

Assessment of the Importance of Cross-Cultural and Neuropsychological Approach and the Social Impact of Western Feminism on Women Across the World

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Abstract

Across various cultures, feminism has impacted how women perceive womanhood. It is common for women from diverse cultures to be encouraged to adopt Western feminist beliefs and views on gender equality, even regarding maternity. This feminist supremacy can dismiss cultural values that prioritise equity over equality as a means of social organisation. This research reflects on the contrasting analysis between Western feminism's view of tyrannical patriarchy as the culprit of gender inequality and a cross-cultural neuropsychological approach. The objective of this qualitative research study aimed to comprehend the impact of Western feminism on women from diverse cultural backgrounds. During 3000 BC, a large group of women in the Middle East held political ruling positions never achieved by the modern movement of Western feminism despite having a patriarchal political system. Not only did women have ruling authority, but they were also a critical part of state formation. We discovered a variety of historical, economic, and neuropsychological perspectives that challenge Western feminist ideologies. The findings of this study indicate the demand for a psychological approach that contemplates history, neuroscience, economy and cultures. According to this study, Western feminism can be perceived as a dominant ideology that overlooks essential challenges faced by women from diverse cultures, particularly those in the global South. Arguably, the Western feminist approach to addressing societal issues women face globally focuses selectively on equality while placing blame on patriarchy based on biased historical data.

Keywords: Cross-cultural Psychology; Western Feminism; Hegemony; Neuropsychology; Patriarchy.

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1. Introduction

The term feminism emphasises that women should have equal rights to men [1]. According to literature, feminists have fought for women's rights to education, own property, vote and gain public authority [1]. Feminists also fought for maternity leave, reproductive rights and legal abortion [1]. The feminist movement highlights the oppressive nature of patriarchy towards women and asserts that women can contribute to a country's development just as much as men [2]. One of the most prominent claims by feminism is the aim towards solving women's social problems and aiding in providing women equal opportunities in society [2]. This paper explores the impact of Western feminism on diverse cultures, examining historical, economic, cross-cultural, and neuropsychological factors. Furthermore, it develops a contrasting and critical reflection on Western feminism's impact on womanhood, maternity and equity as a form of social organisation while highlighting the demand for a new psychological approach. This paper aims to comprehensively analyse how Western feminism affects global perceptions of women and womanhood, considering both cross-cultural, Neuroscientific and historical factors. Furthermore, it emphasises the need for a new psychological approach that includes other cultures and highlights the demand for further research to obtain a global psychological approach rather than a hegemonic form of psychology.

2. Women in pre feminism

To fully understand the extent of women's oppression throughout history within patriarchal systems, it is essential to carefully examine and compare the lives of women in the earliest civilisations. It is a common misconception in modern societies that women have not been given the same job opportunities as men throughout history. During the Neolithic period, women were responsible for performing multiple tasks, such as caring for children while sewing, weaving, and spinning [3]. Despite women's hunting capabilities, the labour role was divided by reliability rather than ability [3]. For instance, despite women's hunting capabilities, hunting would become difficult for women breastfeeding as it could expose their children to danger [3]. This significant event marked the establishment of a community that prioritised equity over equality as a social structure. Hence, women contributed equally to social development despite the physical differences between males and females. During the Mesolithic period, women and children were assigned tasks considered safe from potential risks [3]. In the past, women typically gathered plants while men were responsible for dangerous hunting tasks necessary for social development [3]. This social role arrangement prioritised women's societal safety [3]. In contrast, during the Neolithic period, In northeast Europe, women faced challenging times as they were expected to carry out the same tasks as men, such as lifting heavy stones, which resulted in permanent bone deformities [3]. Mesolithic women shared the same social responsibilities as men, undoubtedly a disadvantageous historical event that ignores the evident differences between physical capabilities between males and females.

Feminism aims to achieve social equality for women by addressing the issue of patriarchy that leads to their subordination [2]. Historical data from ancient Egypt suggests that women in modern times have yet to attain the same level of social power that women in ancient Egypt had under a patriarchal system. In the United States, there is prevailing support for gender equality and feminism concepts. However, despite being a female-dominated country, as per the census data, the population of the United States has been predominantly female

since 1946, with 98 males for every 100 females in 2021 [4]. Surprisingly, despite being a country encouraging feminism, 52% of white women voted for Trump as president instead of Hillary Clinton [5]. Hillary Clinton's defeat was attributed to personal attacks instead of competence, despite Trump's proven womanising past and gloating of a porn star affair [6]. Despite a feminist approach and women's freedom to vote in the United States and the United Kingdom, the United States never had a woman elected president [7], followed by the United Kingdom, with only three elected Prime ministers [8] and prime minister Theresa May as the sixth female European prime minister [9]. Notably, a significant number of women in the U.S. and Western countries identify as feminists; however, they often lend their support to male leaders during democratic elections. This freedom of choice emphasises a notable disparity between the number of women ruling during ancient times and modern world leaders despite ancient women not having voting rights. It is unreasonable to blame patriarchy for these choices since ancient societies were highly patriarchal and lacked any form of feminism at the time.

