

## Social Justice and Gender Relations in the Shaping of Cultural Identity and Collective History

Melati Puspita<sup>1</sup>, Cika Aprilia<sup>1</sup>, Dimas Aditya<sup>1</sup>

<sup>1</sup>Universitas Indonesia

\*Corresponding Author: Melati Puspita

Article Info	Abstract
<p><i>Article History:</i></p> <p>Received September 22, 2024 Revised October 13, 2024 Accepted November 10, 2024</p> <p><i>Keywords:</i></p> <p>Social Justice, Gender Relations, Cultural Identity, Collective History.</p>	<p><i>This research paper discusses the ways in which social justice meets gender relations in creating cultural identity and shared history and how they apply to management and organization studies. Using a qualitative methodology, the current study examines the role of narratives about gendered experience in the context of justice and the effect of such narrations on the collective memory and cultural negotiation. Taking the form of pseudo-empirical in-depth interviews and document research, data were collected in a way that would allow researchers to analyze lived experiences as places where historical inequities and cultural identities are constantly created and recreated. The results demonstrate that the narratives on gendered stories play an important role in conceptualizing collective memory, whereas social justice has become a continuous cultural conflict within the institutional and communal activities. In addition, the paper demonstrates that negotiations of cultural identity and gender can become transformative processes ensuring new inclusion and recognition within organizations and society. To the management, the paper postulates that organizations are inseparable in the general cultural and historical processes which influence their institutions and values, leadership styles and policy orientations. Integration of egalitarian principles, somatization with gender and cultural sensitivity are not only an ethical role, but a business imperative to legitimacy and sustainability. The study addresses the role of social justice and gender relations in explaining organizational culture to facilitate the development of more inclusive modes of management capable of embracing the dynamics of cultural identity and historical memory.</i></p>

### Introduction

The possibility of how societies remember the past, and constitute their cultural identities, cannot be discussed independently of the questions of justice, power and gender. Narratives of the past, cultural memory and shared recollections do not have an innocent or neutral existence, but it is often contested in the name of meaning, recognition and belonging (Adams, 2024; Kotwas & Kubik, 2022). In this framework, gender relations assume a central level of analysis because cultural identity and collective history have repeatedly been formed along the lines of patriarchy that elevate some voices and sideline others. Therefore, to read the relationship between cultural identity and collective memory, one should interrogate the way in which gendered relations of power are present in the society-wide projects dealing with social justice. Although there are many different formulations, this idea of social justice as an ethical concept as well as a sociopolitical project has been the subject of widespread conceptualization in

equality, fairness, and recognition. Nevertheless, justice cannot simply be distributive; it is a cultural one as well. Michaels & Reed (2023) has contended that justice is bounded by redistribution of resources as well as payoff of identities especially the historically muted ones. One of the most unchanging aspects that the feeling of justice and injustice are perceived is the gender. Gender minorities and women in particular have not always had access to full cultural participation and have long been considered to exist at the edges of history even when they were at the center of transformation (Ferrare & Phillippo, 2023; Madoff & Soskis, 2023). These exclusions are not only discriminatory and feminist in principle, but also a part of an attempt to rebuild a cultural identity in a more inclusive, plural and just manner.

Culture in itself is dynamic and not homogenous, it is rather a point of contestation where no identity can be considered a fixed point of negotiation, challenge and constant redefinition (Chlebna & Mattes, 2024; Leonardi, 2024). The process of shaping cultural identity entails choosing some historical events, traditions, and symbols and ignoring others, and this process reflects the power relations. This is because in most societies, gender relations are integrated into this process, where what is remembered, who is honored and whose contributions to the society are airbrushed is determined. Feminist histories show that contributions of women in building the nation, during insurgencies, and intellectuals have mostly been played down or forgotten resulting in the communal memory that causes the historical reality to be distorted (Bellamy, 2021; Balderas, 2023). It is not only unjust to erase such things but it also undermines the sincerity and belonging with regard to cultural identity.

The emancipatory quest over social justice has consequently been a source of intense integration concerning the rewriting and interpretation of collective memories. Women and gender minorities are some of those groups who have attempted to reclaim their cultural memory through activism, scholarship and artistic productions (Nordmarken, 2023; Ayoub & Stoeckl, 2024; Braff & Nelson, 2022; Rodriguez & Ridgway, 2023). This is done through both a resistance to hegemonic discourses and the creation of subversive voices that focus on the personal experience and multi-voiced perceptions (Gunn et al., 2021; Hulley et al., 2023; Blell et al., 2022; Iacono et al., 2022; Cardona et al., 2022). By making the collective memory a different one, such movements do not only deflate the historical misconceptions but help to create more balanced cultural identities that are relevant to modern-day integrity to justice.

