



Reinterpretation Of Indigenous Gender Roles in The Contemporary Society

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ABSTRACT

The study "Reinterpretation of Indigenous Gender Roles in Contemporary Society" seeks to examine the evolution of gender roles in indigenous societies, emphasising the impact of education and human rights rhetoric. This study aims to evaluate the opinions of indigenous adolescents and elders about changing gender norms, as well as the influence of activism and media in transforming these narratives. The study is based on three hypotheses: the crucial impact of education and human rights on the alteration of gender roles, the divergent attitudes between young and elders, and the effect of activists and media in advancing gender equality. The study uses a mixed-method approach, and it was conducted in the Delhi NCR area, focussing on a sample of 200 indigenous persons selected by stratified random selection. The data collection includes both primary and secondary sources, analysed using statistical tools such as MS Excel and SPSS, and methods like paired samples t-test and regression analysis.

Keywords: Indigenous gender, Education, Human rights, Activism, Gender equality

1. Introduction

"Indigenous Peoples reflect a delicate though vital aspect of our shared humanity." As persons and civilisations, they embody an essential variety. Engagement in development must not equate to assimilation into the mainstream; rather, our objective is to guarantee that the human rights and potential of Indigenous Peoples are duly acknowledged. Development policies should recognise the distinctive contributions and capabilities of Indigenous Peoples, and policymakers must comprehend the Millennium Development Goals and the notion of development in ways that support and engage with Indigenous culture, fostering a partnership in a shared endeavor" (Kuhnlein 2017). Various communities and cultures ascribe distinct values and conventions to men and women, resulting in disparate positions. Norms and values associated with men and women in colonial and dominating cultures, such as purity and pollution, responsibility and asset, dependant and breadwinner, have resulted in the segregation of genders (Pyle 2020).

In indigenous cultures, men and women possess distinct gender roles and duties, resulting in divergent wants, desires, and interests. Historically, indigenous women were often esteemed by indigenous men and have equal rights to access and manage communal land and natural resources. Nonetheless, the incremental erosion of communal land and resource ownership, coupled with the imposition of private property institutions by external entities, resulted in indigenous women systematically forfeiting their ancestral rights to land and natural resources (Grau & Zotos 2018). A recurrent pattern has emerged in several indigenous communities: As the indigenous economy, influenced by the principles of generalised reciprocity, symbolic complementarity, and customary rules promoting gender equity and equality, deteriorated, male members of some indigenous groups emerged as the only inheritors of land and other assets. Consequently, female members have been stripped of their rights to customary access to land and other resources (Grau & Zotos 2018).

The human development index of several nations indicates a widening socio-economic disparity between indigenous and non-indigenous populations. A similar pattern is seen in human growth and empowerment among indigenous women and men. The disparity between indigenous women and women from the dominant group is considerably more pronounced. Gender, defined as the social, cultural, and psychological differentiation between males and females, was not formerly a significant element in the lives of indigenous

peoples (Green 2020). Nevertheless, due to heightened intercultural interactions, the swift marketization of indigenous economies, the rapid proliferation of communication and other technologies, the dissemination of state institutions and development initiatives, along with unavoidable mainstream socialisation and urbanisation, gender has emerged as a significant factor that has undermined the status of indigenous women, fragmented their identity, and exacerbated their living conditions (Bodkin-Andrews & Carlson 2016). The “United Nations Declaration” on the Rights of Indigenous Peoples safeguards the educational rights of indigenous peoples, reaffirming and adapting the right to education to their unique historical, cultural, economic, and social contexts. The entitlement of indigenous peoples to education is safeguarded by various international human rights instruments, including the “Universal Declaration of Human Rights”, the “International Covenant on Economic, Social and Cultural Rights”, the International Covenant on Civil and Political Rights, the Convention on the Rights of the Child, the International Convention on the Elimination of All Forms of Racial Discrimination, and the Convention on the Elimination of All Forms of Discrimination against Women” (United Nations Office, 2005).

