

Women's advocacy has an evident impact on the advancement of society: The Case Study

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Abstract

This study examines women's activism in environmental and feminist movements within Third World contexts, focusing on the Chipko Movement in India, the Arab Spring in the Middle East, and the Hirak Movement in Algeria. Analyze these cases alongside 'Third World Feminism' and the 'Third World Women's Alliance (TWWA)' to explore the intersections of gender, environmental conservation, and socio-political activism. A comparative approach reveals shared themes and strategies across these movements, highlighting women's roles in driving social and environmental change. The paper assesses their effectiveness in challenging power structures and promoting social justice, particularly in advancing women's rights. The research evaluates the long-term impacts of these initiatives on environmental conservation, political landscapes, and women's status in their respective societies. By synthesizing insights from these diverse movements, contributes to understanding effective strategies for fostering positive change in Third World contexts. This analysis illuminates the resilience and resourcefulness of women activists, providing valuable insights for policymakers, scholars, and advocates working towards gender equality and sustainable development in economically disadvantaged regions.

Keywords: Arab Spring, Hirak Movement, Third World Women's Alliance, women's agency, inclusive activism.

INTRODUCTION

The study of women's behavior in Third World countries is of paramount significance as it unravels the intricate tapestry of challenges and opportunities that shape the lives of women in these diverse and often economically disadvantaged regions. Third World countries, marked by socio-economic disparities, cultural diversity, and systemic inequalities, present a unique landscape where the roles and experiences of women are deeply intertwined with broader developmental trajectories. Investigating women's behavior in these contexts provides a critical lens through which one can comprehend the complex intersections of gender, culture, and socio-economic factors.

The latter half of the 20th century and the early 21st century have witnessed a surge in social movements across the Global South, often referred to as the Third World. These movements, ranging from environmental activism to feminist struggles, have played crucial roles in shaping the socio-political landscapes of their respective regions. This paper focuses on three significant movements: the Chipko Movement in India, the Arab Spring in the Middle East, and the Hirak Movement in Algeria, while also examining the broader contexts of 'Third World Feminism' and the 'Third World Women's Alliance (TWWA)'.

The Chipko Movement, originating in the 1970s in Uttarakhand, India, stands as a landmark in eco-feminism and environmental conservation. Primarily led by rural women, this movement employed the tactic of hugging trees to prevent deforestation, symbolizing the intrinsic connection between

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women and nature in many Third World contexts. The Arab Spring, a series of pro-democracy uprisings that swept across the Middle East and North Africa beginning in 2010, marked a pivotal moment in the region's political history. Women played significant roles in these protests, challenging not only authoritarian regimes but also entrenched patriarchal norms. More recently, the Hirak Movement in Algeria, which began in 2019, has seen widespread participation from women, who have been at the forefront of calls for political reform and social justice. This movement underscores the ongoing struggle for democracy and women's rights in North Africa.

These movements are contextualized within the broader framework of 'Third World Feminism', a perspective that emerged in the 1980s as a critique of Western feminism's failure to address the unique challenges faced by women in developing countries. Third World Feminism emphasizes the intersectionality of gender, race, class, and colonial history in shaping women's experiences. The 'Third World Women's Alliance (TWWA)', formed in 1968, further exemplifies the distinct nature of feminist struggles in the Global South. This organization sought to address the specific needs and concerns of women of color, recognizing the interconnected nature of racial, gender, and economic oppression.

By examining these diverse movements and ideologies, this paper aims to provide a comprehensive analysis of women's activism in Third World contexts. It explores how these movements have challenged existing power structures, promoted environmental conservation, and advanced women's rights. This analysis seeks to understand the unique strategies employed by women activists in the Global South and their contributions to broader social and political changes in their respective regions.

Defining the terms

Progressive Behaviour

According to Turkheimer (2019), Progressive behavior with regard to human agency can be understood as the process of making conscious and intentional changes in one's actions or decisions that lead to personal growth or societal improvement.

In the context of human agency, which is the capacity of an individual to act in a given environment, progressive behavior might involve making choices that challenge existing norms or structures in order to bring about positive change. This could include advocating for social justice, making lifestyle changes to reduce environmental impact, or engaging in lifelong learning to adapt to a changing world.

It's important to note that progressive behavior in this context is not just about individual actions, but also about how these actions interact with and influence the broader social structure. This means that progressive behavior can also involve collective action and collaboration, as well as the recognition and utilization of one's own power to effect change.

