

Chapter 30: The Correlation of Male Inferiority, Patriarchy, and Capitalism: From Prehistoric Roots to Modern Global Warming

THE BIBLE OF MALE INFERIORITY

According to Marxist theory, private property is the bedrock of capitalism. But if we take a closer look, we might discover that the very first private property wasn't land, livestock, or goods—it was women. Picture this: the first man in prehistory, feeling a little insecure in a harsh world, decided that the best way to prove his dominance was to lay claim not to a plot of land but to a woman (or a bunch of women). And just like that, the first seeds of capitalism were planted. If Marx was right about private property being the foundation of capitalism, then capitalism was "born" the moment that first man said, "She's mine!"—setting humanity on a path of patriarchal ownership and control.

This "discovery" of women as property was a profound moment in history, marking the transition from the egalitarian structures of the Paleolithic era to the patriarchal systems that would shape the Neolithic nomad and agricultural societies. Male inferiority, driven by an inherent insecurity, played a central role in this shift. Men, seeking to assert control over both women and resources, laid the groundwork for patriarchy and what would later evolve into capitalism.

As societies embraced agriculture, the notion of ownership expanded beyond just women to include land, labor, and resources, further solidifying patriarchal capitalism. Over time, this system evolved through historical stages such as the Industrial Revolution, modern economies, and the technological revolution, ultimately leading to the capitalist structures we see today. Along the way, male inferiority and patriarchal control have fueled not only social and economic oppression but also environmental degradation and crises like global warming.

This chapter explores the historical journey of capitalism, male inferiority, and patriarchy, unraveling how these interconnected forces have shaped societies and led to modern global challenges. By understanding their origins, we can better tackle the urgent issues they've produced, including the looming threat of climate change.

The End of the Paleolithic Era: The Birth of Capitalism

The end of the Paleolithic era was not just a turning point in terms of human survival and technological advances—it marked a critical shift in social structures, particularly the rise of patriarchy and the dawn of what would become capitalism. Before this period, early human societies were largely egalitarian. Men and women shared responsibilities, and there was little sense of ownership beyond the tools they used and the resources they gathered communally. However, as humans began to transition into more sedentary lifestyles, preparing for the agricultural revolution, a profound shift occurred.

At this crucial point in history, men began to assert dominance in a way that had never been seen before: they claimed women as property. This may seem like an odd concept today, but for prehistoric men, this marked a moment of "ownership" that would change everything. Just as animals or tools were seen as resources for survival, so too were women. Male inferiority, a deep-seated sense of insecurity and competition, drove this need to dominate. In a world where physical strength and territorial control often determined survival, the desire to own women became a means for men to assert their superiority, both to themselves and to other men.

Owning a woman, or a group of women, was more than just securing a partner for reproduction. It was about power, control, and status within these early communities. Male-driven social dynamics became increasingly centered around this notion of ownership. Women, once active participants in the survival of their communities, were reduced to commodities—possessions that could be traded, controlled, or protected, depending on a man's power and influence. The "ownership" of women thus became a precursor to the broader capitalist systems that would later emerge. In this early phase, private property wasn't land or livestock—it was women.

But this was just the beginning. As societies transitioned from nomadic hunting and gathering to more settled pastoralist lifestyles, the concept of ownership expanded. The first man to claim a woman as his property also laid the groundwork for claiming herds of animals. In nomadic societies, where survival depended on the movement of herds, livestock became a crucial resource. Owning a woman marked the first step in this process of claiming ownership. The next step was the ownership of animals—herds of sheep, goats, or cattle—further expanding the man's wealth, power, and control.

This shift in ownership was critical. Once a man owned women and herds, the natural progression was to seek control over pastures and land. Though still largely nomadic, these early human societies were beginning to understand the value of territory. The land that once belonged to everyone became something to protect, to control, and to claim as private property. Owning land became as important as owning women and herds, as it provided the resources needed for both survival and expansion of wealth. This laid the foundation for the

eventual rise of agriculture and the settled communities of the Neolithic era.

This form of ownership was significant for several reasons. First, it marked a departure from earlier, more cooperative forms of social organization. With the ownership of women, herds, and eventually land, hierarchical structures began to solidify. Some men held more power than others based on their "possessions." In this sense, the first form of inequality—between men and women—also laid the groundwork for inequality between men. The competition for resources, power, and status became intertwined with the competition for control over women, herds, and land. This competitive, ownership-based mindset would later become the foundation of capitalism.

Moreover, this shift allowed men to exert control over reproduction, ensuring that their genetic lineage, and not someone else's, was passed on. In a way, women became the first "means of production." Through their control over women, men could determine the future of their families, tribes, and communities. As women were bound to this new form of property-based patriarchy, they lost agency in their own lives and bodies, and men solidified their dominance over social and economic systems.

Male inferiority, characterized by a deep need for control, further fueled this early form of capitalism. The psychological need to dominate both women and resources created an environment where ownership and power were seen as the ultimate measures of a man's worth. This quest for dominance extended beyond personal relationships. As men began to own women, herds, and land, they also began to extend this concept of ownership to other aspects of life. This set the stage for the Neolithic agricultural revolution, where the ownership of land would become as crucial as the ownership of women and herds.

As early humans settled into agricultural communities, this idea of ownership solidified and expanded. No longer was it enough to simply claim a woman or a herd of animals as property—men now laid claim to land, animals, and tools of production. This transition from foraging to farming marked the first great expansion of capitalism. The control over resources that had once been communal was now concentrated in the hands of a few, much like the control over women had been in the Paleolithic and nomadic eras. With each step, patriarchal control grew stronger, and the system of exploitation that defined capitalism began to take root.

But make no mistake: the "discovery" of women as property was the real beginning. It was the first instance where humans, particularly men, applied the concept of ownership to a living being, and it set the tone for millennia of domination and exploitation. If Karl Marx is correct in asserting that private property is the foundation of capitalism, then perhaps capitalism was truly born the moment the first man declared, "She's mine!" And from that moment, the wheels of history began turning toward systems that would grow

increasingly complex, oppressive, and exploitative.

Male inferiority, patriarchy, and capitalism were thus birthed together. This triad of power, dominance, and control shaped human societies from the very beginning, leading to the exploitation of not just women but eventually resources, labor, and entire populations. As we trace the trajectory of capitalism from this point in prehistory, we can see how it has evolved over millennia, with male inferiority always at its core. The need for control, dominance, and ownership—whether of women, herds, land, or resources—has been a defining feature of human history, and it all began with the "ownership" of women at the end of the Paleolithic era.

What's fascinating, though, is that this Neolithic-era concept of ownership is still alive and well in the 21st century. Many of today's nomadic tribes, particularly in Africa and Central Asia, continue practices that echo the early days of human ownership. Among the Maasai in Kenya and Tanzania, for example, it is customary for a groom to pay the bride's father in cattle—still one of the most valuable forms of wealth in their pastoralist society. This exchange mirrors the same kind of transaction seen in ancient times, where women were "traded" as property in exchange for livestock, reflecting the deeply ingrained patriarchal traditions that have survived for millennia.

Similarly, in certain rural parts of Afghanistan and other Central Asian cultures, arranged marriages are negotiated through a bride price, often involving livestock, money, or other goods. The groom must work and save to afford the price demanded by the bride's family, and in some cases, failure to meet the price can delay or prevent the marriage entirely. This modern custom reflects a continuation of Neolithic practices where women were valued as property to be "bought" and "sold," and the wealth of a man was measured by his ability to acquire a bride through such payments.

Even outside nomadic societies, echoes of these ancient customs can be found in some cultural practices. In parts of Southeast Asia, particularly rural Cambodia, grooms are still expected to offer significant financial gifts or material goods to the bride's family as part of the marriage arrangement. Although it's framed in a more contemporary context, the underlying notion of women as property persists.

These practices highlight how deeply rooted patriarchal ownership remains, with modern-day rituals still reflecting the transactional nature of relationships established thousands of years ago. Despite living in the 21st century, these customs are clear evidence that the Neolithic "smell" lingers in the air, reminding us of the enduring legacy of male-driven control and ownership over women. Just as the ownership of women marked the beginning of capitalism, the continued existence of these practices shows how the foundations of patriarchy are still solidly in place, even as we march forward into an era defined by supposed progress and equality.

The Neolithic Era: Agriculture and the Solidification of Patriarchy

The transition from the nomadic lifestyles of the Paleolithic era to the more settled agricultural communities of the Neolithic era was one of the most significant shifts in human history. With this change came a profound transformation in human relationships, particularly the relationship between men, women, and the land. As societies moved away from foraging and began to cultivate crops and domesticate animals, the concept of ownership expanded, solidifying patriarchy and setting the stage for the growth of capitalism.

In the Paleolithic era, men first "discovered" women as property, then herds, and finally land. But in the Neolithic era, this notion of ownership reached new heights. Agriculture demanded permanence, and permanence demanded control. For the first time, humans began to stay in one place for extended periods, cultivating the land and establishing permanent settlements. As a result, land itself became one of the most valuable forms of property. Just as men had laid claim to women and herds in earlier times, now they laid claim to land, expanding the boundaries of ownership and control.

With the rise of agriculture came a further entrenchment of patriarchal systems. The control over women, which had begun in the Paleolithic era, was now deeply intertwined with the control over land and labor. Men, who had already established dominance over women, extended this control to every aspect of life. Women, once again, were relegated to the role of property, valued for their ability to produce offspring and labor but denied autonomy over their own bodies and lives. In many early agricultural societies, women were expected to work the land alongside men, but their labor was not seen as equal. Instead, their contributions were absorbed into the overall wealth of the household, which was controlled by men.

The ownership of land in the Neolithic era was not just about survival; it was about power and legacy. Owning land allowed men to accumulate wealth, pass it on to their offspring, and secure their family's future. Just as women were viewed as reproductive vessels to continue a man's lineage, land became a means to ensure the continuity of wealth and status across generations. Patriarchal inheritance systems, where property was passed from father to son, further reinforced the idea that men controlled both women and the land, with both being essential to the survival and prosperity of the family unit.

As men solidified their control over land, they also began to control the labor necessary to cultivate it. This was the birth of an early form of labor exploitation, one that would echo throughout history. In many Neolithic communities, both women and lower-status men were expected to work the fields, but the fruits of their labor were controlled by the male heads of households. This dynamic laid the groundwork for the labor hierarchies

that would define future capitalist systems, where a select few controlled the means of production, while the many labored to produce wealth for those in power.

