Globalization and deterrents are not always the answers. More to this, the following paper will discuss those who have created policy around the globalized economy, abortion policies, and their effects. How women participate in the globalized economy and the policies surrounding abortion are exemplified as to how women and girls’ bodies are affected by patriarchy and misogyny worldwide.

Through a lot of modern Western history, patriarchy has been the predominating social system. The West brought this system to Africa during the colonial era, instituting their own economic, social, and political values unto the people of most African countries – even more so post-Cold-War with aggressive implementation of globalized capitalism. Oyěwùmí writes on labor in Nigera noting Walter Rodney’s analysis that because men entered the work force easier and in greater numbers, their work was “modern”, and women’s work was “traditional” – leading to the deterioration of women’s status (Oyěwùmí, Pg. 353). This patriarchal degradation of women through disallowing work made women seem as mere appendages to men as their production was not valued and all that remained was their reproductive values, not seen as good enough. After the Cold-War, globalized capitalism become the predominating economic stance and was swiftly instituted by advocates. Babara Sutton pushed against globalized capitalism noting the damages on women and how “The scars of neoliberal globalization on women’s bodies were imprinted through lower quality of work, food, and health care” (Sutton, Pg. 62). Too few would have heard Sutton’s warning even if it were released on time as “advocates of capitalist globalization and neoliberal development … are usually concerned with … profits. People’s well-being, cultural identities, environmental sustainability, and worker’s rights usually fall out of the picture” (Sutton, Pg. 38). The advocates lack care of their patriarchal damages in the name of their profits. This is further suggested by how Sutton writes on the personal stories of two women, Candela and Frida, and of their struggle from the Argentinian crisis due in effect to the implementation of globalized capitalist and notes, “in talking with women about the bodily effects of the crisis, references to seemingly disparate kinds of needs and desires were mixed together” (Sutton, Pg. 46). There is a sense of patriarchal disregard as women lost so much due the crisis caused by the new economic system implementation; they lost money, work quality, food security, and their health care all in the name of more profit.

Abortion policies have rarely been voted in by a room full of women – many ask why. It is not as if it does not affect them, as unsafe abortions kill an estimated 68,000 pregnant people and injure millions more (Grimes, Pg. 1908). Where these restrictive abortion policies originate is from misogynistic European colonial-era laws, many of which are still in place today (Grimes, Pg. 1912). If so antiquated and since abortions can be administered much safer – nations who have not changed stance are stuck in the primitive mode of misogyny. Latin America, which has a few countries with some of the most restrictive laws on abortion, have yet to update their laws despite the statistics showing that these restrictive laws are not a deterrent (Assis). Latin America does not live in the technological era of European colonialism and most of their countries have advanced medical and social technology. As author Mariana Assis writes in Ms. Magazine, “there is another way, less costly and politically demanding to protect … pregnant people from unjust abortion laws” which is to eradicate the prosecution of abortion (Assis). This misogyny is not withheld to just the global South – Sen and Grown write on former president Reagan and other regressive national leaders who put forth misogynistic efforts to “drive women back to their “proper” roles” while simultaneously keeping an unbalanced economy, requiring women to seek employment for food security (Sen & Grown, Pg. 74-75). This kind of inconsideration for modernity and an egalitarian society displays how systemic this modality of misogyny within policy implementors over women’s autonomy over their own bodies. The eradication of women’s production value for total replacement of “traditional” production values truly is repudiated by their production being necessary for mere survival.

The way women have participated in the globalized economy and the abortion exemplify how women and girls’ bodies are adversely affected by patriarchy and misogyny worldwide. History would show that patriarchy and misogyny are not new, but neither is resistance. One can only hope that women worldwide will continue to resist.

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