# Supremachist Linguistic Construction of Gender Narrations

**Sergio Yagüe-Pasamón**

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# Foreword

Throughout my research work in the field of gender studies, I have had the good fortune to mentor or collaborate with numerous colleagues and students who are convinced of the need to continue to make visible the different realities and inequalities that women have historically suffered and continue to suffer just because they are women. Curiously, the only male researcher I have worked with in this area is Sergio Yagüe, and this fact has led me to reflect on many occasions on the need for more feminist men to contribute to consolidating women's achievements and not to take steps backwards in terms of gender and equality. For Sergio Yagüe is a true feminist, who has been observing the attitudes of men and women for many years, despite his youth; moreover, he has the ability to put into words profound reflections on facts whose transcendence may go socially unnoticed, since, unfortunately, there is still a great deal of normalised machismo. In his struggle to make palpable and not so palpable inequalities visible so that they can be neutralised, the author delves into the origins of many of the machismos and micromachismos, relating causes and effects in different periods and spheres.

I met Sergio Yagüe Pasamón in 2015 when I had the honour of directing at the University of Cordoba his Master's Thesis "Men 'Do' and Women 'May': Exploring the differing use of linguistic politeness in sex-groups from socio-linguistic perspectives", a prelude to his magnificent PhD Thesis "Vectorisation of male supremachist ideologies in high-outreach narratives and socio-political statism in Western contemporary patriarchies", which received the highest marks as well as sincere praise from their respective panels, not only for the author's research maturity, but also, unanimously, for his ability to identify linguistic and social realities that are not always placed in the showcase of academic or generalist studies and debates. There are

also numerous publications and contributions in the field of equality by this author, who has taken his message not only to national forums, but also to international ones from the United States to India, combining it with his commendable teaching work both in our country and at the Norges Teknisk-Naturvitenskapelige Universitet (NTNU) in Trondheim, Norway.

On this occasion, with *Supremachist Linguistic Construction of Gender Narrations: From conceptual representation to socio-political projection*, the author once again demonstrates his capacity for analysis through the study of various narrative forms that weave together, like a spider's web, the multidimensional social reality in which the construction of the gender role is always present. By giving solid arguments to his hypotheses and claims, the different narrative forms analysed in depth find an adequate fit and constitute a logical whole, always accompanied by a detailed social-historical contextualisation. The connection of the facts, events and narratives studied, which range from urban legends to popular animation series or the writing of news items that echo relevant current events, results in useful reflections on the human way of being and the consequences of our words and actions, leading to highly topical debates today, where there is still so much to be achieved in terms of equality.

Sergio Yagüe's proposal focuses, then, on traditional and contemporary narrative formats inserted in the context of the patriarchy that has governed the Western world since the first founding civilisations. All of them are a clear reflection, as well as a tool for perpetuating, the principles of organisation established around an evident gender gap.

Advertising, a genre that is undoubtedly a faithful reflection of culture and the social conceptualisation of gender, could not be missing among the audiovisual narrative formats that represent the otherness of the masculine and the feminine for the purposes of socio-political and ideological stratification. Thus, the author analyses in depth the sexist ideological symbolism in current advertisements for everyday consumer products, specifically food and hygiene. He studies advertisements for well-known and widely consumed products in Spain, such as the popular custard "Natillas La Lechera", or the "La Cocinera" saga of food products, as well as cleaning products such as bleach "Lejía conejo" or "Vileda Windomatic" squeegee mop, analysing the degree of fulfilment and satisfaction in the performance of tasks within the patriarchal conceptualisation.

Against this representation of real lives, he also dwells on the not always obvious influence of fictional genres on the social construction of gender. As an example of the codification and controlled channelling of ideas and feelings in this field, the author analyses the genre of animation series, exemplified in the popular *The Simpsons*, the longest scripted show in TV history, given its potential influence on the representation of gender roles through ideological vectorisation. His analysis of episodes such as "The Diatribe of a Mad Housewife", where, through the figure of Marge Simpson, the scriptwriters dramatize the incorporation of women into public life through their work, is very illuminating.

