Covert Hegemonic Masculinities and other Androcracies

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**Abstract**

The objective is to document that hegemonic masculinity not only excludes women but also men, how hegemonic masculinity is socially reproduced through almost imperceptible processes of androcracy, and concomitantly, to demonstrate how androcracy strategically influences the professional development of Mexico's social capital, since meritocracy from androcracy is a simulation game of female promotion. All these androcratic processes exclude men and women of high academic profile from high and mid-high positions, thus originating alterations in daily politics. To document this androcratic process, the text is divided into three sections: the first part presents the state of the art of masculinity; in the next section, using qualitative techniques and participant observation methods, three examples of androcracy are described, at different geographical and socio-political scales: the international example analyzes the case of the NXIVM sect, the national example analyzes the case of the National System of Researchers of Mexico, and the local example analyzes the case of the Universidad Veracruzana. The most relevant results, which indicate that psychological control continues to be an androcratic mechanism used to try to manipulate women with a high academic profile.

**Keywords:** Hegemonic masculinity, androcracy, heroic masculinity.
Masculinidades Hegemónicas
Encubiertas y otras Androcracias

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Resumen
El objetivo es documentar que la masculinidad hegemónica, no solo excluye a las mujeres sino a los hombres, cómo se reproduce socialmente la masculinidad hegemónica a través de procesos casi imperceptibles de androcracia, de forma concomitante se intenta demostrar cómo la androcracia influye estratégicamente en el desarrollo profesional del capital social de México, puesto que la meta de la androcracia, dentro del juego de la meritocracia, es la simulación de la promoción femenina. Todos estos procesos androcráticos excluyen de los puestos altos y medio altos a hombres y mujeres de alto perfil académico, originando con ello alteraciones en la política cotidiana. Para documentar dicho proceso androcrático, el texto se divide en tres secciones: en la primera se expone el estado del arte de la masculinidad; luego, mediante técnicas cualitativas y de observación participante se describen tres ejemplos de androcracia, a distintas escalas geográficas, el ejemplo de escala internacional analiza el caso de la secta NXIVM, el ejemplo nacional analiza el caso del Sistema Nacional de Investigadores de México y el ejemplo local analiza el caso de la Universidad Veracruzana. Los resultados más relevantes, los cuales indican que el control psicológico sigue siendo un mecanismo androcrático que se emplea para intentar manipular a mujeres perfil académico.

Palabras clave: Masculinidad hegemónica, androcracia, masculinidad heroica.
In the year 2000, a doctor in geography in Mexico City pointed out that geographers have very few spaces for action, that professional women geographers cannot find work spaces, except in middle and high schools (Ramírez, 2004), that in governmental centers, such as the National Institute of Statistics, Geography and Informatics (INEGI), it is other specialists, economists and political scientists, waiting for a political promotion, who have governed these organizations for decades, and engineers have used the direction of secretariats and institutes for political purposes (Ramirez, 2003).

Today in this 2021, two decades later, the situation has not changed, since the androcracy (say the government or political power in the hands of men), the androcratic groups continue entrenched in the labor power niches of secretariats, institutes and other government agencies, including the universities themselves, violating, but above all simulating the laws of gender parity, all to the detriment of women and other men to other non-hegemonic masculinities.

Yet, the explanation for this phenomenon may not be due to a lack of modernization, as Ramirez suggested at the end of the 20th century, but rather to a geopolitical game led by a group of men close to the ideology of hegemonic masculinity characterized by assuming an imaginary warrior, heroic and violent man, a phantasmagoric vision inherited from the so-called Second World War that is used to maintain labor, political, economic and cultural privileges, through the subjugation and exclusion of those who are different from the prototype of modern Western man.

In this sense, thanks to the work of Ramírez (2003; 2004), this research began its process of participant observation of such androcratic phenomena in 2005. Thus, the modus operandi of dozens of cases of androcracies, both of short and long duration, have been documented. With the incentive that its epistemological treatment has been carried out from a multidisciplinary approach, which has contributed to understand the way in which androcracy operates in everyday life and the mechanisms it usually uses to simulate equity quotas.

