

# Gender and Race Analysis in Heterodox Journals: A Bibliometrics Study

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**Resumo:** Reconhecer que alguns indivíduos, como mulheres, afrodescendentes e imigrantes latinos, têm menos direitos econômicos, sociais e políticos do que outros é uma característica comumente atribuída às abordagens heterodoxas. Este estudo investiga como os artigos publicados em revistas heterodoxas abordam temas como gênero e raça. O artigo analisa as cinco mais representativas revistas heterodoxas, segundo o ranking de revistas econômicas proposto por Fred Lee e Bruce Cronin, a saber, Cambridge Journal of Economics, Journal of Economic Issues, Journal of Post Keynesian Economics, Review of Radical Political Economics, and Economy and Society. A análise aparentada repousa sobre bibliometria, o que permite construir indicadores e analisar padrões nos artigos heterodoxos para compreender como gênero e raça vêm sendo estudados em tais textos. O estudo conclui que textos sobre afrodescendentes são parcialmente conduzidos através de uma análise de gênero e que o Marxismo é a corrente heterodoxa dominante nos textos sobre afrodescendentes.

**Palavras-chave:** Gênero, Mulher, Afrodescendentes, Economia Heterodoxa, Revistas Heterodoxas

**Classificação JEL:** B50

**Abstract:** Recognizing that some individuals, such as women, black people, and Latin Americans, have fewer economic, social, and political rights than others is claimed to be a common feature of heterodox approaches. This study investigates how papers published in heterodox journals deal with gender and race analysis. It analyzes heterodox journals following Fred Lee and Bruce Cronin's rankings of economic journals and relies on the top five heterodox journals, namely, the Cambridge Journal of Economics, Journal of Economic Issues, Journal of Post Keynesian Economics, Review of Radical Political Economics, and Economy and Society. Our analysis relies on bibliometrics that allows us to build indicators and analyze patterns present in heterodox papers to understand how gender and race have been studied. We conclude that studies on black people are partly conducted through an analysis on gender and that Marxism is the main heterodox approach to deal with black people issues.

**Keywords:** Gender, Woman, Black people, Heterodox Economics, Heterodox Journals

**JEL Classification code:** B50

## *Área 1 - História do Pensamento Econômico e Metodologia*

### **1. Introduction**

It is claimed that heterodox approaches recognize that some social classes such as women, black people, and Latin Americans have fewer economic, social, and political rights than others. Heterodox economics makes such classes visible in studies far beyond a dummy variable. Our paper examines the analysis of gender and race in heterodox economics. This paper relies on bibliometric analysis to identify studies on gender and race in the top heterodox journals. Bibliometrics refers to the application of mathematical and statistical procedures in textual elements for its systematization and analysis of patterns present in the scientific discussion. The relationship between the textual elements of a given set of words is represented in the form of figures, using diagrams and graph structures. We establish the top heterodox journals using Fred Lee and Bruce Cronin's rankings (Lee and Cronin, 2010). Our study relies on the top five ranked heterodox journals: the Cambridge Journal of Economics (CJE), Journal of Economic Issues (JEI), Journal of Post Keynesian Economics (JPKE), Review of Radical Political Economics (RRPE), and Economy and Society (ES).<sup>1</sup>

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<sup>1</sup> In our paper, we use the term "heterodox journals" multiple times to mention journals we analyze.

Initially, we established words associated with gender and race to bibliometrically identify papers that study such issues. Bibliometric analysis allows examination of the most cited papers that use the selected words in their titles, abstracts, keywords, or references. We established a ranking based on this and analyzed the top ten most cited papers. Secondly, our study relies on a bibliometric analysis of the words in the papers' titles. We understand that the title of a paper is its identity, it is the first introduction between a reader and a paper and therefore carries weight. The bibliometric analysis of the words in the papers' titles is conducted through building clusters of words through a conceptual structure map and performing a multiple correspondence analysis. The former refers to a diagram that portrays relations between concepts, to organize a structure of ideas. The latter is a technique for graphical and numerical analysis of categorical data.<sup>2</sup> It refers to an exploratory data analysis to explain information that is not directly observable at first (Cuccurullo, Aria, and Sarto, 2016; Aria and Cuccurullo, 2017). Then, we analyze the co-occurrence of words in the titles of papers and identify clusters that express common concepts.

Finally, we analyze the references cited by the papers<sup>3</sup>. The bibliometric analysis of the references relies on the study of co-citation networks. Co-citation is defined "as the frequency with which two documents are cited together" (Small, 1973: 295). The co-citation of at least two references takes place when both were addressed by at least a paper in our sample. Therefore, these references were included in the co-citation network of references and represent the most relevant references for a discussion. Then, we build cluster maps of the co-citation network.<sup>4</sup>

This paper is organized as follows. Section 2 discusses the sample selection and our analysis of the most cited papers. The third section presents our analysis of the words in the titles and the fourth section provides the reference analysis. The final section concludes the paper.

## 2. Selection of Papers and the Most Cited Papers

We first established words associated with gender and race to bibliometrically identify papers on such issues. The selected words were "gender," "women," and "woman" to identify papers on gender and "race," "black people," "black person," "Latin people," and "Latin person" to identify papers on race. However, "race" is a problematic word because it can mean not only a grouping of human beings based on culture, history, and ethnicity; but also a competition or a passage. Therefore, we changed the word "race" to "racism." The bibliometric analysis allows the study of the most cited papers that use the selected words in their titles, abstracts, keywords, and references. Table 1 shows the outcome of our bibliometric analysis.

**Table 1: Papers in heterodox journal using the selected words**

Selected Words	Journals				
	CJE	JEI	JPKE	RRPE	ES
Gender	123	78	4	129	97
Women (*)	141	100	6	208	121
Black People (**)	8	6	0	34	6

<sup>2</sup> In this co-word analysis, the co-occurred words are plotted on a two-dimensional map. The map can be interpreted according to the positions of the words and their distribution across dimensions of the graph. Also, words that have similar distributions, are plotted closer in the map. Our paper focuses on this last point.

<sup>3</sup> The bibliometric analysis of words in the titles and references of papers is conducted with the aid of the *bibliometrix* package of the statistical program R (Aria and Cuccurullo, 2017).

<sup>4</sup> For co-citation networks, references are grouped into clusters by a random walk function called Walktrap (Pons and Latapy, 2006). The association between vertices is given by the measure of similarities called Association Strength (Van Eck and Waltman, 2009). Lastly, the presentation of the figures follows the algorithm of Fruchterman and Reingold (1991).

Racism	10	6	0	32	21
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(\*) The software was programed to read “woman” and “women” as the same.  
 (\*) The software was programed to read “black person” and “black people” as the same.