The rise of agriculture also gave birth to new forms of social organization. As populations grew, so did the need for more complex systems of governance and control. The patriarchal structures that had begun in earlier eras were now institutionalized, with men holding positions of power and influence in both the family and the community. Women, meanwhile, were largely confined to the domestic sphere, their roles defined by their relationships to men—whether as daughters, wives, or mothers. This separation of public and private life, with men dominating the public sphere and women relegated to the private, would become a hallmark of patriarchal societies for millennia.

But perhaps the most significant consequence of this era was the solidification of patriarchy as an economic system. In the Neolithic era, the ownership of land, women, and labor became the foundation upon which wealth and power were built. This was the true beginning of capitalism as we understand it today—a system based on the control and exploitation of resources, both human and natural. And, just as in the Paleolithic era, male inferiority played a crucial role in this development. Men, driven by insecurity and the need for control, sought to dominate every aspect of life, from the land they farmed to the women they married.

One curious aspect that remains even today in most developed cultures is the tradition of women changing their surname to the man's surname upon marriage. This practice, which stems from the idea of women being "owned" by their husbands, echoes the early patriarchal control established in the Neolithic era. The surname change was originally a symbol of this ownership, signifying that a woman was now under the legal and social authority of her husband. The man's name became the family name, reflecting the continuity of his lineage, much like land and other property passed down through male heirs.

Even in modern, supposedly egalitarian societies, this practice persists, and while many women today may choose to retain their maiden name or adopt a hyphenated version, the default assumption in many cultures is that a woman will take her husband's name upon marriage. This tradition is a subtle but powerful reminder of the lingering influence of Neolithic patriarchy. Despite advancements in women's rights and gender equality, the legal and social systems still reflect the underlying assumption that a woman's identity is tied to her relationship with a man.

It doesn't stop there. Even in legal and security documents, we often see references to a woman's "maiden name," as though her identity before marriage was something separate and less important. A common security question—used for things like accessing bank accounts or verifying identity—asks for your "mother's maiden

name." While this may seem innocuous, it reveals a deeper truth about how society continues to perceive women: as beings who, once married, undergo a transformation into an extension of their husband's identity, with their original name relegated to a security measure for "secret" information.

These remnants of patriarchal traditions are so ingrained in our culture that we rarely stop to question them. But when you think about it, why should a woman's name change upon marriage? And why should her original name be used as a secret security key, tucked away as though it's something private or hidden? These practices are echoes of a past where women were viewed as property to be transferred from father to husband, their identities altered and controlled to fit the needs of the male-dominated society. In a way, it's a reflection of the same patriarchal control that began with the first man claiming ownership of a woman in the Neolithic era, continuing all the way into the 21st century.

What's even more striking is how these practices coexist in modern societies that pride themselves on gender equality. Despite the progress made in many areas of women's rights, the deep roots of patriarchy continue to show themselves in subtle ways—whether it's a woman's surname change upon marriage or the use of her "maiden name" as a hidden reference in legal documents. It's a clear indication that while we may have moved forward in many respects, the lingering effects of patriarchal ownership, established thousands of years ago, still have a grip on the way we organize society today.

The rise of agriculture-based civilizations across the globe marked the beginning of human settlements, governance, and centralized powers. Starting from the earliest agricultural practices, these civilizations flourished by controlling land, resources, and labor, all rooted in the patriarchal systems established during the Neolithic era. The following is a chronological overview of some of the key agricultural civilizations, which reflected male-dominated hierarchies and control:

1. Mesopotamian Civilization (Sumerians, Akkadians, Babylonians, Assyrians) – c. 3500 BCE

Mesopotamia, often called the "Cradle of Civilization," was located in the fertile crescent between the Tigris and Euphrates rivers. The development of large-scale agriculture here led to the establishment of city-states like Ur, Babylon, and Nineveh, and eventually the rise of kings and centralized governance.

2. Ancient Egyptian Civilization – c. 3100 BCE

Centered along the Nile River, Egypt's early agricultural success allowed for the construction of massive public works like the pyramids and the rise of powerful pharaohs. The Nile's predictable flooding created fertile lands, and its agricultural bounty was the basis of Egypt's wealth and societal hierarchy.

3. Indus Valley Civilization (Harappa and Mohenjo-Daro) - c. 2600-1900 BCE

In present-day Pakistan and northwest India, the Indus Valley civilization was one of the world's earliest urban cultures. Based on advanced irrigation techniques, it supported large cities like Harappa and Mohenjo-Daro, with an organized society deeply reliant on agriculture.

4. Ancient Chinese Civilization (Xia, Shang, and Zhou Dynasties) - c. 2070 BCE-256 BCE

In the Yellow River Valley, the Xia, Shang, and Zhou dynasties laid the foundation for Chinese civilization through farming innovations, including irrigation and crop rotation. Kings ruled over large territories, using their control over agriculture to consolidate power.

5. Olmec Civilization (Mesoamerica) - c. 1500-400 BCE

The Olmecs are considered the "mother civilization" of Mesoamerica, giving rise to later cultures such as the Maya and Aztecs. They were among the first in the Americas to cultivate maize and develop large urban centers supported by agricultural surplus.

6. Ancient Greek Civilization - c. 800 BCE-600 CE

Agriculture, particularly olive and grape cultivation, was crucial to the development of Greek city-states such as Athens and Sparta. Greek civilization laid the foundations for Western political thought while remaining rooted in the control of agricultural land and resources.

7. Roman Civilization - c. 753 BCE-476 CE

Agriculture was the backbone of Roman economic power, with vast estates (latifundia) worked by slaves. The Roman Republic and later the Empire relied heavily on agricultural production to support its expanding military and urban populations.

8. Mayan Civilization (Central America) - c. 2000 BCE-1500 CE

The Maya developed sophisticated agricultural techniques, including slash-and-burn farming and terracing, to support their city-states in present-day Mexico, Belize, Guatemala, and Honduras. Agriculture was the basis of their religious and political power.

9. Persian Empire (Achaemenid Empire) - c. 550-330 BCE

The Persians created one of the largest empires in history, spanning from Egypt to India. Their control over fertile lands and irrigation systems allowed them to feed a massive population, supporting a centralized monarchy with elaborate bureaucratic systems.

10. Ancient Sri Lankan Civilization (Anuradhapura Kingdom) – c. 377 BCE–1017 CE

The Anuradhapura Kingdom, one of the earliest Sinhalese kingdoms in Sri Lanka, was heavily reliant on advanced irrigation systems and rice cultivation. The kings of Anuradhapura constructed elaborate reservoirs and canals, allowing for large-scale agricultural production that supported a growing population and urban centers. This marked the beginning of Sri Lanka's enduring agricultural traditions and centralized governance.

11. Aztec Civilization (Mexico) – c. 1300–1521 CE

The Aztecs created a highly organized agricultural system, including chinampas (floating gardens), to sustain their large urban centers like Tenochtitlan. Agriculture, particularly maize, was central to their economic and religious life, supporting their military conquests and vast empire.

12. Inca Empire (South America) – c. 1438–1533 CE

The Incas, known for their impressive engineering feats, used terraced farming in the Andean mountains to grow crops like potatoes and maize. Their centralized empire depended heavily on agricultural production to support their vast road networks and military expansion.

Notably, the Minoan civilization (c. 2700–1450 BCE), which flourished on the island of Crete, was an exception to these patriarchal norms. As a matrilineal society, Minoans revered female deities and placed women in positions of prominence within their culture and religion, standing in stark contrast to the patriarchal systems that dominated other civilizations.

In summary, the Neolithic era was a time of profound change, not just in how humans lived and worked but in how they related to each other. The rise of agriculture solidified the patriarchal systems that had begun in the Paleolithic era, laying the foundation for the capitalist economies that would follow. The ownership of women, herds, land, and labor became intertwined, with each reinforcing the other, creating a system of exploitation and control that has endured for thousands of years. And, as we will see in the following sections, this system would continue to evolve, leading to the industrial revolutions, modern economies, and the global crises we face today.

Capitalism Through History: From the Industrial Revolution to Global Warming

As the seeds of capitalism were planted in the Neolithic era with the ownership of women, land, and labor, the system continued to evolve, passing through various stages of human history. One of the most significant leaps in this evolution occurred with the Industrial Revolution. Just as the Neolithic era saw the solidification of patriarchal control over agriculture, the Industrial Revolution marked the beginning of large-scale economic

systems based on the exploitation of both human labor and natural resources. In many ways, it was a direct continuation of the same male-driven need for dominance and control that had characterized earlier agricultural societies.

The Industrial Revolution, which began in the late 18th century in Britain, fundamentally transformed the global economy. With the development of machines and factories, the production of goods shifted from small-scale handcrafting to large-scale industrial production. This change allowed for unprecedented economic growth, but it came at a cost: the exploitation of workers, especially women and children, and the rapid depletion of natural resources. Factories and industries, controlled by wealthy male capitalists, mirrored the patriarchal power structures that had existed in agricultural societies. The male inferiority complex, which drove men to seek control over women and land, now extended to control over industrial labor and the environment.

The harsh conditions of industrial capitalism also provided the fertile soil for economic philosophies like Marxism. Karl Marx's analysis of capitalist exploitation, particularly the division between the bourgeoisie (the wealthy class who owned the means of production) and the proletariat (the working class who sold their labor), struck a deep chord with those suffering under industrial oppression. As factories grew and wealth concentrated in the hands of a few, Marx's call for a proletarian revolution became more relevant. His vision was of a classless society where private property—particularly the means of production—would be abolished.

Indeed, the Industrial Revolution pushed the proletarians toward revolution, leading to the rise of socialist movements and the eventual formation of socialist states, like the Soviet Union. In theory, these regimes were supposed to dismantle the capitalist structures that oppressed workers and create an egalitarian society. However, as we humorously noted earlier, these socialist regimes may have collapsed because, while they banned private property, they failed to address the most fundamental form of private property—women. The patriarchal mechanisms that had driven capitalism were never fully dismantled. Women remained trapped in traditional roles, and the underlying structure of male dominance persisted, even in ostensibly "socialist" societies.

Despite their revolutionary rhetoric, these regimes often maintained the same patriarchal structures that capitalism had fostered, where women were still seen as secondary citizens or, worse, private property. Ironically, by failing to liberate women from these patriarchal constraints, the socialist states carried over key elements of the capitalist system they sought to overthrow. Perhaps if they had truly freed women from being treated as property, socialism might have had a stronger foundation. But instead, they left one crucial pillar of private property in place, and in the end, the patriarchal structures they failed to dismantle contributed to their

downfall.