In summary, progressive behavior with regard to human agency involves conscious, intentional, and often innovative actions that aim to bring about personal or societal improvement

Third World

"Third World" is generally thought to have been coined in 1952 by the radical French economist Alfred Sauvy (MacQueen, 2007), who had previously proposed the idea of a "tiers monde." As an example of Sauvy's purposeful allegory, consider the pre-revolutionary French socioeconomic hierarchy: the "First and Second Estates" consisted of the king, the nobles, and the clergy; the "Third Estate" included the common people, peasants, and urban poor. In an effort to gain a more prominent and esteemed position in the international arena, which has been dominated by a small group of wealthy nations for a long time, Sauvy drew parallels between the "Third World" and the Third Estate. In diplomatic contexts, the word came to mean a "third force" between the capitalist West (First World) and the communist bloc (Second World) as the Cold War developed in the 1950s. This political

interpretation predominated in the discussion of the developing world in the '50s and '60s, but in the '70s, Sauvy's initial idea of economic vulnerability and exploitation started to make a comeback.

Third World Women

According to Harcourt (2016), scholars from the United States and Europe, including Ester Boserup, Perdita Huston, and Irene Tinker, established the stereotype of third-world women in the early days of women's studies and international development. These women were portrayed as impoverished, defenseless, housebound, and oppressed due to centuries of patriarchal rule in these regions. As a result of postcolonialism, the expansion of women's studies into gender studies, and the critique of modernity and development, this prevailing vision of the 1980s and 1970s has been contested. In the new sexuality discourse that emerged in the 2000s, this critical assault on third country women's imaginary is carried on. The phrase "third world" became "Global South" during this time. This change is being driven, in large part, by the fact that the phrase "Global South" more accurately portrays the geopolitical arrangements that emerged after the Cold War, when the "second world" nearly disappeared, thus dismantling the implied hierarchy of worlds. Over the past ten years, numerous threads have been woven into conversations on women's sexuality in the Global South.

Recent Movements in India

Shaheen Bagh Protests (2019–2020):

Women were the primary participants in the Shaheen Bagh protests, a peaceful sit-in that began in December 2019 in New Delhi. The movement emerged in opposition to the Citizenship Amendment Act (CAA), which many believed discriminated against Muslims. Women, many of them Muslim, led the protests, demonstrating resilience in the face of government pressure. Shaheen Bagh became a symbol of resistance, with women sitting in solidarity and demanding justice. Their participation underscored the movement's emphasis on inclusivity and peaceful protest.

Quantitative Data: At its peak, more than 10,000 women participated in the protest daily. According to data from the Centre for the Study of Developing Societies (CSDS), over 70% of the participants were women, with a significant number being homemakers and mothers who had not previously engaged in activism (Centre for the Study of Developing Societies, 2020). Their engagement brought a new dimension to the movement, showcasing the powerful role of women in modern political struggles.

Farmers' Protests (2020–2021):

The Farmers' Protests, which began in response to new agricultural laws passed by the Indian government, also saw significant participation from women. Women from Punjab, Haryana, and Uttar Pradesh joined the protests, supporting the farmers' cause while also demanding recognition for their own labour and contributions to the agricultural economy. Many women led sit-ins, spoke at rallies, and formed committees to ensure their voices were included in decision-making processes.

Quantitative Data: Women accounted for approximately 30% of the protestors at various protest sites (The Wire, 2021). Several women-led committees were also established to organise protest activities and engage in decision-making processes. This participation reflected the growing recognition of women's role in agricultural labour and rural economies, as well as their ability to influence political discourse.

Table 1: Women's Participation in Key Indian Movements

Movement	Number of Women Participants	Percentage of Total Protestors	Roles of Women	Key Outcomes
Shaheen Bagh	~10,000 daily	70%	Leaders , Organizers,	Global Awareness of

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Protests			Speakers, Homemakers	CAA , Reinforced peaceful protest
Farmers' Protests	~30% of 500,000+ total protestors	30%	Leaders of sit-ins, committee members , speakers	Repeal of farm laws , Highlighted women's role in agriculture

The tabular data illustrates the critical role women played in two of India's most significant recent movements: the Shaheen Bagh Protests and the Farmers' Protests. In the Shaheen Bagh protests, approximately 70% of the participants were women, with daily numbers reaching 10,000. These women were not only present but also assumed leadership roles as organisers, speakers, and protest leaders. The peaceful nature of the movement, combined with the active involvement of homemakers and mothers, challenged traditional gender roles and highlighted the potential of women to lead socio-political movements.