There is no mention of “Latin people” in Table 1 because our bibliometric analysis turned up just two papers with “Latin people” in them.<sup>5</sup> One of these studies is by Pérez and Vernengo (2010), published in the JPKE, that examines Latin American economic growth from 2000 to 2006. The other study is by Sieder (2011), published in ES, which analyzes the impact of globalization on the relationship between legislation and indigenous people in post-war Guatemala. Neither Pérez and Vernengo (2010) nor Sieder (2011) deal with “Latin people;” they were bibliometrically selected because they included the words “Latin” and “people.”<sup>6</sup> Hence, we assumed that the main heterodox journals did not include studies on Latinos. Additionally, our analysis on race is a study of papers on black people. This raises the following question: *Are studies on Latinos not central to heterodox approaches?*<sup>7</sup>

Our bibliometric analysis pointed out that the most representative heterodox journal for gender and race issues is the RRPE. The least representative journal is JPKE, with no papers on race and just a few on gender. Hence, we assumed that the JPKE is not an important heterodox journal dealing with race and gender and removed it from our sample. Table 1 also shows an important outcome that studies on gender are much more representative than those on race. Therefore, a second question arises from our bibliometric study: *Are studies on race (black people) not central to heterodox approaches?*<sup>8</sup> To examine papers on black people, we aggregate papers from each heterodox journal on the issue and look for a sample that can be handled bibliometrically. Hence, we do not analyze each heterodox journal for black people as we analyze gender.

Our analysis focused on the top ten most cited papers, which made it possible to perceive the content of the most representative papers published by the same journal on gender and black people in heterodox journals in general. As the papers were selected by titles, abstracts, keywords, and references, we went through each of the top ten, studying their content. We classified them into: (1) studies on discrimination; papers that analyzed women or black people as social classes that have fewer economic, social, and political rights; (2) minor mentions; papers that considered women or black people as social classes but they were not the key issue; (3) illustrations; papers that relied on women or black people as social classes to illustrate a theoretical or empirical argument; (4) “words” just in the reference; papers that were bibliometrically selected just because the words “women” and “black people” were in title(s) or reference(s). We introduce the top ten most cited papers on gender and black people in the RRPE, CJE, ES, and JEI.

Studies on discrimination published in the RRPE are Glenn (1985), Milkman (1976), Deere (1976), and Ciscel and Heath (2001). Glenn (1985), the most cited paper, is a key study on minority discrimination; it has been most cited for both gender and black people, with 136 citations. It is a study on black, Mexican-American, and Chinese-American women based on a historical perspective of work. It examines women’s oppression from the perspective of both race and gender in a Marxist-feminist fashion. The fourth most cited paper, Milkman (1976), was cited 82 times. It studies the impact of the Great Depression on women’s work roles (paid and unpaid), stressing the cultural differences between men and women in capitalism.

Deere (1976) is the sixth most cited paper, at 48 times; it examines the division of labor based on gender in capitalist periphery production. Women’s participation in agriculture in the periphery capitalist system was conditioned by the requirements of capital accumulation. Ciscel and Heath (2001), the seventh most cited paper (43 times), relies on social capital theory to address the distinction between home and market to understand long-standing social networks. It also finds that labor market

<sup>5</sup> The software was programed to read “Latin person” and “Latin people” as the same.

<sup>6</sup> Or “person” – see footnote 5.

<sup>7</sup> It is not this paper’s ambition to answer the question. However, as far as we understand, this question is an important outcome of our study.

<sup>8</sup> Footnote 7 applies here also.

relationships do not mean freedom from a patriarchal family and society; there is no conflict between the two, the former take place in society and reflect its structure and features.

Gintis (1976) and Eyer and Sterling (1977) are RRPE illustrations. Gintis (1976) is the second most cited paper, cited 96 times; it compares the Neoclassical and Marxist approaches of the firm and finds that in examining the internal organization of a firm, a supervisor's authority relies on its legitimacy from the subordinates' perspective. The word "women" is used by Gintis (1976) to illustrate that the authority of women over men is generally unstable in American society. Eyer and Sterling (1977) is the eighth most cited paper (cited 42 times); it studies the association between modern capitalist social organizations and excess mortality among adults in developed countries. In Eyer and Sterling (1977), "women" arises through gender age-specific death rates and the impact of family or economic situation, such as divorce and unemployment, on death rates. Hence, Eyer and Sterling (1977) is not about "gender" and "women", but they are instrumentally used to analyze modern capitalist organizations and excess mortality.

The RRPE's minor mentions are Gintis and Bowles (1981) and Ahlers (2010); both do not analyze women or gender issues. Gintis and Bowles (1981), the fifth most cited paper (cited 57 times), is a reaction to the criticism from Neoclassical and Sraffian economists of Marxian labor theory. In their defense, Gintis and Bowles (1981) briefly mention "gender" stressing that there is a gender division of labor. Ahlers (2010), the tenth most cited paper (cited 37 times), is a study on the political economy in the water sector and its mention of gender issues analyzes the use of water. Finally, both Bryan, Martin, and Rafferty (2009) and Fine (2002) are RRPE's "words" just in the reference; they do not conduct an analysis of women or gender issues. Bryan, Martin, and Rafferty (2009) (cited 85 times and the third most cited paper) is a study on financialization and its impact on re-constituting how people understand class and class relations. Fine (2002), the ninth most cited paper, was cited 38 times.

In the CJE, the main studies on discrimination are Wajcman (2010), Agarwal (2000), and Humphries (1977). Wajcman (2010), the fifth most cited paper (cited 163 times), introduces a feminist theory of technology, which updates earlier feminist debates on technology and complements feminist scholarship and science and technology studies. The sixth most cited paper, at 159 times, is Agarwal (2000); it is a study on the lack of gender perspective in natural resource management. Humphries (1977) is the eighth most cited paper; it was cited 137 times. It finds that working-class families are a central feature of capitalist social formations and examines workers' defense of a social concept of working-class families that affects their standard of living, class cohesion, and ability to wage class struggle. Humphries (1977) relies on the roles played by women both in family and labor market activities.

Simonazzi (2009), Lazonick (1979), and Scott (2000) are CJE's minor mentions and therefore they are not studies about gender issues or a debate on women in economic systems. The fourth most cited paper, Simonazzi (2009), cited 169 times, studies elderly care. It uses the word "women" to characterize welfare regimes and care services. Lazonick (1979), the ninth most cited paper, (cited 116 times), is a study on mule-spinning factories, where women are cheaper as mule spinning workers. Scott (2000), the tenth most cited paper being cited 114 times, is a study on the intellectual history of economic geography, where gender is instrumentally used to address when economic studies on gender took place. None of the studies in the CJE were classified as illustrations. Storper (1989), Martin (1999), Orlikowski (2010), and Faggian and McCann (2009) are CJE's "words" just in the reference. Storper (1989) is the most cited paper in the CJE (cited 219 times), Martin (1999), is the second most cited paper (cited 398 times), Orlikowski (2010) is the third most cited paper (cited 358 times), and Faggian and McCann (2009) is the seventh most cited paper (cited 142 times).

In ES, Mauss (1973), Rankin (2001), and Valverde (1996) are studies on discrimination. Mauss (1973), the most cited paper (cited 733 times), examines body techniques, that is, "ways in which from society to society men know how to use their bodies" and addresses the differences between men's and women's body techniques; in some cases it denotes a men's society and in others, a women's society. Rankin (2001), the third most cited paper (cited 291 times), studies the emergence of microcredit programs as a strategy for poverty alleviation in Nepal, with women borrowers as the target of a range of financial institutions from commercial banks to subsidized rural development banks, as a governmental strategy. Consequently, microcredit became a symbol of social citizenship and women's needs came in

line with neoliberalism. Valverde (1996), the ninth most cited paper (cited 165 times), follows a Foucauldian perspective to compare liberal ethical governance and persistent coexistence of liberal and illiberal modes of moral/ethical governance. Two illustrations are introduced: “the naturalization of distinct 'kinds' or types of humans and the geographicalization of distinct spaces supposedly requiring distinct modes of governance” (Valverde 1996: 357). Gender issues are central in Valverde’s (1996) illustrations.

