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Kiskeya Reimagined: Relearning the Narratives Told about Dominican and Haitian Communities

Scarlett I. González-Mejía

Merrimack College, gonzalezmejs@merrimack.edu

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Running head: KISKEYA REIMAGINED

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Scarlett I. González-Mejía

Merrimack College

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Audrey Falk, Ed.D.
DIRECTOR, COMMUNITY
ENGAGEMENT

Audrey Falk
SIGNATURE

5/10/19
DATE

Melissa Nemon, Ph.D.
INSTRUCTOR, CAPSTONE
COURSE

Melissa Nemon
SIGNATURE

5/10/19
DATE

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I would like to first recognize Haitians, Dominicans and their beautiful culture, who despite being oppressed by multiple powers continue to be an inspiration and spread joy to whoever encounters a piece of the paradise that is Kiskeya (Quiskeya).

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For Youseppe Dayron Gonzalez Valdez who continually shows nothing less than love, reassurance, acceptance, and understanding.

“Mucha gente pequeña en lugares pequeños,
haciendo cosas pequeñas pueden cambiar el mundo.”

Eduardo Galeano

Abstract

Kiskeya Reimagined brings together Dominican and Haitian communities to watch a film documentary on specific causes to the historic conflict between the two societies; allowing for community reflections and expert panel discussions. The research uses conflict theory to describe the opposition between Dominicans and Haitians as a problem between class systems and colonial powers using their capital and racism as a tool to change the history of the island and manipulate the general population. Then mere-exposure theory is used as a method to increase the familiarity and likability between Haitians and Dominicans and lessen the fear created by those in power; this will consequently give space for social education and allow community building. The findings overwhelmingly demonstrate Kiskeya Reimagined is effective for peacebuilding among people of Dominican and Haitian descent. The participants left the event with an increased knowledge regarding the topic, increased willingness to continue being a part of these conversations, and ability to imagine the possibility of positive Dominican-Haitian relations.

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Kiskeya Reimagined: Relearning the Narratives Told about Dominican and Haitian Communities

Conflict between bordering nations and diverse ethnic communities is not uncommon. Dominican Republic and Haiti is no exception. The western and the eastern hemispheres of the island of Hispaniola have been in conflict since it was divided into the French colony on the west and the Spanish colony on the east. Since then, Haiti won its independence from France in 1804 while Dominican Republic suffered a history of recolonization by many European nations. Though Dominican Republic officially recognizes its independence in 1844, when it won its independence from Haiti, Dominican Republic was actually recolonized by Spain until 1861, and then the government was under United States on various occasions until 1965 (Matibag, 2003).

There have been numerous contributing factors towards the hostile relationship between Haiti and Dominican Republic. This research will summarize the issues stemming from five core historic factors that happened between the 1800s to present: 1) The Haitian Revolution, in 1804 and the aftermath of global marginalization of the Haitian people in the political and economic arena due to racism (Derby, 1994) 2), contemporary incorrect ideas regarding the history of the island's Unification under Haitian rule from 1822 – 1844 (Fischer, 2004), 3) Dictator Rafael Leonidas Trujillo's national anti- Black and anti-Haitian propaganda and crimes against the Haitian people like the 1937 Haitian Massacre (Matibag, 2003) 4) political, economic elites on the island using their clout to further divide the country for their personal gains at the expense of the working class (Wooding & Moseley-Williams, 2004), 5) outside nations manipulating Dominican and Haitian politics for their personal gain and at the expense of the general population (Miller, Scionka, & Witt, 2014).

The purpose of this project and research is to determine and evaluate a method where Dominicans and Haitians can unlearn the falsehoods told about each other and reimagine their relationship through positive exposure; in order to decrease the hostility and lessen the possibility of further conflict. Specifically, how to undo the myths that have been taught to the larger community about the Haitian people, and the Haitian nation. This will be done through a community event that gathers the two communities together to go through three-step learning process 1) watching a film together to gain common knowledge on the realities of their contemporary issues, 2) community discussions regarding their experiences concerning Dominican – Haitian relations or reflecting on the film, 3) expert panelist to answer questions formed during the event.

Literature Review

Relations between the people on the eastern and western side of the island of Hispaniola are complex and involve many factors. This literature review will discuss the history involving both nations, then focus on examining conflict theory in correlation to the situation on the island as a major reason for the current hostile relationship. Lastly, it assesses the mere exposure theory as a possible stepping stone towards solving the adverse feelings many Dominicans have towards Haitians.

Kiskeya

In the center of the Caribbean Sea, sits the island of Hispaniola, called by many of the present-day residents as Quisqueya (or Kiskeya), an endearing word used by the native inhabitants, the Taínos. In 1492, the Spanish, lost at sea, arrived on the island and the Taínos received them as a kind, timid, and fearful unarmed people (Wucker, 1999). The Spanish, in

turn, enslaved the Taíno people and their treatment was under such harsh conditions that "within less than 20 years the Taíno population collapsed, from an estimated 400 thousand when Columbus arrived to less than 500 by 1550" (Gates Jr, 2011, p. 123). During the 1600s smaller neighboring islands started becoming regular stopping points to French and Dutch Caribbean pirates encouraging the King of Spain to order all inhabitants to move closer into Santo Domingo to avoid interactions, but that only resulted in French and Dutch pirates establishing bases in now abandoned both West and North coast islands (Matibag, 2003). This along with the dwindling population in Dominican Republic was what allowed French pirates accessibility to start establishing bases on the western side of Hispaniola during the end of the 17th century (Matibag, 2003; Wucker, 1999).

The island of Hispaniola soon became the divided island that it is today with two distinct cultures, languages, customs. The French claimed the Western one third of the island as Saint Domingue while mostly Spain claimed the Eastern part as Santo Domingo. Saint Domingue soon became the richest colony of the world; this success was achieved by harsh labor on the sugar plantations by African people that were brought as slaves. The production of sugar in Saint Domingue was based off of a strict, well defined hierarchy. Black and white people were not seen as the same and were discouraged to mix. However, on the Eastern side, shortly after 1560s, was the fall of sugar industry for Santo Domingo which led them to shift to cattle-ranching (Wucker, 1999). Cattle-ranching requires a more equal relationship between master and worker, than the sugar industry. Therefore, in Santo Domingo the number of free Black people grew to a majority, just as the social distance between Black and white people shrank significantly (Gates Jr, 2011). Moreover, "the decay of the plantations... and the virtual destitution of whites practically brought the status of slaves and former slaves to a level identical with that of masters/

former masters" (Torres-Saillant, 1998, p. 1094), lessening the power distance between various races on the Dominican side.

The mistreatment of the enslaved people in Saint Domingue, on the other hand, was so severe that once they reached the island, they only lived an average of seven years before dying due to cruel, forced labor (Gates, 2011). Between 1791 and 1804, the enslaved people in Saint Domingue strategically formed together and planned the first and only successful large-scale slave revolt in the world, forming the new Republic of Haiti in 1804. During this time, on the east, "Santo Domingo was a devastated war zone on the verge of starvation: agriculture had come to a complete standstill, the remaining cattle had been slaughtered, and the population had decreased from 120 thousand at the end of the 18th century to a mere 80 thousand" (Fischer, 2004, p. 149). Starting in 1795, Spain ceded Santo Domingo to France, but Spain had already lost interest in the poor colony (Wucker, 1999). After this, Santo Domingo had many colonizers including the French who wanted to regain control of Haiti until the island finally unified from 1804 – 1822 under Haitian rule.

These early distinctions contribute to significant differences between contemporary Haiti and Dominican Republic. Today, Haitian people are generally darker skinned than its Dominican counterpart. This could be contributed to the early mixing of the races that happened during the cattle ranching days of Dominican Republic, that was not happening during the power hierarchy of the sugar plantation industry in Haiti (Wucker, 1999), as well as the massive expulsion of white, French colonist during the Haitian Revolution that also did not occur in Dominican Republic. Other contributions include the sponsored mixing of races by the Spanish government; for example, in 1586:

“[D]esperate to keep up the dwindling Spanish population as a last defense against French and English aspirations to shrink Spain’s territory on Hispaniola, the colonial government went so far as to encourage white colonists to marry the former slaves. These mixed-raced children were treated as Spanish and white. [...] Ironically, this early racial mixing in Santo Domingo continued in part because Spain wanted to subdue the colonists, not to strengthen their numbers. In the early sixteenth century, even before the Africans arrived, when a strong-arm Spanish colonial governor, Nicolas de Ovando, had forced many of the colonists to marry [Taínos], his main aim had been to subdue a group of rebel settlers who wanted freedom from the Spanish government [...] When the rebels were coerced into marrying formally the Taino women, Ovando seized their property to punish them for having mixed with the local population. Their offspring were considered half-breeds with no legitimate claims to property” (Wucker, 1999, p. 32).

After Haiti won its independence, colonial countries did not allow the new Haitian government into the political arena in order to cripple the new state and discourage other slaves from being motivated to revolt in other countries (Newman, 2017). This early prevention of access into the political arena contributed to the poverty in Haiti today. Even though the Haitian people have historically given a lot to the Americas, like aiding the way to abolish slavery in many other Latin American countries, they are seen today as weak. However, Haiti’s treatment by the rest of the world has been a major factor in their personal shortcomings today. For example, after they won their independence Haiti was taxed by France for the freedom they earned (Miller, Scionka, Witt, 2014). Haiti soon became known for its political instability and short presidencies. The country is reported to have fifty-four presidents since 1804, and only eight completed their term (Ramachandran & Walz, 2015; Patterson, 2018).

United States is another contributor in Haiti's economic downfall due to the United States occupation of Haiti from 1915 – 1934 and their long history of meddling with Haitian politics (Wucker, 1999). The United States would often coerce Haiti to follow with plans that would benefit the United States or use aid money as the reward and punishment for the Haitian government (Schuller, 2007). For example, Haiti's farmers used to be able to sustain themselves until the U.S. pressured the Haitian government to not tax rice into Haiti in the 1990s (Miller, Scionka, Witt, 2014). The imported rice became so much cheaper than the one produced by Haitian farmers that eventually the Haitian farmers did not have anyone else with whom to sell their rice. Haitian people were left without jobs and an influx of farmers moved to ghettos in the capital searching for employment (Miller, Scionka, Witt, 2014). Still the "World Bank and IMF structural adjustment policies insist that Haiti not protect or subsidize [their] farmers" (Carey, 2002, p. 87). This shows that the Haitian interest and progress are being second to international, rich communities' interest. Furthering the disparity between those countries and the Haitian people.

On the other hand, while elite, colonial countries were coercing Haiti's downfall through their meddling within legislation, Dominican Republic was gaining international popularity. However, on the ground the Dominican community was struggling through instable political leaders. One of Dominican Republic's countries' characteristics is the long history of colonizers that ruled over them. After Haitian Rule from 1822 – 1844, Spain recolonized Dominican Republic until 1865 when it won its independence again (Matibag, 2003). After this, "national sovereignty had been restored, but not unity [...] Dominican conservatives continued to resist the power of the nationalist petite bourgeoisie. Their conflict manifested itself in anarchy: more than 50 revolts [...] between 1865 – 1879" (Matibag, 2003, p. 124). Dominican Republic was then

under U.S. rule two separate times; first from 1916 to 1924, which the U.S. militarized the Dominican Republic and allowed the dictator Rafael Leonidas Trujillo to take power from 1930 - 1961, when he then was assassinated (Matibag, 2003). The United States intervened again in 1965 because:

“[T]he people of the Dominican Republic were trying to restore Juan Bosch to the presidency” [the man who] had won the first free presidential election in 30 years. But his pro-Castro sentiments and the uneasiness he inspired in business sectors fueled a military coup seven months later that installed a three-man military junta. President Lyndon Johnson sent U.S. Marines to the island to support the junta and to place Joaquin Balaguer back in power” (Lantigua-Williams, 2005, para. 4).

Joaquin Balaguer, the successor of the Dictator Rafael Trujillo, was also placed by the United States and reigned for 28 years imposing similar racist laws against Black Dominicans and Haitians (Matibag, 2003). Today, the Dominican Republic is still suffering the imperialistic decisions United States imposed onto the DR for their personal gains (Lantigua-Williams, 2005). The effect these violent dictators and presidents that the United States chose for Dominican Republic and the laws these rulers put into place “deprived the people of the Dominican Republic of self-determination” (Lantigua-Williams, 2005) and disturbed the social coherence on the island.

History of Anti-Haitianism

There is no one clear event that attributes to the anti-Haitian sentiment on the island of Hispaniola, but many factors throughout history caused the contemporary, negative relationship on the island. Some scholars state that it started as early as the Haitian occupation of the Spanish side (Derby, 1994). During this time White elites who controlled the literature were angered by

seeing their former slaves gain economic and social status, they rewrote history to romanticize the indigenous populations, while vilifying the Haitians (Fischer, 2004). The elites created a falsified history where the Haitian occupation was written as violent and war driven, causing trauma on all Dominican society, later demonizing Haitians as “cannibalistic, witchcraft-wielding monster[s] consumed by the desire to devour the inhabitants of the East” (Fischer, 2004, p. 146). This early description of Haitians followed through modern day Dominican Republic, some people still believing that Haitians were and still are cannibals and practice witchcraft.

