed on 7 September 1977, ratified it on 21 January 1978 and deposited its Instrument of Ratification on April 19, 1978. "The Government of the Dominican Republic by means of this instrument, declares that it recognizes as compulsory full and without special Convention, the jurisdiction of the Inter-American Court of Human Rights on all the cases relating to the interpretation or application of the Inter-American Convention on Human Rights of 22 November 1969"(19/February/1999)."http://www.oas.org/dil/esp/tratados_B32_Convencion_Americana_sobre_Derechos_Humanos_firmas.htm

The IACHR is an integral part of the Convention; therefore the Protocol of Acceptance does not require Congressional approval, as all signatory countries have done so. (End of the quote)⁷

4.3 The Importance of Cultural diplomacy to open a dialogue and rebuild trust and better relations with Haiti

No benefit could possibly come to Dominican society from the extreme Court ruling. We must be able to create space to maintain our autonomy in the foreign politics, but we have to keep in mind that we live in a global world where each adherence to a treaty presuppose in some way the surrender of one part of our sovereignty. As national challenges become global challenges "from Climate change to arm control (none are respecter of national boundaries) as national governments are held more and more to account by their own populations in other countries, it become harder for leaders to pursue radically different agendas from those of the international community. (See the Paradox of Sovereignty Anholt.S, U.K. Foreign office Public Diplomacy abroad)

To maintain a total independence in this "interdependent" world is completely illusory. The good relations with our neighbors countries must be a priority before anything, the ideal will be to create prosperity together in such a way that we could share investments, cultural heritage, migrations, tourism, etc.. Whatever happens in Haiti, can affect our stability too, like our family, we have not chosen our neighbors but they deserve our care and attention, and we need to apply the contextual intelligence to understand the driving forces that motivate their events, movements and changes in them.

Maybe it is important to notice that the Dominican Republic was the first country to give assistance and emergency support after the earthquake, but also we are the nearest country to them.

President Danilo Medina for some time refrained from supporting the Court ruling; he received delegations of the Haitian-Dominican population and even heard the complaints of the human right organizations. He did not deny outright possibility that an injustice may have been committed.

Many of the decisions that have been taken are not shared by the majority, the great gap between the state and its people must be overcome and Cultural Diplomacy could play a main role in those advancements. Right now, at this point, the situation is critical and the talks between the Dominican and Haitian Governments on this topic are on hold and have been postponed until the month of May.

4.4 Recommendations: Symbolic actions and long term educational and cultural projects.

Taking into consideration that in the conformation of our identity as a people we have different cultures and that in our traditions we find the presence and characteristics of our aboriginal culture, of the Spanish culture, and the culture of the African people, which arrived to our land as slaves. And because we will have to rise above our difficult past and together construct a positive present out the historical collective memory.

We find relevant the idea of the creation of a Dominican-Haitian Cultural and Research Center in Dominican Republic and a similar institution in Haiti promoting our Dominican heritage and historical brotherhood.

According to the Census made in 2013 there is today approximately half million Dominicans that are descendants of Haitian origins. It might seem not very original as recommendation, but it is surprising that in Dominican Republic there is not a single Dominican-Haitian cultural center. This is an astonishing fact, since both cultures Haitian and Dominican culture are extremely rich in music, dance, literature, religion and visual arts.

The importance of symbolic actions like the creation of a Dominican-Haitian Cultural and Research Center in the Dominican Republic can make a difference by educating the public about the Haitian contribution to our cultural patrimony to ensure that its contribution is celebrated and recognized. This implementation would also put the Dominican in more interactive cultural relations opening the dialogue at a different level with intellectual elite of Haiti that could be rather beneficial for the Dominican Republic and vice-versa, and a similar institution in Haiti promoting our Dominican heritage and historical brotherhood, it also can provide a context for understanding in the relation of religion and the arts between the two. This symbolic and educational action may contribute to ameliorate our relations with Haiti and contribute to a better appreciation of each other, since we have to learn to know the other to appreciate it.

Much of the role of the government is to nurture a country reputation by seeking to correct damaging misperceptions (especially in the cultural and economic area) and to cultivate a positive image and open a dialogue that match with the efforts made by the government in the search for a solution and understanding.

