

## Western hegemonic fairy tales as a technology for gender domination and the reproduction of gender violence.

Los cuentos de hadas de la hegemonía occidental como tecnología de dominación del género y para la reproducción de la violencia de género.



[Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).

DOI: 10.32870/sincronia.axxix.n88.27.25b

Lucero Moreno Murguía

State Commission of Human Rights of the State of Jalisco  
(MEXICO)


CE: [lucero.moreno@academicos.udg.mx](mailto:lucero.moreno@academicos.udg.mx)

 <https://orcid.org/0009-0006-3368-6776>

Elizabeth Leticia Souza Mosqueda

University of Guadalajara  
(MEXICO)


CE: [elizabeth.souza@academicos.udg.mx](mailto:elizabeth.souza@academicos.udg.mx)

 <https://orcid.org/0000-0003-4775-9025>

Aurora Gutiérrez González

University of Guadalajara  
(MEXICO)

CE: [auroragtz@msn.com](mailto:auroragtz@msn.com)

 <https://orcid.org/0009-0004-8685-7888>

Received: 29/04/2025 Revised: 23/05/2025 Approved: 24/06/2025

### How to cite this article (APA):

In paragraph (parenthetical citation):  
(Moreno, Souza & Gutiérrez, 2025, p. \_\_\_\_).

In reference list:  
Moreno, L.; Souza, E.L. & Gutiérrez, A. (2025 )  
Fairy tales of Western hegemony as a  
technology of gender domination and for the  
reproduction of gender violence. *Synchrony  
Journal*. XXIX(88). 547-573. DOI: 10.32870/  
sincronia.axxix.n88.27.25b

### Abstract.

The purpose of this essay was to demonstrate how, over time, control over women has been perpetuated through narratives that reproduce stigmas and gender stereotypes, which are installed in the collective imagination as social models worthy of imitation, thus configuring the archetype of women as guilty victims or provocateurs. From a critical feminist approach, we analyze the most widespread fairy tales up to the present day, revealing how women have been confined within

social structures sustained by representations of a patriarchal and colonizing society, but which have been successfully collectivized through these stories. The analysis incorporates methodological tools such as decolonial criticism, deconstruction, post-structuralism and gender perspective. The conclusions identify several analytical categories explained through this methodology, which made it possible to demonstrate the mechanisms of domination that have fallen on women since the writing of these stories, transforming them into a technology of control that, by expanding in Western society, has managed to remain in force to this day in still colonized contexts.

**Key words:** Archetype. Structures. Surveillance. Punish. Technology of domination.

#### Resumen.

El propósito de este ensayo fue evidenciar cómo, a lo largo del tiempo, se ha perpetuado el control sobre las mujeres mediante relatos que reproducen estigmas y estereotipos de género, los cuales se instalan en el imaginario colectivo como modelos sociales dignos de imitación, configurando así el arquetipo de la mujer como víctima culpable o provocadora. Desde un enfoque crítico feminista, se analizan los cuentos de hadas más difundidos hasta la actualidad, revelando cómo las mujeres han sido confinadas dentro de estructuras sociales sostenidas por representaciones propias de una sociedad patriarcal y colonizadora, pero que han sido exitosamente colectivizadas a través de estos relatos. El análisis incorpora herramientas metodológicas como la crítica decolonial, la deconstrucción, el postestructuralismo y la perspectiva de género. En las conclusiones se identifican diversas categorías analíticas explicadas mediante esta metodología, lo que permitió evidenciar los mecanismos de dominación que han recaído sobre las mujeres desde la escritura de estos cuentos, transformándolos en una tecnología de control que, al expandirse en la sociedad occidental, ha logrado mantenerse vigente hasta nuestros días en contextos aún colonizados.

**Palabras clave:** Arquetipo. Estructuras. Vigilar. Castigar. Tecnología de la dominación.

### And the princess and the prince lived happily ever after...?

#### Introduction

We find it imperative to warn that we will begin with a brief story, then we will enter into the analysis.

*Once upon a time there was a princess who lived in her castle with her mother queen and her father king, she was waiting for her prince charming, strangely it had no walls, no dragons, there was no lake surrounding it to prevent intruders from entering, no dungeons, no crocodile pit, no subjects, no servants to whom*

commanded, no jewels, no steeds, no carriages at the entrance of the palace, however, she was convinced of her lineage of princess; It is true that she was also a neighbor of many princesses and princes who lived in other palaces just like hers, most of them had 38 meters built on a 75 square meters lot, according to data from the Explanatory Manual of the program "Vida Integral Infonavit: Vivienda Sustentable "; she was looking forward to her prince who would rescue her and take her to live in another really fabulous palace, where they would beget many princesses and princes, to reinforce the lineage. She had an inner voice that spoke to her all the time, she knew it was her fairy godmother, because all princesses had one, however, she did not tell anyone because sometimes it said horrible things to her, it convinced her that she was not a princess and did not deserve anything good. So, one day the prince arrived, she met him at a party, he was not as charming as Prince Charming, but it didn't matter because he was her prince, she was thoroughly trained to please him, to be submissive, to smile and take care of him and his, she knew how to cook the best delicacies to instruct the servants, although he did not have so much wealth to pay a housekeeper and she did not work because she had been trained to be the queen and mistress of the household, that did not seem to matter to her, she was convinced that "romantic love" surpassed everything because she had been born a princess and was destined to be queen; the day of the coronation she arrived dressed in her beautiful pompous and royal dress of fine lace, she was crowned with a veil and a tiara carefully prepared for the event, they did not skimp on acquiring huge debts so that the royal coronation was witnessed by the whole region, relatives from near and far kingdoms came to that place, everyone wanted to witness the coronation of the new queen and the new king; so the wedding took place between dance, banquet and liquor; Then the wedding, there was not enough money for the honeymoon, they had no more credit, but it did not matter because she was already the queen of the home and she was with her king who would rescue and protect her from any dragon that wanted to attack her; so they moved to their new castle, it was another farm located in the periphery, just like her parents', which was also obtained with a credit from Infonavit to which the king was a beneficiary in the factory where he worked. The first month together they seemed to disagree on many things but she always gave