In ancient Egypt, the female power was not an adversary to the patriarchal system but rather a complement that supported the state with solid formation while emphasising the value of women's biological traits such as motherly love and emotionality [6]. Egyptologists have recognised twelve female pharaohs in ancient Egypt [10]. These women owned properties, ruled the state, designated heirs, and were paid equal wages to their male counterparts [10]. The queens received pyramids of their dynasties, and the most luxurious tombs surrounding the king were for females [6]. The ruling applied to ancient Egypt's twelve known female pharaohs and a female leader, such as Queen Hatshepsut Field, who took power against the opposition [6]. Unlike other queens, Queen Hatshepsut ascended to the throne during a period of prosperity in Egypt [6]. Queen Hatshepsut's reign lasted for twenty years, during which she maintained and improved the kingdom's state [6]. From the beginning of Egypt's formation, the participation of queens was crucial despite being a patriarchal society, thus being capable of including women's talents such as emotionality, mercurial temperament, soft nurture and aggressiveness when circumstances required [6]. On the other hand, Cleopatra was the only queen to obtain succession from her children while merging leadership and motherhood by impregnating herself with powerful men; she was never a wife [6]. Cleopatra expanded her dynasty by using procreation; she fully controlled her armies and navies while creating strategies and being in charge of military decision-making [6].

Another misconception is that despite the evidence, Mayan women never played an important role in society [11]. For ancient Mayan civilisation, social responsibilities between the sexes worked separately but collaboratively, with child care shared between both parents [11]. Like the Mesolithic and Egyptian societies, Mayan society operated on the principles of equity. Mayan women with children also worked in nearby agricultural fields while being able to fit their needs of child care, while older and younger women worked in agricultural fields away from home, and only a few tasks were divided by biological sex; thus, most tasks were shared by both males and females [11]. Agriculture was in high demand in ancient Mayan societies, and there were large populations in which male workers dominated [11]. Otherwise, it was primarily female work in which women cultivated the house garden with agricultural materials [11]. It is evident that sex labour differences favoured women's and children's safety, with men providing safety and protection to women. If, on the other hand, men had stayed at home caring for children while women were exposed to danger and strenuous labour work, our current societies would still accuse men of misogyny. However, while men mainly worked in agriculture and hunting fields, women could still be heavily involved in finding roles that suited their

physiological needs, highlighting their freedom of choice.

Additionally, women worked more hours per day than men, with pregnant women working in fields carrying heavy nets, breastfeeding on demand, and carrying children while working [11]. However, the labour sex division started post-colonial times with men working away from home and women limited to only domestic tasks [11]. The introduction of a market economy also increased the domestic workload for women [11]. During the ancient Mayan civilisation, there were also female rulers such as Lady Wac Kan Ahaw, also known as Lady Six Skies [11]. She ruled in Naranjo for over ten years, alongside her successor child, when the dynasty declined [11]. Following a woman referred to with the highest respect, the queen of Palenque or “the red queen”, is also known for establishing her power and securing dynastic succession by rearing four children [12]. Another Mayan queen with high rank was Lady K’abel, also known as Lady Supreme Warlord [13]. Lady K’abel led men into battle while having the freedom to marry a man of lower status than hers, and she continued to be venerated for 200 years after her death by the Mayans [13]. The first queen of Palenque was Lady Yohl Ik’nal, who ruled for twenty years, enjoying full term and royal titles, followed by the queen Lady Sak K’uk in 615 [14]. Another powerful and prominent leader in Mayan civilisation was Queen Lady Xoc, who ruled the kingdom of Yaxilan with the dedication of a temple for her [14]. Finally, Lady K’atun of Piedras Negras had the first matrilineal succession in Mayan civilisation with her daughter, Lady Huntahn Ahk [14]. According to literature, Mayan warrior queens participated in battles, ruled the state and captured their enemies equally to warrior kings [15].

Priority was given to matrilineal descendants and heritage in northern lands over patrilineal ones [15]. For many years, women have been disadvantaged by the societal unrecognition of women’s labour. According to Western countries, women’s domestic work has been depicted as a form of a socially constructed curse imposed upon women by misogynist men. Thus, this notion that women’s labour is inferior to that of men undermines women’s efforts in protecting and nurturing children, which is crucial for the success of society. It undermines the nine months that women carry children in their wombs, the complications and hormonal changes women experience during that period, the process of giving birth, and the physiological and psychological strain that comes afterwards, including the required home organisation to support the partner who provides a stable future for the child and spouse. According to Statista, the billion-dollar beauty industry in the U.S. spends an average of 373 million on product marketing [16]. The cosmetic industry in the U.S. has been steadily growing since 2018, with a current market value of \$507 billion and an expected increase to \$758 billion by 2025 [17]. In addition, western media often portrays a physical definition of beauty that every woman should aim to have to be considered beautiful by society and stresses the importance of women joining the labour force. Otherwise, women may be socially labelled as submissive and lacking independence. Women in modern societies recognise they will never make it to the cover of Forbes for domestic work excellence because only traditionally male-dominated jobs receive that kind of social recognition. Nevertheless, western feminism boasts of embracing women’s supremacy.

