

GLOBAL STUDIES ON

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**WOMEN, WORK, AND**  
**SOCIAL TRANSFORMATION**

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Edited by

**Ibrahim Abdullahi**

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**GLOBAL STUDIES ON WOMEN, WORK, AND  
SOCIAL TRANSFORMATION - 2026**

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**GLOBAL STUDIES ON WOMEN, WORK, AND SOCIAL  
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# TABLE OF CONTENTS

**PREFACE** ..... i

## **CHAPTER 1**

### **WOMEN IN THE WORKFORCE: ESSENTIAL FOR NATIONAL DEVELOPMENT**

Syful ISLAM

Khan Md. Shaiful ISLAM..... 1

## **CHAPTER 2**

### **REPRESENTATION OF WOMEN JOURNALISTS IN INDIAN NEWSROOMS: STRUCTURES, CHALLENGES, AND EMERGING TRANSFORMATIONS**

Bidisha BANERJEE

Hirak GUPTA

Sudhangshu CHAKRABORTY ..... 19

## **CHAPTER 3**

### **FEMINIST TRANSLATION THEORY IN THE 21<sup>ST</sup> CENTURY: POWER, LANGUAGE, AND DIGITAL TRANSFORMATION**

Narjes Asgari VARTOONI

Mahmoud AFROUZ ..... 27

## **CHAPTER 4**

### **STUDY OF THE EFFECTIVENESS OF CONFINEMENT BY COMPOSITE MATERIALS ON THE PERFORMANCE OF REINFORCED CONCRETE COLUMNS: EFFECT OF SEVERAL KEY PARAMETERS**

Narjes Asgari VARTOONI

Fatemeh Aghakhani CHEGENI

Mahmoud AFROUZ ..... 37

## **PREFACE**

This volume brings together a collection of scholarly contributions that explore the intersections of gender, representation, language, and technological transformation in contemporary societies. As global dynamics continue to evolve, the role of women in social, economic, and institutional structures remains central to discussions on development, equality, and inclusion.

The chapters in this book address a range of critical themes. The examination of women's participation in the workforce highlights its significance for national development and economic progress. The analysis of women journalists in Indian newsrooms sheds light on structural inequalities, professional challenges, and emerging transformations within media institutions. In addition, the discussion of feminist translation theory emphasizes the relationship between language, power, and digital transformation, illustrating how meaning is shaped and negotiated across contexts. The inclusion of a technical study on reinforced concrete performance further reflects the interdisciplinary scope of the volume, demonstrating the relevance of engineering research within broader discussions of development and innovation.

By adopting an interdisciplinary perspective, this volume integrates insights from gender studies, media studies, linguistics, and engineering. It contributes to academic discourse while offering a comprehensive understanding of how social, cultural, and technological factors intersect in shaping contemporary realities.

It is hoped that this book will serve as a valuable resource for researchers, students, and practitioners interested in gender, communication, and development, while encouraging further critical engagement with issues of representation, equality, and innovation.

**Editorial Team**  
**April 2026, Türkiye**

**CHAPTER 1**  
**WOMEN IN THE WORKFORCE: ESSENTIAL FOR  
NATIONAL DEVELOPMENT**

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*GLOBAL STUDIES ON WOMEN, WORK, AND SOCIAL  
TRANSFORMATION*

**INTRODUCTION**

Humans no longer live in isolation as early ancestors once did; rather, they exist within organized and interdependent societies. In modern social systems, individuals rely on one another through the exchange of labor, services, and value creation, forming the foundation of economic organization. This interdependence is institutionalized through markets, households, and the state, where production and consumption are collectively reflected in national income and gross domestic product (GDP) (Samuelson & Nordhaus, 2009; Bedford, 2024). From birth until the fulfillment of productive adulthood, individuals consume economic resources such as food, healthcare, education, and public services. These resources are financed either directly by households or indirectly by the state through public expenditure.

Both household income and government revenue ultimately originate from the productive activities of economically active members of society. During this dependent phase, individuals generate limited direct economic output, resulting in a temporary imbalance between consumption and contribution a “negative economic balance” at the individual level (Becker, 1994; Schultz, 1961). Human capital theory emphasizes that investments in education and health are not consumption alone but long-term economic investments whose returns materialize through productive labor participation (Becker, 1994). However, when structural or social constraints prevent individuals from fully participating in the labor market, societies fail to realize the expected returns on these investments.

This challenge is particularly pronounced for women. Despite significant global progress in female education and health outcomes, women’s labor force participation, earnings, and access to productive employment remain lower in most regions of the world (ILO, 2023; OECD, 2023). Women constitute nearly half of the global population and represent a substantial share of total human capital. Yet gender gaps in employment, wages, and job quality persist across income groups and development contexts. Globally, women are likely to be engaged in informal employment, unpaid family labor, or unpaid care and domestic work, all of which remain undervalued or excluded from conventional economic measurements such as GDP (Addati & Cattaneo, 2022; UN Women, 2022).

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This chapter argues that women's participation in the workforce is not a social or equity concern but a fundamental economic requirement for nation. By situating women's labor in both paid and unpaid, within the broader framework of economic interdependence and human capital formation, the chapter demonstrates how workforce participation is essential for transforming dependency into productivity and consumption into growth. Using global data, the chapter examines patterns of women's labor force, the role of unpaid work, structural and socio-cultural barriers, and the limitations of existing economic measurement systems. It further explores policy to overcome these constraints and enhance women's economic contribution as a cornerstone of sustainable global development.

### **1. HUMAN CAPITAL INVESTMENT AND GENDERED ECONOMIC RETURNS**

**Education, Health, and Public Investment:** Human capital theory assumes that public and private investments in education, health, and social protection enhance individuals' productivity and, in aggregate, national income. Governments allocate substantial shares of GDP to schooling systems, public health infrastructure, and skills development, recognizing that these expenditures yield long-term economic returns. According to the World Bank, global public spending on education averages about 4.3 percent of GDP, while health expenditure accounts for roughly 10 percent of global GDP when combining public and private sources (World Bank, 2024a).

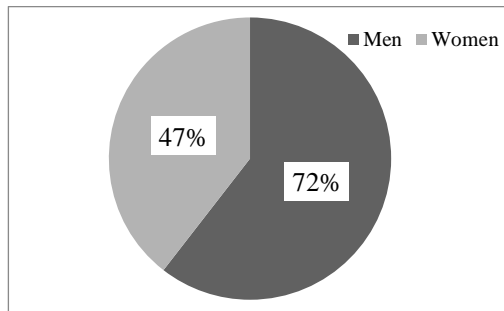
These investments are foundational to preparing individuals for productive participation in labor markets. From a gender perspective, the global gap in educational attainment has narrowed significantly over the past decades. Data from UNESCO show that gender equality in primary education has been nearly achieved worldwide, and female enrollment in tertiary education now exceeds that of men in many regions (Antoninis et al., 2023). Yet, educational gains do not automatically translate into proportional economic returns for women. Health investment also plays a central role. Improved maternal health, reproductive services, and access to preventive care reduce mortality and morbidity, enabling women to pursue education and employment more consistently.

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The World Health Organization emphasizes that women’s health outcomes directly affect labor productivity, household welfare, and intergenerational human capital formation (WHO, 2023).

**Gender Differences in Labor Market Absorption:** While educational fulfillment has improved for women, labor market absorption remains uneven. According to the International Labor Organization (ILO), global female labor force participation stood at approximately 47 percent in 2023, compared to around 72 percent for men. This 25-percentage-point gap represents a significant underutilization of available human capital (ILO, 2023).

Figure 1 illustrates the employment percentage of men and women in relation to the total population (ILO, 2023). The figure shows persistent disparities across regions, with particularly low female employment-to-population ratios in parts of South Asia, the Middle East, and North Africa. Even in high-income economies where educational parity has been largely achieved, women remain overrepresented in part-time, informal, or lower-paying sectors.



