

Profile of Transboundary Feminist Journals

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Al-Raida

Location: Lebanon

Website: <https://aiw.lau.edu.lb/research/alraidajournal/>

Institutions involved: Arab Institute for Women, formerly the Institute for Women's Studies in the Arab World (IWSAW); Lebanese American University (LAU)

Profile: *Al-Raida* is published by the Arab Institute for Women, whose main scope is to “contribute to local, regional, and international discussions by, and for women in the Arab region” (The Arab Institute for Women n.d.). The Institute was founded in 1973, as part of the Lebanese American University (Lebanese American University 2016). The LAU emerged with the objective of furthering education, empowerment, and equality for women and girls (Lebanese American University n.d.). Throughout the years, the LAU grew into a fully accredited university in 2010. The Institute emerged within this context, in an effort to further advance “gender equality, nationally, regionally and globally, through education, research, development programs, and outreach”, with a special focus in combining academia and activism to accomplish these goals (Lebanese American University 2016).

Al-Raida was first established in May 1976, as a thin newsletter with the objective of reporting on the activities of the Institute (Khalaf 2003, 2). Through 1976 and 1983, the journal started accepting research papers and it continuously expanded the scope of contributions accepted, namely: interviews, conference reports, summaries of studies, and book reviews (Khalaf 2003, 2). In the early aughts, it was made accessible online and it also started including a section dedicated to young scholars and book reviews (The Arab Institute for Women n.d.). In 2013, *Al-Raida* turned into a bi-annual interdisciplinary publication geared towards both academic and non-academic contributions. Finally, in 2017 all the issues of the journal were digitised and made online.

In a short essay in 1987, Rose Ghurayyib explains that the Institute of Women's Studies in the Arab World had the aim of “awakening dormant minds, particularly among women who form half of the population and who should be able to play an active role, not only as mothers, housekeepers or teachers, but also as participants in all fields of development” (Ghurayyib 1987, 2). She then indicates that *Al-Raida* is part of this effort, further noting that publications of the journal have been employed for the empowerment of women in the Arab region. In this regard, for instance, she notes that a publication called “The Basic Living Skills Program” included audio-visual material and that was prepared for the benefit of semi-illiterate women (Ghurayyib 1987, 2). She also notes that the IWSAW was active in spreading awareness concerning women's liberation in the Arab World, organising, for instance, exhibits and public lectures in that regard.

The issue of language in *Al-Raida* also gained attention from the beginning. In the Editorial of 1982, it is highlighted that *Al-Raida* would continue to be published in English – while still including a 4-page leaflet in Arabic – in order to ensure a wider circulation (Lebanese American University 1982). The possibility of publishing in Arabic is indicated as desired, but that sufficient funds needed to be secured for that end. In Khalaf's editorial (2003, 2), she explains that *Al-Raida* had to stop publishing in Arabic in the 1980s due to censorship constraints, the limited number of subscribers in the Arab world, and financial difficulties.

In 1985, *Al-Raida*'s Editorial was dedicated to the organisation of Arab women to the World Conference to Review and Appraise the Achievements of the United Nations Decade for Women in Nairobi (Stephan 1985). In that editorial, Stephan recognises that feminism in the Arab region had often been considered as a “rejection of traditional values and cultures, which so many Arab (men and women) are so proud of” (Stephan 1985, 3). She notes, however, that Arab feminists do not necessarily need to copy models of Western feminism, but that there is a need to create an environment of co-constructive learning between Western and Arab feminists (Stephan 1985, 3). *Al-Raida*'s editorials have also commented on the

participation of Arab women in other international conferences, such as the Rio Summit (Abul-Husn 1992). It has also dedicated issues to women and activism in the Arab World (issues 97-98, 2002; issue 100, 2003; issues 109-110, 2005; issue 124, 2009; issues 148 to 150, 2015/2016).

In the 1990s, *Al-Raida's* advisory board was established, composed of eight members of a variety of disciplines and institutional backgrounds (NGOs, academia, and UN) (Khalaf 2003, 2). The main audience of *Al-Raida*, at least as described in the early aughts, comprised Western university libraries, women's studies centres, NGOs, and researchers (Khalaf 2003, 2).

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Ártemis

Location: Brazil

Website: <https://periodicos.ufpb.br/ojs2/index.php/artemis>

Institutions involved: Universidade Federal da Paraíba

Profile: *Ártemis* started in 2004 as a consequence of an initiative by local feminist academics in the city of João Pessoa (Brazil) to fund feminist knowledge production. The researchers were in charge of evaluating the support given by a state programme towards women victims of sexual violence. After its creation, the publication became the only one in the Northeast region at the time, and during its existence has inspired the creation of other feminist journals in neighbouring Brazilian states. Throughout its history, the journal has faced financial adversities, which at times prevented their professionalisation and growth. After *Ártemis* was able to secure funding in 2011, its editors sought for the first time to print the publication (Garcia and Schneider 2013).

The journal seeks to connect to a diversified audience within and outside of Brazil. They have a particular point of view from the Northeast region, which has been historically marginalised and outside of Brazilian circles of scientific knowledge production – which is mostly done from the “richer” South-Southeast regions (Garcia and Schneider 2013).

Its mission is to provide critical and artistic feminist practices and analyses, fomenting debate and bridging the divide between academic discussion and social movements. It seeks to offer theoretical knowledge based on everyday political experiences of resistance. *Ártemis* also makes the case for tropical feminism, which has a strong connection with the social and historical realities of the location from where it is situated. The journal editors believe it is time to go beyond gender and sex, thus proposing to explore gender beyond binarism. Its editors also believe that it is paramount to seek other types of healthier relations between humans, nature, and other living beings (Garcia and Schneider 2013).

The journal accepts a number of formats, including art, poetry, philosophy, activism, and analytical pieces developed from feminist epistemologies. It accepts dossiers, papers, original translations, recent reviews, letters, poems, and research notes. The journal has never restricted work in terms of ideology or political affiliation – instead, it has sought to promote critical knowledge based on solid argumentation. *Ártemis* only accepts work by persons who have completed their PhDs or co-authored papers between graduate students and their supervisors. They utilise blind peer review and accept works in Portuguese, English and Spanish (Garcia and Schneider 2013).

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Asian Journal of Women Studies

Location: Korea and United Kingdom

Website:

<https://www.tandfonline.com/action/journalInformation?show=aimsScope&journalCode=rajw20>

Institutions involved: Asian Center for Women's Studies, Ewha Womans University, and Taylor & Francis.