1.1 Human rights of gender and indigenous people

During 1970s, the global movement of indigenous peoples has expressed their objectives in terms of human rights. Indigenous women and men have collaboratively endeavoured at national, regional, and worldwide platforms to articulate and advocate for the human rights of indigenous peoples (Suzack 2016). Indigenous women strive to safeguard and promote the essential tenets of human rights, including their indivisibility and universality, while infusing each with a distinct indigenous women's viewpoint. Indigenous women utilise instruments such as the “Charter of the United Nations”, the “Universal Declaration of Human Rights”, the “International Covenant on Economic, Social and Cultural Rights”, the “International Covenant on Civil and Political Rights”, and the International Convention on the Elimination of all Forms of Racial Discrimination to advocate for their rights as women and the collective rights of indigenous peoples, considering gender and the principle of non-discrimination” (Cunneen 2020).

Indigenous women suggest that the indivisibility of rights implies they do not fully experience human rights when the collective rights of their communities are infringed upon. The ability of Indigenous women to exercise the “fundamental social, economic, cultural, and political rights” guaranteed by international instruments is intrinsically linked to their right to self-determination within their territories. These ancestral territories underpin indigenous cultures, traditions, spiritual practices, economics, and political institutions (Peters & Wolper 2018).

Indigenous peoples engage actively in all “political spheres”, with indigenous women often assuming leadership positions in local and territorial administrations, as well as in “national and international contexts, serving as mayors, council members, legislators, and national deputies”. Numerous indigenous women at the state level have advocated for multiethnic democracy and the upholding of human rights. They have played a crucial role in securing and overseeing the execution of national programs related to education, health, social services, natural resource management, and economic growth (Suzack 2016).

1.2 Environment of gender and indigenous people

Indigenous Peoples assert a holistic connectivity exists among all entities on the “planet: animals, plants, natural forces, humans, and the supernatural realm”. The condition of the environment determines the health and well-being of those reliant on its resources. The environment sustains all human existence, since individuals rely on its resources for survival (Zank, S., et al., 2021). Indigenous peoples comprehend the connection between external progress and their own underdevelopment. They comprehend the effects of certain developmental strategies on the environment and the health of their populations. Practices such as “monoculture cash crop farming, the use of genetically modified seeds, and mineral extraction” result in environmental pollution and jeopardise the ecosystems of indigenous peoples. Indigenous tribes are continually displaced from their lands under the guise of creating protected areas or national parks (Buckingham 2020).

Gender mainstreaming is significant since it fosters positive values and competencies that enhance “human dignity, identity, and intercultural discourse”. Gender dynamics among indigenous societies have evolved in tandem with the changes in their environment, particularly in response to colonisation. Modern influences, including “global economics, political and resource conflicts, conflicting national interests, and capitalist dominance”, all influence alterations in the environments of indigenous peoples and consequently their gender roles (Fernández-Llamazares et al., 2020).

As indigenous populations engage more with prevailing economies, it is often indigenous males, rather than women, who participate in the decision-making and planning of environmental and natural resource initiatives. Due to the insufficient inclusion of indigenous women in these procedures, gender disparities are often overlooked in project design and practical applications. Moreover, as women seldom own the land they farm, they have less motivation to adopt ecologically sustainable practices, and their restricted access to financing impedes their ability to acquire technology and inputs that might mitigate harm to natural resources (MACNAUGHTON & RAINVILLE 2016). These adverse circumstances establish a cycle of diminishing production, escalating environmental degradation, and eventual food insecurity. Individuals must recognise the risks that environmental degradation presents to food security. Indigenous women,

specifically, “need education on alternative agricultural practices, culinary techniques, heating solutions, and trash management”. Gender-sensitive planning in training and technological development would enhance current productivity while safeguarding the environment for the future (Ford, J. D., et al., 2020).

2. Review of Literature

2.1 Education and Human Rights Discourse

The reinterpretation of the Indigenous gender orientation in modern society identifies outlets for food sovereignty, human rights, environmental resilience as well as epistemic inclusion, supported by the universality of the topic across various scientific discourse. Kuhnlein (2017) brings the gender factor into the organization of indigenous food systems and knowledge system, and uncovers the traditional gender roles and especially, the role of women and men in family risks related to the balance of power and the security of the cultivation. Through the affirmation of the viewpoint, Bunch (2018) promoted the truth which is women's rights are akin to human rights hence the equalization of gender issues that are still very common in the world, such as gender-based discrimination and violence facilitated. Furthermore, Ford et al. (2020) confirm the survival of native peoples after the ecological changes, and the strength of place-based cultures and mass movements is their humanness and their connectedness—frequently, these derive from gender-specific roles. In the same way, Magni (2017) investigated the dominance of Indigenous practices as a method to achieve the Sustainable Development Goals (SDGs), suggesting that the cultural and spiritual values that are encoded in traditional gender roles should be integrated into international initiatives for climate and development challenges. On the other hand, Lin et al. (2021) put forward a decolonized format for the education sector which recognizes principles of an indigenous worldview and gender equality, shared by them, and highlights that the process of transformation of institutions ought to be in keeping with the understanding of Indigenous knowledge and their inherent value treasuring balance, reciprocity, and spiritual interdependence.