Thus, this research, after presenting a synthesis of the state of the art that the Scopus database exhibits on masculinity studies, will proceed to describe three examples of androcracy, the first of which attempts to document the mechanisms of pseudo-religious and sentimental control that androcratic
groups use to subdue and politically use middle-class women, women who are characterized by having had access to university education in paid systems, i.e., economically empowered women; the second case attempts to document how androcracy operates inter-institutionally to gain privileges, how it uses social engineering on women to benefit them economically and politically; the last case is an attempt to document how women are controlled within universities. In all three cases the common denominator is psychological control, stealthy and imperceptible on a day-to-day basis, mind control that only patient participant observation over two decades has made it possible to glimpse.

State of the Art of Masculinities

The exponential growth of the industrialization process at the beginning of the 19th century brought about changes that led to a reconstitution of social, family, domestic and gender relations, that is, such industrial, urban and capitalist transformations, in the economic sense, empowered middle-class men, the nouveau riche, who, concerned both with securing their property rights and the accumulation of industrial wealth, and with ensuring that these properties and titles would be inherited through the paternal male line with order and certainty to avoid eugenic risks and racial degeneration at all times, laid the foundations of the masculinity of the detached middle-class father whose only family obligation was to ensure the family salary (Collier, 1995).

This masculinity, sexually detached but economically connected to the family's support, is the archetype of the contemporary ideal of the male achiever, measured by socioeconomic position. The problem is, of course, that the vast majority of men do not have equal access to employment opportunities, so they cannot fulfill the part of that ideal linked to the concept of 'providing'. That is, note that men's masculinity is constructed and signified in economic rather than sexual terms (Collier, 1995).

These capitalist masculinities, exclusive of biological masculinities, can be better discerned by observing the denigration or conditioning of men belonging to other races and ethnicities that are not heirs of the white men who participated in the industrialization process of the 19th century. It is
thus not surprising that capitalist masculinity made important advances in building schools, churches and homes for middle-class whites, ignoring or leaving such benefits to the lower end of the social scale. That is, in the lower classes, that ideal of 'respectable' family masculinity simply did not occur (Collier, 1995).

At first glance, it would seem that by reaction new masculinities emerged, proper to the nascent cultures of the street and extra family dominance, but, as Jacob (2011) documents well, in reality gender and male sexuality were shaped globally through repeated encounters with the capitalist social formation, specifically with its physical culture propaganda that, as an artifact of assimilation of colonial modernity, subliminally promoted worldwide, since the second half of the nineteenth century, the prototype of male gender and sexuality most convenient to the interests of capital and capitalist hegemonic masculinity.

For example, this mission, in Egypt and Brazil, was left in the hands of the Anglo-Saxon magazine Physical Culture (Figure 1), which through its propaganda was dedicated to 'educating' the male readership of Egypt, Brazil, Gambia, Sierra Leone, India and Mexico in matters of sexuality, love and physical aesthetics. Thus, such a magazine for 'gentlemen' became a key piece of the social engineering technology used for the process of mental modeling of hegemonic masculinity (Jacob, 2011).
Figure 1. Vectors of selected covers of Physical Culture magazine

Graphic ideas aimed at the formation of hegemonic or modern masculinity: a) October 1912 cover; b) June 1930 cover; c) February 1934 cover; d) January 1937 cover. Source: personal elaboration based on google images.

Now, there is an enormous social distance between the 'respectable' family masculinity and the masculinities of urban cultures, which emerges when a judge belonging to the first masculinity, from his experience, applies his traditional sentence to someone with a different urban masculinity. Some focused on the physical dimension, others on the social or institutional, even psychological, question; the important thing would be to approach masculinity simultaneously, instead of trying to locate a certain identity founded in isolation.

Hooper (2001), reviews the currents that have dealt with gender identity. Starting from the post-war period, she points out that at first it seemed that the only hope for establishing gender would be through the technology of artificial reproduction; however, this reflection, attributed to the second feminist wave, soon realized that the analytical distinction between
biological sex and socially constructed gender were different things. Then in the 1960s came feminist theories of patriarchy as the axis of social organization, then in reaction to these came gender-sensitive socialization studies that provided abundant evidence of how differently boys and girls are treated from the moment of birth, including gendered ways of thinking, educating and behaving.