Profile: The *Asian Journal of Women's Studies* (AJWS) was launched with two main objectives: (1) "to share information and scholarly ideas about women's issues in Asia which incorporates a variety of cultural historical entities with varying levels of socio-economic development"; and (2) "to advance women's studies in Asia by developing feminist theories to contribute to realising societies where women and men are free from poverty, violence and from all sorts of abuse and where they can cooperate with each other in order to restore human dignity and upgrade the quality of living" (Editorial Note 1995, 7). In this sense, the AJWS arises from an interest of more diverse theoretical engagement with women's issues in Asia, all the while committed to an agenda of political transformation and cooperation.

The first issue explained that the journal sought to combine more analytical articles with information sharing, something that led to a structural organisation between theoretical articles and country reports (Editorial Note 1995, 7). From its start, the journal has been attuned to keeping an Asian identity. In concrete terms, this means, for instance, paying attention on how to properly transcribe into English the names of Asian authors – as in some Asian countries the natal family names come before their first name (Editorial Note 1995, 8–9). The establishment of the journal also announced the establishment of the Asian Center for Women's Studies at the Ewha Womans University in South Korea. The first issue of AJWS coincided with the first international conference of the Center, marking an international beginning (Editorial Note 1995, 9). From the start, the AJWS sought to "serve as a vehicle to diffuse widely the outcomes of feminist scholarship, research and practice", and their intended authorship was fundamentally international (Editorial Note 1995, 9).

In her reflection on the 10 years of the AWJS, Khullar (2005, 8) indicates that the journal has sought to "give voice and visibility to women's studies issues in Asia", as well as to "Asian scholarship with a feminist perspective". In this regard, the AWJS is thus seen as a specific place for feminist and Asian contributions that would otherwise have "limited opportunity for expression in the wider international context of academic and feminist publishing" (Khullar 2005, 8). Khullar highlights the politics of academic acceptability and marketability, which limits representation of feminist writing based on yardsticks of scholarly excellence (Khullar 2005, 9–10). She recognises that, in many ways, the work of the AJWS has required them to "act as the gatekeepers of what [they understood was] appropriate knowledge for dissemination in the sphere of feminist scholarship, more specifically in Asian women's studies" (Khullar 2005, 10). She then underscores that the AJWS editorship has tried to fulfil its functions as gatekeepers as fairly and even-handedly as possible.

Khullar (2005, 10) indicated that the AJWS "seeks to represent feminist perspectives from Asia or more specifically feminist and academic voices from the region or those who speak about the region". Their audience, according to the author, was "somewhat homogenous in terms of academic and ideological orientation, while being heterogenous in cultural and global terms" (Khullar 2005, 10–11).

As for the editorial process, Khullar (2005, 12) noted that the rejection rate of the AJWS was quite high as they only published around 25 to 30 percent of the articles they received per year. She also indicated the growing global list of reviewers, and that they employed a double-blind policy in the reviewing process. She indicated that each issue was always a surprise. While they usually had 1 or 2 easy-going papers in relation to editing, several others needed drastic editing and were only ready a few days prior to print. She underscored that the

editing process was particularly burdensome, as it meant “an exchange of several emails to clarify problems regarding concepts and information and this often implies protracted long-distance e-discussions with authors” (Khullar 2005, 12–13). In this regard, she specifically pointed out the problem of language. Almost 50 percent of the contributors, at the time of her writing, had not been native English speakers. She noted that while linguistic issues are often straightforward, they entailed the arduous task of deciphering what authors meant and translating them into “proper English”.

Whereas the issue of language also meant several textual re-checks, they were not the most complicated or fundamental problems of the reviewing process. Issues of conceptual deficiencies, data, and theoretical inconsistencies were the heftier ones. In this stance, Khullar (2005, 14–15) recounts two experiences with authors that sent manuscripts that were rejected either for inadequacy of data presentation/argument or for disconnection with feminist approaches. The authors replied back asking for more advice on how to improve their papers. The *AJWS* editorial then continued to correspond with the authors, giving further suggestions and re-re-revisions of drafts. There is, then, a strong sense of mentoring in the editorial process, as she indicates that more persisting authors tend to be those new to publishing or to *feminist* publishing. She then notes that, while “the authors were obviously very keen to see their work in print”, the *AJWS* editorship also thought they “owed it to them to respond” (Khullar 2005, 14). She also highlights that they often have supplemented works to an extent that may have gone well beyond their responsibility as editors (Khullar 2005, 15).

The debate of “creating a space within academia for feminist studies on Asia to flourish” has been central to *AJWS* (Khullar 2005, 16). In this sense, Khullar underscores that there was still the need to have a “room of our own” despite the pressures of gender mainstreaming. She acknowledges that, while the changing scenario within feminism could push for changes in feminist publishing and in the *AJWS* more specifically, the East-West division was still ubiquitous (Khullar 2005, 17). She recognises that not much thought has been given to defining the category of “Asian” in feminist studies in publishing, but that there it seemed to be a general inclination and understanding at least for the *AJWS*. She then indicates that the majority of the works published in the journal addressed feminist issues largely focused on the region of Asia as an empirical or experiential ground.

She highlights that some of the authors featured in the *AJWS* can be classified as both activists and academics. She indicates that as an important characteristic of women’s studies in Asia, as a lot of research relies on the first-hand experience of past and contemporary activism for their theoretical developments (Khullar 2005, 22–23). Through their sections on Personal Narratives and Contemporary Issues, she explains that the *AJWS* is open to the activist voice all the while having other works that can adhere to more scientific rigour (Khullar 2005, 22–23).

One of the main challenges Khullar identifies is that feminist journals now have to compete with richer social science publishers that are interested in publishing feminist writings. In this sense, while she acknowledges that this is a positive development in terms of the acceptance and spread of women’s studies, she fears *AJWS* might not be able to attract sufficient contributions in face of such competition.

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cadernos pagu**Location:** Brazil**Website:** <https://www.pagu.unicamp.br/pt-br/cadernos-pagu>**Institutions involved:** Universidade Estadual de Campinas - Unicamp; Núcleo de Estudos de Gênero Pagu; FAPESP (Fundação de Amparo à Pesquisa do Estado de São Paulo); FAEPEX (Fundo de Apoio ao Ensino, à Pesquisa e à Extensão), and CNPq (Conselho Nacional de Desenvolvimento Científico e Tecnológico).**Profile:** The *cadernos pagu* was established in 1993, as an initiative of an interdisciplinary research collective on gender of the Universidade de Campinas (Unicamp), Brazil (Piscitelli 1993, 5). It sought to further explore the “empiric category of women and the analytical category of gender”, through the dissemination of critical reflections on gender studies from Brazil and abroad (Piscitelli 1993, 6). From the beginning, it welcomed a wide variety of contributions from diverse disciplinary and theoretical backgrounds, including essays, academic research, and interviews (Piscitelli 1993, 5). Throughout its trajectory, the *cadernos pagu* has specifically housed studies from Brazilian researchers and critical readings of international publications on gender (Comitê Editorial 2003, 1).