in because he was the king and she was his queen; then in the following months she discovered with much pain that Prince Charming was the victim of a kind of spell, sometimes he turned into an ogre, but it was not his fault, he was a victim of circumstances, her fairy godmother (inner voice) warned her not to make him angry, or she would be responsible, when this happened, When this happened, the ogre took away her cell phone, told her hurtful jokes, accused her of cheating on him, checked her conversations and social networks, controlled her way of eating and dressing, little by little he prohibited her from visiting her family and keeping her friends, he told her that it was to protect her from any danger, she stayed in his castle all day cleaning it to please his king and prevent him from becoming an ogre, but there was no way to please him, no matter how hard she tried, anyway when he returned from work at night he yelled at her that she was a slacker, that she did not collaborate, that she was getting ugly, that she was useless, every day he told her that she was also being enchanted by a spell and was becoming an ogre; She was terrified and ashamed, was it true that she was becoming an ogress? How could that happen? She thought then that the king was right to reject her and give her bad treatment, because it was her fault to be an ogress, since all queens must be very beautiful and sculptural to please and be the pride of their king, she was striving to be the best housewife however, almost every week he blackmailed her and if she did not do what he wanted then he punished her with the law of ice, but it was her fault for falling prey to the spell and there was no solution to break it, she was convinced that every day she was becoming more and more an ogress; one day she realized she was pregnant and everything changed, she was sure that the wonderful life they both deserved as kings was near, this blessing came with her "cake under the arm" and would end the spells that harassed them; soon they organized a party to invite the whole county to reveal the sex of the new princess, then the "baby shower" for having been so submissive during the almost 9 months of pregnancy and not complaining about anything, while the abuse of the king who sometimes was an ogre continued; The gynecologist warned her that she had developed gestational diabetes but she was not worried, she was sure that after giving birth magically everything would be like before, she longed for things to be like that, because the king no longer touched her, did not kiss her and the

intimacy between them had disappeared, however she understood that what he told her was true, that it was for her own good to take care of the baby; finally after 20 hours of labor in a public hospital where she had to wait for the availability of a bed she gave birth; a new little princess had been born, soon there would be another royal party to present her to the kings, queens, princes and princesses of all the kingdoms.... meanwhile she, the queen, lived exhausting days mothering the little princess without the king being involved in any of the roles of upbringing, she hardly slept, the baby cried at all hours, while that was happening the king accused her of being a bad mother for not knowing how to calm her, She complained, but not for long because he threatened her that if she did not accept his decision with a good attitude then he would cut her weekly expenses and there would be no more disposable diapers for the little princess. The king was so stressed and so unhappy that he began to come home drunk some nights and not at all, while the heartbroken queen decided to confront him and reproached him for his lack of attention and that the fairy tale life he had promised her had not arrived; He decided to solve this as he had been taught, he had to punish this lack of respect from this woman turned ogress, first he slapped her but as she did not shut up and had scratched him, then he also hit her with a closed fist and when she had fallen to the ground he kicked her. After that, all that could be heard was the little princess crying, he had already left the palace. The queen decided she had had enough, she would go for help, she knew she had been the victim of a crime and that there were many authorities who would help her because every day that was what they said on the radio and television; The campaigns against gender violence were everywhere, so she picked up the phone, dialed 911 and an operator informed her that these types of cases were handled by the Women's Justice Center, giving her the address, she with her dignity on the floor, in pain, full of blows and dirty with blood went quickly to that place, she knew that there were very good and trained people there who would break the spell that had turned her king into an ogre. When she arrived at the Justice Center a guard told her to fill out a form and wait her turn, the hours began to pass, she was dirty, with hungry, the little princess did not stop crying, she was chafed because she no longer had spare diapers, 5 hours had passed, but she waited patiently for help, so another person came, this time it



*was a lawyer, she was happy, help had arrived; she was led to a desk, there they took her statement, then another man came and again asked her the same questions, then another, then another, and so on, like 5 people asked her the same questions while questioning her why she had not defended herself or why she did not flee the palace to another place and get to safety; finally after 8 hours in that place, they informed her that was it, that she could return to her home, because they would investigate the facts.... She left in shock with a question in her mind: why no authority is moved by what happened to me? Why do I feel that they don't care about me and don't want to help me? Why do they tell us on television to report gender violence if they are going to leave us alone? What will happen when I return to the palace? What will the ogre do to me if he knows that I reported it? To be continued...*

The authors decided to begin with a story to portray the current context in which the phenomenon of gender violence and the beliefs that are nested around it. The purpose of this paper is to demonstrate that gender violence is reproduced by structures using fairy tales as a domination device, which, although they are not the only devices with these Foucauldian characteristics, in the current case it is interesting to analyze them using feminist methodologies that will be explained in detail later on.

### General Objective

To demonstrate how fairy tales are used as technologies of domination to reproduce gender violence and produce docile, submissive bodies, which will be punished if they reveal themselves to submission.

### Specific Objectives

To analyze using a gender perspective the dynamics of romantic love reproduced through fairy tales.

To demonstrate that fairy tales are technologies that cage women in gender stereotypes from which they cannot escape or they will be punished by the panoptic eyes that integrate power structures.