In 1937, the Dominican state sponsored a massacre that killed more than 25,000 Haitians on Dominican land (Wucker, 1996, p. 82)¹. After the massacre, dictator Trujillo, his successor Balaguer and other elites used massive anti-Haitian propaganda campaigns for fifty years to formalize a strong Dominican identity (Derby, 1994; Wucker, 1996) describing Haitians as “disease-ridden, morally deficient, lazy, and subject to demonic possession” (Wucker, 1996, p. 82). This was used to demonstrate everything a Dominican was not. Since then, there have been many other instances where Haitians were persecuted in Dominican Republic. For instance, the almost slave-like conditions Haitians living in the sugar plantations (*bateys*) (Jayaram, 2010), the trafficking and high rates of sexual abuse of Haitian woman that is highly ignored by authorities (Petrozziello & Wooding &, 2013; Kushner, 2012), and misinformation fed into schools and media by elites to demonize each other’s nation and culture (Haney, 2013).

¹ The number of people that were killed during the 1937 Parsley Massacre is not known. Trujillo stated that 251 Haitians had died, a news report of the time stating that number was more around 8,000 (Roorda, 1996, p 312), and other scholars like M. Wucker state around 25, 000 people had died. Haitians were not the only ones killed. There were darker skinned Dominicans that had been confused as Haitians that were also killed.

Conflict Theory

One does not have to look too far into Dominican and Haitian history to realize how class conflict is a contributing factor towards the tension between the people of Hispaniola. In the Dominican - Haitian context, similar to what is explained in the Communist Manifesto, the "new society has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones" (Marx & Engels, 1888, p. 13). These two new classes are the Bourgeois, those who own most of the property, industrial land, and holds all of the capital - the wealthy people of society; and the Proletarians, the working class who sell their labor for work, and only have work "so long [as] their labor increases capital" (Marx & Engels, 1888, p. 22) for the wealthy.

Marx and Engels explain that those in power achieved their economic status by "political advances of that class" (Marx & Engels, 1888, p. 15). Similarly, in Dominican Republic, the aristocracy has hereditary wealth since the 19th century, but their main source of wealth and power came from demolishing Trujillo's economic empire (Wooding & Moseley-Williams, 2004). Now, they maintain their wealth by buying:

“[P]olitical connections, control of much of the media, domination of business pressure groups, and the most influential lawyers' practices. Previously the political strategy of this group was to align with Balaguer's party, which when Balaguer was in power, was both a profitable relationship as well as a means of resisting both left inspired by the Cuban revolution and the populist and democratic thrust of the PRD². [...] Today they

² PRD (Partido Revolucionario Dominicano, [*The Dominican Revolutionary Party*]) is a political party in Dominican Republic formed by Juan Bosch, who later left the party due to the political direction of the party and formed the Partido de la Liberación Dominicana (PLD – [*Dominican Liberation Party*]).

have connections with all three of the main political parties, including the PRD.”

(Wooding & Moseley- Williams, 2004, p. 66).

The Communist Manifesto also links the abuses committed by the international wealthy people to globalization. In a world where globalization, for the most part, is looked as positive for culture, society, and global markets products. Marx and Engles demonstrate a negative side where global markets are day by day destroying national markets. With globalization, people from all over the world are not satisfied with the natural products from their country and have an increase desire for products they might not have otherwise known about before globalization. In this new society, less developed countries, like Haiti and Dominican Republic, are forced to “adopt the bourgeois mode of production” (Marx, Engels, 1888, p. 19) and become like Western countries in order to compete within the new capitalist society the bourgeois created.

In the Dominican- Haitian context elite Dominicans and Haitians use their power to exploit the lower-class people of both nations. One cruel example was after the 1937 Parsley Massacre. After killing thousands of Haitians and Black Dominicans in Dominican Republic with the excuse of avoiding the Dominican Republic becoming more Haitianized (Wucker, 1996), Trujillo then worked “with Haitian elites and American businesses to bring into the country thousands of Haitians to work as cheap labor in the Dominican sugar-cane industry” (Katz, 2016, para. 28). Border relations between Dominican Republic and Haiti grew worse “as the Dominican border became part of the global economy” (Derby, 1994, 489). To show more power over the poor “[t]he Dominican frontier effectively became a border as a result of the Dominican – American Convention of 1907, a treaty which brought the state into the daily lives of border residents for the first time. The Convention turned over customs collection to the United States.” (Derby, 1994, p. 489). This is just one example of how elites can massacre lower

class Haitians and Black Dominicans in Dominican Republic, and then with the support of developed countries, like the United States, can contract many more Haitians residing in Haiti to enter the Dominican Republic and work in the sugar plantations of the country that just killed thousands of their own people. This is not only an example of less developed countries using their own people to produce cheap labor to compete in the global arena for sugar production, but also an example of the bourgeois of various countries using their influence and power to oppress and use the poor for their personal gains.

Further away from the border, in the Dominican *bateys* Haitians work at these sites often under forced recruitment, deplorable working conditions, and frequent mass deportations; new constitutional laws protect wealthy foreigners (including both Haitian and other nationalities), while taking away the citizenship of people born within the Dominican to Haitian parents (Jayaram, 2010). They exploit Haitian and Dominican lower-class workers by not following the law that mandates eighty percent of the work force to be Dominican citizens. Employers will often hire a majority of Haitians to pay them significantly less and then take advantage of undocumented Haitians by calling the police to deport their employees before giving out any form of pay (Jayaram, 2010).

In other sectors of Dominican economy, Haitians are among the poorest. They are paid the least and put to work in the most labor-intensive jobs. The hard, lower paid manual work is done by Haitians, while the more skilled and better paid tasks are performed by Dominicans” (Wooding & Moseley- Williams, 2004, p. 58). For example, on a “construction site the digging, mixing cement, and carrying is done by Haitians” while the electricians, carpenters, plumbers, and tile layers, and engineers are Dominican (Wooding & Moseley- Williams, 2004, p. 58). Though the local labor market influences the pay rate for the workers, the ultimate choice on

what workers get paid is up to the person in charge, who deducts his own pay, and then that individual pays all of the workers (Wooding & Moseley- Williams, 2004). This form of pay discrimination is seen often against Haitians in Dominican Republic though “[B]lack, poor, and female Dominicans all face discrimination every day [...] and is part of a wider problem of a highly unequal society where democracy and the rule of law has yet to be firmly established” (Wooding & Moseley- Williams, 2004 p. 60) and is being influenced by the rich few that own most of the capital.

When Dominicans see Haitians in Dominican Republic, they will often assume Haitians are taking their resources and part of the conflict arises, but Dominicans are not always aware of the labor discrimination occurring or consider the Haitians fear of deportation without pay (Wooding & Moseley- Williams, 2004). Dominicans are also blinded by the abuse of the powerful elite which use the strategy of other bourgeoisie “veil[ing their corrupt actions] by religious and political illusions” (Marx & Engels, 1888, p.16). The elites project through the media, “a traditional, paternalist, and Hispanic vision of the country” (Wooding & Moseley- Williams, 2004 p. 66). The elite class is where most of the Dominican Republic’s regressive views of the role of Haitians originates (Wooding & Moseley- Williams, 2004). One can see specific examples of this through documentaries like *The Price of Sugar* (2007) where wealthy business owners give money to poor locals to start riots against other poor Haitians and manipulate the media so the population believes the problem are the Haitians, when in fact, the owners of the companies are the one holding the Haitians captive.

One critique of *The Communist Manifesto*’s ideas of conflict theory is that:

“Most people in developed economies identify as middle class, neither capitalists nor proletarians. Marx believed that the bourgeois ideology driving this sort of identification

was doomed to self-destruct in the near future. The fact that it has only strengthened demonstrates either his incorrectness about class consciousness or his underestimation of the power of ideology. Social classes arise from many sources, moreover, including ethnic identity, religious affiliation, education, and occupation. Few people identify as a worker first and a member of a nation or religion or ethnic group second” (Threscott, 2017, para. 17).

In other words, people identify more with their social groupings than with their place in class. The bourgeois use this to their advantage in the Dominican – Haitian context within Dominican Republic. This makes it harder for the poor to unite and retaliate against the rich because they are not identifying themselves as the poor. Instead, those who own all the social and economic capital, use cultural and nationalistic identity to control the poor in Dominican Republic and direct their anger towards Haitians rather than the rich that are exploiting them. This might be why in Dominican Republic more fights break out more often because of cultural conflict rather than on economic oppression.

Intersectionalities: Anti-Haitianism, Colorism, and Classism in Dominican Republic

Colorism was another tool and big factor in the divide between Haitians and Dominicans. Though Dominicans and Haitians are primarily made up of the same ethnic-racial makeup (mostly African, European, and Taino), Haitians tend to have a darker complexion. Discrimination against Haitians can sometimes be the same discrimination against darker Dominicans, who often times happen to all fall under the same economic class.

Torres-Saillant (1998) describes Dominican Republic as being the most mixed country in the world due to early interracial mixing. Other scholars agree highlighting that even today “the degree of racial intermarriage and miscegenation [...] in the Dominican Republic is among the

highest in all of Latin America and perhaps of the Modern world” (Sidanius, Peña & Sawyer, 2001, p. 845), leading to Dominican racial identity being complex and dependent on various aspects.

Some scholars explain race in Dominican Republic as the elites enforcing indigenous and Spanish ancestry while eliminating African heritage. For instance, the Dominican national census is marked by the absence of data on their racial composition, suggesting some indifference to racial dynamics in general (Telles & Bailey, 2013). Other scholars suggest that identity in Dominican Republic not only consists of how Dominicans see themselves, but also how other more developed nations see them due to political and economic dependence (Torres-Saillant, 1998). For example, to protect themselves from being discriminated against, as the Haitians were after they won independence and became the first Black republic, Dominican Republic chose to label themselves as white. This label of whiteness was recognized by the U.S. which helped Dominican nation progress economically in the global arena (Torres-Saillant, 1998).

For the Dominican people, race is an open concept: Dominicans acknowledge their African, European, and Taino heritage while simultaneously denying their blackness and whiteness (Torres-Saillant, 1998). Because of this, the meaning of race in Dominican Republic is more synonymous to nation, where all Dominicans no matter their hue of color belong to the same “race;” the Dominican race (Torres-Saillant, 1998). As opposed to other countries like the United States where race is more closed and binary; you are generally either one or the other.

Other historians would argue however, that blackness is not something most Dominicans would consider themselves to be. Blackness is specifically regarded in opposition to Haitians. Henry Louis Gates, Jr. (2011) notes that blackness in Dominicans Republic relates to a history of

anti-Haitianism due to historical influences like the Haitian occupation of Dominican Republic (1822 -1844); the U.S. occupation of Haiti that then expanded to Dominican Republic, where American landowners brought thousands of Haitians to work in Dominican Republic (1915 - 1934); and anti-Haitian propaganda specifically in the school system generated by Dictator Rafael Leonidas Trujillo. These factors in combination with the characteristically darker skin of the Haitian people and Haitian poverty facilitated a definition for blackness within Dominican Republic that resonated with dirty, poor, and Haitian. This creates a classist, nationalistic, and marginalized view of race (Gates, 2011).

However, in 1999 a study was implemented in Dominican Republic to analyze how Dominican patriotism was affected based on an individual's race category. Overall the findings showed that though there was clear race-based hierarchy, there was no evidence to support Dominican patriotism had any dependence on race. Furthermore, the study showed "no evidence that Dominicans patriotism increased the more one disliked Haitians," (Sidanius, Peña & Sawyer, 2001, p. 844). In other words, though there is oppression and hatred in Dominican Republic, those who do not discriminate against Haitians, do not consider themselves any less Dominican or proud of their Dominican identity; Dominican identity is not dependent on hatred toward their Haitian neighbor.

Later, in 2013, another study (Telles & Bailey, 2013) surveyed eight Latin American countries, including Dominican Republic, to see the peoples' view of discrimination based on racism. One of the principal questions was understanding whether individuals in their country viewed the poverty of darker people stemming from either an individual or structural phenomenon. Dominican Republic had the lowest population out of the eight countries, where 65% of those surveyed believe that discrimination comes from a structural issue. On the other

hand, Dominican Republic was the highest (22%) in believing that the reason for discrimination was cultural; this could have been due to Dominicans believing darker skin was referring to Haitians despite researchers purposefully not adding the word *negro* (Black) to the Dominican questionnaire. However, both the same percentage of white and Black people in Dominican Republic recognized racial discrimination as a structural consequence. Lastly, in Dominican Republic, there was an overall higher importance of class disparities over ethnic/race disparities for understanding discrimination in their country.

Though it may be clear to some that racism intersects with classism and anti-Haitianism, not all Dominicans see it this way. However, most Dominicans that are darker skinned do live in the poorest conditions; and yet most-darker skinned Dominicans do not consider themselves Black because that word is reserved for Haitians. In this context, denying one's blackness is not necessarily a way to deny African ancestry, but to separate oneself from Haitians (Gates, 2011). This may lead some darker Dominicans acknowledging the classist society they live in, but not fully recognizing how racism works within this classist society. It shows that the stigma goes beyond anti-Haitianism and more towards darker people in general. This shows when Black Dominicans are discriminated in Dominican Republic, or through instances where darker Dominicans are deported along Haitians to Haiti regardless of their Dominican nationality (Gregory, 2014). Some scholars state this negrophobia is based on teachings in history books specifically through the Trujillo and Balaguer rulings, United States' influence, and the minority of the white intellectual elites (Torres-Saillant 1998).