As capitalism spread across the globe, it continued to evolve, particularly during the 20th century with the advent of the Technical Revolution and the rise of global markets. The Technical Revolution, beginning in the mid-20th century, was characterized by advancements in technology, particularly in computing, telecommunications, and automation. These developments revolutionized industries and economies, making them more efficient and productive. However, just like the Industrial Revolution, this new wave of capitalism was built on patriarchal foundations. The control over technology and the wealth it generated was concentrated in the hands of a few, predominantly male, elites.

The Technical Revolution expanded the scope of exploitation beyond physical labor. Now, workers were subjected to new forms of surveillance and control through digital technologies. The rise of global capitalism also intensified the exploitation of developing countries, where labor was outsourced to regions with fewer regulations and lower wages. Women in these regions, particularly in Southeast Asia, were often the most vulnerable, working in factories under harsh conditions to produce goods for global markets. Once again, the intersection of patriarchy, capitalism, and male inferiority played a central role in shaping these systems of exploitation.

But perhaps the most alarming consequence of this evolution in capitalism has been the environmental crisis it has produced. The Industrial and Technical Revolutions led to an unprecedented increase in the extraction and consumption of natural resources, causing severe environmental degradation. Deforestation, pollution, and the overuse of fossil fuels have all contributed to the warming of the planet—an issue that is now the defining crisis of our time. Global warming, driven by the capitalist exploitation of the environment, is a direct result of the same male-dominated systems that have sought to control both people and nature for millennia.

Today, the connection between male inferiority, patriarchy, and capitalism is clearer than ever. The capitalist system, which began with the ownership of women and land in the Neolithic era, has grown into a global force that continues to exploit labor and nature. The environmental devastation caused by capitalism is not just a side effect—it is a symptom of the same deep-rooted insecurities that have driven men to dominate and control throughout history. Global warming is, in many ways, the ultimate consequence of male-driven capitalism—a system that prioritizes profit and control over the well-being of the planet and its inhabitants.

In conclusion, the Industrial and Technical Revolutions may have transformed the world in remarkable ways, but they also entrenched the patriarchal systems of exploitation that began in the Neolithic era. Male inferiority, with its constant need for dominance and control, has been a driving force behind capitalism's

evolution, from the agricultural societies of the past to the globalized economies of today. The environmental crisis we now face is a direct result of this history of exploitation, and addressing it will require dismantling the patriarchal systems that have shaped human civilization for millennia.

Male Inferiority, Patriarchy, and Capitalism: The Inescapable Triad

As we trace the development of human societies, one thread consistently ties together the rise of patriarchy, capitalism, and the complex socio-economic systems we see today: male inferiority. Rooted in deep-seated insecurities, this drive for dominance, control, and ownership has shaped civilizations, economies, and global power dynamics. Male inferiority, as an instinctual need for control and validation, has been the underlying fuel for the patriarchal and capitalist systems that emerged from the Neolithic era and continued through the Industrial and Technical Revolutions.

This triad—male inferiority, patriarchy, and capitalism—is inseparable. Male inferiority leads to the need for dominance, which then manifests as patriarchy, the system in which men hold power over women and society. Patriarchy, in turn, lays the foundation for capitalism, a system built on the ownership and exploitation of resources, labor, and even people. The driving force behind all of this is the male need for superiority, fueled by insecurity. Throughout history, men have sought to establish their dominance by controlling others—women, land, and now even entire economies.

From the earliest days of civilization, the link between male inferiority and control over women has been evident. Men, feeling the need to assert their power, "discovered" women as property and then extended that ownership to land and labor. This ownership, based on exploitation, became the bedrock of patriarchy and, later, capitalism. In the Neolithic era, men's control over agricultural production solidified these systems, and the cycle of exploitation deepened over time. Women were relegated to the role of reproducing labor, both literally and figuratively, with their autonomy systematically stripped away.

As societies grew in complexity, the need for control extended beyond the family unit and into the economic and political realms. In capitalist economies, men sought to maintain control not just over women but over entire labor forces and industries. The Industrial Revolution intensified this dynamic, with male-dominated elites controlling factories, resources, and production. The exploitation of human labor, particularly women's labor, mirrored the exploitation of nature. The same men who sought to control the domestic sphere also sought to dominate the natural world, treating it as another resource to be owned and exploited.

But this triad of male inferiority, patriarchy, and capitalism is not just historical—it continues to shape modern society. Despite advancements in gender equality and women's rights, the underlying systems of patriarchy remain deeply embedded in global capitalism. Male inferiority, manifesting as a need for dominance, continues to drive capitalist exploitation. Whether it's the control over female bodies through reproductive rights debates or the unequal pay for women in the workforce, the threads of male-driven patriarchy are still visible in the economic structures that define our world.

In fact, one could argue that capitalism itself thrives on male inferiority. The system rewards those who seek power and control, whether that's control over labor, wealth, or natural resources. Capitalism, by its nature, is a competitive system that prioritizes profit and dominance—qualities that are deeply intertwined with patriarchal values. Men who are driven by insecurity and the need to prove their superiority find in capitalism the perfect outlet. Whether it's through amassing wealth, climbing the corporate ladder, or exerting control over markets, capitalism allows men to assert their dominance in ways that reflect their deepest insecurities.

Moreover, capitalism's reliance on exploitation—whether of people or the environment—mirrors the patriarchal systems that subjugate women. Just as men sought to control women in earlier societies, capitalist systems seek to control and exploit labor forces, particularly in developing countries. Women, who often bear the brunt of this exploitation, are subjected to low wages, unsafe working conditions, and limited opportunities for advancement. This cycle of exploitation is a direct continuation of the patriarchal control that has existed for millennia, now expressed through globalized capitalism.

Perhaps one of the clearest examples of this triad is the global environmental crisis. The capitalist drive for profit has led to the destruction of ecosystems, deforestation, pollution, and, most notably, global warming. Male inferiority, with its constant need for control and dominance, extends beyond the human realm and into nature itself. The Earth is treated as another "resource" to be owned, exploited, and profited from. Just as women were once considered the property of men, so too is the natural world subjected to capitalist exploitation. The result is a planet on the brink of collapse, with environmental devastation threatening not just human survival but all life on Earth.

In this light, the triad of male inferiority, patriarchy, and capitalism becomes inescapable. These systems feed off one another, each reinforcing the other's power. Male inferiority drives the need for dominance, which leads to the patriarchal control of society. Patriarchy then lays the foundation for capitalism, a system built on the exploitation of labor, women, and the environment. Together, these forces have shaped human history, leading us to the social, economic, and environmental crises we face today.

To break this cycle, we must confront not just capitalism but the patriarchal values that underpin it. Addressing the environmental crisis, for example, requires more than just technological solutions—it requires a fundamental shift in how we view power, dominance, and control. The exploitation of nature is directly linked to the exploitation of women, and both are driven by the same patriarchal systems that have existed for thousands of years. By dismantling these systems and challenging the male inferiority complex that drives them, we can begin to create a more just and sustainable world.

The Culmination: Global Warming as the Ultimate Consequence

The consequences of male inferiority, patriarchy, and capitalism are not just social or economic—they are existential. Global warming is perhaps the most profound and terrifying outcome of this triad. For thousands of years, male-driven systems of control have treated the Earth much like they have treated women and labor: as something to be owned, exploited, and dominated. The same mechanisms that were used to assert dominance over people—whether through patriarchal systems or capitalist exploitation—were applied to nature. Global warming, the result of centuries of environmental exploitation, is the ultimate culmination of these male-driven power structures.

The capitalist system, built on the notion of endless growth and profit, relies heavily on the extraction of natural resources. From the deforestation of vast landscapes for agriculture to the burning of fossil fuels to power industrial production, capitalism's hunger for resources has driven environmental destruction on a massive scale. But the roots of this exploitation run deeper than just the economic system—they are tied to the patriarchal values that have shaped human history. Just as men sought to control women's bodies and labor in the Neolithic era, so too have they sought to control and exploit the Earth.

Male inferiority, with its relentless need for dominance, has played a central role in the environmental crisis. Throughout history, men have sought to prove their superiority through conquest—whether of land, people, or resources. The Earth, seen as a resource to be exploited, became the ultimate symbol of this dominance. Forests were cleared, rivers were dammed, and entire ecosystems were destroyed in the pursuit of economic gain. The same men who controlled agricultural production in ancient civilizations were the ones who later controlled industrial production, and now they control the global markets that continue to exploit the planet's resources.

The parallels between the exploitation of nature and the exploitation of women are striking. Just as women were commodified and reduced to objects of male control, the Earth has been commodified under capitalism. Natural resources are extracted and consumed without thought to their long-term consequences, much like

women's labor and bodies were exploited to maintain patriarchal control. The same drive for dominance that led to the ownership of women in early human societies now fuels the destruction of the environment, and global warming is the inevitable outcome.

What's even more alarming is that global warming is not just an environmental issue—it is deeply intertwined with issues of social justice and inequality. The communities most affected by climate change are often the poorest and most vulnerable, particularly in developing countries. Women, especially in these regions, bear the brunt of the consequences of environmental degradation. As the primary caregivers and providers of food and water for their families, women are disproportionately affected by droughts, floods, and other climate-related disasters. Once again, the intersection of patriarchy and capitalism leaves women at the mercy of male-dominated systems that prioritize profit and control over human welfare.

Global warming is also the result of a system that prioritizes short-term gain over long-term sustainability—a hallmark of male-driven capitalist economies. The pursuit of profit, at the expense of the environment, reflects the same short-sightedness that has characterized patriarchal control for millennia. Men, driven by insecurity and the need to prove their superiority, have historically prioritized their own power over the well-being of others. This same mindset is at the heart of the environmental crisis. The refusal to address the long-term impacts of climate change is a reflection of the same male-driven need for dominance that has led to the exploitation of women, labor, and now the planet itself.

The industrial and technological revolutions, while bringing about economic growth and technological advancements, accelerated the destruction of the planet. Factories, oil rigs, and mining operations have contributed to the degradation of ecosystems, the pollution of air and water, and the rise in global temperatures. The unchecked burning of fossil fuels has led to an increase in greenhouse gases, which trap heat in the Earth's atmosphere, causing the global temperatures to rise. This, in turn, has led to more extreme weather events, rising sea levels, and the loss of biodiversity. And at the core of this environmental destruction is the capitalist drive for profit—a drive that is rooted in the same male-dominated systems of control and exploitation that have shaped human history.

Today, global warming stands as the ultimate consequence of male inferiority, patriarchy, and capitalism. The same insecurities that drove men to control women, land, and labor have now led to the control and destruction of the environment. Global warming is not just a symptom of capitalism—it is a reflection of the deep-seated male-driven need for control that has defined human civilization for thousands of years. The exploitation of the Earth, much like the exploitation of women, is the result of a system that prioritizes power and profit over sustainability and equality.