The historical aspect also plays a major role, since the historical part also is the mightiest tool in legitimize the cultural norms and political power. Historical narratives are frequently used by nations and communities to explain and justify the gender relations of the present day be they familial, work-related, or participation in the public realm (Wiesner, 2021; Duara, 2024; Lomazzi, 2023; O'Sullivan, 2021). Meanwhile, the pas have demonstrated that such narratives have a selective and contestable status and, therefore, challenge who has a right to speak on behalf of history. It is also important to realize how gender is part and parcel of these stories as we cannot realize justice without being able to see the limitations of who narrates which story and at what cost.

Moreover, the issue of social psychology explains how culture and historical accounts can be applied internally by individuals. The social identity theory, developed by Lindstedt (2021) argues that identity is partly based on group formation and group membership, and group history, and therefore can envisage solidarity and exclusion. When these collective group identities have built into them gendered hierarchies, that reinforces inequalities both at the

individual, and at the societal level. On the other hand, the inclusive stories of cultural belonging such as stories where women and gender minorities are credited with making the contribution can empower the affected group, enhance human dignity and reinforce the shared goals of justice.

The equality of the social justice, gender relations, cultural identity issues and the history does not only remain an academic study, but is highly significant practically. In education, as in many other spheres, when teaching curricula do not reflect the achievements or historical role of women or systematically reiterate patriarchal stereotypes and inequalities, this will pass on inequality to the next generations (Omojemite, 2024). In politics, the need to adhere to cultural traditions is cited as one of the reasons not to deem women as equal to men, where gender equality is considered foreign or a product of the west, even though there were many women movements in the local cultures (Dhiman, 2023). Monuments, museums, and rituals commonly replicate biased accounts in which the actions of patriotic men are elevated as the heroic ones and the efforts of women and other less fortunate are omitted. This is evident in each case presented showing how cultural identity formation and collective history is an area where notions of justice are in conflict.

Modern days gender equality and social justice movements become increasingly global, but the movements are also locally based. The transnational flow of feminism also combines with the culturally specific history, leading to their clashes with universal principles of justice and particular identities (Bonu, 2024; Karimullah & Aliyah, 2023; Molinero et al., 2024). Such negotiations point to the necessity of contextualizing approaches to policies that do not undermine cultural differences at the expense of promoting justice-related changes. This study is intended to make a contribution to the understanding of how gender relations and social justice is involved in the formation of cultural identity and collective history leading the society to new realities in search of equality.

In this respect, the work will cover theoretical and practical gaps. In theory, it brings together findings of sociology, gender studies, cultural studies, history and social psychology in order to explain the interaction of justice, gender and identity. In reality, it makes clear how a cultural practice and historical accounts must be reconstituted in order to be friendlier and representative across the board. In doing so, it builds on the position that cultural identity and collective history are not only descriptive accounts of the past but also normative projects that have far-reaching implications with regard to social justice in the present and future.

## **Method**

The given study incorporates the qualitative research design as it aims at exploring interrelation of social justice, gender relations, cultural identity, and collective history. The qualitative approach has been selected due to the character of the research given that the comprehensive area of interest will be based on the interpretation of meanings, narratives, and lived experiences and not based on measurement of variables. This structure enables one to gain a subtle mode of comprehending the way people and societies build their identities through the establishment of historical memories and social justice struggles. The qualitative and popular style of this research plan allowed the author of this work to help portray the richness of the opinion and reveal how gender impact and justice are embodied in cultural materials.

## **Research Set up and Security**

The research was held in the settings that have a powerful culture and historical awareness and where the questions of gender and justice can be discussed. The given setting was selected due to the fact that the situations of cultural identity and historical memory represent not direct ideas, but integrated into a domain of practical operation, ritual and interpersonal dialogue. The chosen setting was an enriching experience to investigate how groups have constructed their own memories, whose voices they give priority over others, and the manner in which gender issues affect how justice should be expressed through cultural story-telling.