Mere Exposure Theory

Activist and scholars have investigated ways to reduced tension among social and ethnic groups. Mere exposure theory suggests that the likeability one has towards an object will

increase by simply being exposed to that object one or multiple times (Zajonc, 1968). People are conditioned to feel “uncertainty when exposed to a novel stimulus, an instinctive fear response that subsides on repeated exposure and the absence of negative consequences” (Montoya, et. al, 2017, p. 549; Zajonc, 1968). Some scholars suggest that mere exposure theory only works when a participant is completely new to what they are being exposed to (Tucker et al., 1971). When studying effects on familiar and unfamiliar words, for example, there was no increase in likeability towards those words that were already familiar, yet there was an increase in likability towards words from a foreign language that was never seen to participants (Tucker et al., 1971). Other scholars argue that increase in exposure to stimuli regardless of previous exposure will increase familiarity and therefore decrease negative perception towards the stimuli. This includes exposure to songs that one previously did not like (Ward et. al., 2014) or exposure to marginalized groups, like transgender people (Flores et. al., 2018). In those cases, the more exposure to the stimuli, the more familiar that stimuli becomes thus creating more positive attitudes towards the stimuli than previously had. However, it is important to note that “conditions under which the repeated exposures are presented [...] are important for producing the mere exposure effect” (Kawakami, 2012, p. 722). Specifically, in groups like Dominicans and Haitians where previous tension exists, any effort for tension reduction would need to evaluate the conditions for the exposure to decrease the chances of negative emotional response.

Based on these studies, it could be hypothesized that in the Dominican and Haitian context, given the appropriate space, conflict and prejudice reduction can be achieved by becoming more familiar with each other through healthy exposure.

Moments of Peace and Understanding

In the Dominican – Haitian realm, the rich use a conflict model to divide Haitian and Dominican working-class citizens. The people who hold the power have strategically used the reverse of the mere exposure theory to make each other’s society seem extremely unfamiliar and foreign. This makes it easier to forget that in some spaces Dominicans and Haitians do get along and share many common self-interests. Listening to the history of Dominicans and Haitians one would think that Dominican Republic and Haiti may have never had a time of peaceful encounters. However, the opposite is true. There are instances where Dominicans and Haitians are peaceful and get along in their shared space.

One of the biggest distorted versions of history among people worldwide is the portrayal of the unification of the island under Haitian Rule as a barbaric invasion, rather than a peaceful agreement. After the Dominicans declared their independence from Spain in November 1821, Jean- Pierrer Boyer, the leader of Haiti, “convinced the leaders of Cotui, La Vega, Macoris, Azua, San Juan, Neiba, Santiago, and Puerto Plata that joining Haiti was the only way to ensure that Spain would not again take over Santo Domingo” (Wucker, 1999, p. 38). With so much support, Nunez de Caceres, the President of Dominican Republic, agreed and in February 1822 the Dominicans met with Boyer’s troop in the Capital of Dominican Republic and handed Boyer the keys to the city (Wucker, 1999). This unification was agreed upon peacefully and rooted in both Dominican and Haitian’s fear of being recolonized by European powers.

Another noticeable area of amity is among the governments of the two nations and the wealthy individuals on the island. For example, during the first term that Joaquín Balaguer reigned over Dominican Republic he “oversaw friendly dealings with Haiti [...] despite having written some of the key texts of the anti- Haitian propaganda of the Trujillo years. Balaguer

assured that the Haitian and Dominican governments could count on the collaboration of the Dominican military forces and Dominican state and private enterprises.” (Matibag, 2003, p. 158). This is not uncommon for Haitians and Dominicans where “Dominicans and Haitian leaders have historically nurtured the exiled opponents of their counterparts in the neighboring country” (Wucker, 1996, p. 82). Later on, in the late 1990s, the “two countries formed a joint commission dedicated to improving relations and commercial ties between the neighboring countries” (Wucker, 1996 p. 87). In the international communities, some programs will not be funded unless both countries are participants; for example, “Leonel Fernandez [president of Dominican Republic], was on his way to Brussels to meet with European officials to discuss such joint Haitian – Dominican programs as hydroelectric and irrigation projects on the Antimonite and Massacre Rivers [...]; immunization; reforestation and other environmental projects; and the reconstruction of the International Highway. The business and governmental leaders of both countries understand that the economics and politics of each country are intrinsically tied, whether they promote that to the general population or not.

While Dominican and Haitian communities are being taught to hate each other, “the relationship between the intellectual elites in the two countries has been quite close” (Wucker, 1996, p. 88). In addition, upper class Haitian are more accepted within the Dominican community like university students, elites, and professional Haitians (Jayaram, 2010) as opposed to the lower class. This acceptance of Haitians in certain intellectual circles and not in lower class communities is due to the manipulation through the media and other avenues that wealthier families impose on the poor that further alienates and divides the poorer communities. While in some universities, Dominican students are able to have more exposure, communicate, and are able to share with Haitian students. This opportunity is not generally given to poorer

communities who then gain a distorted view of who Haitian people are through what they hear in the media (Haney, Grunebaum & Newman, 2007).

Bordering communities in Dominican Republic, however, who tend to be part of the lower class, yet live close proximity to Haitian people of the same class coexist and do not tend to be violent towards each other. After the 1937 Haitian Massacre, however, communities were then forced to mourn the deaths of their long-term neighbors and be further be divided by new strict border lines created by Trujillo (Wucker, 1999).

This demonstrates that Dominicans and Haitians have throughout history been able to reach understanding. Therefore, reversing the years of misinformation and hatred sponsored mostly by the wealthy is not impossible. Rebuilding ties among the people would involve reestablishing their shared interests while being sensitive towards the existing fears on both sides.

Social Education and Why It's Important

There is a general disinterest on issues regarding race and racism among the general population in Dominican Republic, and a general fear among Dominicans about Haitians. The population has a heavier focus on classist issues as the primary issue in Dominican Republic in terms of reason for inequity (Sidanius, Peña & Sawyer, 2001). However, most authors recognize classism and colorism/racism as intersected. One unexpected commonality between many of the articles is the idea that race issues could begin to be undone by adding more afro- Dominican and other afro-influencers to the literature and historical textbooks. This will allow students and the general population to have more positive representation of Black people. The absence of Black Dominicans in all aspects of Dominican society, especially in historical context, creates a need for a reevaluation of how history is being told, and how Haitians and Black people are being

represented in general. Furthermore, one of the best change agents to colorism and racism in Dominican Republic are expatriates living in other countries (Davis, Guzmán, Matínez, 2007). This could be due to because Dominican's changed perception of blackness once in those countries. Once living in a different country, where race is viewed differently, and they are forced to be of the minority along other Black people and Haitians, Dominicans then start to rethink their ideas on blackness and their relationship with their African heritage.

Using Media to Create Exposure and Understanding

To combat this fear of the unfamiliar, it is best to use mere exposure practices to increase the familiarity between the people on the island and dismantle the fear-based hatred. To do this, a project is proposed that will bring US-based Haitians and Dominicans together to educate them on the realities of Dominican-Haitian relations through a Film Screening. Here they will be able to learn about each other and have the opportunity to understand what shared interest they have. Like stated in the research, expatriates of Dominican Republic can be change agents once they return to their homeland. If it becomes a bigger trend for Dominican-American and Dominican-Europeans to fix relationships with Haitians, then this could eventually transfer to the people on the island.

With the combination of education and exposure of each other, Dominicans and Haitians are likely to become more familiar with each other and diminish their fear-based hatred; gain class consciousness regarding the root causes of the struggle on Hispaniola being the exploitation working class people face on the island; and potentially give opportunities where the working class can create common interests to better the quality of life in both nations. They will then be able to feel more comfortable in shared spaces and start gathering better methods to repair the

root causes of Dominican-Haitian negative relations. Instead of trying to resolve an illusion of a problem created by the wealthy like job insecurity, racism, Haitian invasion.

The island of Hispaniola is one of many areas where ethnic conflict exists within shared space. By continuing to do research in Dominican-Haitian relations and solving some of the conflicting interests on this island, scholars can start seeing trends in effective social justice methods for other areas of the world.

Project Plan

Through this project the people of Dominican Republic and Haiti, who have been perceived to be in conflict for centuries, will have the space to reimagining their relationship. This will in turn lessen the hostility and eliminate the danger of further conflict. Specifically, how to undo the falsehoods that have been taught to the larger community about the Haitian people, Haitian nation, darker skinned Dominicans, and the systems put in place to oppress them.

Situation Statement

In the Dominican- Haitian context, those that experience the most noticeable oppression are the poor, Haitian communities that migrate to Dominican Republic for work or the idea of a better life. Other people that are also targeted are Haitians of any other social class and dark-skinned Dominicans. On a less recognizable level, the everyday, average Dominican resident is also affected by the mistreatment of Haitian immigrants in the Dominican Republic. By distracting the average Dominican from the real issues in the country like low wages, job scarcity, low quality public benefits and refocusing the attention on falsehoods about the Haitian community, the Dominican community is losing the opportunity to demand better quality of life for them and their families.

The media teaches that Dominicans and Haitians do not get along. This has been reinforced so much that it has created conflict where originally there was not one. The result is centuries of prejudice, misinformation, and suspicion. This has created an economic, social and political abuses that affect every citizen on the island.

Defined Goals

- Educate on a different perspective of the Dominican – Haitian affairs than what is taught through media outlets in Dominican Republic and Haiti.
- Allow Dominicans and Haitians and all those interested in the topic a safe space to discuss their thoughts towards the relationship between the people on the island.
- Increase the positive exposure Dominicans have towards Haitians.
- Increase the amount of people who are willing to attend other events regarding positive relationships between the people of Dominican Republic and Haiti.
- Increase the amount of people that can visualize a positive relationship between Dominicans and Haitians.
- Evaluate current perceptions Dominicans and Haitians in the United States may feel towards each other through survey.

Target Audience and Stakeholders

Recruitment for participants for this event will mostly take place in the North Shore of Massachusetts, USA. This includes Dominicans, Haitians, and their descendants in the United States. Other targeted participants are those who can vicariously influence the situation on the island through their action. For example, all citizens who have the right to vote in United States can heavily influence the island of Hispaniola by voting for politicians whose foreign policy will not be harmful to people in those foreign countries. People from the United States can also

become more conscious of the imported products they use and how it could benefit rich corporations that abuse of the poor, like the sugar they buy from Dominican Republic. That in mind, the main targeted audience are people living in the United States who identify as Dominican, Haitian, their descendants, and all other people who are interested in the topic who may directly or indirectly influence behaviors on the island.

Crafting a Clear Message

Hispaniola is a paradise with the opportunity for growth that only few are allowed to take advantage of. Unfortunately, those who take advantage of the riches on the island are often doing it at the expense of the poor. This project will showcase the film *The Price of Sugar* that mainly exposes the Vicini family, one of the richest Dominican families. The film describes how the Vicini have use their power to commit crimes against poor Haitians who are brought to Dominican Republic for work in enslaved-like conditions on the family's inherited sugar plantations, *bateys*. The film also exposes the Vicini family's ownership of most of the media outlets in Dominican Republic and how they publish a distorted truths or specific lies regarding the Haitian people to enhance fear-based hatred on the island.

Though Dominicans and Haitians live in close proximity to one another, the larger, general Dominican population does not usually interact intimately with Haitians, and rarely put themselves in situation where they are exposed to Haitian culture, food, and way-of-life. As explained in the literature review, throughout history internal players like wealthy people and politicians, have purposefully created false propaganda to inspire fear-based hatred of the two groups. In addition to this propaganda, Dominicans and Haitians are often times purposefully placed in separate groups to avoid positive exposure towards one another. For example, in work environments in Dominican Republic, you may see a Haitian construction group, and a

Dominican construction group, but you will not often see managers place Dominicans and Haitians to work together. The small ability for intimate, positive exposure has created a space that allows exaggerated and false views of Haitians to be more believable and distorted information to be accepted as truth.

This project aims to dismantle some of the fear-based ideas Dominicans specifically have of Haitians. This will be done by placing Dominicans and Haitians in a safe space in close proximity towards one another. One of the first activities will be establishing ground rules to ensure the feeling of safety of all participants. In this shared space they will watch a film that teaches truths about the origins of the negative relationships between one another. Through this movie participants may begin to see that the people of Dominican Republic and Haiti are not the ones causing the issues between the two communities, and that other external and internal players have been instigating the negative situation on the island.

The goal is *not* to have all negative preconceived ideas one community has towards another dismantled in this one community event. However, the goal *is* to open up the idea that external and internal players are misleading information for their personal benefit. This will in turn shift conversations from blaming average community members towards discussions around powerful individuals encouraging the hostility on the island. Threscott (2017) describes most people in society identifying first with their social status rather than their economic status. This event can help people create a shared identity as the working-class people of the island that is oppressed by the bourgeois. Marx & Engels (1888) describe revolutions occurring once the workings class are aware of the oppression committed against them by the bourgeois; Kiskeya Reimagine can create the space for self-reflection so that the community can understand their shared identity. This shared identity as the working-class can eventually transform to shared self-

interest against those oppressing them and lead ideas and strategies to disassemble the current systems of oppression for a better quality of life for all on the island.