The *cadernos pagu* was first printed by the university press of the Instituto de Filosofia e Ciências Humanas (in English: Philosophy and Humanities Institute) of the Universidade de Campinas (Corrêa 2008, 7). From its 5th issue onwards, the journal began to be printed at a press external to the university, thanks to the sponsorship of several financial agencies. From its 6th issue onwards, the *cadernos* expanded its staff, now having an Executive Editor and an Assistant (Corrêa 2008, 7).

In 1998, Mariza Corrêa recounted her personal story with the *cadernos pagu*. She explained that the beginnings of the research centre that houses the journal started as a cafeteria conversation of Brazilian feminist researchers with a shared enthusiasm in commenting critically on international feminist scholarship. She noted their shared interest in breaking with the “poor woman” trope of women’s studies at the time, as well as their plans of starting their own research centre (Corrêa 1998, 47). From those conversations, the research centre that would later become the *pagu* emerged. She indicated that the researchers in the group would often bring the latest novelties on gender studies, which could sometimes instigate feelings of discomfort with their own strands of feminism. One of these discomfiting works was the *The gender of the gift*, by Marilyn Strathern, which, she recounted, triggered a sense of vertigo in relation to her convictions about the division between academic work and political mobilisation (Corrêa 1998, 47–48). She also described their enthusiasm in discovering, almost by chance, the works of Donna Haraway and her articulation between gender and race (Corrêa 1998, 47–48).

Piscitelli, Belli, and Lopes (2003) also reflect that, while international production only represented 15% of the texts circulated in the *cadernos* (excluding reviews), the selection of this production was a permanent effort of the Editorial Committee as a means to disseminate international scholarship in Brazil. They also indicate that the effort of engaging with international scholarship was to give a critical reading of those works through local realities, thus contributing to the production of new knowledge. In that sense, they draw from Spivak to defend the employment of perspectives and questions from the “colony” to investigate, implore, open, and question “elite theories” from the First World (Piscitelli, Beleli, and Lopes 2003).

Corrêa (1998) also delineated that, at the time, feminist studies in Brazil and elsewhere had been fixated on the polarisation between men and women, attempting to bridge the gender gap. She highlighted that this focus had rendered the analysis circumscribed to studies in which women were invariably seen as victims, dominated or persecuted individuals. She then explains that what their research centre had gained the most in these new theoretical discoveries and conversations was an increasing dis-essentialisation of the analysis regarding

men and women in Brazil and abroad. She indicates that their studies had directed their research questions from whether the subordination of women was universal to the inquiry of what it meant to be men or women in a given society and how the relationship between these categories were culturally constructed (Corrêa 1998, 49). She also narrated their increasing interest in the continuum of sexed notions of the individual, the notion of culture, as well as performance (Corrêa 1998, 49–50). Finally, she points out that the dis-essentialisation of the category of women had led them to look closer at the relationship between gender and race. She notes that, while in the United States this relationship had been extensively discussed, Brazilian debates about the topic remained largely underexplored (Corrêa 1998, 50–51).

The *cadernos pagu* has also engaged in trans-conversations with other journals in Brazil. One of those was with the revista *Raça* (Race magazine), in 1996 (Kofes 1996). This conversation was between Prof. Suely Kofes (*cadernos pagu*), Prof. Roberto Melo (at the time, editor-in-chief of the *Revista Raça*), the Editorial Director of the *símbolo* publishing house, prof. Valter Silvério (Social Sciences Department of the Universidade Federal de São Carlos), Prof. Mariza Corrêa (*cadernos pagu*), and Prof. Octavio Ianni (University of Campinas, Unicamp). In that conversation, they talked about the dogmas of magazine marketing and how the *Raça* magazine had challenged them by establishing a magazine specifically targeted for the Black community in Brazil and focusing particularly on race issues. Prof. Mariza Corrêa then highlighted how the *Raça* magazine was an astounding achievement in the editorial and journalistic sector, especially for paying attention to the increasing interest (and purchase power) of the Black Brazilians regarding their own community. She then drew a parallel between the absence of magazines targeted to the Brazilian Black community and the invisibilisation of race research in Brazil, which remained largely unpublished (Kofes 1996, 257). She noted that the increasing interest for race issues could also be seen in relation to feminism and women's issues (Kofes 1996, 258). Corrêa also talked about her own journalistic background, as she was a journalist before becoming an anthropology researcher (Kofes 1996, 15–16; Corrêa 2001, 258).

In her article “Do feminismo aos estudos de gênero no Brasil, um exemplo pessoal” (From feminism to gender studies in Brazil: a personal example), Mariza Corrêa (2001) explains in detail her trajectory in feminist activism, publishing practices (both in journalistic and academic terms), and research. She explains how feminist activism in Brazil gained momentum in the 1970s, in the heyday of the military dictatorship. Feminist movements started articulating themselves from the Brazilian left. She recounts, for instance, that after finishing her master's studies and being unemployed, she was contacted by a journalist friend telling her that, in the same house where leftist friends were producing a cultural magazine of resistance against the military dictatorship, a group of women was also gathering in the basement to produce a feminist newspaper (Corrêa 2001, 14–15).

Given the complex dynamics of social movements at the time, friction between feminists and communists, feminists and social movements linked to the Church, or among feminists themselves were frequent (Corrêa 2001, 14–15). She then highlights that, while the media portrayed women movements as a monolithic category of “feminists”, these movements were marked by dissidence. One of the most frequent cleavages in the feminist movement at the time was the division between researchers and activists – something that was aggravated once research on women gained pre-eminence over women's movements.

From such gatherings, the publication *Nós Mulheres* (We Women) was launched in 1976. However, it did not last long. Corrêa explains that the work was done on a voluntary and collective basis. The publication had a high concentration of researchers, as well as activists. The publication was sponsored by the Ford Foundation (Corrêa 2001, 17–18). In a footnote, she also explains that the women's movements in Brazil had first gained contact with feminist theory while abroad (mostly in France or United States) in the beginning of the 1970s (Corrêa 2001, 17 note 8). She also explains that funding for researching the situation of women in Brazil came largely from North-American foundations (Corrêa 2001, 17). After the publication ceased to operate, many of its members went to political parties, NGOs, government agencies

(as Brazil was beginning to undergo a re-democratisation process), but most of its members went to universities and research work (Corrêa 2001, 19).