In the 1980s, the role of consumption in the promotion of gender identities was studied, immediately followed by the popularization, among feminist studies, of psychoanalytic theories: Freudian, Lacanian and post-Lacanian. The object relations current diverted attention from the penis and phallocentrism and focused on the role of the maternal bond. It was the first time that masculinity was approached from the perspective of feminine care. This current documented a repressive power relationship and the influence of the female figure on the growing infant who seeks to separate himself from that oppressive figure to establish his own gender identity, resulting in a contesting identity, that is, a reactionary style of masculinity (Hooper, 2001).

In this regard, voices have been raised that point out that there has simply been a transition from a biological essentialism to another essentialism of a psychic nature. But, said gender, biologically or psychologically constructed by itself, for Haraway (1991) is nonexistent. For their part, gender parodies reveal that the original identity as well as gender fashions are in reality an imitation without origin or with an origin lost in historical time. Yet, this perpetual displacement created by fashions makes up a fluidity of identities that suggests an openness to diversity, resignification and recontextualization of masculinity (Hooper, 2001).

However, assuming that privilege is the basis for acts of gender discrimination, it is useful to accept that there is a hegemonic, privileged masculinity that is used as the norm against which all other gender identities, both feminine and masculine, are measured. Where the specific disaggregation of that hegemonic masculinity often hides the ways in which androcratic power is organized. In this sense, in the game of diversity, it seems that only hegemonic masculinity is disaggregated, while other masculinities are made invisible, so that non-hegemonic masculinities are misunderstood, ignored, discarded or repressed, so it is not surprising that
same-sex harassment was approved as gender harassment as late as the penultimate year of the 20th century (Smith and Kimmel, 2005).

In this regard, Carbado and Kimmel (2012) study some of the ways in which the formal equality of hegemonic masculinity interacts to produce further inequality and misunderstanding, as they explain how the accumulation of experiences of white women and men dominate our understanding of masculine and feminine gender, not only at the court level but in commercial settings, which impacts everyday life. For example, Carbado and Kimmel (2012), track the labor policy of Harrah's Hotel in Las Vegas, Los Angeles, California, where through its policy, the hotel makes sure that men look and act like stereotypical Western White men and women look and act like stereotypical Western White women, summarized in men: short hair and nails; women painted nails and mouth, no reverse or they will be fired.

An independent study by Martínez (2014) also documents how hegemonic masculinity, when transplanted to societies inherited from the vices of colonization, becomes a machismo, a warrior ethos. Governments of developing countries, through social intervention on this aggressive masculine identity, seek to reinforce the rule of law. For example, in Colombia, the government employs anthropologists to work on cultural change, through the notion of social intervention, in its phase as a sophisticated tool to transform that masculine identity artificially constructed throughout the past 20th century.

Another way implemented to change the described hegemonic masculinity are the theoretical scaffolds of postheroic masculinity, the ethics of masculine care and pacifism. The latter from the analysis of the process of victimization of the private soldier, especially his inability to adapt his warlike and aggressive behavior (which was induced through propaganda, mind control techniques and social engineering) to the civilian and obedient life of the post-war period, delegitimized the heroic/warlike masculinity exacerbated throughout the twentieth century (Löffler, 2018).

From Cuba, Silva, Pérez and Delgado (2018) show how the oppression of women, at first sight would be a product of their partner, of their family bosom, yet said author, to well points out that such female oppression, actually starts from the position that the State assumes towards men or
women, since, if the State does not guarantee work to the citizen, woman or man, he will not be able to develop in human fullness. It proposes that gender equity does not mean that men and women are equal, but rather that both have access to and enjoy social goods, opportunities and resources without any distinction whatsoever. Hence, in 21st century life, only those who find a partner and build a family can find a job, or dysfunctional families, including families that believe they are middle class, are dysfunctional to a large extent due to the absence of paid work.

Finally, the debate on hegemonic masculinity in the current legal practice has its critics, detractors and supporters. This year, through text mining, it has been demonstrated how legal actors use hegemonic masculinity, specific heterosexuality and the naturalization of aggressive behavior as a mechanism to mitigate or justify the culture of violence against other masculinities, including homosexual and transgender people, as it seems that the courts are trying to establish hegemonic masculinity as the norm (Hatton, 2021).

In this regard, we must not lose sight of the fact that today these androcracies know that the first world war was in fact the first cyborg vs. human war, they know that heraldic or heroic masculinity is no longer necessary in a war dominated by the great technology of the 21st century, they know that sovereignty, since the 20th century, ceased to depend on physical force. But since the socioeconomic privileges acquired in those 20th century wars are being inherited to the new generation, perhaps the hegemonic masculinity is a remnant that tries to emulate heroic masculinity with the intention of being worthy of that not inconsiderable inheritance.