Incentives for Engagement

Stakeholder: Dominican Haitian Cultural Center (DHCC)

Incentive: Create partnerships and collaborations, educate about less known parts of Dominican and Haitian realities

Stakeholder: The Collins Middle School

Incentive: Increase community engagement for surrounding community members, increase student education on historical concepts in a nontraditional education way

Stakeholder: Salem School Committee

Incentive: Increase historic educational opportunities for students, faculty, and community

Stakeholder: Dominican Community (in the United States)

Incentive: receive education on their homeland and community, receive alternative education methods to what have been traditionally taught, have the opportunity to express feelings about the situation on the island in a safe space

Stakeholder: Haitian Community (in the United States)

Incentive: receive education on their homeland and community, receive alternative education methods to what have been traditionally taught, have the opportunity to express their feelings about the situation on the island in a safe space

Stakeholder: Leaders of Haitian and Dominican Community

Incentive: Platform for education on their knowledge and area of interest, platform to showcase their related events and initiatives; ability to network, connect, and collaborate for similar projects

Outreach Methods

- Word of mouth: visiting Dominican/ Haitian churches and organizations
 - Outreach with flyer
 - Outreach through Dominican and Haitian community partners
- Contacting Dominican and Haitian based organization through email to encourage their participants and staff to join
- Online post and shares on DHCC's Facebook page, Instagram page, and website, Eventbrite

Responsibilities Chart

Main Role	Name	Organization/ Affiliation	Responsibility	Contact
Program Director	Scarlett Gonzalez Mejia	DHCC (Dominican – Haitian Cultural Center)	- Project lead organizer/ coordinator - Manage team - Secure funding - Marketing - Outreach - Panelist Mediator/ Spanish/ English Interpreter	sgonzalez@dhculturalcenter.com
Volunteers:				
Translator	Any Lina Gonzalez	DHCC	- Spanish Translator (programs and promotional materials)	Not disclosed
Translator	Lentini Jovial	DHCC	- Kreyol Translator (programs and promotional materials)	lentinijovial@gmail.com

Main Role	Name	Organization/ Affiliation	Responsibility	Contact
Panelist:				
Facilitator	Mayreni Villegas	Merrimack College	- Spanish Interpreter - Discussion facilitator	villegasm@merrimack.edu
Facilitator	Ashley Duran	Merrimack College	- Spanish Interpreter - Discussion facilitator	duranam@merrimack.edu
Facilitator	Jeanette Mejia	Independent	- Spanish Interpreter - Discussion facilitator	jeannette.mejia001@umb.edu
Cook	Miosotis Gonzalez	Independent	- Cooking Dominicans food for event	Not disclosed
Panelist Facilitator	Clarivel Ruiz	Dominicans love Haitians Movement	- Discussion facilitator - Spanish Interpreter	dominicanslovehaitians@gmail.com
Panelist Facilitator	Charlot Lucien	- President: GRAHN New England- Boston (Groupe for Reflexion and Action for a New Haiti, Boston Branch) Founder Haitian Artists Assembly of Massachusetts	- Expert Panelist - French/ Creole Interpreter - Discussion Facilitator	charlotlucien@yahoo.com
Panelist Facilitator	Gary Belizaire	- Former Haitian journalist based on D.R. - Haitian language and culture professor - Coordinator: Mass. Rehabilitation Commission	- Expert Panelist - French/ Creole Interpreter - Discussion Facilitator	gasandra@yahoo.com

Tools and Measures to Assess Progress

First measurable outcome will be the recorded number of participants who attended the event. During the panel, participants will be able to record questions that they have to the panel, and comments and thoughts they have regarding Dominican – Haitian relations. The last couple minutes of the event will be dedicated to people completing the surveys.

Tools:

- Paper Surveys Completed Based on participants who attend Kiskeya Reimagined
- Percentage of people that record they would like to visit similar events
- Percentage of people that record they learned something new from the event

- Percentage of people that record they can see possibility in peacefully relationships between Dominicans and Haitians after this event

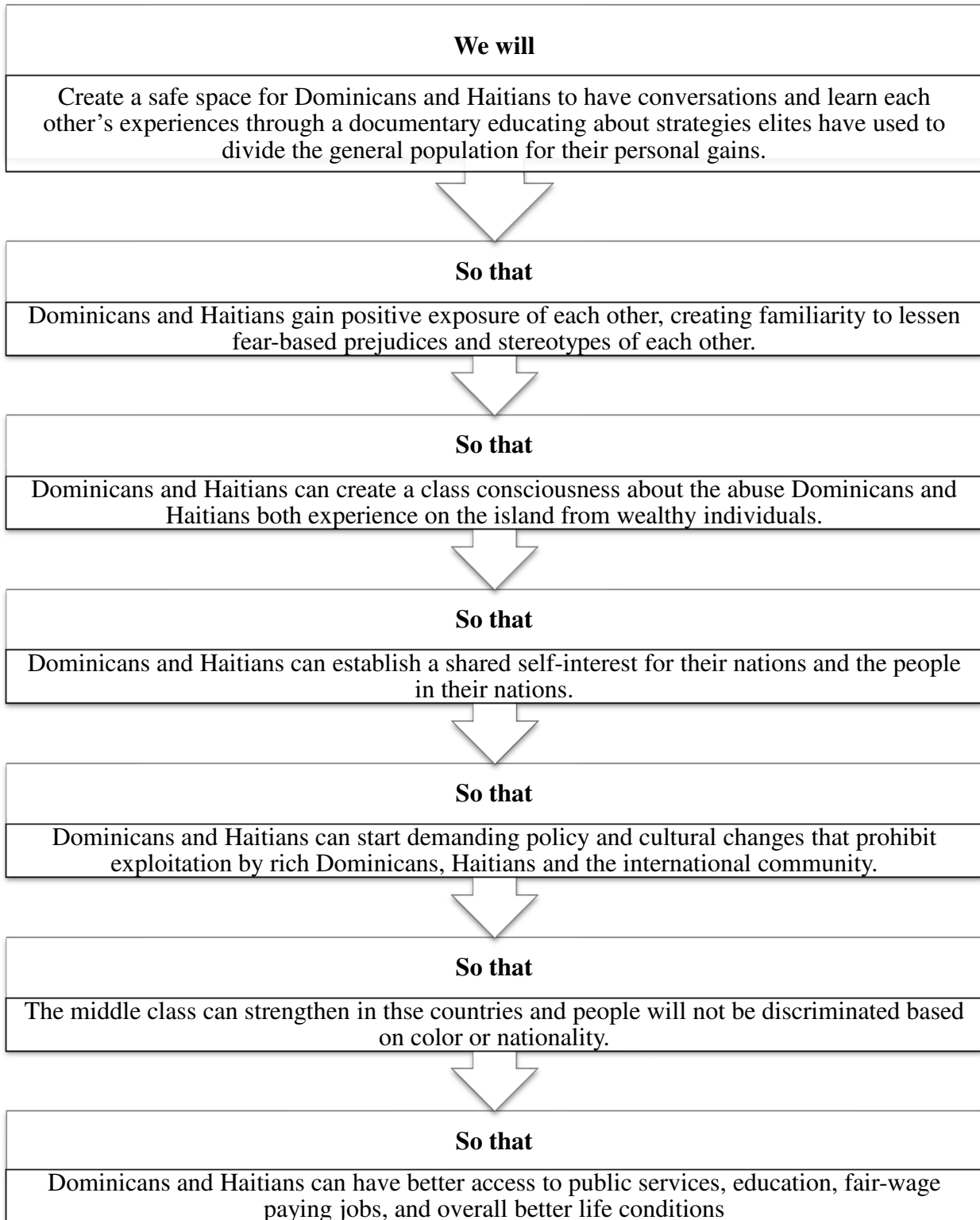
Implementation Timeline

December 2019	<ul style="list-style-type: none"> • Send out letters to potential donors
January 2019	<ul style="list-style-type: none"> • Finalize all volunteers • Finalize flyer • Finalize panelist • Coordinate meeting with outreach volunteers • Start word of mouth outreach • Start online outreach • Create programme booklet with donor information, event schedule, panelist informaiton
February 2019	<ul style="list-style-type: none"> • Coordinate meeting with all other volunteers • Coordinate meeting with all Panelist • Check with donors / prepare budget for event
March 2019	<ul style="list-style-type: none"> • Finalize location / investigate potential participant capacity • Finalize website resource page • Secure and test equipment • Last outreach effort • Print educational materials, pamphlets • Buy supplies (cups, plates, food etc.) • Host event
April 2019	<ul style="list-style-type: none"> • Send out thank you cards to all volunteers • Analyze data

Logical Framework

Problem Analysis Matrix:		
Effect	Low Quality of life in the Dominican Republic and Haiti	Low economic opportunity
Problems	Anti- Haitian sentiments on Hispaniola	High discrimination rate against Haitian/ Dark skinned Dominicans
Causes	Lack of awareness of historical anti-Haitian propaganda	Misinformation through anti-Haitian media of Haitian and Dominican relationship

Logical Model				
Long-term Outcome	Increase the quality of life of Haitians and Dominicans in Dominican Republic.			
Intermediate Outcome	Decrease the anti-Haitian/ anti-Black sentiments on the island	Increase willingness of people of Dominican and Haitian descent to work together for similar causes		
Short-Term Outcomes	Increase awareness of historical and contemporary realities of economic abuse in Dominican – Haitian Relationship	Increase positive exposure of Dominican and Haitian people		
Outputs	How many people attended film festival			
Activities	Film Screening	Community discussions about experiences	Panel with questions	
Inputs	Availability of Experts	Volunteers / Participants	Movie equipment, Space availability	Marketing material/ educational/historical timeline / programme pamphlet



Methodology

These investigations explore the effectiveness and impact a public event that brings two historically conflicting communities together to learn parts of their history that have been traditionally hidden from the public eye. Through the movie *The Price of Sugar* by Uncommon Productions participants can gain awareness of the economic abuse, political abuse and manipulation a particular wealthy and powerful Dominican family exert over the general population. The participants then have the ability to reflect through community discussions and have the opportunity to ask questions and learn from experts. The event also allows people who are not directly tied to Dominican Republic or Haiti see how they can indirectly, yet significantly impact issues on the island.

Participants

This community event took place in Collins Middle School Salem, MA. The space used was the auditorium for the movie screening and the cafeteria for the group and panel discussions. The event was open to the general public, and all members of the community were encouraged to attend.

The participants recruited were mostly of Dominican and of Haitian decent within Massachusetts' North Shore region, and more specifically within cities of high Dominican and Haitian immigrant populations like Salem, MA and Lynn, MA. The population of Salem is about 42,804 of which 16.2% Hispanic (about 6,935 residents) and 22% of the total residents are non-English speakers (Data USA, 2019). The most common origin of foreign-born residents is Dominican Republic in first place. Not surprisingly, the most common language spoken by non-English Speakers is Spanish by 12.7% (Data USA, 2019). On the other hand, Lynn, MA has a population of about 92,074 people of which 38% is Hispanic, 11.5 % Black and non-English

speakers make up 50.5% of the total residents (Data USA, 2019). Two of the most common languages spoken in Lynn, MA is Spanish (26,392 speakers) and French Creole (1,661 speakers). According to DATA USA, Dominican Republic comes up as second in the most common origin of foreign-born residents, yet Haiti is not on the list of most common origins from foreign born residents. However, it is known that the Haitian populations has increased in the Lynn area and especially in cities a little south (like Malden, Boston, Mattapan, Everett etc.) (GlobalBoston, 2019). We see Haitian presence through community spaces like Haitian Restaurants and Haitian church services in Lynn, MA. We also see their presence through community organizations and initiatives aimed for the Haitian community.

Materials

Most of the materials used in this program and study can be found in the appendix in all languages provided to participants (English, Spanish, and Haitian Kreyol). The materials used were: the Program (that includes map of Hispaniola (Wucker, 1999), DHCC contact information, Agenda, Sponsor's names, panelist pictures and bios, brief history of Kiskeya); the post event survey (to be filled out before leaving the event); Ground Rules; Reflection Questions for Group Discussions; Poster with symbol for participants to find their discussion group after the film.

Every program that was given to the participants had a special sticker with a symbol in order to divide the group evenly and avoid groups of families and friend grouping together instead of meeting new people. For example, there were 6 programs with a sticker of a red star, and 6 programs with a yellow circle sticker. As groups came in, they were all given program with different stickers. These stickers would eventually determine where an individual would be placed for the discussion.

Procedure

All volunteers were to arrive at Collins Middle School at 3:00 PM, one hour before the doors open to the public. During this time, the space will be set up for discussions and all discussion materials will be placed on the discussion tables (ground rules, reflection questions, and posters to identify what group participants belong to); Dominican and Haitian music is played in the background for participants to listen as they come in; community partners set up resource table; lastly, film and light equipment is set up in the auditorium.

The doors to Kiskeya Reimagined open at 4PM and participants enter through cafeteria and can join the resource table, eat food, mingle, listen to music. This was done in an effort to accommodate North American, Caribbean and South American cultural differences in regard to time as well to lighten the mood before the heavier topics start. At 4:20 PM participants were invited to go into the auditorium for the movie screening. During this time the project was introduced as well as the mission of Dominican Haitian Cultural Center, and the documentary was played.

After the documentary, participants were encouraged to take a minute to reflect and take a breath individually due to the challenging, and the potentially triggering topics within the documentary. Participants were also told that discussions did not necessarily have to be regarding the documentary topics but could be about anything they have experienced or think about Dominican – Haitian relations. If they did not need the minute to reflect, they could also go straight to their perspective discussion tables by matching the symbol of the Program to the symbol on the poster placed on top of each table. At this time, the participants were sitting around round tables of mixed groups of Haitians, Dominicans, and others interested the topics. Participants and facilitators were given 20 minutes for reflections and about 5 minutes to come

up with a question for the panelist. Facilitators at this point went over the ground rules, and then quickly started going over the reflection questions.

At about 6:40 PM the panelists were called to sit at the panelist table, and all facilitators were asked to bring up the table discussion questions created by the participants to the mediator. The mediator at this point quickly organized the question to ask the panel. The panel discussion lasted about 40 minutes and only three of the questions were able to be asked due to time. The mediator role was not only to ask the questions, but also to translate all conversations into Spanish for participants who were Spanish-only speaking. There were no during the discussions that identified as only Kreyol- speaking.

