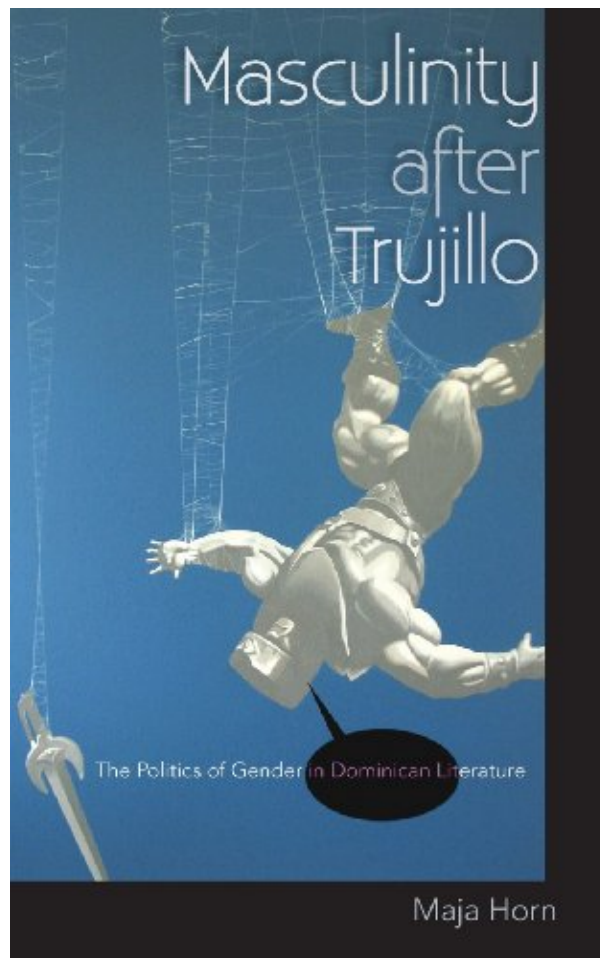
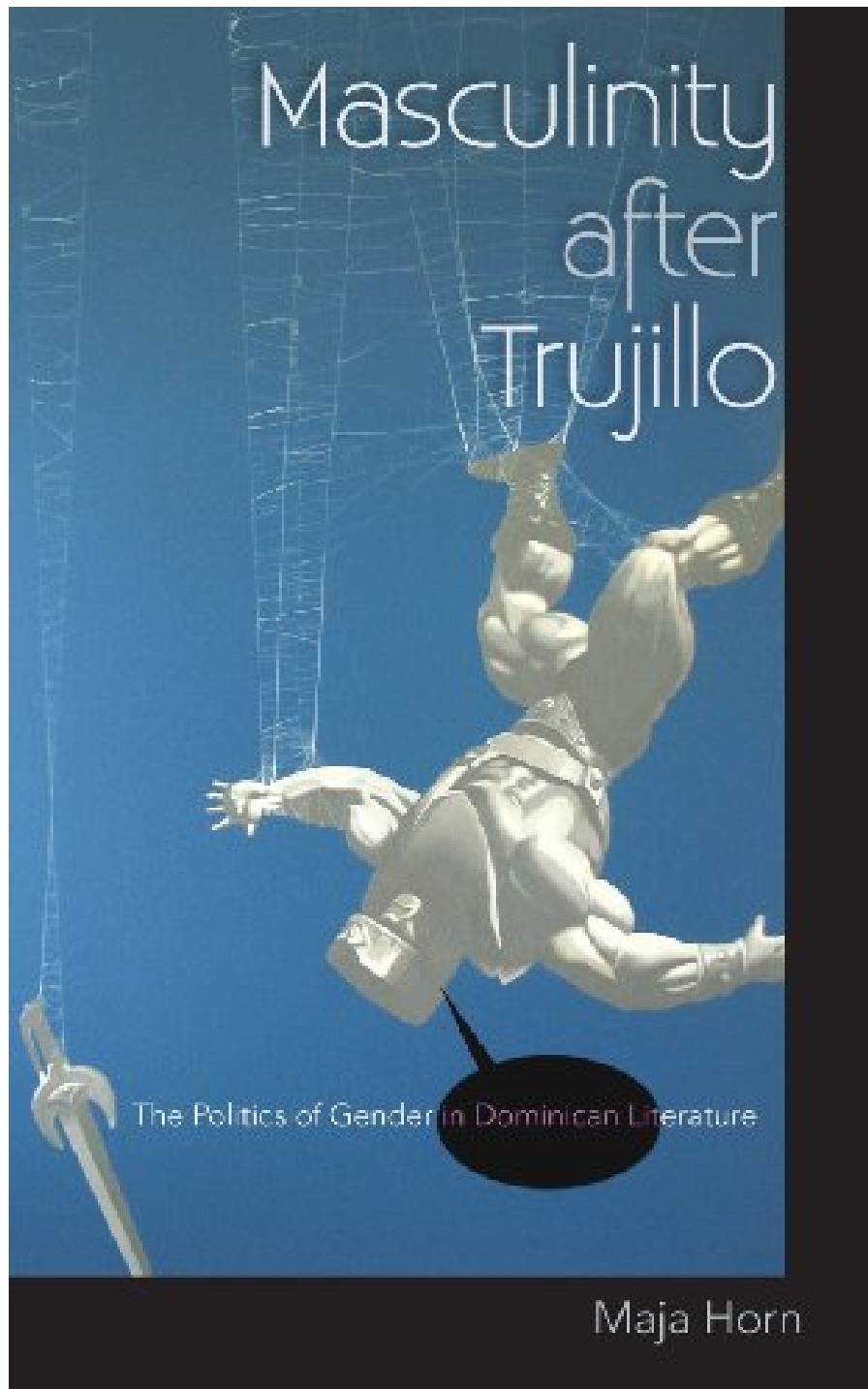