Another narrative genre that could not be left out of this study is that of contemporary urban legends. These stories of timeless content transcend the frontiers of time and space, and achieve great spontaneous dissemination thanks to the verisimilitude of their facts and the interest of their complex structure and usual moral. The author of the present work studies examples in Spanish and English taken from the anthologies collected by Ortí and Sampere (2017), Camacho (2005, 2007), Brown & Flynn (2003) and Brunvald (1999). The cases analysed, especially Brown and Flynn's (1999) "Chain Reaction" and Camacho's (2008) "Secado Rápido", are once again a faithful reflection of a traditional patriarchal vision that hinders and criticises the presence of women in public spaces, sustaining the paradigm of the necessary male figure who acts as a guardian and custodian to prevent the disasters of women's ineptitude in the public sphere. A singular case that is studied in detail is the life story of Pope(ss) Joan by Hayes (2013), as a glaring example of the legitimisation of patriarchal organisation in the distribution of public roles in the contemporary Western world.

In turn, as an example of a written narrative format based on factual information, the author also takes an in-depth look at the news genre. Although it may seem that the news is inherently an objective account of events, in the intense process of elaboration, modelling and rectification by its editors, a very different product can be obtained to the one that should obey its definition. Thus, in many news stories, alongside the objectifiable facts, the opinions and conceptions of those who write and transmit them are interspersed and superimposed, impregnated with the ideological intentions that these communicators intend to convey to their recipients in a more or less consciously intentional and more or less subtle way.

Sergio Yagüe presents an analysis of the particular and opinionated interpretations of gender issues through the study of the news that arose as a result of a world-famous event broadcast live on television, specifically, the attack by the popular actor Will Smith on the host of the 2022 Academy Awards gala, Chris Rock. The author of this work analyses the news publications that emerged from this event in the American, Spanish and Portuguese press, and rightly reflects on the dangers of promoting and perpetuating reactionary ideals that reissue ancestral behaviours. The ideologised transmission of news can certainly contribute to the promotion of toxic models of masculinities, through the appearance of a mere presentation of facts and thanks to the immense capacity of today's media to reach a mass audience.

In the face of all these instances, Sergio Yagüe's work shows how it is still necessary to continuously denounce the representations that perpetuate the traditional patriarchal model and gender inequality. This work undoubtedly contributes to unveiling the supremachism embedded and underlying forms of narration that have accompanied us and continue to accompany us in our daily lives, shaping our perception of social reality.

For centuries, many women, even those unaware of the voice of their predecessors, have struggled to break down the bonds of gender. We must remember again and again, as Simone de Beauvoir warned us, that women's achievements and rights must never be taken for granted, because a political, economic or religious crisis will be enough to call them into question; nevertheless, each firm step will set the path, and the more women and men who walk the path of equality, the more difficult it will be to retrace it back again. There will continue to be ever stronger footsteps and ever louder voices to show the world that, in many respects, #*SeAcabó*, #*It'sOver*. This book is an important step in the joint journey of men and women towards true equality.

In short, this work, the fruit of the deep well of readings that enrich the author's reflective capacity, abounds in the origins and consequences of the status quo in equality issues, and is an excellent contribution to gender studies, but also to sociology, linguistics and history. I am sincerely grateful to Sergio Yagüe for giving me the opportunity to approach this work, which shows the necessary capacity for analysis, sensitivity and perceptiveness at a time when, erroneously, it may seem that certain issues are already part of the

past. I am convinced that potential readers will have the same pleasant experience when reading this book and I encourage them to unite their steps on the joint path of the search for equality.

*María del Mar Rivas Carmona*
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# DEDICATION

As I insistently highlight in the introduction to my compositions, which intend to constitute a firm commitment to the community and raise awareness on the structural deviation of the different, yet hardly changing, models of society we humans gather around, intolerance is one of the historical "pests" of the "political animal".

The conceptual recreation of a need for regression, exploited by a sector of society which is, inexplicably enough, terrified by the humblest glimmer of progression, creates tensions which prevent evolution in a desperate move not to die in a world where there is no fitting for the die-hard recalcitrant.

Just like a noose to a grounded hot-air balloon which longs to take off, the Western power apparatus of supremachist leans adds pressure as the seeds of hope for a sincerely democratising gender equality thrive in a world where sex, gender, sexual orientation or the existential detachment from the supernatural, not to say fantastic, realm of certain creeds, cannot be accepted as factors to legitimise a recreated inferiority to the monolithic mainstream forces.