After the panel, two community initiatives were introduced. First, Elsabel Rincon from Welcome Immigrant Network (WIN) who was screening the movie *Hay un paiz en el mundo*, a documentary celebrating Dominican culture, the following week. And second, Widmack Belot, the director of the movie *The Island Between Our Love*, a movie whose central theme is about a relationship between a Dominican and a Haitian that is forbidden by their conservative parents—the themes in the movie reflect a lot of the similar issues brought up during Kiskeya Reimagined.

Final gratitudes were given to all participants, panelist and volunteers who helped bring together the event and participants were asked to fill out the post – event surveys and place them into a basket for collection upon leaving event. Surveys were purposefully designed to be short and easy to encourage all participants to finish all questions after the long event. Participants had the surveys during the discussions and could write any question they had in the box labeled “Thoughts, Questions, Comments – Here’s your space to capture them!” This space is crucial to see what private thoughts this type of event provokes in participants. Understanding these private thoughts and questions will be important in understanding if the movie, panel, or discussion

questions encourage people start the process of questioning their previous beliefs or question their lack of knowledge on certain Dominican – Haitian topics, and their position on these topics.

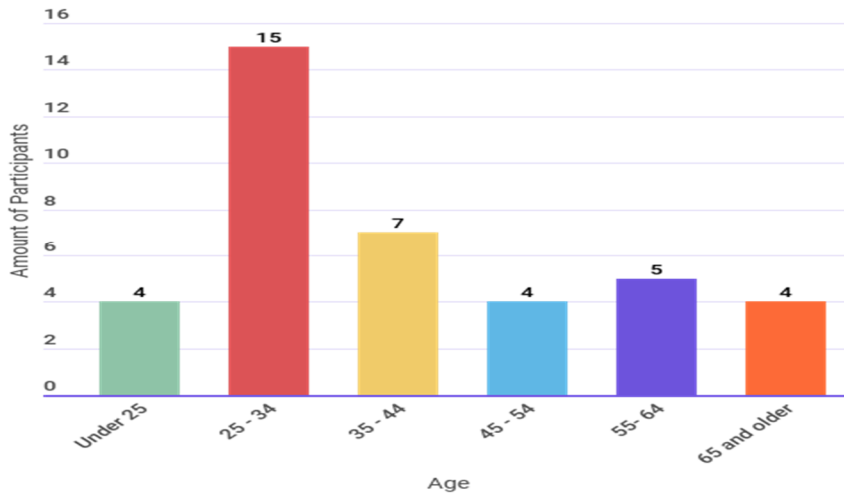
Results

Kiskeya Reimagined explores the effectiveness and the impact of a public event that brings two historically conflicting communities together to learn about the power struggle between wealthy individuals and poor communities in the Dominican – Haitian setting. Quantitative data was measured through the multiple-choice data on one side of the survey. Qualitative data was measured through their questions, comments, and thoughts on the other side of the survey, as well as the public questions formed by the participants and for the panel. The findings were divided into three categories: Demographics, Impact of Event, and Reflective Thoughts, Questions, and Comments regarding the event and situation on the island.

Demographics

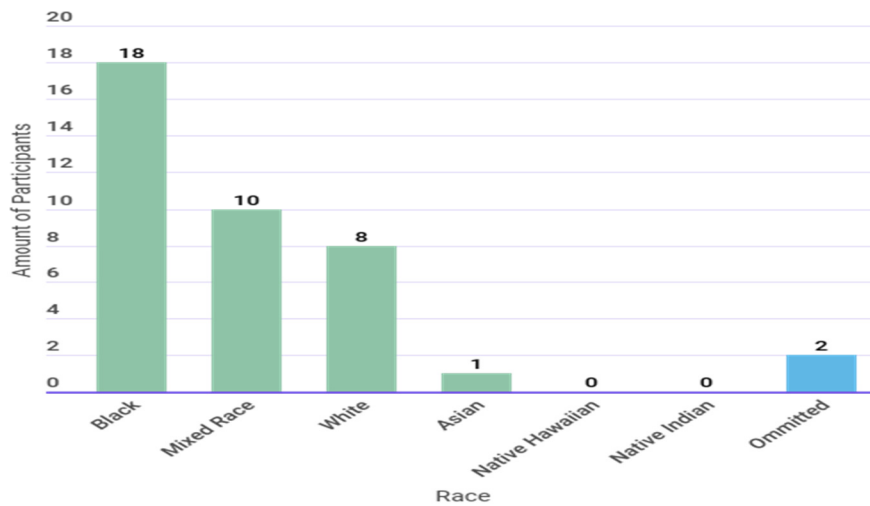
Of the 60 people who registered to go to the event, 42 people actually attended, and 39 people submitted a survey at the end. This means there was about a 93% response rate.

Participants responded to age ranges from “under 25 years of age” to “65 and older.” The highest group of people were in the 25 – 34 age range group with 15 people (34%). Then the rest of the groups were closer in number: under 25 years of age with 4 people (10.26%), 35 – 44 years of age with 7 people (17.95%), 45 – 54 years of age with 4 people (10.26%), 55 – 64 years of age with 5 people (12.82%), and 65 and older with 4 people (10.26%).

Figure 1: Participant Breakdown by Age

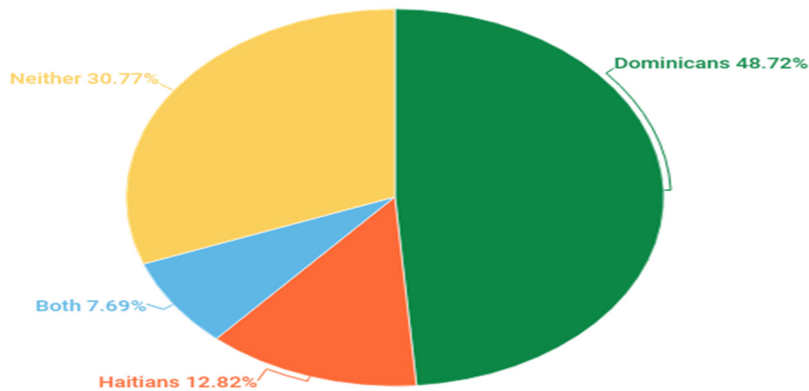
Participants were also asked to self- identify themselves by race. Their options were: Black/ African America, White/Caucasian, American India/ Alaska Native, Asian, Native Hawaiian/ Pacific Islander, or Mixed Race. From highest to lowest, most participants (18 people at 46.15%) self- identified as Black. Then, the second largest group was mixed raced with 10 people self-identifying as such (25.64%). There were 8 people who self-identified as white (20.51%), and 1 person who self- identified as Asian (2.56%). No participant identified themselves as either Native Hawaiian or Native Indian. Lastly of the 39 participants, 2 participants (5.13%) chose to not identify their race.

Figure 2: Participant Breakdown by Race



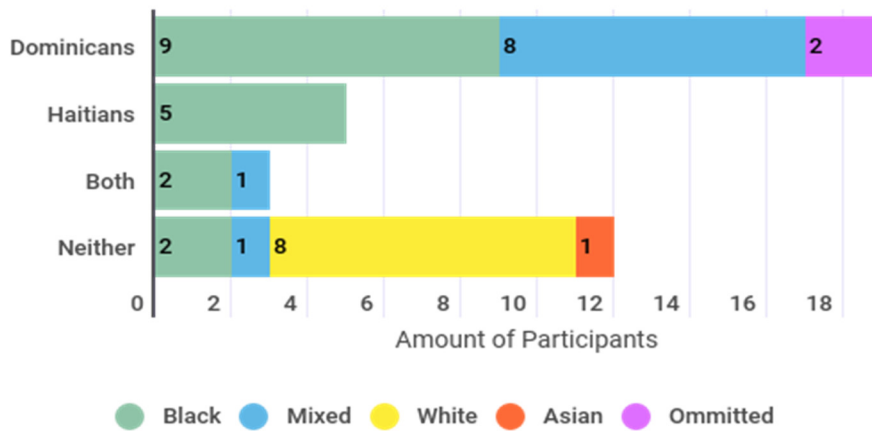
All participants were asked “Are you Dominican?” and “Are you Haitian?”. Participants could choose “Yes” or “No” to both questions. If a participant answered “Yes” to *only* one, then they were counted as *only* Dominican *or* Haitian. If a participant checked off “Yes” to both questions, then they were counted as “Both,” Dominican *and* Haitian. If they answered “No” to both questions, then they were counted as neither Dominican *nor* Haitian. The responses showed that most participants (19 participants) self-identified as only being Dominican making them 48.72% of all the participants. Then, 12.82 % of all participants self – identified as only being Haitian with 5 participants out of the 39 only answering only “Yes” to being Haitian, and not to being Dominican. There were 3 participants (7.69%) who answered yes to both questions, and therefore self-identifying as both Haitian and Dominican. Lastly, the second largest group with 12 people (30.77%), self – identified as neither Haitian nor Dominican.

Figure 3: Total Participants Identifying as Dominican or Haitian



Due to the importance of race within Dominican and Haitian societies, a correlation was made between Dominican and Haitian participants and the race the individuals identified with. Out of all the participants only two people (5.1%) decided to omit the question regarding their race and those two individuals also self-identified as Dominican. The two categories Dominicans did identify with were Black/ African American and Mixed Race with about half of them self-identifying as either one or the other: 9 (47.36%) identified as Black/ African American, and 8 (42.11%) identified as Mixed Race. On the other hand, all (100%) of the 5 Haitian participants self-identified as Black/ African American. Of those who consider themselves both Haitian and Dominican, 2 (66.7%) consider themselves Black/ African American, and 1 individual considers their race as Mixed Race. Of those that stated they were neither Dominican nor Haitian, most identified as white (8 participants at 66.7% of the white individuals). Then 2 (16.7%) individuals in the neither Dominican nor Haitian category identified as Black/ African American, (8.4%) 1 as Mixed Race, and 1 (8.4%) as Asian.

Figure 4: Participant Breakdown by Race and Dominican or Haitian Identity



Impact of Event

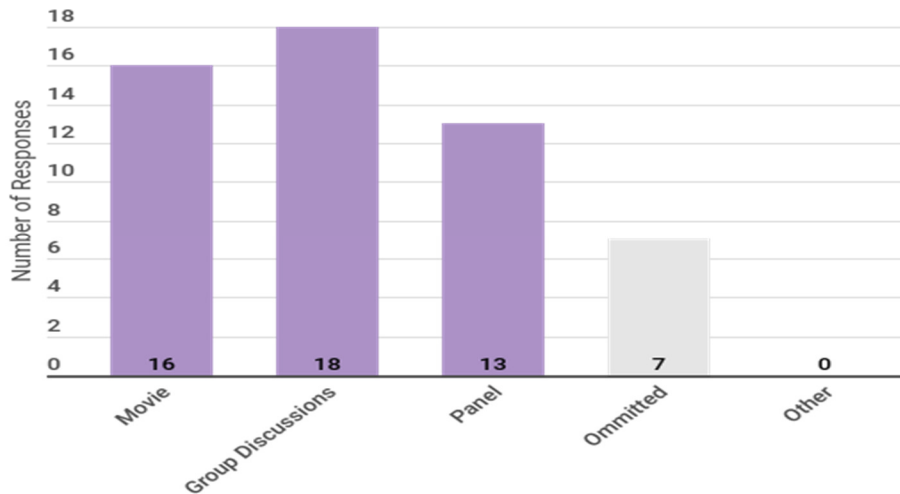
There were four multiple choice questions that measured the types and levels of impact during the event for the participants.

The first question measured the impact of certain aspects of program itself. The question was “Which aspect of this event was most impactful to you?”. The possible answers were a) The movie, b) The group discussions, c) The panel, d) Other, with an option to fill in their response. This question was intended to be responded with only one answer as the part in the event that *most* impacted them, regardless if other parts impacted them as well. However, participants used it as multiple choice, choosing multiple answers. Most participants chose two or three responses, for this question instead only one. Also, of all 39 surveys, 7 (17.9%) of the participants decided to omit this question. To comprehend the most impactful parts of the event, all responses were counted and placed in their respected group: The Movie, The Group Discussions, or The Panel to compare. Then the number of respondents that omitted were counted and placed in that grouping.

There was a total of 47 responses. Out of the 47 responses, 16 (34%) chose The Movie to be most impactful, 18 (38.3%) chose The Group Discussions to be most impactful, and 13 (27%)

chose The Panel to be most impactful. No participant (0%) chose to add another category as the most impactful.

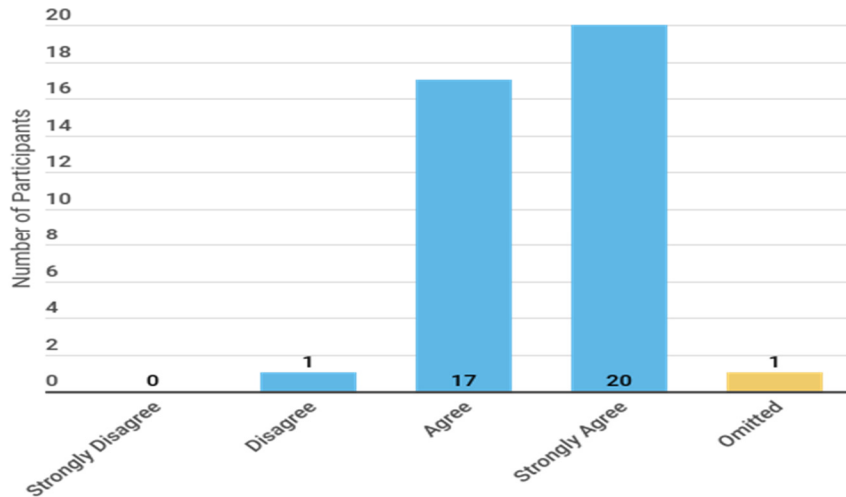
Figure 5: What aspect of this event was most impactful to you?