An essential figure in female ruling in ancient Mesopotamia is the Queen Kubaba of Sumer. During a prosperous time, Queen Kubaba ruled Kish for 100 years despite her humble beginnings as a tavern keeper [18]. Another crucial female ruler in Mesopotamia was Sammu-Ramat of Assyria, who ruled in her own right and led

military defence while securing and maintaining state stability [19]. Mesopotamian women could buy and sell properties, own their land, initiate divorce, own businesses, and live independently [19]. Additionally, During ancient times in Persia, women in supervisory positions earned higher wages than men due to increased responsibilities [19]. At the same time, mothers and pregnant women received higher salaries than men [19]. The attainment of this type of economic motivation for women remains elusive even in the most advanced societies. A great example of women empowerment in ancient Mesopotamia is the story of Cyrus the Great, one of Babylon's most powerful kings, who proposed to Tomyris, the widowed queen of Persia; however, she refused the marriage proposal [20]. In retaliation, Cyrus declared war and captured Tomyris's son; after this event, queen Tomyris retaliated with a rampage that led to the beheading and crucifixion of Cyrus the Great while taking his head in a wine bag refilled with human blood and laughing at the defeat, claiming that she warned king Cyrus [20]. However, throughout history, women have been depicted as passive, resulting in a shortage of recognition for their significant contributions.

Women's rights to reproductive autonomy began in ancient Egypt when doctors prescribed contraception method of swabs of acacia, honey, and crocodile dung to be inserted for long periods and post intercourse it was recommended garlic, fennel-based lavender and wine [21]. During the classic ages of the Greeks and Romans, women's first option was abortion; however, Hippocrates proposed contraception of copper and iron sulphate, while Dioscorides recommended pepper buffers, alum rubber, and cedar to be applied pre-intercourse [21]. During Roman times, sacred amulets and animal bladder contraceptives were used mainly [21]. However, hostility towards women's reproductive autonomy began in the Middle Ages with Western countries' ban on contraceptive methods [21]. Similarly, native American and Crow women had herbal pre and post-intercourse contraception methods until colonial politics implemented legal laws against abortion [22]. Instead, women were provided with sterilisation surgeries that native women reported as a way of social genocide and a negative form of colonial eugenics [22]. Western feminist movements repeatedly accuse patriarchal societies of the lack of women's reproductive autonomy, failing to recognise that women's reproductive autonomy was created from a patriarchal society while ignoring that the banning of contraceptives began with Western nation hostilities towards women in the Middle Ages.

3. Feminist grece and non-feminist romans

Plato is often considered the first feminist in history; he claimed that women should be equally educated to men while referring to marriage and procreation as unworthy pursuits [23]. Thus, Plato never married a woman [23]. Plato believed the love between men was superior to that between men and women, which he compared to animal desire [23]. In Greece, women were trained and educated as guardians and were treated equally to men under the feminist concept [23]. However, women were not permitted to own property [23]. In addition, they were prohibited from mating with male guardians and using personal embellishments such as makeup [23]. When Greek women got pregnant, their children were put into the custody of a nursery immediately after birth [23]. Under Plato's Utopia in Greece, women would only benefit the state's economic growth and become honorary males with the only distinction of biological reproduction [23]. Plato opposed women bonding with their children, banishing motherhood and mother's rights, while the state mothered their offspring, leading to total state control [23]. Aristotle followed Plato's teachings by emphasising men's superiority over women with

the concept that women were males who never reached their whole potential [23]. In ancient Greece, female infants were abandoned in dumps, with only a few females surviving, and others led a life of prostitution, thus making Greece a population of increased males [23].

On the other hand, the Romans did not produce feminist philosophies that justified women's subjugation [23]. In contrast to the Greeks, for Romans, there was no dishonour in taking their wives to public parties, making wives the centre of their social life, and giving them first place in the house [23]. Despite the inability to vote, Roman women had broad rights in private laws compared to European nations a few centuries ago [24]. Roman women could make contracts, sue, own properties, and inherit properties, which were financially critical during those times [24]. Additionally, Romans expanded women's rights by protecting daughters and enslaved women from sexual exploitation, thus forbidding the rape of daughters and enslaved women [1]. Roman women were known for intervening in wars and stopping them; they were trained as gladiators, took the streets on protests for their rights, murdered their husbands and challenged their father's authority [23]. This historical data highlights that feminism was not necessarily beneficial for women. Instead, it has been used as a psychological, political weapon for women to submit to the perception that male labour is superior to women's, following Aristotle's theory that women are men incapable of reaching their full potential. Women's acceptance that they can perform traditionally female and male roles in society places a higher psychological and physical burden, which exempts men from social responsibility towards women.