Law and Urry (2004), Meillassoux (1972), Amin (2005), and Leyshon and Thrift (1999) are ES’s minor references. The second most cited paper, Law and Urry (2004), cited 609 times, is a methodological paper that discusses the power of social science and its methods. The word “women” comes up just once, where it highlights that sociology was focusing more on women’s studies. The fifth most cited paper (cited 223 times), Meillassoux (1972), is a study on capitalist systems and agricultural communities, where reproduction of labor-power is under the control of women and matrimonial policy. In Amin (2005), the seventh most cited paper, cited 201 times, the word “women” comes up to illustrate activists, while gender comes up as a category in a community. Leyshon and Thrift (1999), the tenth most cited paper (cited 145), studies the impact of information technology on market knowledge used by retail banks. It highlights the new gender culture in banks, which is replacing women activities, and that gender is a standard variable for credit-scoring. ES’s illustrations are Dean (1995) and Knox, Savage, and Harvey (2006). Dean (1995), the fourth most cited paper (cited 241 times), addresses women’s and gay movements to illustrate identity politics. Knox, Savage, and Harvey (2006), a study on the development of social networks that includes women (Fijian women), is the eighth most cited paper (cited 165 times). Dean (2002) is ES’s “words” just in the reference; it is the sixth most cited paper, being cited 222 times.

The JEI has published a large number of studies on discrimination with respect to gender, for example, Bernasek and Shwiff (2001), Wheelock and Oughton (1996), Summerfield (1994), Vijaya (2010), Staveren and Odebode (2007), and Linz (1996). Bernasek and Shwiff (2001) is the most cited paper (cited 117 times), which analyzes how pension allocations differ based on gender and the household financial decision-making process. They argue that women earn less than men over their working lives, hence women are more exposed to poverty in their old age. The second most cited paper (cited 50 times), Wheelock and Oughton (1996), uses empirical and historical material on economic change and development and the household. They argue that the household can be delimited and defined and distinguished between the formal and the informal economy. In their analysis, gender and age are critically important in the household structure.

Summerfield (1994), the fourth most cited paper (cited 41 times), studies how China’s transformation into a market-oriented economy changed employment conditions for women. Vijaya (2010), the sixth most cited paper (cited 30 times), examines medical tourism in India and Thailand. It shows that opportunities within the host countries for healthcare workers are marked by class and gender advantages. Staveren and Odebode (2007), the seventh most cited paper (cited 29 times), studies livelihoods of Yorub women in Nigeria. It analyzes gender norms as institutions which have asymmetric effects on different groups. Linz (1996), the tenth most cited paper (cited 27 times), analyzes the “causes and consequences of gender differences in employment, wages, and promotion patterns in the Russian economy at the beginning of the transition [to a capitalism economy] process.”

JEI’s minor reference, Stanfield (1999), is the third most cited paper (cited 43 times); it is his presidential address to the Association for Evolutionary Economics. Stanfield (1999) pulls together some of the important issues in Institutional Economics. He stresses that the American family is changing, but this is not developed in the study. None of the papers in the JEI were classified as illustrations, while Marvasti (2005), Prasch (2000), and Ibrahim and Galt (2003) are its “words” just in the reference. Marvasti (2005) was cited 37 times, being the fifth most cited paper. Prasch (2000) is the eighth most cited paper, cited 28 times. Ibrahim and Galt (2003) was cited 27 times, being the ninth most cited paper.

Regarding black people analysis, studies on discrimination are Hale (2011), Mason (1999), and Williams (1987). Hale (2011), the fourth most cited paper (cited 45 times), studies the impact of neoliberalism on blacks and indigenous land rights struggles in Central America. Mason (1999), the fifth most cited paper, (cited 40 times), analyzes persistent interracial wage differences and labor market discrimination against Blacks and Latinos. Williams (1987), the eighth most cited paper (cited 33 times),

introduces a Marxian notion of competition that stresses discrimination in competitive capitalist societies with respect to work conditions. The minor references are Stenson (1993) and Mason (1995). Stenson (1993) is the second most cited paper containing the phrase “black people” that was cited 77 times. It considers young black people as a segment of the marginalized population. Mason (1995), the seventh most cited paper (cited 30 times), mentions in a footnote the earning differences between black and white men. None of the studies on Blacks was classified as an illustration, while Du and Dong (2009) and Seiz (1991) were classified as “words” just in the reference. Du and Dong (2009) is the sixth most cited paper, cited 35 times. Seiz (1991) is the tenth most cited paper, cited 29 times.

Concerning black people, there is another category: studies on gender that contain an analysis on black people. The most cited papers containing “black people” reinforce an output of the RRPE most cited papers containing “woman” and “gender.” Glenn (1985), the RRPE’s most cited paper concerning “woman” and “gender,” is also the most cited paper containing “black people.” Hence, Glenn (1985) can be considered to be a key study on minority discrimination. Cited 136 times, Glenn (1985) is a study on Black, Mexican-American, and Chinese-American women; it analyzes discrimination against non-Caucasian women. Hence, gender issue is a cornerstone of this study. Lister (1995), the third most cited paper (cited 52 times), like Glenn (1985) is a study more about women and gender than black people. It deals with the development of the feminist concept of citizenship. However, the paper includes black people since it is an analysis of black feminists and citizenship. McCrate (1987), the ninth most cited paper, cited 33 times, also analyzes black people using a feminist approach. It offers an extension of the Marxian analysis of employment relations to analyze marriage, wherein, black women and black families are highlighted.

### 3. Word analysis of Titles

Our bibliometric study analyzes selected words in the titles of papers. We argue that the title of a paper is its identity, it is the first introduction between a reader and a paper and therefore carries a weight. Consequently, we bibliometrically investigate the titles of papers in our sample. This investigation relied on building clusters of words that are used in the same title, that is, the conceptual structure map. Hence, we can analyze the co-occurrence of words in a title, giving us the conceptual structure maps on gender and a conceptual structure map on black people. Figure 1 is the RRPE’s conceptual structure map on gender.

FIGURE 1 - RRPE’s conceptual structure map (gender)