In this regard, in this 21st century, masculinity is not rooted in the body at all, but it is possible that it is the result of the inscription of arbitrary and ecumenically planned cultural meanings. Where such meanings serve to conceal the socio-political and economic power of certain androcratic groups that seek to exclude from the analysis of masculinity the political conflation of identities. In this sense, it is still necessary to document the existence of various types of intellectual and material androcracy, which on a day-to-day basis mediate and significantly impact gender relations with the intention of perpetrating the status quo and other privileges acquired by the heroic masculinity of the previous century.
The laudable aspect of such works is that they make visible the most evident problems generated by hegemonic masculinity, which until recently, not more than 30 years ago, were not exposed in academic journals, but with intention of deepen the current, it is important to note that most of the literature works on an a posteriori scaffolding. In fact, most of the observations focus on phenomena of hegemonic masculinity that have occurred and been documented in the press and other mass media, or published in judicial rulings or legal sentences.

But, there are practically no studies that address an ongoing process of masculinity that would contribute to preventing the already documented outcomes, among other forms of domination of hegemonic masculinity that are ignored due to the scarcity of studies that empirically analyze the daily course of gender relations in common environments, such as academic life in a university faculty or in a national scientific council.

This scarcity may be due to two facts: on the one hand, as has been said, the youth of masculinity studies has limited this field epistemological categories, since there are less than twenty of them, which is why there is no worldwide dictionary of masculinity; On the other hand, masculinity studies have predominantly relied on psychological and legal currents, whose background sieve are some categories derived from feminist studies. Indeed, masculinity studies need to broaden their perspectives epistemological lending and consider some categories of analysis used in political science, communication sciences and geography, without ruling out the possibility of applying exercises of parasynthesis to coin new categories of analysis of masculinity.

In that sense, this research, is assumed to be interdisciplinary, so that it will make use of categories of analysis, such as: bureaucracy, social engineering, factual power, geopolitics, among others, to explain how a sui generis masculinity phenomenon develops on a daily basis, which has recently been called androcracy (a concept coined by Remy (1990) in an attempt to provide greater epistemic precision than the gerund patriarchy), a kind of covert hegemonic masculinity that makes Machiavellian use of women's participation to increase the socio-political power of the supporters of this hegemonic masculinity.
Before going on to describe the three processes of androcracy, the following is an attempt to explain another limitation from which masculinity studies, and social sciences in general, suffer; we refer to the question of time and the temporality of the phenomena analyzed. Precisely, if one looks at the temporal scale of analysis of masculinity studies, one will soon notice that it focuses on phenomena whose average temporality is around three months, excluding other phenomena whose temporalities are either of long duration (life stories or biographies of female mandarins, homosexuals, social movements, etc.) or are nanotemporary in nature, such as the one described below.

In 2015, during a season of fieldwork, it was observed how a judge in the city of Monterrey, Nuevo León, Mexico, told a young woman that her complaint could not proceed because the young lady had no evidence other than her simple description of what had happened, after the woman's outburst, the judge insisted and argued that without the relevant documentation about the aggressor or without evidence of the victim's harm it was impossible to proceed. Note that the underlying problem is structural, since the legal system is in charge of mediating the phenomena in a juridically individual way, it does not contemplate or there is no way to efficiently prevent the problems derived from mass behavior or cultural inheritance.

The young woman's problem was the following. One day the young woman was on a city bus on her way to work, the bus driver was racing another passenger bus, which overtook her at the corner of an intersection. On the latter bus was a man who, at the moment of starting the bus, to end up overtaking the bus where the complainant woman was traveling, showed his genitals to the woman for a fraction of a second. The incident occurred so fast that the only eyewitness was the woman and the man who perpetrated the exhibitionism. Fact so nanotemporary that the judge, like many people consider them irrelevant, however, there is a lot of difference between irrelevant and non-existent. So what is relevant would be a function of the ability to document the problems of gender and masculinity that occur in plain sight and in the daily life of our societies. Hence the origin of the need to document three cases of androcracy.
Methodology

The methodological route used in this research is composed of three parts, namely: discourse analysis, participant observation and in-depth interviews. The discourse analysis was carried out on public documents, from press releases to research articles alluding to the cases studied; the reflection on a long participant observation, over five years, of three phenomena of androcracy, took place in the city of Monterrey, Nuevo León, another in the city of Xalapa, Veracruz, and one more in Mexico City, all them associated with political, economic and academic power groups. The interviews were applied to key informants, with full knowledge of the investigative use of their contributions, always protecting their integrity, emotional health and human rights.