To address global warming, we must not only confront the economic systems that have caused it but also the patriarchal values that underpin those systems. The environmental crisis is not just a technological problem—it is a social and cultural one. The exploitation of nature is deeply linked to the exploitation of women, and both are driven by the same male inferiority complex that has shaped human history. To truly tackle global warming, we must dismantle the patriarchal systems that drive exploitation and control and replace them with systems that prioritize sustainability, equality, and justice for all.

The Intersection of Capitalism and Gender: The Need for a Feminist Fifth Wave

As the world grapples with the social, economic, and environmental crises caused by capitalism and patriarchy, it has become clear that traditional feminist movements, though vital in advancing women's rights, have not fully addressed the deeper root of these problems—male inferiority. The feminist waves of the past have made remarkable strides toward gender equality, but they have only scratched the surface of the patriarchal systems that drive capitalism and global exploitation. A new wave is needed: a Feminist Fifth Wave that not only seeks gender equality but also dismantles the core mechanisms of male-driven exploitation—addressing the intersection of patriarchy and capitalism in its entirety.

The first four waves of feminism each brought their own focus. The First Wave, beginning in the 19th century, fought for basic rights such as women's suffrage and legal equality. The Second Wave, which emerged in the mid-20th century, expanded the fight to issues like reproductive rights, sexual freedom, and workplace equality. The Third Wave, in the 1990s, sought to address the diversity of women's experiences, pushing against rigid gender norms and advocating for the rights of marginalized groups, including women of color and the LGBTQ+ community. Most recently, the Fourth Wave has harnessed digital activism to combat sexual violence, particularly through movements like #MeToo, and has continued to push for representation in all spheres of life.

However, while these waves have challenged specific forms of patriarchy, they have not directly addressed the underlying issue of male inferiority. Male inferiority, which drives men to assert dominance and control over women, labor, and nature, has remained the root cause of the exploitation we see in capitalist and patriarchal systems. The Feminist Fifth Wave must go deeper—it must confront male inferiority as the taproot of both patriarchy and capitalism, dismantling the very structures that perpetuate inequality and environmental destruction.

The Evolution of Feminist Movements and Their Limitations

Although the feminist movements of the past have fought for women's rights and liberation, they have largely focused on issues within the system, rather than challenging the system itself. For example, Second-Wave Feminism fought for equal rights in the workplace, but it did not fully address the fact that the capitalist system itself is exploitative, particularly toward women in lower-income and developing countries. Women might have gained the right to work, but they did so within a framework that continued to exploit their labor for the benefit of male-dominated industries. The capitalist system, rooted in patriarchal control, remained intact.

Moreover, feminist movements have not always addressed the intersectionality of oppression. Women of color, indigenous women, and women from the Global South have often been left out of mainstream feminist discourse. These women face not only gender-based oppression but also economic exploitation under global capitalism, where their labor is often outsourced and undervalued. The Feminist Fifth Wave must rectify this by centering intersectionality and recognizing that the exploitation of women is not just a gender issue—it is also an economic and environmental one.

The Feminist Fifth Wave: Confronting Male Inferiority and Capitalist Patriarchy

The Feminist Fifth Wave must break new ground by directly confronting the male inferiority complex that has shaped patriarchy and capitalism for millennia. It must recognize that male dominance over women, labor, and nature is not just a social problem but an existential one—driving everything from wage inequality to global warming. This wave should emphasize not just gender equality but the dismantling of male-driven systems of control.

The Feminist Fifth Wave must also incorporate ecofeminism, a movement that highlights the connection between the exploitation of women and the exploitation of the Earth. Ecofeminism argues that patriarchal systems, driven by male insecurity, view both women and nature as resources to be controlled, owned, and exploited. Just as women's labor has been undervalued and commodified under capitalism, so too has the environment been plundered for profit. The Feminist Fifth Wave must challenge these systems by promoting sustainable and equitable alternatives that respect both women and the environment.

Women-Led Initiatives Advocating for Global Liberation

Women have always been at the forefront of movements for social justice and environmental sustainability. From grassroots organizations in the Global South fighting against deforestation to indigenous women leading

movements to protect water and land rights, women are often the first to recognize the interconnectedness of gender, economic, and environmental justice. The Feminist Fifth Wave must build on these initiatives, pushing for systemic change that dismantles both capitalist exploitation and patriarchal control.

One example of this is the work of indigenous women activists in Latin America, who are fighting against multinational corporations that extract resources from their land. These women understand that the destruction of their environment is directly linked to the exploitation of their communities. They recognize that patriarchy and capitalism are two sides of the same coin—both systems seek to control and commodify everything, from women's bodies to the land they live on.

Similarly, women-led movements in developing countries have been instrumental in pushing for sustainable agriculture, renewable energy, and environmental conservation. These women, who often face the brunt of climate change, understand that fighting for the planet is also fighting for their rights. The Feminist Fifth Wave must amplify these voices, promoting solutions that address both environmental degradation and gender-based exploitation.

The Global Call for Liberation

The Feminist Fifth Wave is not just a movement for women—it is a movement for global liberation. It seeks to dismantle the patriarchal capitalist systems that have oppressed not only women but also men, laborers, marginalized communities, and the environment. It calls for a rethinking of power dynamics and a rejection of the male-driven need for control and dominance. Instead, it advocates for systems based on cooperation, equality, and sustainability—systems that value all life, human and non-human, and reject the exploitation of resources for short-term gain.

To achieve this, the Feminist Fifth Wave must push for policies that challenge the foundations of capitalism. This includes advocating for economic systems that prioritize well-being over profit, such as universal healthcare, living wages, and environmental protections. It also means dismantling the patriarchal systems that allow for the continued exploitation of women, whether through gender-based violence, wage inequality, or the commodification of women's labor.

The Feminist Fifth Wave must also address the global environmental crisis. It must push for a transition away from fossil fuels and toward renewable energy, while also addressing the social inequalities that leave women, particularly in developing countries, vulnerable to the effects of climate change. By linking gender justice with

environmental justice, the Feminist Fifth Wave has the potential to create a more just, equitable, and sustainable world.

Raising Global Awareness: A Campaign for Liberation from Male Inferiority and Capitalist Patriarchy

As the world grapples with the social, economic, and environmental crises caused by capitalism and patriarchy, it has become clear that traditional feminist movements, though vital in advancing women's rights, have not fully addressed the deeper root of these problems—male inferiority. The feminist waves of the past have made remarkable strides toward gender equality, but they have only scratched the surface of the patriarchal systems that drive capitalism and global exploitation. A new wave is needed: a Feminist Fifth Wave that not only seeks gender equality but also dismantles the core mechanisms of male-driven exploitation—addressing the intersection of patriarchy and capitalism in its entirety.

The first four waves of feminism each brought their own focus. The First Wave, beginning in the 19th century, fought for basic rights such as women's suffrage and legal equality. The Second Wave, which emerged in the mid-20th century, expanded the fight to issues like reproductive rights, sexual freedom, and workplace equality. The Third Wave, in the 1990s, sought to address the diversity of women's experiences, pushing against rigid gender norms and advocating for the rights of marginalized groups, including women of color and the LGBTQ+ community. Most recently, the Fourth Wave has harnessed digital activism to combat sexual violence, particularly through movements like #MeToo, and has continued to push for representation in all spheres of life.

However, while these waves have challenged specific forms of patriarchy, they have not directly addressed the underlying issue of male inferiority. Male inferiority, which drives men to assert dominance and control over women, labor, and nature, has remained the root cause of the exploitation we see in capitalist and patriarchal systems. The Feminist Fifth Wave must go deeper—it must confront male inferiority as the taproot of both patriarchy and capitalism, dismantling the very structures that perpetuate inequality and environmental destruction.

The Evolution of Feminist Movements and Their Limitations

Although the feminist movements of the past have fought for women's rights and liberation, they have largely focused on issues within the system, rather than challenging the system itself. For example, Second-Wave Feminism fought for equal rights in the workplace, but it did not fully address the fact that the capitalist system itself is exploitative, particularly toward women in lower-income and developing countries. Women

might have gained the right to work, but they did so within a framework that continued to exploit their labor for the benefit of male-dominated industries. The capitalist system, rooted in patriarchal control, remained intact.

Moreover, feminist movements have not always addressed the intersectionality of oppression. Women of color, indigenous women, and women from the Global South have often been left out of mainstream feminist discourse. These women face not only gender-based oppression but also economic exploitation under global capitalism, where their labor is often outsourced and undervalued. The Feminist Fifth Wave must rectify this by centering intersectionality and recognizing that the exploitation of women is not just a gender issue—it is also an economic and environmental one.

The Feminist Fifth Wave: Confronting Male Inferiority and Capitalist Patriarchy

The Feminist Fifth Wave must break new ground by directly confronting the male inferiority complex that has shaped patriarchy and capitalism for millennia. It must recognize that male dominance over women, labor, and nature is not just a social problem but an existential one—driving everything from wage inequality to global warming. This wave should emphasize not just gender equality but the dismantling of male-driven systems of control.

The Feminist Fifth Wave must also incorporate ecofeminism, a movement that highlights the connection between the exploitation of women and the exploitation of the Earth. Ecofeminism argues that patriarchal systems, driven by male insecurity, view both women and nature as resources to be controlled, owned, and exploited. Just as women's labor has been undervalued and commodified under capitalism, so too has the environment been plundered for profit. The Feminist Fifth Wave must challenge these systems by promoting sustainable and equitable alternatives that respect both women and the environment.

Women-Led Initiatives Advocating for Global Liberation

Women have always been at the forefront of movements for social justice and environmental sustainability. From grassroots organizations in the Global South fighting against deforestation to indigenous women leading movements to protect water and land rights, women are often the first to recognize the interconnectedness of gender, economic, and environmental justice. The Feminist Fifth Wave must build on these initiatives, pushing for systemic change that dismantles both capitalist exploitation and patriarchal control.

One example of this is the work of indigenous women activists in Latin America, who are fighting against multinational corporations that extract resources from their land. These women understand that the destruction of their environment is directly linked to the exploitation of their communities. They recognize that patriarchy and capitalism are two sides of the same coin—both systems seek to control and commodify everything, from women's bodies to the land they live on.

