

Shaping Social Dynamics: The Maternal Perspective

Grace Nana Amoakoa-Amoako

Zhejiang Normal University, China

DOI: <https://dx.doi.org/10.47772/IJRISS.2024.803171>

Received: 29 February 2024; Revised: 20 March 2024; Accepted: 26 March 2024;

Published: 14 April 2024

ABSTRACT

Although mothers have been confined to conservative roles as nurturers and caregivers, they have not just demonstrated exceptional competence in these roles but have also had their influence and impact permeating institutions and social structures for social progress. While existing literature admits the importance of maternal influence in shaping individual behavior and family dynamics, there remains an outstanding research gap regarding the collective impact of mothers as actors in driving for social change. Further, limited attention has been paid to the intersectional experiences of mothers from diverse backgrounds as they push for social change. In response to this, this study adopts interdisciplinary perspectives from sociology, psychology, development, and gender studies to examine the pivotal role mothers play in driving for social change. Employing theoretical coding and case studies methodology, the study seeks to identify the contributions of mothers in challenging entrenched inequalities and driving for social transformation. The findings of the study endorse the significance of recognizing and supporting the agency of mothers in driving for social progress. Besides, mothers have emerged as grassroots organizers, community leaders, activists, and advocates for systemic reforms, thereby advocating for transformations for both current and future generations. This study offers specific examples and insights into the diverse contributions of mothers to social change to provide a more comprehensive understanding of the findings, thereby enhancing its impact and relevance. This is in essence because it creates a resource pool for policymakers, social activists and scholars to harness the power of maternal leadership in creating a more just, inclusive and equitable society for all.

Keywords: Maternal Leadership, Gender Studies, Advocacy, Maternal Activism, Empowerment

INTRODUCTION

A mother in the context of this study depicts a person who has given birth to a child or being a caregiver to a child. Motherhood has numerous responsibilities and challenges; associated with how women fulfill their needs and realize their creative potential in their service (Kwaśniewska & Lebuda, 2017). Traditionally, the mothers' major role is seen as a caregiver and nurturer within the family unit. It cannot be refuted that these traditional roles are very essential and often have their challenges for mothers. Their essential role in the traditional setup is the upbringing of children and socializing them into societal norms and culture, which has aided in the successful existence of society and maintaining relevant social processes. Mothers have done marvelously well in their domestic roles. Interestingly, beyond these conventional roles, mothers are steadily being recognized as crucial contributors in broader social horizons. Their ingrained unique responsibilities as caregivers have gone a long way to equip them with intimate knowledge of issues that confront their families and communities and a passion to resolve this for the betterment of those they love (Perkins, et al. 2013).

Moreover, the unconditional love and strong protectiveness that characterizes maternal bonds usually empowers mothers' to be determined to confront injustices and inequalities. This makes mothers vocal advocates for vulnerable groups and fervent champions on human rights cases. Thus, whereas mothers are confined by their traditional gender roles and have excelled in these roles; their influence extends beyond these boundaries (Kwaśniewska & Lebuda, 2017). Substantially, mothers have spearheaded numerous social movements, leveraging their maternal qualities to push for change while challenging systemic injustices. For example, the suffragette movement of the late 19th and early 20th centuries saw numerous mothers campaigning tirelessly for the right of women to vote. These mothers' motivation and passion were to secure a better future for their offspring's and generations unborn (Mendoza, 2023). In similar fashion, mothers have been involved in civil rights movements, justice, environmental activism and various other equality and equity programs drawing to effect significant societal transformation (Sood, 2021).

Again, in contemporary times, mothers continue to harness their maternal roles to advance issues ranging from reproductive rights, racial justice and economic equity. Through grassroots organizing, community mobilization and political advocacy, mothers are challenging entrenched power structures, leading movements for positive social change and building the capacity of the marginalized to effect changes among others. The impact of mothers as societal change agents is immensely felt across diverse aspects of society, ranging from social justice, gender equality, and human rights to environmental activism. Challenges and vulnerabilities in society are as old as society itself, and we have had predecessors both male and female who have fought to bring about ramifications. In recent times, our world continues to be pressed with some of these issues as well as new social challenges. These include mental health crises exacerbated by Covid-19 pandemic, climate change issues, increasing polarization and division in societies, cyber crimes, racial and ethnic inequalities among others. These vices that continue to press us calls for all hands to get on board to venture for social transformations. While in history, mothers have played crucial roles to bring about positive social changes, their efforts can be employed to birth novel solutions to address some of these vices. The study in acknowledgement of the impact of mothers outside their domestic roles symbolizes specific examples and insights on contributions of mothers to social change in order to project their impact and relevance as developmental agents.

This paper explores historical and contemporary resources on maternal activism and its impact on society; scrutinizing the diverse ways in which mothers catalyzed social change and their constructive progress in recent times. This research paper investigates the transformative power of maternal activism, advocacy and highlighting their intersectionality, drawing upon an array of literary articles and case studies to present the pivotal role mothers play in social change. It analyzes historical incidents and case studies to discuss the strategies, challenges, and impacts of maternal activism within and across different cultural contexts. Although existing research acknowledges the importance of maternal influence in molding individual behavior and family dynamics, there remains an outstanding research gap regarding the collective impact of mothers as drivers of social change on a societal level (Sood, 2021). Again, there's limited attention being paid to the intersectional experiences of mothers from diverse backgrounds including marginalized communities as well as their contributions to policy advocacy, grassroots activism and community organizing. Addressing this research gap will provide a resource where scholars can deepen their insights into the transformative potential of maternal leadership in fostering for social progress while advancing for a more just, equitable and inclusive society (Khan, 2013).

This research study aims to provide a comprehensive understanding of the dynamics and often overlooked contributions of the roles of mothers' outside their domestic role. The research will use the qualitative research methodology, employing theoretical coding and case studies to come out with the findings. The findings will be coded to get rid of all biases and present their relevance and impacts, as well as provide strategies. This can go a long way to be adopted and implemented by policymakers and social thinkers in

developmental discourse. Considering today's world grappling with persistent injustices and inequalities; understanding and partnering mothers as catalysts for transformation is essential and imperative for developing a more equitable and just environment for present and future generations.

METHODOLOGY

The study employs qualitative research methodology to explore the roles of mothers as agents of social change. This approach allows for an in-depth understanding of complex social phenomena using more words than numbers. It goes further to capture detailed perspectives and experiences of individuals involved in the study. The main method of data collection is through theoretical sampling and case study, warranting a comprehensive review of academic literature. The theoretical sampling will tap from peer-reviewed journals, original articles, reports, and documents associated with the scope (Saldaña, 2013). Appraisal of reading materials will be expanding to academic literary materials with the reading materials being identified by searching relevant keywords of the study in Annual Review, Google Scholar and Web of Science. The keywords to be used include “maternalism”, “mother advocacy”, “motherhood community organizing”, “maternal activism” and “motherhood” Again, contemporary and historical cases on maternal activism, advocacy, empowerment, and grassroots organizing will be reviewed to come out with findings to be used for the study.