Cultural Centers like this one for its particular reasons and characteristics should facilitate the introduction of new cultural policies and cultural industries until now unexplored because of the conflict, or strengthens the links with the existing ones. The model proposed here suggests the

participation and collaboration between nonstate actors (artists, curators, teachers, lecturers) state institutions and nongovernmental organizations. The role of artists and arts organization as agents of dialogue and change should be encouraged.

Cultural diplomacy driven by the artists and cultural actors themselves can potentially be a driving force or generate processes of social innovation challenging the social interaction of the people, and can bring new perspectives or thoughts, since the idea is to change perceptions, foster understanding and acceptance to recognize each other's culture, memories and knowledge.

This project should encourage research on cultural policies on the alignments of the principle of diversity (based on the convention on the protection and promotion of the diversity of cultural expressions and the common heritage of our identities).

A critical topic is that in both cases: the Dominican Haitians and the Dominican Diaspora, we find a negation in terms of participation and integration in the society, and since the beginning of this conflict the cultural Diaspora is being quite engaged in the support of the Dominican Haitian minority affected by the sentence, maybe they could be a neutral interface and advocate for a new model of cultural diplomacy? The question remains open. But we know that culture more than any other discourse unifies and connect people and it is the more direct and efficient educational tool.

It is obvious that political will would be necessary to implement a national policy that supports a cultural diplomacy intended to further the objectives of a foreign policy to rebuild trust with Haiti and integrate its Diaspora.

Today more than ever, it is "urgent" to set the policies and tools that will create spaces and conditions where the Dominican-Haiti cultural exchange can be strengthened, amplified, to create trust and collaboration, to promote creative solutions to our common issues, and to set a peaceful path for both countries inherently interdependent human development.

Annex I: Country Political Information

Principal Government Officials

Chief of State and Head of Government: President Danilo Medina

Minister of External Affairs: Carlos Morales Troncoso

The Dominican Republic is a representative democracy with national powers divided among independent executive, legislative, and judicial branches. The president appoints the cabinet, executes laws passed by the legislative branch, and is commander in chief of the armed forces. The president and vice president run for office on the same ticket and are elected by direct vote for 4-year terms. Legislative power is exercised by a bicameral Congress--the Senate (32 members) and the House of Representatives (178 members).

Under the constitutional reforms negotiated after the 1994 elections, the 16-member Supreme Court of Justice is appointed by a National Judicial Council, which is comprised of the president, the leaders of both houses of Congress, the president of the Supreme Court, and an opposition or non-governing-party member. One other Supreme Court Justice acts as secretary of the Council, a non-voting position. The Supreme Court has sole authority over managing the court system and in hearing actions against the president, designated members of his cabinet, and members of Congress when the legislature is in session.

The Supreme Court hears appeals from lower courts and chooses members of lower courts. Each of the 31 provinces is headed by a presidentially appointed governor. Mayors and municipal councils to administer the 124 municipal districts and the National District (Santo Domingo) are elected at the same time as congressional representatives.

FOREIGN RELATIONS

The Dominican Republic has a close relationship with the United States and with the other states of the inter-American system. It has accredited diplomatic missions in most Western Hemisphere countries and in principal European capitals. The Dominican Government has regularly appealed for international support for its island neighbor, Haiti. There is a sizeable Haitian migrant community in the Dominican Republic, many of whom lack residence permits and citizenship documentation.

The Dominican Republic is a founding member of the United Nations and participates in many of its specialized and related agencies, including the World Bank, International Labor Organization, International Atomic Energy Agency, and International Civil Aviation Organization. It is a member of the OAS and of the Inter-American Development Bank.