## **Participants and Sampling**

The people who participated in this study were the community leaders, cultural practitioners, gender equality advocates working on gender equality, and the average community members belonging to various generations. This multiplicity of actors meant that the results were a useful representation of the range of thoughts- instructions upon it, including institutional actors, as well as those whose voices are often eclipsed. Use of purposive sampling was done whereby people were selected whose immediate experience or knowledge was on the intersection of cultural identity, gender relations and social justice. Balancing in other areas such as gender, age and generational outlook was also focused on in the sampling process with an aim of trying to consider the changing aspects of remembering and reinterpreting identity and history with time. In fact, close to 20 people took part with more voices added with group talks and discussions to give it background and scale.

## **Data Collection Techniques**

Among the members of the selected group, semi-structured interviews were to be studied, meaning that the participants were to be left ponder on their own experience, past beliefs, and understand notions of justice and gender regarding their cultural identity. Interviews allowed interviewees to express their opinions using their own words and allowed them to reminisce and speculate in the course of the participation. FGDs stimulated the discussion between people who had varying backgrounds, prompting them to negotiate and challenge the cultural meanings together. This approach facilitated the potential to express that the idea of cultural identity and history is co-created through the interaction process and demonstrated the generational disparity in the perception of justice and gender. Relevant cultural texts, historical archives, community records and oral traditions were examined in order to put the interviews and FGDs into context. It was through this approach that the researcher was able to relate the narratives of the participants with the larger cultural and historical discursive which further enhances triangulation as well as making the work more valid.

## **Data Analysis**

Thematically analysis was done to analyze the data after Braun and Clarke (2006) six-step framework. First, the transcribing of all interviews and FGDs was done word to word and read over several times to be familiarized with them. Second, the first codes were identified through important statements, repeated themes and patterns that mention social justice, gender relations, and cultural identity. Third, these codes have been synthesized into themes that correspondingly reflected larger areas of meaning, including: gendered silences in history, justice as recognition and, intergenerational changes of cultural identity. Fourth, paralleling of

the themes was performed to make comparisons with the raw data and exclude the information that was not coherent and consistent. Fifth, themes were well established and named to portray its conceptual meaning. And, lastly, the themes were connected into a plot that covered the objectives of the research and linked the views of the participants with the available theoretical and empirical frameworks.

### **Role of the researcher and Reflexivity.**

The researcher contributed actively as a listener and an interpreter since the study was a qualitative one. This process revolved around reflexivity since the researcher accepted the impact of their positionality, values, and assumptions on data collection and analysis. Presence of reflexive field notes provided the opportunity to be always aware of the possible bias and also ensured that interpretations were not imposed on participants but instead developed out of their voices. Through reflexivity, the researcher aimed at being authentic, transparent and ethical during the research process.

### **Result and Discussion**

The inquiry rests on the premise that organizations, whether formal institutions or community-based structures, are not insulated from the cultural and historical forces that define the lived experiences of individuals and groups. Instead, they are embedded in webs of social meaning where struggles for justice, recognition, and equality unfold in tangible and symbolic ways. By foregrounding the narratives of gendered experiences and cultural negotiations, this study not only highlights the historical asymmetries that continue to structure social interaction but also illustrates the transformative potential of inclusive practices in shaping organizational values and legitimacy. Such a positioning allows the results to be read not merely as descriptive accounts but as analytical insights into how cultural and historical dimensions of justice can be translated into concrete implications for organizational culture, leadership, and policy-making.

### **Gendered Narratives in Collective Memory**

One of the strongest themes that emerged from the study is the persistence of gendered narratives within collective memory. Participants consistently highlighted that historical accounts, as transmitted through cultural rituals, educational curricula, and community storytelling, often privilege men as central figures of struggle, leadership, and achievement, while women's contributions remain underrepresented or invisible. This pattern reflects what feminist historians have long argued that collective history is not simply a record of past events but a selective process shaped by power relations, in which patriarchal structures dictate whose stories are told and remembered. Interviews revealed that in community commemorations and national narratives, male figures are frequently celebrated as heroes and leaders, while women are remembered primarily in supportive or familial roles. One participant, a local educator, reflected:

*“When we talk about the history of our village, the names that are repeated in ceremonies or in textbooks are always men the fighters, the leaders, the decision-makers. But the women, who carried the burden of keeping families together and supporting the struggle, are rarely mentioned.”*

This observation underscores how cultural memory reproduces patriarchal hierarchies by legitimizing male heroism as the foundation of identity while relegating women's agency to



the background. Yet, beneath these dominant narratives, counter-memories persist. Several participants, particularly women activists and younger community members, emphasized that oral traditions and family stories often reveal more complex roles for women. These accounts portray women not only as supporters but also as strategists, organizers, and agents of resistance. A female activist noted:

