



A Cross-Cultural Analysis Of Indigenous Feminism In History And Its Impact On Modern India

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ABSTRACT

This research represents an investigation into Indigenous feminisms in India with a cross-cultural perspective, focusing on oral histories and lived experiences of Indigenous women leaders and activists. Informed by the collusion of colonialism, patriarchy, and indigeneity, this research examines the active and consistent themes of feminist practice and the influence of these themes and practices on the formation of present-day feminist ideologies. This is a mixed-methods study guided by qualitative and quantitative methods. A purposive sample of 200 Indigenous women in a multitude of tribal communities was drawn upon for the research, and data were collected using structured questionnaires. The data was analyzed using statistical analysis with tools including SPSS and MS Excel through a combination of correlation, regression and t-tests. The results suggest Indigenous oral histories have associated feminist narratives, moderate levels of correlation between Indigenous identity and feminist strategies, and some statistically significant evidence that Indigenous feminist thought influences contemporary feminist ideology. The research indicates there are diverse grassroots feminist strategies across communities and emphasizes 'kinds of feminisms' as those that are culturally situated and may require historical depth. The research concludes that intelligence embedded in Indigenous feminisms an avenue of transformation that both critiques colonial oppression and patriarchy by returning to traditions of community knowledge to provide space for feminist discourse that is meaningful and relevant to context.

Keywords: *Indigenous feminism, oral histories, grassroots movements, colonialism, modern feminist ideologies, decolonization*

1. Introduction

"Indigenous peoples" refer to several autonomous entities that are native to recognized territories currently claimed by settler colonial nation-states, which are characterized by multiple languages, cultures, kinship systems, and histories that unfold concerning specific places. This article engages with Indigenous Governance and Feminist research and emphasizes the ongoing labour of Indigenous peoples rebuilding their system of governance after being invaded and colonized for over 500 years (Dhillon 2020). It also highlights the necessity of including people of all ages and genders, especially with climate change continuing to intensify and the challenges and obligations it brings. The argument and research claim that decolonization can and should be based upon genuine Indigenous worldviews and poetics such as relational reciprocity and is at odds with established definitions that uphold settler colonialism. Also, using an Indigenous feminist methodology, she illustrates how an Indigenous feminist frame offers important considerations to the connection between settler colonialism and collaborative environmental work (Moreton-Robinson 2021). Indigenous peoples cannot solely be defined along a racial line, Indigenous peoples are rather racialized through colonial practices, and their philosophies are informative and consequential to understand the world we are living in. The article also considers how Indigenous feminist theories intersect with the theory of intersectionality, and the limits that representation within existing social systems provides towards meaningful social change (Gunew 2019). Indigenous feminist ideas seek to eliminate colonialism, heteropatriarchy, and racism, profoundly affecting Indigenous, Black, and other women of color, along with youth and queer/two-spirit folks (Green 2020).

Indigenous feminism represents an intersectional framework of feminism where the main areas of concern are decolonization, Indigenous sovereignty, and the human rights of Indigenous women and their families. The core of the issue is to give the necessary power to the Indigenous women according to the Indigenous cultural values and not like those of the mainstream, white patriarchy. This woman's behavior can be interpreted from the viewpoint of culture, spiritual, moral, and historical experiences that are particular to the female gender in the African American communities and would be generally different from the practices in men in the same community.

Indigenous communities show enormous diversity. Although several women retain significant authority inside their tribal nations and traditional societies, numerous others have forfeited their leadership positions within their communities, while some may reside entirely outside of traditional communities (Anderson et al., 2019). Women in positions of power within their communities or globally may possess divergent objectives compared to those still advocating for fundamental human rights. Indigenous feminism is connected to postcolonial feminism as it recognizes the detrimental effects of colonization on Indigenous populations and their territories, emphasizing the necessity of decolonization to dismantle the oppressive systems established through colonization (Nickel & Fehr 2020). The pivotal significance of ancestral land and contemporary land rights, together with environmental conflicts, links Indigenous feminism to certain elements of ecofeminism.

Distinguishing Indigenous feminism from mainstream white feminism and its associated variants, such as liberal feminism and Orientalist feminism, is crucial because "Indigenous women will have distinct concrete experiences that influence our relationships to core themes" compared to non-Indigenous women (Arvin 2019). Indigenous populations have always been regarded as impediments to the notion of development. Their lifestyle, religious system, attire, ceremonies, and agricultural practices have all been characterized as "backward" or just uneducated. The concept of progress necessitates order; in other terms, a method to regulate the populace. The perceived necessity for order in places deemed "backward" fosters an environment conducive to violence (Amanda Sliby, 2010).

1.1 Conceptual framework in Indigenous feminism in history

Indigenous feminist theory is a powerful lens to help understand the multiple intersections of colonialism, patriarchy, and indigeneity. Recent years have seen a growing interest in this theoretical approach, especially in the fields of Native American and Indigenous Studies. Indigenous feminist theory is based on Indigenous women's and communities' experiences and perspectives (Cox et al., 2022). Indigenous feminist theory intends to disrupt contemporary Western feminist theories and approaches that often ignore or downplay Indigenous women's perspectives and considerations. Indigenous feminist theory fundamentally explores the intersections of colonialism, patriarchy, and indigeneity, and how these impact the lives of Indigenous women and communities (Starblanket 2018).