To relate the international obligation that the Mexican State has to prevent women from being educated through discriminatory stigmas and gender stereotypes.

### Methodology

This article follows feminist methodologies born from the critical decolonial and emancipatory method, integrating deconstructive analysis, post-structuralism and of course the gender perspective.

### Results and discussion

We are in the era of human rights, as of 2011 the Mexican State transformed its Constitution; the chapter of individual guarantees was left in the past to give way to the chapter of human rights, which revolve around the *pro persona* principle and which harbor a constructivist technique of interpretation of the norm by incorporating as mandatory the human rights that arise from international treaties entered into by Mexico and ratified by the Senate. Thus, the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) and the Declaration on the Elimination of Violence against Women issued by the Office of the High Commissioner for Human Rights become navigation and interpretation charts for the rights of Mexican women.

The right of women to a life free of violence must be guaranteed by the Mexican State, according to the Alexian theory of weighting, it is a mandatory norm and not a principle; this is because Article 1 of the Constitution establishes that all persons shall enjoy the human rights contained in the Magna Carta, as well as and those arising from the International Treaties to which Mexico is a party; it also imposes the *pro persona* principle on all authorities, not only on the jurisdictional ones, in an obligatory manner. Thus, the Convention for the Elimination of All Forms of Discrimination Against Women is mandatory

for the country; this international instrument was signed by Mexico on July 17, 1980 and ratified on March 23, 1981; Article 5 establishes the Right of Women to be educated free of stereotypes:

States Parties shall take all appropriate measures: a) To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women; (CEDAW, 1981).

Thus, Mexico has the obligation to combat these social construction patterns that reproduce the problematic romantic love and the false idea of inferiority where women are presented as princesses in distress who must be rescued by a prince, living in a fairy kingdom. But where does this paradigm, so deeply rooted in Mexican society, originate? Undoubtedly it arrived as did all western culture, first through the conquest and then the colony; the most aberrant thing is that such colonization as I will show below continues to occur again and again; without these stories, it would have no weapons to survive today; it is romantic love and fairy tales that provide the system with the slave labor that thousands of women perform in the private space doing unpaid work of care, or mothering others; without being able to exercise a life project.

The INEGI reveals in its web site that during the year 2020 unpaid work in domestic and care work amounted to the amount of 6.4 billion pesos (INEGI, 2021) For its part the latest survey ENDIREH (INEGI, 2022) showed that 42.8% of women surveyed have experienced at least one situation of psychological, physical, sexual, economic, patrimonial violence or discrimination during the year 2021.

In order to understand how fairy tales are used as a domination device, it is necessary to deconstruct which past voices keep their content, which hidden scenarios are immersed, resulting preponderant romantic love as the axis of their stories.

The main producers of fairy tales were the Brothers Grimm, who by order compiled the most famous tales narrated by upper-class German women with a Frenchified education.



Thus, the tales give an account of the forms of socialization and domination in France and Germany at the beginning of the 19th century. In these, the story of a woman whose main characteristics are kindness and suffering is frequently observed, the former understood as the ability to divest herself of her own life project and give her existence to the care of others, to fulfill the desires of others; she is characterized by her natural physical beauty that dazzles everyone; That is, she is also destined to adorn the environment; she is weak, often needs to be rescued by a man who is an example of virtue and perfection, when this Prince Charming comes into her life, everything is usually perfect, and the prophecy of "they will live happily ever after" will be fulfilled. Thus is forged to perfection the image of the slave woman of the patriarchal society who is deceived with the false paradigm of the princess-queen, but who will end up being a domestic slave:

Women, for their part, would be defined as "being-for-others" and among the mandates of femininity would be: their role as caregiver and responsible for the welfare of others (to the point that this would become their central role and their capacity to deliver and serve others to the extent of their worth), developing care tasks that, moreover, are performed without reciprocity, without expecting anything in return and even renouncing their own needs or desires; their (supposed) predisposition to love (to the point of considering them complete only when they "belong" to someone); their role as mothers (to the point of considering that their fulfillment and satisfaction can only be achieved through motherhood); and their physical appearance (to the point of considering that beauty is what makes them visible and socially accepted and valued). (Lagarde, 2000, p. 83).

The most famous tales of the Brothers Grimm are: Hansel and Gretel, where 2 women appear who are stereotyped as evil, they are the stepmother and the witch; "Little Red Riding Hood" where a disobedient girl who is punished by a wolf, but is undoubtedly rescued by a brave man, known as "the woodcutter". There is the story of poor Snow White who must flee from another evil stepmother and ends up serving a group of men who in return will protect her against any danger, until the one who was favored with all the attributes of the hegemonic

and patriarchal society arrives, who with a kiss of romantic love awakens her from her deadly sleep; a similar story is that of "Sleeping Beauty" who also awakens from the mortal unconsciousness caused by another envious and scorned woman, with a kiss of love; we cannot forget "Cinderella" who is also taken as a domestic slave by other women whose main misfortune is that they were ugly; thus the most famous tales of our environment narrate the adventures of a damsel in distress, where other women who are evil and envious by nature subject them to various sufferings; because the paradigm of the social construction of the woman of the Latin American western society says that the woman who is not beautiful and submissive, then she will be ugly, mean, envious, evil and maybe even crazy; and if she thinks too much maybe she is even diabolical and becomes a witch.

The most valued attributes of women in feudal, Christian and patriarchal society are born. Commoners dreamed of becoming royalty; during the European monarchy, girls dreamed of falling in love with a Prince Charming, who would rescue them from poverty; men wanted to be granted a noble title to be part of the royal court, a favorite of the king and leave behind the life of a servant, almost reduced to slavery. Then the bourgeoisie arises, the forms of government change, and the new models of families arise, imitating the administration of the fief; making the people believe that each of their families could become a small fief, a small kingdom, where there is at least a king, with his queen, where princes and princesses are born, where persists the servitude and slavery to increase the riches of the monarch. Thus fairy tales persist as technologies of domination to maintain the construction of patriarchal society.