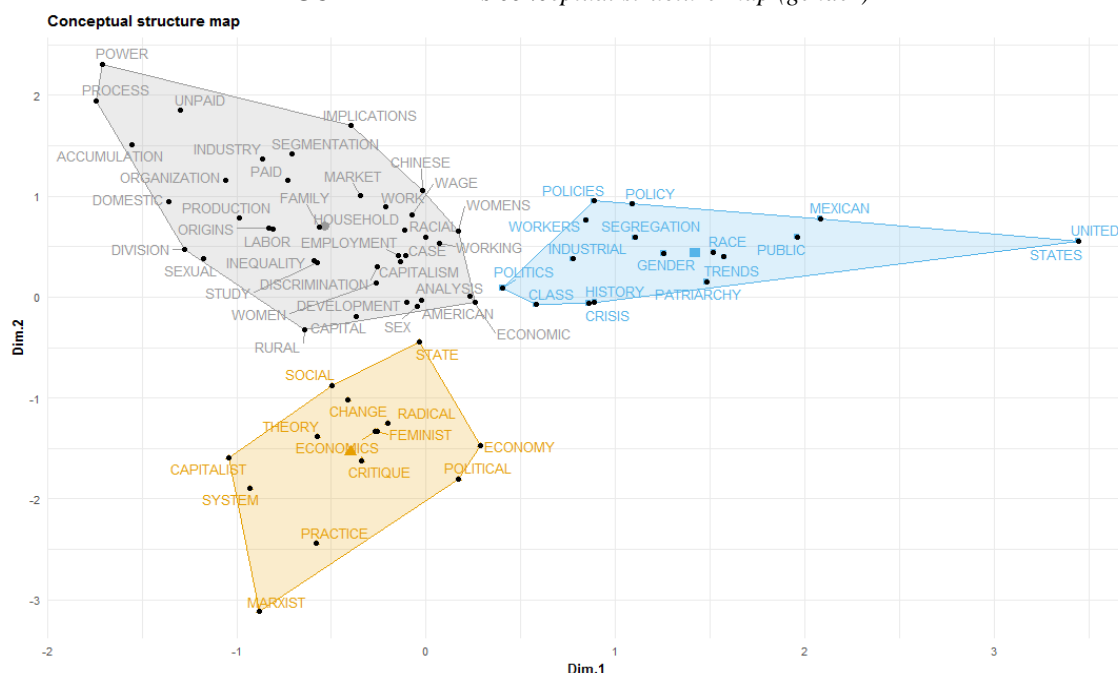


Figure 1 shows three clusters in RRPE's conceptual structure map on gender. RRPE's cluster 1, shown in the bottom of the figure, includes the words "feminist," "radical," "critique," "economics," "theory," "marxist," "capitalism," "social." Since these words were used in title, we can assume that this cluster was built on theoretically inclined papers. RRPE's cluster 2, located to the right of the figure, contains the words "gender," "patriarchy," "segregation," "race," "history," "crisis," "class," "politics," "workers," "policies," "policy," "Mexican," and "United States." These words suggest a cluster built not only on gender but also on segregation in a more encompassing way, including race and Mexican issues. Papers on policy associated with gender seem to be included in such clusters. The third cluster contains the words "women," "discrimination," "employment," "capitalism," "working," "racial," "wage," "family," "inequality," "labor," "sexual," "division," "domestic," "paid," "unpaid," and "segmentation." This cluster appears to be built on studies on women discrimination in the labor market. Since the third cluster contains the word "racial," and the second cluster contains the words "race," the insight that part of the discussion on black people occurs through gender studies is reinforced.

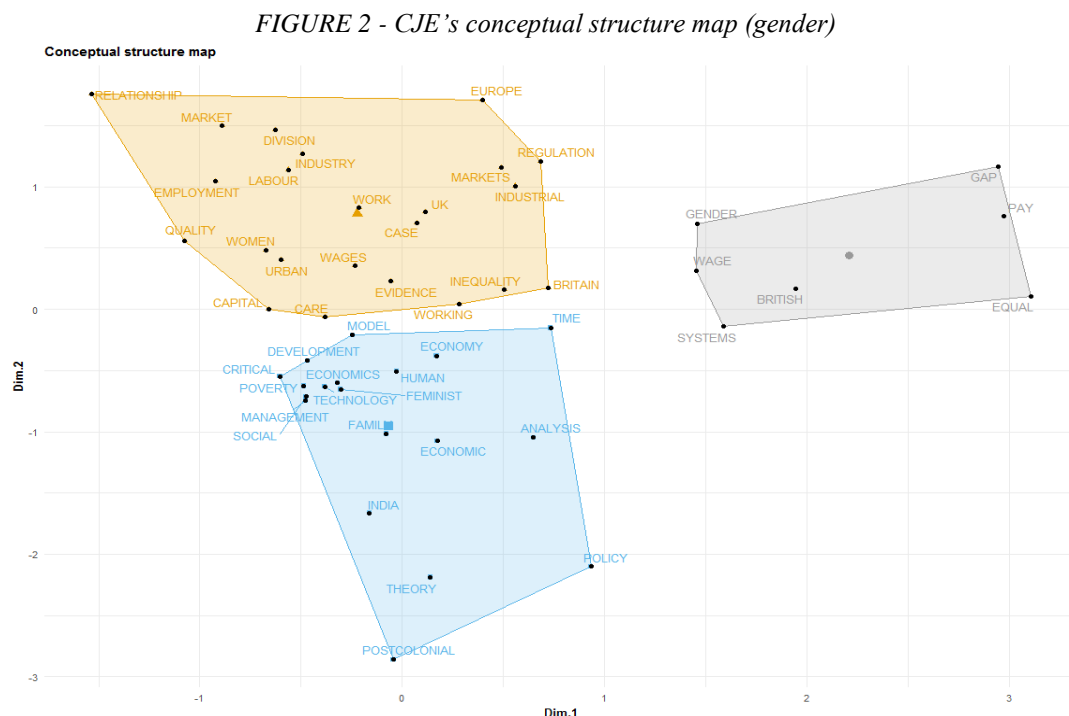
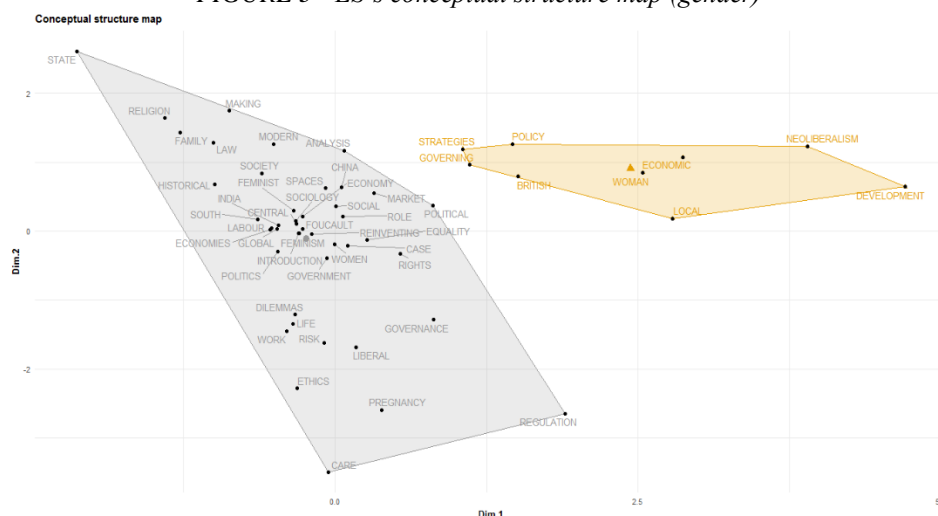


Figure 2 is the CJE's conceptual structure map on gender, with three clusters. CJE's cluster 1, located at the top in Figure 2, can be understood to be a labor market cluster as it contains the words "women," "labor," "employment," "work," "working," "wages," "inequality," "market," and "markets." These words suggest studies on the inequality of women in the labor market. Another cluster is related to the labor market. This cluster is on the right of the figure and it contains the words "gender," "wage," "systems," "equal," "pay," and "gap;" we call this cluster the earnings gap cluster. It is suggested that there is no large difference between the labor market cluster and the earnings gap cluster. A minor difference would be that the former points to studies more inclined to analyze labor tasks, while the latter suggests studies more associated with differences in earnings by gender. The third cluster, at the bottom of the figure, contains the words "feminist," "model," "development," "human," "time," "poverty," "social," "technology," and "analysis." This cluster seems to focus on papers on economic development including formal models.