The next three were statements to measure the impact this event in general had on each individual. All responses were measured on a scale of Strongly Agree (4), Agree (3), Disagree (2), to Strongly Disagree (1), which each participant was allowed to only chose one response.

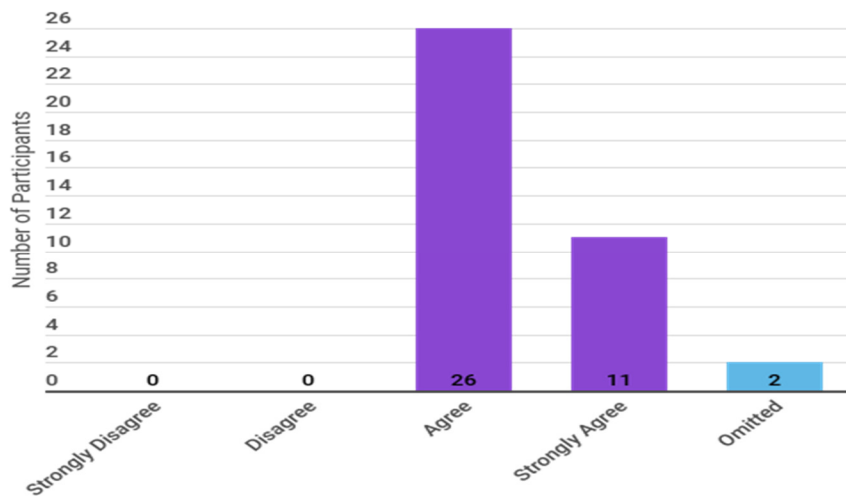
The first statement: “I learned something new today about the situation between Dominicans and Haitians that I previously did not know”. Out of the 39 surveys, there were 38 responses and 1 person omitted this question. There were 20 (51.3%) participants that stated they Strongly Agreed to learning something new, and 17 (43.6%) participants stating they Agreed to learning something new during this event. Only one participant selected Disagree to learning something new, and no participant selected Strongly Disagree.

Figure 6: I learned something new today about the situation between Dominicans and Haitians that I previously did not know.



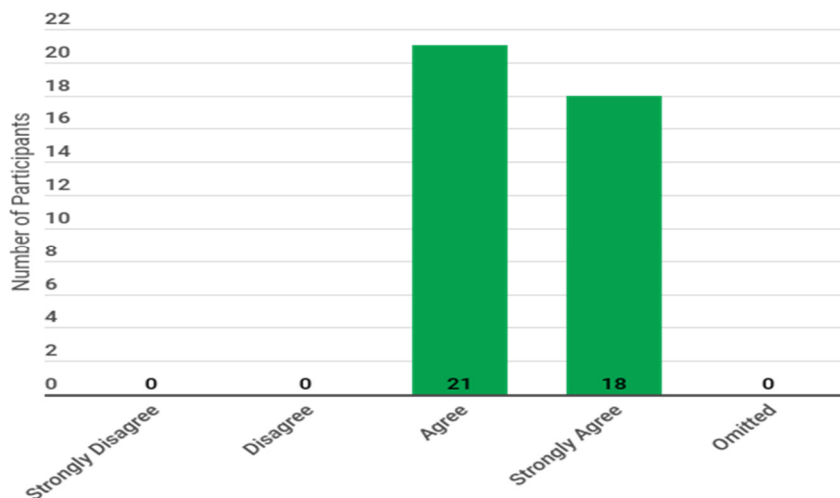
The second statement: “This event helped me see the possibility for positive Dominican – Haitian relations”. Out of the 39 surveys, there were 37 responses meaning two people omitted the question. Still all answers were overwhelmingly Agree or Strongly agree. There were 26 (66.7%) participants who agreed that this event helped them see the possibility for positive Dominican – Haitian relations, and 11 (28.2%) stated they strongly agreed.

Figure 7: This event helped me see the possibility for positive Dominican - Haitian relations.



The third and last statement: “This event makes me more willing to attend other similar events regarding Dominican Haitian relations”. Out of the 39 surveys, there were 39 responses meaning 100% response rate for this particular question. All answers being overwhelmingly Agree or Strongly agree. There were 21(53.8%) participants who stated they agreed that this type of event makes them more willing to attend other similar events, and 18 (41.2%) strongly agreed that they were more willing to go to other similar events.

Figure 8: This event makes me more willing attend other similar events regarding Dominican-Haitians relations.



Qualitative Reponses: Reflective Thoughts, Questions, and Comments

Of the 39 surveys, 24 participants wrote on the Thoughts, Questions, and Comment side of the Survey and 14 people did not write a response. There was also a total of 9 discussion questions created from the 6 discussion groups.

Due to time restraints, only three questions of the total 9 created by the participants were able to be ask to the panel. Though the 6 questions from the total were not able to be asked, the panel did unknowingly answer most of them from their answers of the 3 questions that were asked to them. For example, in answering Question 1: *What does the current situation with the*

sugar cane plantation and batey look like today? panel members also answered Question 4: *When expelling Haitians, do they consider the contributions they [Haitians] have in business, and economy in DR?* mentioning the contributions of Haitians people in Dominican Republic. Then, when answering Question 3: *Why is Haiti the way it is today, and why are they not doing enough for their own people?* The Panel mentioned the history and external factors that contributed to Haiti's poverty and also answered Question 7 and Question 8, which were all similar questions. However, exact names of initiatives (Question 8) were not necessarily mentioned, but efforts on the Haitian side and their struggle to achieve it was mentioned. Also, another panelist answered Question 5 and Question 6, both focused on accountability (though one speaking towards accountability on the Dominican- Haitian side, and the other on accountability from external communities and allies that do not identify as Dominican or Haitian), while answering Question 3. This particular panelist added to the answer how expats from the two countries, and other people living within the United States who have voting privilege have the responsibility with their vote to elect presidents and representatives whose international agenda benefits lesser developed countries and to ensure their political and business strategies are benefiting the people on the island and not just the wealthy corporations.

Questions that were asked to the panel:

- **Question 1:** What does the current situation with the sugar cane plantation and batey look like today?
- **Question 2:** Why are Dominicans so adamant about denying their blackness?
- **Question 3:** Why is Haiti the way it is today, and why are they not doing enough for their own people?

Questions that were not able to be asked to the panel:

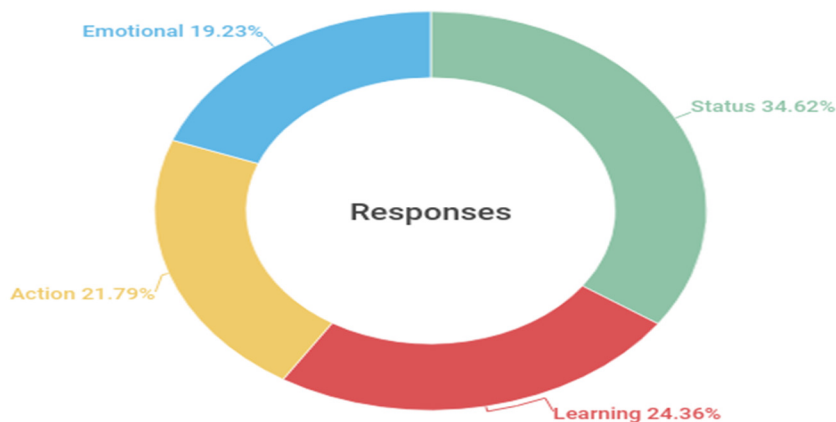
- **Question 4:** When expelling Haitians, do they consider the contributions they [Haitians] have in business, and economy in DR?
- **Question 5:** What are the next steps of accountability for us after this event, for those of us on both sides of the island?
- **Question 6:** Living in the US, how can we make an impact? Where do we start?
- **Question 7:** What have the Haitians asked [of] their government? In order to solve some of the issues at hand?
- **Question 8:** Are there any initiatives going on now to fix their [the Haitian's] economy?
- **Question 9:** How can we learn more about the situation in the Dominican Republic? I know we can personally search, but how? I have to investigate a lot.

Of all the open responses in *Thoughts, Questions, and Comments* (including the discussion questions) there were four main themed responses that circulated: action, learning, status, and emotional. Action responses were those where participants stated they wanted to know how they can individually do more to help the situation on the island, or participants who had suggestions on what actions to take to change the current situation. The responses that fell under the learning theme were ones where participants increased their knowledge and curiosity for this topic; they were provoked thoughts and questions of the new facts they learned from the event. For example, these participants stated they were amazed or surprised by how much they learned and had questions on the specific topics they learned during the event. Status responses were those responses that referred to the situation on the island in correlation to topics such as

race, wealth disparities on the island, or external developed countries' influence, or specifically Haitians economic options on the island. Emotional responses were those that referred to their emotional state in response to the event or the situation on the island.

The open response themes would often overlap, or participants would have two – three comments within the open response box and each comment would pertain to a different theme. To organize this, each time a participant commented on any of the themes, it would be counted each time. For example, one participant mentioned a) the emotional response she got from the film b) her thoughts on corruption among wealthy families, and c) recommendations for next steps in solving the relationship between Haitians and Dominicans. This response would be counted under 1) emotional, 2) status (wealthy families), and 3) action (what next steps to take). The highest number of responses were in status with 27 comments (34.62%), then learning with 19 comments (24.36%), action with 17 comments (21.70%), and emotional with 15 (19%).

Figure 9: Themes to Open Response



Emotional responses were clear in demonstrating that participants developed positive or negative emotional reactions. However, in many responses if they were unclear whether the emotional response was due to the event itself and what it had taught them, or to the situation on

the island. Some participants were clearly stating that they felt saddened and disturbed by the topics in the movie. A Dominican participant stated they were bothered by how some Dominicans defended the wrongdoings of other Dominicans; not explaining if this feeling was caused by the group discussions, or whether they were referring to the movie, or through reflection on their personal life. Then a participant stated, “I feel disappointed with myself that I was not aware of this chapter in Dominican and Haitian relations.” This is another statement that was produced by event itself, but not mentioning necessarily what caused this emotion.

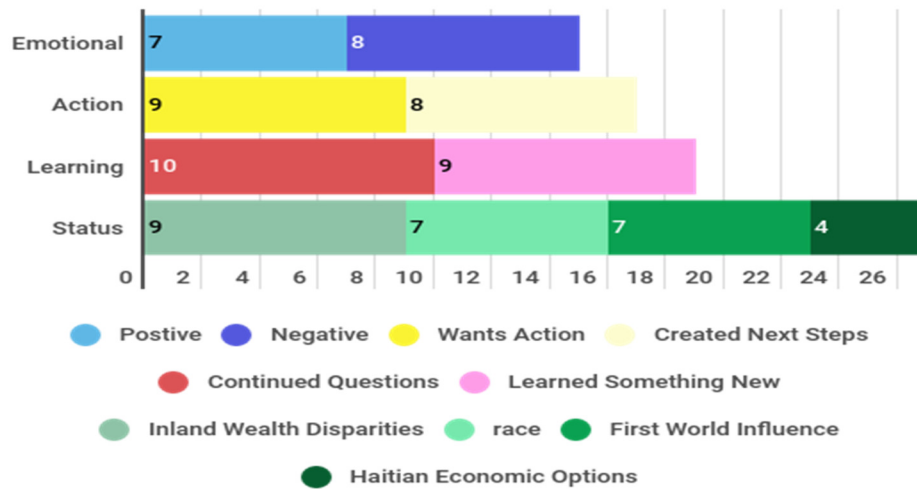
On the other hand, positive responses were very clear in that they were referring to their take on the event and not the situation on the island. For example, there was a participant who said that they were pleased with event and there were “necessary discussions and great to have so many people together.” Other positive responses stated they felt hope and wished to have more events like this, or that they wanted more events like this specifically in Dominican Republic and Haiti, so others can learn about the situation on the island.

Action responses were divided into two categories. The first were participants who stated they want to take “next steps” but are not sure or did not state which steps they would take (9 responses). The second were those who created individual action plans they would do in order to help with the issue or stated what they thought needed to happen on a more systemic level. Some examples of these action ideas created by participants were as followed: 1) there needs to be a separation between U.S. involvement in Dominican Republic and Haiti, 2) demand more from wealthy corporations and be more conscious as a U.S. consumer, 3) attend more events similar to this one/ have more events like Kiskeya Reimagined in Dominican Republic and in Haiti 4) “revolution is necessary” 5) having allies (specifically Dominican allies) 6) starting activism indirectly from outside countries and organizations.

Within the learning theme were those participants who commented on how shocked, amazed or impressed they were by how much they learned. Other participants were those that continued having questions on what they had learned. Some areas of learning interests were the following: 1) learning more about the situation between Dominican Republic and Haiti in general 2) how other countries and organization can play a role in indirectly helping with the conflict, 3) to continue learning about what initiatives are being done to foster positive relationships on the island. Some learning moments throughout the event for participants were through group discussions where some Dominicans realized that they themselves or their families were just not as informed as they thought about the situation, and specifically about life on the *bateys*.

Within the theme status, many participants were curious about race and race relations. Questions about Dominicans and their denial or relationship to blackness emerged, white saviorism among other countries going into Dominican Republic, being upset with people they know being racist/anti- Haitian, asking about the origin of racism in Dominican context. Some mentioned their disapproval of the actions of the government and wealthy, internal actors within Dominican Republic, while others focused more on external actors, specifically United States. Lastly, there were people who asked questions about Haitian's economic position. For example, their focus was more on the position of the Haitians and their poverty; asking questions like 1) why don't the Haitians demand more from their government? Or 2) why don't Haitians get more job contracts from the wealthy?