Consequently, women's bodies are trained to be docile, ready for domination, yet why, despite being abused again and again by the prince who sometimes turns into an ogre, do they return to live with him? The answer is because there is no worse punishment in this hegemonic, colonized and patriarchal society than being a princess without a prince; the soul was stolen from them, since they were born in this social construction, it was given in tribute to the fraternity:

But a punishment such as forced labor or even prison - mere deprivation of liberty - has never worked without a certain punitive supplement that really concerns

the body itself: food rationing, sexual deprivation, beatings, cell. unintended but inevitable consequence of confinement? In fact, prison in its most explicit devices has always procured a certain measure of bodily suffering. (Foucault, 1975, p. 17).

This is very interesting, because could it be that fairy tales steal our soul, our heart, our thoughts, our will, our dispositions? Everything indicates that they turn us women into docile bodies to be dominated by romantic love. Without being a feminist, this technology of domination is explained very well by Foucault:

If it is no longer the body that is the object of penalty in its most severe forms, on what does it establish its prey? The answer of the theorists - of those who open around 1760 a period that has not yet closed - is simple, almost self-evident. It seems inscribed in the question itself. Since it is no longer the body, it is the soul. The expiation that wreaks havoc on the body must be followed by a punishment that acts in depth on the heart, thought, will and dispositions (Foucault, 1975, p. 18).

Fairy tales fulfill their pedagogical function, a pedagogy as mentioned by Segato and Sayak of cruelty and fear; this is reproduced through all the power structures, i.e. the church, the school, the family and the government. An aspirational hegemonic model is thus constructed, the social fabric will push people to exhaust all their resources in pursuit of it. The traditional family becomes the ideal dream of the members of the Christian and colonized Latin American society. Girls grow up believing they are princesses, they are trained in submission, they understand that their social role is to please, to adorn the world and to mother others; they are trained so that sacrifice and goodness are synonymous; they are reduced to living as slaves at the service of someone else whom they conceive as Prince Charming; their lives are diluted in the shadow of others whom they must take care of; husband, descendants, ascendants, or any person who cannot take care of herself; they are making merits so that in another life, after the earthly one, they can reach the promised happiness; meanwhile suffering purifies them and makes them more and more saintly. They are kidnapped in their tower by a dragon; that monster that always observes them is

panopticon, it is at the service of a dominating god that sees everything and is implacable to punish, conformed by thousands of eyes, that belong to all the members of society, that keep them captive; prisoners of the cage of the stereotypes that they must represent and those that they cannot abandon, because they will be judged, condemned to torture and if necessary to the gallows. That Hobbesian Leviathan that keeps women captive, fulfilling roles that guarantee patriarchal hegemony:

This is not a process of appropriation/surrender that allows that after the fact (action; contact, contact, thought, affection) each one reconstitutes her autonomy and continues her life independently. Conformed as part of others, women seek to bind themselves to something in perpetual fusion. Thus the impulse that drives existence and gives meaning to women's lives is the realization of dependence: to establish links with others, to achieve their recognition and to symbiotize ourselves. These processes converge in an enormous patriarchal gain: society disposes of captive women to worship and care for others, to work invisibly, to purify and reiterate the world, and to do so compulsively: out of self-will. (Lagarde, 2014, p. 17)

The disciplinary society that imprisons women in the private space turns the home into a veritable dungeon. That is why the identity of gender victims was constructed from the expected attributes of Christian femininity. Looking for those positive affective and ethical reactions, of enjoyment, of internal cohesion if they were approved by the world; and if they were not approved by their environment, then violence would be justified for not perpetuating the patriarchal model. For it did not comply with its generic identity, it is not truly feminine. It is a new technology developed from the sixteenth to the nineteenth century but still in use today, to zone, control, measure, and manage women and make them both docile and useful. Apparently, freedoms were born in the 19th century, but it is not true, because they are built on loose soil, because the foundations are a disciplinary society, which needs women to stay at home doing care work. Placing Lagarde and Foucault in dialogue, these attributes of femininity function as technologies of domination, power relations reproduce them so that women feel happy to live alienated and approved by the world,

because this generic identity confirms them as truly feminine; women are caged in the virtual conception of the feminine entity to which they have to adhere if they aspire to happiness.

Being dependent and subsumed to someone or something are attributes of femininity. Therefore, alienating experiences generate in women positive affective and ethical reactions of enjoyment, internal cohesion and satisfaction at being approved by the world. With this we fulfill our generic identity and we are truly feminine (Lagarde M., 2014, p. 16).

It is insisted that the idea of romantic love was born in Western European society during the time of monarchy, representing patriarchal values, I borrow some analytical categories from (Flores, 2019): marriage, monogamy, heterosexuality, abnegation, female obedience, dependence, fragility, asexuality, exclusivity, zealotry, women are treated as unenlightened beings, in an eternal minority of age, they are not masters of their body, nor of their sexuality; resulting from these ideas different myths, among them: the myth of the better half or the soul mate, which empowers and gives strength to the myth of exclusivity and the myth of true love around which subsists also submission and sacrifice; there are also the myth of pairing, which reproduces the heterosexual couple as a social ideal, the myth of female fidelity as synonymous with virtue and goodness, the myth of jealousy, as a guarantee of belonging and the prevalence of Christian morality; the myth of omnipotence, where love can do everything; the myth of marriage, as the culmination of true love; the myth of eternal passion, where sexual attraction is expected to remain intact and linked to true love; and finally the myth of engendering love, which maintains that as long as love exists, children must be engendered and raised. It is detached from the hunger for skin, from the erotic and the passionate. In this respect Lagarde expresses:

We are summoned to move for love, to move mountains for love, but so that our efforts benefit other people. Our priority must always be the benefit of others. In itself, this mandate is a limitation to the loving creativity of women. For in women's loving exercise we are always calibrating and balancing how much we benefit others and how much we benefit ourselves and even more, whether it is legitimate for us

to benefit ourselves. The creative possibility of love has for us a double measure (Lagarde, 2001, p. 26).