Similarly, in the Farmers' Protests, women accounted for around 30% of the participants, actively participating in leadership roles such as heading sit-ins and speaking at rallies. Their involvement brought attention to the often-overlooked contributions of women in agricultural labour, influencing political outcomes. The movement successfully led to the repeal of the controversial farm laws, reinforcing the effectiveness of inclusive activism where women's voices play a pivotal role.

The data demonstrates that women's involvement in these movements not only impacted the outcome but also shifted the narrative around women's roles in public protests. By taking on leadership positions and demanding recognition for their contributions, women in these protests helped reshape the political landscape in India.

RESEARCH OBJECTIVES

To examine the historical context, key events, and underlying motivations of the Chipko Movement in India, focusing on the role of women in environmental conservation.

To critically analyze the dynamics of the Arab Spring in the Middle East, specifically investigating the involvement of women and their contributions to political change and social justice.

To conduct an in-depth study of the Hirak Movement in Algeria, exploring the socio-political landscape, motivations, and impacts, with a particular emphasis on the role of women in advocating for democratic reforms.

To assess the objectives, ideologies, and strategies employed by 'Third World Women's Alliance (TWWA)' examining its contributions to the feminist discourse within the context of Third World countries.

THE CASE STUDIES

Chipko Movement

According to Pallavi (2019), the Chipko Movement, which literally translates to "to hug" in Hindi, was a pioneering ecological movement that highlighted the importance of women in the field. This essay will investigate the crucial role that women played in the Chipko Movement, which aimed to challenge traditional gender roles and assert women's rights and interests (Kumar, 2019).

According to Pallavi (2019), the origins of the Chipko Movement may be traced back to the year 1730, when Amrita Devi launched a resistance movement against the felling of trees in her hometown of Khejarli to protest against the practice. This event left two legacies that will live on in indelible memory: the significance of women in local resistance and the virtue of collective protest.

The Chipko Movement began as an unplanned rural uprising in the 1970s and 1980s, and it quickly spread throughout Northern India throughout the decade. As a response to the significant ecological strain that communities in Uttarakhand were experiencing as a result of the government's extraction of resources in an unsustainable manner, this resolution was implemented. In order to construct roads, the area had been cleared of trees on a large scale, which made it susceptible to catastrophic landslides, which had a severe impact on the population (Pallavi, 2019).

One of the most innovative aspects of the Chipko Movement was the engagement of women. According to Right Livelihood (n.d.), the majority of the movement's leaders and activists were women from the villages. This was due to the fact that males frequently left their homes in the highlands in search of employment in other regions. In order to preserve their communities and the means by which they supported themselves, they took action (Right Livelihood, n.d.).

Protecting the natural environment was essential for the economic survival of women who worked in peasant economies⁴. Women had a significant interest in reversing the processes of deforestation, desertification, and water pollution because they were the primary gatherers of the primary foods, firewood, and water. Women have been the most numerous victims of India's deforestation policies due to the damaging laws that have been implemented.

In 1973, a lonely hilltop village was the site of an event that proved to be a turning point in the movement. For the purpose of a sporting goods manufacturing, the state granted permission to a businessman to cut down three thousand trees. During the time that the loggers were anticipated to come, the men were enticed to leave the community, while the ladies remained inside. As soon as the woodcutters approached, an alarm rang, and the head of the village woman, a widow who was fifty years old, collected twenty-seven other women together and ran into the forest together.

In addition to focusing on the preservation of trees, the Chipko Movement expanded its scope of concern to encompass a variety of other social problems. In addition to challenging the conventional gender roles that had been established, the movement gave women the ability to advocate their rights and interests (Kumar, 2019). Within the context of social movements, it demonstrated that women are capable of becoming active participants, leaders, and strategists (Kumar, 2019).

It may be concluded that the Chipko Movement was an important ecological movement that brought attention to the power and potential of women. It acted as a monument to the resiliency, determination, and love for their environment that women possess, leaving a legacy that would endure for centuries to come.

Arab Spring and Women

The Arab Spring was a period of anti-government rallies, uprisings, and armed rebellions that occurred in the early 2010s across the Arab world, leading to substantial changes in the area. Women played a crucial role in the movement that initiated the Arab Spring. Women from various educational backgrounds in Tunisia, including doctors, barristers, and university professors, played a crucial role in starting and maintaining the movement, alongside a significant number of unemployed female graduates (Rice et al., 2011).