She also explains that the dialogue between feminists and the gay community was a part of the cultural milieu of the Brazilian left and of university debates in the 1970s. She also points out that this dialogue was likely the key factor for the good receptivity, years later, of gender studies by feminist researchers at Unicamp (Corrêa 2001, 21). She highlights that the proximity of the university with Foucault texts was also crucial for the familiarity of feminists with queer studies later on (Corrêa 2001, 21–22).

Corrêa underscores that her formation from feminism to gender studies was fundamentally based on the articulation between political activism, academic research, and her politico-cultural environment (Corrêa 2001, 23). She notes, however, that feminist insertion into Brazilian academia was easygoing. She recounts, for example, that a renowned Brazilian anthropologist, when watching her research video on the history of anthropology, remarked: “interesting, but there are too many women there...” (Corrêa 2001, 24).

She also indicates that, unfortunately, gender research without a political dimension is a reality of the history of Brazilian gender studies. However, and more importantly, she explains that there have been several lacunae in the Brazilian feminist movement/theory when it came to critical race approaches (Corrêa 2001, 24). In a footnote, for instance, she describes the story of the launch of a feminist agency in São Paulo, where the “feminists” posed for pictures to the media alongside their Black and mixed-race maids in uniform (Corrêa 2001, 26 note 28). She points out that the articulation between gender and race started to become theoretically relevant in Brazil through the reading of North-American authors (Corrêa 2001, 26).

In commemoration of its 20th anniversary, the *cadernos pagu* issued a number on new reflections about gender, sexuality, and affections (Comitê Editorial 2013). Special focus was made on research experiences with indigenous, coastal, *quilombola*, rural, and working-class urban communities (Comitê Editorial 2013, 7).

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Caribbean Review of Gender Studies

Location: Trinidad and Tobago

Website: <https://sta.uwi.edu/crgs/>

Institutions involved: University of the West Indies

Profile: In its first editorial, Mohammed (2007, 1) reflects on the increasing importance of knowledge production and dissemination in contemporary societies. She indicates how information has become a relevant resource nowadays, arguing for Caribbean scholars to engage with this system not merely as downloaders of data from others, but also as major uploaders of their knowledge and creative ideas. It is within this context that she explains the establishment of the *Caribbean Review of Gender Studies (CRGS)*. The journal emerged to provide opportunities to circulate the ideas of emerging Caribbean gender scholars and practitioners among academic publishing more widely. The relevance of online tools in broader disseminating and exchanging ideas was highlighted, with the journal being launched as an online platform and open access (Mohammed 2007, 1).

In that regard, she reflected on how gender studies in the Caribbean have been prolific but nevertheless remained under the radar in the larger map of feminist scholarship. She stresses the specificity of gender theoretical and empirical concerns produced from Caribbean scholars and argues that they have not received broader resonance not for lacking merit but instead for lacking a specific place to be disseminated, discussed, and exchanged (Mohammed 2007, 1). In this first editorial, Mohammed also questions how Caribbean scholars could engage with cross-cultural exchanges with other scholars within the region. She notes in particular the challenge of reflecting on the gap in feminist thinking that has emerged between academia and practice, and how knowledge production has become an elitist space and somewhat provincial (Mohammed 2007, 2). She then explains that the establishment of *CRGS* arises from these questions, seeking to provide a space to *re-view* gender “through dialogues that concern gender in the academy and communities we serve, and to ensure that these are reviewed critically by users both within and external to the Caribbean” (Mohammed 2007, 2).

From the start, the *CRGS* sought to bring together a wide range of scientific contributions, with a special focus on uniting scholarship, creativity, and activism in gender studies and feminism (Mohammed 2007, 2). The *CRGS* welcomes independent papers, especially works with comparative and cross-cultural approaches to the region.

Mohammed invites readers and users to engage with the *CRGS* as a site to join “gender scholarship and activism through new technologies of seeing, hearing, listening and speaking gender” (Mohammed 2007, 7). She also highlights that while theoretical developments are relevant and should be rigorous, those should always be interlinked with a wide collective of users in the non-academic world in order to have a specific impact. She also underscores the importance of having a place where this inter-connected production of knowledge can be produced with the distinctiveness of the Caribbean voice and lens (Mohammed 2007, 3). Finally, she indicates that the journal does not seek to impose to contributors any theoretical or ideological limits, serving instead as a free-thinking space for all those that share an interest in feminism and gender studies and that strive to produce good writing and thinking (Mohammed 2007, 3).

Reference

Mohammed, Patricia. 2007. [Introducing the Caribbean Review of Gender Studies](#). *Caribbean Review of Gender Studies*. 1(1): 1–8. (Last consulted 24 July 2021).

Debate Feminista

Location: Mexico

Website: <https://debatefeminista.cieg.unam.mx/quienes-somos.php>

Institutions involved: Universidad Nacional Autónoma de México (UNAM); CIEG (Centro de Investigaciones y Estudios de Género).

Profile: The journal *Debate Feminista* was established in 1990 by the Mexican anthropologist Marta Lamas (CIEG n.d., 2). Throughout its history, the journal has published works on gender and sexuality studies from a variety of disciplinary backgrounds within the social sciences and humanities (CIEG n.d., 2). The themes covered by the contributions featured in the journal have ranged from democracy, power, desire, labour, criticism and censorship, bodies, identities, spaces, racism, violence, maternity and paternity, family, art and freedom, diversity, cycles of life, citizenship, and ethics (CIEG n.d., 2). The types of works published have also been multifarious: essays, poems, stories, sheet music, critical reviews, reports, documents and research papers, photography, and pictorial works (CIEG n.d., 2).

Since 2015, the journal has been part of the heritage of the Universidad Nacional Autónoma de México, being edited by the Centro de Investigaciones y Estudios de Género. It is published both in print and in digital format (CIEG n.d., 2). From 2016 onwards, it has published original academic papers and reviews in Spanish, English, and Portuguese. Its geographical reach has been mainly within Latin America, but the journal does intend to cater to a more international audience by publishing in a variety of languages and having an editorial team based in different localities in the Global South as well as in the Global North. Franco (2014, 13), however, laments that *Debate Feminista* has not reached many places except for the (Mexican) capital and Europe. He remarks specifically that he has not seen the journal in many other Latin American countries or in the Latinamericanists Congress in the United States (Franco and Tato 2014, 13).