Unfortunately, regression, as a catalyser for statism, emerges in crucial moments when humankind stands on the edge of the precipice to a paradigm change. The fall of the Western Roman Empire, in 475 CE, the decay of thirty to sixty percent of the European population to the Black Death, the fall of absolutism or the French revolution probably offered an omen to the (meta)physic apocalypse.

The revolutions to the living conditions to the planet, such as the French Revolution (1789) or the Industrial Revolution (1760-1840), also brought social discomfort and fear, which triggered mobs and, in the case of the latter, even social initiatives, such as the Luddites, to destroy the new inventions and prevent the inevitable progression from occurring.

Reactionary social contestation to feminism, tightly connected to ultra-right ideologies, is to be understood, yet not tolerated, as a response to the winds of change. As the Arab proverb, which has inaccurately been attributed to Cervantes' Don Quixote, defends الكلاب تنبح ، لكن القافلة تتقدم. (the dogs bark, but the convoy moves on).

In this process of revindication of the female, as a fully capable actor for the fruitful progression of human communities, I would like to express my gratitude to Antonia Sánchez Macarro and Juan José Martínez Sierra, who trusted me for the elaboration one of the little pieces of the promising puzzle "English in the World" collection constitutes. This opportunity allowed me to discover a magic combination of hard work, professionalism, care and affection, even when the body aches and you need a rest rather than attending the affectional and intellectual needs of an eternally grateful new-born writer.

My thankfulness extends to María del Mar Rivas Carmona, a living incarnation of the humblest all-terrain superwoman, who I sincerely aspire to be one day. Octopus-like professional, committed brain and a warm humane heart. Thank you very much for being a part of my life, despite of the never-ending rush hour you live in.

To my ever-present teachers at University of Zaragoza, Ramón Plo, Francisco Collado, Lola Herrero and Ignacio Vázquez. My gratitude to Dr. Bárbara Aritzi for guiding my steps with genuine kindness. My "debts" to you exceeds any man's life expectancy.

A mis padres Chari y Juanjo, por estar en los días más felices de mi vida y, sobre todo, en los que pintan más oscuros. A mis hermanos, de carne y de vida, por acompañarme.

A mis amores Lilly del Carmen, Katterina de la Puerta y Victoria de Hannover: apoyo incondicional y amor sin medida.

To my beloved Carlos, Laura, Anaïs (yes, you can!), Robert, Toril, Kjell, Celia, Raquel, Alberto, Rosana…

To Bulderland's staff, specially to Diego, Jesuda, Irene and María, for enlivening the writing of the pages to come, which I hope will provide long hours of pleasure.

# Introduction

The book intends to serve as an overview to the existence of a mass-scale presence of highly indoctrinating supremachist ideological precepts in current human landscapes. Such an overtly biased approach to the world and to the positioning of human individuals within the artificial structures generated by the overdeveloped social facet of the species would build on sexual dysmorphism as the base to stress the difference between the man and the woman.

## 1
### *Supremachism, from ideal design to indoctrination*

Before proceeding, I would like to make a categoric but necessary note. In this monograph, I decided to coin the term "supremachism", a blending between supremacism and Spanish "machismo" (male chauvinism).

Not to be confused with male supremacism, I opted to represent the reality around the debated gender breach with the term "**supremachism**" because this concept befits the **ideological stand** that defends male supremacism, while **male supremacism** itself would refer to the socio-political disadvantage **resulting** from it. In the end, neither every man is male chauvinism, nor do all realisations of male chauvinism stem from men.

A sector of men, like me, may be positioned in a certainly privileged circumstance by definition (including recognition, salary-related perks, etc.) but, far from endorsing these unfair trends, fight for a structural change which requires, in first term, awareness raising of the lack of balance in the two main groups that inevitably constitute humankind.

The contrastive categorisation of certain individuals against the others has usually been deployed with perverse purposes, which are discovered to be recurrently oriented at the attribution of both

obligations and perks that create some sort of rigid castes. The nearly automatic classification of subjects within a community by means of a general set of basic circumstances which cannot be escaped by the affected citizens does, intrinsic dangers embedded, effectively cast a sense of determinism which conditions every person's living circumstances.