**Figure 1.** Global Employment Rate of Men and Women in Proportion to Total Population (ILO 2023)

Moreover, unpaid care responsibilities constrain women’s labor market absorption. Data consistently show that women perform a significantly higher share of unpaid domestic and care-giving work. This reduces their availability for paid employment, limits career progression, and weakens lifetime earnings trajectories. Consequently, even when women attain comparable or higher education levels, their integration into productive sectors remains incomplete.

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**Opportunity Cost of Excluding Women:** The exclusion or underemployment of women carries measurable economic costs. Kolovich & Newiak, (2024) estimates that closing gender gaps in labor force participation could increase GDP by an average of 20 percent in countries with large disparities, particularly in developing economies. When women remain outside formal labor markets are confined to low-productivity roles, innovation, entrepreneurship, and tax contributions. This loss compounds over time, affecting public revenue streams that finance future education, infrastructure, and social services. Exclusion also affects demographic sustainability. In aging societies, shrinking workforces place pressure on pension systems and public finances. Higher female labor force participation can offset demographic decline by expanding the productive base. Countries that have successfully integrated women into the workforce, such as those in Northern Europe, demonstrate stronger fiscal resilience and higher per capita incomes.

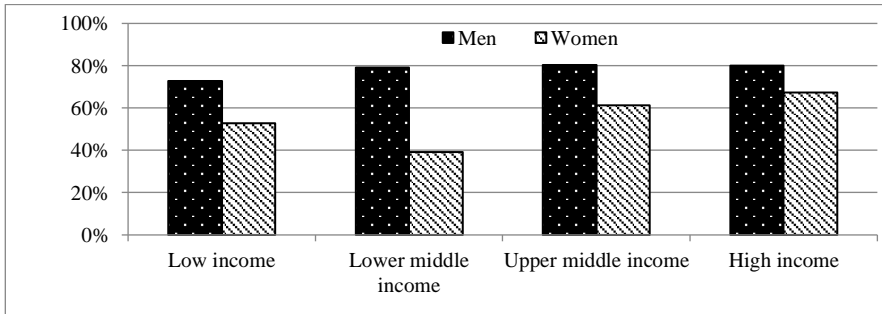
## **2. WOMEN IN THE GLOBAL WORKFORCE: PATTERNS AND STRUCTURAL REALITIES**

Women's participation in economic life has expanded significantly over the past decades. Yet, structural barriers continue to shape how, where, and under what conditions women work. Understanding these global patterns is essential for evaluating how women's economic participation contributes to national development and GDP growth.

**Global Trends in Female Labor Force Participation:** Female labor force participation (FLFP) has increased in many regions, particularly in middle-income countries, but progress remains uneven. According to the International Labor Organization (ILO), the global female labor force participation rate was still lower than men (ILO, 2023). Although this gap has narrowed slightly in some regions, it has remained relatively stable at the global level over the last two decades. Regional variation is significant. In low-income countries, women's participation rates tend to be higher out of economic necessity, often concentrated in agriculture and informal employment (Figure 2). In high-income countries, participation is also relatively high, supported by education, services-sector expansion, and social policies such as parental leave and childcare provision (Figure 2).

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However, in several middle-income regions, especially parts of South Asia and the Middle East and North Africa, female participation remains comparatively low due to structural, cultural, and institutional constraints (World Bank, 2024c).



**Figure 2.** Global Female Labor Force Participation Rate Compared to Male Participation World Bank (2023)

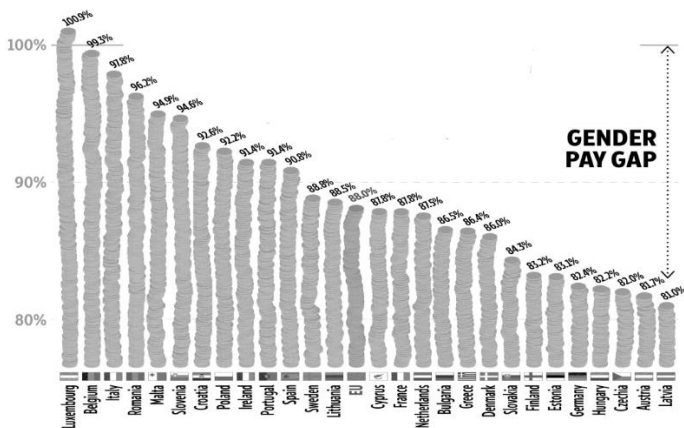
From a development perspective, the gap in participation represents unrealized economic potential. The World Bank estimates that closing gender gaps in employment could significantly increase GDP in many countries, particularly where female labor force participation remains substantially below that of men (World Bank, 2024c). Given the hypothesis that national development depends on individuals transitioning from dependency to productive participation, persistent gender gaps represent a structural inefficiency in human capital utilization.

**Sectoral Segregation and Informality:** Even when women participate in the labor force, their employment is not evenly distributed across sectors. Horizontal segregation persists globally. Women are overrepresented in education, health, domestic services, retail, and care-related occupations, while men dominate construction, engineering, transport, and many related fields (ILO, 2023). In low and lower-middle-income countries, a substantial proportion of women work in agriculture and informal employment. The ILO estimates that more than 60 percent of employed women globally are in informal employment, compared to around 57 percent of men, with much larger gender gaps in certain regions (ILO, 2023).

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Informal work is typically characterized by low productivity, limited legal protection, income instability, and lack of access to social security. Vertical segregation also remains pronounced. Women are underrepresented in managerial and decision-making positions across both public and private sectors. Although women’s educational attainment has improved significantly and, in many countries, tops that of men at tertiary level, this has not translated proportionally into leadership roles (World Bank, 2024a).

**Wage Gaps and Employment Quality:** Gender inequality in labor markets extends beyond participation and sectoral segregation to persistent disparities in wages and employment quality. Globally, women earn substantially less than men for paid work. The International Labor Organization estimates that women’s average wages are approximately 20 percent lower than those of men worldwide, with variation across regions and sectors (ILO, 2023). These gaps persist even in economies with relatively high female labor force participation and strong institutional frameworks. European Parliament data highlights that wage inequality remains evident in high-income contexts (Figure 3). In the European Union, women earn on average about 13 percent less per hour than men, despite comparable levels of education and labor market attachment (European Parliament, 2023). This indicates that wage disparities are not explained solely by differences in participation or human capital but are embedded within labor market structures.



**Figure 3.** Wages Gap between Men and Women EUROSTAT (2023)

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From a development perspective, wage gaps and lower employment quality weaken the economic returns to women's labor force participation. Lower earnings reduce women's contributions to aggregate demand, household savings, and tax revenues, while insecure employment constrains productivity growth and human capital accumulation (World Bank, 2024b). Within the life-cycle framework outlined earlier, unequal pay and poor job quality limit women's ability to offset earlier consumption through productive contribution.

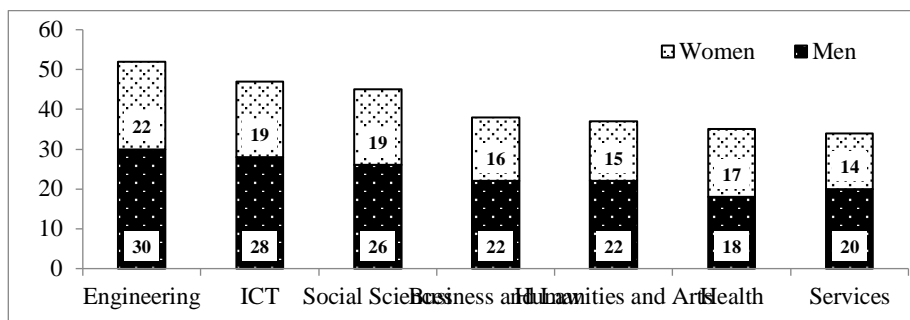
### **3. WOMEN'S ECONOMIC PARTICIPATION AND NATIONAL DEVELOPMENT**

**Women's Employment and GDP Growth:** Women's participation in the labor force is not simply a matter of equity; it is a core driver of macroeconomic performance. As outlined in the hypothesis of this chapter, national development depends on individuals transitioning from economic dependence to productive contribution. When women face structural barriers to employment, economies effectively underutilize half of their human capital.