Similarly, women-led movements in developing countries have been instrumental in pushing for sustainable agriculture, renewable energy, and environmental conservation. These women, who often face the brunt of climate change, understand that fighting for the planet is also fighting for their rights. The Feminist Fifth Wave must amplify these voices, promoting solutions that address both environmental degradation and gender-based exploitation.

The Global Call for Liberation

The Feminist Fifth Wave is not just a movement for women—it is a movement for global liberation. It seeks to dismantle the patriarchal capitalist systems that have oppressed not only women but also men, laborers, marginalized communities, and the environment. It calls for a rethinking of power dynamics and a rejection of the male-driven need for control and dominance. Instead, it advocates for systems based on cooperation, equality, and sustainability—systems that value all life, human and non-human, and reject the exploitation of resources for short-term gain.

To achieve this, the Feminist Fifth Wave must push for policies that challenge the foundations of capitalism. This includes advocating for economic systems that prioritize well-being over profit, such as universal healthcare, living wages, and environmental protections. It also means dismantling the patriarchal systems that allow for the continued exploitation of women, whether through gender-based violence, wage inequality, or the commodification of women's labor.

The Feminist Fifth Wave must also address the global environmental crisis. It must push for a transition away from fossil fuels and toward renewable energy, while also addressing the social inequalities that leave women, particularly in developing countries, vulnerable to the effects of climate change. By linking gender justice with environmental justice, the Feminist Fifth Wave has the potential to create a more just, equitable, and sustainable world.

Conclusion

From the end of the Paleolithic era, where male inferiority drove men to "discover" women as private property, to the rise of civilizations rooted in patriarchal control, and eventually the development of capitalism—this inescapable triad of male inferiority, patriarchy, and capitalism has shaped the course of human history. What began as a desire for dominance over women, herds, and land evolved into systems of exploitation that extended to labor, resources, and, ultimately, the environment. The consequences of these systems are not just historical—they are visible in the socio-economic inequalities, environmental degradation, and global warming crises that define our world today.

Male inferiority, rooted in deep-seated insecurities, has driven men to assert dominance over women, labor, and nature, creating hierarchies of power that have persisted for thousands of years. These insecurities, manifesting in the need to control and exploit, laid the foundation for both patriarchy and capitalism. Patriarchy, in turn, cemented these systems by normalizing the subjugation of women, while capitalism turned this subjugation into profit. Together, they formed an unholy alliance that has led to the global crises we face today.

The Industrial and Technical Revolutions, while bringing unprecedented economic growth, also intensified the exploitation of human labor and the environment, pushing the world toward the brink of collapse. Global warming, the ultimate consequence of capitalist-driven exploitation, is not just an environmental issue—it is the culmination of centuries of patriarchal control. The Earth, like women and labor before it, has been commodified, treated as a resource to be owned, exploited, and consumed for short-term gain. The result is a planet on the verge of environmental catastrophe.

As we face these global challenges, it is clear that traditional solutions are no longer sufficient. The Feminist Fifth Wave must rise, not only to challenge gender inequality but to dismantle the systems of male inferiority and patriarchal capitalism that have driven humanity to this point. This new wave of feminism must recognize the interconnectedness of gender, economic, and environmental justice, pushing for systemic change that addresses the root causes of exploitation and inequality.

The liberation of women is not just about achieving gender equality—it is about challenging the very structures that have allowed for the exploitation of both people and the planet. To truly address global warming, wage inequality, and labor exploitation, we must dismantle the patriarchal and capitalist systems that have shaped human civilization for millennia. The Feminist Fifth Wave offers a path forward—one that prioritizes sustainability, justice, and equality for all.

In conclusion, the story of male inferiority, patriarchy, and capitalism is the story of human civilization itself. These systems have driven the rise and fall of empires, shaped economies, and, most importantly, determined the fate of our planet. To break free from this cycle of exploitation, we must confront the deep-seated insecurities that have driven men to control and dominate. Only by dismantling these patriarchal systems and building a world based on equality and cooperation can we hope to address the crises of our time and create a more just, sustainable future for all.

Unveiling Male Inferiority—Toward a Future of Equality and Healing

As we reach the end of this intellectual journey, it is clear that male inferiority is not merely an individual psychological struggle but a deeply rooted social and cultural phenomenon that has shaped the course of human history. From the earliest civilizations to the present day, the insecurity of men—stemming from their perceived inadequacies—has been a driving force behind the creation of patriarchal systems. These systems, built on dominance, control, and exclusion, have not only marginalized women but also stifled the emotional and social development of men themselves.

Throughout this book, we have explored the many facets of male inferiority: its origins in the psyche, its reinforcement through religion, philosophy, and social systems, and its manifestation in violence, oppression, and environmental destruction. We have examined how patriarchal structures have influenced legal systems, education, and cultural representations, each of them entrenching the notion of male dominance while concealing the profound vulnerabilities that lie beneath.

At the core of this inquiry has been the recognition that patriarchal systems, driven by male insecurities, have contributed to some of the most pressing challenges we face today—global warming and environmental destruction being among the most urgent. The domination of nature, like the domination of women, stems from a need to control, subdue, and exploit, perpetuated by systems designed to assert power at all costs. As the Earth continues to bear the brunt of human greed and exploitation, the urgent need to dismantle these destructive patterns has never been more evident.

Yet, amidst these harsh realities, there is also hope. The recognition of male inferiority and its consequences offers an opportunity for change. By bringing this often-overlooked issue to light, we can begin the process of healing. This healing involves not only addressing gender inequality but also confronting the emotional and psychological wounds that men carry as a result of patriarchal conditioning. It requires creating spaces for men to express vulnerability, embrace emotional complexity, and reject the toxic ideals of masculinity that have defined them for so long.

At the same time, this healing extends beyond individual experiences. It involves reimagining our social, economic, and political systems in ways that prioritize equality, cooperation, and sustainability. By challenging the structures of power that perpetuate male dominance, we can begin to foster a society where both men and women can thrive, free from the constraints of patriarchal expectations. This shift will allow us to create a world that values care, empathy, and the protection of the planet—one where humanity's relationship with nature is based on respect and stewardship rather than conquest and exploitation.

The path forward requires both men and women to recognize the deep-rooted patterns of male inferiority and to work together toward dismantling the systems that uphold it. It calls for an intersectional approach, one that takes into account not only gender but also race, class, and environmental justice. Only by addressing the interconnectedness of these issues can we hope to create a future that is truly just and equitable.

As I conclude this work, I am reminded of the words of the great thinkers, philosophers, and scholars who have inspired my journey. But I am also reminded of the countless individuals—both human and non-human—who have contributed to this understanding. From the primates who offer us a mirror into our evolutionary past to the psychoanalysts who unravel the mysteries of the human psyche, each perspective has enriched this exploration. Together, they remind us that while the forces of male inferiority and patriarchy have shaped much of human history, they do not have to define our future.

It is my hope that this book will inspire readers to continue questioning, exploring, and challenging the systems that have long governed our world. Whether through academic inquiry, activism, or personal reflection, each step toward understanding brings us closer to dismantling the roots of patriarchy and building a more compassionate, inclusive, and sustainable world.

In closing, I acknowledge that this book is just one part of an ongoing conversation—one that will continue long after these pages are turned. But if we can take even a small step toward confronting the truths uncovered here, we move closer to the world we all deserve—a world where gender equality, environmental sustainability, and emotional healing are not distant ideals but lived realities.

Let us move forward with the courage to change, the empathy to understand, and the determination to heal.

---END---

About the Author : Sumudu Guruge

Born in 1973, Sumudu Guruge is a Sri Lankan polymath whose intellectual foundation was laid during the first thirty years of his life spent in the highlands of Nuwara Eliya. Growing up amidst a multicultural landscape of potato farms and virgin forests, he developed an early affinity for independent inquiry. From a young age, he chose to distance himself from formal education, driven by a lifelong belief that self-learning fosters a deeper, more authentic understanding of the world than structured schooling. This independent approach remains the defining characteristic of his journey today.

Guruge is a multidimensional thinker whose expertise spans cultural anthropology, cognitive science, history, mythology, psychology, filmmaking, and music composition. As an award-winning film score composer and documentary filmmaker, he has shaped both the creative and intellectual landscapes of Sri Lanka. His professional background includes providing psychological strategic analysis for major national campaigns and serving as a guest lecturer at the Sri Lanka Television Training Institute. Currently, as the Chairman and Managing Director of AquaTerra International (Pvt) Ltd, he leads innovative projects in Black Soldier Fly (BSF) technology, focusing on sustainable organic waste management and circular agricultural solutions.

As a researcher, Guruge is best known for his groundbreaking psychological theory of Male Inferiority, which explores the roots of androcentrism and its impact on global societal and environmental issues. His inquiry into the human condition also extends to the intersection of science and spirituality; in his work *What is Soul? Where Does it Exist?*, he utilizes brain science and biochemistry to examine the soul as a material phenomenon imprinted in the limbic system through early developmental bonds.

In 2014, Guruge's life took a transformative turn following critical brain surgery on Broca's area. The procedure resulted in the temporary loss of much of his vocabulary, leading to a profound journey of cognitive and linguistic recovery. Supported by his family and colleagues, he emerged from this experience with a slower, more deliberate mode of expression that reflects a deepened wisdom. Today, Guruge remains a visionary thinker and author dedicated to producing socially responsible, thought-provoking work that challenges intellectual conventions and advocates for a more compassionate, equitable world.

Request from the Author - Sumudu Guruge

Dear Reader,

First and foremost, I extend my deepest gratitude to you for taking the time to engage with this work. Your willingness to read, reflect, question, and explore the ideas presented in this book means more than words can adequately express.

This book is not simply a literary project; it represents the beginning of a much larger global initiative—one that seeks to inspire critical discourse, encourage transformative social reflection, challenge harmful systems, and contribute to the pursuit of a more equitable, sustainable, and conscious world.

If the concepts within these pages have moved you, inspired you, or encouraged deeper thought, I humbly invite you to stand with me in expanding this mission beyond the boundaries of a single publication.

How You Can Support This Global Initiative Your support may come in many forms, including but not limited to:

Financial Support

- Sponsoring future research and academic exploration
- Funding international translations
- Supporting documentary production, digital media, and public education campaigns
- Assisting in publishing, outreach, and global distribution
- Helping establish educational, advocacy, and research platforms

Non-Financial Support

- Sharing this book and its message with others
- Assisting with research, editing, or translation efforts
- Connecting with academic institutions, publishers, activists, or organizations
- Building regional and international communities of discussion
- Offering professional services, strategic collaboration, or media expertise
- Supporting awareness campaigns and public discourse

Why Your Contribution Matters Every transformative movement requires more than a single voice—it requires a collective of readers, thinkers, researchers, and supporters who are willing to help shape ideas into action.