The conjunction of colonialism, patriarchy, and indigeneity is an important concept in indigenous feminist thought. Colonialism describes the historical and ongoing processes of colonization that have displaced, marginalized, and exploited Indigenous peoples. Patriarchy describes structures of authority and domination that privilege men and masculine identities over women and feminine identities. Indigeneity describes the cultural, spiritual, and political identities of Indigenous peoples and their practices (Coates et al., 2023).

The intersection of these three principles results in a complex network of power relations that influences Indigenous women and communities. Colonialism has caused the loss of land, culture, and identity for many Indigenous peoples, and patriarchy has continued the violence and marginalization of Indigenous women (Braidotti 2019). Historical trauma represents the cumulative, intergenerational effects of colonization, violence, and marginalization upon Indigenous peoples (Moreton-Robinson 2021). Historical trauma can be seen in many forms, such as mental illness, substance use, and loss of culture. Cultural revitalization is the effort of Indigenous groups to reclaim and revitalize their cultural practices, languages, and identities (Nickel & Fehr, 2020). Cultural revitalization can take many forms, such as an Indigenous language program, cultural camps, and traditional healing. Indigenous feminist thought recognizes the centrality of cultural revitalization to come to terms with historical trauma, as a means of escorting individuals and communities toward healing and social justice. By reclaiming and revitalizing their cultural traditions, Indigenous communities can begin to heal from the traumas of colonization and patriarchy (Green 2020).

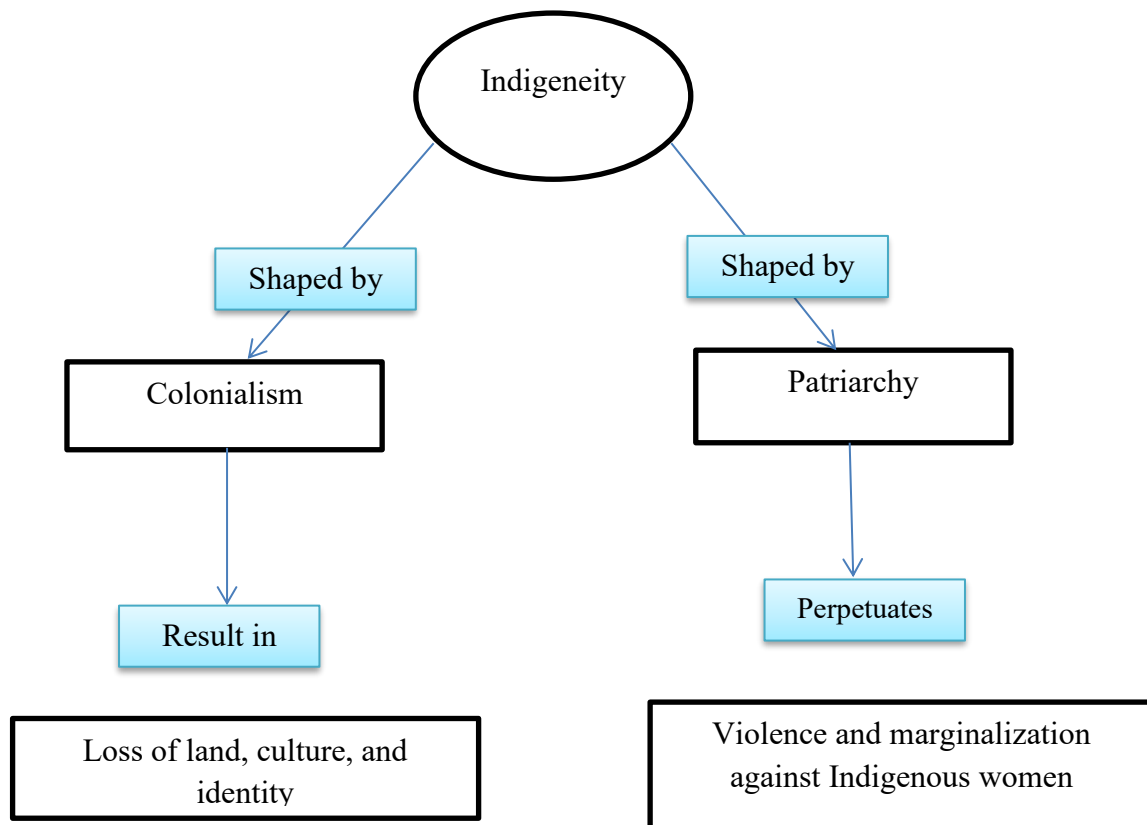


Figure 1: Indigenous Feminism in History

1.2 Indigenous Feminism in Pre-Colonial Societies

Before colonial expansion, indigenous feminist thought was able to examine the complexities of gender and power in indigenous societies, while simultaneously revealing women's role in earlier times in political leadership, spirituality, a social governance. Besides, indigenous feminists in the pre-colonial period were also open to the influence of the colonial system on traditional societies and were aware of the way the change in gender relations and power parameters came about. While today's indigenous feminism aims to repurpose pre-colonial values and ways of doing and living to offer effective solutions to current problems of their communities, it also leans towards their autonomy (DeLisle 2023).