4. From the hostility of nuclear family and religion to gender and feminism

The word feminism begins from the colonial concept that in Britain and later in the United States, women did not share equal rights to men, like the right to own properties, sign contracts or vote and the fact that women were dependent on men [25]. At the same time, women's social functions were limited to being mothers, wives and daughters [25]. In 1932, the word "feminism" originated from the French sociologist and philosopher Charles Fourier advocating that all women should be equal to men, including individual rights [25]. According to Fourier, women's domestic labour was a mistake that victimised and declined the progress and development of societies [26]. Fourier's father died when he was nine years old, leaving him as the head of the home in charge of his mother, four sisters and a family business he refused to manage [26]. As per Fourier's belief, marriage is a business deal where the male who pays the highest price emerges as the winner, preventing individuals from experiencing sexual liberty [26]. Fourier advocated for sexual freedom and that sexual activity be carried out in the open [26]. However, despite Fourier's criticism of marriage, he proposed to his niece in her early twenties [26]. Fourier also criticised her for having relationships with other men and downgraded her when she declined his marriage proposal [26]. Like Plato's perspective that the state should raise children, Fourier believed that nurses should raise newborns and objected to breastfeeding [26]. Fourier grew up in a Catholic environment, but as he grew older, he became critical of the faith [26].

Fourier was controversial for his negative view of Jewish people, often blaming them for unfair trade and considering them to be the source of evil [26]. However, while searching for aid, before he died, Fourier advocated for the Jews' return to Palestine and the establishment of the Rothschild dynasty [26]. Before 1955, the word gender ceased to be used grammatically to shape "gender role" by Sexologist Dr Jhon Money,

followed by feminists' adoption of the term to distinguish sociocultural roles and biological sex [27]. The gender reassignment Jhon/Joanne study by Dr. John Money has sparked controversy within the psychology field [28]. Reimer's failed circumcision as a child led to his upbringing as a girl named Brenda, as Dr. John Money proposed [28]. Reimer was subject to female hormone therapy during puberty and surgery to construct female genitalia [28]. As per Money's therapy process, Reimer and his twin brother Brian would imitate sex positions to enhance Brenda's sexual identity [28]. The two brothers were subject to verbal abuse by Dr. John Money whenever they refused the therapy [29]. Presumably, The Kinsey Institute keeps pictures of the two boys' sexual exploration, and at times, colleagues of Money would observe the boys as they engaged in sexual exploration [29]. Without consent, Reimer and his brother provided data to strengthen Money's theory of gender fluidity and justify countless surgeries on children with abnormal genitalia [28]. According to Reimer, he never identified as a girl, contrary to Money's report [28]. At the age of thirteen, Reimer had suicidal thoughts triggered by Money's therapy, along with several suicide attempts in his mid-twenties [28]. At twenty-one years old, he had penile reconstruction surgery and had his breast surgically removed [28]. Reimer married a mother of three in 1990 [28]. However, he never recovered from the psychological trauma caused by Money, and he committed suicide while his brother also died from an antidepressant overdose [28].

In contrast to Fourier, Money's upbringing was similar to Fourier's in that he, too, grew up surrounded by women [30]. Likewise, after Money's father passed away when he was eight, Money was the only male in the household, and despite being raised in a religious environment, Money was also critical of it [30]. According to Money, a paedophile relationship benefits children more than a parental one [30]. Most developed societies have embraced the concept of paedophilia despite being an unethical social phenomenon. According to a study in 138 countries, child pornography is not a crime [31]. In the U.S., sexual exploitation occurs before children reach adulthood, with 1 out of 5 girls and 1 out of 10 boys exposed to this form of abuse [31]. In 2020, an astonishing 86% of children's sexual abuse material was streamed in European countries, thus making Europe one of the largest consumers [32]. In Germany, paedophile men were given the custody of homeless children by the government under the Kentler project, emphasising that paedophiles are ideal foster parents [33]. In addition, in 2023, Israel is trying to legalise paedophilia [34]. However, despite the urgent demand for social awareness against these unethical social practices taking place in civilised nations that primarily affect young girls, western feminism and Western media outlets have chosen to emphasise abortion and gender inequalities.