Figure 10: Themes Divided into Subgroups



Discussion

Overall there was a great mix of people at the event. For example, there was at least four people in every age group, meaning all age groups were represented. Though the largest group was from ages 25 – 34, there was still at least 4 to 7 people in all the other age groups. This generational diversity is important because of the significance history plays in Dominican – Haitian relations. Someone who grew up on the island during the Balaguer times, for instance, experienced a very different racial or anti-Haitian upbringing than those who might be growing up now in the upcoming acceptance of blackness in Dominican Republic through spaces like Miss Rizos Salon, celebrating natural hair and Black representation in Dominican Republic, the We Are All Dominican Campaign that fights for inclusion within Dominican and Haitian identity, or the Dominicans Loves Haitian Movement based in New York city.

In regard to race, it is less of a surprise that all Haitians identified as Black and interesting to see how many Dominicans identify as Black now within the United States context. Both Haitian and Dominican participants identified as black as well as people that did not identify as

either Dominican or Haitian. Most people that identified as mixed race were Dominican, and no Dominican person identified as white. This is important to note because of how racialized Dominican – Haitian relations are and how anti-blackness is often synonymous to anti-Haitianism. This shows that while in the United States Dominicans in general think differently about their racial identity than when in Dominican Republic.

The findings show that working through these workshops was very transformational for the participants. The open responses demonstrate that participants were reflecting on their own positionality and the complexities that involve Dominican – Haitian relations. The conversation topics were a varied around blackness, wealth disparities, and emotional responses to the situation. Overall, the participants started shifting blame from each other and more towards politicians, wealthier individuals, and more developed countries meddling in the politics of both countries. It is important to note however, that not all Dominicans were completely moved in this direction. Questions created like “why doesn’t the Haitian government help its own people?” shows that the documentary and the discussion themselves were not enough in understanding the complexity of the situation on the Haitian side; the experts are necessary to solidify and explicitly talk about the marginalization of the Haitian people and government on the global scale. Though the movie talked about the helplessness of some Haitian people, and these conversations came up during the discussion, it was not until panelist clearly stated the negative side of the Haitian Revolution to the Haitian nation due to the punishment of wealthier colonial countries that these questions were actually answered.

Moreover, it is essential emphasize how difficult these conversations are for Dominicans and Haitians. Haitians in some instances might be learning specific instances where their people are being oppressed within the Dominican Republic and by other nations, and Dominicans are

learning how in some instances their people are the oppressors or are perpetuating the oppression created by rich elites. For a people that is deeply proud of their country and its culture, like Dominicans, it is difficult to see instances where your community is not represented in the best manner. *The Price of Sugar* was not shy in showing instances in the media, riots sponsored by the rich, or where Dominicans were wrong in spreading anti-Haitianism. Some Dominicans that have not yet come to terms with their own blackness or the ways they themselves might be perpetuating an idea of anti-Haitianism, could come into a shock when seeing those explicit images, or might feel discomfort in how their community is represented; even if they already know about the extremism in the issues. One participant talked to me aside and mentioned how even though she already knew about the tension on the island and how extreme it could get, she felt hurt by how Dominicans were being represented. It is important to mention that conversations about colorism, racism, anti-Haitianism, and other oppressions are not comfortable conversations, especially for those who are placed in a position of power where they do not perceive their power (particularly within other contexts). This demonstrates how power can be relational. Discoveries of how your nation, your people, or how even you might contribute to the oppression of others is a difficult process. It is no surprise then how some participants ended the workshop with negative emotions towards the situation on the island or towards the representation of the Dominicans. This is to be expected and necessary with transformational work.

Limitations

The findings of the event overwhelmingly supported the research intentions. Still, there were limitations before and during the event that people replicating it should take into consideration.

Before the event, finding theater spaces to screen the documentary was more challenging than expected. The goal was to have the event in a theater space to screen the movie and to have the location of the event be close enough to Dominican and Haitian communities for recruitment. Unfortunately, because many independent theaters around Salem and Lynn, MA would not respond to our request, we had to accept one last minute. This made recruitment difficult because potential participants wanted to know the date and location before reserving tickets. When finally getting a space, recruitment had to be rushed and the conditions of the equipment accepted regardless of quality. The screen of the theater was not drop down, and the one provided was fairly small in size and not properly set up for the event. As a result, a small section at the top of the movie cut off a little. This might have been a distraction from the movie, and those who sat further from the screen might have had a more difficult time seeing it. Furthermore, if considering the event in a theater space, one should make sure there is a separate room for discussions. Luckily, our event was able to use the round tables in the cafeteria to allow for better discussions since the layout of the theater would not allow for community discussions.

During the event, the first suggestion would be to do pre-surveys that people can fill out as they enter the space. The surveys would include questions to determine their position in regard to Dominican – Haitian relations before they attend the event. This will later give the data analysts a better sense of participant progression on the issue; where participants stood before they arrived at the event, and then a post survey to see where they stand after the event.

I would also change the structure of the event. The responses for the question Which part of the event was most impactful to you? were very close in answer which demonstrates that all parts of the event were almost equally significant in the overall impact of the participants. However, timing was a barrier to the overall success of the event. The program ran longer than

expected and some participants had to leave before the panel was over. The mediator had to also limit the amount of questions the participants created during the groups so that the event would not continue to run any longer. In future recreations of Kiskeya Reimagine, organizers should expand the number of expert panelists at the event, but instead of having the panel of questions and answers after the discussions, have the experts be fully integrated into the smaller group discussions as “expert facilitators”.

This will be beneficial for multiple reasons. First, time will be significantly cut. Second, by having more experts at the event, there is more of a possibility that participants are getting the information they need, and their questions answered. The facilitators at the event did a good job, but there was no way they could answer all the questions the participants wanted while they themselves were trying to figure out their stance on the issue. The experts were prescreened and had multiple in-depth conversations to make sure their stance on the issue would move the crowd towards more positive Dominican- Haitian relations. By having these experts, it avoids the danger of a facilitator who is biased or not sure of their stance making statements that could be detrimental to the event goals.

Other considerations are language barriers. The movie was in English with Spanish subtitles. It was not possible to have language devices for this event, but this would be a good option for future events for those who speak French or Haitian Creole. Furthermore, the videotape for the movie did not have a language option for Haitian Creole or French which is another limitation of access. During the discussion, some participants stated the timing was difficult because of all the translations that facilitators needed to do. However, this was something that was considered prior to the event and something that is difficult to get around. In order for everyone to understand, there will need to be interpretations. It is also more valuable

for the event for people to be in mixed groups of Dominicans and Haitians in order to continue increasing the exposure of the people on the island.

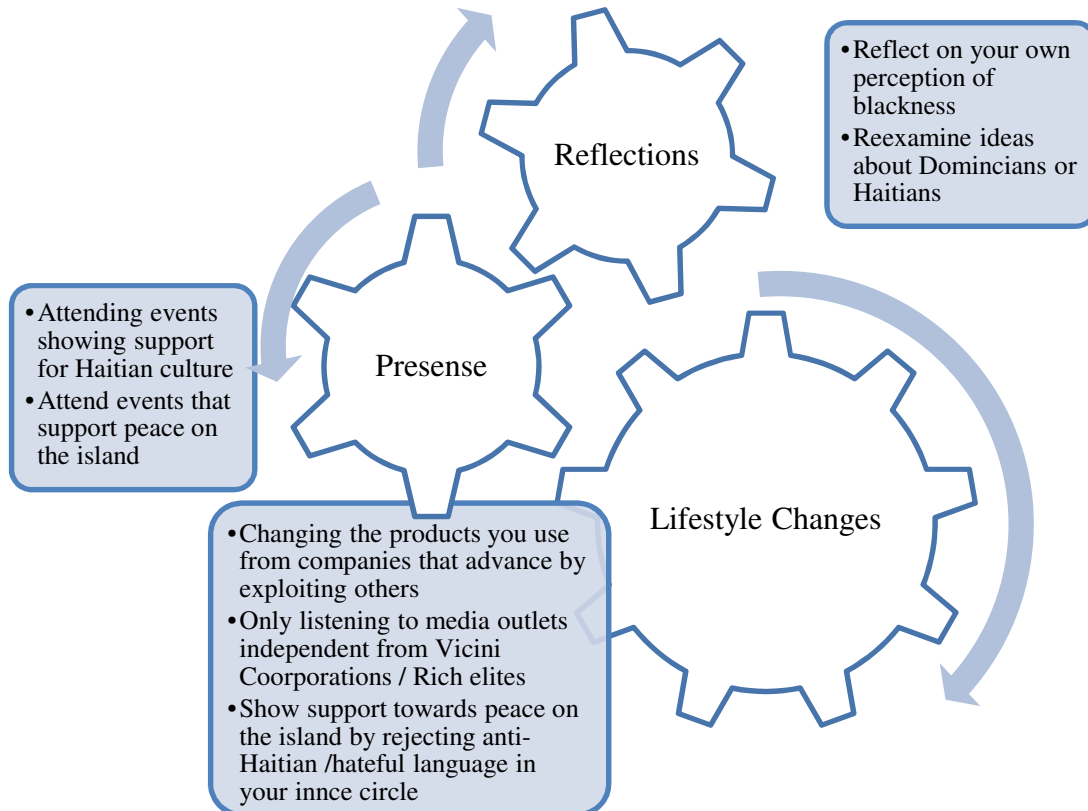
Implications

The goal of this event was to increase the awareness and therefore increase the willingness for more Dominican and Haitian interactions through other similar events to this one. The findings showed that people were in fact more willing to continue learning and motivated to go to other similar events with other Haitians and Dominicans. Also, other positive, unintended implications also arose from this event. Participants were encouraged to take action on the issue. Many participants asked what they could personally do for accountability for the future. Because of this, it is recommended to not only include other programs and movies they could watch, but also optional, attainable action steps participants could take if they want to further help the issue of conflict on the island caused by the rich minority.

Action items for people to consider will include personal reflections, increase in presence, and lifestyle changes. Personal reflection should be based on participant's personal biases on the narratives they were given regarding issues pertaining to Dominican – Haitian relations. For example, what is your relationship to your own blackness? What ideas were you told about Haitians or Dominicans that you should reexamine? Participants who want to make a difference and want to more accountability should also consider attending more events to show support for Haitian people and Haitian culture. The narrative given to the world about Haitians has been a negative one. People who want to support Dominican – Haitian positive relations should recognize that Haitian people have not only been marginalized in the context of Dominican – Haitian history, but on a historic global scale as well. The support of the Haitian population and the rebranding of their image is equally important in the betterment of the

conflict between Haitians and Dominicans. There must be more Dominican allies of the Haitian community. Their presence in support of Haitian affair is therefore crucial. Lastly, one must change parts of their lifestyle that further supports the divide on the island or the advancement of rich corporations that benefit from hatred among Haitians and Dominicans.

Figure 11: Next Steps



The history and the relationship between Dominicans and Haitians touches many contributing factors that future events could focus on. This event focused on the manipulation elites use to convince the Dominican people that Haitians are taking their jobs and resources, while further exploiting and abusing Haitian workers. Future events could focus on blackness, how Dominicans view their blackness and how this came to be, the intersectionality between anti-Haitianism and blackness, and the world's historical and continual treatment of Haitians.

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Appendix A: Flyer



Dominican - Haitian Cultural Center Presents:
KISKEYA REIMAGINED

**MOVIE AND DISCUSSIONS:
DOMINICAN - HAITIAN CONFLICTS**

Panel Discussion by:
Dominicans Love Haitians Movement
Haitian Journalists
Dominican Professionals



KISKEYA REIMAGINADO
El precio del azúcar

**PELICULA Y CHARLA:
CONFLICTOS
DOMINICO- HAITIANO**




RE-IMAJINE KISKEYA
Pri sik la

**FIM AK DISKISYION:
KONFLI
DOMINIKEN - AYISYEN**

MARCH 30, 2019 4 PM -8:30 PM
COLLINS MIDDLE SCHOOL AUDITORIUM
29 HIGHLAND AVE. SALEM, MA
LIGHT REFRESHMENTS

RSVP: Scarlett Gonzalez Mejia
 sgonzalez@dhculturalcenter.com



Appendix B: Program in English, Spanish, and Kreyol

Kiskeya Reimagined

Dominican - Haitian Discussions

Dominican Haitian Cultural Center

DHCC

Scarlett González Mejía Founder - Executive Director
sgonzalez@dhculturalcenter.com
DHCulturalCenter.com

Programme

- 4:00 Doors Open/ Refreshments
- 4:20 Introductions
- 4:25 Film - The Price Of Sugar
- 6:00 Community Discussions
- 6:35 Panelists
- 7:30 Closing Remarks - Upcoming Events

Thank you for participating!