It is important to analyze how all these meanings that are reproduced through patriarchal society, become common practices of gender violence, where it is always sought to punish women who do not adhere to the ideal model of the submissive woman introduced by these technologies of power, including fairy tales.

According to the National Survey on the Dynamics of Household Relationships ENDIREH (INEGI, 2022) which reveals the data collected during the year 2021, around the experiences of violence of physical, economic or patrimonial, sexual and psychological type, that women aged 15 years and older have faced in different areas of their lives (couple, family, school, work and community) and collects information on the aggressors and the places where the aggressions occurred.

The ENDIREH 2021 estimates that, in the state of Jalisco, 71.9% of women aged 15 years or older experienced some type of violence: Psychological, Physical, Sexual, Economic or Patrimonial in their lifetime and 45.8% in the last 12 months (INEGI, 2022, p. 9); however, these numbers do not reveal the reality, all women have been victims of some type of violence throughout our lives, but we do not always identify all types and modalities of gender violence. For example: applying the law of ice, that is, when the man does not feel sufficiently pleased, he gets offended, and then stops talking to his partner to punish her, that is psychological violence, but most women do not identify it, in the same way, that making hurtful jokes, wanting to control the way she dresses or giving opinions about her body, but these actions are constantly normalized; just as not allowing her to develop her social life or build a professional life, but incorporating herself in all her activities, under the pretext of taking care of her, so that nothing bad happens to her.

The ENDIREH 2021 estimates that, in the state of Jalisco, the community sphere is the one in which women aged 15 and over most frequently experienced some type of violence during their lifetime (49.9%) (INEGI, 2022, p. 14). However, it is true that many women are unaware that street harassment is gender-based violence, that a compliment is



harassment and that it should not be consented to or normalized; if there were such awareness, the survey would probably reveal that all women have been victims of gender-based violence in the community. When men encounter a woman in the public space, they try to teach her through violence that this is not her place, that she should return to the private space to carry out care work and to remain under the authority of a man. That is why street harassment and harassment are so violent and can culminate in physical aggression, injuries and sexual violence; all of this to take the victim as a pledge, to endorse the fraternity as the dominator and for the victim to serve as a pledge of male honor that has been avenged, to be the example of what can happen to other women who dare to challenge the patriarchy and to disavow male hegemony.

The ENDIREH 2021 estimates that, in the state of Jalisco, 35% of the population of women aged 15 years and older, have experienced violence at school during their lifetime. While 21.2% experienced this type of violence in the last 12 months (INEGI, 2022, p. 16). This data is not reliable either, because the jurisprudence of the Inter-American Court of Human Rights in the paradigmatic case of Campo Algodonero vs. the Mexican State, said that discrimination is gender violence, thus revealing that behind gender violence there is always discrimination; consequently, women in Jalisco, do not realize that when they are educated with gender stereotypes, that while in educational institutions fairy tales and stories that advocate romantic love continue to be reproduced, they are also victims of discrimination and gender violence.

The facts of this case took place in Ciudad Juarez, a place where various forms of organized crime develop. Likewise, since 1993 there has been an increase in the number of homicides of women, influenced by a culture of discrimination against women.

[...]

401. Similarly, the Court considers that gender stereotyping refers to a pre-conception of attributes or characteristics possessed or roles that are or should be performed by men and women respectively. Taking into account the manifestations made by the State (..), it is possible to associate the subordination of women to

practices based on socially dominant and socially persistent gender stereotypes, conditions that are aggravated when the stereotypes are reflected, implicitly or explicitly, in policies and practices, particularly in the reasoning and language of the judicial police authorities, as occurred in the present case. The creation and use of stereotypes becomes one of the causes and consequences of gender violence against women.

402. Therefore, the Court considers that in the instant case, violence against women constituted a form of discrimination and d-declares that the State violated the duty of non-discrimination contained in Article 1(1) of the Convention, in relation to the duty to guarantee the rights enshrined in Articles 4(1), 5(1), 5(2) and 7(1) of the American Convention, to the detriment of the rights enshrined in Articles 4(1), 5(1), 5(2) and 7(1) of the Convention.<sup>1</sup> of the American Convention, to the detriment of Laura Berenice Ramos Monárrez, Esmeralda Herrera Monreal and Claudia Ivette González; as well as in relation to the access to justice enshrined in Articles 8.1 and 25.1 of the Convention, to the detriment of the identified victims' next of kin (...). (Case of González et al. v. Mexico, 2009, p. 9).

The ENDIREH 2021 estimates that, in the state of Jalisco, 30.4% of the population of women 15 years of age and older have experienced violence at work during their lifetime. While 23% experienced this type of violence in the last 12 months (INEGI, 2022, p. 23). However, it does not analyze how women are treated with hostility by their bosses and employers to force them to reinforce a friendly treatment, where special attention is given to male colleagues and more to those who have a position of power, culminating in situations of harassment and sexual harassment at work. Nor does it analyze how many women leave their jobs, and the cause behind this decision, which almost always hides hostilities, harassment, harassment, exhausting working hours, discrimination, incompatibility with personal life, low salaries, glass ceilings, among other causes. Likewise, it does not analyze the double or triple sieve to which women are subjected when they apply for a job; in the absence of measures such as the purple curriculum, they are always analyzed under the prejudice that they did something wrong to be there applying for the job, or else they would not have left their

homes to try to get a job, or they would not have left their previous job if they were not problematic women.