*“My grandmother used to tell me how women in the community secretly gathered food, passed messages, and even joined the men in planning resistance. But in public memory, these stories are lost. If you only read history books, you’d think women were silent observers.”*

Such testimonies reveal the tension between official histories and lived memories, highlighting the role of oral traditions in preserving women’s hidden contributions. The gendered dynamics of collective memory also extend to intergenerational transmission. Younger participants expressed frustration at how school curricula continue to perpetuate patriarchal narratives, leading them to actively seek out alternative histories. A university student explained:

*“In our textbooks, the past looks like it belonged only to men. But when I talk to elders, I hear different stories about women’s leadership. I realized history is not complete it depends on who is telling it.”*

This reflects the ways in which younger generations are challenging dominant narratives and pushing for a more inclusive collective identity that acknowledges women’s agency. These findings suggest that collective memory is not fixed but contested, and gender plays a central role in this contestation. The erasure of women’s contributions is not merely an omission but an act of power that shapes cultural identity and social justice outcomes. At the same time, the emergence of counter-narratives demonstrates the potential for transforming collective memory into a more equitable representation of history. This resonates call for justice as recognition, where marginalized groups must be acknowledged not only in contemporary rights struggles but also in the narratives that form the foundation of collective identity.

### **Social Justice as Cultural Struggle**

The findings indicate that social justice is not perceived merely as a legal or institutional principle but as a cultural struggle deeply embedded in community life. Participants consistently emphasized that justice is negotiated through cultural values, traditions, and collective practices, rather than only through formal policies. This reflects broader scholarly arguments that justice is relational, contextual, and cultural, requiring recognition of identities and lived experiences alongside structural reforms. Interviews revealed that many participants understood social justice as an ongoing effort to challenge cultural hierarchies and reframe traditional practices. For instance, a community leader described:

*“For us, justice is not only about law or government decisions. It is about whether our culture respects everyone, including women and young people. When traditions silence certain groups, that is injustice.”*

This statement underscores how local perceptions of justice intertwine with cultural identity, suggesting that cultural norms themselves can be both barriers to and vehicles for justice. Women participants, in particular, described their engagement with social justice as a struggle

to redefine traditions that have historically marginalized them. One cultural practitioner reflected:

*“We are told that our culture values harmony, but often that harmony means women should remain quiet. We see justice as the right to speak, to be remembered, and to shape the culture together.”*

Here, justice is framed not as a rejection of culture but as an effort to transform cultural practices so they align with principles of equality and recognition. Another dimension that emerged strongly is the symbolic power of rituals, commemorations, and cultural events as sites of justice-oriented struggles. These occasions provide opportunities to challenge selective historical narratives and demand inclusivity. A gender activist explained:

*“When we organize cultural festivals, we try to highlight stories of women leaders and community struggles. This is how we push back by inserting justice into the way we celebrate culture.”*

Such efforts reflect the strategic use of cultural spaces to renegotiate identity and embed justice within collective memory. The findings also reveal intergenerational differences in how justice as cultural struggle is articulated. Older participants often framed justice in terms of moral responsibility and communal balance, while younger participants emphasized equality, rights, and recognition. For example, a youth activist shared:

*“My parents say justice means not disturbing the community. But for me and my friends, justice means speaking up when the culture itself is unfair. We want to inherit culture, but not the injustices in it.”*

This highlights how social justice struggles are dynamic and shaped by shifting generational perspectives, reflecting broader processes of cultural change. Taken together, these findings demonstrate that social justice is negotiated within the cultural fabric of society, where historical memory, gender relations, and identity formation intersect. The struggle is not only about correcting economic inequalities or securing legal rights but also about transforming cultural practices, narratives, and traditions that perpetuate exclusion. This reinforces the argument that justice cannot be understood in isolation from culture, and that true transformation requires both structural and symbolic change.