Indigenous feminism, which is specifically related to pre-colonial societies, is a subject of a complicated interconnection of gender, culture, and the effects of colonization upon the life of indigenous women is exposed in a significant way. The effect of the easy acceptance of the idea that violence against women, especially indigenous women, is normal, and it is mostly the media that is to blame, has been raised as an urgent issue (Nickel & Fehr, 2020). The whole formative understanding of gender has changed, and with the colonial difference of gender, it was introduced to the world in a new shape that has reshaped the social structure and oppressed the women left living in the indigenous communities. History, more precisely those pieces of historical information that have been passed on orally, or preserved in written records, tells us that the roles related to gender were not at all a one-to-one copy of European gender tenets, which are fixed in nature, but rather a product of various flexible and interactive sets of qualities (TallBear & Willey 2019).

Gender coloniality has inflicted a two-layered violence on indigenous women, who not only oppress but also are oppressed themselves by the dominant Bengali society. This act of violence against them is further complicated by the global ontological standard, in which women are forced to live a life that is not of their own, and afterward, the act of violence done to oneself and further marginalization occur. As said by Barker (2019) indigenous feminism's not just historical and cultural context gives off the message that colonialism has made a big difference in the way gender is treated. The fact that gender norms are converted and indigenous women are subjected to violence further demonstrates the immediate necessity of dealing with these issues within the framework of indigenous rights and feminist discourse. Recognizing these interlocking dynamics is critical to the promotion of a fairer society that listens to and empowers the voices and experiences of indigenous women (The Daily Star 2021).

1.3 Effects of Colonization on Indigenous Gender Dynamics

Colonial rule and the capitalistic economic structure that it ushered in have already created a massive effect on the lives of the females of indigenous peoples. In the period prior to colonization, indigenous men and women were frequently different in terms of their roles in society, but each was valuable. Men were the dominant sex

in European ethics, the complete opposite of the position of women in the Indigenous community. The established policies and methods of the colonizers were aimed at eliminating the Indian religions, the tribes' traditions, their language and their culture. The outcome of these various deterrence strategies on indigenous women's role in society was not only severe but also generally negative (The CRIAW ICREF 2016).

The colonization totally damaged the native gender system with the help of external patriarchal structures. Women in the pre-colonial era in different parts of the world such as Africa, the Americas, and some parts of Asia played critical roles in the society that brought together the leaders, healers, religious, and cultural heritage (Ristock et al., 2019). These roles were largely influenced by principles of justice and equity that was shared among the people, and they were also at peace with themselves and other people which heightened their development and growth (Pihamma 2019). In India, the women who were in tribes were mandated to less participation in decision making by the colonial rulers due to the policies that legal systems enacted which made men to be the rightful owners of the land hence women could not participate. In the long run, the process of the colonization of the country gave rise to several forms of gender subjugation, which are still very much present in indigenous societies, and not just that, but it also served to reinforce the existing gender inequality, and in turn, it has had a major impact on the distortion of the traditional gender relations of the indigenous people who were the first to have been egalitarian and also who had maintained good relations with women (Jaiyeola 2020).

The objective of this study is to conduct a cross-cultural examination of Indigenous feminism in India, using the oral histories and lived experiences of Indigenous women leaders and activists. As such the study, endeavors to: (1) look for consistent feminist themes across various Indigenous communities; (2) compare grassroots feminist approaches; and (3) understand how Indigenous feminism has impacted contemporary feminist movements in India. In doing undertake a cross-cultural exploration of Indigenous feminism include the discussion on importance of feminist storytelling of Indigenous women's lives brings to light Indigenous narratives in a dominating, mainstream feminism narrative, which have been previously rendered invisible. The feminist activism of Indigenous women offers something new and unique to understand and examine in terms of colonialism, patriarchy, and indigeneity. This is relevant for how Indigenous women are articulating their resistance and reasserting their agency, as well as providing insight into the evolving nature of feminist ideology. This study will also examine the importance of mainstream knowledge systems in academia and policy documents that incorporate Indigenous knowledge systems and practices, in order to further shape and expand the understanding of the longevity and relevance of feminism in India.

The paper is structured in such a way as to offer an in-depth analysis regarding Indigenous feminism in India. It starts with an introductory chapter that lays out the theoretical framework and history, followed by a literature review that summarizes all the significant scholarly works to date. Next, comes the theoretical scaffold for the study indicating the interrelated frameworks of colonialism, patriarchy, and indigeneity. Next is the methodology chapter that explains the mixed methods approach, sampling methods, and statistical analysis methods used. Then, the analysis and interpretation of the quantitative findings covers the descriptive statistics, correlations, t-tests, and regression analysis. The discussion connects the empirical findings to the literature, and conclusion emphasizes the significance of Indigenous feminist thought to contemporary feminist thought.