Its intended audience is not only academia but also members of organisations and civil society (Franco 2014, 13). This academic-practice articulation is regarded by *Debate Feminista* as a crucial feature to enrich conceptual frameworks and widen the knowledge horizons of gender and sexuality both in the local and global levels (Franco 2014, 13).

The journal has a policy of “open and immediate” access to its contents, justifying it as a crucial step to further the exchange of global knowledge (CIEG n.d., 5). Its policy explicitly recognises and respects the moral right of authors as well as their ownership of the contents published, which is to be transferred in a non-exclusive manner to the journal for the purposes of dissemination and open access (CIEG n.d., 5-6).

In the 50th issue of the *Debate*, Hortensia Moreno (2014) narrates her trajectory with the journal, mainly by recounting her relationship with her friend and mentor, Marta Lamas. She narrates that their relationship has been marked by hard work – she defines their relationship as “slavery”, but a “good slavery”– shaped by Lamas’ drive to share, discuss, and refine ideas (Moreno 2014, 9–10). She talks about their friendship, gifts, and house gatherings (Moreno 2014, 10). Specifically, she stresses how she, as a “wild feminist” learned about feminist theory and politics through her work at the *Debate*. She also indicates that, in the first years of the journal, she and Lamas did most of the work by themselves, including on weekends (Moreno 2014, 11).

She recounts that although Lamas wanted to do collaborative and collective work at *Debate Feminista*, she had a firm direction. She says that Lamas had a clear vision of what she devised for the journal and that she would make sure the *Debate* did not go too astray of her vision. While many voices would contribute to the journal, she says, the last word would always be Lamas’ (Moreno 2014, 11). She remarks, however, that the journal has only sustained itself precisely by the stubbornness, consistency, and clarity of its director (Moreno 2014, 11).

Dora Cardaci (2014) also tells her story with the journal. She points out specifically that the work of critically reviewing and translating international feminist scholarship was what drew her to the *Debate* (Cardaci 2014, 14). She also participated in the compilation of dossiers relating to feminist theory and activism in other countries. She notes that while this has entailed a lot of work, it also had a formative value in terms of learning how to debate among themselves (Cardaci 2014, 15). Finally, she notes that, while she cannot say for sure whether the 50 issues of the *Debate* have enriched the feminist debate, it has certainly refreshed the academic environment, “dust[ing] off and mov[ing] the common places and reiterated themes, nurtur[ing] and rais[ing] the level of analysis and controversy on different issues” (Cardaci 2014, 15).

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Feminist Africa

Location: South Africa and Ghana

Website: <http://www.agi.ac.za/agi/feminist-africa>

Institutions involved: *Feminist Africa* is a former publication of the Africa Gender Institute. It is currently a publication of the Institute of African Studies and the University of Ghana.

Profile: In their first editorial, Amina Mama (2002, 1) reflects on African gender politics and the launch of *Feminist Africa* as a critical moment for the continental history of African gender politics. She notes that feminism, as a movement that is both global and local, challenges major issues in post-colonial contexts. More specifically, she highlights the relevance of feminist approaches to critique “hegemonic interests of multinational corporations, international financial and development agencies and nation-states, as well as the persisting male domination of disparate traditional structures, civil society formations and social movements” (Mama 2002, 1).

She explains that African feminism has been deeply intricately with national liberation movements – something that has rendered gender politics in the continent entangled with the “disparate struggles and social movements characterizing post-colonial life” (Mama 2002, 1). She then notes that this has enabled a stark heterogeneity in African feminism: gender politics in the continent, she explains, has ranged from “the radically subversive to the unashamedly conservative” (Mama 2002, 1). She also notes that while the persistence of patriarchal hegemony in the continent (pre- and post-independence) has motivated feminist scholarship and strategy, collective reflection on these issues was hardly articulated (Mama 2002, 1).

She indicates, however, that in 2002 the African Gender Institute sought to build a collective space for reflection and analysis of feminist strategy and scholarship. Bringing together over 30 women scholars on gender studies and feminism, they launched the Strengthening Gender and Women’s Studies for Africa’s Transformation. Later that year, the Council for the Development of Social Science Research in Africa (CODESRIA) symposium “African Gender Research in the New Millennium: Perspectives, Directions and Challenges” was held. Finally, the Women’s World Congress of July 2002 took place at the Women’s and Gender Studies Department at Makerere University, which over 2,500 women and men from 94 countries attended, especially from Africa (Mama 2002, 1).

Within that context, *Feminist Africa* was launched with the objective to provide “a forum for the intellectual activism that has always been as intrinsic to feminism in Africa as to feminisms anywhere else” (Mama 2002, 1). It sought to enable a continental platform to reflect on the accumulated practices and knowledges of African feminisms that have arisen from postcolonial gender contradictions (Mama 2002, 1). She indicates that the decision to launch an overtly feminist scholarly journal based in African contexts arises from the African Gender Institute’s “ongoing engagement with gender politics, and its strategic objective of contributing to the production and strengthening of intellectual, analytic and strategic skills for advancing the quintessentially feminist agenda of African women’s liberation” (Mama 2002, 2). She then places the journal as part of an exercise to build further a community of people committed to democratic transformation in the region (Mama 2002, 2).

The first issue of *Feminist Africa* focused on intellectual politics. With that issue, the journal sought to critically reflect on the “institutional terrain that is formally responsible for African knowledge production” (Mama 2002, 2). She analyses the deterioration of the African higher education sector from the 1970s onwards, despite the increase in the number of higher education institutions and the number of students enrolled (Mama 2002, 2). She also points to the global push towards an increased marketisation and commodification of education (Mama 2002, 2). She then indicates that African academies have not seized the pool of capacity it has produced, experiencing a large brain drain to more affluent and resource-rich institutions in the Global North (Mama 2002, 2). She also criticises the situation in which African *campi* have become “tourist stops for eager young Western students who can and do

pay money in exchange for sweating a little” (Mama 2002, 2). She also comments on how African academics have remained loyal to anachronistic cultures and somewhat hostile to women’s liberation as an “un-African” movement (Mama 2002, 2-3). She highlights as well that gender studies in Africa have been largely dismissed and ignored by the mainstream of major disciplines (Mama 2002, 4). On a more hopeful note, she indicates that women scholar-activists have organised alternative organisations which have sought to further improve the educational prospects for women and girls and challenge male domination in African knowledge production (Mama 2002, 4-5).