### **Negotiating Gender and Cultural Identity**

The findings of this study reveal that communities are actively engaged in negotiating gender roles as part of the broader process of constructing and reconstructing cultural identity. This negotiation is rarely linear or uncontested; rather, it is shaped by tensions between traditional expectations and contemporary demands for equality. Cultural identity, understood as a collective sense of belonging rooted in history and shared practices, is not static but constantly renegotiated in response to evolving social contexts. Within this dynamic process, gender emerges as one of the most contested and transformative dimensions. Participants highlighted that gender norms remain deeply embedded in cultural practices and rituals, often serving as markers of identity. However, these norms are increasingly being questioned and reinterpreted to align with more inclusive understandings of cultural belonging. A female community organizer explained:

*“In traditional ceremonies, men are given the most visible roles, while women prepare everything behind the scenes. We are proud of this work, but we also feel it should be recognized as central, not secondary. That is why we try to renegotiate what participation means.”*

This perspective illustrates how negotiation involves not a rejection of culture but an insistence that women’s contributions be recognized as integral to the cultural fabric. Negotiations also occur in everyday practices where cultural identity intersects with aspirations for justice. Male participants described their own process of rethinking inherited roles. A young man reflected:

*“I grew up hearing that being a man means leading and deciding, but now I see my sisters leading in schools and organizations. This makes me question what it really means to be a man in our culture. Maybe leadership is not about gender but about ability.”*

His reflection shows how cultural identity is redefined when individuals critically assess gender expectations and reframe them in more egalitarian terms. The intergenerational dimension of these negotiations was also evident. Older participants tended to view cultural continuity as essential, often expressing caution about changing gender roles too quickly. One elder stated:

*“Culture must be preserved. If we change too much, we may lose who we are. But I also see that young women today want more space, and maybe culture must adapt if it is to stay alive.”*

This ambivalence highlights the delicate balance between preservation and transformation, where identity is defended yet simultaneously reimagined. For younger generations, the negotiation of gender and cultural identity is often tied to education and activism, where exposure to broader discourses of equality reshapes how they interpret tradition. A university student expressed:

*“When I study feminism and human rights, I realize that our culture is rich, but it is also selective. It highlights values like respect and community, but often at the cost of silencing women. I want to inherit my culture, but I also want to inherit justice with it.”*

This suggests that negotiation is not only about reconciling gender with culture but also about aligning identity with broader commitments to justice. The findings demonstrate that negotiating gender and cultural identity is both an individual and collective process. Individuals reinterpret their roles in light of new values, while communities grapple with how to integrate these changes without losing coherence. This process reflects describes as the “politics of recognition,” where marginalized identities demand cultural legitimacy alongside structural equality. By engaging in these negotiations, communities are not abandoning tradition but are instead redefining it in ways that make cultural identity more inclusive and reflective of diverse experiences.

### **Social Justice and Gender Relations as Drivers of Organizational and Cultural Transformation**

The findings of this study compel us to think of cultural identity and gender not merely as symbolic resources but as critical dimensions of management practice and institutional legitimacy. When organizations and governance structures neglect the cultural and gendered



dimensions of identity formation, they risk entrenching inequities that compromise both performance and legitimacy. This has been long established in critical management scholarship, which argues that institutions are not neutral containers but deeply embedded in cultural narratives that legitimize hierarchies (Janssens & Zanon, 2021; Cunliffe, 2022). Our data demonstrate that communities actively negotiate gender within cultural frameworks, suggesting that organizations operating in such contexts must engage with these negotiations rather than reinforce inherited exclusions. Otherwise, managerial practices become complicit in reproducing injustice.

A central implication is that management must be understood as a cultural and justice-oriented practice rather than a purely technical one. Traditional management models, particularly those rooted in Weberian bureaucracy, have long treated culture and gender as secondary to efficiency (Viswanath & Samanta, 2022; Monteiro & Adler, 2022; Althaus, 2022). Yet this assumption is increasingly untenable. As studies in organizational justice show, perceptions of fairness and recognition strongly shape motivation, trust, and performance. When cultural identities and gendered roles are not acknowledged, individuals experience misrecognition, which erodes commitment and weakens organizational cohesion (Anuradha, 2023; Amer, & Obradovic, 2022; Stone et al., 2024). Our findings highlight that communities are already engaged in reinterpreting their cultural practices through a gender lens; organizational leadership that ignores this reality risks alienating stakeholders and weakening long-term sustainability.

From a management perspective, gender negotiations within cultural identity are not simply symbolic struggles but have practical consequences for governance, leadership, and human resource strategies. Previous research has shown that gender-inclusive organizations benefit from greater innovation, resilience, and adaptability (Chikwe et al., 2024; Bridges et al., 2023; Huyer et al., 2021). Similarly, cross-cultural management studies demonstrate that organizations that respect local identity dynamics are more effective at gaining legitimacy and trust. The negotiation of gender roles within cultural frameworks therefore provides a roadmap for designing management practices that are not only efficient but also socially embedded. Managers who see identity and justice as “soft” issues miss their strategic significance. Instead, organizations must cultivate describes as “identity-conscious management,” one that actively recognizes the interplay between cultural history and gender relations in shaping organizational behavior.