Following a systematic method, the documents, and cases selected, will undergo a thorough review. The online database was scrutinized from January 15th, 2024 to February 29th 2024. Literature generated from the search and cases will be accumulated from the online search database. The scrutinized materials were only materials published in English. The materials were cross-checked to have sources with a minimum of two independent experts in the field of gender study, sociology, development, and psychology before moving for further scrutiny. This ensures having materials solely related to the scope to serve as a boost to the objective of the paper.

Theoretical coding will be employed for a comprehensive review of academic literature, literary articles, books, journals, news and relevant sources. This will provide a foundation for a deeper understanding of the theoretical frameworks and key concepts underpinning the research topic. Also, case study methodology is utilized to delve into specific instances of maternal activism and social change efforts, allowing for in-depth exploration and analysis of real-world examples of mothers involved in advocacy, activism, or social change efforts. Theoretical coding is utilized for a comprehensive examination of the data collected from literary articles, case studies and relevant academic sources. The data collected is organized into pertinent strands synced to the cases studied. This is to develop consistency of theories and empirical findings of the study to ensure that all biases were eliminated from the study to develop a more empirical study and strengthen the scientific validity of the study.

In the first place, the collected data will be organized and reviewed systematically to generate relevant information related to the study. This involves reading through the materials and reviewing literature multiple times to ensure a thorough understanding of the content. Then, a coding framework will be built based on theoretical concepts and key themes identified in the literature. This framework will offer a guide to aid in categorizing the data collected into meaningful strands. Descriptive codes will be assigned to segments of the data which are relevant to the identified theme. One or more codes will be assigned to each segment based on the content and relevance to the study objective. After, the coded data will be reviewed to come up with the patterns, themes, and connections. The commonalities and differences will be identified. This analysis will birth themes that present the findings of the study, and these themes will be refined and synthesized into the study to develop a comprehensive understanding of the study.

Theoretical Framework

A theoretical framework denotes the conceptual structure which guides the research process. It provides a foundation for understanding and analyzing and interpreting a phenomenon or topic (Hooks, 2015). In this study, the theoretical framework incorporated is the feminist theory is a diverse range of perspectives that have been propounded by different scholars. It usually critiques gender inequality and advocates for representation of women's rights (Martin et al., 2007). In the first place, the theory gives a critical frame through which gendered dynamics of maternal activism can be examined. The ways, through which traditional gender roles and patriarchal structures intersect with maternal identities, shaping women's experiences as nurturers, caregivers, and agents of change is emphasized in the feminist theory (Patterson et al., 2016.) Aligning the experiences of mothers within the feminist framework, the research work will uncover unique opportunities of mothers' as agents for social change.

Further, the interdisciplinary social movement theory has been used in this study. The social movement theory proposes why social mobilization occurs. It explains the forms under which social mobilization manifests and its potential social, cultural, political and economic consequences. By adopting the social movement theory, this will provide a framework for understanding the strategies and tactics deployed by mothers in their efforts to effect social change. Here, the ways through which mothers engage in collective action to challenge social norms and demand changes. This research will explore ways in which maternal activism mobilizes to advocate for policies and practices that advance the rights and well-being of women and children. The theoretical framework incorporating insight from the feminist theory and social movement theory will present a comprehensive perspective to examine the roles of mothers as agents of social change.

FINDINGS

Maternal Advocacy

One notable strategy that has been employed by mothers across cultures in their drive for social change, which has been established by studies, is advocacy. Advocacy is where an individual or group of people deploys actions aiming to influence a change. It can be perceived as any action that recommends, supports, argues or defends on behalf of others, usually a vulnerable person or group. Activities and publications to influence public policy, laws, and legislations through the use of messaging, media and facts among others may include advocacy (Cohen et al., 2001). The notion of power relations and people's participation for a just society does not solely define social advocates, but also advocacy stands for the series of actions employed and the highlighted issues to change "what is" into a "what should be". The "what should be" should always be more decent and beneficial for a just society (Cohen et al., 2001). There are several kinds of advocacy and encompasses different contexts in which advocacy is employed. There are also countless tactics used for advocacy. It is by far a great tool used in challenging the status quo to recommend a better outcome for a marginalized person or situation.

Maternal advocacy shift attention to all advocacy processes and strategies led my mothers to bring about a desired outcome by the mothers. Mother's advocacy usually involves a wide range of tactics and forms. The type of advocacy deployed depends uniquely on the specific issues being addressed. Mothers employ diverse strategies to champion causes; from grassroots organizing to legislative lobbying. Lobbying is a form of advocacy which uses a direct approach to legislators on specific issues. It differs slightly from advocacy and may typically use different tricks, however they both push for a desired outcome (Lowery, 2013). Advocacy groups in the United States and Canada use social media to influence collective action and civic engagement (Obar et al., 2012).

As the primary caregivers in many societies, mothers have often played crucial roles in advocating for social

change. They have been seen to possess a profound influence which frequently extends beyond the confines of the basic family household. One paramount way in which maternal advocacy has been felt is through grassroots organizing. A grassroots activity is one that employs the participants in a given community or region as the foundation for a political or economic movement (Watts, 2019). It uses collective action from the local level to facilitate change at the local, national or international spheres. Grassroots organizing is frequently associated with bottom-up approach rather than top-down approach, and through this the felt needs of the participants can truly be determined and pushed for. It also ensures maximum participation and ownership from the individuals and people who are affected by the issues (Caneparo & Bonavero, 2016).

In the first place, mothers mobilize communities in response to local concerns and effect change from the bottom-up. Thus, they most always start organizing grassroots and get them to rally behind their advocacy drive. Mothers as symbols of love and safety use these instincts to preach their message and get the grassroots attention to rally behind them. In the case study of the “Mothers against Drunk Driving” (MADD) we see a champion example of maternal grassroots organizing advocacy in action. MADD was founded by a mother in California called Candace Lighter in 1980 (Fell & Voas, 2006). This mother’s daughter was killed by an impaired driver. Hence, she started this non-profit organization using grassroots mobilization which is now major in the United States, Canada and Brazil to stop drunk driving, support victims of drunk driving and strive for harsher impaired driving policy (Fell & Voas, 2006). The organization has grown to the point where there is at least one MADD office in every state of the United States and at least one in each Canadian province. Employing grassroots efforts such as community outreach, victim support system and awareness campaigns, MADD has made significant strides in the reduction of impaired motorists fatalities while influencing public policy (Fell & Voas, 2006).

Another example of grassroots organizing for maternal advocacy is Moms Demand Action for Gun Sense in America. This organization is a grassroots movement that was founded by Shannon Watts (Watts, 2019). It was founded in response to the Sandy Hook elementary school shooting incident. This movement was largely led by mothers who advocated for stricter gun control measures to protect children and communities from gun violence. Moms Demand Action through grassroots mobilization has successfully advocated for legislative change in gun controls. This has demonstrated the power of maternal advocacy especially in shaping laws and public policy (Watts, 2019). Also, mothers have spearheaded numerous actions, leveraging their unique perspectives and experiences to drive change. For example, in the realm of civil rights, mothers such as Mamie Till Mobley have been very instrumental in advocating for racial justice (Hudson-Weems, 1998). Similarly, mothers have sprung up to address issues such as healthcare, education, sustainability and environmental degradation issues. The mothers’ efforts and push leads to the grassroots and society aligning with them for the desired change (Caneparo & Bonavero, 2016).