The Arab Spring, initiated by a Tunisian street vendor's action and subsequently spreading to other Arab nations, was a significant and unforeseen occurrence. Women's participation in the upheavals, either as activists or bloggers, contradicted the common Western view of Muslim women as downtrodden victims with limited agency. Western observers were surprised by the television images from Tunisia in December 2010 and January 2011, depicting women in veils, jeans, and miniskirts at protest demonstrations (Johansson-Nogués, 2013).

The Arab Spring appeared to provide an opportunity to reshape social dynamics by overthrowing an oppressive authoritarian government and transitioning to a democratic system. Yet, women's ambitions are still unfulfilled. In Tunisia, women's societal status has regressed since the Arab Spring

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despite previous advancements in their rights, and the future of their rights is uncertain. In Egypt, women's rights were weaker than in Tunisia before the upheavals. The chances of a breakthrough happening soon seem unlikely due to the new Constitution and the unresponsive Muslim Brotherhood leadership. Gaddafi's legacy in Libya is challenging to eliminate, and women's rights are at risk (Johansson-Nogués, 2013).

The gendered perspective on the Arab Spring demonstrates that the results of democratic uprisings may not align with ideal democratic standards. The new government may not

guarantee the preservation of existing rights of various social groups in the country, but it aims to address the valid concerns of its residents. During democratic revolutions, disadvantaged social groups face an increased chance of experiencing violence from the state or other citizens. Marginalized groups are vulnerable to risks during and after democratic revolutions due to the restructuring of their gender roles, functions, and opportunities for action by dominant social forces (Johansson-Nogués, 2013).

Women's collectives must organize, mobilize, and take risks to recover agency and demand that their rights be respected and increased to avoid negative consequences after a democratic revolution. The debates between the rising male dominant group and the female group may offer a chance to avoid bad consequences following a democratic revolution.

The Arab Spring has been shown in two narratives: one highlighting its role in female emancipation and another expressing pessimism about its gender effects. These narratives compare individuals who view the Arab Spring as aligning with the Western liberal democratic paradigm to those who perceive it as a regressive political movement. Nevertheless, they have more similarities in interpretations than differences in understanding the functioning of the world. Both perspectives use women's rights as an indicator of the Arab Spring's success or failure from a Western standpoint. Women's rights can serve as a measure of progress, with success pointing towards a greater involvement in politics, while failure suggests ongoing challenges (Sjoberg & Whooley, 2015).

Yet, these interpretations are influenced by external perspectives and storytelling, and evaluating the success of the Arab Spring through the lens of gender rights can have both positive and negative implications. The persistent portrayal of women's rights as a key element of achievement and advancement in Western media is also observed in other contexts. This enduring influence emphasizes the importance of reevaluating these narratives critically to comprehend not just the political aspects of the events but also the political implications of how they are depicted (Sjoberg & Whooley, 2015).

Western media sources use narratives of women's rights for political agendas, which they integrate into biased assessments of the Arab Spring's outcomes. The balance between focusing solely on women and aiming to analyze the intricacies of gender oppression is a crucial issue in comprehending the Arab Spring (Sjoberg & Whooley, 2015).

Hirak Movement in Algeria

Hirak movement in Algeria refers to a series of protests and demonstrations that began in February 2019. The movement emerged in response to then-President Abdelaziz Bouteflika's announcement that he would seek a fifth term in office, despite concerns about his health and the country's political stagnation. The Hirak movement gained momentum and attracted widespread participation from various segments of Algerian society, including students, professionals, and citizens from different socio-economic backgrounds. The protesters called for political reforms, an end to corruption, and the establishment of a more transparent and accountable government.

Algerian women played a significant and active role in the popular uprising known as Hirak 2019. The hirak, an unstructured popular movement demanding political change and the resignation of President Abdelaziz Bouteflika, saw the active participation of women from various social and

professional backgrounds. Women of different ages and from diverse ethnic and professional categories, including students, high-school students, unemployed individuals, retirees, and housewives, actively took to the streets to protest. Their demands extended beyond the rejection of Bouteflika's fifth term, encompassing the repeal of the Family Code, which assigns women secondary status in Algeria, among other demands (Lassel, 2020).