In the context of the patriarchal establishments, which have governed the Western world with iron fist since early foundational civilisations, the deployment of traditional and contemporary narrative formats will be discussed to have ultimately contributed to the endurance of their supremachist organisation principles through the creation and maintenance of a conceptually recreated gender breach.

The creation of representational axioms with socio-political repercussions is a complex process which deserves readers' active attention, in order to raise awareness of the practically ubiquitous attempts to persuade, convince and manipulate which surround individuals in almost every social environment of daily life. For a conceptual artifice to become a tangible reality, any given ideal must be translated into a verbal representation.

An arbitrary combination of graphic symbols into words that are visually recognisable by the corresponding target audience will shape up the concept to convey and impose. Immediately after, the symbolic recipient, which was denominated by linguist Saussure as "signifier", would be filled with the image the recipient is to evoke in the addressees' minds, which Saussure defined as "signified".

Once the image-word correlation, to be referred as "sign", is ready to exist outside the mental schemes of the original user, the ideological artifice to impose as a reality requires an adaptation to the social, political and cultural environments where the ideal concept is to insert. The foundation and legitimisation of specific ideological narrations has historically resorted to religion, as the interpretative mechanism by excellence to explain the phenomena which fell beyond humans' understanding, to avail the ineffable.

From divine issues, which would involve the origin of life on the Earth or the afterlife, to physical phenomena, such as the flawed inquisitorial theocentric sense of the universe, religion has created a narration to fill the epistemological gaps left by the lack of adequate scientific knowledge on the environment.

The governing socio-political operativity dynamics, such as the prevalence of the male over their female counterparts across the different models of hierarchical organisation of communities, is, for certain, no exception to this phenomenon. As later elaborated in this book, the diachronic salience of the man in the Western world is theorised, by the Catholic church, to emerge from the will of the Christian God, who would have appointed the male human as its predilect creation to implement the godly plans for the human species and the life in the planet.

Interestingly, the result of the process of ideologisation, as observed in the illustrative case of male supremacism in western civilisations, evidences the potential of the verbal narrative construction to create and impose artificial realities which did not exist by themselves before their ideal manufacture. Both inside and outside humans' complex minds, language has an unrivalled ability to create, alter, distort, hide and, even, destroy realities.

## 2
### *Narrative formats as a harmonic ideological panoply*

As discussed in this monograph, the narrative artifices that come to existence with the assistance of language and become efficient operators in the shaping of the community, may appear to work as independent entities which alter very particular aspects of reality.

Not to mention real academic papers, research on gender studies has shown a remarkable tendency to deal with the emerging scopes of supremachist indoctrination as stand-alone phenomena to place under the spotlight and denounce for a later awareness-based dismantling. However, the concomitance of narrative constructs with different formats but the same basic representational projections on men and women may reveal to befit just different sides of the same coin.

In *Supremachist Linguistic Construction of Gender Narrations: From conceptual representation to socio-political projection*, the surveyal of the potential encodings of gender unequal ideological perspectives, as oriented to the alterity portrayal of the male and the female with socio-political stratification purposes, will be performed by means of the study of a wide variety of narrative formats.

The historical and contemporary implementation a multilayer panoply of narrative artefacts may well be equated, for illustrative purposes, with a spider net. In this structure of animal design, a series of axis converge into one single master focal point where the yeast of the ideological stance to be ornamented rests.

Just like in the case of spider nets, the desired ideological precepts are sawn into the formal framework of the text to set a trap to the unsuspecting prays that lurk around, where the predator will plant its eggs for the endurance of its essence.

The aforementioned analogy may just have caused, understandably enough, a wry face of disgust in a sector of the readers of this monograph, and even a feeling of arachnophobia in those readers who may be scared of these often-inoffensive creatures. However, it shall (hopefully) facilitate the understanding of the multi-source ideological trap that threatens the moral integrity of the average consumer.

While it may preliminarily seem evident, the existence of a diverse set of narratives establishes a dynamic of proportionality where the potential success of any propagandistic campaign is nearly completely conditioned by users' exposition to the corresponding text.