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Gender, Place and Culture

Location: International

Website: <https://www.tandfonline.com/toc/cgpc20/current>

Institutions involved: Taylor & Francis.

Profile: The journal was created in 1994 to celebrate and consolidate the presence of feminist geography and geographers. It had the objective of securing feminism as a major approach on geography, rather than a niche within the discipline. Its geographical inclination resulted in a reduced visibility outside of the geographic field for the journal, however, *Gender, Place and Culture* always sought to contribute to a wide variety of disciplines by publishing and engaging with interdisciplinary works (Bondi and Domosh 1994). The reach of the publication gradually grew over the years, as it went from two issues a year to four in 1999, and later to six in 2006.

However, despite this growth, the journal remained committed to feminist practices in knowledge production, mainly through extensive communication and feedback between authors, editors and reviewers, whose work is often unseen. They also incorporated efforts to reach scholars whose main language is different than English (Peake 2008).

In 2016, a special issue was dedicated to critical engagements with emotions regarding politics of knowledge production and the implementation of research ethics and well-being. The issue debated power relations of sexism, racism, capitalism, nationalism, and imperialism within academic constructions of feminist critique (Laliberté and Schurr 2016).

The journal aims at publishing reflections on geographical and gendered knowledge, identity, and behaviours of individual and communal nature to carve out an interdisciplinary feminist geographical critique (*Gender, Place and Culture* n.d.). It seeks to be a theoretically informed forum that celebrates the achievement of feminist literature (*Gender, Place and Culture* n.d.).

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Íconos

Location: Ecuador

Website: <https://revistas.flacsoandes.edu.ec/iconos>

Institutions involved: Facultad Latinoamericana de Ciencias Sociales (FLACSO).

Profile: *Íconos* is a multidisciplinary social sciences journal published quarterly, founded in 1997 under the auspices of the Facultad Latinoamericana de Ciencias Sociales (FLACSO) – Ecuador. The publication was created to serve academic and non-academic Ecuadorian audiences, going beyond editorial gaps left by most social sciences publications that were often discontinued at the time. *Íconos* was developed as a space that stimulates reflection by linking academic concerns with current issues in the public debate, in a way that challenges both theoretical perspectives and common-sensical assumptions (Carrión and Burbano 1997). *Íconos* aims at stimulating a countrywide national debate in Ecuador, fuelled by and contributing to grounded academic research in the field of social sciences.

Íconos (“Icons”) was named to represent our current social depictions of values and codes, including virtual realities that contribute to define the contemporary social debate. The name *Íconos* is also pluralised, in an effort to foreground plurality, democracy, contestation, and creativity (Carrión and Burbano 1997). The publication also projects itself internationally, mainly addressing the shared challenges and knowledge among Latin-American scholars and communities, seeking thus to disseminate and generate useful inputs to regional debates. One of its practices has been to follow trimestral encounters of university groups with international guests, using those opportunities to share different points of view on Ecuador and the whole Latin-American region (Carrión and Burbano 1997).

The journal is aimed at the scientific community and at those interested in learning about, broadening and deepening academic perspectives on debates of social, political, cultural and economic issues in the Andean Region and Latin America in general (*Íconos* n.d.).

Íconos preferably publishes articles resulting from research in any area of the social sciences. Articles on selected literature reviews (state-of-the-art articles) are also accepted. The publication also welcomes analyses on general issues, articles on theoretical confrontation, as well as texts analysing national and international situations from the different disciplines composing the social sciences (*Íconos* n.d.).

Íconos provides open access to its content, based on the principle that providing the public with free access to research helps increase the global exchange of knowledge. In this sense, readers of *Íconos* can access, download, cite, distribute, print, search the full text of the articles published in this journal. *Íconos* does not charge any fees during the entire editorial process for the publication of articles, including the scientific review and layout of the articles (*Íconos* n.d.).

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Indian Journal of Gender Studies

Location: India

Website: <https://journals.sagepub.com/home/ijg>

Institutions involved: Centre for Women's Development Studies; Indian Council of Social Science Research; Sage.

Profile: The *Indian Journal of Gender Studies* was developed as an outcome of the Report of the Committee on the Status of Women in India in 1974. This Report marked the beginning of a social debate on the unfair roles and expectations that Indian society placed on women. Its rapporteurs explicitly requested social scientists to carry out its legacy by broadening the social debate envisioned, and the Indian Council of Social Science Research promptly responded by creating a research programme on the matter. This generated engagement from scholars who would otherwise not have had the opportunity to explore the status of women in India as an academic and social issue. In 1980, a Centre for Women's Development Studies was created, the only one explicitly focusing on gender at the Indian Council of Social Science Research. The *Samya Shakti Journal of Gender Studies*, which later became the *Indian Journal of Gender Studies*, was created amidst a second phase of the Indian women's movement, which was perceived as more connected to academic knowledge production (Editorial 1994).

The journal aims at reaching a wide audience as a result of its holistic social and academic approach. It counts with a broad range of contributors (namely "all those concerned with issues relating to gender"), which are also expected to be their audience. The *Indian Journal of Gender Studies* sees itself as one of the first publications to raise the issue of gender in the Indian subcontinent and is interested in reaching readers and topics that cross-cut national boundaries, with the distinct objective of shortening gaps of knowledge sharing both within India and abroad (Editorial 1994).

As a peer-reviewed journal, it seeks to promote research, analysis and debates on all aspects of gender issues. They expect and encourage authors to challenge established social and academic norms, understanding the status of women within the individual, family and social levels (Editorial 1994).

So far, the publication has challenged disciplinary and social boundaries, mostly represented by the topics they addressed in their special issues over the years: bodily functions; commercialisation of health; education; evaluating gender and equity; violence, law and feminist politics; and disability. The journal accepts articles, research notes, book reviews, personal narratives, photo essays and more. Their personal narratives section aims at enriching the gender studies field with personal perspectives and learnings on how to do research and how to consider ever broader contexts where gender issues are into play, fostering innovative practices and relations between the subject-matter. This journal is also cross-disciplinary and seeks to include work in different human sciences and expressions. It is also a member of the Committee on Publication Ethics (COPE) (Indian Journal of Gender Studies n.d.).

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International Feminist Journal of Politics

Location: International

Website: <https://www.ifjglobal.org/>

Institutions involved: Cardiff University; Taylor & Francis.