2.2 Intergenerational Perspectives on Gender Norms in Indigenous Contexts

Recent academic work has brought to the forefront the intricate linkages between indigenous “gender roles, historical trauma, intergenerational change, and cultural reclamation” which applies especially to health, violence, and empowerment. The study done by Karver et al. (2016) exposed the changes across generations of Indigenous women in Oaxaca and their continuity with previous changes. They found that persistent traditional values such as virginity and motherhood still predominated womanhood even though the younger generation had more access to sexual health resources. In the U.S., McKinley et al. (2021), borrowing the Framework of Historical Oppression, Resilience, and Transcendence (FHORT) from (e.g. Sue & Sue, 2016), depict how an insertion of new gender attitudes is possible through resilience and trauma. At the same time, existing gender attitudes, which are fortified by patriarchal ideology, need to be removed; thereby the authors suggest the decolonization of gender. Hoffart and Jones (2018) particularly draw attention to the still existent damages of Indian Residential Schools, stating that the intergenerational trauma and the acceptance of intimate partner violence as natural are direct effects of colonial structures. Burnette (2016) consolidated the fact that family, especially because of the presence of the mentally ill parent and the existence of multiple generations of psycho-social pathology, could be a trigger of IPV, thus, leaving no doubt that historical oppression is still very much the driving force behind the perpetuation of gendered violence even now. To this, Rowe et al. (2020) insisted that the Elders of Indigenous people are predominant in the healing of their own community through the reclamation of their knowledge. In summary, these studies align and present a more convincing picture of the fact that it is necessary to re-imagine Indigenous gender roles, which can be possible through efforts to de-colonize indigenous communities, thereby restoring culture and promoting gender justice based on indigenous practices.

2.3 Activism and Media in Reframing Indigenous Gender Narratives

Recent academic studies focus on the indispensable part played by Indigenous women and young people in the fields of activism, resistance, and the decolonization of “identity, health, and knowledge systems”. Clark et al. (2022) examined the role of Indigenous Australian women in public relations as the former change the meaning of activism in both personal and professional spaces thus underlining that storytelling as well as social advocacy sourced from human experience are the tools that bring changes. This sentiment is also resonated by Barrowcliffe (2021) who uses the racial theory of the crisis to compare the counter-narratives given birth to by the local communities and those of colonial archival practices. The study highlighted periods of racial unrest, especially during major social justice campaigns such as Black Lives Matter. An article by Mitchell and Ezcurra (2017) shows how Indigenous girls in Canada and South Africa use visual art to voice their anger and pain, as well as to expose sexual violence, and reclaim their agency and voice to regain their sense of well-being. By questioning the logic of settler colonialism in the way of separating land from body and making the case for Indigenous ontologies as the new epistemological grounds that are based on rejection of environmental and bodily disablement through settler violent behavior as postulated by Jaffee and John (2018). Cowing (2020) intersection involving Indigenous health and environmental activism with the feminist approach to disability studies as she makes a case to rethink accessibility and wellness without

relying on the settler colonial system. These studies clearly expose how Indigenous women and youth recreate their identity and resist cultural erasure through activism, artistic expression, and decolonial frames that reintegrate land, body, and identity—reimagining gender roles as intrinsically connected with collective liberation and Indigenous sovereignty.

3 Objectives and Hypothesis

3.1 Objective of the study

- I. To investigate the influence of education and human rights discourse on the reinterpretation and reshaping of gender roles in indigenous societies.
- II. To assess the perceptions and attitudes of indigenous youth and elders towards evolving gender norms and roles in contemporary settings.
- III. To evaluate the role of activists and media in promoting gender equality and redefining indigenous gender norms.