### 2.1 MULTIBAND EXTENSIVE OUTREACH AND ITS ROLE IN IDEALS IMPOSITION

To these regards, one of the factors that determines the chances for the success of any indoctrination attempt is the multiband extensive outreach of the combined body of narrations with similar communicative intentions.

With mere illustrative purposes, the picture above intends to show the operativity of the multiband extensive outreach to the overall indoctrination of a micro-sociopolitical community of three members.

In the illustration, the subjects (A, B and C, from left to right) have access to several entertainment products on a regular basis, either daily or weekly. "A" keeps updated with her friends' routinary lives by means of the famous social network Twitter. Likewise, "A" devotes three hours a week to play *Bioshock infinite* in her recently acquired Nintendo Switch. "A" does barely spend time reading and decided not to buy a television.

On the contrary, "B" appears to spend a lot of time exploiting his hobbies. "B" exhibits a clear inclination to introversion. Therefore, "B" has never considered opening a profile at a social network.

Alternatively, "B" socialises with his acquaintances through in-game chats. Lately, "B" has been playing the remastered edition of *Resident Evil 4*, which he devotes, on average, half an hour per day. "B" sister loved a novel by Esme Delacroix, so she exhorted "B" to read it. "B" devotes two hours per week to this activity. Before going to sleep "B" watches television. The time spent varies from day to day.
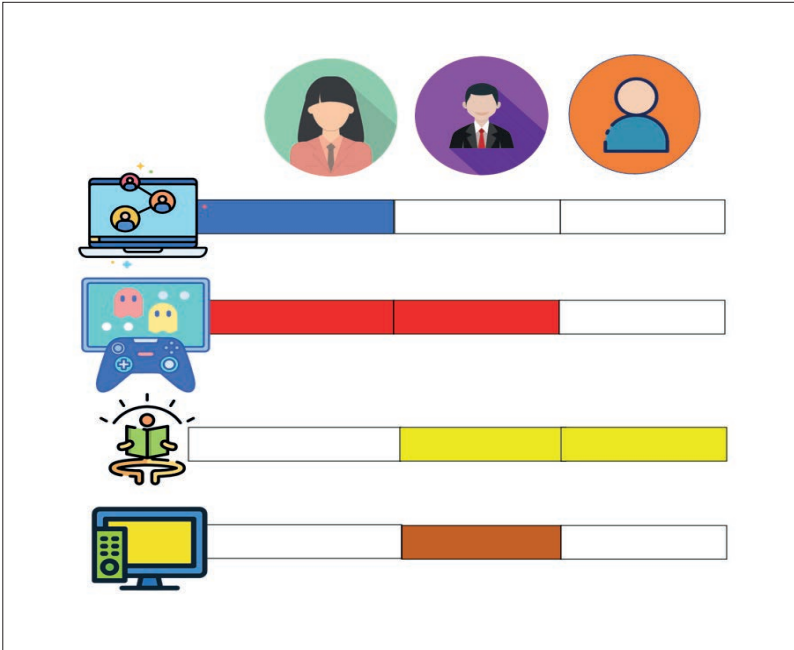


Fig. 1 – Simulated multiband extensive outreach in penetrating narrative formats

As for "C", his=her demanding life circumstances do not permit her=him to enjoy as much free time as he=she would like to. Her=his relatives often say that "C" is a bookworm. They are somehow right, as he=she reads several books a week. That takes long daily sessions of reading, as you may guess. Currently, "C" is reading *Why Men Don't Listen and Women Can't Read Maps*, one of the "sacred scriptures" of male chauvinist flat stereotyping.

When observing the consumption trends of "A", "B" and "C", readers shall realise a basic difference in the variety of leisure resources the three of subjects resort to. In terms of brute ideological

potential, the highly loaded free time activities in "B" routinary life offers, in quantitative terms, many opportunities for one-way ideological transmission. In his multiplatform leisure panorama, "B" may receive gender-biased stereotypical images from videogames, literature and television. "A" may also be persuaded to adopt the male supremacist views encoded in social network interactions and videogames. Interestingly, the indoctrination of "C" would, in first term, depend on the persuasive quality of the reading input she=he, as it constitutes the only medium for ideologisation in his=her pastime environment.

Consequently, it might well be asserted that the richer the indoctrination input of an individual is, the greater the likelihood of receiving an adequate indoctrination stimulus, which I denominated in this monograph as extensive outreach.