Figure 3 illustrates the ES's conceptual structure map, including papers on gender. It contains two clusters. The first contains the words "woman," "economic," "local," "development," "neoliberalism," "policy," "strategies," "governing," and "British." These words suggest studies on the government's role and the organization of the society with respect to women. The other cluster includes more words, "feminism," "women," "government," "rights," "equality," "role," "social," "market," "society," "modern," "space," "labour," "work," and "politics." It is difficult to suggest the key issues studied by

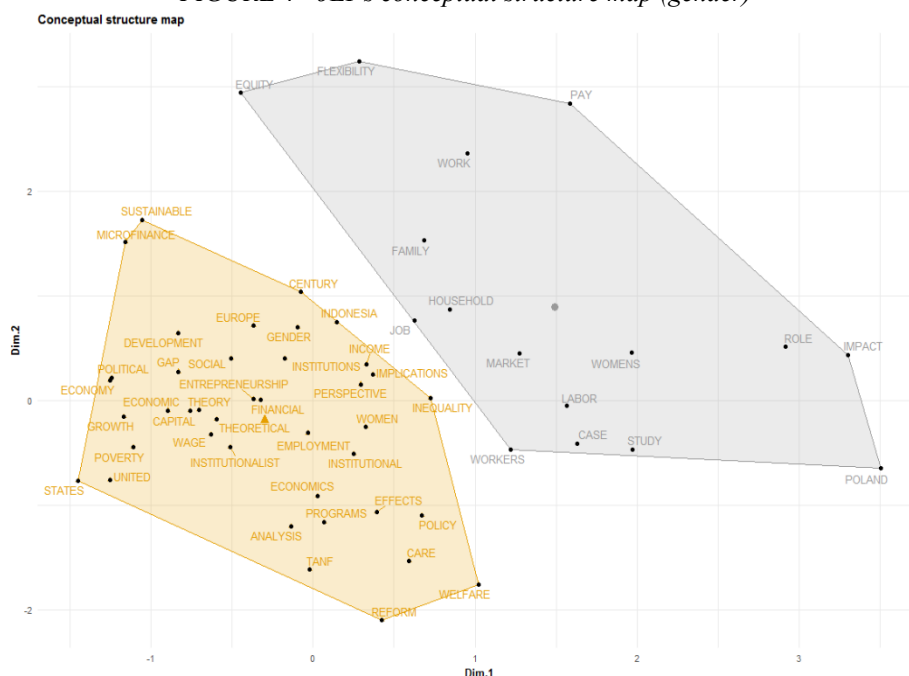
these papers since there are many diverse words. We assume that this cluster contains social studies on gender, but it is a broad denomination.

*FIGURE 3 - ES's conceptual structure map (gender)*



As in the case of ES, JEI's conceptual structure map on gender contains two clusters. One includes fewer words, “study,” “case,” “workers,” “labor,” “women’s,” “market,” “household,” “job,” “family,” “work,” “equity,” “flexibility,” “pay,” “role,” “impact,” and “Poland;” we can assume that this cluster was mainly built on studies on labor markets. The other cluster contains many diverse words. Some of them, “wage,” “income” and “employment” also suggest papers on labor markets, but the diversity of the other words such as “capital,” “growth,” “social,” “political,” and “financial” does not allow any supplementary interpretations.

*FIGURE 4 - JEI's conceptual structure map (gender)*





Conceptual structure map

Dim.2

Dim.1

Variables in the blue cluster (top-left): STUDY, ROLE, SEGMENTATION, GENDER, WORKERS, WOMEN, ETHNIC, WORK, OCCUPATIONAL, WOMENS, STATES, RACE, CHANGE, INEQUALITY, FEMINIST, POLITICAL, ECONOMY, RIGHTS, POLICY, MEN, CASE, REGULATION, POLITICS, LABOUR, SOCIAL, and CRITIQUE.

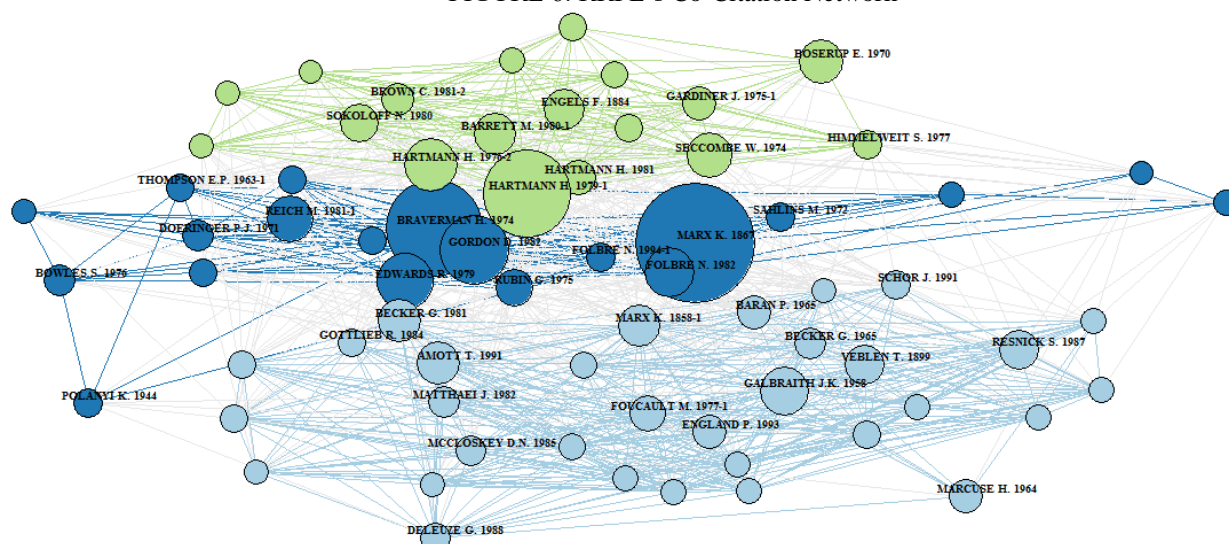
Variables in the grey cluster (bottom-left): MARKET, LABOR, ANALYSIS, THEORY, WAGE, RACIAL, DISCRIMINATION, MARXIAN, COMPETITION, CAPITAL, COMMENT, and PRODUCTION.

Variables in the orange cluster (right): BLACK, WHITE, CLASS, DEVELOPMENT, ECONOMIC, WORKING, and TRENDS.