3.2 Hypothesis of the study

H1: Education and human rights discourse have a significant influence on the reinterpretation and reshaping of gender roles in indigenous societies.

H2: There is a significant difference between the perceptions and attitudes of indigenous youth and elders towards evolving gender norms and roles in contemporary settings.

H3: Activists and media play a significant role in promoting gender equality and redefining indigenous gender norms.

4. Research methodology

The study used a mixed-method approach, combining quantitative and qualitative methodologies to thoroughly examine the changing gender roles in indigenous communities. The study is geographically concentrated on the Delhi NCR area, specifically targeting indigenous folks living there. A stratified random selection method is used to guarantee representation across diverse demographics, with a sample size of 200 individuals. The study design is descriptive and exploratory, seeking to get a comprehensive grasp of the topic matter. The data gathering process employs a structured questionnaire as the primary research tool, augmented with secondary data sources to enhance the results. The independent factors consist of education, human rights discourse, views and attitudes, and the impact of activists and media, while the dependent variables include the reinterpretation and transformation of gender roles, gender norms, and the advancement of gender equality. Statistical analysis is performed with MS Excel and SPSS, applying methods such mean, standard deviation, paired samples t-test, and regression analysis to evaluate the proposed hypotheses. The study seeks to evaluate the substantial impacts of education and activism on the transformation of gender roles and to investigate intergenerational viewpoints on changing gender norms within indigenous contexts, thereby providing important insights into the dialogue on gender equality and indigenous rights.

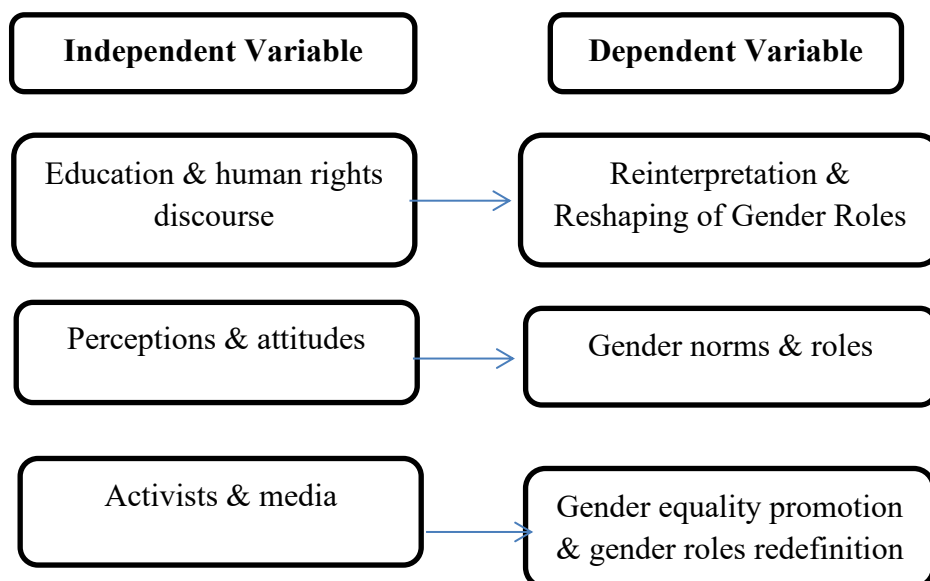


Figure 1.1: Research Model

4. Result and Interpretation

Table 1.1: Demographic Characteristics of the Respondents

Sr. No.	Demographic Variables	Characteristics	N	%
1	Age	Below 18 Years	32	16%
		18–25 Years	37	18.50%
		26–35 Years	27	13.50%
		36–45 Years	40	20%
		46–55 Years	35	17.50%
		Above 56 Years	29	14.50%
2	Gender	Male	96	48%
		Female	104	52%
3	Qualification	Primary	32	16%
		Secondary	27	13.50%
		Higher Secondary	32	16%
		Undergraduate	28	14%
		Graduate	36	18%
		Postgraduate	45	22.50%
4	Monthly Income	Less than Rs10,000	33	16.50%
		Rs10,000–Rs20,000	51	25.50%
		Rs20,001–Rs40,000	34	17%
		Rs40,001–Rs60,000	39	19.50%
		Above Rs60,000	43	21.50%
5	Years residing in Delhi	Less than 1 year	37	18.50%
		1–5 years	38	19%
		6–10 years	48	24%
		More than 10 years	47	23.50%
		Born and raised in Delhi NCR	30	15%
6	Marital Status	Single	47	22.50%
		Married	52	26%
		Divorced/Separated	45	22.50%
		Widowed	56	28%