Social Reproduction of Androcracy

The three cases presented below address three spatial spheres: international, national and regional. Obviously, the local cases are more difficult to document because, as mentioned, they present an apparent legal, cultural and academic irrelevance, but it is hoped that in the future it will be possible to document these acts of androcracy or covert hegemonic masculinity.

1. The NXIVM Sect. An Example of Sex-Political Androcracy

Today it is known that the old Marxist alienation or brainwashing notion (Hunter, 1950) has evolved into a secular fanaticism capable of producing sex slaves. In the face of severe existential voids that both the State and televangelism or theomarketing cannot fill. The industry of happiness, sects and self-help reappear with force under the figure of the great master.

In this sense, Garza (2019) describes how the women of the State of Nuevo León, believers and non-believers, through psychological control techniques applied from social networks, among other mechanisms of social engineering, were stripping themselves of their family lives, to join an androcracy headed by a figure in the process of idolatry. The praiseworthy part of her description lies in the fact that she veiledly invites us to observe
that the concept of guilt, when secularized, loses its religious meaning, but this concept does not remain in limbo, but precisely by being secularized, some androcrats have learned to resignify it so that some women with a lax identity (in a philosophical sense) join this secularized guilt and its also secularized forgiveness.

Now, within the postmodern options of forgiveness, Garza (2019) tells that in the Nxivm sect, led by a man, there was the hunting and captivity of submissive women or of lax identity, the submission by hierarchies, the monetary offerings and the tribute of orgasms, all them clear androcratic maneuvers. In this regard, thanks to the fact that a young girl was able to escape from one of these captivities, we know about this type of androcracy.

A key informant, who assures that she participated as a donor of this andromat, reveals the use of other techniques of social engineering employed for the strengthening of the androcrat. The one with the pseudonym Sofia N says that her mistress, or 'godmother of accompaniment', continually forced her to see Sofia's husband as a person lacking in success, while imposing and demanding that she look sexually at other men, coincidently considered by her mistress to be successful men. This lobbying, Sofia N. tells us, after a couple of years ended in a sexual act, to which she agreed at the request of her superior mistress.

In this regard, this type of male humiliation, of men against men, although it is not documented, is very characteristic within universities, says the pseudonymous Benito, with the reservation that, in such universities, this humiliation, mostly, is practiced by isolated professors towards their students, whereas, in the case of sects, this humiliation is practiced by isolated professors towards their students, while, in the case of sects, it is not documented, in the case of the sects, the man-man humiliation has a whole institutional structure, namely androcracy, due to the fact that the usufruct of this pyramidal organization, such as the confection of an interracial harem for a white man and the illicit enrichment fell on a male figure with pseudo-messianic self-attributions.

However, this dilution of identity to a smallest, these forms of social engineering, this fanaticism and secular guilt, are not only typical of enterprises dedicated to human trafficking for sexual and economic purposes, since, as will be seen in the following example, they also occur in more 'normal' institutional contexts, as in the National Council of Science
and Technology of Mexico (CONACYT), where the androcracy goes on the hunt for submissive bureaucrats, where monetary offerings are replaced by massive expulsion of rank-and-file members and the tribute of orgasms is expressed in subjective idolatry, with the intention of raising another male idol overnight.

2. The SNI. An Example of National Academic Androcracy

The androcracy does not necessarily seek sexual slavery, since it seems that its aim is to fill its existential void through the massive recognition of its fellow countrymen, but the androcrat does not seek this recognition through the traditional paths of talent (a peculiar ability), merit (vast years of hard work) or grace (awarding of an inheritance), but through acts of corruption, brainwashing or social engineering applied to a vast network of state employees. Here the figure of the great sage/scientist/super intellectual is strongly 'reborn' (El Universal, 2021).