Annex II Dominican Diaspora in the USA

According to the Statistical Profile Hispanics of Dominican Origin in the United States, 2009 published in May 26, 2011 by Daniel Dockterman, Research Assistant at The Pew Hispanic Research Center we find the following data:

Hispanics of Dominican Origin in the United States, 2009

An estimated 1.4 million Hispanics of Dominican origin resided in the United States in 2009, according to the Census Bureau's American Community Survey. Dominicans in this statistical profile are people who self-identified as Hispanics of Dominican origin; this means either they themselves are Dominican immigrants or they trace their family ancestry to the Dominican Republic. Dominicans are the fifth-largest population of Hispanic origin living in the United States, accounting for 2.8% of the U.S. Hispanic population in 2009. Mexicans, the nation's largest Hispanic origin group, constituted 31.7 million, or 65.5%, of the Hispanic population in 2009.¹

This statistical profile compares the demographic, income and economic characteristics of the Dominican population with the characteristics of all Hispanics and the U.S. population overall. It is based on tabulations from the 2009 American Community Survey by the Pew Hispanic Center, a project of the Pew Research Center.² Key facts include:

- **Immigration status.** Nearly six-in-ten of Dominicans (57%) in the United States are foreign born, compared with 37% of Hispanics and 13% of the U.S. population overall. Most immigrants from the Dominican Republic (60%) arrived in the U.S. in 1990 or later. Nearly half of Dominican immigrants (47%) are U.S. citizens.
- **Language.** A majority (53%) of Dominicans speak English proficiently.³ Some 47% of Dominicans ages 5 and older report speaking English less than very well, compared with 37% of all Hispanics.
- **Age.** Dominicans are younger than the U.S. population and older than Hispanics overall. The median age of Dominicans is 29; the median ages of the U.S. population and all Hispanics are 36 and 27, respectively.
- **Marital status.** Dominicans are less likely than Hispanics overall to be married—38% versus 45%.
- **Fertility.** Four-in-ten (41%) of Dominican women ages 15 to 44 who gave birth in the 12 months prior to the survey were unmarried. That was similar to the rate for all Hispanic women—40%—and higher than the rate for U.S. women—35%.
- **Regional dispersion.** Eight-in-ten Dominicans (79%) live in the Northeast, and half (50%) live in New York.
- **Educational attainment.** Dominicans have slightly higher levels of education than the Hispanic population overall. Fifteen percent of Dominicans ages 25 and older—compared with 13% of all U.S. Hispanics—have obtained at least a bachelor's degree.
- **Income.** The median annual personal earnings for Dominicans ages 16 and older were \$20,000 in 2009; the median earnings for the U.S. population were \$28,900.
- **Remittances.** Remittances from Dominican immigrants in the US constitute a significant percentage of the GDP.
- **Poverty status.** The share of Dominicans who live in poverty, 25%, is higher than the rate for the general U.S. population (14%) and similar to the 23% share among all Hispanics.

- **Health Insurance.** One-quarter of Dominicans (23%) do not have health insurance compared with 31% of all Hispanics and 15% of the general U.S. population. Additionally, 9% of Dominicans younger than 18 are uninsured.

- **Homeownership.** The rate of Dominican homeownership (26%) is lower than the rate for all Hispanics (48%) and the U.S. population (66%) as a whole.

***About the Data**

This statistical profile of Hispanics of Dominican origin is based on the Census Bureau's 2009 American Community Survey (ACS). The ACS is the largest household survey in the United States, with a sample of about 3 million addresses. The data used for this statistical profile come from 2009 ACS Integrated Public Use Microdata Series (IPUMS), representing a 1% sample of the U.S. population.

Like any survey, estimates from the ACS are subject to sampling error and (potentially) measurement error. Information on the ACS sampling strategy and associated error is available at http://www.census.gov/acs/www/methodology/methodology_main/. An example of measurement error is that citizenship rates for the foreign born are estimated to be overstated in the Decennial Census and other official surveys, such as the ACS (see Jeffrey Passel. "Growing Share of Immigrants Choosing Naturalization," Pew Hispanic Center, Washington, D.C. (March 28, 2009)). Finally, estimates from the ACS may differ from the Decennial Census or other Census Bureau surveys due to differences in methodology and data collection procedures (see, for example, http://www.census.gov/acs/www/Downloads/methodology/ASA_nelson.pdf,

Annexe II <http://libguides.cny.cuny.edu/content.php?pid=268189&sid=2213278>

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