5. Selective equality and feminism

In the era of colonialism, Indian culture was renowned for its eroticism, documented in the Kamasutra. Similarly, nudity was a cultural custom for some Indigenous and African women; nonetheless, they were considered barbaric and racially inferior to the colonisers. Today, the Western notion of freedom is primarily associated with sexuality, with sexual education becoming part of the Western social norm [35]. For example, Western female protests sometimes involve nudity in the name of feminism while symbolising the pursuit of freedom [36]. Impelled by the West, Arab countries have adopted the feminist and gender equality concept while creating a social clash between cultural paradigms [37]. While promoting superiority, international beauty contests in the mass media often prioritise a Western beauty standard, leading to the objectification and discrimination of women across the world [38]. Encouraging women's objectification through media leads to

competition between women, thus reinforcing the harmful belief that beauty is fleeting and solely based on physical attributes. Consequently, embracing the false notion that women's beauty decreases as they age.

In 2012, the European Court of Justice stated that women could lose their job positions in roles dealing with the public if they refused to remove the veil as a form of solidarity [39]. It is argued that a veil is a form of oppression for women, often providing examples of Iran and Afghanistan's enforcement of women wearing the veil publicly, thus considering the veiling of Muslim women as misogynistic. However, throughout history, it can be argued that more countries have banned women's veiling choices. Among the countries banning veiling, France was the first country to ban the Hijab, followed by Switzerland with fines of up to 9,200 euros [40], Tajikistan [41], Canada [42], Bosnia [43] and Kosovo [44] to name a few. It is also emphasised that veiling is solely a religious symbol of Islam. Criticism of Islam is frequently levelled by Western feminists [45] despite being the only religion that could not be possible without a supportive woman who would represent in modern times a feminist role model, the first Muslim, a woman who led her caravans in ancient Saudi Arabia, referred as Khadija (S.A.), "the great". A woman considered a great public speaker and an international businesswoman with her business expanding to the Persian and Roman empires and a widow who chose to propose marriage to a man younger than her Muhammad (PBUH) [46].

Conversely, religious sisters and nuns in Western countries have never been banned from wearing religious symbols. Men who wear a headwrap, such as Sikh men, Arab men from the Gulf, Hindu men, African men, and Rastafarian men, are not called oppressed or subjugated for not wearing revealing clothing. Besides men not being called for oppression, the veiling is not limited to Islam but to different cultures and religions such as the Yoruba women, Sikh women, Berber women, Hindu women and the Kuna Women in Panama who veil as a representation of their culture and spiritual devotion. Therefore, it can be argued that the ban on veiling is not only an assault on Muslim women's choices but also on women from other religious and cultural backgrounds while ignoring men's preferences to wear a headscarf as a form of male oppression, thus endorsing selective equality and discrimination. When advocating for equality as a form of social organisation, some may argue that this implies men should also be granted custody of their children instead of women. Likewise, women can be expected to leave their families to join the war effort during a war crisis.

Women may also experience societal expectations to assume dangerous jobs, such as installing electric power lines. Another form of selective equality is seen in Women's International Day recognition in the United Nations while neglecting Men's International Day. Therefore, it is crucial to recognise the current state of men in European nations, with men's suicide rate of 79% while women's rate is 21% [47] and that in the United States, 60.6 % of men experienced homelessness [48]. Additionally, men are victims of homicides in 70% of the cases [49]. In comparison, only 23% of women are victims [49], while 80% of homicide victims are male worldwide [50]. Throughout history, patriarchy has been criticised for oppressing women. However, it is crucial to consider that a biased historical notion may influence this perspective. Western countries often overlook the economic impact of colonisation on other nations while emphasising the importance of addressing gender inequality. Colonial nations fail to consider, when addressing inequality, the economic, cultural and political damage to other countries, such as children dying in modern days from childhood diseases in Colombia from the Slavery trade [51]. Furthermore, women's domestic labour and motherhood in the workplace remain a form of

discrimination with the ‘motherhood penalty’ in most industrialised countries [52]. Mothers and fathers in European countries often experience discriminatory treatment known as the “maternal wall” [52]. Another form of selective equality can be grasped in men-dominated jobs that require similar skills as that of women and tend to pay more than a women-dominated job, such as an elementary teacher earning \$1,042 weekly in comparison to a male-dominated position as a software developer with \$1,920 on average per week [53]. In today’s society, women are strongly encouraged to pursue careers and join the workforce. Hence, single working mothers often rely on foreign domestic helpers, which can create a different form of social inequality by separating mothers from their children in exchange for low wages. In the United States, 90% of domestic workers are women, and 51.3% are Black, Hispanic and Asian women, with only 1 in 5 women receiving health insurance [54]. Unlike other workers, domestic workers are three times more likely to live in poverty or without sufficient income to make ends meet [54].