Your contribution can help build:

- A global research and educational network
- Expanded public dialogue
- International collaborations
- Media and documentary projects
- Advocacy platforms for long-term systemic awareness and reform

A Personal Appeal I am only one author with one voice, but together, through your support and participation, this project can evolve into a truly global movement capable of influencing intellectual discourse, education, and future generations.

Whether your support is financial, academic, professional, or simply your commitment to sharing these ideas, your role is invaluable.

Final Words I sincerely invite you to become part of this journey.

Together, we can transform this book from a written work into a worldwide initiative for knowledge, reform, awareness, and meaningful social progress.

With deepest respect and gratitude,

Sumudu Guruge - Author

Contacts :

e-mail : sumuduguru@gmail.com

Whatsapp : +94776140599

Postal : Guru Gedara, Pansala para, Gurubebila, Metihakka (21062), Matale, Sri Lanka.

Bibliography:

1. Abbate, J. (2012). *Recoding gender: Women's changing participation in computing*. MIT Press.
2. Adichie, C. N. (2014). *We Should All Be Feminists*. Fourth Estate.
3. Agarwal, B. (1992). The Gender and Environment Debate: Lessons from India. *Feminist Studies*, *18*(1), 119-158.
4. Ahmed, L. (1992). *Women and Gender in Islam: Historical Roots of a Modern Debate*. Yale University Press.
5. Allison, A. (2013). *Precarious Japan*. Duke University Press.
6. Althusser, L. (1971). Ideology and Ideological State Apparatuses. In *Lenin and Philosophy and Other Essays*. Monthly Review Press.
7. American Psychological Association. (2018). *APA guidelines for psychological practice with boys and men*. APA.
8. Amnesty International. (2016). *Amnesty International Report 2015/16 - Papua New Guinea*. Amnesty International.
9. Andors, P. (1983). *The Unfinished Liberation of Chinese Women, 1949-1980*. Indiana University Press.
10. Angelou, M. (1969). *I Know Why the Caged Bird Sings*. Random House.
11. Aristotle. (350 BCE). *Politics*.
12. Aristotle. (1999). *Nicomachean Ethics* (T. Irwin, Trans.). Hackett Publishing Company.
13. Aurelius, M. (1997). *Meditations* (G. Long, Trans.). Dover Publications.
14. Bahrani, Z. (2001). *Women of Babylon: Gender and Representation in Mesopotamia*. Routledge.
15. Baines, J., & Yoffee, N. (2000). *Order, Legitimacy, and Wealth in Ancient States*. Cambridge University Press.
16. Bakker, E. J. (2005). *Pointing at the Past: From Formula to Performance in Homeric Poetics*. Harvard University Press / Center for Hellenic Studies.
17. Bal, M. (2001). *Quoting Caravaggio: Contemporary Art, Preposterous History*. University of Chicago Press.

18. Barlas, A. (2002). *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an*. University of Texas Press.
19. Barrett, A. (1996). *Livia: First Lady of Imperial Rome*. Yale University Press.
20. Barstow, A. L. (1994). *Witchcraze: A New History of the European Witch Hunts*. HarperCollins.
21. Battigelli, A. (1998). *Margaret Cavendish and the Exiles of the Mind*. University Press of Kentucky.
22. Beauvoir, S. de. (2011). *The Second Sex* (C. Borde & S. Malovany-Chevallier, Trans.). Vintage Books. (Original work published 1949).
23. Bebel, A. (1971). *Woman under Socialism*. Schocken Books. (Original German: *Die Frau und der Sozialismus*).
24. Behrendt, A., & Moritz, S. (2005). Post-traumatic stress disorder and memory problems after female genital mutilation. *American Journal of Psychiatry*, *162*(5), 1000-1002.
25. Bennholdt-Thomsen, V., & Mies, M. (1999). *The Subsistence Perspective: Beyond the Globalized Economy*. Zed Books.
26. Blok, J. (1994). *The Early Amazons: Modern and Ancient Perspectives on a Persistent Myth*. Brill.
27. Blomberg, M., & Henriksson, G. (1996). Minos Enneoros: Archaeoastronomical Light on the Priestly Role of the King in Crete. In *Religion and Power in the Ancient Greek World*. Uppsala.
28. Blundell, S. (1995). *Women in Ancient Greece*. Harvard University Press.
29. Boehmer, E. (1995). *Colonial and Postcolonial Literature: Migrant Metaphors*. Oxford University Press.
30. Boesch, C., & Boesch, H. (1990). Tool use and tool making in wild chimpanzees. *Folia Primatologica*, *54*(1-2), 86-99.
31. Boesch, C. (2009). *The Real Chimpanzee: Sex Strategies in the Forest*. Cambridge University Press.
32. Boesch, C., & Boesch-Achermann, H. (2000). *The Chimpanzees of the Tai Forest: Behavioural Ecology and Evolution*. Oxford University Press.
33. Bohnet, I. (2016). *What Works: Gender Equality by Design*. Harvard University Press.
34. Boyle, E. H. (2002). *Female Genital Cutting: Cultural Conflict in the Global Community*. Johns Hopkins University Press.
35. Bradley, H. (2013). *Gender* (2nd ed.). Polity Press.

36. Brickhouse, T. C., & Smith, N. D. (1994). *Plato's Socrates*. Oxford University Press.
37. Buckley, M. (1989). *Women and Ideology in the Soviet Union*. Harvester Wheatsheaf / University of Michigan Press.
38. Budin, S. L. (2008). *The Myth of Sacred Prostitution in Antiquity*. Cambridge University Press.
39. Bullard, R. D., & Wright, B. H. (2012). *The Wrong Complexion for Protection: How the Government Response to Disaster Endangers African American Communities*. New York University Press.
40. Butler, J. (1990). *Gender Trouble: Feminism and the Subversion of Identity*. Routledge.
41. Cáceres, B. (2016). Council of Popular and Indigenous Organizations of Honduras (COPINH) [Organizational statement/report].
42. Camus, A. (1991). *The Myth of Sisyphus* (J. O'Brien, Trans.). Vintage Books. (Original work published 1942).
43. Carrasco, C., Borderías, C., & Torns, T. (2014). *El Trabajo de Cuidados: Historia, Teoría y Políticas*. Universitat de Barcelona.
44. Carter, A. (1979). *The Bloody Chamber and Other Stories*. Gollancz.
45. Cartledge, P. (1993). *The Greeks: A Portrait of Self and Others*. Oxford University Press.
46. Charlesworth, H. (2000). Feminist Jurisprudence: The Unanswered Questions. In K. D. Murray & R. J. Barnett (Eds.), *Feminist Jurisprudence*. Ashgate.
47. Chesler, P. (2010). Worldwide Trends in Honor Killings. *Middle East Quarterly*, *17*(2), 3-11.
48. Chicago, J. (1979). *The Dinner Party*. The Viking Press.
49. Chittister, J. (1998). *Heart of Flesh: Feminist Spirituality for Women and Men*. Eerdmans Publishing.
50. Cleary, A. (2012). Suicidal Action, Emotional Expression, and the Performance of Masculinities. *Social Science & Medicine*, *74*(4), 498-505.
51. Connell, R. W. (1995). *Masculinities*. University of California Press.
52. Connell, R. W. (2002). *Gender*. Polity Press.
53. Connell, R. W. (2005). *Masculinities* (2nd ed.). University of California Press.
54. Connell, R. W., & Messerschmidt, J. W. (2005). Hegemonic Masculinity: Rethinking the Concept. *Gender & Society*, *19*(6), 829-859.

55. Cooper, J. S. (1983). The Epic of Gilgamesh: Introductory Note. In B. R. Foster (Ed.), *Before the Muses*. CDL Press.
56. Crenshaw, K. (1989). Demarginalizing the Intersection of Race and Sex. *University of Chicago Legal Forum*, *1989*(1), 139-167.
57. Dalley, S. (2000). *Myths from Mesopotamia: Creation, the Flood, Gilgamesh, and Others* (2nd ed.). Oxford University Press.
58. Daly, M. (1973). *Beyond God the Father: Toward a Philosophy of Women's Liberation*. Beacon Press.
59. Dankelman, I. (Ed.). (2010). *Gender and Climate Change: An Introduction*. Routledge.
60. Davies, S. G. (2010). *Gender Diversity in Indonesia: Sexuality, Islam and Queer Selves*. Routledge.
61. de Waal, F. B. M. (1982). *Chimpanzee Politics: Power and Sex among Apes*. Harper & Row.
62. de Waal, F. B. M. (1995). Bonobo Sex and Society. *Scientific American*, *272*(3), 82-88.
63. de Waal, F. B. M. (1997). *Bonobo: The Forgotten Ape*. University of California Press.
64. de Waal, F. B. M. (2005). *Our Inner Ape*. Riverhead Books.
65. de Waal, F. B. M. (2009). *The Age of Empathy: Nature's Lessons for a Kinder Society*. Harmony Books.
66. Diamond, I. (1994). Feminism and Patriarchal Power: The Eclipse of the Maternal. In I. Diamond & G. Feman Orenstein (Eds.), *Reweaving the World: The Emergence of Ecofeminism*. Sierra Club Books.
67. Diamond, J. (2011). *Collapse: How Societies Choose to Fail or Succeed*. Penguin Books.
68. Donnison, J. (1988). *Midwives and Medical Men: A History of the Struggle for the Control of Childbirth* (2nd ed.). Historical Publications.
69. Dunbar, R. (1998). *Grooming, Gossip, and the Evolution of Language*. Harvard University Press.
70. Eagly, A. H., & Carli, L. L. (2007). *Through the Labyrinth: The Truth about How Women Become Leaders*. Harvard Business School Press.
71. Eisler, R. (1987). *The Chalice and the Blade: Our History, Our Future*. Harper & Row.
72. Eisler, R. (2002). *The Power of Partnership*. New World Library.
73. Engels, F. (1972). *The Origin of the Family, Private Property, and the State*. International Publishers. (Original work published 1884).