In addition, historically, mothers have been at the forefront of movements advocating for equal access to education for all children. Maternal advocacy in education encompasses an array of activities, which includes promoting access to quality schooling and fostering inclusive policies. Mothers strive to ensure that all children benefit from high-quality education which meets their diverse needs, preparing them for a better future. For instance, Parent-Teacher Associations (PTA) are grassroots unions or organizations that are composed of parents, teachers, and school staff who come together to support courses for high-quality education as well as a good educational climate. Mothers use the PTA platform to advocate for resources, policies, and programs that benefit the children at school. The mothers’ involvement in PTA brings about decisions related to curriculum, school funding and extracurricular activities (Desimone et al., 2013). Additionally, the notable efforts of mothers with children with disabilities also devise advocacy efforts to bring about the implementation of appropriate special education services and support for their children. This helps in building a more equitable and inclusive education system for future generations, contributing to an increase in educated disabled persons in society (Perkins, et al. 2013).

Similarly, another effective strategy deployed by maternal advocates is policy advocacy. Through this, the advocates negotiate with lawmakers and policymakers to enact legislative changes to address systemic issues in the interest of the advocates (Watts, 2019). Using coordinated lobbying efforts, strategic collaborations and grassroots mobilization, advocates reshape legislation, aligning with the lawmakers and policymakers. Maternal advocates at times utilize media campaigns as a means of raising awareness to shape public discourse and garner support and morale to mold legislation. Mothers have been very instrumental in pushing for advancements in healthcare policies and practices. The advocacy work of Erin Brockovich who was a single mother exposed massive corporate negligence and pollution in Hinckley, California is a great example of how instrumental maternal efforts have helped shape the healthcare sector through advocacy (Cohen et al., 2001). Also, the March of Dimes, which was founded by Eleanor Roosevelt; President Franklin D. Roosevelt's wife in 1938 to combat polio, has evolved and emerged into a leading maternal and child health organization. The "March for Dimes" raises funds through media campaigns such as "March for Babies" and celebrity endorsements. The funds are used for research, education, and advocacy initiatives which have the objective of improving maternal and infant health outcomes (Christianson et al., 2008).

Maternal advocacy has been a catalyst to shaping communities for social change. This block has scrutinized case studies and reviewed literature to come up with instances where maternal advocacy informed tremendous changes in our world. It is necessary to amplify maternal advocacy voices as it plays a pivotal role in calling for significant changes for individual and social development. As evidenced by the case studies and examples, maternal advocacy has the potential to institute policy and regulation reforms leading to the creation of a more supportive, just and inclusive environment. Continued investments in grassroots organizing, and maternal advocacy efforts is beneficial in building a more equitable and inclusive society (Caneparo & Bonavero, 2016).

Maternal Empowerment

Empowerment can mean the process of building the capacity of people or communities to have control over their affairs, make informed decisions and enhance their sense of efficacy (Kabeer, 2012). Empowerment usually provides the influence, right, or authority to perform an action. It can be perceived as a collaborative effort rooted in the principles of social support, justice, human rights and inclusivity. Kabeer (2005) described empowerment as encompassing both individual capabilities and structural transformation which brings about a sense of ownership and autonomy which leads to positive social change. It redistributes power and promotes equity. It involves the expansion of individuals' ability to make strategic life choices, taking control of their affairs when this was initially denied to them (Kabeer, 2005). Similarly, the importance of empowerment can be seen as individuals shaping their own life through their individuals' capacities (Zimmerman, 2000).

Maternal empowerment is where enlightened mothers equipped with knowledge, resources, and their competencies make informed decisions about their lives, families, communities, and issues surrounding them. Empowered mothers take control to push for their rights, privileges, and impact others to take action concerning issues surrounding them for a positive change. They systematically participate in decision-making that confronts them and their community. Maternal empowerment can be instrumental for achieving gender equality, women's and children. However, it can be relevant for realizing and promoting civic issues, addressing injustices and nurturing thriving communities to contribute to social and economic development of society among others (Khadka, 2019).

Maternal Economic Empowerment

Overtime, mothers have pursued economic empowerment as a medium to challenge social inequalities. The

traditional roles of mothers as primary caregivers with no substantial financial responsibilities are gradually changing. In the twenty-first century most mothers continue to actively seek opportunities for financial independence. Mothers advocate for policies that support women's economic participation. A key example is the rise of microfinance initiatives that provide basic loans and financial services to female entrepreneurs like the Grameen Bank in Bangladesh (Yunus, 2007). Another vivid example is the Self-Employed Women's Association (SEWA) in India which has empowered mothers to set up their own businesses to generate income and improve their economic situation (Kabeer, 2005). The initiative does not only provide the women with access to capital however, it also promotes economic self sufficiency challenging the conventional gender roles expectations (Zimmerman, 2000).

Moreover, in a time where advanced education and expert skills lead to great economic rewards; some mothers have increasingly pursued education and skills training to enhance their economic prospects thereby challenging gender-based disparity issues at the workplace. There exist a number of programs providing educational and vocational advantage for mothers such as Women's Education Project (WEP) in Sri Lanka which offers vocational training as well as educational support to deprived women. This is to enable them to pursue higher-paying jobs. The bottom line is mothers investing in their own education and development make them more effective and efficient to challenge social inequalities and gender inequalities in the labor market (Kabeer, 2012).

Additional, maternal empowerment has been instrumental in advocating for policies which address structural inequalities and promote female economic empowerment. For example, the implementation of paternal leave policies as well as affordable child care measures can be beneficial for parents to balance work and family duties effectively. This further facilitates mothers' participation in the labor force (Heymann et al., 2019). Again, there is gender-responsive budgeting and affirmative action initiatives aid in addressing disparities in access to resources and opportunities. Moreover, the empowerment and agency of women and mothers within households and society as a whole are essential for gender equality and sustainable development. In households, mother's empowerment includes challenging the conventional gender roles and norms that restrict their autonomy. This includes their ability to make choices about marriage, reproductive rights and education among others which is free from coercion or discrimination (Kabeer, 2005).

The mother's agency within households can be enhanced through education, economic independence and access to information. For instance, mothers are able to assert their rights and negotiate within their households when exposed to programs that provide financial literacy, microfinance opportunities and legal support (Kabeer, 2005). Overall, mothers have pursued economic empowerment using various means such as entrepreneurship, education and advocacy among others to challenge inequalities. Acquiring skills, knowledge and financial resources aids mothers to overcome economic barriers, contributing to more equitable and inclusive societies.

Maternal Empowerment: Resilience and Leadership amidst Adversity

Over the decades, mothers are being more active instead of passive over issues that confront them. Maternal empowerment is a multifaceted approach that encompasses mothers' ability to assert control over issues pressing them in their lives, families and communities in order to make timely informed decisions. In the face of adversity such as civil unrest and conflicts, economic hardship, societal barriers and personal challenges, maternal resilience springs out as a crucial factor in navigating and overcoming these obstacles. Similarly, maternal leadership consists of the means through which mothers exert influence and bring about changes within their communities, families and broader society (Kabeer, 2005). For example, considering the case of Malala Yousafzai, the youngest-ever Nobel Prize laureate emerged as a leader globally in the fight for girls' education and women's empowerment. She defied the Taliban's ban on girls' education in Pakistan. She faced threats and violence but Malala persisted in advocating for girls' education

demonstrating courage and becoming a symbol of resilience. This inspires other mothers and daughters around the globe to demand equal opportunities (Chai & Johnson, 2014).