The macroeconomic implications are substantial. A widely cited analysis by the McKinsey Global Institute (2023) estimated that advancing women's equality could add up to \$12 trillion to global GDP by 2025 under a realistic improvement scenario. Although progress has been uneven, more recent projections from the International Monetary Fund (Kolovich & Newiak, 2024) indicate that closing gender gaps in labor force participation could increase GDP by an average of 8–23 percent in emerging markets and developing economies, depending on the scale of reform.

**Men and Women Earning after Graduation by Field of Study:** Gender disparities persist even after educational attainment is proved (Figure 4). In many countries, women graduate at equal or higher rates than men, yet earnings differ by field and labor market segmentation. Women remain underrepresented in higher-paying fields and overrepresented in lower-paying care and service sectors (World Bank, 2024b). This mismatch reduces aggregate productivity and constrains potential GDP gains.

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**Figure 4.** Men and Women Earning in their Own Field of Study After Graduation  
IFC (2025)

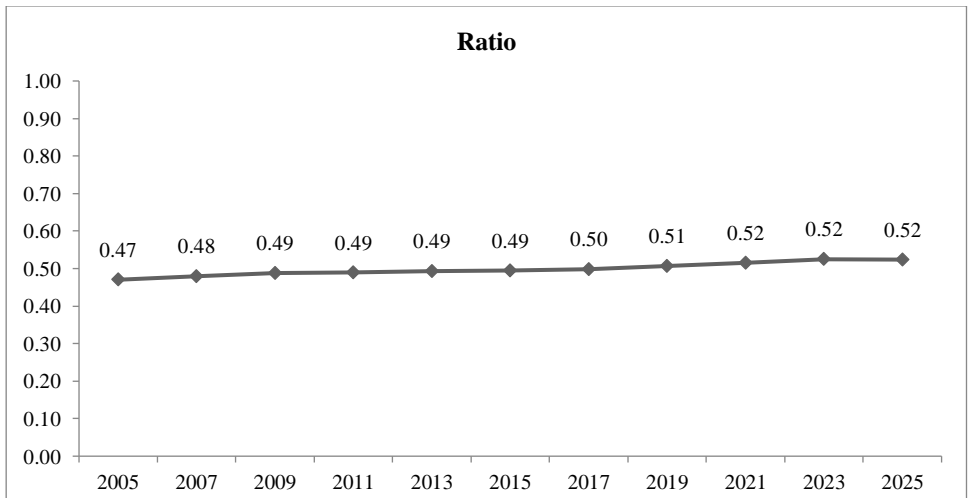
Thus, increasing women’s employment rates and ensuring equitable access to high-productivity sectors are central to sustained GDP growth. From a national accounting perspective, higher female participation directly expands the labor input component of output, raising potential growth and broadening the tax base that finances public investment.

**Productivity, Innovation, and Economic Resilience:** Beyond participation rates, the quality of women’s employment influences productivity, innovation, and long-term resilience. Economies benefit not only from a larger workforce but also from diverse skills, perspectives, and problem-solving approaches. Empirical research links gender diversity to improved firm performance. A meta-analysis by International Finance Corporation (IFC, 2025) found that companies with greater gender diversity in leadership report stronger financial returns and governance outcomes. Similarly, studies published by the OECD (2023) suggest that inclusive labor markets are associated with higher rates of innovation and patent activity, particularly in knowledge-intensive sectors. Women’s entrepreneurship also contributes to economic dynamism. According to the Global Entrepreneurship Monitor, women’s entrepreneurial activity has increased globally, yet women-owned firms often remain smaller due to credit constraints and limited access to networks. Closing these financing gaps could unlock substantial productivity gains, particularly in developing economies where micro and small enterprises form the backbone of employment.

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**Intergenerational and Social Effects:** The economic contribution of women extends beyond direct GDP effects to powerful intergenerational spillovers. When women earn income, household expenditure patterns shift in ways that improve long-term human capital formation. United Nations (2024) reported that women are more concerned than men to invest in children’s nutrition, health, and education. This investment strengthens future labor productivity and supports sustained national development. Similarly, UN Women (2022) reports that increased female employment are associated with reductions in poverty rates and improvements in child schooling outcomes across multiple regions.

**Global Labor Income Gender Ratio:** Labor income ratio is still high in many countries (Figure 5). Figure 5, presents the ratio of women’s total labor income to that of men, based on the ILO Modelled Estimates (ILOEST). The most recent global estimate indicates that women earn approximately \$0.51–\$0.60 for every dollar earned by men, reflecting both wage gaps and lower employment intensity (ILOEST, 2025). This persistent disparity constrains aggregate household income and reduces potential savings and investment at the national level.



**Figure 5.** Gender Ration in Global Labor Income (ILOSTAT (2025))

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Here: The labor income gender ratio is calculated as the ratio of the total income of women to the total labor income of men (\$ 1.00 = male level).

In macroeconomic terms, narrowing the labor income gender ratio would expand aggregate demand, increase household consumption capacity, and enhance fiscal revenues through higher taxable income. Over time, these gains compound through improved educational attainment and workforce readiness of the next generation, reinforcing the hypothesis that sustained national progress depends on inclusive productive participation.

### **4. LIMITATIONS IN ACHIEVING FULL WOMEN'S WORKFORCE PARTICIPATION**

Despite substantial investments in women's education, health, and human capital formation, full participation of women in the workforce remains constrained by a combination of structural, institutional, and socio-cultural limitations. These constraints prevent economies from fully converting female human capital into productive economic output, thereby weakening the life-cycle transition from dependency to contribution that strengthens sustainable national development.

**Unequal Burden of Unpaid Care and Domestic Work:** One of the most persistent barriers to women's workforce participation is the unequal distribution of unpaid care and domestic responsibilities. Across all regions, women perform the majority of unpaid work, including childcare, eldercare, cooking, cleaning, and household management. Surveys consistently show that women spend two to three times more hours on unpaid care work than men, significantly limiting their availability for paid employment, skill upgrading, and career advancement (ILO, 2024; UN Women, 2022).

**Labor Market Segmentation and Occupational Constraints:** Even when women enter the labor force, they face significant limitations related to sectoral and occupational segregation. Women are disproportionately concentrated in lower-productivity and lower-wage sectors such as care services, education, retail, and informal agriculture, while men dominate capital-intensive and higher-paying sectors including engineering, construction, manufacturing, and technology (ILO, 2023).

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TRANSFORMATION*

**Wage Inequality and Employment Quality Gaps:** Persistent gender wage gaps further limit the economic returns to women’s labor force participation. Globally, women earn approximately 20 percent less than men on average, even after accounting for differences in education, experience, and occupation (ILO, 2023). In addition to lower wages, women are more likely to be employed in part-time, temporary, or informal jobs with limited job security, social protection, and career progression.

**Legal, Institutional, and Policy Barriers:** In many countries, legal and institutional frameworks continue to restrict women’s economic participation. These barriers include unequal inheritance and property rights, restrictions on mobility or employment in certain sectors, limited access to credit, and weak enforcement of anti-discrimination laws. The World Bank’s Women, Business and the Law index shows that women still enjoy, on average, only about three-quarters of the legal rights afforded to men globally (World Bank, 2024a). Inadequate policy support; such as insufficient childcare services, limited parental leave, and lack of flexible work arrangements; further constrains women’s labor supply. Where public care infrastructure is weak, the burden of care shifts to households, disproportionately affecting women and reinforcing gendered patterns of economic dependency (ILO, 2024).