74. Ettinger, E. (1986). *Rosa Luxemburg: A Life*. Beacon Press.
75. Fa, J. E., & Brown, D. (2009). Impacts of Hunting on Mammals in African Tropical Moist Forests. *Mammal Review*, *39*(4), 231-264.
76. Federici, S. (2004). *Caliban and the Witch*. Autonomedia.
77. Fine, L. (2003). *Physician of the Soul, Healer of the Cosmos: Isaac Luria and His Kabbalistic Fellowship*. Stanford University Press.
78. Fingarette, H. (1972). *Confucius: The Secular as Sacred*. Harper & Row.
79. Foley, J. M. (1991). *Immanent Art: From Structure to Meaning in Traditional Oral Epic*. Indiana University Press.
80. Foster, B. R. (2001). *The Epic of Gilgamesh*. W. W. Norton & Company.
81. Foster, J. B. (1999). Marx's Theory of Metabolic Rift. *American Journal of Sociology*, *105*(2), 366-405.
82. Foucault, M. (1978). *The History of Sexuality: An Introduction*. Pantheon Books.
83. Fraser, N. (1997). *Justice Interruptus: Critical Reflections on the "Postsocialist" Condition*. Routledge.
84. Fraser, N. (2013). *Fortunes of Feminism: From State-Managed Capitalism to Neoliberal Crisis*. Verso Books.
85. Fry, D. P. (2007). *Beyond War: The Human Potential for Peace*. Oxford University Press.
86. Fry, D. P. (Ed.). (2013). *War, Peace, and Human Nature: The Convergence of Evolutionary and Cultural Views*. Oxford University Press.
87. Frymer-Kensky, T. (1992). *In the Wake of the Goddesses: Women, Culture, and the Biblical Transformation of Pagan Myth*. Free Press.
88. Furuichi, T. (2011). Female Contributions to the Peaceful Nature of Bonobo Society. *Evolutionary Anthropology*, *20*(4), 131-142.
89. Gaard, G. (1993). *Ecofeminism: Women, Animals, Nature*. Temple University Press.
90. Gaard, G. (2015). Ecofeminism and Climate Change. *Women's Studies International Forum*, *49*, 20-33.
91. Gadgil, M., & Guha, R. (1993). *This Fissured Land: An Ecological History of India*. University of California Press.

92. Gardner, J. F. (1991). *Women in Roman Law and Society*. Indiana University Press.
93. Gardner, R., & Heider, K. G. (1969). *Gardens of War: Life and Death in the New Guinea Stone Age*. Random House.
94. Gat, A. (2006). *War in Human Civilization*. Oxford University Press.
95. George, A. (2003). *The Epic of Gilgamesh*. Penguin Classics.
96. Gesell, G. C. (1985). *Town, Palace, and House Cult in Minoan Crete*. P. Åströms förlag. (Studies in Mediterranean Archaeology, Vol. 67)
97. Gill, A. K. (2009). Honor Killings and the Quest for Justice in Black and Minority Ethnic Communities in the United Kingdom. *Criminal Justice Policy Review*, *20*(4), 475-494.
98. Gilligan, C. (1982). *In a Different Voice*. Harvard University Press.
99. Gilligan, C. (2002). *The Birth of Pleasure*. Alfred A. Knopf.
100. Ginzberg, L. (1909-1938). *The Legends of the Jews* (Vols. 1-7). The Jewish Publication Society of America.
101. Glick, P., & Fiske, S. T. (1996). The Ambivalent Sexism Inventory. *Journal of Personality and Social Psychology*, *70*(3), 491-512.
102. Goodall, J. (1986). *The Chimpanzees of Gombe: Patterns of Behavior*. Harvard University Press.
103. Goodison, L. (1989). *Death, Women, and the Sun: Symbolism of Regeneration in Early Aegean Religion*. University of London, Institute of Classical Studies.
104. Goodison, L., & Morris, C. (Eds.). (1998). *Ancient Goddesses: The Myths and the Evidence*. University of Wisconsin Press.
105. Goody, J. (1986). *The Logic of Writing and the Organization of Society*. Cambridge University Press.
106. Goody, J. (1987). *The Interface Between the Written and the Oral*. Cambridge University Press.
107. Gorbachev, M. (1987). *Perestroika: New Thinking for Our Country and the World*. Harper & Row.
108. Grinde, D. A., & Johansen, B. E. (1991). *Exemplar of Liberty: Native America and the Evolution of Democracy*. American Indian Studies Center, University of California, Los Angeles.
109. Gruenbaum, E. (2001). *The Female Circumcision Controversy: An Anthropological Perspective*. University of Pennsylvania Press.

110. Harris, M. (2001). *Cultural Materialism: The Struggle for a Science of Culture* (Updated ed.). AltaMira Press.
111. Harris, R. (1986). *The Origin of Writing*. Open Court.
112. Harris, R. (1990). Images of Women in the Gilgamesh Epic. *Harvard Semitic Studies*, *37*, 219-230.
113. Haviland, W. A., Prins, H. E. L., McBride, B., & Walrath, D. (2010). *Cultural Anthropology: The Human Challenge*. Cengage Learning.
114. Hawley, J. S., & Wulff, D. M. (Eds.). (1998). *Devi: Goddesses of India*. Motilal Banarsidass.
115. Hesiod. (1988). *Works and Days* (M. L. West, Trans.). Oxford University Press.
116. Hobsbawm, E. J., & Ranger, T. (Eds.). (1983). *The Invention of Tradition*. Cambridge University Press.
117. Hohmann, G., & Fruth, B. (2000). Use and Function of Genital Contacts among Female Bonobos. *Animal Behaviour*, *60*(1), 107-120.
118. Hohmann, G., & Fruth, B. (2003). Culture in Bonobos? *Current Anthropology*, *44*(4), 563-571.
119. Hooks, B. (1981). *Ain't I a Woman: Black Women and Feminism*. South End Press.
120. Hooks, B. (2000). *Feminist Theory: From Margin to Center* (2nd ed.). Pluto Press.
121. Hooks, B. (2000). *Where We Stand: Class Matters*. Routledge.
122. Hooks, B. (2004). *The Will to Change: Men, Masculinity, and Love*. Washington Square Press.
123. Hosken, F. P. (1979). *The Hosken Report: Genital and Sexual Mutilation of Females*. Women's International Network News.
124. Human Rights Watch. (2015). *Bashed Up: Family Violence in Papua New Guinea*. Human Rights Watch.
125. Innis, H. A. (1951). *The Bias of Communication*. University of Toronto Press.
126. Isaacson, W. (2014). *The Innovators: How a Group of Hackers, Geniuses, and Geeks Created the Digital Revolution*. Simon & Schuster.
127. Jablonski, N. G. (2013). *Skin: A Natural History*. University of California Press.
128. Jacobsen, T. (1976). "And Death the Journey's End": The Gilgamesh Epic. In *The Treasures of Darkness: A History of Mesopotamian Religion* (pp. 193-219). Yale University Press.
129. Jacobsen, T. (1976). *The Treasures of Darkness: A History of Mesopotamian Religion*. Yale University Press.

130. Jaggar, A. M. (1983). *Feminist Politics and Human Nature*. Rowman & Littlefield.
131. Johansen, B. E. (1993). *Life and Death in Mohawk Country*. Fulcrum Publishing.
132. Johansen, B. E. (2004). *The Encyclopedia of Native American Economic History*. Greenwood Press.
133. Johansen, B. E., & Mann, B. A. (Eds.). (2000). *Encyclopedia of the Haudenosaunee (Iroquois Confederacy)*. Greenwood Press.
134. Johnson, A. G. (2005). *The Gender Knot: Unraveling Our Patriarchal Legacy*. Temple University Press.
135. Kahn, C. H. (1994). *Anaximander and the Origins of Greek Cosmology*. Hackett Publishing Company.
136. Kano, T. (1992). *The Last Ape: Pygmy Chimpanzee Behavior and Ecology*. Stanford University Press.
137. Kearney, M. C. (2017). *Gender and Rock*. Oxford University Press.
138. Keegan, J. (1993). *A History of Warfare*. Alfred A. Knopf.
139. Kelly, J. (1986). *Women, History, and Theory: The Essays of Joan Kelly*. University of Chicago Press.
140. Kimmel, M. S. (1994). Masculinity as Homophobia: Fear, Shame, and Silence in the Construction of Gender Identity. In H. Brod & M. Kaufman (Eds.), *Theorizing Masculinities*. Sage Publications.
141. Kimmel, M. S. (2000). *The Gendered Society*. Oxford University Press.
142. Kimmel, M. S. (2008). *Guyland: The Perilous World Where Boys Become Men*. HarperCollins.
143. Kimmel, M. S. (2012). *Manhood in America: A Cultural History* (3rd ed.). Oxford University Press.
144. Kovacs, M. G. (Trans.). (1989). *The Epic of Gilgamesh*. Stanford University Press.
145. Kramer, S. N. (1961). *History Begins at Sumer: Thirty-Nine Firsts in Man's Recorded History*. University of Pennsylvania Press.
146. Kramer, S. N. (1963). *The Sumerians: Their History, Culture, and Character*. University of Chicago Press.
147. Lacan, J. (1998). *The Seminar of Jacques Lacan: Book XX* (B. Fink, Trans.). W. W. Norton & Co.
148. Lacan, J. (2006). *Écrits: The First Complete Edition in English* (B. Fink, Trans.). W. W. Norton & Co.
149. Lacan, J. (2007). *The Seminar of Jacques Lacan, Book XVII: The Other Side of Psychoanalysis* (R. Grigg, Trans.). W. W. Norton & Co.
150. Leick, G. (1994). *Sex and Eroticism in Mesopotamian Literature*. Routledge.

151. Lerner, G. (1986). *The Creation of Patriarchy*. Oxford University Press.
152. Levin, G. (2008). *Becoming Judy Chicago: A Biography of the Artist*. Crown Publishers.
153. Lewin, K. (1951). *Field Theory in Social Science: Selected Theoretical Papers* (D. Cartwright, Ed.). Harper & Row.
154. Lightfoot-Klein, H. (1989). *Prisoners of Ritual: An Odyssey Into Female Genital Circumcision in Africa*. Haworth Press.
155. Liverani, M. (2004). *Myth and Politics in Ancient Near Eastern Historiography* (Z. Bahrani & M. Van De Mieroop, Eds.). Cornell University Press.
156. Lloyd, G. E. R. (2009). *Disciplines in the Making: Cross-Cultural Perspectives on Elites, Learning, and Innovation*. Oxford University Press.
157. Loudon, I. (1992). *Death in Childbirth: An International Study of Maternal Care and Maternal Mortality, 1800-1950*. Clarendon Press.
158. Maathai, W. (2004). *The Green Belt Movement: Sharing the Approach and the Experience*. Lantern Books.
159. MacDonald, G. (1981). *Lilith: A Romance*. Eerdmans Publishing.
160. MacKinnon, C. A. (1989). *Toward a Feminist Theory of the State*. Harvard University Press.
161. Mahalik, J. R., Burns, S. M., & Syzdek, M. (2007). Masculinity and perceived normative health behaviors as predictors of men's health behaviors. *Social Science & Medicine*, *64*(11), 2201-2209.
162. Mann, B. A. (2000). *Iroquoian Women: The Gantowisas*. Peter Lang Publishing.
163. Mann, C. C. (2005). *1491: New Revelations of the Americas Before Columbus*. Knopf.
164. Manu. (1991). *The Laws of Manu* (W. Doniger & B. K. Smith, Trans.). Penguin Classics.
165. Marinatos, N. (1993). *Minoan Religion: Ritual, Image, and Symbol*. University of South Carolina Press.
166. Merchant, C. (1990). *The Death of Nature: Women, Ecology, and the Scientific Revolution*. HarperOne.
167. Meyer, E. J. (2009). *Gender, Bullying, and Harassment: Strategies to End Sexism and Homophobia in Schools*. Teachers College Press.
168. Mies, M. (1986). *Patriarchy and Accumulation on a World Scale: Women in the International Division of Labour*. Zed Books.