Resilience is the ability to bounce back from adversity and thrive despite setbacks. Historically, research on resilience within human development has been described as having good adaptation or development in the context of adversity or risk (Masten, 2014). Over decades, the definition of resilience, especially in developmental science, becomes increasingly dynamic and grounded explicitly in systems theory (Masten, 2014). Motherhood resilience is often showcased in the face of poverty, violence, discrimination among others. For instance, a research study came up with findings that mothers living in resource-constrained communities utilize diverse coping strategies such as holding onto cultural and religious beliefs to foster a sense of hope and optimism (Ungar, 2008). Considering the context of significant adversity, resilience involves the capacity of individuals to navigate their way to health-sustaining resources such as opportunities to experience feelings of well-being including a condition of an individual's family, community and culture to provide the health resources and experiences in culturally meaningful ways (Ungar, 2008).

Accordingly, Sierra Leone's civil war which transpired from (1991-2002); amidst the chaos and devastation remarkable resilience and leadership was demonstrated particularly among mothers and women. This civil war was notorious for widespread brutalities and deep human suffering roundabout. The war was characterized by fatalities and brutalities as widespread amputations, sexual violence as well as child soldiers' conscriptions (Human Right Watch, 2000). This left a deep scar on the nation's social fabric. In the midst of this turmoil, maternal empowerment played a pivotal role in shaping communities, being peacemakers and negotiators, providing support and fostering resilience during this tumultuous period. A movement known as "Women of Sierra Leone" emerged strongly as a powerful symbol of peace. This group was led predominantly by mothers of the community who have firsthand witnessed the terrors of the civil war. The mothers come from different ethnic and religious backgrounds but however collaborated in the pursuit of an end to the violence in their cherished country. This will aid rebuild the shattered communities for their children, families and society and the benefit of the future generations (Sharkey, 2010).

Moreover, these women who were mostly mothers in Sierra Leone assumed roles as protectors, caregivers and providers for their families and communities. They were also facing immense challenges and threats to their own safety however maternal instincts moved them to shield their loved ones from harm, providing essential care amidst the chaos. The mothers equipped various strategies to present and promote their cause to the parties involved reaching international scenes. Some of their activities used to promote their objective include organizing marches, sit-ins and peace talks, usually risking their own lives in the process. Their resilience and determination caught the attention of the international sphere and this exerted pressure on warring factions to make negotiations to ceasefire (Human Right Watch, 2000). One of the key iconic moments of the mothers' peace movement was when hundreds of the mothers staged a peaceful protest outside the rebel hold in Makeni in 1999 (Solomon & Ginifer, 2008). The women demanded an end to the bloodshed. These courageous efforts captured the world's attention. This facilitated the signing of the Lomé Peace Accord later that year. Again, the mothers' were instrumental in the post-conflict reconstruction process to heal the wounds of the war. Maternal Empowerment during the Sierra Leone civil war showcased the resiliency, leadership and courage of mothers amidst adversity. The women became pillars of strength demonstrating unwavering commitment to peace, justice and welfare of the individuals and state of Sierra Leone (Solomon & Ginifer, 2008).

Another worth considering case is, during the Liberian civil war, maternal empowerment, resilience and leadership emerged also as a crucial force of agency and resiliency amidst the chaos and devastation. Liberian mothers assumed roles which extended the traditional gender boundaries symbolizing strength,

determination and resourcefulness. These women seized the reins of leadership in their communities at the frontiers efforts for peace, reconciliation and humanitarian aid (Press, 2015). The women become pillars of support for their immediate family and the wider society navigating the complexities of the war with unwavering commitment and resolve to safeguard the welfare of their loved ones. Their resilient efforts manifested in various forms from grassroots activism to political advocacy for change and confronting the root causes of the conflict. The Women of Liberia Mass Action for Peace movement led by Leymah Gbowee emerged as an organization for mothers to transform their nurturing instincts into potent instruments of social transformation. They challenged the rebel factions and government forces to put an end to the violence and employ dialogue (Press, 2015). They carried their message through protest, marching and lobbying for peace negotiations. This challenged entrenched patriarchal systems and recreated the narrative of women's agency in conflict resolution. This evidenced maternal empowerment as a catalyst for collective change and sustainable peace building (Disney & Reticker, 2008).

Besides, during the military dictatorship of the 1970s and early 1980s in Argentina, the military staged a coup in 1976 leading to the bloodiest regime in the country at the time (Arditti, 2002). Mothers whose children disappeared formed an association to look into the disappearance of the "desaparecidos" in order to find the culprits of the crimes against humanity which were happening to bring them to trial and sentencing. The mothers formed the Mothers of the Plaza de Mayo. The mothers had demonstrations in the Plaza de Mayo Public Square located in front of the Casa Rosada presidential palace to petition for the reappearance of the disappeared children. The mother's lives at the time were at risk however these courageous women went against the oppressive regime and pushed for their objective by advocating for justice and accountability for their missing loved ones (Arditti, 2002). They also pushed for the sentences and punishment of the military personnel that participated in the fatal acts. The relentless efforts of the mothers brought to light the human rights abuses which were going on. Their efforts also fosters the restoration of democracy in Argentina (Arditti, 2002).

Furthermore, Tarana Burke a young mom who opened and told her story of sexual assault, she formed the hash tag MeToo movement to empower countless women, including mothers to speak out against sexual harassment and assault. Tarana sharing her story displayed great resilience and leadership creating a platform for survivors. (Khomami, n.d.) She catalyzed a reckoning with gender-based violence and challenged entrenched power dynamics and societal norms. This movement grants resources to victims to have access to healing. It advocated for changes in policies and laws; re-examining local school policies and updating sexual harassment policies. Maternal empowerment epitomizes remarkable resilience and leadership displayed by mothers amidst adversity.(Khomami, n.d.)

Maternal Activism

Activism is one ancient strategy that has been used to reckon significant changes in our society. This can be seen to be embedded in local behavior which leads to the transformation of power dynamics and social networks (Martin et al., 2007). Social activism involves the intentional efforts of a group of people or persons to stage social, political, economic or environmental change. This encompasses promoting ideas on societal issues, advocating for policy reforms or the initiation of new policies to address injustices and improve the well being of marginalized groups. Social activism may take forms including demonstrations, protests, campaigns, community mobilizing and direct action among others. It can be defined as a sustained campaign of claim-making which uses repeated performances to publicize grievances to exert pressures on the powerful others for concessions (Tilly, 2004).

Maternal activism has been used to describe mother's deployment of their motherhood identity in their campaigns for economic, social, political and environmental change. Nonetheless, maternal activism is often assumed as mothers' participation in politics and the public sphere is an exemption. However, the act of mothering is as a private endeavor as a political one. For instance, in Greek antiquity, becoming a mother

shows a woman's inclusion in civic life (Mendoza, 2023). Motherhood provided women with novel power which made them stop being passive in issues that confront them. Thus maternity made women more engaged in polity, social and environmental issues that surrounded them, taking leadership to address the pressing issues for the well being of their families and community. The idea of maternal activism does not arise just from the actual experience of giving birth however from systemic experiences of economic deprivation, social and political neglect among others. The central aim of maternal activism is geared towards politics of visibility. This involves a series of activities and performance that seeks to raise awareness about a particular concern to reestablish peace or justice. This was deployed through practices such as community work, conferences, public protests, rallies and direct action among others (De Clercq, et.al, 2023).