**Social Norms and Gendered Expectations:** Deeply embedded social norms regarding gender roles continue to shape expectations around women’s primary responsibility for household and caregiving duties. In many contexts, paid employment for women is viewed as secondary or conditional, particularly after marriage or childbirth. These norms influence educational choices, labor market behavior, employer practices, and policy priorities, creating self-reinforcing cycles of exclusion (UN Women, 2022; OECD, 2023).

## **5. STRATEGIES TO OVERCOME LIMITATIONS AND ENHANCE WOMEN’S ECONOMIC CONTRIBUTION**

Enhancing women’s economic contribution requires addressing the structural, institutional, and socio-cultural constraints that limit their transition from dependency to productive participation. As argued throughout this chapter, national development depends on the full utilization of human capital investments.

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TRANSFORMATION*

**Reducing the Burden of Unpaid Care and Domestic Work:** Unpaid care and domestic work remain one of the most significant constraints on women's labor force participation. Globally, women perform more than three-quarters of total unpaid care work, limiting their availability for paid employment and career progression (ILO, 2024). This reduces women's working hours, occupational mobility, and lifetime earnings, reinforcing gender gaps in employment quality and income.

Policy interventions that expand access to affordable childcare, eldercare, and parental leave are critical for reallocating care responsibilities and enabling women's productive engagement. Evidence from high-income and middle-income countries shows that public investment in care services increases female labor force participation, particularly among mothers of young children (OECD, 2023). From a macroeconomic perspective, care infrastructure should be viewed not as social expenditure alone but as productive investment that expands the effective labor supply and strengthens GDP growth (World Bank, 2024a).

**Improving Employment Quality and Pay Equity:** Increasing women's participation alone is insufficient if employment remains concentrated in low-paid, insecure, or informal jobs. Persistent gender wage gaps and poor employment quality reduce the economic returns to women's labor and weaken aggregate productivity. Closing wage gaps requires enforcement of equal pay legislation, transparency in wage-setting mechanisms, and stronger collective bargaining frameworks (ILO, 2023).

Formalization of employment is equally important, particularly in developing and middle-income economies where women are overrepresented in informal work. Expanding social protection coverage, minimum wage enforcement, and access to maternity benefits improves job quality and stabilizes women's labor market attachment. Kolovich & Newiak. (2024) emphasizes that labor market reforms promoting equity and security enhance productivity while broadening the tax base, thereby supporting fiscal sustainability and development financing.

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TRANSFORMATION*

**Expanding Skills Development and Access to High-Productivity Sectors:** Although women’s educational attainment has improved substantially, occupational segregation continues to limit access to high-growth and high-wage sectors, particularly in science, technology, engineering, and mathematics. Targeted skills development programs, vocational training, and digital inclusion initiatives are essential for aligning women’s human capital with labor market demand (OECD, 2023). Public–private partnerships that promote women’s participation in emerging sectors can generate long-term productivity gains. The International Finance Corporation (2025) finds that firms with greater gender diversity benefit from improved innovation, governance, and financial performance. Facilitating women’s entry into high-value sectors therefore strengthens both firm-level competitiveness and national economic performance.

**Recognizing and Valuing Women’s Economic Contributions:** Conventional economic indicators such as GDP systematically undervalue or exclude unpaid care and domestic work, much of which is performed by women. This measurement gap obscures women’s true contribution to economic systems and biases policy priorities. Incorporating satellite accounts and time-use data into national accounting frameworks can provide a more accurate representation of economic activity (UN Women, 2022). Recognizing unpaid work does not imply monetizing all domestic activities, but rather acknowledging their role in sustaining labor markets and human capital formation. Improved measurement supports evidence-based policymaking and reinforces the economic rationale for investing in care infrastructure and gender-responsive labor policies.

**Integrating Gender Equality into National Development Strategies:** Finally, women’s economic participation must be embedded within broader national development and macroeconomic strategies. Gender-responsive budgeting, labor market planning, and development financing ensure that growth policies do not inadvertently reinforce existing inequalities. World Bank (2024a) emphasize that inclusive growth strategies generate higher and more sustainable development outcomes.

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Within the framework of this chapter's hypothesis, sustained national progress depends on the successful transition of all capable individuals from economic dependency to productive contribution. Removing constraints on women's participation allows societies to fully realize returns on human capital investment, strengthen GDP growth, and enhance intergenerational development outcomes.

### **CONCLUSION**

Women's workforce participation is not only a social objective but also a structural driver for national development. When women face barriers to employment, fair pay, and advancement, economies fail to capture the full returns on investments in education and health, resulting in lost productivity and slower growth. Persistent constraints such as unpaid care burdens, occupational segregation, informality, and legal inequalities limit women's integration into high-value sectors and reduce aggregate efficiency. Expanding women's access to quality employment strengthens innovation, household welfare, fiscal capacity, and intergenerational human capital formation. Sustainable development therefore depends on inclusive labor markets that enable women to participate fully and productively in economic life.

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**CHAPTER 2**  
**REPRESENTATION OF WOMEN JOURNALISTS IN  
INDIAN NEWSROOMS: STRUCTURES,  
CHALLENGES, AND EMERGING  
TRANSFORMATIONS**

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TRANSFORMATION*

## **INTRODUCTION**

Media institutions are not neutral conveyors of information; they are socially embedded structures shaped by power relations, professional hierarchies, and cultural norms. The composition of newsrooms therefore directly influences whose perspectives are represented and legitimized within public discourse. Gender diversity in journalism is particularly significant because news production determines not only what is reported but also how societies interpret political participation, citizenship, and social justice.

India's media landscape being one of the largest and most linguistically diverse in the world has expanded dramatically since economic liberalization in the 1990s. The proliferation of private television networks, digital platforms, and regional publications created new employment opportunities, drawing increasing numbers of women into journalism. However, increased entry has not resulted in proportional authority. The persistence of male-dominated editorial hierarchies suggests that representation must be understood not merely in numerical terms but through the distribution of influence, recognition, and decision-making power.

This chapter asks three key questions:

- To what extent are women represented across levels of Indian news organizations?
- What structural and cultural barriers shape their participation?
- How are digital transformations reshaping gender dynamics in journalism?

## **1. THEORETICAL FRAMEWORK: FEMINIST MEDIA STUDIES AND NEWSROOM POWER**

Feminist media scholarship argues that journalism historically evolved as a masculinized profession rooted in ideals of objectivity, competitiveness, and public authority—traits culturally associated with male labor (North, 2016). These professional norms created implicit exclusions even when formal barriers disappeared. Three conceptual lenses guide this chapter:

**Gendered Organizations:** Acker's (1990) theory of "gendered organizations" explains how workplace structures embed masculine norms into job expectations, evaluation metrics, and promotion pathways.

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Newsrooms often reward uninterrupted career trajectories and high-risk reporting assignments conditions that disadvantage women balancing care-giving responsibilities.

**Symbolic Annihilation:** Tuchman's (1978) concept of symbolic annihilation suggests that under-representation or trivialization of women in media production leads to their marginalization in social knowledge systems. When women journalists are absent from agenda-setting roles, women's experiences may be inadequately represented in news narratives.

**Intersectionality:** Intersectional feminism (Crenshaw, 1989) highlights how gender intersects with caste, class, language, and geography in India, producing layered inequalities that shape newsroom access. Together, these frameworks shift analysis from "how many women are present" to "how power is distributed."

### **2. HISTORICAL TRAJECTORIES OF WOMEN IN INDIAN JOURNALISM**

Women began entering Indian journalism in visible numbers during the late twentieth century, often through features writing, cultural reporting, and magazine journalism. Early pioneers challenged professional stereotypes, yet structural acceptance lagged behind participation. Research on Indian knowledge industries shows that women frequently face disparities in authorship recognition and leadership opportunities, indicating systemic barriers extending beyond journalism (Thelwall et al., 2018). This pattern reflects broader gender stratification within professional labor markets. By the early 2000s, journalism schools reported gender-balanced enrollment. However, newsroom leadership remained overwhelmingly male, a phenomenon described as the "leaky pipeline" in media professions.