Profile: The establishment of the *IFJP* is linked to the growing production and interest towards feminist international relations theorising in the 1990s (Pettman 2009). More specifically, it grew within the remit of the International Studies Association's Feminist Theory and Gender Studies (FGTS) section. In 1996, Routledge approached some members of the FGTS, proposing the possibility of creating a feminist international relations journal. From there, the possibility of the journal was put in motion, particularly aided by e-communications and engagements. The initial conversations were marked by discussions on what would characterise an international and a feminist journal in international relations. The scholars involved in these negotiations were specifically multidisciplinary in their feminism, so a journal on "international relations" would simply not do. "International politics" was preferred, in order to give a broader horizon for a cross-disciplinary profile.

The history of the *IFJP* seems thus marked by a continuous reflection on the boundaries of the journal on which the editorship appears to have never settled (Hawkesworth 2009; Youngs, Jones, and Pettman 1999). Discussions on what it means to be a feminist journal of politics have fomented debates on the relationship between the journal and international relations, but more importantly between theory and practice. Debates on the concept of feminism for the journal have also been an important element when defining the editorial process, which in the case of the *IFJP* has been characterised by a lengthy, but mentor-driven approach (Pande 2018, 489; Pettman 2009, 5). These debates have also highlighted tensions with mainstream practices: even though the editorship (and readership) of the *IFJP* have been particularly sceptical about academic indexes, at some point the journal had to compromise and concentrate efforts into being indexed in the interest of sustaining feminist careers within the professional expectations of an increasingly marketised academic environment (Eschle and Whitworth 2018, 497; Sjoberg, Hudson, and Weber 2018, 494–95).

Throughout the journal's trajectory, discussions on what it means to be international have prompted reflections on the politics of identity and location. In this sense, *IFJP* editors have long been concerned with its Anglo-North American beginnings and how it has affected its knowledge production and reach (Pettman 2009: 5). They have been aware of the limitations operating in English, as well as the location differences between feminist academics. Striving to have an international board meant that, since the beginning, the *IFJP* editorship has been familiar with different time zones, asynchronous engagements, and online communication tools (Eschle and Whitworth 2018; Pettman 2009).

More importantly, the connections between scholars from the Global North and the Global South in the editorship of the *IFJP* has long brought to the surface the racialised borders that affect the latter (Pande 2018, 487-488). Moreover, debates about locality have also seeped into the contours of the knowledge produced and disseminated by the *IFJP*. Noting that research produced from the Global South has been often dismissed as too empirical, *IFJP* has sought to serve as a site for these engagements. In this regard, it has published, for instance, a special issue on Water that brought together contributions that did not fit into traditional moulds of review (Carver 2009, 33; Pande 2018, 490–91).

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Journal of Middle East Women's Studies

Location: United States

Website: <https://read.dukeupress.edu/jmews>

Institutions involved: Association for Middle East Women's Studies; Middle East Studies Association; Duke University Press; the University of North Carolina at Chapel Hill. Harvard University: Science, Religion and Culture Program at Harvard Divinity School; Harvard's Center for Middle East Studies; Committee on Degrees in Studies of Women, Gender, and Sexuality; Prince Alwaleed Bin Talal Islamic Studies Program.

Profile: The *Journal of Middle East Women's Studies* was created by scholars and researchers who debated on gender issues and the Middle East, seeking to gather the literature on Middle Eastern women's identities, lives and activism that was previously scattered across disciplines. The publication aimed at making this production more available and accessible for field researchers (Inhorn and Layoun 2005). In 2015 the publication began to publish challenges faced by field-based feminist collectives under its "Third space" section, which also included interviews and more political commentaries on topics that sparked public interest – always with a view to exploring gender relations (Hasso 2018). The journal often looks at decolonisation as both an object of analysis and a method (Basarudin and Shaikh 2014).

The journal sees itself as "the primary publication venue in English for interdisciplinary scholarship in the field of Middle East gender, sexuality, and women's studies in the interpretive social sciences and humanities". Its current editors aim at expanding the publication's reach within interdisciplinary and collaborative research, whilst also being a space of communication with grassroots movements and connection with global trends from a feminist perspective. There is a specific focus securing their relevance for scholars beyond North America, with efforts to include authors and researchers from Europe, the global South, and the Middle Eastern diaspora (Inhorn and Layoun 2005).

The publication seeks to advance the fields of Middle East women's studies, gender studies, and Middle East studies through contributions on social sciences and humanities. Methodological and theoretical innovations are welcome. At the same time, the journal also aims at providing a tailored space in which questions on gender and the Middle East can be opened and developed. It targets both senior scholars and also new generations of researchers (Inhorn and Layoun 2005).

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La Ventana

Location: Mexico

Website: <http://revistalaventana.cucsh.udg.mx/index.php/LV>

Institutions involved: Centro Universitario de Ciencias Sociales y Humanidades de la Universidad de Guadalajara; Centro de Estudios de Género; División de Estudios de Estado y Sociedad; Centro Universitario de Ciencias Sociales y Humanidade.

Profile: *Revista de Estudios de Género, La Ventana* was created in 1995, at the same time the Guadalajara University's Centre for Gender Studies was instituted. Both were conceived to provide spaces for debate and resistance against the disenfranchisement of women, with the university having a special relevance to fulfil these objectives due to its unique potentiality to serve as a site for examination, evaluation, and development of better conditions for women (López 1995). *La Ventana* sees itself as a window that opens to other dimensions brought by the different voices of researchers and the issues it portrays in its discussions. The publication envisages promoting new ways of thinking and approaching social phenomena (Marín 2019). Its latest issue (as of writing) dialogues with the pandemic and its effects on women, their bodies, and the specific struggles of social insertion that they have nowadays been facing (Rodríguez 2021).

La Ventana's purpose is to investigate the relationship and evolution of the female and male condition, identifying behavioural and policy trends. It seeks to bring forward the functions and real commitments of the rhetoric around gender issues. *La Ventana* aims at contributing to the dissemination of proposals, analyses, reflections, and experiences aimed at the expansion, understanding and improvement of gender studies (La Ventana n.d.).

The journal receives contributions in Spanish and English from academics, researchers, students, and practitioners of gender studies. It divides the works published in four categories: i) Teoría, related to theoretical work of conceptual and methodological reflection; ii) Avances de Trabajo, focused on findings of works in progress or completed; iii) En la mira, which includes reviews, reports of gatherings, and news; and iv) Aportes, which brings international theoretical works in their original languages (English, French and Portuguese).

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Nomadías

Location: Chile

Website: <https://nomadias.uchile.cl/index.php/NO/index>

Institutions involved: Centro de Estudios de Género y Cultura en América Latina de la Facultad de Filosofía y Humanidades, Universidad de Chile.