Historically, maternal activism has been preoccupied with a wide array of issues such as social welfare, affordable housing, healthcare, prevention of drug consumption and alcoholism, violence and access to education among others. This kind of participation is a means to enhance the lives of their family and their communities by these women (Mendoza, 2023). In the instance of community work in communities not exclusively poor, maternal activism becomes an ethic of care as in the words of Joan Tronto "all that we do to repair, continue and maintain our world" so as to live in it as well as possible (Logsdon-Conradsen & Allred, 2010). As an ethical care, maternal activism presents thoughtful judgments about care and caring and active involvement. It therefore translates into an action or practice that occurs in a variety of settings. Maternal activism as an ethic care takes inspiration from experiences of grandmothers, mothers, aunts and the numerous women who pioneered on the fight for equality, equity, fairness and justice.

During the early 1990s, it was found that women's negative experiences with classism, racism and sexism showed massive interest in community work. They approached this as a medium to address basic problems such as childcare, elder care and voter registration (Williams, et.al, 2019). These discrimination experiences and injustices that the women faced led them to take action to demand better living conditions in African American and Latino Communities. The role they play in these issues is usually not only to seek personal benefit but also fueled by their desire to improve the living conditions of their communities and society as a whole (Naples, 1998). Another example of maternal activism is evidenced in regions of political unrest such as Latin America and the Middle East. In these regions mothers have been at the forefront of struggles for social justices. The women came to the realization that motherhood granted them, with a power and moral voice to denounce inequalities, injustices and promote political change. In states undergoing massive rates of violence, maternal activism has been central where in such cases women predominantly proceed in denouncing torture, systemic murder and crimes of criminal organizations. Thomas Lacquer posited that mothers are paradigmatic figures associated with mourning. Their grief most often serves as a symbol of loss and sorrow and their tears become a testament of deep emotional bond (Ruin, 2017).

One example of maternal activism emerged around the Israel-Palestine conflict demonstrating an essential role in the national struggle for liberation. In 1987, motherhood was raised to the level of national duty after the West Bank, Gaza Strip and East Jerusalem. The Palestinian women received global recognition for deploying motherhood to make visible the hundreds of deaths which came about due to the continuing Israeli-Palestine conflict. This stemmed from maternal activism as an instrumental part of the liberation movement. Palestinian mothers bear witness of the persistent injustices associated with occupation. They are witnesses to the occupation-related violence such as targeted arrests, house demolition and family disintegration and they raised awareness on this. Also, maternal activism in Palestine revolved around goods and food boycotts of Israeli imports with the motive to make visible the violence of the occupation (Abdulhadi, 1998).

Besides, mothers are socializing members of the family unit which is the most immediate environment a child is exposed to makes the family a powerful unit of social organization and this gives mothers power to

nurture individuals to their full potential (Amoakoa-Amoako, 2021). In our world today which is being plagued by issues of climate change and environmental degradation, Environmental Mother-Activism emerged where mothers aligned through activism to stage raise awareness on the need to reduce environmental impacts and confront industrial and individual environmental footprints (De Clercq, et.al, 2023). Women are more often involved in the day-to-day household and childcare activities and this embeds them a greater potential to observe and implement environmental behavior consequences (Culley & Angelique, 2003). The mothering instincts funneled into the effort to preserve land, air and water for their children cannot be compared to anything. This makes Environmental Mother-Activism essential (Logsdon-Conradsen & Allred, 2010).

Environmental Mother-Activism refers to activism which emerges from the motherhood trait and identity operating as agents of environmental change. Identities tend to be hierarchically set up in terms of prominence and salience although all people occupy multiple role identities (Stets & Biga, 2003). However, the mother role comes with some form of prominent and salient rallying point serving as a distinguishing trait for their activism (Culley & Angelique, 2003). Mothers often describe how becoming a mother transforms their lives and worldviews. Maternalism symbolizes the transformative power of maternal love and women's innate passion to improve the world of their children (Tucker & Russell, 2004). For instance, the founder of OrganicMania.com, named Lynn Miller asserted that "I had a baby, a young son and like many moms, I was becoming more conscious of my purchasing decisions impacting my family's health and the environment as a whole". Research buttresses that maternity reconstructs the brain of mothers with regards to increased perception, resiliency, efficiency, motivation and emotional intelligence (Logsdon-Conradsen & Allred, 2010). These attributes due to the changes in schema coupled with the enhanced perception of danger, desire to protect one's baby and an increased motivation leads to mothers' activism. Despite the stereotype that motherhood leads to women being passive and retreating to their homes, there is substantial evidence that the mothering role can radicalize women to initiate and intensify activism especially with respect to the welfare of their children (Logsdon-Conradsen & Allred, 2010).

A paramount example of maternal environmental activism is the Mothers Out Front Movement. The Mothers Out Front refers to a grassroots activism of mothers who mobilized other mothers to address climate change and environmental degradation issues confronting our world. The mothers use this movement to advocate for renewable energy solutions in response to climate change issues. The movement employs strategies ranging from advocating for clean energy policies, lobbying policymakers and massively organizing community events to take action on climate change. As concerned mothers they amplify their voices of concern and demand action to protect the environment for present and future generations. Another example of how mothers have been at the forefront of local grassroots environmental activism is making our Milk Safe launched by Mary Brune. She launched this during the time she was a nursing mother (Logsdon-Conradsen & Allred, 2010). She and her co-founders in swift response to a growing social media campaign on documentations of perchlorate detected in human breast milk demanded the removal of baby products made with polyvinyl from retail stores (Gatti, 2008).

Moreover, a well known environmental mother-activist, Lois Gibbs started out as an activist when she came to know to that her 7-year old son's school in Niagara Falls, New York had been built on top of a 30-year-old pit with 21,000 tons of hazardous materials had been dumped and covered with topsoil. This mother's ensuing efforts led to the establishment of the Love Canal Homeowners Association. This association lobbied for the involvement and remediation from local, state and federal governments successfully. Again, another prominent example of environmental mother-activism includes Wangari Maathi, a Kenyan mother who started the Green Belt Movement in Kenya. The mothers were part of the Chipko movement as well as the mothers who bore witness to the environmental injustices and consequences within their communities and countries (Burns, 2012). In addition, the "Mama Earth" movement is another example of maternal-led environmental activism. Mama Earth is owned and made up of a group of mothers who are into creating

awareness on environmental degradation and climate change issues. They consciously raise sustainable living practices in their communities, organizing and leading educational workshops, tree planting activities and community clean ups events to inspire and promote a sense of environmental stewardship. Mama Earth empowers mothers as environmental leaders for environmental sustainability and goes on to advocate for policies which protect the health and well-being of communities. This is innately driven by their unwavering commitment to the well-being of their families and communities (Burns, 2012).

