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Leading contemporary historian of the Dominican Republic. He has published many important books in the history and cultural heritage of the country. One of his best known works is Manual de historia dominicana (1992), now in its tenth edition which is a staple work of Dominican historiography.

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"Frank Moya Pons is the best-known contemporary Dominican historian. The author of many books and articles, he is a recognized scholar both at home and abroad. Moya Pons latest book is based on his well-known Manual de historia dominicana (1992), now in its tenth edition and considered a basic text in Dominican historiography. But his new book is more than a simple translation of the old classic; it is a revised and expanded edition, with new sections, detailed historical maps, and a comprehensive bibliographic essay. The book follows two parallel historical tracks. On the one hand, it is divided into thematic chapters that examine the distinct political periods in the country's history, such as the Spanish, French, Haitian, and U.S. occupations and the several periods of self-rule. On the other hand, it pursues a socioeconomic history by establishing links, when pertinent, between socioeconomic conditions and political developments. Another notable feature of the book is that it examines contemporary events up to 1990. This remains the standard Dominican history textbook, in both English and Spanish. The general reader will find in this book an agreeable, clearly written history of the Dominican Republic, while the experienced scholar will find an indispensable reference." -HAHR (Hispanic-American Historical Review)

Product Description: This updated and expanded edition extends the narrative from 1990 to the first decade of the present century, beginning with the collapse of the Dominican economy. In addition to the electoral fraud and constitutional reforms of 1994 and the return administration of Leonel Fernandez, the updated chapters focus on financial crises, the economic reforms of the 1990s, the free trade agreement with the United States, and party politics. They also take account of the recent Dominican electoral processes, the colossal and fraudulent banking crisis of 2002-2004, and the perpetuation of corruption as part of Dominican political culture.

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Using Dominicans in New York City as a case study, Ramona Hernández challenges the old belief that workers necessarily migrate from one region to another because of supply and demand or because of a de facto government policy to make people leave or stay. As a result, she shows that the traditional correlation between migration and economic progress does not always hold true.

In a landmark study of history, power, and identity in the Caribbean, Pedro L. San Miguel examines the historiography of Hispaniola, the West Indian island shared by Haiti and the Dominican Republic. He argues that the national identities of (and often the tense relations between) citizens of these two nations are the result of imaginary contrasts between the two nations drawn by historians, intellectuals, and writers. Covering five centuries and key intellectual figures from each country, San Miguel bridges literature, history, and ethnography to locate the origins of racial, ethnic, and national identity on the island. He finds that Haiti was often portrayed by Dominicans as "the other—first as a utopian slave society, then as a barbaric state and enemy to the Dominican Republic. Although most of the Dominican population is mulatto and black, Dominican citizens tended to emphasize their Spanish (white) roots, essentially silencing the political voice of the Dominican majority, San Miguel argues. This pioneering work in Caribbean and Latin American historiography, originally published in Puerto Rico in 1997, is now available in English for the first time.

This study is a reflection on the complexity of racial thinking and racial discourse in Dominican society.

What would the island of Hispaniola look like if viewed as a loosely connected system? That is the question Haitian-Dominican Counterpointseeks to answer as it surveys the insular space shared by Haiti and the Dominican Republic throughout their parallel histories. For beneath the familiar tale of hostilities, the systemic perspective reveals a lesser-known, "unitarian" narrative of interdependencies and reciprocal influences shaping each country'sidentity. In view of the sociocultural and economic linkages connecting the two countries, their relations would have to resemble not so much acockfight (the conventional metaphor) as a serial and polyrhythmic counterpoint.

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