The *hirak* brought about a change in the lives of Algerian women, allowing them to become more visible and make their voices heard in protest spaces that had previously been dominated by men. Women's participation in the demonstrations was crucial to the fall of Bouteflika and his system in April 2019. The Feminist Square became a symbol of the movement, and feminist associations continued to resist and mobilize on the ground to fight gender inequalities. The engagement of women in the *hirak* demonstrated their determination to demand equal rights and challenge social injustices and forms of oppression and domination they faced in their daily lives (Lassel, 2020).

The struggle for spatial recognition in the Algerian *Hirak* is characterized by women's efforts to cross from the private space of the home to the public space of the street, traditionally considered a masculine enclave. This crossing is celebrated as a significant win for women in claiming the street as a site of transformation of gender relations in Algerian society. However, women's presence in the public space is conditional on demands consistent with the general demands of the *Hirak*. Feminist protestors calling for gender equality are seen as divisive and are confined to a semi-private space within the larger public space. The struggle

for spatial recognition also involves reclaiming the traditionally masculine public space by women, which is perceived as a gain by all participants. However, tensions arise when some women challenge the gender order and citizenship frames, leading to conflicts and hindering solidarity building among women participants of the *Hirak* (Ourahmoune & Jurdi, 2023).

The conditions for women's presence in the public space involve navigating cultural and societal norms that traditionally restrict women's visibility and participation in public spheres. Women's physical presence in the street is seen as a sign of empowerment, but it does not necessarily equate to the transformation of the gender order. Women are allowed access to the public space as long as their demands align with those of their male counterparts, and any attempt to challenge the gender order is contained physically by the *Hirakists*. This struggle for spatial recognition results in strategies of exclusion marked spatially, reflecting the complex dynamics of gender inequality and cultural norms within Algerian society (Ourahmoune & Jurdi, 2023).

DISCUSSION

The Chipko Movement challenges gender roles and conserves the environment. Environmental language generally marginalizes women, but the movement's leaders and participants showed how gender and ecology are linked (Kumar, 2019; Pallavi, 2019).

Women's Chipko Movement participation was groundbreaking. As major food, firewood, and water gatherers, women opposed deforestation, desertification, and water pollution. Their engagement challenged the idea of women as passive victims by showing their agency in socio-environmental issues. The movement showed how ecological and gender justice are linked (Pallavi, 2019).

The Chipko Movement addressed social issues beyond environmental difficulties, especially gender roles. This multifaceted strategy emphasizes the movement's social justice and women's rights focus. However, it is crucial to critically assess whether the movement's goals led to lasting social and economic progress for women (Kumar, 2019).

In the Arab Spring, women helped start and sustain anti-government protests. Arab women, notably professionals and students, were crucial in Tunisia, defying Western stigma. The Arab Spring's effects on women vary by perspective and political agenda (Rice et al., 2011; Johansson-Nogués, 2013).

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Some myths promote female freedom, while others doubt gender equality will develop. Evaluation of the Arab Spring through women's rights shows the intricate interaction of politics and gender. Western media's reliance on women's rights as a success metric oversimplifies these nations' complex political transitions (Sjoberg & Whooley, 2015).

Recognizing that foreign viewpoints impact Arab Spring women's rights narratives is key. Positive and negative portrayals distort the complicated truth and restrict knowledge of the region's complex political processes. To understand gender, politics, and culture after the Arab Spring, these narratives must be critically examined (Sjoberg & Whooley, 2015).

The 2019 Algerian Hirak revolution was a major socio-political upheaval in which women engaged across society. Women of many ages and professions opposed gender conventions, highlighting their fight for equal rights in the political reform movement (Lassel, 2020).

The Algerian Hirak's spatial recognition problem is complex. Women crossed from private to public places, traditionally dominated by men, but their visibility depends on connecting their demands with the movement's goals. This conditional presence questions gender relations' change. The movement's gender norms conflict highlights Algerian society's gender inequalities and cultural norms (Ourahmoune & Jurdi, 2023).

The TWWA, created from the SNCC BWLC, shows how coalition building can change lives. From 1970 to 1980, the alliance addressed welfare, child care, and worldwide revolutions. This multiethnic partnership for global anti-imperialist activity challenges hierarchies and offers lessons for modern social movements (Cuadra, 2021; Patia, 2023).

The alliance became the AAWO in 1980 to fight women's oppression with an anti-capitalist and anti-racist position. The organization rethought its politics to overthrow capitalism for women's independence. Critical analysis is needed to determine how these transformations affect female equality and repressive structures, notably in the conservative 1980s (Cuadra, 2021).