Mothers Contribution to Social Change through their Parenting Role

The ordinary role of mothers as parents can be significant in contributing to social change and social development in many regards. The mothers' role in instilling morals, principles and values in their children is worth noting and goes a long way to foster positive social change. The guidance, nurturing and good example mothers transmit set important ethical foundations that mold the actions of their children, their attitudes and behaviors towards others and society. Research conducted in urban China explored the evolving nature of mothers' parenting goals over two generations in response to rapid urbanization, modernization and increased individualistic cultural values. It was found in the study that contemporary Chinese mothers held greater emphasis on individualistic traits such as personal happiness, social adjustment and academic competitiveness as compared to the attitudes of their own mothers in their childhood (Chen, et al., 2023). These intergenerational shifts in mothers' childbearing goals reflected the adaptation to changing social and economic landscape, which highlights the dynamic relationship between motherhood and evolving cultural norms (Eriksson, 2008).

Mothers as the primary socializing agents of the basic family unit often socialize their children into traits such as compassion and empathy. Teaching their children the significance of compassion and empathy towards others, and emphasizing a sense of concern for the well-being of fellow humans in the young ones, has been predominantly championed by mothers in the traditional family unit (Darling & Steinberg, 1993). Modeling generosity, kindness and understanding in their interaction with others enable mothers to cultivate empathy in their children, which fosters a deepened awareness of social issues and a desire to alleviate the suffering of others. This quality may lead to social change by promoting inclusivity, tolerance, cooperation and respect within communities. Children may also grow up with this trait and project this to their workplace, enabling a more cohesive working environment (Darling & Steinberg, 1993).

Besides, mothers often emphasize the principle of justice and fairness to their children. Mothers impart moral principles as fairness, sharing and standing up against injustices which contribute to a sense of social responsibility and advocacy for equality. For example, a mother might encourage her wards to share their toys with their siblings and discuss the importance of treating others with fairness and respect for others fostering critical thinking and empathy in her children (Nugroho et al., 2022). Mothers instill in their children respect, the dignity and worth of every individual, regardless of differences. By emphasizing respectful behavior and valuing diversity in their children, mothers create an environment of acceptance and inclusivity within their families. Children learn to have an appreciation of the unique perspectives and experiences of other people. This fosters an environment conducive for dialogue, cooperation, and collaboration across societal divides (Nugroho et al., 2022).

Mothers play an instrumental role in shaping their children's moral development and this goes a long way towards grooming people with strong and positive values who serve as quality human resources in developing our world positively both in skills and attitude. For instance, by consistently promoting truthfulness, accountability and ethical behavior, mothers instill a strong sense of moral integrity in their children (Darling & Steinberg, 1993). This fosters trust and credibility in their relationships with others wherever they go. Emphasizing on integrity equips the children with confidence to challenge unethical practices and corruption in society. Additionally, the mother's nurturing ability instills courage and resilience through encouragement, support and care which empowers them to speak up against bullying or

discrimination projecting the courage to stand up and for justice (Qamar, 2022). Children develop inner strength and value through the interaction and teaching from their mothers, and this shapes them into agents of society for social change and development (Nugroho et al., 2022).

Mothers play an instrumental role in shaping their children's moral development and this goes a long way towards grooming people with strong and positive values who serve as quality human resources in developing our world positively both in skills and attitude. For instance, by consistently promoting truthfulness, accountability and ethical behavior, mothers instill a strong sense of moral integrity in their children (Darling & Steinberg, 1993). This fosters trust and credibility in their relationships with others wherever they go. Emphasizing on integrity equips the children with confidence to challenge unethical practices and corruption in society. Additionally, the mother's nurturing ability instills courage and resilience through encouragement, support and care which empowers them to speak up against bullying or discrimination projecting the courage to stand up and for justice (Naples, 1998). Children develop inner strength and value through the interaction and teaching from their mothers, and this shapes them into agents of society for social change and development (Nugroho et al., 2022).

Mothers wield a crucial role in modeling the moral fabric of their children. They contribute to fostering the growth of people embedded with values such as compassion, integrity and social awareness among others. The nurturing guidance and exemplary behavior of mothers serve as beacons, shedding light on the path towards ethical decision-making and civic responsibility. (Nugroho et al., 2022). Mothers cultivate a deep-seated commitment to promoting harmony, fairness and equity in their children by imparting values rooted in empathy, fairness and respect for others. As pillars of moral guidance, mothers encourage and inspire a new generation of change makers, with the conviction and determination to eradicate barriers to progress while fostering meaningful societal transformation. In nurturing individuals who possess the desire as well as the tools to effect positive social change, mothers play a significant role in shaping the collective conscience and driving towards a future characterized by justice, compassion, and solidarity (Darling & Steinberg, 1993). Figure 1 below captures the web of strategies and roles mothers employ for social changes.



Figure 1

Mothers Intersectionality in the Pursuit of Social Change

Intersectionality was coined by Kimberlé Crenshaw in 1989 which describes systems of inequality that traverse to form unique dynamics and effects. It involves the interconnection of social categorizations on the

indices of race, class, gender, ethnicity, disability and sexuality. This generates overlapping and interdependent elements of discrimination and disadvantage for an individual or community (Mantovani & Thomas, 2014). Intersectionality recognizes an individual's experience connecting from diverse forms of oppression or privilege due to the combination of their social identities. For instance, black women face discrimination differently from white women or black men due to racism and sexism index. Intersectionality is essential for creating an understanding of the complexity of human distinct experiences to develop more inclusive and equitable policies and practices. The framework is crucial in various domains such as workplace, healthcare and social movements among others (Fehrenbacher & Patel 2020). The idea of intersectionality presents individuals and organizations a platform to gain a deeper understanding of the diverse challenges that confront different individuals and communities to work towards identifying root causes of inequality. This encourages a more holistic approach for advocacy and policy making, incorporating the varied needs and experiences of people with intersecting identities (Burns, 2012).

Moreover, intersectionality promotes solidarity among marginalized groups and propagates for a more nuanced understanding of power dynamics, which contribute to the pursuit of social justice and equality. Mothers at the intersection of various identities are faced with multifaceted constraints and opportunities. Navigating their roles as caregivers, nurturer, community leaders and agents of social change, mothers often find themselves at the intersection of various identities (Jean, et al., 2014). These intersecting identities include race, gender, and class among others. Understanding the significance of how these intersecting identities shape mothers experiences and activism is laudable. A research study done by Collins (2015) highlights how African American mothers maneuver racial discrimination and economic disparities while advocating for educational equity for their wards. The study illuminates the essence of establishing interconnectedness of race, gender and class in shaping mothers' activism, highlighting the needs for intersectional approaches to address systemic inequalities. Acknowledging the complexity of mothers' identities and experiences, they develop a more effective strategy for addressing the diverse needs and concerns of mothers from marginalized communities (Dill & Kohlman 2020).