169. Mies, M., & Shiva, V. (1993). *Ecofeminism*. Zed Books.
170. Morgan, L. H. (1877). *Ancient Society: Or, Researches in the Lines of Human Progress from Savagery, Through Barbarism to Civilization*. Henry Holt and Company.
171. Neusner, J. (2011). *The Babylonian Talmud: A Translation and Commentary*. Hendrickson Publishers.
172. Nietzsche, F. (1968). *The Will to Power* (W. Kaufmann & R. J. Hollingdale, Trans.; W. Kaufmann, Ed.). Vintage Books.
173. Nietzsche, F. (2003). *Thus Spoke Zarathustra* (R. J. Hollingdale, Trans.). Penguin Books.
174. Nishida, T. (Ed.). (1990). *The Chimpanzees of the Mahale Mountains: Sexual and Life History Strategies*. University of Tokyo Press.
175. Noble, S. U. (2018). *Algorithms of Oppression: How Search Engines Reinforce Racism*. New York University Press.
176. Oakley, A. (1984). *The Captured Womb: A History of the Medical Care of Pregnant Women*. Basil Blackwell.
177. Ober, J. (1998). *Political Dissent in Democratic Athens: Intellectual Critics of Popular Rule*. Princeton University Press.
178. Offen, K. (2000). *European Feminisms, 1700-1950: A Political History*. Stanford University Press.
179. Olivelle, P. (1998). *The Early Upanishads: Annotated Text and Translation*. Oxford University Press.
180. Ong, W. J. (1982). *Orality and Literacy: The Technologizing of the Word*. Methuen.
181. Ortner, S. B. (1974). Is Female to Male as Nature is to Culture? In M. Z. Rosaldo & L. Lamphere (Eds.), *Woman, Culture, and Society*. Stanford University Press.
182. Parish, A. R. (1996). Female Relationships in Bonobos (*Pan paniscus*): Evidence for Bonding, Cooperation, and Female Dominance in a Male-Philopatric Species. *Human Nature*, *7*(1), 61-96.
183. Patai, R. (1990). *The Hebrew Goddess* (3rd enlarged ed.). Wayne State University Press.
184. Pateman, C. (1988). *The Sexual Contract*. Stanford University Press.
185. Paul, D. Y. (1985). *Women in Buddhism: Images of the Feminine in the Mahayana Tradition*. University of California Press.
186. Pease, B. (2010). *Undoing Privilege: Unearned Advantage in a Divided World*. Zed Books.

187. Petchesky, R. P. (1985). *Abortion and Woman's Choice: The State, Sexuality, and Reproductive Freedom*. Northeastern University Press.
188. Piketty, T. (2014). *Capital in the Twenty-First Century*. Belknap Press of Harvard University Press.
189. Plaskow, J. (1990). *Standing Again at Sinai: Judaism from a Feminist Perspective*. Harper & Row.
190. Plato. (2004). *Republic* (C. D. C. Reeve, Trans.). Hackett Publishing Company.
191. Postman, N. (1992). *Technopoly: The Surrender of Culture to Technology*. Alfred A. Knopf.
192. Reed, E. (1975). *Woman's Evolution from Matriarchal Clan to Patriarchal Family*. Pathfinder Press.
193. Richerson, P. J., & Boyd, R. (2005). *Not by Genes Alone: How Culture Transformed Human Evolution*. University of Chicago Press.
194. Roscoe, W. (1991). *The Zuni Man-Woman*. University of New Mexico Press.
195. Ruether, R. R. (1975). *New Woman, New Earth: Sexist Ideologies and Human Liberation*. Seabury Press.
196. Ruether, R. R. (1983). *Sexism and God-Talk: Toward a Feminist Theology*. Beacon Press.
197. Russell, J. B. (1977). *The Devil: Perceptions of Evil from Antiquity to Primitive Christianity*. Cornell University Press.
198. Sanday, P. R. (1981). *Female Power and Male Dominance: On the Origins of Sexual Inequality*. Cambridge University Press.
199. Sanday, P. R. (2002). *Women at the Center: Life in a Modern Matriarchy*. Cornell University Press.
200. Sapolsky, R. M. (2005). *Monkeyluv: And Other Essays on Our Lives as Animals*. Scribner.
201. Sapolsky, R. M. (2005). The Influence of Social Hierarchy on Primate Health. *Science*, *308*(5722), 648-652.
202. Sartre, J.-P. (2007). *Existentialism Is a Humanism* (C. Macomber, Trans.). Yale University Press.
203. Schmandt-Besserat, D. (1992). *Before Writing* (Vol. 1: From Counting to Cuneiform; Vol. 2: A Catalog of Near Eastern Tokens). University of Texas Press.
204. Schwartz, H. (2008). *Tree of Souls: The Mythology of Judaism*. Oxford University Press.
205. Scourfield, J. (2005). Suicidal Masculinities. *Sociological Research Online*, *10*(2), 35-44.
206. Seligman, M. E. P. (1972). Learned Helplessness. *Annual Review of Medicine*, *23*, 407-412.

207. Seligman, M. E. P. (1975). *Helplessness: On Depression, Development, and Death*. W. H. Freeman.
208. Shiva, V. (1989). *Staying Alive: Women, Ecology and Development*. Zed Books.
209. Tickner, J. A. (1992). *Gender in International Relations: Feminist Perspectives on Achieving Global Security*. Columbia University Press.
210. Tigay, J. H. (2002). *The Evolution of the Gilgamesh Epic*. Bolchazy-Carducci.
211. Tribble, P. (1978). *God and the Rhetoric of Sexuality*. Fortress Press.
212. UNESCO. (2014). *Teaching and Learning: Achieving Quality for All* (EFA Global Monitoring Report). UNESCO.
213. UNESCO. (2021). *Global Education Monitoring Report 2021/2: Non-state Actors in Education: Who Chooses? Who Loses?* UNESCO.
214. Vanstiphout, H. L. J. (2004). *Epics of Sumerian Kings: The Matter of Aratta* (J. S. Cooper, Ed.). Brill.
215. Venables, R. W. (2004). *American Indian History: Five Centuries of Conflict & Coexistence*. Clear Light Publishers.
216. Vlastos, G. (1991). *Socrates: Ironist and Moral Philosopher*. Cornell University Press.
217. Wadud, A. (1999). *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*. Oxford University Press.
218. Walby, S. (1990). *Theorizing Patriarchy*. Basil Blackwell.
219. Walker, A. (1975). In Search of Zora Neale Hurston. *Ms. Magazine*, 74-89.
220. Walker, B. G. (1996). *The Woman's Encyclopedia of Myths and Secrets*. HarperOne.
221. Wallace, A. F. C. (1969). *The Death and Rebirth of the Seneca*. Random House.
222. Wallace, P. A. W. (1994). *The White Roots of Peace: The Iroquois Book of Life*. Clear Light Publishers.
223. Wallerstein, I. (1974). *The Modern World-System I: Capitalist Agriculture and the Origins of the European World-Economy in the Sixteenth Century*. Academic Press.
224. Warner, M. (1994). *From the Beast to the Blonde: On Fairy Tales and Their Tellers*. Farrar, Straus and Giroux.

225. Warren, K. J. (2000). *Ecofeminist Philosophy: A Western Perspective on What It Is and Why It Matters*. Rowman & Littlefield.
226. Warren, K. J., & Erkal, N. (1997). *Ecofeminism: Women, Culture, Nature*. Indiana University Press.
227. Weatherford, J. (1990). *Indian Givers: How the Indians of the Americas Transformed the World*. Ballantine Books.
228. White, F. J. (1996). Comparative Socioecology of Pan Paniscus. In *Great Ape Societies*. Cambridge University Press.
229. White, L. (1967). The Historical Roots of Our Ecologic Crisis. *Science*, *155*(3767), 1203-1207.
230. Wilson, E. O. (1984). *Biophilia*. Harvard University Press.
231. Wilson, M. L., & Wrangham, R. W. (2003). Intergroup Relations in Chimpanzees. *Annual Review of Anthropology*, *32*(1), 363-392.
232. Wolf, N. (1990). *The Beauty Myth*. HarperCollins.
233. Wolkstein, D., & Kramer, S. N. (1983). *Inanna: Queen of Heaven and Earth: Her Stories and Hymns from Sumer*. Harper & Row.
234. Wrangham, R. W. (1999). Evolution of Coalitionary Killing. *Yearbook of Physical Anthropology*, *42*(S29), 1-30.
235. Wrangham, R. W., & Peterson, D. (1996). *Demonic Males: Apes and the Origins of Human Violence*. Houghton Mifflin.
236. Žižek, S. (1989). *The Sublime Object of Ideology*. Verso.
237. Žižek, S. (1991). *Looking Awry: An Introduction to Jacques Lacan through Popular Culture*. MIT Press.
238. Žižek, S. (1999). *The Ticklish Subject: The Absent Centre of Political Ontology*. Verso.
239. Žižek, S. (2001). *The Fright of Real Tears: Krzysztof Kieślowski between Theory and Post-Theory*. British Film Institute.
240. Žižek, S. (2006). *How to Read Lacan*. W. W. Norton & Co.
241. Žižek, S. (2008). *In Defense of Lost Causes*. Verso.
242. Žižek, S. (2012). *Less Than Nothing: Hegel and the Shadow of Dialectical Materialism*. Verso.

243. Žižek, S. (2014). *Žižek's Jokes: (Did You Hear the One About Hegel and Negation?)*. MIT Press.

244. Žižek, S. (2020). *Pandemic! COVID-19 Shakes the World*. OR Books.