### **3. MAPPING REPRESENTATION IN CONTEMPORARY INDIAN NEWSROOMS**

**Leadership Deficit:** Industry analyses reveal a stark gender imbalance in editorial authority. A large majority of top editorial positions continue to be held by men (Newslaundry, 2022).

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Since editors control hiring, story prioritization, and institutional culture, this imbalance perpetuates gendered decision-making structures. Leadership gaps also affect mentorship pipelines. Without senior women role models, younger journalists face limited professional sponsorship.

**Bylines and Knowledge Production:** Authorship patterns offer insight into epistemic authority. Women contribute a smaller proportion of news bylines, especially in political, economic, and investigative reporting (NewsClick, 2022). Such disparities influence whose voices define national narratives. Scholars argue that unequal authorship translates into unequal knowledge production, shaping media archives that future researchers rely upon (Dorn et al., 2023).

**Beat Segregation and Professional Stereotyping:** Women journalists are often directed toward lifestyle, health, education, or culture beats; the areas perceived as extensions of feminine expertise. Hard-news assignments such as defence or crime reporting remain male-dominated. This division reflects occupational segregation rather than individual preference, reinforcing gender hierarchies within professional credibility.

**Regional Inequalities:** Gender disparities widen outside metropolitan centers. Reports indicate extremely low female participation in district-level journalism (The Times of India, 2012). Rural reporting often involves mobility risks, irregular hours, and limited institutional safeguards, deterring women's entry. Thus, national-level representation statistics may mask deep regional exclusions.

### **4. NEWSROOM CULTURE AND INVISIBLE BARRIERS**

**Informal Networks and “Old Boys’ Clubs”:** Career progression in journalism frequently depends on informal professional networks. Male-dominated social spaces such as press clubs, political briefings, or late-night editorial interactions can exclude women, limiting access to sources and advancement opportunities.

**Work-Life Expectations and Temporal Demands:** Journalism's expectation of 24/7 availability conflicts with gendered care-giving norms prevalent in Indian society. Without institutional flexibility, women disproportionately exit mid-career stages.

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TRANSFORMATION*

**Perceived Credibility and Authority Bias:** Studies suggest audiences and editors alike may unconsciously attribute greater authority to male reporters in political or analytical domains, reinforcing assignment disparities (Jain & Mondal, 2023).

**5. DIGITAL JOURNALISM: DISRUPTION OR CONTINUITY?**

The rise of digital-native media has introduced alternative newsroom structures characterized by flatter hierarchies and collaborative workflows. Some studies show improved gender diversity in online platforms compared to legacy print institutions (Statista, 2023a).

Digital spaces offer:

- Lower entry barriers
- Flexible working models
- Opportunities for independent journalism

However, these gains coexist with new vulnerabilities especially online harassment.

***Online Harassment and Gendered Risk***

Women journalists face disproportionate digital abuse, including threats, trolling, and coordinated intimidation (Indian Journalists Union, n.d.). Such hostility creates what scholars call a “chilling effect,” discouraging women from covering controversial topics. Global research confirms that online violence functions as a mechanism of professional silencing (India Today, 2022). This digital hostility reconfigures not eliminates the risks women face in journalism.

***Intersectionality: Beyond Gender Alone***

Gender inequity in Indian journalism intersects with caste, language, and socioeconomic privilege. Women from marginalized communities encounter compounded barriers to entry and recognition (Newslaundry, 2022). English-language metropolitan journalism often offers more opportunities than vernacular or rural media sectors, creating layered representation gaps. An intersectional approach is therefore essential for meaningful reform.

## **6. IMPLICATIONS FOR MEDIA CONTENT AND DEMOCRACY**

Under representation of women journalists affects not only employment equity but also democratic discourse.

**Agenda Setting:** Male-dominated editorial boards influence which issues receive coverage, potentially marginalizing gendered concerns such as care economies or workplace inequality.

**Source Diversity:** Women are quoted less frequently as experts, reinforcing male authority in public knowledge systems (Dorn et al., 2023).

**Narrative Framing:** Gender-balanced newsrooms produce more inclusive storytelling, particularly in reporting on violence, health, and social justice. Thus, representation shapes not only who reports the news but how societies understand themselves.

### ***Toward Gender-Equitable Newsrooms: Policy and Practice***

#### **Institutional Reforms:**

- Transparent hiring and promotion metrics
- Gender audits of newsroom leadership
- Equal-pay frameworks

#### **Safety and Legal Mechanisms:**

- Stronger enforcement of workplace harassment laws
- Digital security training for journalists
- Organizational protocols for responding to online abuse

#### **Editorial Transformation:**

- Gender-balanced panel representation
- Inclusive sourcing databases
- Monitoring of byline diversity

#### **Mentorship and Capacity Building:**

Structured mentorship programs can help retain mid-career women journalists and prepare them for leadership roles.

### ***Future Research Directions***

Despite growing attention to gender in media, several gaps remain:

- Lack of longitudinal studies tracking women's career trajectories

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TRANSFORMATION*

- Limited research on regional-language newsrooms
- Need for intersectional data on caste and class representation
- Comparative studies between legacy and digital journalism cultures

Addressing these gaps will require collaboration between academia, media organizations, and policy institutions.

**CONCLUSION**

The representation of women journalists in Indian newsrooms reflects a paradox of visibility without proportional power. While women have entered journalism in significant numbers, leadership disparities, occupational segregation, and gendered risks continue to shape professional realities. Digital media offers promising pathways but cannot alone dismantle entrenched institutional norms. Sustainable transformation demands structural reforms, gender-sensitive newsroom cultures, and continued scholarly engagement. A truly representative media system is not merely an employment objective it is foundational to democratic knowledge production and social equality.

*GLOBAL STUDIES ON WOMEN, WORK, AND SOCIAL  
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**CHAPTER 3**  
**FEMINIST TRANSLATION THEORY IN THE 21<sup>ST</sup>**  
**CENTURY: POWER, LANGUAGE, AND DIGITAL**  
**TRANSFORMATION**

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*GLOBAL STUDIES ON WOMEN, WORK, AND SOCIAL  
TRANSFORMATION*

## INTRODUCTION

Feminist translation theory has consistently represented more than technical linguistic transfer; it constitutes political engagement. This theoretical tradition emerged from recognition that language functions as an instrument of patriarchal systems, leading feminist translators in the late twentieth century to actively reshape texts and amplify marginalized women's voices. However, the current era has substantially altered both women's studies and translation studies through digital transformation and the expanding reach of global English. "As a result of the cultural turn in translation studies", as Nakhli (2025) points out:

[T]ranslation came to be considered not as a mere linguistic transfer but as a culturally and ideologically bound practice. Feminist translators argue that gendered discourse reinforces gender inequalities. To align with their ideological stance, they reject the traditional authority of the source text and claim co-authorship. Within this framework, translation is a gendered act of 'rewriting' that destabilizes power hierarchies." (Nakhli, 2025, p. 155)

The changing nature of power relations gives this subject particular significance. Whereas previously, power came from the top-down structure of male dominance, today power is decentralized, algorithmic, and closely linked to the "prestige" of certain global languages. This chapter reconsiders feminist translation theory within this transformed context. When feminist translators confront not only patriarchal language structures but also machine-mediated and market-driven English, adaptation becomes necessary.

This research investigates theoretical power relations shaping contemporary translation processes. The translator increasingly functions as an intersectional gatekeeper, navigating multiple layers of cultural and linguistic authority. The study examines how feminist theoretical frameworks can counter narrative homogenization while ensuring that specific gendered realities survive translation into global English.