Further, maternal intersectionality embodies the relevance of centering diverse voices and perspectives in social change efforts. The term "mother work" has been coined to mean the encompassing role of mothers as caregivers, advocates, activists and community organizing among others (Dill & Kohlman 2020). This recognizes the transformative potential of mothers' leadership, highlighting the essence of valuing and supporting their efforts for social change. It is undeniable that in ancient times, women did not have the privilege to be exposed to education, let alone attain higher education. This made most mothers uneducated and having low educational backgrounds with the responsibility of catering for their household. This intersectionality of mothers with low educational attainment face unique challenges in their pursuit of social change. Yet, most start small by pushing for their female children to be educated, setting as models on this and targeting community and international scale of the Girl-Child education. For instance, Kakenya Ntaiya's mother had strong determination to educate her girl-child despite facing resistance from the Maasai community who cherished early marriage over girl's education. Kakenya Ntaiya's Mother negotiated with village elders and opinion leaders to allow her daughter to attend school, making her daughter the first girl from her village to attend college in the United States (Ntaiya, 2012). Kakenya Ntaiya is now a Kenyan educator and activist after her mother's strong determination, she established the Kakenya Center for Excellence in Kenya which provides education and leadership training for girls (Ntaiya, 2012).

Equally important, mothers coming from marginalized racial or ethnic communities navigate the intersection of race and motherhood and engage in activism to combat systemic discrimination and injustice that confronts themselves, their children and their community. Again, the socioeconomic status of mothers influences their ability to advocate for social change; low income mothers face the economic barriers, but this motivates them into offering valuable insights into systemic injustices. Gender identity is also a challenging factor which impedes traditional roles and advocates for gender equality and reproductive

rights. Across intersecting identities, mothers leverage their inherent instincts, experiences and resilience to promote social justice and inclusivity for themselves, their children, their community and society at large (Mendoza, 2023).

CONCLUSION

In conclusion, this study has discussed the profound influence of mothers' play in driving for social change. Their pivotal roles across historical and contemporary contexts have been showcased in the findings of the paper. From grassroots organizing to political advocacy, mothers have demonstrated remarkable resilience and leadership, shaping moral, social, and political landscapes worldwide. However, it's essential to recognize the limitations and hindrances they face in their quest to push for social transformations. Including societal biases and risks inherent in their path to effecting change. Additionally, while this study provides a broad overview of maternal efforts, further research could delve deeper into the challenges and explore comparative analysis of maternal activism across diverse cultural and geographical contexts. Moving forward, it's imperative to not only recognize but also actively support and amplify the voices of mothers in policymaking and activism. Celebrating their transformative power and centering their initiatives, can pave the way for a more equitable, inclusive, and sustainable society for present and future generations.

ACKNOWLEDGMENT

“This paper is dedicated to my dearest mother Mrs. Mary Akosua Owusu Amoakoh whose tireless efforts, unwavering commitment, boundless love and service has propelled her children and others to keep pushing for a better world. Her resilience and leadership has been an inspiration. This work is a tribute to her enduring impact and invaluable contributions to shaping talents for a brighter future.”

REFERENCES

1. Abdulhadi, R. (1998). The Palestinian Women's Autonomous Movement: Emergence, Dynamics, and Challenges. *Gender & Society*, 649–663.
2. Amoakoa-Amoako, G. N. (2021). Role of Social Institutions and Environmental Solidarity for Climate Change Adaptation and Mitigation. *THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES*, 9(4), 187–196. <https://doi.org/10.24940/theijhss/2021/v9/i4/HS2104-055>
3. Arditti, R. (2002). *The Grandmothers of the Plaza De Mayo and the Struggle against Impunity in Argentina*. Indiana University Press Stable, 19–4
4. Burns, S. C. (2012). Mothering Mother Earth; the power of women in modern third world reform movements. *Forum on Public Policy: A Journal of the Oxford Round Table*. <https://link.gale.com/apps/doc/A317588367/AONE?u=anon~c2d49293&sid=googleScholar&xid=a7d98705>
5. Dill, B. T. & Kohlman, Marla H. (2020) *Intersectionality: A Transformative Paradigm in Feminist Theory and Social Justice*
6. Caneparo, L., & Bonavero, F. (2016). Neighborhood Regeneration at the Grassroots Participation: incubators' co-creative process and system. *International Journal of Architectural Research: ArchNet-IJAR*, 204–218. <http://www.archnet-ijar.net/index.php/IJAR/article/view/960>.
7. Chai, J., & Johnson, P. A. (2014). *Malala Yousafzai : A Young Female Activist*. Global Health Education and Learning Incubator at Harvard University, Connors Center for Women's Health at Brigham and Women's Hospital, FXB Center for Health and Human Rights, Harvard University. <https://repository.gheli.harvard.edu/repository/10689>
8. Chen, I.J., Wang, Y., Sun, Z. et al. (2023) The influence of the parental child-rearing gender-role attitude on children's social adjustment in single- and two-parent families: the mediating role of

- intergenerational identity. *Humanit Soc Sci Commun* 10, 676 <https://doi.org/10.1057/s41599-023-02184-x>
9. Christianson, A., Howson, C. P., & Modell, B. (2008). March of Dimes releases premature birth report card: Kentucky receives “F” –KMA joins healthy babies coalition.” *The Journal of the Kentucky Medical Association*, 106(12), 557–558.
 10. Cohen, D., Rosa De la Vega, & Watson, G. (2001). *Advocacy for Social Justice*. Bloomfield, CT: Kumarian Press.
 11. Culley, M. R., & Angelique, H. L. (2003). Women’s gendered experiences as long-term Three Mile Island activists. *Gender and Society*, 17(3), 445–461. <https://doi.org/10.1177/0891243203017003009>
 12. Darling, N., & Steinberg, L. (1993). Parenting style as context: An integrative model. *Psychological Bulletin*, 487-496.
 13. De Clercq, E., Martani, A., Vulliemoz, N. et al. (2023). Rethinking advanced motherhood: a new ethical narrative. *Med Health Care and Philos* 26, 591–603 <https://doi.org/10.1007/s11019-023-10172-w>
 14. Desimone, L., Smith, T. M., & Phillips, K. J. R. (2013). Linking student achievement growth to professional development participation and changes in instruction: A longitudinal study of elementary students and teachers. 1–46.
 15. Disney, A. E., & Reticker, G. (2008). *Pray the devil back to hell* [Motion picture]. New York, NY: Fork Films. *AlHson PraSch*. 34(1), 105–107.
 16. Eriksson, M (2008) Revolutionary Mothers? Interacting Power Relations, Agency, and Social Change, *NORA – Nordic Journal of Feminist and Gender Research*, 16:2, 96-113, DOI: 10.1080/08038740802061028
 17. Fehrenbacher, A.E, & Patel, D. (2020) Translating the theory of intersectionality into quantitative and mixed methods for empirical gender transformative research on health. *Cult Health Sex.* (sup1):145-160. doi: 10.1080/13691058.2019.1671494. Epub 2019 Oct 29. PMID: 31661661; PMCID: PMC7188600.
 18. Fell, J. C., & Voas, R. (2006). Mothers Against Drunk Driving (MADD): the first 25 years. <https://doi.org/10.1080/15389580600727705>
 19. Hooks, B. (2015) *Feminist Theory: From Margin to Center*”
 20. Human Rights Watch, *Human Rights Watch World Report 2000 – Sierra Leone, -, 1 December 1999*, <https://www.refworld.org/reference/annualreport/hrw/1999/en/23000> [Retrieved on 18 March 2024]
 21. Gatti, L. (2008). Maternal Perceptions of Insufficient Milk Supply in Breastfeeding. *Journal of Nursing Scholarship*, 40, 355–363.
 22. Heymann, J., Earle, A., & Hayes, J. (2019). *The Work, Family, and Equity Index: How Does the United States Measure Up?* World Policy Analysis Center.
 23. Hudson-Weems, C. (1998). Resurrecting Emmett Till: The Catalyst of the Modern Civil Rights Movement. 29(2). <https://doi.org/https://doi.org/10.1177/002193479802900203>
 24. Jean, C., Hall, E.H., & Vickery, J (2023) Intersectionality as a Forward-Thinking Approach in Disaster Research DOI: <https://doi.org/10.1093/acrefore/9780199389407.013.425>
 25. Kabeer, N. (2005). Gender equality and women’s empowerment: A critical analysis of the third Millennium Development Goal. 1324.
 26. Kabeer, N. (2012). Women’s economic empowerment and inclusive growth: Labour markets and enterprise development. *International Development Research Centre*.
 27. Khadka, S. (2019) A study on the reflections of women and men on a women’s empowerment project: A case study of Sindhuli, Nepal. *International Development, Community and Environment (IDCE)*. 229. https://commons.clarku.edu/idce_masters_papers/229
 28. Khan, M. R. (2013). *Maternalistic Leadership Approach: Effectiveness Case in Higher Education Institution*.
 29. Khomami, N. (n.d.). #MeToo: how a hashtag became a rallying cry against sexual harassment. 2000. Retrieved February 20, 2024, from <https://www.theguardian.com/world/2017/oct/20/women->