#### 4. Analysis of References

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FIGURE 6: RRPE's Co-Citation Network



The RRPE's co-citation network on gender contains three clusters. The cluster at the top of Figure 6 (RRPE's cluster 1) is composed by Hartmann (1976, 1979, and 1981a), Barrett (1980), and Engels (1884). These references suggest that RRPE's cluster 1 was built on papers associated with the Marxist-feminist approach. The cluster in the middle of Figure 6 (RRPE's cluster 2) contains the most co-cited references, Marx (1867), Braverman (1974), and Gordon, Edwards, and Reich (1982). Reich (1981) and Edwards (1979) are also part of RRPE's cluster 2. Hence, we can assume that papers that built RRPE's cluster 2 follow a Marxist approach. The difference between RRPE's cluster 1 and 2 is that the former complements the Marxist approach with the Feminist approach to analyze gender issues, while the latter relies on Marxism to deal with gender subjects. The third cluster, RRPE's cluster 3, at the bottom of the figure, contains institutionalist references, Veblen (1899) and Galbraith (1958), and methodological and philosophical references, McCloskey (1985) and Foucault (1977), without neglecting Marxism, Marx (1858) and Gottlieb (1984). Consequently, we can assume that papers that built RRPE's cluster 3 may be based on Marxism, institutionalism, methodology, philosophy, and connections between two or more of them. It is important to highlight that we can find references to orthodox economics in RRPE's cluster 3, mainly Gary Becker's studies (Becker, 1965 and 1981). Given the references in cluster 3, we can assume that papers mention Becker's studies in a critical way. As expected, the co-citation network shows that Marxism is key in RRPE's journals.

FIGURE 7: CJE's Co-Citation Network

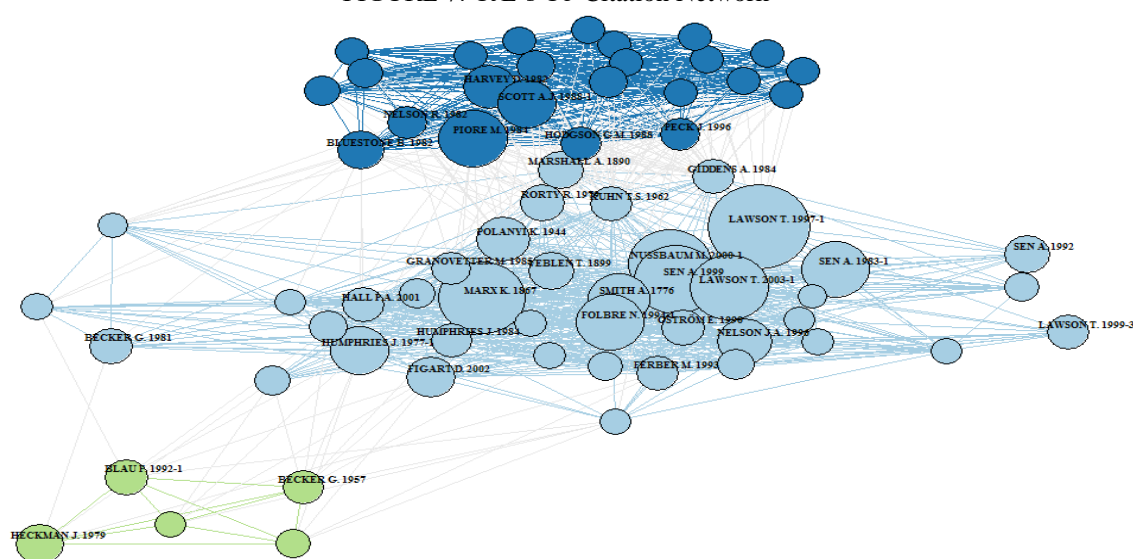


Figure 7 introduces CJE's cluster map of the co-citation network on gender. There are three clusters in CJE's co-citation network. If we analyze the top five most co-cited papers of the largest cluster, located in the middle of the figure, CJE's cluster 1, we can assume that this cluster is based on Karl Marx's Capital and methodological and capabilities approaches. The top five co-cited studies are Marx (1867), Lawson (1997), Sen (1999), Nussbaum (2000), and Lawson (2003). However, if we consider the other co-cited studies of CJE's cluster 1, such as Veblen (1899), Polanyi (1944), Giddens (1984), and Granovetter (1985), we may affirm that CJE's cluster 1 is based on references that suggests a convergence of heterodox approaches. Hence, this cluster indicates that CJE's papers on gender mainly rely on a pluralistic perspective<sup>9</sup>. There is another cluster, at the bottom of the figure (CJE's cluster 2), in which the main references are Becker (1957), Heckman (1979), and Blau and Kahn (2003). They are orthodox references. Of course, CJE's papers can refer to those studies through criticism. However, just mainstream references do not connote criticism. Hence, we can assume that cluster 2 relies on orthodox inclined papers despite the CJE being known as a heterodox journal. The third cluster is on the top of the figure (CJE's cluster 3). Piore and Sabel (1984), Scott (1988), Bluestone and Harrison (1982), and Harvey (1982) are the main references of CJE's cluster 3. As they are studies on industrial organization, we can affirm that CJE's cluster 3 was built through papers that are based on industrial organization to discuss gender issues.

FIGURE 8: ES's Co-Citation Network

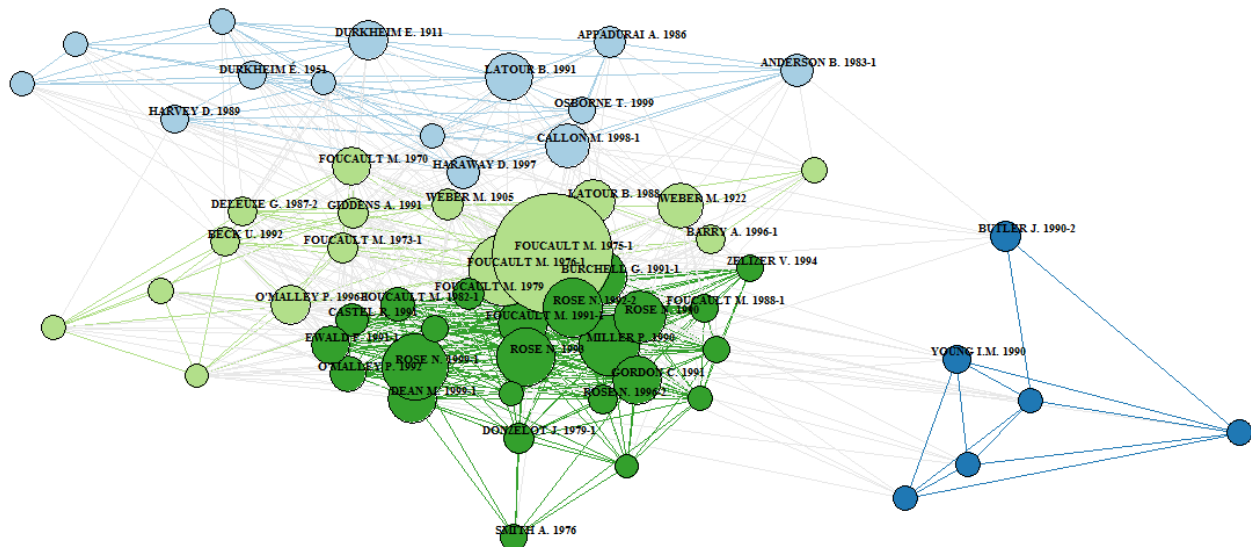


Figure 8 shows ES's cluster maps of the co-citation network on gender. Different from RRPE's and CJE's co-citation networks, ES's clusters are not well defined. There is no clear distinction between the two largest clusters, the ones at the bottom (ES's cluster 1) and center (ES's cluster 2) in the figure. Both clusters strongly use Foucault's (1975, 1974, and 1991) studies as major references. The differences between these clusters are the other references associated with Foucault's studies. In cluster 1, Nikolas Rose's studies, Rose (1990, 1993, and 1999) and Rose and Miller (1992), are also major references. In cluster 2, the other main references are Weber (1905 and 1922) and Latour (1988). Latour (1991) is also a main reference in ES's cluster 3, the one in the top of Figure 8. Cluster 3 is also includes Durkheim (1911 and 1951) and Callon (1998) as main references. Hence, we can assume that ES's clusters 1, 2, and 3 rely on studies that combine references from philosophy and sociology to analyze gender issues. ES's cluster 4 is located on the right. Its difference from the others is more perceivable. The main references of cluster 4 are Butler (1990) and Young (1990); they are both studies that are strictly associated with gender issues. Consequently, papers that were the basis of cluster 4 relied on references related to gender. If we compare

<sup>9</sup> It is important to stress that the orthodox references, such as Marshall (1980) and Becker (1981), can be identified in cluster 1. However, they are few. Comparing these with the others in the same cluster, we can assume that Marshall (1980) and Becker (1981) mean a counterfactual analysis or references that are criticized by the content of the papers.