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“A novel and thoughtful analysis of the sexual gender relations and the construction of masculinity in contemporary Dominican culture.”—The Americas

“Engaging and well researched . . . deepens our knowledge of contemporary gender attitudes in the Dominican Republic as well as of the linkages between discourses of masculinity, political power, and Dominican literary production.”—Latin Americanist

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## About the Author

Maja Horn is associate professor of Spanish and Latin American cultures at Barnard College.

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“Provides an insightful look at the persistent power of masculinism in Dominican post-dictatorship politics and literature.”—Ignacio López-Calvo, author of *God and Trujillo*

“The ideas about masculinization of power developed by Horn are important not only to Dominican scholarship but also to Caribbean and other Latin American students of the intersection of history, political power, and gendered practices and discourses.”—Emilio Bejel, author of *Gay Cuban Nation*

Any observer of Dominican political and literary discourse will quickly notice how certain notions of hyper-masculinity permeate the culture. Many critics will attribute this to an outgrowth of “traditional” Latin American patriarchal culture. *Masculinity after Trujillo* demonstrates why they are mistaken.

In this extraordinary work, Maja Horn argues that this common Dominican attitude became ingrained during the dictatorship (1930–61) of Rafael Leonidas Trujillo, as well as through the U.S. military occupation that preceded it. Where previous studies have focused mainly on Spanish colonialism and the controversial sharing of the island with Haiti, Horn emphasizes the underexamined and lasting influence of U.S. imperialism and how it prepared the terrain for Trujillo’s hyperbolic language of masculinity. She also demonstrates how later attempts to emasculate the image of Trujillo often reproduced the same masculinist ideology popularized by his government.

By using the lens of gender politics, Horn enables readers to reconsider the ongoing legacy of the Trujillato, including the relatively weak social movements formed around racial and ethnic identities, sexuality, and even labor. She offers exciting new interpretations of such writers as Hilma Contreras, Rita Indiana Hernández, and Junot Díaz, revealing the ways they successfully challenge dominant political and canonical literary discourses.

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