## 2.2. EXPOSITION RECURRENCE: IDEOLOGICAL ADOPTION BY REITERATION

The second factor that may restrict or foster the potential enrooting of narrative-conveyed ideals is exposition recurrence. The widely acknowledged popular culture is recognised for its wisdom on the mechanics of human communities across time, but not exempt of supremacist inspired encodings.

In particular, the proverb body in major-use modern languages, such as Spanish, reflects on the convincing effects of insistent messages. Even when the message itself violates Grice's maxim of quality, which prescribes speakers to only express information that is known to be true, in order to be conversationally collaborative (Brown University, 2017; Spector, 2013), the Spanish say "*una mentira mil veces repetida se convierte en verdad*" (that is, "a lie repeated one thousand times is turned into truth") confirms that the amount of times individuals are served a given ideal reality, which paradoxically may not be real, is essential in its adoption by the addressee.

From a scientific perspective, the pedagogist Bandura (1977) reflects on the weight of reiteration as a basic mechanism for learning. When referring to reiteration within Bandura's Social learning theory

Another situation where the readers of this monograph may easily perceive the perlocutive effects of the phenomenon previously described would be political campaigns. While Allen and Stevens (2018) defend that "the accuracy of political ad claims, the visuals and the sound of ads" do have an impact on the voting trends of

citizens, Scott (2022) argues that the main issue of Italian electors at 2022 General Elections was, indeed "separating the truth from the lies they read online".

When referring specifically to the far-right Frateli d'Italia candidate, Giorgia Meloni, Scott (2022) highlights that "more than ninety percent of the pledges from the country's political parties were not rooted in economic reality".

The endorsement of the population to the extremist corporation was later confirmed by accounts elaborated by Di Donato, Wedeman and Mortensen (2022), who reported Giorgia Meloni swear-in as Italy's prime minister.
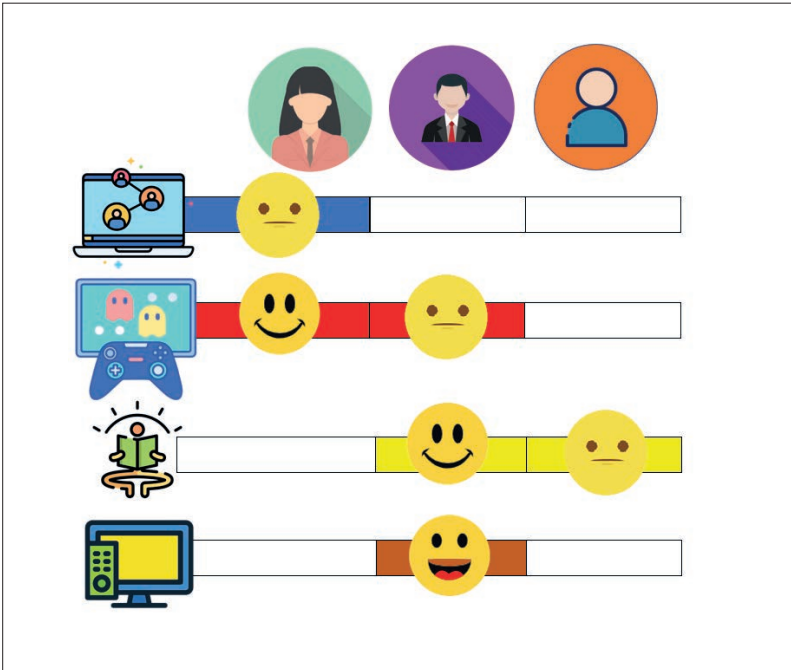


Fig. 2. Simulated ideological potential of exposition recurrence in multiple narrative formats

In the specific case of narrative-based gender ideologisation, the quantitative variable of exposition may be certainly significant for the overall acceptance of supremachist precepts as a truth, as availed

by the reception of the same basic pseudo-informational load from a variety of sources which mutually reinforce.

An individual like "B" is said to have experienced from a first person perspective the disastrous consequences of the liberation of the menstruating woman from a private space confinement in *Bioshock Infinite* video game, witnessed the destruction of the male-created anthropised city landscape when narrated Brown and Flynn's (2003) "chain reaction" urban legend, and watched the natural positioning of the female at the private sphere for the satisfaction of her supremachist providential housewife assignation.