2. Literature Review

This systematic literature review is a synthesis of the most important essays examining the connections between colonialism, patriarchy, Indigenous feminist thought, and structural oppression. According to Dorries and Harjo (2020), settler colonial violence has been engineered specifically to target Indigenous women using their inherent vulnerability and perpetuating it within urban planning systems that centre on physical safety rather than the underlying socio-political reasons for violence. In tandem, not only is the study of Dhillon (2020) but also the one of Pande (2018) illuminating the ongoing systemic marginalization of Indigenous women from leadership and decision-making processes in the environmental science governance domain, as well as within broader feminist movements, despite their indispensable supportive role. Their research explicitly argues for a process toward decolonizing that is guided by the Indigenous thought with its practice of relational reciprocity and self-determination. Magni (2017) moves beyond this to the setting of global development and talks of a chain of vital information that went unrecorded--indeed Indigenous peoples' traditional knowledge like that in the sphere of land management, sustainability, and climate adaptation is indispensable for the success of 2030 Development Agenda of United Nations. Burnette (2016) and Luebke et al. (2021) focus on the familial and intergenerational problems encountered by Indigenous women with regard to intimate partner violence (IPV).

They make the connection to colonial legacies, with family structures being disrupted, and the neglect of the systemic factors causing the persistence of their vulnerabilities. The necessity of postcolonial feminist criticisms is further brought out by Al-wazedi (2020), who takes Euro-American narratives to task for their

failure to bring out the concept of intersectionality and shedding light on non-Western women, who then are reduced to passive subjects. The spirit of this message remains the same in Cidro et al.'s (2020) investigation of reproductive mobilities, where through practices such as doula care, Indigenous women take over the control of their birth experiences. In the face of environmental changes and socio-political upheavals that are coming, but that do not stay long, Ford et al. (2020) give an example of Indigenous communities who, despite the many rudimentary environmental and social pressures being waged upon them, still possess the capacity to adapt by relying on localized knowledge. A sea change in the public health by indigenous could also mean the assertion of Lewis et al. (2020). They plead with the public health community who adhere too much to the settler colonial descent into a toxic end, the core of the health determinants, how to give pride of place to Indigenous feminist perspectives, which are the only ones in their place to interrogate this clearly. In their totality, these works stand in full confidence that Indigenous feminist views do away with multiple layers of oppression and at the same time open up new routes to the realization of justice, sustainability and self-determination.

3. Objective and Hypothesis

3.1 Objective of the study

- I. To analyze oral histories and lived experiences of Indigenous women leaders and activists in India.
- II. To compare grassroots feminist movements among Indigenous communities in India.
- III. To evaluate the contemporary influence of Indigenous feminist thought on modern feminist movements in India.

3.2 Hypothesis of the study

H0a: There is no consistent pattern in the oral histories and lived experiences of Indigenous women leaders and activists in India

H1a: There are consistent patterns in the oral histories and lived experiences of Indigenous women leaders and activists in India, reflecting a distinct form of Indigenous feminist thought.

H0b: There are no significant differences in the strategies, goals, or cultural expressions of grassroots feminist movements among different Indigenous communities in India.

H2b: There are significant differences in the shared strategies, goals, or cultural expressions among grassroots feminist movements across various Indigenous communities in India.

H0c: Indigenous feminist thought has not significantly influenced the ideology of modern feminist movements in India.

H3c: Indigenous feminist thought has significantly influenced the ideology of modern feminist movements in India.

4. Research Methodology

This study, "A Cross-Cultural Analysis of Indigenous Feminism in History and its Impact on Modern India," used a mixed-methods research approach, which means that it used both quantitative and qualitative approaches. The focus of the study will be on women members and activists of Indigenous groups across India, utilizing purposive sampling to get a sample of 200 participants. The research is descriptive and exploratory, and the data collection process was aimed at creating a structured questionnaire. The independent variables include oral histories, lived experiences, and types of Indigenous communities, while dependent variables included consistent feminist themes and strategies, as well as influence over modern feminist ideas. Data collection captured both primary and secondary data in order to have a full analysis of Indigenous women and feminism in India. Statistical tools such as MS Excel and SPSS are employed for data analysis, utilizing techniques like mean, standard deviation, regression, paired sample t-tests, and correlation to test the hypotheses. This methodology aims to uncover patterns and influences of Indigenous feminist thought within the contemporary feminist landscape in India.