The following questions guide this inquiry:

- How does the theoretical "visibility" of the female voice change in the transition from analog to digital translation?
- How do contemporary global power relations influence the "interventionist" strategies of feminist translators?

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TRANSFORMATION*

- What would be the theoretical implications of "intersectional feminism" for the 21<sup>st</sup>-century English translation of gendered texts (or texts addressing gender)?

## **1. THEORETICAL FRAMEWORKS**

Reconsidering feminist translation theory for the current era requires moving beyond earlier resistance models toward more complex understandings of power distribution. The analysis must address how translators navigate dual hegemonic structures: patriarchy and global English dominance.

### ***The Changing Role of the Subversive Translator***

Early feminist translation theory centered on the concept of textual hijacking deliberate intervention to reflect female experience. In contemporary contexts, the subversive translator has transformed into an intersectional mediator navigating multiple cultural and linguistic demands. Subversion now takes different forms. Rather than primarily modifying gendered pronouns, contemporary feminist translation resists ideological homogenization within digital environments. Power in globalized English contexts resides in defining normative standards. Feminist translators theoretically challenge this by deliberately introducing cultural friction into their work. When source materials contain gender hierarchies specific to particular cultures, twenty-first-century feminist translators face significant decisions: whether to smooth these elements for English-speaking audiences to create empowered narratives, or to maintain foreign elements that reveal the specific nature of different cultures' gender struggles. This creates tension between representational accuracy and ideological objectives.

### ***Care Ethics in Translation Theory***

Contemporary women's studies have increasingly emphasized care ethics as a significant theoretical framework. Applied to translation, this approach suggests that translators' primary responsibility lies not with original authors or abstract linguistic systems but with fostering living relationships between cultures.

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This framework redefines translators as nurturers of meaning. Within digital contexts where communication often becomes aggressive and transactional, care-based ethics function as theoretical protection. Applying the 'caring through translation' framework promotes deeper collaboration and relationality between researchers, translators, and participants, grounded in feminist ideals of equitable, ethical knowledge production. Care is both a natural and necessary response to the dual task facing translators, who must marry the objective criteria of translation with its subjective conditions involving emotional labor and emotional intelligence. (Mueller & Baniya, 2024, p. 4) For feminist translators, this means approaching source text difference with attentive, solidarity-based engagement. Power relations shift from dominance over texts toward hospitality toward otherness. This theoretical transformation suggests that English translation should not operate as conquest—forcing foreign texts to serve English conventions—but as genuine welcoming. Such frameworks resist narrative homogenization by insisting on preserving specific cultural dignity.

### ***Intersectionality and Multiple Power Structures***

Intersectionality represents perhaps the most significant theoretical development in contemporary women's studies. Current feminist translation theory cannot adequately address gender alone; it must account for intersections between gender and race, class, and global linguistic hierarchies. English functions as a power language within this framework. When translators render women's voices from minority languages into English, they move these voices across geopolitical boundaries. Power relations become multi-axial rather than unidirectional. When white Western women translate women of color from global South contexts, feminist solidarity becomes complicated by racial and economic privilege differentials. Translators must theoretically perform dual decentering—challenging male voice dominance while simultaneously questioning their own English-language privilege. This creates intersectional tension characteristic of contemporary feminist translation. Translation outcomes thus become statements about possibilities for transnational feminist solidarity.

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TRANSFORMATION*

***Digital Accountability Culture and Translation Anxiety***

Digital environments have introduced new forms of power through surveillance mechanisms. Contemporary translators remain acutely aware of digital publics and potential ideological backlash against their work. This awareness produces theoretical chilling effects. Earlier feminist translators might take bold risks in reshaping texts according to feminist principles. Contemporary fears about misrepresentation or cultural appropriation can generate defensive translation approaches. This constitutes new forms of censorship, with power exercised not by governments or religious institutions but by algorithmic systems and viral crowd responses. Feminist translation theory thus confronts a crisis: how can subversion occur when translators fear accountability mechanisms? This theoretical problem suggests that translator agency faces limitation from the same digital tools that promised amplified voice. Translator visibility now carries vulnerabilities absent from analog contexts.

***Commercialization of Feminist Aesthetics***

Feminism has become a marketable brand within twenty-first-century commercial contexts. This has produced commodification or commercialization of feminist translation, with global publishers and digital platforms seeking feminist materials. In fact, there has been active interest in publishing "feminist" works in the English-speaking world as they have higher marketability. This creates commercial power relations. Translators face pressure to produce versions fitting marketable feminist narratives, often involving standardization of female experience to match Western, English-language heroic journey frameworks. Theoretical loss occurs through erasure of non-marketable aspects of womanhood—quiet experiences, domestic contexts, non-binary perspectives, or unpleasant female voices that resist empowerment branding. Feminist translation theory must resist and counter this form of market-driven homogenization by insisting on theoretical value in unpalatable or commercially difficult material.

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TRANSFORMATION*

***Transversal Power Models***

Contemporary theoretical frameworks increasingly move beyond binary power conceptions toward transversal models involving networks of shifting relations. Within translation contexts, this means source and target positions no longer remain fixed. Digital environments enable constant retranslation, remixing, and sharing of texts. Feminist texts become living organisms within this framework, with power relations remaining fluid. English translations represent merely one iteration within texts' ongoing lives. This produces theoretical humility among translators—recognition that texts remain always in motion, making translators temporary guardians rather than final authorities. Transversal models enable more democratic, participatory feminist translation practices where English-speaking audiences encounter translations as conversations rather than finished products.

***Algorithmic Bias and Machine Translation***

Neural machine translation based on statistical probability requires theoretical attention regarding its impact on feminist objectives. Because historical data remains predominantly patriarchal, algorithms carry pre-programmed bias. Machine translation systems constitute digital patriarchy within this framework. The absence of ethical frameworks for AI and data training has resulted in the reinforcement of gender biases and representational harms within machine translation systems. NMT systems rely on training algorithms and large corpora which are influenced by human choices that can be negatively biased regarding gender, race, etc." (Chagas López, Hilß, & Müller, 2025, p. 3) When machines render texts into English, they default to masculine pronouns and stereotypical gender roles because these patterns dominate training data. Power relations become human versus machine. Twenty-first-century feminist translation theory must incorporate algorithmic resistance strategies. Translators' work now includes correcting machine outputs—deliberately breaking statistical probabilities to ensure female visibility. This represents new frontiers of power: struggles to prevent digital futures from merely reproducing patriarchal linguistic pasts.

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TRANSFORMATION*

***Methodology***

This chapter employs qualitative, library-based theoretical inquiry. The approach combines conceptual synthesis with feminist critical discourse analysis to examine evolving power dynamics within translation contexts.

**2. ANALYSIS AND DISCUSSION**

Theoretical examination of contemporary feminist translation reveals fragmentation of feminist voice. A significant finding involves recognition that no single feminist translation strategy exists. Instead, multiple intervention approaches emerge based on translators' specific intersectional locations. The discussion emphasizes that power relations between English centers and source culture peripheries frequently complicate feminist solidarity. Choices appearing liberatory within English contexts may appear imperialist within source cultures.

***The Digital Visibility Paradox***

Digital platforms enable translation and distribution of more women's voices than historically possible. However, algorithmic systems ensure that only standardized versions of those voices achieve global reach. This produces situations where feminist visibility measures high while feminist diversity measures low. The analysis points toward flattening of radical content, with challenging, subversive feminist voices softened through translation processes to ensure shareability within English-language digital spheres. This represents significant tension within contemporary feminist translation practice.

***Care Ethics as Resistance Framework***

Care ethics emerge as potentially effective theoretical tools for resisting algorithmic bias. Moving from statistical probability toward interpersonal responsibility enables feminist translators to challenge patriarchal structures embedded within English. This produces resistant English versions that intentionally maintain irregularities characteristic of female experience. The analysis argues that this capacity—the power to prioritize truth over efficiency—constitutes contemporary translators' primary authority.

