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which indeed has been on the rise since November 2008. It teaches us, by using the examples of select individuals in one small town, how a climate of fear and hatred divides communities rather than builds them, how it enables and supports violence rather than bringing people to search for what they have in common and learn together to form safe communities for all inhabitants. Particularly today, with global migration of people displaced due to climate disruption and war, the questions and concerns raised in *Hunting Season* deserve examination; what is more, it points out the great need to find solutions for our country that was founded by immigrants and that is seeing ever new waves of immigrants seeking better lives in peace.

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Edward Paulino. *Dividing Hispaniola: The Dominican Republic's Border Campaign against Haiti, 1930-1961*. Pittsburgh: U of Pittsburgh P, 2016.

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Researchers live for the “Aha!” moment of discovery when a tiny clue unearths a mountain of knowledge. In this case it resulted in an island of knowledge. For Edward Paulino, the revelation that started him on the path to exploration and understanding of Hispaniola’s conflictive history was a short and innocuous looking memo lurking in the archives of the Franklin Delano Roosevelt Presidential Library at Hyde Park, New York. The diplomatic correspondence from U.S. Ambassador Henry Norweb to President Roosevelt alerted him to the mass murder ordered by Dictator Rafael Trujillo of an estimated 15,000 Haitians on Dominican Republic soil. Norweb’s matter-of-fact statement betrayed the aftermath of a major turning point in the occupation of Haiti by the Dominican Republic: the termination of civil relations and the extermination of thousands of Haitians.

Seldom do we hear the word “Hispaniola” although it is the correct geographical name for the Caribbean island that has seen five centuries of border disputes dating back to the struggle between France and Spain to colonize and gain imperial control. The 360-kilometer borderline extends from the Dajabón River in the north to the Libón and Artibonito Rivers in the south. Hispaniola’s two nations are identified and defined by their political boundaries. Haiti lies on the west side of the island, and the Dominican Republic on the east. Separated by narrow river banks, the two countries are worlds apart. The border between them is one of the three most strategic in the hemisphere for the United States after Mexico and Canada, and has been the site of U.S.-Dominican military training maneuvers. Not only are the two neighboring countries physically separated, they are severed by race, religion, politics and economics. Chronologically ordered, Paulino’s monograph studies the differing history of the two neighbors and explores the reasons for their separation, focusing in particular on the 1937 massacre of Haitians revealed in Norweb’s memo, and its aftermath of anti-Haitian sentiment that resulted in the dominance and domination of the Dominican Republic over Haiti on every measure.

As reflected in the subtitle, the Dominican Republic waged a continuous border campaign against Haiti from 1930 to 1961 and beyond. But the campaign was not just across borders, it took place within the Dominican Republic itself. Haitians living within Dominican borders were not only victimized but demonized, literally, by Dominicans. Haitians were systematically and ideologically portrayed as black, poor, and voodoo practitioners, in contrast with white,

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wealthy, Roman Catholic Dominicans. This pervasive othering of Haitians continued to categorize them as inferior on racial, economic, cultural and religious terms and further tolerated and perpetuated human rights violations against Haitians, particularly women.

*Dividing Hispaniola* traces the expansion of anti-Haitianism following the 1937 massacre as well as the purposeful physical expansion and control of the border by the Dominican Republic. Economic and social development along the border was declared in 1955 to be of “supreme and permanent national interest for the cultural diffusion and religious tradition of the Dominican people,” justifying the regulation of agricultural and industrial use of the river, and the purification of the borderland provinces not only by reshaping them, but renaming them and supplanting the Kreyol language with Spanish—Benefactor, Liberator, Independencia were not only new names but new ideologies that underscored Dominican dominance and prompted attitudes and policies of Dominican superiority while erasing and excluding Haitian identity. Carefully researched and compellingly written, Eduardo Paulino’s *Dividing Hispaniola* backgrounds the border identities that have emerged from early colonial conflicts between France and Spain. For those of us who study the language and cultural backgrounds of Caribbean literary works, this illuminating study of border struggles and human rights violations provides a thorough historical and political understanding of the region and the ongoing issues that we must continue to confront, not just as literary constructs or historical events, but as enduring political realities.

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Guadalupe Pérez-Anzaldo. *El espectáculo de la violencia en el cine mexicano del siglo XXI*. México, D.F.: Ediciones y Gráficos Eón, 2014. P.

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Si México se ha vuelto en un país asociado con la violencia, sobre todo la provocada por el narco-tráfico, entonces esta preocupación se notará en las representaciones artísticas, ya sea la literatura, las artes plásticas, la música o el teatro. En este estudio la profesora Guadalupe Pérez-Anzaldo se enfoca en las representaciones de la violencia en tres películas del cine mexicano contemporáneo: *Conejo en la luna* (2004), del director Jorge Ramírez Suárez; *Casi Divas* (2008), de la directora Issa López; y *El infierno* (2010), del director Luis Estrada. En los primeros tres capítulos la autora nos provee un fondo detallado sobre la violencia en la historia mexicana así como conceptos teóricos sobre el mismo fenómeno, por lo tanto cuando el lector llega al análisis del cine en la segunda mitad del libro, la contextualización histórica, social y teórica sirven como un andamiaje teórico sólido para apreciar de manera más completa las tres cintas estudiadas.

En el primer capítulo, “La violencia en la historia de México”, la autora se remonta a las épocas precolombinas para recalcar cómo la violencia ha sido una constante en el devenir histórico de este país. Ya sean los sacrificios humanos, las guerras constantes entre varias tribus mesoamericanas o las metas imperialistas de algunas civilizaciones, la violencia sangrienta no cesa. Aparte del hecho de que la Conquista española en el siglo dieciséis fue un acto bélico que acabó con millones de vidas, durante la Colonia también los levantamientos indígenas, el