ES's co-citation network with that of RRPE and CJE, ES's is the only one that does not include Marx's study as a main reference.

JEI's cluster map of co-citation networks is illustrated in Figure 9. JEI's clustering is not clear as ES's. In JEI's cluster 1, Polanyi (1944) is the major reference, while the following studies by Veblen and Stanfield are also frequently co-cited: Veblen (1898, 1899, 1904, and 1923), Stanfield (1985 and 1995), and Stanfield and Stanfield (1997). It is important to stress that Stanfield (1986) is a book on Polanyi. Cluster 1 also contains post-Keynesian studies by Wray (1998) and Minsky (1986) as references. Hence, we can assume that JEI's cluster 1 is based on papers on theoretical convergence of Polanyi's historical and sociological approaches, and Veblenian institutionalism and post-Keynesianism. There is another clear cluster in JEI's co-citation network, cluster 2, shown at the bottom in Figure 9. While Veblen (1919) and Polanyi (1957) are references in this cluster, the main references are Commons (1934) as well as his other studies (Commons, 1924 e 1931). Consequently, cluster 2 is inclined to Commonsian institutionalism. There are three other clusters in JEI's co-citation network; however, they contain very distinct references which makes it difficult to affirm something about the papers on which they were built. For instance, there is a cluster containing Smith (1909), Granovetter (1986), North (1990), and Sen (1999). As in ES's co-citation network, JEI's does not carry Marx's study as a main reference.