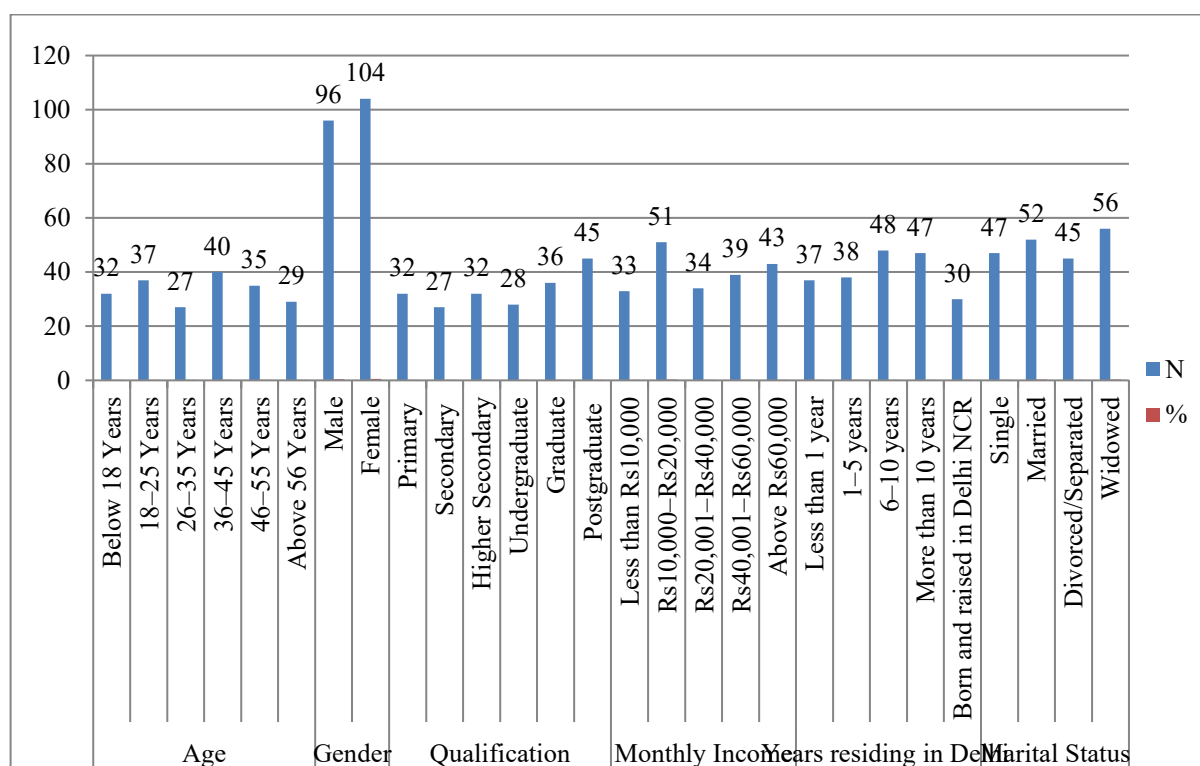


Figure 1.: Demographic Characteristics of the Respondents

According to Table 1.1 and figure 1.2, a demographic of the participants has a good range across various parameters. Firstly, the age distribution is fairly even, but the two largest entities are the 36–45 group (20%) and the 18–25 (18.5%). In the gender field, there is a better-upper balance, with the female members being 52% and the male respondents reaching 48% of the total. The level of education among the participants is different, with the most respondents having postgraduate degrees (22.5%) and the second-largest group

being graduates (18%). The situation of monthly income levels is generally equitable, although the group of people that earn between Rs10,000 and Rs20,000, being the largest (25.5%), is closely followed by those earning more than Rs60,000 (21.5%). The distribution of dwellers in Delhi is as follows: Most of the participants have occupied the place for 6–10 years (24%) or more than 10 years (23.5%), and in addition 15% were born and brought up in the Delhi NCR region. The state of marriage is quite complicated: the largest group consists of such people who have lost their spouses, their share is 28%, then there are married people (26 %), and the singles are 22.5% each. Thus, the diversity of the sample is wide and allows a comprehensive understanding of the focus-related perceptions and attitudes.