In conclusion, these movements demonstrate the complicated relationship between social and environmental justice, women's participation in political revolutions, and coalition building's transformative power. Critical analysis shows that varied movements bring difficulties and opportunities that require sophisticated viewpoints beyond basic narratives.

CONCLUSION

The trajectory of women's activism in Third World contexts, from the Chipko Movement to the Arab Spring and the Hirak Movement, culminating in the evolution of the Third World Women's Alliance (TWWA), illustrates a profound narrative of progressive behavior and transformative action. These movements, while distinct in their immediate goals and local contexts, collectively weave a tapestry of women's empowerment and the fight against multifaceted oppression.

The Chipko Movement in India served as a powerful demonstration of women's leadership in environmental conservation, effectively linking ecological concerns with women's rights. This movement not only protected forests but also challenged traditional gender roles, showcasing women as primary stakeholders in environmental decision-making. The Arab Spring, spanning multiple countries, highlighted women's crucial role in political upheaval and the push for democracy. Women's participation in these uprisings challenged not only authoritarian regimes but also deeply entrenched patriarchal norms, redefining women's place in the public sphere across the Middle East and North Africa. The ongoing Hirak Movement in Algeria further exemplifies women's agency in demanding political reform and social justice, illustrating the continuous evolution of women's roles in shaping national dialogues and governance structures.

These movements set the stage for and contributed to the development of organizations like the TWWA, which recognized the interconnected nature of racial, gender, and economic oppression. The TWWA's approach, acknowledging the unique challenges faced by women of color, represented a

critical shift in feminist thought and activism. Its evolution into the Alliance Against Women's Oppression (AAWO) in 1980 marks a significant culmination of these struggles, emphasizing the need for a comprehensive approach to women's liberation that addresses capitalism, racism, and sexism simultaneously.

The AAWO's focus on the link between women's oppression and capitalism, and its critique of conservative policies impacting women and the Third World, demonstrates how these movements have progressively built upon each other. Each successive movement and organization has expanded the scope of women's activism, integrating lessons from past struggles and adapting to new challenges. This evolution reflects a growing understanding of the global nature of women's oppression and the need for transnational solidarity.

This analysis underscores the importance of recognizing and amplifying women's voices within these movements. It highlights the need for strategies that promote genuine

empowerment and inclusive political approaches. The transformation of the TWWA into the AAWO exemplifies how women's movements in the Third World have continually evolved, becoming more intersectional and globally conscious in their approach to activism. This evolution reflects a deeper understanding of the complexities of women's experiences across different cultural, economic, and political contexts.

Moreover, these movements and organizations have contributed significantly to the development of Third World Feminism as a distinct theoretical and practical approach. They have challenged Western feminist paradigms, emphasizing the unique intersections of gender, race, class, and colonial history in shaping women's experiences in the Global South. This has led to a more nuanced and inclusive global feminist discourse, one that recognizes the diversity of women's struggles and the importance of local knowledge and experiences in shaping effective strategies for empowerment.

The journey from localized movements like Chipko to global alliances like the TWWA and AAWO reflects the growing sophistication and interconnectedness of women's activism in the Third World. These movements and organizations have not only addressed immediate concerns but have also contributed to a broader understanding of the complex interplay between gender, environment, politics, and economics. They have demonstrated the power of grassroots organizing, the importance of coalition-building across different sectors of society, and the effectiveness of linking local issues to global struggles.

It is crucial to continue building on this rich legacy. Future movements and organizations must remain adaptable, responding to emerging challenges such as climate change, digital surveillance, and economic globalization, while staying true to the core principles of equality and justice. The experiences of these movements underscore the need for continued research, documentation, and analysis of women's activism in the Global South, ensuring that these vital contributions are not overlooked in the broader narrative of social and political change.

In conclusion, the evolution of women's movements in the Third World, culminating in organizations like the TWWA and AAWO, provides invaluable lessons for contemporary and future activism. It emphasizes the importance of intersectional approaches, the power of transnational solidarity, and the necessity of addressing systemic issues at their roots. As global challenges become increasingly complex, the insights gained from these movements become even more relevant. By ensuring that women's perspectives remain central in shaping transformative movements and policies, initiation of work towards a more equitable and just world, not just for women in the Global South, but for all marginalized communities worldwide.

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