Furthermore, although Western feminism and the mass media promote the concept of gender roles as a significant social inequality concern, other societies prioritise addressing poverty, transportation, and wealth inequalities as more pressing concerns for women. As of 2021, the wealthiest 1% owns 48% of the world’s wealth, while the top 10 billionaires have as much wealth as in other countries, with the majority of ultra-wealthy living in the United States [55]. In advanced economies, the highest level of wealth inequality is in the United States, with the top 20% making more than half of all income, followed by the U.K., Italy, Japan, Canada, Germany and France [55]. In contrast, countries with the lowest wealth inequality are constituted by Slovenia, Czech Republic, Slovakia, Belarus, Moldova and the United Arab Emirates [56]. According to the United Nations, 388 million women will live in extreme poverty in 2022, with 63.8% from African and Western Asian nations, 30.4% from Latin America and the Caribbean and only 14% from Europe and North America [57].

Western feminism aims to redefine motherhood as a social construct influenced by patriarchal norms [58]. However, according to a study in 2022, even though there have been changes in fathering, mothering, family structure, and individual expectations regarding involvement over time, in infants in Western countries, there is evidence of children’s preference for expressing attachment behaviours towards mothers instead of their fathers in the 21st-century [59]. Violence based on gender is widespread in all cultures, including Western societies at present. Statistics reveal that one in three women has experienced gender-based violence, and one in twenty women in Europe have been victims of rape [60]. While women are more likely to be victims of rape and sexual assault, men are more likely to be victims of violence [61]. However, there is limited awareness of this form of gender inequality in Western media outlets. Although the U.S. is a country that supports Western feminism, 97.5% of rapists in the U.S. walk free [62]. While in the U.K., 43% of victims of rape, the vast majority being women, dropped their cases in 2021, leading to a significant drop in prosecutions in 2020 compared to 2010 [63]. Gender violence is a common social problem; however, it causes apprehension about the lack of acknowledgement from Western media regarding women in African countries dying from nutritional deficiencies, maternal conditions and anaemia [64]. It is distressing that 71% of women in South Africa live below the poverty line [65]. Despite this, Western feminists have not yet raised their voices to create significant media awareness supporting these women. However, notable protests in the U.S. and U.K. have drawn media attention to the Amiri case in Iran. As per the feminist concept, it is crucial to bear in mind that when engaging

in feminist activism, inclusivity is vital. Considering every woman's challenges worldwide rather than just a few select groups is essential.

Furthermore, economic inequality seems linked to race, as only 2.1% of whites live in poverty compared to 57% of Africans [65]. It is essential to acknowledge that in South African countries, men have a higher mortality rate than women, contributing to social inequality [66]. Despite poverty being a global issue impacting millions of people, patriarchy is often given more extensive mainstream media attention than other factors affecting women's problems [67]. Men have an annual death rate 40% higher than women [67]. This is due to higher rates of fatal accidents and suicide among males. Also, statistics show that Black men experience a higher mortality rate than other racial groups, highlighting systemic racial inequality [67]. According to a recent article in *Economy*, the Global North extracts 2.2 trillion dollars from the Global South annually [68]. This Money could eradicate global poverty fifteen times over [68]. Over the past few decades, the US, Canada, Australia, New Zealand, Israel, Japan, Korea, and the prosperous economies of Europe (known as the global North) have experienced significant gains that have surpassed their economic growth rate [68]. Since 1960, wealthy countries have extracted a whopping \$125 trillion from the global South, all while wielding significant influence over the economic policies of debtor nations [68]. This is partly because these countries hold 97% of the world's patents [68]. This power is utilised by Northern states and corporations to keep the prices of labour and resources low in the global South, enabling them to benefit more from trade [68]. Remoteness has a stronger correlation with income and employment for Indigenous women than gender inequality, which is predominantly overlooked in the First Nations [69]. Similarly, women belonging to indigenous communities who reside in remote areas encounter obstacles in acquiring healthcare, quality education, and housing facilities [69]. Many Western feminist movements disregard the issue of wealth inequality worldwide, significantly affecting women living in remote areas. Also, it has been observed that numerous Western countries fail to acknowledge their role in the economic repercussions of colonisation, particularly in the Global South. Hence, it goes unrecognised that for women in the global South, the primary social issue might not be performing traditionally male labour to build gender equality but rather wealth inequality, affecting the global South to maintain equity, receive quality education and provide for their children a better future.

6. The gender inequality in neuroscience

Sex hormones are essential for the proper physical and mental functioning of males and females. It is important to note that both males and females require estradiol and androgens to maintain optimal health. However, the levels of these hormones differ in males and females, resulting in disparities in behaviour and physical abilities. The average range of testosterone levels in males the difference is 300 to 1000 nanograms per deciliter (ng/dL), while for females, it is only 15 to 70 ng/dL [70]. In females, the estradiol levels range between 30 to 400 picograms per millilitre (pg/mL) and only 10 to 50 pg/mL in males [71]. Estradiol helps maintain the female reproductive system by thickening the uterus lining and facilitating egg implantation [72]. During the menstrual cycle, high estradiol levels cause egg release and maturation [72]. As women age, estradiol levels decrease due to menopause [72]. Appropriate estradiol levels help men maintain bone density, cognitive functioning and production of nitric oxide [72].