Objective 1: To investigate the influence of education and human rights discourse on the reinterpretation and reshaping of gender roles in indigenous societies.

Table 1.2: Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.385 ^a	.149	.144	2.23344
a. Predictors: (Constant), Education & human rights discourse				

The Model Summary Table 1.2 can be used to understand the degree to which the independent variable—Education & human rights discourse—serves as a predictor of the dependent variable—Reinterpretation and reshaping of gender roles in indigenous societies. The value of $R = 0.385$ denotes that there is a moderate positive correlation between the predictor and the outcome variable. The R Square (0.149) declares that about 14.9% of the variance in the reinterpretation and reshaping of gender roles is accounted for by education and human rights discourse. The Adjusted R Square (0.144) corrects the R^2 value to fit the number of predictors used in the model, showing that the result is still meaningful and the reduction is not large. The Standard Error of the Estimate (2.23344) represents how far the observed values are, on average, from the model's predicted values, and that a moderate degree of error is indicated. While the model is undoubtedly significant, the predictability is moderate at best that is, education and human rights discourse is one of the factors that lead to a redefinition of gender roles, but there could be some other variables that are also very important.

Table 1.3: ANOVA

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	172.303	1	172.303	34.542	.000 ^b
	Residual	987.677	198	4.988		
	Total	1159.980	199			
a. Dependent Variable: Reinterpretation & Reshaping of Gender Roles						
b. Predictors: (Constant), Education & human rights discourse						

The ANOVA table 1.3 is designed to test the overall significance of the regression model, in particular, to verify whether the independent variable—Education & human rights discourse—has a substantial prediction of the dependent variable—Reinterpretation and reshaping of gender roles. The F-value of 34.542 with a significance level (Sig.) of .000 represents that the model is indeed statistically significant at the 0.05 level. This means that there is less than 0.1% probability of the relationship observed being caused by random variation, thus confirming that education and human rights discourse are the primary causes of the changes in gender role perceptions among indigenous respondents. Another point is that the regression sum of squares (172.303) in comparison with the residual sum of squares (987.677) also tells that the model accounts for an extensive part of the variability in the dependent variable. To put it briefly, the ANOVA conclusion provides information that confirms that education and human rights discourse are the key drivers of the whole process of changing and defining gender roles in indigenous societies.

Table 1.4: Coefficients

Coefficients ^a					
Model		Unstandardized Coefficients		Standardized Coefficients	Sig.
		B	Std. Error	Beta	
1	(Constant)	5.570	.685		.000
	Education & human rights discourse	.361	.061	.385	.000
a. Dependent Variable: Reinterpretation & Reshaping of Gender Roles					

The table 1.4 represents the coefficients table that the independent variable Education & human rights discourse is positively significant with the re-interpretation and transformation of gender roles. The unstandardized coefficient $B = 0.361$ and it means that with each one-time increase in education and human

rights discourse, gender roles reinterpretation and reshaping get a 0.361 unit increase under condition that the other factors remain constant. The t-value of 5.877 as well as the significance level (Sig.) of .000 provide evidence that the stated association is very significant. Further, the standardized beta coefficient of 0.385 denotes the degree of a moderate effect, followed by education and human rights discourse being the key predictors of gender norms change among indigenous individuals. The constant value of 5.570 shows us that the gender role reinterpretation is at the predicted baseline level when the predictor is none. As a result, the hypothesis that education and human rights discourse can significantly alter the gender norms in indigenous societies is generally confirmed.

Objective 2: To assess the perceptions and attitudes of indigenous youth and elders towards evolving gender norms and roles in contemporary settings.