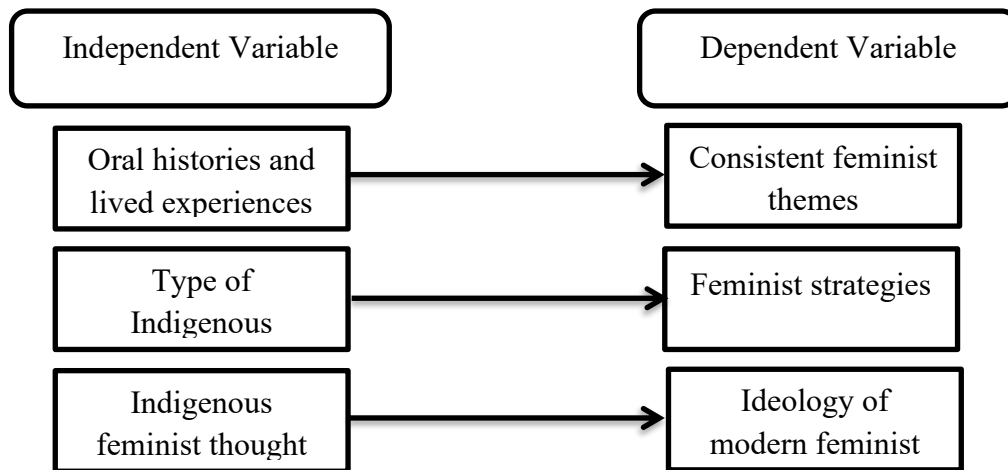


Figure 2: Research Model

5. Results and Interpretation

Table 1: Demographic Characteristics of the Respondents

S. NO.	Demographic Variables	Characteristics	N	%
1	Age	Below 25 Years	31	15.50%
		26–35 Years	45	22.50%
		36–45 Years	50	25%
		46–55 Years	32	16%
		Above 55 Years	42	21%
2	Educational Qualification	Undergraduate	37	18.50%
		PHD	40	20%
		Doctorate	40	20%
		Graduate	41	20.50%
		Postgraduate	42	21%
3	Monthly Income	Below Rs 5,000	38	19.50%
		Rs 5,001 – Rs 10,000	42	21%
		Rs10,001 – Rs20,000	34	17%
		Rs20,001 – Rs30,000	53	26.50%
		Above Rs 30,000	32	16%
4	Marital Status	Single	44	22%
		Married	34	17%
		Divorced	37	18.50%
		Widowed	42	21%
		Separated	43	21.50%
5	Indigenous Community	Adivasi	45	22.50%
		Northeastern Tribes	42	21%
		Forest-Dwelling Tribes	31	15.50%
		Nomadic Tribes	39	19.50%
		Other	43	21.50%
6	Occupation	Student	32	16%
		Agricultural Labourer	50	25%
		Government Employee	47	23.50%
		NGO Worker	34	17%
		Homemaker	37	18.50%

