

LIFE AND POLITICS IN THE CARIBBEAN

THE DOMINICAN DIASPORA: FROM THE DOMINICAN REPUBLIC TO NEW YORK CITY-VILLAGERS IN TRANSITION. By GLENN HENDRICKS. (New York and London: Teachers College Press, Columbia University, 1974. Pp. 171. Cloth, \$9.00; paperback, \$5.95.)

BIBLIOGRAPHIE ZU POLITIK UND GESELLSCHAFT DER DOMINIKANISCHEN REPUBLIK: NEUERE STUDIEN 1961-1971. By WOLF GRABENDORFF. (München: Weltforum Verlag, 1973. Pp. 103. DM 24.00.)

ELECTORAL BEHAVIOUR AND PUBLIC OPINION IN JAMAICA. By CARL STONE. (Mona, Jamaica: University of the West Indies, Institute of Social and Economic Research, 1974. Pp. 107. J\$3.00.)

THE HAITIAN POTENTIAL: RESEARCH AND RESOURCES OF HAITI. By VERA RUBIN AND RICHARD P. SCHAEDEL (eds.). (New York and London: Teachers College Press, Columbia University, 1975. Pp. 284. \$12.00.)

COMMUNITY DEVELOPMENT IN TRINIDAD AND TOBAGO, 1943-1973: FROM WELFARE TO PATRONAGE. By SUSAN E. CRAIG. (Mona, Jamaica: University of the West Indies, Institute of Social and Economic Studies, 1974. Pp. 138. J\$2.00.)

The broad diversity of these five books on Caribbean topics necessitates an at-random order of short and separate comments.

Hendrick's *The Dominican Diaspora* is an admirable study of a small village in the Dominican Cibao region, its migrants in New York, and the connection between them and their old and new environments. The temporary nature that many Dominicans ascribe to their New York experience makes for ambiguous social adaptations to the big city's way of life and for an equally ambivalent appreciation of its educational system, to which Hendricks devotes a special chapter. There may be tiny flaws in the short introductory paragraphs on Dominican economy and history, but the bulk of this book, deriving much of its coloration and argument from a number of carefully studied 'cases', has the charm and the suggestion of trustworthiness, which only the author's empathy with his subjects could provide.

Literature on matters social and politic in the Dominican Republic during the years 1961-71, has been carefully indexed by Grabendorff in his *Bibliographie*. Sponsored by the Arnold Bergstraesser-Institut in Freiburg, it appeared in 1972 and must have served its readers well, given the dearth of such publications on this country. If it were not so distressingly common elsewhere, I would not draw attention here to the error in item 52.032, which has eighteenth-century *Saint-Domingue* (Haiti) equated with *Santo Domingo* (the Dominican Republic). It is to be hoped that Grabendorff's useful little volume may stimulate the new Museo del Libro Dominicano to collect and catalog the numerous political pamphlets

and *folletos* of this period, many of which found a place in this bibliography.

Not only Dominicans like to emigrate: In his study on electoral behavior in Jamaica, Stone mentions a survey, according to which only 20 percent of the Jamaican population would remain if emigration to the United States, Canada, and Great Britain were unrestricted. This is a competent study of political behavior in the North American political science tradition, using survey data and statistical exercises to determine answers to specific questions on political succession, mass participation, issue discussion and public opinion, and the relations between policy and the party system. The survey was made after the election of 1972, when the Peoples National Party won a landslide victory over its traditional opponent, the Jamaican Labour Party. The author's repeated statement that the PNP lacks any ideological commitment (pp. 62, 88) would, I presume, not go uncontested by its leader, Mr. Manley, and less so in the years since this book was published. Its first five chapters give much information on statistical relations between social strata and sections on the one hand, and their attitudes and opinions on the other, but to this reviewer's mind, the author is at his best in the last chapter ("Obstacles to Welfare Policy Change"), in which Jamaica's two party and patronage system is discussed in a lively and intelligent fashion, as are the meagre prospects for and large obstacles to change.

The fifteen contributions to *The Haitian Potential*, though published in 1975, date in substance from 1967, when the Research Institute for the Study of Man organized a conference in New York on Haitian research and resources. The book, dedicated to the memory of the Haitian social scientist Rémy Bastien, is divided into four parts dealing with demography and human resources, language and literacy, nutrition and health, and institutions. Such a neat division suggests a greater cohesion between the contributions than this reviewer finds warranted. Why should articles on the civil service and the labor force be placed under the heading of institutions, instead of human resources; and why should an intriguing and far-ranging article by Alan Lomax on Africanisms in New World Negro Music have affinity with demography and human resources rather than with, say, language? But apart from the intrinsically awkward composition of a book such as this, many of its contributions are quite readable, although—or perhaps, because—several of them acquired the patina and flavor that, in a hard-to-define way, have become associated with the midsixties, with Alliance for Progress, and Community Development, and Haitian psychiatric centers serving as a model throughout the world, with proposals for large research centers, and six-page observations on Haitian family life. Most of its authors are capable in their fields, and some of them, such as the Haitian historian Max Dorsinville (and, of course, in a posthumous contribution, Rémy Bastien himself), show that rare combination of realistically intertwined scepticism and hope that is apt to transcend the spirit of at least a decade. In a well-written essay in this book, Schaedel compares Haitian and Venezuelan community development programs. One of his conclusions is that when the scope of operations becomes larger than the community itself, a threat to the state power structure may be felt: "The State can [then] either withdraw support, attempt to canalize group operations, or impose outright control (as in Haiti)" (p. 37).

This latter phenomenon also took place in Trinidad-Tobago, and Craig, in her *Community Development in Trinidad and Tobago*, tells us why she resigned from her work on a rural improvement project, undertaken by the Ministry of Planning and Development, "when it became clear that our genuine attempt at community development in the area would be frustrated by the politicians of the very government that was implementing it" (p. 3). Party patronage, the increasing influence of local bosses and the correspondingly growing veneration of the big boss, hints of corruption—it all sounds familiar, also, beyond the confines of the Caribbean. Craig's indignation makes for lively reading. She certainly does her best to retain a modicum of fairness in her analysis. Yet, her writing of the local bosses as "barons" (p. 51), only to explain later (p. 60) that this term is her own invention, is perhaps indicative of the tensions between the need for self-expression and that for self-control, unavoidable in an analysis in which author and "victim" are merged. Its vivid description of local meetings and dealings in Trinidad gives this working paper a most recommendable touch of Naipaulian reality.

HARRY HOETINK

*Centrum voor Studie en Documentatie van Latijns Amerika,
Amsterdam*