- worldwide-use-hashtag-metoo-against-sexual-harassment
30. Kwaśniewska, J. M., & Lebuda, I. (2017). Balancing Between Roles and Duties – The Creativity of Mothers.
 31. Logsdon-Conradsen, S., & Allred, S. (2010). Motherhood and Environmental Activism: A Developmental Framework. <https://doi.org/10.1089/eco.2010.0027>
 32. Lowery, D. (2013). Lobbying influence: Meaning, measurement and missing. . . *Int Groups Adv*, 126. <https://doi.org/https://doi.org/10.1057/iga.2012.20>
 33. Martin, D. G., Hanson, S., & Fontaine, D. (2007). What Counts as Activism?: The Role of Individuals in Creating Change. The Feminist Press at the City University of New York.
 34. Masten, A. S. (2014). Global Perspectives on Resilience in Children and Youth. *Child Development*, 6–20. <https://doi.org/https://doi.org/10.1111/cdev.12205>
 35. Masten, A. S. (2014). Invited Commentary: Resilience and Positive Youth Development Frameworks in Developmental Science. 43, 1018–1024.
 36. Mendoza, E. F. O. (2023). Maternal activism in comparative perspective: Past, present, and future. *Sociology Compass*, 17(6), e13088. <https://doi.org/10.1111/SOC4.13088>
 37. Mantovani, N. & Thomas, H.(2014) Stigma, intersectionality and motherhood: Exploring the relations of stigma in the accounts of black teenage mothers ‘looked after’ by the State. *Soc Theory Health* <https://doi.org/10.1057/sth.2013.19>
 38. Naples, N. A. (1998). Activist Mothering: Cross-Generational Continuity in the Community Work of Women from Low-Income Urban Neighborhoods. <https://doi.org/https://doi.org/10.1177/089124392006003>
 39. Ntaiya, K.E. (2012). Warrior’s Spirit: The Stories Of Four Women From Kenya’s Enduring Tribe.
 40. Nugroho, S., Susilowati, I., Fachrunnisa, O., Prastyadewi, M. I., & Furoida, Aini, N. (2022). The Role of mothers in anti-corruption education: the development of “Butiko” as a knowledge-sharing virtual community.
 41. Obar, J. ., Zube, P., & Lampe, C. (2012). Advocacy 2.0: An analysis of how advocacy groups in the United States perceive and use social media as tools for facilitating civic engagement and collective action. *Journal of Information Policy*. <https://doi.org/10.2139/ssrn.1956352>
 42. Patterson, A. N., Howard, A., & Kinloch, V. (2016). Black Feminism and Critical Media Literacy: Moving from the Margin to the Center. 15, 40–64.
 43. Perkins, M., Howard, V.J, Wadley, V.G., Crowe, M., Safford, M.M., Haley, W.E., Howard, G., Roth, D.L., (2013) Caregiving Strain and All-Cause Mortality: Evidence From the REGARDS Study. DOI: 10.1093/geronb/gbs084
 44. Press, R. M. (2015). Ripples of Hope: How Ordinary People Resist Repression Without Violence. <https://doi.org/10.1515/9789048525157>
 45. Qamar, A. H. (2022). Social value of the child in the global south: A multifaceted concept. *Journal of Early Childhood Research*, 20(4), 610-623. <https://doi.org/10.1177/1476718X221089581>
 46. Ruin, H. (2017). Reviewed Work: The Work of the Dead: A Cultural History of Mortal Remains by Thomas Laqueur. Wiley, 56, 407–417.
 47. Saldaña, J. (2013). The coding manual for qualitative researchers [Kindle edition].
 48. Sharkey, D. (2010). The war in Sierra Leone, its aftermath, and women’s resilience: One mother’s narrative. *Journal of the Motherhood Initiative for Research and Community Involvement*, 91–102.
 49. Solomon, C., & Ginifer, J. (2008). Disarmament, Demobilisation and Reintegration in Sierra Leone Case Study DDR and Human Security: Post-conflict Security-building in the Interests of the Poor Disarmament, Demobilisation and Reintegration in Sierra Leone. July.
 50. Sood, A. (2021). The Queen Mothers of Ghana: Maternal Activists of the Twenty-First Century. *Journal of the Motherhood Initiative*, 12(2), 85–97.
 51. Tucker, B. A., & Russell, R. F. (2004). The Influence of the Transformational Leader. *Journal of Leadership & Organizational Studies*, 10(4), 103-111. <https://doi.org/10.1177/107179190401000408>
 52. Stets, J. E., & Biga, C. F. (2003). Bringing Identity Theory into Environmental Sociology.

- Sociological Theory, 21(4), 398-423. <https://doi.org/10.1046/j.1467-9558.2003.00196.x>
53. Tilly, C. (2004). Social Movements. [https://doi.org/https://doi.org/10.4324/9781315632063](https://doi.org/10.4324/9781315632063)
54. Ungar, M. (2008). Resilience across Cultures. *British Journal of Social Work*, 38, 218–235. [https://doi.org/https://doi.org/10.1093/bjsw/bcl343](https://doi.org/10.1093/bjsw/bcl343)
55. Watts, S. (2019). Fight Like a Mother: How a Grassroots Movement Took on the Gun Lobby and Why Women Will Change the World.
56. Williams DR, Cooper LA. (2019) Reducing Racial Inequities in Health: Using What We Already Know to Take Action. *Int J Environ Res Public Health*. Doi: 10.3390/ijerph16040606. PMID: 30791452; PMCID: PMC6406315.
57. Yunus, M. (2007). Creating a world without poverty: Social business and the future of capitalism. Public Affairs.
58. Zimmerman, M. A. (2000). Empowerment theory: Psychological, organizational, and community levels of analysis.