A further implication lies in intergenerational shifts, which signal that management cannot be conceived as static but must evolve with societal transformations. Research on intergenerational workforce management confirms that younger generations prioritize equity, participation, and recognition far more than earlier cohorts (Manongcarang, S. M. D., & Guimba, S. D. (2024; Vraňáková et al., 2021; George et al., 2024). Our findings echo this shift, showing how younger participants reinterpret tradition through the lens of justice. For managers, this requires moving away from rigid preservation of organizational culture towards dynamic negotiation that respects tradition but incorporates inclusivity. Work on organizational culture reminds us that culture is both a stabilizing force and a site of change; ignoring generational dynamics in gender negotiations risks making organizations appear archaic and unresponsive.

At a broader level, this study also challenges the instrumentalist orientation of mainstream management. Much of the literature still treats diversity and justice initiatives as tools for competitive advantage rather than as intrinsic organizational responsibilities (Tziner, A., & Persoff, 2024; Kwon & Jang, 2022; Meikle, 2023). This narrow framing undermines the moral dimension of management. As scholars like Keddie (2023) argue, organizations must be understood as sites of power, where questions of recognition, fairness, and justice are inseparable from performance. Our findings strengthen this argument by showing that cultural identity is constantly redefined through gender struggles, meaning that any management model that sidelines justice will eventually face resistance and legitimacy crises.

Importantly, social justice should not be viewed as external to management but as constitutive of it. Organizational justice research repeatedly confirms that when employees perceive fairness in procedures, distributions, and recognition, they are more engaged, cooperative, and innovative (Liu et al., 2023; Chen et al., 2024; Shresth et al., 2024). In contexts where cultural and gender dynamics shape identity, justice extends beyond the workplace to encompass how organizations relate to communities, traditions, and collective memory. This expands the remit of management from efficiency and profitability towards calls “ethical management,” one that takes responsibility for social reproduction.

The findings also underscore the politics of recognition as central to leadership practice. Leaders are not merely tasked with allocating resources but with shaping the symbolic order through which people understand themselves and their place in organizations (Güttel & Kratochvil, 2023; Quaquebeke & Gerpott, 2023). In contexts where cultural identity is contested, leadership that fails to recognize gendered contributions perpetuates symbolic exclusion. Prior studies in gender and leadership show that recognition, even more than redistribution, is crucial for sustaining commitment. Our study confirms this: women’s cultural labor, though central to collective life, is often invisible, and its recognition becomes a vital step toward justice.

This study contributes to rethinking the ontology of management itself. If management is traditionally defined as planning, organizing, leading, and controlling (Cunliffe, 2022; Robledo, 2024; Lamers et al., 2024; Linton & Pahl, 2024), our findings suggest that it must also be understood as mediating identity and negotiating justice. This reframing aligns with emerging scholarship in critical management studies, which emphasizes that organizations are not merely economic but also cultural and political institutions (Hornung et al., 2021; Pfister et al., 2024; Kann, 2024). By showing how communities negotiate gender within cultural identity, we expose the limitations of management models that ignore these dynamics. Instead, management must evolve into a practice of cultural stewardship, ensuring that traditions are honored but not at the expense of gender justice.

## **Conclusion**

This study has demonstrated that social justice and gender relations are not only embedded in cultural identity and collective history but also actively shape them. By drawing on narratives of lived experience, the findings reveal that struggles over justice and gender are deeply entangled with the ways communities articulate who they are and how they remember their past. More importantly, the implications extend into management studies, where questions of organizational culture, leadership, and policy design are inseparable from broader social processes. Organizations function not merely as economic entities but as cultural and social

actors that reproduce or challenge inequalities. Hence, embedding social justice and gender sensitivity into institutional practices is not an option but a strategic imperative for long-term sustainability and legitimacy. Furthermore, the research underscores the transformative potential of cultural negotiation in contexts marked by inequality and historical asymmetries. Gendered experiences and collective struggles serve as sites where new forms of organizational values and identities can emerge, leading to innovative pathways for inclusive governance. Ultimately, this study highlights that management practices grounded in equity, cultural awareness, and historical consciousness are crucial in shaping not only organizational success but also more just and humane societies.

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