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TRANSFORMATION*

***The Labor of Decentering***

Contemporary feminist translation requires constant awareness of linguistic privilege. Successful feminist translations increasingly demonstrate self-destructive characteristics—pointing readers back toward source cultures rather than attempting replacement with English equivalents. This represents new power models: strategic erasure where translators render themselves invisible not to serve market demands but to serve source women's voices. The emotional and intellectual labor involved in such decentering deserves recognition within theoretical frameworks.

***Collaborative Futures***

Feminist translation increasingly operates as collaborative, open-source practice within digital environments. Power no longer resides with lone translators but within translational communities. Digital platforms enabling distribution of resistant translations allow feminist theorists to construct global counter-narratives challenging both algorithmic patriarchy and corporate English dominance. This represents significant evolution from earlier individualistic models of feminist translation practice.

**CONCLUSION**

Feminist translation theory in the current era requires complex re-evaluation of power relations. As navigation of digital globalization continues, earlier strategies require updating to address intersectionality, algorithmic bias, and identity commercialization. The feminist translator has transformed from linguistic rebel into digital guardian of nuance and specificity. This study's significance lies in its shift toward care ethics and transversal power models. English neutrality claims and market efficiency demands represent contemporary patriarchal structures requiring resistance. Female voice visibility within translation contexts remains fragile, requiring constant intersectional protection. The research questions addressed reveal that twenty-first-century power operates through decentralized, technical systems. For women's studies and translation studies futures, ensuring that digital translation does not become new silencing mechanisms presents ongoing challenges.

*GLOBAL STUDIES ON WOMEN, WORK, AND SOCIAL  
TRANSFORMATION*

Only by embracing cultural difference friction and human mediator involvement can genuinely inclusive, global feminist discourse emerge. Finally, the authors (as non-native English speakers) acknowledge the use of LLMs for linguistic assistance and enhancement in the preparation of the manuscript.

*GLOBAL STUDIES ON WOMEN, WORK, AND SOCIAL  
TRANSFORMATION*

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**CHAPTER 4**  
**STUDY OF THE EFFECTIVENESS OF**  
**CONFINEMENT BY COMPOSITE MATERIALS ON**  
**THE PERFORMANCE OF REINFORCED**  
**CONCRETE COLUMNS: EFFECT OF SEVERAL KEY**  
**PARAMETERS**

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*GLOBAL STUDIES ON WOMEN, WORK, AND SOCIAL  
TRANSFORMATION*

**INTRODUCTION**

There exists a particular kind of knowing that cannot be separated from the way it is spoken. When a Black woman shift registers mid-sentence, moving from the formality of professional discourse into the familiarity of vernacular, she is doing more than communicating she is performing a theory of survival. This linguistic dexterity, honed over generations, carries within it the memory of hush harbors and coded spirituals, of speeches delivered from plantation clearings to United Nations podiums. The voice of Black feminist thought has never been merely instrumental. It has always been architectural, building worlds out of words that refuse to stay in their assigned places.

The contemporary moment presents a paradox. Black feminist ideas circulate globally with unprecedented velocity, traveling through translation into dozens of languages and across digital platforms that claim to democratize knowledge. Yet this circulation often comes at a cost that remains largely unexamined. When the rhythmic cadences of Black women's speech are smoothed into what passes for global English, when the vernacular markers that signal a specific historical and cultural location are stripped away in the name of accessibility, something essential is lost. It is not simply words that disappear, but ways of knowing that those words were designed to carry.

This inquiry concerns itself with what happens to Black feminist thought when it is translated not only across languages in the conventional sense, but within English itself, as it moves from the specificity of Black women's speech into the homogenized register of global academic and digital discourse. The central question is deceptively simple: if the syntax of resistance is cleaned up to make it more palatable for a wider audience, does the resistance survive the cleaning?

**1. THEORETICAL ISSUES**

The framework through which Black women have articulated their particular location in the world rests on an understanding that oppression does not arrive in discrete packages. It is not that one experiences racism on Monday, sexism on Tuesday, and classism on Wednesday, filing each under its separate heading before moving to the next. Rather, these systems of domination converge in the same moments, the same bodies, the same breaths.

*GLOBAL STUDIES ON WOMEN, WORK, AND SOCIAL  
TRANSFORMATION*

This recognition of simultaneity has profound implications for how Black feminist thought structures its language. “Because the intersectional experience” as is asserted by Crenshaw (1989), “is greater than the sum of racism and sexism, any analysis that does not take intersectionality into account cannot sufficiently address the particular manner in which Black women are subordinated.” (Crenshaw, 1989: 140) When this theoretical framework encounters the norms of standardized English, a fundamental tension emerges. Standardized English, particularly in its academic register, operates through compartmentalization. It prefers subjects to remain distinct, categories to stay separate, arguments to proceed in linear fashion. But the lived reality that Black feminist thought describes resists such compartmentalization. The language that has evolved to express this reality therefore develops its own grammar of simultaneity, one in which multiple meanings can occupy the same word, multiple temporalities can inhabit the same sentence.

The translator who approaches a Black feminist text with the tools of conventional translation practice faces an immediate dilemma. The goal of transparency, of making the text read as though it were originally written in the target language, runs directly counter to the text's own aesthetic and political commitments. A Black feminist text that reads too smoothly in standardized English may well have been betrayed by its own fluency. The roughness, the refusal to conform to expected patterns, is not a failure of execution but a deliberate feature of the work.

## **2. METHODOLOGY**

The methodology for this chapter is a qualitative theoretical inquiry based on library research and “Critical Linguistic Analysis”. This study does not involve participants; it relies on the “Conceptual Synthesis” of Black Feminist Theory and Translation Studies.

## **3. DISCUSSION**

### **3.1 The Vernacular as Theoretical Apparatus**

There is a tendency in academic discourse to treat vernacular speech as raw material requiring refinement before it can qualify as theory.

*GLOBAL STUDIES ON WOMEN, WORK, AND SOCIAL  
TRANSFORMATION*

This hierarchical assumption operates even among those who would explicitly reject it. Black vernacular, particularly African American Vernacular English, developed under conditions that demanded indirection and multiplicity of meaning. To speak plainly when plain speech could cost you everything was not a virtue but a luxury that enslaved and segregated communities could not afford. The linguistic practices that emerged from these conditions the signifying, the indirection, the layered meanings that shift depending on who is listening constitute a sophisticated theoretical apparatus.

As Gates (1988) points out, "The Afro-American concept of Signifyin(g) can be conveniently introduced here as formal revision that is at all points double-voiced. This notion of double-voiced discourse... comprises the crux of the method I use for the close readings of Afro-American texts." (Gates, 1988: 51) They represent generations of collective wisdom about how power operates and how it might be evaded or subverted. When these practices are translated into the direct, transparent prose that global English prizes, the theoretical content does not simply survive the change of clothes. It dies.

Consider what happens when the rhythm of Black women's speech is flattened. That rhythm, with its strategic pauses, its repetitions, its call-and-response patterns inherited from West African linguistic traditions and transformed in the crucible of the Black church and the blues, carries meaning that cannot be paraphrased. The pause before a crucial word creates anticipation that heightens the word's impact. The repetition of a phrase builds emphasis through accumulation. The rhythmic structure itself enacts a kind of knowing that precedes and exceeds semantic content. A translation that preserves the dictionary definitions of the words while losing their musical architecture has preserved everything except what matters.

### **3.2 The Politics of Naming and the Untranslatable**

Black feminist thought has demonstrated a remarkable capacity for linguistic invention. When existing vocabulary proved inadequate to describe the particular contours of Black women's experience, new words were forged. These neologisms do not simply fill lexical gaps; they perform theoretical work. The act of naming something that previously had no name is itself a form of analysis and intervention.