According to the ENDIREH 2021 it is estimated that, in the state of Jalisco, 21.1% of the population of women aged 15 years and older has experienced situations of labor discrimination throughout their working life. (INEGI, 2021, p. 24) However, it does not analyze how many women have been or are forced to submit weightlessness certificates to enter the labor market, or how many are continuously analyzed through discriminatory practices such as "confidence tests" that are based on prejudices, stigmas and stereotypes, with the purpose of categorizing as ineffective a person who does not comply with the social role of the hegemonic and patriarchal society.

The ENDIREH 2021 estimates that, in the last 12 months, in the state of Jalisco, of women aged 15 years and older who experienced violence in the community setting, 70% indicated that the main aggressor was a stranger. (INEGI, 2022, p. 34) Unfortunately, it does not analyze the causes of strangers assaulting women, it does not scrutinize the hegemonic, Christian and patriarchal motives that are hidden in the victimizer.

The ENDIREH 2021 estimates that, in the state of Jalisco, 63.9% of women aged 15 and over who experienced violence in the community in the last 12 months stated that it occurred in the street or park. (INEGI, 2022, p. 35) Violence in public spaces seeks to punish the woman who did not want to remain submissive in the private space, confined to care work, to motherhood and to assist others. The unknown woman who walks through the public space, the fraternity will take her as a pledge, to be a trophy of the pedagogy of cruelty, following Segato in hate crimes against women such as femicide, a certain contempt for otherness is perceived. The victims are attacked so viciously that they are stripped of their underwear and their genitals are exposed to exhibit the punishment imposed by the Christianized and patriarchal society, where women must protect their genitals with modesty. In the case of the victims of the Fernández Ortega vs. the Mexican State case, the Inter-American Court of Human Rights expressed that this type of actions reveal a strong gender discrimination and that it is directly linked to the punishment of women who do not

submit to the male dominating authority. There is misogyny where predators reproduce in their prey the appropriation of a life that is available to them, to dominate her, to punish her for not submitting. In this regard (Segato, 2017) argues that there are National Formations of Alterity, understood as "hegemonic representations of nation that produce realities" (Segato, 2017, p. 38).

According to (Segato, 2006 ) the victim of gender violence is a tribute to the clan of male domination. Apparently the victim satisfies the demand of equals, that endorsement of belonging to the privileged group. They are members of a fraternity to which they belong who flaunt their domination over the victims, they become useful prey to celebrate the patriarchal pact, to exhibit power and submission.

He addresses the other men of the district, the guardians or those responsible for the victim in her domestic circle and those responsible for her protection as representatives of the State; he speaks to the men of the other friendly and enemy fraternities to demonstrate the resources of all kinds at his disposal and the vitality of his support network; he confirms to his allies and business partners that the communion and group loyalty continues unbroken. It tells them that its control over territory is total, that its network of alliances is cohesive and reliable, and that its resources and contacts are unlimited. Moral reduction is a requirement for domination to be consummated and sexuality, in the world we know, is impregnated with morality. (Segato, 2006, p. 33).

The ENDIREH 2021 estimates that, in the state of Jalisco, 11.6% of the population of women aged 15 years and older have experienced situations of violence by their family in the last 12 months (INEGI, 2022, p. 37). However, it did not analyze how many women had to leave their jobs forced by their partners during the pandemic to monitor the education of their offspring, as children were for many days that extended to months attending in virtual mode; girls and boys throughout the state had to connect from a computer or be in contact through an application, requiring the assistance of an adult to achieve this, which were mostly mothers or older sisters or other women of similar characteristics in charge of carrying out such a

task. The state of Jalisco did not implement any leveling policy to resolve this conflict; it was enough to ignore the problem.

The General Law on Women's Access to a Life Free of Violence was born in 2007 by virtue of the international commitments acquired by the Mexican State by virtue of having signed the Inter-American Convention to Prevent, Punish and Eradicate Gender Violence known as Belem Do Para expresses different types and modalities of gender violence, which in its Article 16 establishes:

The right of every woman to a life free of violence includes, among others:

- a. the right of women to be free from all forms of discrimination; and
- b. the right of women to be valued and educated free of stereotyped patterns of behavior and social and cultural practices based on concepts of inferiority or subordination. (BELEM DO PARA CONVENTION, 1994).

According to Article 6 of the Access Law, the types of violence against women are:

I. Psychological violence. It is any act or omission that damages psychological stability, which may consist of: negligence, abandonment, repeated neglect, jealousy, insults, humiliation, devaluation, marginalization, indifference, infidelity, destructive comparisons, rejection, restriction of self-determination and threats, which lead the victim to depression, isolation, devaluation of self-esteem and even suicide; Section amended DOF 20-01-2009.

II. Physical violence: Any act that inflicts non-accidental harm, using physical force or any type of weapon or object that may or may not cause internal or external injuries, or both;

III. Patrimonial violence.- Is any act or omission that affects the survival of the victim. It is manifested in: the transformation, subtraction, destruction, retention or distraction of objects, personal documents, goods and securities, patrimonial rights or economic resources destined to satisfy the victim's needs, and may include damage to the victim's common or personal property;

IV. Economic violence: Any action or omission of the aggressor that affects the economic survival of the victim. It is manifested through limitations aimed at

controlling the income of their economic perceptions, as well as the perception of a lower salary for equal work, within the same work center;

V. Sexual violence: It is any act that degrades or damages the body and/or sexuality of the Victim and therefore violates her freedom, dignity and physical integrity. It is an expression of abuse of power that implies male supremacy over women, by denigrating them and conceiving them as objects; and

VI. Any other similar forms that harm or are likely to harm the dignity, integrity or freedom of women (GENERAL LAW ON WOMEN'S ACCESS TO A LIFE FREE OF VIOLENCE, 2007).