The recreated need to confine the malevolent woman to the private sphere of the house to protect society in the three narrative formats depicted effectively favours the displacement of the female from the indoctrinated individual's own initiative.

# 3
## *What can readers expect from this monograph?*

In this volume, both the multiband extensive outreach and the exposition recurrence to a series of traditional and contemporary narrative formats are studied. The dynamics which derive from such phenomena permits to survey the mechanisms that guarantee male supremacism and embody a univocal symbol of socio-political statism, in current Western patriarchies. Likewise, the gender tensions that derive from the unprivileged situation women are subject to, both representatively and factually, may be discovered upon the contemplation of multiband extensive outreach and exposition recurrence.

Throughout the book, the variety of formats to explore will discover to constitute a firm panoply of ideological artefacts which bombard citizens in this peculiar model of status quo. Therefore, a consistent focus on the complementary role of these ideal-to-real instances of designed fictions will be highlighted.

Consequently, the examined narrations will be treated as elements within a fairly harmonic composition, rather than as stand-alone realities, which is the traditional approach of the scientific literature on the matter.

**In chapter 2**, "Human history and gender inequality: un indissoluble marriage", a succinct review to the history of the human species will be performed to study the fitting of gender inequality,

as a principle of socio-political structuration, in the first settlements of the primitive humankind. The basic organisation of the "political animals" from the past into would have played a fundamental role in the survival of the species amidst a demanding natural environment where the former us did not count on the commodities we rely on nowadays and often struggled to attain an adequate survival. As explained in the chapter, a horizontal approach to society befitted collaboration as the pivotal point of inter and intrasex interaction for the satisfaction of the diverse tasks in a sedentary model of society where the background setting was not to be changed upon the exhaustion of close-environment resources to be fulfilled. In this perspective to community management, the biological dimorphism will be presented as the key for the exploitation of the biological talents of each gender, rather than as a hierarchical system where the ideologically recreated importance of each task was manipulated into a legitimisation of the right to attain supremacy.

**In chapter 3**, "Tracing the purple footprints: the postmodern path to current gender inequality", the convulsive twentieth century in a European continent at the verge of massive destruction under the rise of the forces of fascism and Nazism is explored as a milestone in the feminist fight. As elaborated in the chapter, the unprecedented situation of emergency forced the patriarchal status quo to loosen the hardcore control on women and break the previously inviolable confinement of the female to the private sphere. The efficient incorporation of women to the vetoed public professional spaces would have breached the ideological safeguard of supremachism, which led to the concession of rights to the women who were to be relegated to the home once again. While rights served as catalyser to enhance the unprivileged women's living conditions, it will be discussed to account for current gender inequality in the western patriarchies.

**In chapter 4**, "You do well at home: the housewife recognition in television advertising narratives", the prevalence of the traditional, gender-based, role attribution in marketing audiovisual narratives is examined, as a phenomenon which operates specifically within the framework of the supremachist establishments in the first quarter of twenty-first century. As elaborated on, the maximal adherence of the social actors to their respective gender roles depends partially in the presentation of the providential assignments of the patriarchal establishment on both sex groups as natural. The choice of idyllic stereotypical figures to aspire to with representational purposes

would foster the embracement of the desired gender-specific conceptualisations. The clear-cut delimitation of the contribution to society by men and women will be discovered to be exhibited in real-life situations individuals may find themselves involved in. For the strengthening and consolidation of the models legated by Franco's National Catholicism, men are recurrently represented in the fulfilment of their role as mothers and wives, who take care of their families by processing food to provide suitable nourishment to her sons, daughters and husband, cleaning up the private environment to enhance their safety and comfort, and taking care of the clothes they will use in the public sphere.