In this sense, we will describe how certain women scientists, through psychological control techniques applied from social networks, among other social engineering mechanisms, have been gradually stripped of their scientific approaches, to adhere to an androcracy led by a figure evemerism. In this regard, to understand this form of academic androcracy it is necessary to briefly describe the scientific context of Mexico.

Mexico's scientific community, some fifty thousand academics who have paraded through the National System of Researchers (SNI), unlike their European counterparts, present an average age of less than 39 years old, more than 85% belong to a first generation of doctors or researchers, that is, to about 42 thousand first level scientists, their parents did not pursue university studies. About gender parity, according to Garcia (2014), the ratio of men and women is 7:3. Additionally, it is important to point out that more than 95% of this critical mass of researchers do not have research as their main activity; rather, the SNI is actually a compensatory system of salaries for full-time academics.

The above description is intended to point out two issues: 1) this academic community is predominantly composed of too young men whose main activity is teaching; 2) the teaching load (40 hours per week), plus the
scientific obligations (regulated in a quota of 20 hours per week dedicated to research), leave little time for this community to address their political and organizational problems. Thus, the top echelons of science in Mexico are governed by an androcracy.

For example, many young scientists, in 2018 celebrated that after half a century, a woman presided over CONACYT, yet, as soon as the androcratic maneuvers began, such as the hunting and expulsion of researchers and researchers, mainly, of private institutions (Vera, 2020), the submission to hierarchies, the cancellation of foreign mobility grants (Cortés, 2020), remember the case of Nxivm's monetary offerings, all that was missing was the appearance of the leader to whom to render idolatry, to exhibit the true andromat.

The appearance and veneration of this character was not an easy task, since CONACYT's legislation before 2021 was clear and prevented access to the SNI to anyone who did not have a significant production of peer-reviewed and internationally indexed research articles. Such is the case of several directors and rectors of private universities, federal deputies, union leaders, secretaries of public security, among other types of public officials (Toche, 2020).

It is striking that the director of CONACYT did not practice a democratic consultation among the SNI community, knowing that it had held a congress on SNI problems and one on SNI women (Padilla, 2010; Villegas and Mendoza, 2015). So, what she did was an act of submission to androcratic groups (Toche, 2021), who imposed the guidelines of the new SNI legislation, which she promoted more as ideology, even propaganda, among inexperienced circles.

The peculiarity of this legislation is that it opened the doors to the SNI to people who systematically do not have research as their main activity, such as deputies, social and union leaders, as well as magistrates. It is under this legal context and androcratic constitutional reforms that the androcratic figure embodied in the Attorney General of the Republic appears, to whom the director of CONACYT prepared a harem of female scientists to be evaluated and admitted without objection to the SIN (Roldán, 2021). In this way, this androcato, commanded from the presidency of the Republic, overnight placed an 83 year old man not as an emeritus researcher, but as one of the best scientists in Mexico and the world.
It is not the first time that the political-academic androcracy operates in this way, already in 2013, the local deputy of the LXIV Legislature and former secretary general of the Party of the Democratic Revolution (PRD), in a nepotistic act, lobbied the men of her party to elect her niece as a plurinominal deputy of the LXII Legislature. In the case at hand, the young deputy at the age of 23 was appointed, by the political androcracy, Secretary of the Science and Technology Commission of the Chamber of Deputies (Red Política, 2013). This androcratic game was exhibited in international newspapers (Figure 2).

Figure 2. Example of androcracy and misrepresentation of the feminine.
Source: (Benmorin, 2013).

A key informant, a female researcher directly affected by CONACYT's express reforms, pseudonym Lucía. She said: The director of CONACYT forgot the saying "A young scientist is worth more than 20 old politicians", by the writer and producer Roland Emmerich (Emmerich, 2009). She preferred to expel 300 women scientists from the SNI and incorporate an 83-year-old political demagogue to the highest category of the SNI, under the
pretext that the women belonged to private institutions and the old politician to public institutions.

The description of this academic androcracy may not have the spectacular nature of the classic sexual androcracy, but socially, it is equally or more damaging to the social organization of an entire nation, since it corrupts institutions, marginalizes the female intellectual force, but above all it allows a way of thinking that is dedicated to marginalize and exclude anyone who is not a white, English-speaking, sexist, wealthy and violent man to continue to grow politically. In this regard, there are women with submissive psychological profiles who, due to their precarious employment, accept the subhuman conditions of these androcrats, as will be seen in the third case of androcracy presented.