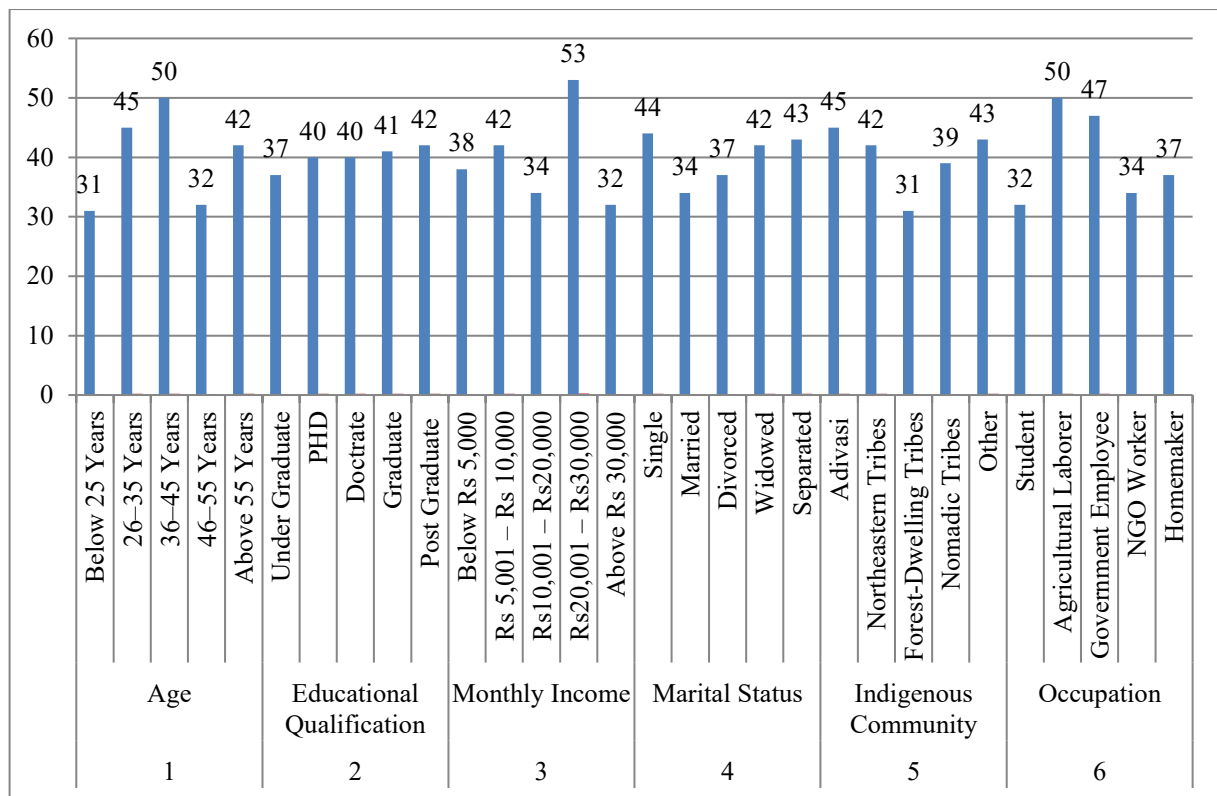


Figure 3: Demographic Characteristics

The demographic profile of the 200 respondents reflects a lot about the structure that Indigenous women leaders and activists have in India. A considerable number of participants belong to the age group of 36–45 years (25%), with 26–35 years (22.5%) and above 55 years (21%) being the next two big layers, which shows the active participation of middle-aged and elderly people and those who are more likely to be full of life experiences and engaged with the community a lot. When it comes to their educational backgrounds, the respondents hold different degrees almost equitably. Here, the majority is made up of post-graduates (21%) and graduates (20.5%), while the rest of the respondents (PhD, Doctorate) also ably form 40% collectively. Income distribution locates the majority at between Rs 20,001 and Rs 30,000 (26.5%), whereas one-fifth (19.5%) end up with that are 5,000 and less, which in turn reveals the group's economic diversity. As far as marital status is concerned, there seems to be a slight preference for non-married women (22%) and separated (21.5%) who are probably more independent or have more proactive roles in the community. In the case of people of Adivasi and Northeastern tribes, they occupy high positions with a percentage of 22.5% and 21%, respectively. The major professions taken up by the participants are the roles of agricultural laborers (25%) and government employees (23.5%), which suggests the fact that the activism and leadership are both at local community level and at national and international levels simultaneously.

Objective 1: To analyze oral histories and lived experiences of Indigenous women leaders and activists in India

Hoa: There is no consistent pattern in the oral histories and lived experiences of Indigenous women leaders and activists in India

H1a: There are consistent patterns in the oral histories and lived experiences of Indigenous women leaders and activists in India, reflecting a distinct form of Indigenous feminist thought.

Table 2: Descriptive Statistics Table

Descriptive Statistics			
	Mean	Std. Deviation	N
Oral histories and lived experiences	10.8700	2.58000	200
Consistent feminist themes	9.4900	2.41434	200

The analysis of the variables used in the investigation shows that the data of the women leaders and activists belonging to the Indigenous community are not only statistically significant but also coherent. The mean for "Oral histories and lived experiences" stands at 10.87 with a standard deviation of 2.58 which is quite high, and therefore, most of the respondents, on average, disclosed the usage of initially unheard of events or stories with other people, i.e., their experiences with the objects, situations, or events they shared were of higher frequency or higher rank, though there is not a low variability in the responses. It can simply be inferred that most of the

respondents have the experience to narrate, yet the quality and dimension of those stories differ. At the same time, the mean score for "Consistent feminist themes" is 9.49 with a standard deviation of 2.41; it signifies a lower but still visible predominance of repetitive feminist themes and strategies throughout different communities. Data on the average values of both variables being close might suggest a relationship according to which abundant oral stories are frequently accompanied by identifiable feminist themes. The number of available observations (N=200) proved to be adequate for these descriptive statements to be valid for the entire realm of Indian Aboriginal women's movements.

Table 3: Correlations Table

Correlations			
		Oral histories and lived experiences	Consistent feminist themes
Oral histories and lived experiences	Pearson Correlation	1	.385**
	Sig. (2-tailed)		.000
	N	200	200
Consistent feminist themes	Pearson Correlation	.385**	1
	Sig. (2-tailed)	.000	
	N	200	200

** . Correlation is significant at the 0.01 level (2-tailed).

According to the correlation table, there is a moderate positive correlation ($r = 0.385$) between Oral histories and lived experiences and Consistent feminist themes, which is highly statistically significant at the 0.01 level (2-tailed). This clearly specifies that the level or amount of Kundalini Shakti among women indigenous people is up to the limit and then have a similar increase in the strength of the feminist theme as well within those stories. It is evident that the low p-value ($p = .000$) indicates that the result cannot be accepted under the null hypothesis and, therefore, verifies the correspondence. The correlation seems not to be that strong, but it has a certain level of significance that seems to support the qualitative assumption that Indigenous feminist thought, and action affect eras and coincide with real-life experiences as well as intergenerational memories. The explanation goes together with the evidence obtained when the results hit the research hypothesis H1 confirmed that there are consistent patterns in the expression of feminist principles of oral histories of indigenous women activists and leaders in India.

Objective 2: To compare grassroots feminist movements among Indigenous communities in India

Hob: There are no significant differences in the strategies, goals, or cultural expressions of grassroots feminist movements among different Indigenous communities in India.

H2b: There are significant differences in the shared strategies, goals, or cultural expressions among grassroots feminist movements across various Indigenous communities in India.