**In chapter 5**, "The woman, the old and the bad: ageism in urban legends", the atemporal and peculiar urban legend will be discussed to viralise, through specific mechanisms which are not present in other explicit literary genres, the representation of the need to confine and supervise the old woman, as the representation of the multiply disabled female at the crossroads of gender and elder age inferiority. The prophylactic lockdown of the woman would be justified on the ground of the community wellbeing. Indeed, the lockdown of the woman in the private sphere would not merely befit an efficiency-related decision for the ergonomic operation of the Western contemporary human community. The displacement of the female collective from the centres of power would suit, according to the male chauvinist standards, the need to prevent the pernicious consequences of a female human's actions. Thus, women's performance, who is approached by the neoplatonic system of values and believes to be naturally incompetent and both physically and ethically inferior to her male counterpart, is counteracted.

**In chapter 6**, "The free-range woman and the twilight of the civilised landscape", the urban legend is ambivalently explored to warn against the consequences of an inefficient female custody at the private sphere of the house. The consequent incorporation of the female in the public spaces traditionally reserved for men, namely the religious organic structure, the political management and the professional environments. As discussed, the so-defined intrusive behaviour would considerably amplify the severity of the female pernicious effects in the different areas of the establishment. In this narrative environment, even seemingly naïve actions of a woman in the male anthropised skyline are presented as an evitable omen of the destruction of the male-led civilisation.

**In chapter 7**, "The sacred territory is no woman's land: the urban legend of Popess Joan as female-oriented warning tale", the incorporation of the man into the vertical structures of the Catholic institutions, which integrates one of the pillars of the male power in the Western world, as legitimised by the Divine providence, is presented to account for an unbreachable perk, in accordance to the godly designs on the natural order of creation. The rupture of this sacred will by the subversive human who may dare to contradict the redemptorist plans for humankind would constitute a sacrilege to be punished with the capital penalty. The dramatisation of such a supremachist belief is examined to incarnate in the legendary figure of the Popess Joanne, who subverts the established order of the catholic church and faces an exemplary punishment by the patriarchal power apparatus.

**In chapter 8**, "Stereotyping from tender age: the professional female muting", the *Simpsons* animation series will be reviewed to study the deployment of serial audiovisual narratives as a platform for the characterisation of women as naturally disabled writers. Such a representational resource would be oriented at the reputational exclusion of women from the male literary cannon and their silencing to prevent the subversive denunciation of their disadvantaged circumstances. The traditional silencing of women by the custodian husband, who replaced the dependent woman's will expression by imposing his own as extensive to the wife, has served as an unrivalled instrument of control to cast a shadow of opacity on the unprivileged life circumstances, rendering them virtually inexistent. However, the impossibility to explicitly silence women in current Western democracies, where expression is deemed as a universal right, will be explored to be compensated by the conceptualisation of female writing, which integrates a major medium for the voicing of their inequality-based denunciations, as a subversive source for system-weakening male conflicts.

**In chapter 9**, "He did it for a reason": laundering reactionary masculinities in news", the manipulative construction of news is examined to be deployed, by the governing patriarchal ideological stands, to launder the lamentable exhibition of brute force performed by Smith in the 2022 Oscar Prizes' gala. To these regards, journalism may be observed to sort to journalistic and extra-journalistic professional criteria to legitimate Smith's intolerable actions, in an attempt to mask violence under the veil of love, respect and the providential duties to be fulfilled by men, according to the neoplatonic godly will.

**In chapter 10**, "Toxic masculinities with a global antenna for mouth and influencer hands", the existence of broadcasted models of traditional, controlling and violent masculinities will be observed to forcefully channelise the voice of the female in public spaces, and their potential repercussion in the audience, who may replicate undesirable interactive conducts by procedural observation. In particular, the immediate access of the contemporary Western population to the pseudo-reality offered by live television and streaming platforms is observed to provide a direct access to the ideological loads encoded in them. In this context, the simultaneous events at television, streaming platforms and video repositories are discussed to have allowed a historically unprecedented global outreach of the toxic masculinities inspired by the Hollywood movie star.

The monograph will be wrapped up by a reflection on the overall vectorisation of ideological effects by means of the narrative formats detailed in the book. Such a compendium will permit readers to get a general picture of the functionality of these fiction-design resources in the statism of Western contemporary patriarchies.

In this sort of photograph, readers may discover there is an evident tension between the female group who aspire to attain a sincerely democratising equality and the male group in power, who is determined to maintain the privileged position legated by the previous generations.

Finally, a series of documentary resources consulted for the elaboration of this book, which I would personally recommend taking a look at, is included.