Likewise, the modalities of gender violence are described in articles 7, 10, 12, 13, 16, 18 and 21 of the law itself:

ARTICLE 7.- Domestic violence: It is the abusive act of power or intentional omission, aimed at dominating, subduing, controlling, or physically, verbally, psychologically, patrimonially, economically and sexually assaulting women, within or outside the family home, whose aggressor has or has had a kinship relationship by consanguinity or affinity, marriage, cohabitation or has or has had a de facto relationship.

ARTICLE 10.- Labor and Teacher Violence: It is exercised by persons who have an employment, teaching or analogous relationship with the victim, regardless of the hierarchical relationship, consisting of an act or omission in abuse of power that damages the self-esteem, health, integrity, freedom and safety of the victim, and impedes her development and attempts against equality. It may consist of a single harmful event or a series of events whose sum produces the harm. It also includes sexual harassment or sexual harassment.

ARTICLE 11. The following constitute labor violence: the illegal refusal to hire the Victim or to respect her permanence or general working conditions; the disqualification of the work performed, threats, intimidation, humiliation, exploitation, preventing women from carrying out the breastfeeding period provided for by law and all types of discrimination based on gender. Article amended DOF 02-04-2014



ARTICLE 12.- The following constitute teacher violence: those conducts that damage the self-esteem of female students with acts of discrimination due to their sex, age, social or academic condition, limitations and/or physical characteristics, inflicted by female or male teachers.

ARTICLE 13. Sexual harassment is the exercise of power, in a relationship of real subordination of the victim to the aggressor in the work and/or school environments. It is expressed in verbal or physical conduct, or both, related to sexuality with a lewd connotation. Sexual harassment is a form of violence in which, although there is no subordination, there is an abusive exercise of power that leads to a state of defenselessness and risk for the victim, regardless of whether it takes place in one or several events.

ARTICLE 16. Violence in the Community: Individual or collective acts that violate the fundamental rights of women and lead to their denigration, discrimination, marginalization or exclusion in the public sphere.

Institutional Violence: Acts or omissions of public servants of any order of government that discriminate or have the purpose of delaying, hindering or impeding the enjoyment and exercise of women's human rights as well as their access to the enjoyment of public policies aimed at preventing, attending to, investigating, punishing and eradicating different types of violence.

Femicidal violence: It is the extreme form of gender violence against women, resulting from the violation of their human rights, in the public and private spheres, made up of the set of misogynist behaviors that can lead to social and State impunity and can culminate in homicide and other forms of violent death of women. (GENERAL LAW ON WOMEN'S ACCESS TO A LIFE FREE OF VIOLENCE, 2007).

It is impossible not to notice that most of the types and modalities of gender violence reproduce the mold taken from fairy tales and romantic love; that in all of them the component of discrimination, domination and the pretension of keeping women prisoners in their own captivity by assisting others is present.

For example, in the case of Miguel Castro v. Peru, the stereotype of the evil woman survives, in virtue of not wanting to play the gender role that patriarchal society would have assigned to her, because as they were women who did not follow the traditional role, they were punished with scorn and severity to serve as an example to the other women who, in panoptism, also looked at the exemplary punishment:

The participation of many women within the groups that took up arms in Peru had generated conceptions within Peruvian society where women were attributed "greater wickedness" considering them "to be the one who gave the coup de grace". Therefore, in addition to the transgression of society's norms (a transgression in which their male counterparts had also incurred) that had led to their arrest, these women were attributed an additional "transgression": that of their gender. These women were seen as transgressors of the role assigned to women by Peruvian society, the personification of the opposite of what was conceived as "feminine".

[...]

As examples of the gendered nature of the type of torture used and the after-effects suffered by the women, the representative highlighted the type of insults directed at the prisoners ("you are not women but lesbians", "ugly terrucas"), the way they were beaten (pregnant women beaten on their stomachs) and the prison regime that denied them access to artifacts of feminine care.<sup>21</sup> Quoting Barbara Chester, the legal representative also stressed that "the torturer uses every aspect of the person. In the case of the woman, her own feminine identity is used as a weapon." (Feria, 2007, p. 34).

Likewise, the IACHR has pronounced on the social fiction that prevails in the Mexican State, where women are perceived as inferior to men.

132. The Court notes that despite the State's denial of the existence of some kind of pattern in the motives for the murders of women in Ciudad Juarez, the State indicated before the CEDAW that "they are influenced by a culture of discrimination against women based on an erroneous conception of their inferiority". It is also worth noting what Mexico stated in its Report Response to CEDAW, in relation to the

concrete actions taken to improve the situation of women's subordination in Mexico and in Ciudad Juarez:

it must be recognized that a culture strongly rooted in stereotypes, whose cornerstone is the assumption of women's inferiority, cannot be changed overnight. Changing cultural patterns is a difficult task for any government. Even more so when the emerging problems of modern society: alcoholism, drug addiction, drug trafficking, gangs, sex tourism, etc., contribute to exacerbating the discrimination suffered by various sectors of society, particularly those who were already at a disadvantage, such as women, girls and boys, and indigenous people.