Table 1.5: Paired Sample T-test

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Perceptions & attitudes	10.1900	200	2.50505	.17713
	Gender norms & roles	9.8050	200	2.62898	.18590

The Paired Samples Statistics table 1.5 compares the average scores for the two variables of Perceptions & attitudes and Gender norms & roles in 200 of the respondents. Perceptions & attitudes have a mean of 10.19 while Gender norms & roles have a slightly lower mean of 9.81, hence almost no difference in the level of response. Both figures have similar amount of dispersion (2.51 for Perceptions & attitudes and 2.63 for Gender norms & roles), so the data collected for both variables are almost identically scattered. The standard error of the empowerment point is on the low side also revealing that the statistical inference about the population means was very accurate. Based on a first look at the descriptive information of the study, one can conclude that the respondents are generally more progressive or positive in their opinions than their corresponding antiquated gender norms and roles, which is a suggestion of the divide between changing societal values and traditional gender norms, if it indeed it exists. The test to use is the paired samples t-test to find out if the difference is statistically significant.

Table 1.6: Paired Samples Correlations

Paired Samples Correlations				
		N	Correlation	Sig.
Pair 1	Perceptions & attitudes & Gender norms & roles	200	.441	.000

The Paired Samples Correlations table 1.6 is evidence of a moderate positive correlation ($r = 0.441$) between perceptions and attitudes and gender norms & roles variables; a sample of 200 people was used for this measurement. The p-value is .000, which confirms that the correlation is statistically significant at the 0.01 level. This simply refers to the case in which those persons who have more advanced or clear attitudes and perceptions about the gender roles are at the same time more likely to have advanced thoughts about gender norms and roles. A reliable correlation between the perceptions of the locals on gender roles and the gender norms they observe, and follow is clearly the newer information here, i.e., people's preferences could be changing in such a way as to influence the transformation of traditional gender norms in indigenous communities in the long run

Table 1.7: Paired Samples Test

Paired Samples Test									
		Paired Differences						df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Perceptions & attitudes - Gender norms & roles	-.38500	2.71545	.19201	-.00636	.76364	2.005	199	.046

In table 1.7, the results of the paired samples test show that there is a very large difference between the gender norms and roles ($t(199) = 2.005$, $p = .046$). The average score of 0.385 means that the participants' perceptions and attitudes are hardly differentiated while thinking about gender norms and roles. The confidence interval for the mean difference from 0.006 to 0.764, at 95% significance, does not include zero, hence the significance of this result. The fact that the smallest value of the p-value is very close to zero in combination with the effect size could be interpreted as the majority of the observed change having occurred by chance. In the end, it is fair to say from the data obtained that gender norms and roles affect the participants' perceptions and attitudes in a positive manner.

Objective 3: To evaluate the role of activists and media in promoting gender equality and redefining indigenous gender norms.

Table 1.8: Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.261 ^a	.068	.063	2.43789
a. Predictors: (Constant), Activists & media				

Table 1.8 model summary indicates that the predictor variable, "Activists & media," has a low but statistically significant correlation with the response variable that is supported by the R of 0.261. The R Square of 0.068 shows that around 6.8% of the dependent variable's variability can be accounted for by activists and media. However, after the covariates are taken into account, the Adjusted R Square decreases slightly to 0.063, thus, the model is confirmed to explain a small yet stable part of the variance. The standard error of the estimate, which is 2.43789, is indicative of the average distance between the responses and the predicted values from the model, and it is therefore a moderate level of accuracy. On the whole, the impact of activists and media on the outcome is statistically significant yet small, meaning that other factors play a part in the rest of the variance.

Table 1.9: ANOVA

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	86.101	1	86.101	14.487	.000 ^b
	Residual	1176.779	198	5.943		
	Total	1262.880	199			
a. Dependent Variable: Gender equality promotion & gender roles redefinition						
b. Predictors: (Constant), Activists & media						

Table 1.9 outlines how the ANOVA results of the regression model predicting gender equality promotion and gender roles redefinition through activists and media. The regression sum of squares of the model is represented by 86.101 and it has been done with 1 degree of freedom, whereas the residual sum of squares is 1176.779 with 198 degrees of freedom. The F-value of 14.487 together with the marker of .000 significance undoubtedly states that the average regression model is statistically significant; thus, the individual and the media really do have an impact on gender equality promotion and gender roles redefinition. This statement indicates further that the role of activists and the media is an important factor in the determination of the attitudes and behaviors relating to gender equality, and the model is a good fit in explaining to some extent the variance in the dependent variable which is non-random.