FIGURE 9: JEI's Co-Citation Network

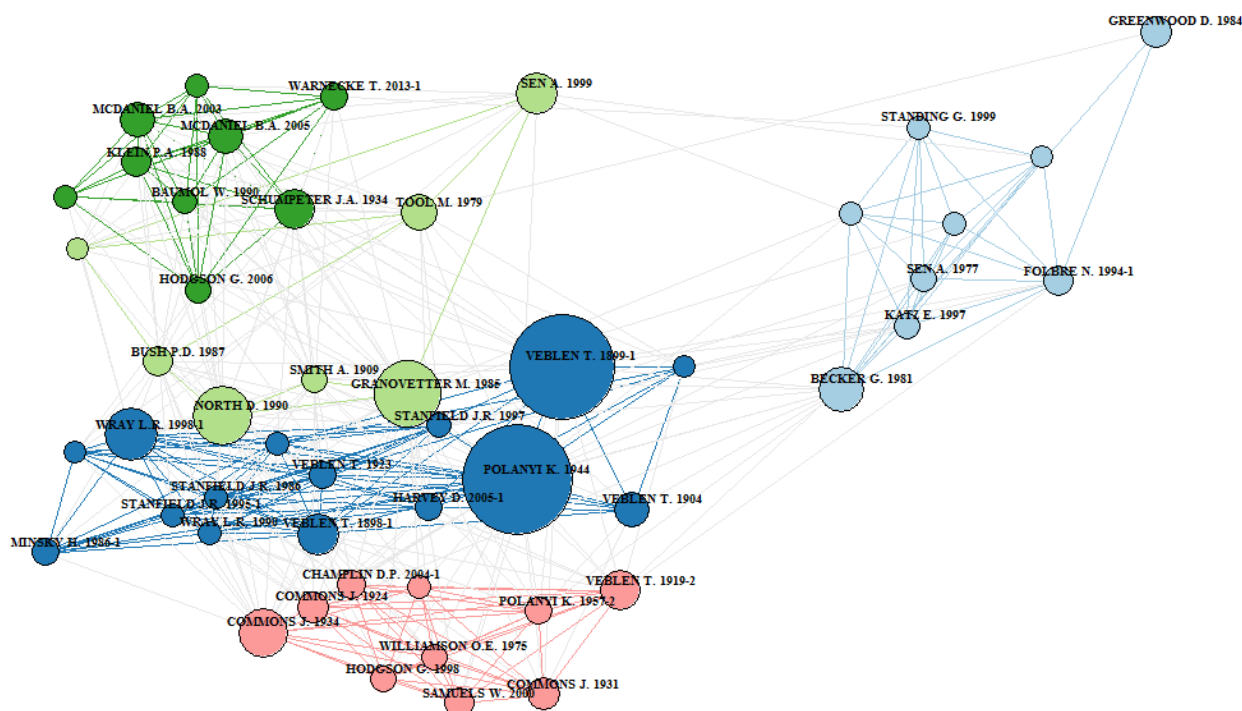




FIGURE 10: Co-Citation Network: papers on black people

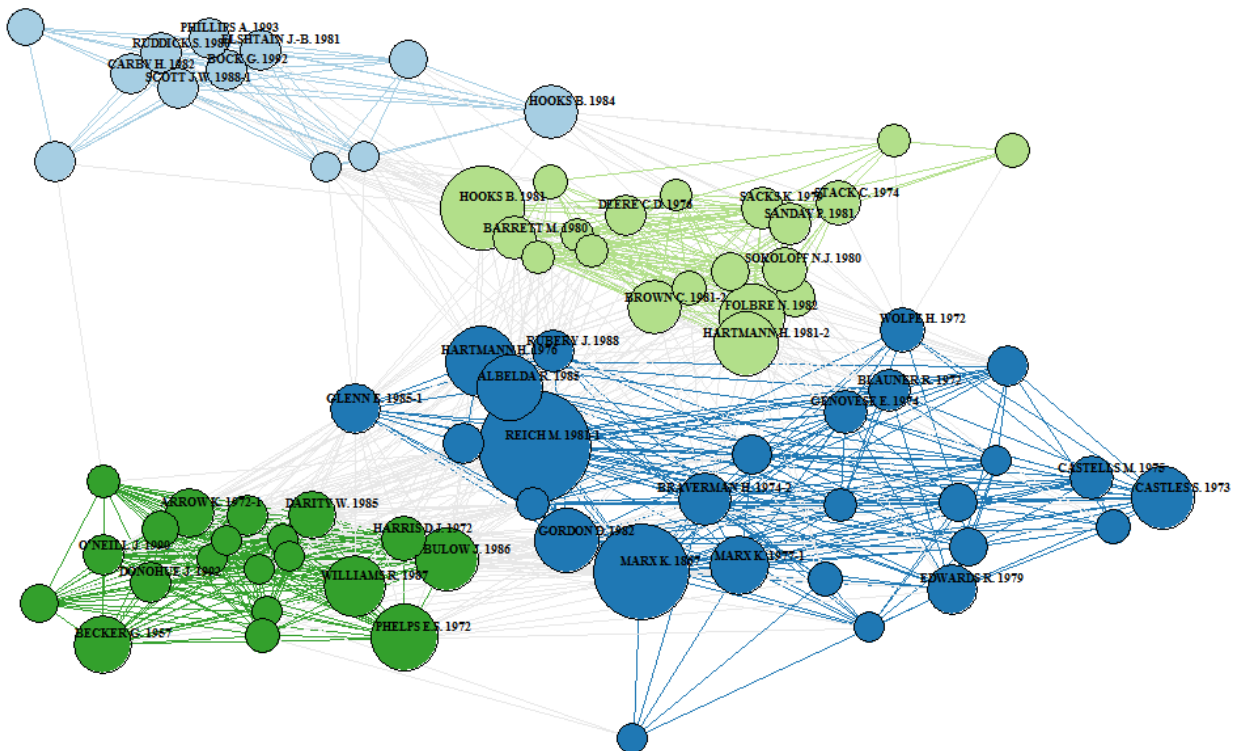


Figure 10 shows the four clusters of the co-citation network of studies on black people. Black people's cluster 1 contains the following main references: Reich (1981), Marx (1867), Albelda (1985), Gordon, Edwards, and Reich (1982), and Castles and Kosack (1973). Consequently, we can conclude that cluster 1 is strongly Marxist in approach. As our sample embraces heterodox papers in general, we can affirm that the main heterodox approach to deal with black people issues is Marxism. Another cluster that contains important references is to the bottom left of the figure, black people's cluster 2. It includes Phelps (1972), Williams (1987), Becker (1957), Bulow and Summers (1986), and Arrow (1972). With the exception of Williams (1987), this cluster is based on orthodox references. It sounds odd because our sample is based on heterodox journals, however it means that orthodox references are cited by heterodox papers in our sample. It may be argued by some that this cluster implies criticism to orthodox approaches, as the presence of Williams (1987) indicates. It would be partially true, since some of the papers can be a critique on orthodoxy. However, the stronger presence of orthodox references compared to the heterodox ones means that there are studies that just rely on orthodoxy. Black people's cluster 3, at the top right in Figure 10, contains the following main references: Hooks (1981), Folbre (1982), and Hartmann (1981b). Despite our sample being built on studies on black people's issues, these references are associated with the feminist approach. Therefore, this cluster reinforces a previous outcome that studies on black people partly take place through studies on gender. Black people's cluster 4, on the top left in Figure 10, contains Hooks (1984), Phillips (1993), and Scott (1988), references associated with the feminist approach. Hence, both clusters 3 and 4 rely on the feminist approach. Analytically, it is not possible to understand why there are two different clusters on feminism. The answer may be technological; the software is programmed to build clusters, and a program may see something different from an analysis of the references. Therefore, cluster 4 also reinforces the view that heterodox studies on black people take place through gender analysis.

## 5. Final Comments

To analyze how heterodox economics deals with gender and race issues, we examine the following top heterodox journals: Cambridge Journal of Economics (CJE), Journal of Economic Issues

(JEI), Journal of Post Keynesian Economics (JPKE), Review of Radical Political Economics (RRPE), and Economy and Society (ES), following Lee and Cronin (2010). Initially, we selected heterodox papers that deal with gender and race. Only two papers in our sample were studies on Latin people and few papers were on black people. Hence, we addressed two questions and synthesized them into one: Are studies on Latin or black people not central to heterodox approaches? Our paper points out that RRPE is the most representative heterodox journal for gender and race issues, while JPKE is the least. Hence, we removed JPKE from our sample. Since there are only a few papers on black people, we aggregated the papers from each heterodox journal on the issue so that the sample could be handled bibliometrically. Therefore, we use different analyses to analyze the issues of black people and gender. We analyzed papers published by heterodox journals on black people and papers published by each heterodox journal on gender.

Regarding gender, we focused on the top ten most cited papers per journal. We classified the papers as (1) studies on discrimination; (2) minor mentions; (3) illustrations; and (4) “words” just in the reference. The first category, that is, studies on discrimination, are papers that analyze women or black people as social classes that have fewer economic, social and political rights. By this classification, we cannot assume that there is a main heterodox journal on gender issues. Studies in ES classified as studies on discrimination are the most cited among the heterodox journals, while the RRPE published more papers on gender issues. The JEI contained a large number of studies on discrimination about gender, with six papers. The CJE’s most representative papers, the second and the third most cited papers, are not an analysis of gender or women as an oppressed class. However, CJE’s papers classified as studies on discrimination are more cited than RRPE’s and JEI’s studies. For studies on black people, we analyzed the top ten most cited papers by heterodox journals. Three papers on black people were classified as studies on discrimination. If we compare these papers with those on gender, the former are less cited. Concerning black people, there is another category: studies on gender that contain an analysis of black people. Three papers on black people were classified in this category which means papers that take black people into consideration but not as a keystone of the analysis, deal with gender issues.

Our paper also analyzes words in the titles through a conceptual structure map. For gender studies, we identified three clusters in the RRPE: a cluster related to theoretically inclined papers, another associated with gender as well as with segregation including race issues, and a third on discrimination against women in the labor market. The second cluster reinforces the view that analysis on black people occurs through gender studies. CJE’s conceptual structure map revealed two clusters focusing on the labor market. A subtle difference between these clusters is the focus on labor tasks and differences in income earnings by gender as main concerns. Additionally, CJE’s conceptual structure map also indicated a cluster on economic development including formal models that included feminist issues. The conceptual structure maps of ES and JEI highlighted two clusters each. In both cases, there is an undefined cluster because of an excess of words co-occurrence. ES’s defined cluster is based on the government’s role and the organization of the society with respect to women, while JEI’s cluster is based on discrimination in the labor market. Hence, labor market matters seem to be the main subject of heterodox papers on gender. In the conceptual structure map on black people, there are three clusters; the first is on discrimination by race in the labor market, another on ethnic subjects of economic development, and the last one on black people in the labor market as a sub-group of gender issues. The latter reinforces an outcome of the top ten most cited papers on black people and RRPE’s conceptual structure map on gender.

The last bibliometric analysis introduced in our paper is the study of cluster maps of co-citation networks. RRPE’s co-citation network on gender shows three clusters: one on the Marxist-feminist approach, another on Marxism (without the supplement of feminism), and the third on Marxism, institutionalism, methodology, philosophy and connections between two or more of them. These clusters rely on pluralism (convergence of heterodox approaches), orthodox economics, and industrial organization. Again, ES’s and JEI’s bibliometric analysis do not offer well-defined outcomes. For ES, there are three clusters associated with references from philosophy and sociology and a cluster related to studies strictly associated with gender issues. JEI’s clustering is more undefined; there is one broad cluster based on Polanyi’s historical and sociological approaches, Veblenian institutionalism and post-Keynesianism. Another JEI cluster, the only clear one, relies on Commonsian institutionalism. There are three other JEI clusters that contain very distinct references which makes it difficult to affirm something.

In the case of papers on black people, the cluster map of co-citation networks pointed to a Marxist cluster, an orthodox cluster, and two clusters on the feminist approach. The latter reinforces the view that studies on black people partly take place through studies on gender. The cluster that contains the main references is the Marxist one, hence our paper concludes that the main heterodox approach to deal with black people issues is Marxism.

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