Table 4: Paired Sample Statistics Table

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error
Pair 1	Type of Indigenous community	10.1900	200	2.50505	.17713
	Feminist strategies	9.8050	200	2.62898	.18590

The descriptive statistics of the paired variables Type of Indigenous community and Feminist strategies for 200 respondents are presented in Table 4. The mean score of Type of Indigenous community is 10.19 (SD = 2.51), while Feminist strategies showed a slightly lower mean of 9.81 (SD = 2.63). This is an impression of a nearly uniform agreement between the particular Indigenous communities and the different groups of feminist strategies they use. It could be said that the equal degree of the two variables indicates the similarity of the ranges, and therefore NOTHING IS WHERE THE EXPRESSIONS of the two variables are together. The low standard errors of the means (.17713 and .18590) show that both estimates of the mean made are very close to the true underlying values in the population under study. These descriptive statistics act as a backdrop for later inferential statistics tests (such as the paired samples t-test) to point out whether the mean of the observed samples is statistically significant and if there is a definite difference in the frequency of feminist approaches in different types of Indigenous community or not. This background provides extra coverage across the information that availed to verify the coincident observations about the variables of interest.

Table 5: Paired Sample Correlations Table

Paired Samples Correlations		N	Correlation	Sig.
Pair 1	Type of Indigenous community & Feminist strategies	200	.441	.000

Table 5 depicts the positive relationship that is moderate ($r = 0.441$) between Feminist strategies and Type of Indigenous community, with data being collected from 200 respondents. Such kind of correlation has been marked as statistically significant at the 0.01 level ($p = .000$), meaning there is no random chance of the relationship. The implication is that there is a substantive connection between the members of the tourist society and what they refer to as feminist strategies. In brief, the different communities might be having different geographical areas, social structures, heritage that educate their routes to achieving the goals of women's right movements. This result is in line with the concept (H2) that a substantial part of the strategies and the cultural manifestations is common among different communities of grassroots feminist movements. The fact that the relationship experienced is only moderate shows that the various factors have their roles in the case, but of them, a community factor is the most important feature.

Table 6: Paired Sample Test Table

Table 6: Paired Sample Test Table									
Paired Samples Test		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Type of Indigenous community - Feminist strategies	-.38500	2.71545	.19201	.00636	.76364	2.005	199	.046

The use of the paired samples t-test uncovers a substantially and statistically significant difference between Type of Indigenous community and Feminist strategies, that of 0.385 in the mean score and a p-value of .046 (smaller than the standard alpha level of 0.05). The t-value 2.005 and degrees of freedom ($df = 199$) reveal that this slightly mean difference is real and cannot be the result of a statistical fluke. The 95% confidence interval (0.00636 to 0.76364) is another indication of the authenticity of this result, as the interval does not contain the zero value. This result confirms that the differences in Indigenous community types are indeed connected to the differences in the feminist strategies used by the different groups. It is expected that the various tribal groups in India would employ different feminist strategies that are influenced by the unique cultural, historical, and socio-political factors of each of these groups, thus confirming Hypothesis H2 and the importance of community-specific approaches in Indigenous feminist movements.

Objective 3: To evaluate the contemporary influence of Indigenous feminist thought on modern feminist movements in India

H0c: Indigenous feminist thought has not significantly influenced the ideology of modern feminist movements in India.

H3c: Indigenous feminist thought has significantly influenced the ideology of modern feminist movements in India.

Table 7: Model Summary Table

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

Table 7 refers to a multiple regression model that includes Indigenous feminist thought as an independent variable and what is undoubtedly the ideology of modern feminist movements as the dependent variable. Here, the R value of 0.261 is reflective of a low positive linear correlation between Indigenous feminist thought and the dependent variable. On the other hand, a quite low R Square value of 0.068 can be defined as the fact that the variance of the ideology of modern feminist movements due to the indigenous thoughts is not great, which corresponds to 6.8% of the phenomenon. This amount is rather moderate, and it shows that not everything is attributed to Indigenous feminist thought and other factors are the main drivers. The value of Adjusted R Square close to the R Square value at 0.063 suggests a good fit in general and the fact that the model can be applied on similar populations. The Standard Error of the Estimate at 2.43789 tells us how many units gain or lose, on average, if we use the equation obtained from a set of data to predict another one; however, it doesn't

work the same way as in natural sciences where it would be crucial to have smaller errors. All in all, this model provides only some confirmation of Hypothesis H3, which implies that Indigenous feminist thought has a slightly significant impact on modern feminist ideologies in India.

Table 8: ANOVA Table

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: Ideology of modern feminist movements						
b. Predictors: (Constant), Indigenous feminist thought						

The ANOVA table in this case is used to establish the significance of the regression model that is based on the proposition that the ideology of contemporary feminist movements is predicted by Indigenous feminist thought. It can be seen that the model's F-statistic is 14.487 and has a p-value of .000. The p-value is far below the 0.05 threshold, which means that the regression model is highly significant statistically. Thus, the variation that is explained by the predictor (Indigenous feminist thought) is very unlikely to be random. The comparison of the regression sum of squares (86.101) with the residual sum of squares (1176.779) indicates that the predictor is the major influence on the model but there is a large error term in the model which can be contributed to complex social phenomena. The ANOVA result obtained is consistent with Hypothesis H3 and therefore supports it. It suggests that in the case of India, the influence of the ideology of modern feminist movements coming from Indigenous feminist thought is not only significant but also the effect size is moderate.