*GLOBAL STUDIES ON WOMEN, WORK, AND SOCIAL  
TRANSFORMATION*

"Self-definition is the key to individual and group empowerment. Using the power of the word to name oneself rather than be named by others creates a powerful foundation for resistance." (Collins, 2000: 114)

The fate of such terms when they travel into global discourse reveals much about the power dynamics that structure translation. There is a tendency for terms born of Black feminist specificity to be absorbed into broader vocabularies that dilute their critical edge. When a concept like intersectionality becomes a buzzword, invoked in corporate diversity trainings and institutional mission statements, something has been lost that is not recovered by the word's wider circulation. The term has been translated into a generic register that strips it of the particular genealogy and political commitments that gave it meaning.

This raises the question of whether some words should remain untranslatable, not because they cannot be rendered in other languages, but because the attempt to render them smoothly into standardized discourse does violence to what they exist to name. There may be a political necessity to allow certain terms to retain their opacity, to refuse the demand that they become transparent and easily consumable. The friction they create when they encounter standardized English is not an obstacle to communication but a feature of their design.

### **3.3 The Digital Condition and the Flattening of Depth**

The digital landscape, for all its rhetoric of democratization and connection, exerts powerful pressures toward linguistic homogenization. Algorithms optimized for engagement reward the catchy over the complex, the shareable over the substantial. Character limits and scrolling interfaces discourage the kind of slow, recursive reading that Black feminist texts often demand. The result is a paradox of visibility without comprehension.

Black feminist ideas have never been more visible in digital spaces. Hashtags carry them across platforms and around the world in hours. Yet this visibility often correlates inversely with depth. The same algorithmic logic that spreads a concept widely also flattens it, stripping away nuance in favor of easy reproducibility. The digital translation of Black feminist thought into shareable content performs a kind of violence that is difficult to critique without seeming to oppose the very visibility that many have fought to achieve.

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TRANSFORMATION*

The translator working in digital contexts faces constraints that earlier translators could not have imagined. The demand to fit complex arguments into limited characters, to optimize for search engines, to capture attention in an attention economy—all of these pressures push toward simplification. But simplification is not translation. It is something else entirely, something closer to erasure performed in the name of access.

### **3.4 The Ethics of Opacity**

If there is a principle that emerges from sustained reflection on these questions, it is that translation need not aspire to transparency. The demand that a translated text should read as though it were originally written in the target language is not a neutral aesthetic preference. It carries ideological weight, enforcing a fantasy of unmediated access that denies the reality of linguistic and cultural difference.

For Black feminist texts, there may be ethical value in maintaining a certain opacity. This is not to argue that they should be incomprehensible, but that they should retain markers of their origin that resist easy consumption. A translation that leaves some roughness, some untranslatable residue, acknowledges the limits of its own project. It confesses that something of the original exceeds the translator's capacity to render it, and in that confession, honors what exceeds.

Such an approach requires rethinking what counts as success in translation. If the goal is no longer seamless transparency but something closer to what might be called respectful friction, then the translator's task changes. It becomes less about finding equivalents and more about creating conditions under which the reader can encounter difference without having it smoothed away. The translation becomes a site of encounter rather than a window onto an original that remains elsewhere.

### **3.5 The Linguistic Politics of Global English**

English functions in the contemporary world as a gatekeeper. Access to global conversations, academic prestige, and international publication runs through proficiency in its standardized forms.

*GLOBAL STUDIES ON WOMEN, WORK, AND SOCIAL  
TRANSFORMATION*

This reality creates a structural pressure on Black feminist thought produced outside Anglophone contexts, and even on that produced within them, to conform to norms that may be ill-suited to its content. According to Hooks (1984), "Living as we did on the edge we developed a particular way of seeing reality. We looked both from the outside in and from the inside out. We focused our attention on the center as well as on the margin. We understood both." (Hooks, 1984: xvii)

The concept of "speaking place" that has emerged in Brazilian Black feminist discourse illustrates the stakes. When a term rooted in the particularity of Brazilian racial politics enters English, it faces pressures to translate itself into terms that Anglophone audiences already recognize. But recognition is not understanding, and the desire to make the foreign familiar can erase precisely what is most valuable about the encounter with thought from elsewhere.

For Black feminists writing and thinking in languages other than English, the pressure to reach Anglophone audiences creates a double bind. To achieve visibility in global discourse, one must write in or be translated into English. But the English of global publication is not a neutral medium. It carries its own histories, its own exclusions, its own assumptions about what counts as theory and who counts as a theorist. The Brazilian philosopher who finds her work translated for an English-language audience discovers that she has entered a conversation whose terms were set long before she arrived.

### **3.6 Toward a Practice of Respectful Friction**

What would it mean to translate Black feminist texts in ways that preserve rather than erase their specificity? The question admits no easy answer, but certain principles might guide the attempt.

First, translation might be understood as a practice of encounter rather than replacement. The goal is not to make the original disappear into the target language but to create conditions under which the reader can encounter difference. This requires resisting the demand for fluency, allowing the translation to bear traces of the original's otherness. Second, translators might develop greater awareness of the power dynamics embedded in their choices.

*GLOBAL STUDIES ON WOMEN, WORK, AND SOCIAL  
TRANSFORMATION*

Every decision to standardize a vernacular construction, to smooth out a rhythmic pattern, to replace an unfamiliar term with a familiar one, carries political weight. These are not merely technical decisions but interventions in ongoing struggles over who gets to speak and in what voice.

Third, the demand for accessibility might be questioned rather than simply accommodated. Accessibility is not an unqualified good. There are contexts in which difficulty serves a purpose, in which the effort required to understand is itself part of what the text means. A Black feminist text that goes down too easily may be one that has been emptied of its critical content.

Translation might be understood as collaborative rather than authoritative. The translator is not the sole author of the translated text but one participant in a process that includes the original author, the text's historical contexts, and the communities from which it emerges. Accountability to these multiple constituencies requires humility about what translation can achieve and honesty about where it fails.

It can finally be argued that a good translation of Black Feminism is one that acknowledges its own limits. It should not try to be perfect or seamless. Instead, it should show the Gaps and the Silences where the English language fails to capture the totality of the Black female experience. This is a De-colonial Conclusion: that true translation is not about clarity, but about Presence.

## **CONCLUSION**

The question of how Black feminist thought travels—through translation, across languages, into digital spaces, out of vernacular specificity and into global circulation—is not merely technical. It goes to the heart of what Black feminism has always been about: the insistence that location matters, that where you speak from shapes what you can say, that the universal is often a mask for the particular interests of the powerful.

When Black women's voices are translated into standardized English, when their vernacular is replaced with academic prose, when their rhythms are flattened into linear argument, something of what they have to say is lost. Not because the content fails to survive the transfer, but because the content was never separable from the form. The medium was always part of the message, and messages that lose their medium become something else.

*GLOBAL STUDIES ON WOMEN, WORK, AND SOCIAL  
TRANSFORMATION*

This is not an argument against translation. It is an argument for translation that understands itself differently, that approaches its task with humility about what it cannot do and respect for what it must not erase. The goal is not to produce texts that read as though they were originally written in global English. The goal is to produce texts that carry within them the spirit of their origin, that maintain a productive friction with the languages into which they are rendered.

In an era of unprecedented global connection, the temptation to smooth over difference in the name of communication has never been stronger. But communication that erases what it claims to convey is a kind of failure dressed up as success. Black feminist thought, with its long history of speaking truth to power in voices that power would prefer not to hear, offers resources for resisting this temptation. The challenge is to translate without betraying, to render without erasing, to make accessible without making smooth. It is a difficult task, perhaps an impossible one. But impossibility has never stopped Black women from speaking. Finally, the authors (as non-native English speakers) acknowledge the use of LLMs for linguistic assistance and enhancement in the preparation of the manuscript.

*GLOBAL STUDIES ON WOMEN, WORK, AND SOCIAL  
TRANSFORMATION*

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