In the human body, sex hormones are in charge of neurite outgrowth, dendritic branching, synaptogenesis, and myelination required for neuroplasticity mechanisms [73]. Brain areas such as the hippocampus, the hypothalamus and the amygdala demonstrated elevated expression of estrogen receptors [73]. Estrogen is the driving force behind the suppression of Gamma-aminobutyric acid (GABA) inhibitory inputs and glutamate transmission [73]. Also, dopamine release in the striatum may be moderated by the GABA-inhibitory release effects of estrogen [73]. Increased serotonin levels in the synaptic cleft can be achieved by reducing 5-hydroxytryptamine (5-HT) reuptake through estrogen, which prolongs the duration of 5-HT in the cleft [73]. Mood fluctuations are likely to occur in women during menopause, postpartum and menstrual cycles [73]. Throughout their lifespan, females experience hormonal variations, which leads to an increased risk of mood disorders and neurodegenerative disease [73]. During puberty, females are likely to develop depressive episodes, ovarian hormonal loss during the perimenopausal and postpartum stages and emotional vulnerability during the menstrual cycle [73]. Sex hormones significantly impact various brain parts, as neurotransmitters do not function in isolation [73].

Menopausal women are likely to experience increased brain hypometabolism and the risk of Alzheimer's disease due to the loss of sex hormones [74]. Estradiol levels do not seem to be affected by ageing in males, but they tend to be higher in females as they age [75]. On the other hand, testosterone plays a critical role in male and female physiology. In males, testosterone is responsible for developing the male genitalia, voice deepening during puberty, facial and pubic hair growth, muscle and bone growth, sex drive, and sperm production [76]. Boys with decreased testosterone are likely to experience abnormal masculinisation during puberty [76]. For women, testosterone and other androgens play a significant role in maintaining healthy ovary function, bone density, and sex drive [76]. During spatial cognition tasks, the ventral processing stream and distributed cortical network are activated by testosterone [77]. Consequently, it is well-established that males outperform females during spatial reasoning tasks [78]. Additionally, there is a correlation between decreased levels of testosterone and increased episodes of depression [77]. Studies indicate that females are twice as likely to be diagnosed with depression in contrast to males [79]. Furthermore, a correlation exists between elevated testosterone levels and aggressive behaviour [77].

Studies have shown that the male brain is heavier and has a larger circumference than the female brain [80]. Sexual dimorphism of the brain has been observed through childhood, adolescence and adulthood, with the male brain being 8% to 15% larger than the female brain [80]. The inferior parietal lobule is responsible for solving mathematical problems, measuring speed and estimating time [81]. By contrast, women have been shown to have more grey matter than men [81]. The brain's grey matter plays a crucial role in memory, emotions, and controlling movement [82]. It has been observed that men tend to utilise their brain's grey matter more, whereas women tend to use white matter [81]. As a result, women are better at language and multitasking, while men are better at task-focused projects [81]. The processing of the neurochemical serotonin differs between males and females, which may explain why women are more prone to anxiety and depression [81]. In addition, the brain connection side to side in women is more potent, leading to improved analytical and intuitive thinking skills [81]. Conversely, men's brain connections from front to back are stronger than women's, leading to increased perception and motor skills [81]. Recent studies have also demonstrated variability in the cerebellum between males and females, which could lead to differences in behaviour and thinking [81]. Studies show that the

superior temporal cortex, lateral parietal cortex, orbitofrontal cortex, prefrontal cortex, and insula have higher volumes in females [83]. In comparison, men demonstrate higher volumes in the occipital brain regions and ventral temporal [83]. A 2022 study found that women have greater cortical thickness and increased complex structures in the brain's superior frontal and parietal regions [84]. There is also a prevalent gender difference in mental health conditions, with women being more likely to suffer from Alzheimer's and depressive disorders, and men are more likely to suffer from schizophrenia, autism and dyslexia [84]. A 2019 MRI study indicates evident gender differences in the whole brain and brain regions, including the gyrus, thalamus, anterior corona radiata (ACR), and the genu and cerebellum, to name a few [85]. In addition, In females, the suprachiasmatic nucleus (SCN) in the hypothalamus has an elongated shape, while in males, it appears to be spherical [86]. This research indicates a difference in brain connectivity, size, structure and functionality between men and females. Hence, indicating that both males and females are equal can be perceived as a biased observation and form of social inequity affecting women worldwide in their own insights of womanhood. The gender equality dogma neglects women's differences from men, including the fact that, at times, the social responsibilities of women are more significant than men's. Especially for single mothers such as women, elevated psychological distress during children's illness compared to men [87], with women's parenthood considered more authoritative than fathers. In contrast, men were more authoritarian, with authoritative parenting as a preferred method of parenting [88].