133. Different reports agree that although the motives and perpetrators of the homicides in Ciudad Juarez are diverse, many cases deal with gender-based violence that occurs in a context of systematic discrimination against women. According to Amnesty International, the characteristics shared by many of the cases demonstrate that the gender of the victim appears to have been a significant factor in the crime, influencing both the motive and context of the crime and the form of violence to which she was subjected. The IACHR Rapporteurship Report notes that violence against women in Ciudad Juarez "is rooted in concepts referring to the inferiority and subordination of women". In turn, the CEDAW emphasizes that gender violence, including murders, kidnappings, disappearances and situations of domestic and intra-family violence "are not isolated, sporadic or episodic cases of violence, but a structural situation and a social and cultural phenomenon rooted in customs and mentalities" and that these situations of violence are founded "in a culture of violence and discrimination based on gender". (Case of González et al. v. Mexico, 2009, p.ina 40).

In the case of Atala Riffo and girls v. Chile, the Inter-American Court of Human Rights explains how the stereotype of maternity linked to that of femininity is reproduced:

140. Consequently, the Court considers that requiring the mother to condition her life choices implies using a "traditional" conception of the social role of women as mothers, according to which it is socially expected that women bear the main responsibility for the upbringing of their children and that in pursuit of this she should

have privileged the upbringing of children by renouncing an essential aspect of her identity. [...] (Atala Riffo v. Chile, 2012, p. 48).

## Conclusions

Throughout this article the following analytical categories were addressed: fairy tales, docile bodies, technologies that cage women, pedagogical function of fear and cruelty, panopticon, out of one's own desire and eternal minority of age. All of them contribute to explain the phenomenon of the fear instilled in women of not being the princess of fairy tales, who if she does not succeed deserves to be punished; docile bodies, without souls, that belong to the patriarchy to serve a common purpose, remain in an eternal minority of age, that are always under hyper vigilance and worse still cannot move away from their own self-surveillance.

As analyzed, the patriarchal state possesses different power devices to ensure the permanence of hegemony. In the colonized Western Christian culture, women are forbidden to love ourselves and to appropriate our body and mind, we belong to others, Lagarde also analyzes:

Society and culture make women into beings who love others. The perverse thing is that in this imposition lies the denial of self-love. Women have been forbidden self-love. This is the greatest perversion of patriarchal culture (Lagarde, 2000, p. 29).

The problem is more serious than it is perceived, because through its multiple devices of social control, the public entity does not control the reproduction of these types of violence, but rather reproduces them so that they contribute to the preservation of hegemony. Indeed, fairy tales contribute to the discriminatory treatment of women simply because they are women. Fairy tales are loaded with patriarchal messages, which are intended to contribute to turning women into docile and submissive bodies.

## References

- Case Atala Riffo v. Chile (2012). *Judgment of February 24, 2012*. IACHR.  
Case of González et al. v. Mexico (2009). *Case of González et al ("Campo Algodonero") v. Mexico. Exception*. IACHR.

- CEDAW (1981). Convention on the Elimination of All Forms of Discrimination Against Women.
- BELEM DO PARA CONVENTION (June 9, 1994). *Organization of American States*.  
<https://www.oas.org/juridico/spanish/tratados/a-61.html>
- Feria. (2007). Primer caso internacional sobre violencia de género en la jurisprudencia de la CoIDH. *CEJIL*, 30-45.
- Flores, V.M. (2019). Mechanisms in the Construction of Romantic Love. *Journal of Gender Studies, La Ventana*, 6(50) 282-303.  
<https://revistalaventana.cucsh.udg.mx/index.php/LV/article/view/7074/6166>.  
<https://revistalaventana.cucsh.udg.mx/index.php/LV/article/view/7074/6166>
- Foucault, M. (1975). *Surveillance and Punishment*. Gallimard.
- INEGI. (December 03, 2021). *Trabajo no Remunerado de los Hogares*.  
<https://www.inegi.org.mx/temas/tnrh/>
- INEGI. (August 2022). *Encuesta Nacional Sobre la Dinámica de las Relaciones en los Hogares (National Survey on the Dynamics of Household Relationships)*.  
[https://www.inegi.org.mx/contenidos/programas/endireh/2021/doc/14\\_jalisco.pdf](https://www.inegi.org.mx/contenidos/programas/endireh/2021/doc/14_jalisco.pdf)
- INEGI. (August 30, 2022). *Encuesta Nacional sobre la Dinámica de las Relaciones en los Hogares (ENDIREH) (National Survey on the Dynamics of Household Relationships)*. <https://www.inegi.org.mx/programas/endireh/2021/>
- Lagarde, M. (2000). *Claves feministas para la autoestima de las mujeres*. Horas y Horas.
- Lagarde, M. (2001). *Memoria, Claves Feministas para la Negociación en el Amor*. 2001.
- Lagarde, M. (2014). *Los cautiverios de las mujeres*. Siglo XXI Editores.
- Ley general de acceso de las mujeres a una vida libre de violencia. (February 01, 2007). *Secretaría de Gobernación*.

[https://www.gob.mx/cms/uploads/attachment/file/209278/Ley\\_General\\_de\\_Acceso\\_de\\_las\\_Mujeres\\_a\\_una\\_Vida\\_Libre\\_de\\_Violencia.pdf](https://www.gob.mx/cms/uploads/attachment/file/209278/Ley_General_de_Acceso_de_las_Mujeres_a_una_Vida_Libre_de_Violencia.pdf)

Segato (2017). *The Nation and its Others: race, ethnicity and religious diversity in times of Identity Politics*. Prometheus Books.

Segato, R. (2006). *Writing on the bodies of women murdered in Ciudad Juárez. territory, sovereignty and second state crimes*. Universidad del Claustro de Sor Juana Inés de la Cruz.