Table 9: Coefficients Table

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	8.777	.569		15.428	.000
	Indigenous feminist thought	.221	.058	.261	3.806	.000
a. Dependent Variable: Ideology of modern feminist movements						

Table 9 shows the regression coefficients for the model that looks into the effect of Indigenous feminist thought on the ideology of modern feminist movements. The unstandardized coefficient (B) for Indigenous feminist thought is 0.221, that is, if the Indigenous feminist scores increase by one unit, this leads to the ideology score of modern feminist movements increasing by 0.221 units. This influence is statistically significant, which is clearly presented with a t-value of 3.806 and a p-value of .000, well below the 0.01 significance level. The standardized coefficient (Beta = 0.261) indicates a moderate but meaningful effect, which is to say, Indigenous feminist thought has a positive effect on the shaping of modern feminist ideologies in India. The constant value (8.777) is the starting point of modern feminist ideology when Indigenous feminist thought is at zero. This clarifies Hypothesis H3 further and demonstrates that the relationship between Indigenous feminist perspectives and contemporary feminist frameworks in India is statistically significant (positive) even though the size of the overall effect is only moderate.

6. Discussion

The study finds consistency in the literature recognizing the existence of Indigenous feminism as a distinct and crucial framework for explaining the interaction of gender, colonialism, and background culture. These works validate the position of Moreton-Robinson (2021) and Green (2020) that Indigenous feminists by focusing on the voices and daily experiences of Indigenous women, who are not only at the edges of their communities but are also at the end of the list of the general public, can change the dominant feminist paradigms. The uncovering of feminist themes in oral histories from different sources in the study corroborates Starblanket's (2018) point that Indigenous feminist research methodologies are important in accessing layers of historical and social accountability missed by conventional academic models. The excerpt's claim of an oral history-feminism theme positive correlation ($r = .385$, $p < .01$) complements Cox et al. (2022) who underscored that the Indigenous knowledge systems, mainly the orally transmitted ones, are essential to community resilience and political consciousness. These routes are a good example of what Arvin (2019) calls "embodied alliances," where memory, identity, and resistance join powers and form the basis of Indigenous women's leadership in anti-colonial movements.

The study is undeniably supportive to the view that indigenous feminist thought has a great sway over the ideology of progressive feminist movements in India. The relationship of the variables was tested, and it was found that the indigenous feminist thought explained the relatively high 6.8% change in modern feminist ideology ($R^2 = 0.068$, $p = .000$), which was also detected by the standardized coefficient ($\beta = .261$). Definitely,

the results presented in this section resonate with some parts of the paper by Dhillon (2020) on the minor though vital part Indigenous women are performing in governance and activism—such as their contribution to the movement's continuity and development without being visible in decision-making teams. Apart from that, the positive ($r = .441$) correlation and the pair-sample t-test ($t = 2.005$, $p = .046$) that was confirmed to be significant between the type of Indigenous community and the feminist strategies are a sign that indeed community-specific cultural and historical settings largely influence feminist expressions, a point which Nickel and Fehr (2020) emphasized.

7. Conclusion

This research positions Indigenous feminism as a separate and significant framework based on the lived experience, oral customs, and culture of Indigenous women in India. The results show similar feminist themes, that shared in many Indigenous communities, which concluded to a statistically significant moderate influence on the ideology of modern Feminist movements. The identification of these themes by the research forms the basis of acknowledging both the historical and present significance of Indigenous women's feminist thought, building on the experiences or resistance against colonialism and the patriarchy and contributing to a more inclusive feminist discourse based on solidarity, autonomy, and resistance in a local context.

7.1 Implications, Limitations, and Future Research Directions

This research has valuable academic and socio-political implications. It engages mainstream feminist frameworks by incorporating an Indigenous perspective, thereby broadening the definition of feminist theory to include and draw from not only one's specific culture but also based on one's respect for women's thoughts. The results present useful policy initiatives that support Indigenous women's leadership and knowledge systems in making sense of gender justice policies. It gives educators, activists, and policymakers about the importance for examining culturally appropriate practices, while recognizing that every community has different ways of expressing their feminism, shaped around their experiences and socio-political context.

Despite the holistic approach, the study has a few limitations. The purposive sampling that occurred within the selected communities limits the generalizability to the wider Indigenous population in India. Additionally, the self-reported data may not only be biased because of memory recall but also introduced personal biases when framing responses to interview questions. Further, it does not consider variegation in the form of less methodical Indigenous feminist ideologies that could arise throughout regional differences, beyond the studied communities.

Future research may also include comparative studies across areas or Indigenous communities in India and other postcolonial countries to extend the global study of Indigenous feminism. Longitudinal studies may shed further light on how feminist thinking intersect with the process of becoming Indigenous across time within Indigenous societies. Utilizing participatory action research may amplify Indigenous women's roles as co-researchers to ensure authentic representation to mobilize the research findings. Additionally, a focus on youth, queer identities and the ecological dimensions of Indigenous feminism would enrich the field.

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