3. The University of Veracruz. An Example of Local Androcracy

In this case we will describe how certain female professors, through directly applied psychological control techniques, among other social engineering mechanisms, have been used to perpetrate an androcracy commanded by a figure idolatry. In this regard, to understand this form of academic androcracy it is necessary to make a brief description of the academic life of the Universidad Veracruzana.

In 2013 the governor of Veracruz, decided that the director of the Museum of Anthropology of Xalapa would be the new rector of the Universidad Veracruzana (RTV, 2013). With this political action, the governor wanted to make believe that the aspirations of women teachers were no longer truncated by the iron androcracy of Veracruz. Now, given that in Mexico and Veracruz, androcratic power groups see women as perpetual minors, who should always be protected, where women with high expectations are sent to manage theaters, museums and other charitable institutions. The autonomous direction of the Universidad Veracruzana by a woman was under the tutelage of the androcratic network of lawyers, from which the 20 previous male rectors had emerged.

That is to say, the outgoing rector, a dean of the Faculty of Economics, made sure to leave the director of the Faculty of Economics as advisor to the new archaeologist rector, who, after a year as rector, became part of the central administration of the Universidad Veracruzana, specifically became
the secretary of the Economic-Administrative Area (UV, 2021). Not before deciding that a teacher from a small geography school would be the new director of the Faculty of Economics (UV, 2017). With this political action, the Secretary of the Economic Administrative Area and coach of the rector, once again, wanted to make believe that the aspirations of women teachers were no longer truncated by the iron androcracy of Veracruz.

But, after eight years of service as director of the School of Economics, the geography teacher returned to her position as a teacher by the hour, while the director of the School of Economics returned to a man belonging to the androcratic group of the Secretary of the Economic Administrative Area and future candidate for rector of the Universidad Veracruzana.

As has been documented, this academic androcracy socially harms the social organization of the entire region, since it corrupts institutions, marginalizes the female intellectual force, but above all allows a national androcracy to continue growing politically. As an example, consider the testimony of the pseudonymous Clara, who observed that in exchange for a half academic position, the submissive geography teacher in eight years of her administration slowed down the academic and professional growth of the geography degree assigned to the Faculty of Economics of the Universidad Veracruzana, to the extent that in that university there is only one doctor in geography with a full-time teaching position (UV, 2018) versus forty-five full-time economics professors (androcratic aegis).

Hence, it is no coincidence that the Universidad Veracruzana does not have at least one geography journal, or geographic popularization journal, that the state of Veracruz does not have a division of urban studies, or an institute of geopolitics, or an institute of geography, or an institute of cartography, or an institute of geomatics. It is also no coincidence that the bulk of new labor acquisitions within the Universidad Veracruzana are men or submissive women, mental slaves, socially, politically and sentimentally related to the academic androcracy.
Conclusions

An attempt has been made to document how hegemonic masculinity through the phenomenon of androcracy intervenes in the strategic development of Mexico's social capital. We have described the way in which these androcratic groups perpetuate themselves in government agencies of high intellectual level, simulating, from there, gender parity through a geopolitical and ideological game centered on the imaginary male warrior.

Besides to using the accumulation of wealth or the highest androcratic rank to hierarchize the status of factual power, this androcracy is also used as a norm against which not only gender identities are measured, but also the social and economic progress of women and men contrary to hegemonic masculinity is decided. It is useful to review that such androcracy is sustained by a series of social engineering techniques stealthily employed to practice submissive techniques, such as male humiliation, which are not only practiced in companies dedicated to sex trafficking, but also in government agencies and universities.

The description of this visible and 'everyday' androcracy may not have the spectacular nature of that sexual and hidden androcracy, but culturally, it violates the social organization of an entire country, since it corrupts institutions, imposes glass ceilings on the female intelligentsia, but above all it allows the political reproduction of a way of thinking that is systematically dedicated to excluding anyone who is not a white, English-speaking, sexually active, wealthy and violent man.

In this regard, we cannot fail to recognize that there are, in the vast majority of society, men and women with a submissive psychological profile who, due to their precarious employment, after being manipulated with techniques of psychological control and social engineering, accept subhuman working conditions, while perpetuating the power of an almost omnipotent androcracy.
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