Our Sponsors - Supporters

WIN! The Welcome Immigrant Network

Alves' Paint & Contractor

- Ana Nuncio
- Rocco Gangle
- Anna Suranyi
- Ellie Pye
- Aron Viner
- Charlotte Gordon
- Salem School Committee
- Sam Alexander
- Luz Villarreal

Panelists



Clarivel Ruiz

- Founder of Dominicans Love Haitians Movement celebrating the beauty of our commonalities to forge a future free from tyranny
- Cultural Activist and multidisciplinary artist using arts as a racial justice tool to dismantle and heal from systems of oppression
- Raised over \$2,000 in donated black dolls that have been sent to Haiti and handcrafted dolls sent to The Mariposa Foundation, DR
- Created black dolls to resist media and cultural messages that devalue negritude through residency at NatureARTS
- Participating in the Civic Practice Seminar at The Metropolitan Museum of Arts & The Innovative Cultural Advocacy Fellowship at The Caribbean Cultural Center for African Diaspora Institute

- President: GRAHN New England-Boston (Groupe for Reflexion and Action for a New Haiti, Boston Branch)
- Founder Haitian Artists Assembly of Massachusetts
- Media personality: Boston Neighborhood Network (Tele Kreyòl) Boston Haitian Reporter
- Board Member - The United Front of the Haitian Diaspora
- Haitian Americans United Inc Special Project Coordinator



Charlot Lucien




Garry Belizaire

- As a journalist in Haiti he covered presidential elections in DR, monitoring closely the relations between DR and HT
- After political turmoil in Haiti (2001) he migrates to US receiving his Bachelor and Master's in human service with a concentration in nonprofit management and leadership
- Waiver program Coordinator - Massachusetts Rehabilitation Commission
- Haitian language and culture professor through Boston Language Institute

Kiskeya History


- 1400 Precolonization- Tainos were the peaceful, indigenous, people of the island
 - 1492 Spanish landed by accident on the Caribbean soon committing genocide of the Taino people
 - 1791 - 1804 Haitian Revolution: First and only successful slave revolt - First Black Republic in the world!
 - 1822 - 1844 Unification of the Island Under Haitian Rule: official creation of DR
 - 1865 DR Independence Restored from Spain
 - 1915 US invasion and occupation of Haiti
 - 1916 US invasion and occupation of DR
 - 1924 US leaves Dominican Republic
 - 1930 Dictator Rafael Trujillo takes power
 - 1934 US leaves Haiti
 - 1937 State sponsored massacre of Haitians in DR
 - 1957 Dictator François Duvalier sizes power after elections
 - 1960 Trujillo is assassinated
 - 1986 Duvalier family forced out of dictatorship - Aristide elected president of Haiti
 - 2015 DR revocation of citizenship of about 200,000 Haitians and Dominicans of Haitian decent based on a 2013 constitutional law
- DR: Trujillo's successor Balaguer took power for many years after him imposing similar laws. Now more stable. DR's main form of economy is tourism
- HT: suffered many coups, 2001 earthquake & outside countries/ NGOs meddling in Haitian democracy further crippling their country

Kiskeya Reimaginada



Charlas Dominicana-Haitianas

Dominican Haitian Cultural Center



Scarlett González Mejía Founder - Executive Director
sgonzalez@dhculturalcenter.com
DHCulturalCenter.com

Programa

- 4:00 Puertas abren/ refrigerios
- 4:20 Introducciones
- 4:25 Pelicula - El precio del azúcar
- 6:00 Charlas comunitarias
- 6:35 Panelistas
- 7:30 Cierre - Próximos eventos ¡Gracias por su participación!

Nuestros Patrocinadores



WIN!
The WebHome Integrating Network



Centro Comunitario Cultural



Alves' Paint & Contractor

- Ana Nuncio
- Rocco Gangle
- Anna Suranyi
- Ellie Pye
- Aron Viner
- Charlotte Gordon
- Salem School Committee
- Sam Alexander
- Luz Villarreal

Panelistas



Clarivel Ruiz

- Fundadora de Dominicans Love Haitians Movement que celebra la belleza de nuestras similitudes para forjar un futuro libre de tiranía
- Activista cultural y artista multidisciplinaria que utiliza las artes como una herramienta de justicia racial para desmantelar y sanar los sistemas de opresión
- Recaudó más de \$ 2.000 en donaciones de muñecas negras que se enviaron a Haití y muñecas hechas a mano para La Foundation Mariposa, RD
- Creó muñecas negras para resistir los mensajes culturales y de los medios de comunicación que devalúan la negritud a través de la residencia en NutureARTS
- Participante en el Seminario de Práctica Cívica en el Museo Metropolitano de las Artes y la Beca de Innovación en Defensa Cultural en el Centro Cultural del Caribe para el Instituto de la Diáspora Africana

- Presidente: Grupo de Reflexión y Acción para Nuevo Haití (Sucursal de Boston)
- Fundador de Haitian Artists Assembly de Massachusetts
- Personalidad de los medios: Boston Neighborhood Network (Tele Kreyòl) Reporteros Haitianos de Boston
- Miembro de la Junta - The United Front of the Haitian Diaspora
- Coordinador del proyecto especial Haitian Americans United Inc



Charlot Lucien




Garry Belizaire

- Como periodista en Haití, cubrió las elecciones presidenciales en RD, supervisando de cerca las relaciones entre RD y HT.
- Después de la agitación política en Haití (2001), emigró a EE. UU. Recibiendo su licenciatura y maestría en servicio humano con especialización en gestión y liderazgo sin fines de lucro.
- Coordinador de programa de exención-Massachusetts Rehabilitation Commission.
- Profesor de Cultura y lenguaje Haitiano a través de Boston Language Institute

Historia de Kiskeya


- 1400** Pre colonización-Los tainos eran los habitantes indígenas y pacíficos de la isla
- 1492** España aterriza por accidente en el Caribe y luego comete el genocidio del pueblo taino
- 1791 - 1804** Revolución haitiana: Primera y única revuelta de esclavos exitosa - Primera República negra en el mundo
- 1822 - 1844** Unificación de la isla bajo el dominio haitiano; creación oficial de RD
- 1865** Independencia de RD es restaurada a partir España
- 1915** EE. UU invade y ocupa Haití
- 1916** EE. UU invade y ocupa RD
- 1924** EE.UU sale de RD
- 1930** Dictador Rafael Trujillo toma el poder
- 1934** EE. UU sale de Haití
- 1937** Masacre de haitianos patrocinado por el estado de RD
- 1957** Dictador François Duvalier toma poder después de las elecciones
- 1960** Trujillo es asesinado
- 1865** Familia Duvalier es forzada a salir de la dictadura -Aristide es elegido Presidente de Haití
- 1986** RD revoca la ciudadanía de unos 200.000 haitianos y dominicanos de ascendencia haitiana en base a una ley constitucional del 2013
- 2015**
 - DR: el sucesor de Trujillo, Balaguer tomó el poder durante muchos años después de su imposición de leyes similares, ahora más estable, la principal forma de economía de la RD es el turismo
 - HT: sufrió muchos golpes de estado, terremotos de 2001 y países externos / ONG que se entrometen en la democracia haitiana y paralizan aun más a su país

Re-Imagine Kiskeya



Chita pale Dominiken-Ayisyen

Dominican Haitian Cultural Center



DHCC
Scarlett González Mejía Founder - Executive Director
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Pwogram

- 4:00 Pôt louvri / rafrechisman
- 4:20 Entwodiksyon
- 4:25 Film - pri a ki gen sik ladan
- 6:00 Chita pale kominote yo
- 6:35 Konferansye yo
- 7:30 Fèmti - Evènman kap vini yo Mèsi pou patisipasyon ou!

Patwone nou yo



WINI
The Welcoming Immigrant Network



Alves' Paint & Contractor

- Ana Nuncio
- Charlotte Gordon
- Rocco Gangle
- Salem School Committee
- Anna Suranyi
- Sam Alexander
- Ellie Pye
- Luz Villarreal
- Aron Viner
- Lentini Jovial

Konferansye yo



Clarivel Ruiz

- Fondatè Dominicans Love Haitians Movement ki selebre bote resanblans nou yo pou foje yon avni gratis san tirani.
- Aktivis kiltirèl ak atis multidisiplinè ki sèvi ak art yo kom yon zouti jistis rasyal pou kraze ak geri sistèm opresyon
- Li ranmase plis pase \$ 2,000 dola nan don nan poupe nwa ki te voye an Ayiti ki fet a la men poupe pou "Fundación Mariposa, RD"
- Li te kreye poupe nwa pou reziste mesaj kiltirèl yo ak medya yo ki devalorize tènèbres la nan rezidans nan NatureARTS
- Patisipan nan Semènè Pratik Civic nan Mize Metwopoliten Art ak bousdetid nan Inovasyon Defans Kiltirèl nan Sant Kiltirèl Karayib la pou Enstiti dyaspora Afriken an.

- Prezidan: Gwoup Refleksyon ak Aksyon pou Nouvo Ayiti (Boston Branch)
- Fondatè Asanble Atis Ayisyen nan Massachusetts
- Medya pèsònalitè: Boston Neighborhood Network (Tele Kreyòl) Repòtè ayisyen ki soti Boston
- Manm Komisyon Konsey - Front Etazini an nan dyaspora ayisyen an
- Koodonatè pwojè ayisyen espesyal Etazini Inc la



Charlot Lucien



Garry Belizaire

- Kom yon jounalis an Ayiti, li te kouvri eleksyon prezidansyèl yo nan RD a, byen veyans relasyon ant RD ak HT.
- Apre boulvès politik la nan Ayiti (2001), li te emigre nan Etazini yo. Resevwa yon bakaloreya inivèsite nan degre ak mèl nan sèvis imen ak yon espesyalizasyon nan administrasyon san bi likratif ak lidèchip.
- Koodonatè Pwogram Sòti a - Komisyon Reyabilitasyon Massachusetts la.
- Pwofesè nan kilti ayisyen ak lang nan Boston Language Institute

Istwa Kiskeya

- 1400 Pre-kolonizasyon-Tainos yo te moun ki rete endijèn ak lapè nan zile a
 - 1492 Espay te atèri pa aksidan nan Karayib la, epi komèt jenosisid sou Tainos yo
 - 1791 - 1804 Revolisyon ayisyen: Premye ak Sèl revòlt esklav ki reyisi - Premye Repiblik Nwa nan mond lan
 - 1822 - 1844 Inifikasyon zile a anba dominasyon ayisyen an; kreyasyon ofisyèl RD
 - 1915 USA UU abize ak okipe Ayiti
 - 1916 USA UU abize ak okipe RD
 - 1924 USA kite RD
 - 1930 **Diktatè Rafael Trujillo pran pouvwa a**
 - 1934 USA UU kite Ayiti
 - 1937 Masak Ayisyen patwone pa eta RD
 - 1957 **Diktatè François Duvalier pran pouvwa apre eleksyon yo**
 - 1960 Yo asasinen Trujillo
 - 1865 RD retabli Endepandans soti sou Espay
 - 1986 Yo fòse Fanmi Duvalier soti nan diktati a -Aristide eli Prezidan an Ayiti
 - 2015 RD revoke sitwayènète apeprè 200.000 Ayisyen ak Dominiken ki desandan ayisyen ki baze sou yon lwa konstitisyonèl nan 2013
- RD** siksesè Trujillo, Balaguer te pran pouvwa pou plizyè ane apre enpozisyon lwa menm jan an, koumye a pi estab, fòm prensipal ekonomi RD se touris.
- HT**: te soufri anpil kou deta, tranblemanntè nan 2001 ak peyi ekstèn / ONG ki entèfere nan demokrasi ayisyen ak plis paratize peyi yo.

Appendix C: Ground Rules

English

Ground Rules

1. Allow everyone to have a chance to speak.
2. Be respectful towards other people's feelings and thoughts.
3. Share your ideas/ reserve judgement

Suggestions

- Talk in "I" words vs. "you" and "they" words
- For example: "I feel that..." and "I have experienced" vs "When they do this" "When you do this"

Kreyol

Règ Kay la

1. Fè tout moun gen opòtinite pou yo pale.
2. Respekte santiman ak panse lòt moun yo.
3. Pataje lide ou / rezève nenpòt ki kalite jijman
4. Sijasyon
 - Pale nan mo "Mwen" mo olye de "ou" ak "yo"
 - Pou egzanp: "Mwen santi mwen ke ..." ak "Mwen te eksperimente ak" olye pou yo "lè yo fè sa a" oswa "lè ou fè sa"

Español

Reglas de Casa

1. Permita que todos tengan la oportunidad de hablar.
 2. Sea respetuoso con los sentimientos y pensamientos de otras personas.
 3. Comparta sus ideas/ reserva cualquier tipo de juicios
- #### Sugerencias
- Hablar en palabras de "yo" palabras en vez de "tú" y "ellos"
 - Por ejemplo: "Yo siento que..." y "Yo he experimentado con " en vez de "cuando ellos hacen esto " o " cuando ustedes hacen eso "

Appendix D: Front and Back of Survey

Welcome to Kiskeya Reimagined!

Instructions:

- This program features a movie and a panel discussion.
- You will have an opportunity to pose questions through Kahoot, and volunteers will help you with the technology.
- We encourage you to reflect and ask questions!

THOUGHTS, QUESTIONS, COMMENTS?
Here's a space to capture them!

Please complete the evaluation on other side before you leave.

Please complete this evaluation before you leave.

Which aspect of this event was most impactful to you?

- The movie
- The group discussions
- The panel
- Other: _____

	Strongly Agree	Agree	Disagree	Strongly Disagree
I learned something new today about the situation between Dominicans and Haitians that I previously did not know.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This event helped me see the possibility for positive Dominican-Haitian relations.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This event makes me more willing to attend other similar events regarding Dominican-Haitian relations.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

What is your age?

- Under 25
- 25-34
- 35-44
- 45-54
- 55-64
- 65 and older

What is your race?

- Black / African American
- Caucasian / White
- American Indian / Alaska Native
- Asian
- Native Hawaiian / Pacific Islander
- Mixed Race

Are you Dominican?

- Yes
- No

Are you Haitian?

- Yes
- No