Table 10: Coefficients

Coefficients ^a					
Model		Unstandardized Coefficients		Standardized Coefficients	Sig.
		B	Std. Error	Beta	
1	(Constant)	8.777	.569		.000
	Activists & media	.221	.058	.261	.000
a. Dependent Variable: Gender equality promotion & gender roles redefinition					

Table 1.10 exhibits the regression coefficients of the model that forecasts the promotion of gender equality and the redefining of gender roles. The constant term (intercept) is 8.777, this figure depicts the value it achieves the dependent variable on the predictor media and activists in the absence of it. The activists and media have the unstandardized coefficient of 0.221 which implies that with each unit activists and media get increased influence, the promotion of gender equality and the redefinition of gender roles by media will be up by 0.221 units, the other factors been static. The whole situation stands after the standardized beta coefficient of 0.261 emerges, saying that the relationship between activists and media and the outcome variable is moderately positive. The t-value shows the definite situation of the predictor hence the one which has a value of 3.806 with the significance level of .000 indicates that this predictor is statistically significant that is, activists and media are the one who have the real influence behind promoting gender equality and redefining of gender roles.

5. Findings and Discussion

The findings of this study are consistent with the existing literature and also cast light on the influential impact of education and human rights talk in dismantling the traditional gender framework within the indigenous communities. Previous works by Nussbaum (2000) and Cornwall & Rivas (2015) have stated that education is an integral part of the liberation of the marginalized and the formation of critical consciousness to challenge gender norms. The significant and positive relationship of education and rights-based awareness ($\beta = .385$, $p < .001$), as seen in the present research, is in line with the same ideas of Stromquist (2015), who believes that only people who are educated have better chances to become gender equal and socially empowered. Another evidence about ideological difference between people's individual attitudes and the prevailing ones comes from Connell (2012), whose study indicates that in some regions of the world the acceptance of new gender types by the individual may be faster than the changes in the social settings. Although the data showed that both media and activism are not overpowering but still significant correlates of the issue at hand ($\beta = .261$, $P < .001$), it is very much in agreement with Banaji and Buckingham (2013), who are of the opinion that mediated messages alone are not enough to persuade the society to change unless they occur within some reforms of the institutions. The high correlation between perceptions and gender norm reinterpretation ($r = .441$) also implies that the process of consciousness is still evolving, albeit slowly, and is blocked by the cultural norms and values deeply rooted in the society (Kabeer, 2005). These findings are indicative of a situation where although education, discourse, and media are integral to the process of social change; their impact, however, is greatest when supported by policies, and structure and organization which is in congruence with the multifaceted character of the process of gender transformation as argued in previous empirical and theoretical frameworks.

6. Conclusion

Conclusively, the reconstruction of native gender roles in the contemporary society is a herculean, multidimensional job which has been shaped by the historical, cultural, educational, and socio-political changes. The study is proof enough of the fact that educational and human rights talks have had a considerable impact in reshaping traditional gender norms among the native American people and thus providing them with new avenues for empowerment, mostly the women of indigenous descent. The findings reflect that once the awareness of rights and education accessibility rises, indigenous members are more likely to challenge and alter the long-established patriarchal norms, this is a gradational process and varies from one place to another. A wide disparity in the point of view of both the older people and the young regarding the generations is an additional influential factor showing the existing conflict between preserving the culture and the acceptance of new technologies. Change of mindset is happening but the strong attachment to the old is proving an obstacle, therefore, a sustained push to erase this division is required. Besides, the role of activists and the media may be insignificant in numbers, but the contribution of the two in the formation of the public viewpoint, in being the voice of the indigenous people, and in waging war on gender justice is indispensable. The figures are also a confirmation of the fact that women's empowerment among the indigenous people cannot be thoughts of separately from crucial areas like collective rights, landownership, and environmental protection, as the latter are often forgotten topics of gender equality in the mainstream. Any effort to achieve gender parity in an indigenous context should thus adopt a holistic, culturally sensitive and intersectional approach, which honors indigenous epistemology, promotes inclusive development and fosters a real participatory decision-making process. The re-interpretation of indigenous gender roles, to sum it up, is not merely replacing one norm with another but a deeper level of reinstating balance, reclaiming one's identity, and renegotiating social roles to become a reflection of both tradition and development. The anticipated progress in policies and research calls for the extenuation of the very central part-inclusive indigenous viewpoints-towards the encouragement of further dialogues of justice, unselfishness, and self-determination.

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