7. Limitations

Similar to other research studies, this study is limited by the lack of research on how women from the global South perceive Western feminism and how Western media outlets affect their views on womanhood. Further investigation is required in the field of neuropsychology to gain a better understanding of brain dimorphism, as it is still a developing area of study. However, It is important to note that endocrine disruptor pesticides and chemicals found in everyday products can affect the future results of neuroscientific research about male and female anatomy. Another limiting factor in this study is that most of the research is developed in Western countries, which limits the scope of comprehension regarding Western feminism's impact on women worldwide. Analytical limitation in this research paper is also subject to personal existing bias concepts, which might affect the significance of the findings.

8. Conclusion

This paper explored three ancient civilisations that differentiated in cultures and language and lacked social contact. Among women in ancient civilisations, a common trait shared was prioritising children. It is essential to recognise that women under ancient patriarchal societies held greater social authority than modern women under feminist social systems, with only limited females selected as presidents and prime ministers despite women's freedom to vote. It is noteworthy that women did not object to men engaging in hazardous activities such as hunting and warfare, emphasising the motherly nature of women. After conducting a thorough analysis of historical data, compelling insights were discovered into the experiences of women living within patriarchal societies and that women's reproductive autonomy began under a patriarchal system and was banned during colonial times. In addition, constant hostile Western laws to persecute women who veil can be considered

discriminatory since more countries have banned the veil than those who reinforce it as a social norm. As a result, these hegemonic hostilities affect not only Muslim women across the world but also non-Muslim women who veil out of spirituality and cultural tradition, such as the Yoruba or Hindu women. Throughout history, Roman women protested for their rights despite not being part of a feminist state; they had more freedom and rights than those under feminist Greece, concluding that women have always fought for their rights and did not require a social group label to identify their social issues and support for women.

Western feminism's advocacy for equality reinforces the notion that men and women are equal, neglecting the sharp evidence of physiological, psychological and neurological differences. The gender equality dogma neglects women's distinct biology from men, such as women's struggles with dysmenorrhea, premenstrual syndrome and other neuropsychological differences. Therefore, it highlights that women can do it all on their own, such as fulfilling mother and father social roles capable of providing for children. Even though it is true that women can take any form of social responsibility to protect their loved ones, this notion lifts any form of social accountability from men. Emphasising that men are not vital in modern society and guilty of a biased historical approach leaves women with a heavier social responsibility. Moreover, Western feminism upholds the concept of motherhood as a social construction, thus implementing past initiatives, such as Plato's and Fourier's Utopia, to detach children from their mothers by joining the labour force and having the state raise them. This Utopia is not far from reality in modern days, with single mothers and absent parents having their children raised by society and an ongoing social media addiction that selectively chooses the content children are exposed to via algorithms. Also, while language is changing rapidly in Western nations to accommodate various social theories, the meaning of the word woman has been redefined in some countries as "people who menstruate" without contemplating the psychological impact it can have on biological women. This ideology is further imposed on other nations under the umbrella of gender equality. It is worth mentioning that in some instances, feminism is a fickle concept often replaced by sociocentrism. This phenomenon occurs when countries engage in war or hostile actions against another nation, with hardly any group of feminists willing to advocate for women's and children's wellbeing because they are not aligned with a particular political interest.

The Western feminist concept leads to a new type of gender-based discrimination, particularly against female domestic workers. Hence emphasising how women's concerns are selectively chosen to gather social attention through mainstream media outlets by applying selective equality. Even though most Western feminist protests drive media attention towards gender equality and reproductive autonomy, at the same time, in 183 countries, child pornography remains legal, mainly affecting girls, and with most child pornography consumption taking place in Europe. Meanwhile, most rapists walk out free of charge. It also disregards other forms of subjugation against women, such as frail laws that fail to protect women and their children from a beauty market that constantly perpetuates against women a standard of beauty with billions spent on marketing campaigns. Therefore, this leads to women becoming products and consumers of a capitalist market system. Consequently, women remain in psychological warfare against ageing because the definition of beauty has already been established and is limited to the physical. Additionally, Women in poor economic countries continue under the hegemonic Western feminist notion that their problems correlate to women in advanced economies. This viewpoint parallels the struggle for equal rights imposed by white feminists during colonial times while neglecting that enslaved women shared a similar or possibly heavier workload than enslaved men because they

suffered raping, childbearing and subjugation by colonisers. Furthermore, inequality is not limited to gender but also wealth inequality. Western feminism ignores that women from rural areas might not have proper transportation and education systems, which affects their advancement towards self-autonomy and is uncorrelated to gender inequality. This paper highlights the importance of a new form of cross-cultural psychology that integrates human history and neuroscience. It also emphasises the demand for future research about how Western feminism affects women and societies worldwide and how the Western media's hegemonic stance further influences other cultures.

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