Profile: *Nomadías* was founded in 1995, when academics from the Chilean University made a joint effort to put in writing non-conformist knowledge production on politics and gender that gained momentum after the 1990 re-democratisation (*Nomadías* n.d.). The publication was developed with a reader-oriented view, something unusual in academic writings. It has consistently included works that do not conform with the norms of neoliberal indexing, thus paving the way for “processes of re-signification and artistic-political re-appropriation” (Vaccaro 2020). The publication has always been conscious of the gender inequalities of the university as a social space. *Nomadías* published in 2015 a Manifest on the right to safe abortions by the women of University of Chile, on a special issue connecting the academia, the female academics, and national politics (Mujeres de la Universidad de Chile 2015).

The journal aims at promoting debates and cutting-edge academic discussions in gender studies from disciplinary, interdisciplinary and transdisciplinary perspectives. Its specific objectives are to (i) contribute to the development and consolidation of a national and international critical audience on gender studies in the cultural and social spheres; (ii) problematise topics related to the social role of women, masculinities, and gender in society; (iii) contribute to national and regional academic production in matters related to gender and cultural studies; and (iv) contribute to emerging fields linked to feminist, queer and gender epistemologies (*Nomadías* n.d.).

Nomadías aims at promoting critical gender research by publishing provocative dialogue, encounters, reflections and creations able to erode and reposition epistemic, symbolic, ideological, historical, and social coordinates of the gender-sexual hegemony. Its editorial tradition places interdisciplinarity as a bridge from strictly academic focuses to broader social issues, investigating the complex relationships between knowledge, power, identities, and gender construction. *Nomadías* also seeks to promote North-South spaces of dialogues and explore colonial-based roles of Latin-American men and women and possible current reflections of these dynamics. The publication uses the notion of space and movement to explain its trajectory across university walls and spaces and its permanently transitory approach to feminist critique (Oyarzún 1996). Gender issues are seen as embedded with a nomadism across disciplines, making it “irreducible before institutions” (Eltit 1996). This nomadism inspired the journal’s name and it is embraced as *Nomadías*’ mission in facing the vast horizons of gender studies (Eltit 1996).

Nomadías accepts original works in Spanish, English and Portuguese. The journal is composed of six sections, each exploring interdisciplinary issues within gender studies, sexualities, women, biopolitics, geopolitics, intersectionality, masculinities, feminist and queer theories. It publishes open access.

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Revista Estudos Feministas

Location: Brazil

Website: <https://periodicos.ufsc.br/index.php/ref>

Institutions involved: Universidade Federal de Santa Catarina; Instituto de Estudos de Gênero

History: The *Revista Estudos Feministas* (REF) has a long history of reflecting about feminist publishing practices and of articulating with other journals and NGO publications in Brazil and abroad. In its 10-year anniversary, for instance, it organised along with *cadernos pagu* a national gathering on feminist publishing practices in the country. In this gathering, they sought to build a stronger relationship between academic and NGO publications, as they identified that gender studies in Brazil were characterised by this academic-practice exchange (Minella and Grossi 2003). On a similar note, Claudia de Lima Costa (2003) indicates that the REF has sought, from its early days, to affirm how academia and political practice are indissociable, seeking not only to provide a poignant critique of epistemologies but also to forge a new one.

Still in the same 10-year anniversary issue, Adelman (2003) laments the difficulties and challenges of feminist incorporation to the mainstream of social sciences education in Brazil. She notes, however, that the work of Brazilian feminist journals, such as the REF and *cadernos pagu* has been fundamental to the construction of feminist syllabi and the establishment of gender studies in undergraduate curricula (Adelman 2003).

Another interesting discussion concerning the practices of feminist publishing in the South was brought up by C. de L. Costa (2003) in the 10th anniversary of the REF. In her contribution to the issue, she reflects on the transnational politics of translation and theory travelling. For instance, she notes that REF's initiative of translating international feminist scholarship to Portuguese had the goal of guaranteeing the access of globally discussed feminist themes and theoretical questions to the Brazilian public (C. de L. Costa 2003). In the beginning, the journal also sought to publish English versions of Brazilian works to help in the international dissemination of national authors. However, this local-to-global translation had to be abandoned in subsequent issues due to, among other reasons, lack of financial means (Costa 2003).

Against this background, she notes that there is a need "to investigate which texts, originally written in Spanish or Portuguese, are made available, in translation, to the readership in the Global North, and which texts, written in English, circulate translated (or not) in Latin American journals" (Costa 2003). She also highlights how translating tactics from the Global North can easily turn into careless appropriations that do not pay attention to the specificities and historical particularities of the concepts and themes produced from the Global South (Costa 2003)

C. L. Costa (2003) then argues for a heterogenous textuality in feminist knowledge production, in order to further different connections, critical reflections, and new formulations with a plurality of other texts. In applying this heterogenous textuality, she underscores the importance of reflecting on the politics of place. In this sense, she explains that "within the feminist circle, the question of place is fundamental not only to evaluate analytical categories but also – and most importantly – to measure their political reach, that is, the ways in which those intervene in the structures of social inequality" (Costa 2003). She remarks that feminist production is always produced from different situationalities and different places when it comes to systems of domination, privilege, and exclusion. The exercise of thinking about these different localities leads feminist research to historicise and politicise the production of knowledge (Costa 2003). She notes, however, that one should not understand those places as reified or monolithic: any position is fractured by differences and tensions that cannot be encapsulated by binary notions of power (Costa 2003). The specificity of a place is therefore not singular, but multiple (Costa 2003). With that in mind, she poses the interesting question of: "[h]ow can we, from the place of *Revista Estudos Feministas*, in the transnational circuits

of ideas and values, develop a practice of cultural translation that simultaneously answers both to the local contingencies and the global fluxes of gender and feminism discourses? How can we use the place as a form of developing an analysis of the material aspects of discursive production in the pages of the journal throughout more than a decade of publication activity?" (Costa 2003).

These questions, she argues, lead towards a reflection on how to devise new forms of text mediators (i.e., editors, reviewers, librarians, bookshop owners, consultants in research bodies, professional associations, universities, philanthropic entities). She also talks about the need to reflect on which forms are imposed on feminist theoretical works as a condition (or "visas") for their circulation. She also questions how the social space through which these texts are disseminated constitutes their very own dissemination and, finally, through which types of institutionalities feminist texts gain access to translation (Costa 2003). She concludes by defending that the most important contribution a feminist journal can provide is to "establish a counter-canon regarding gender through radical inter- (or anti-) disciplinary experimentations and through situated knowledges" (Costa 2003).

Further in the 20th anniversary issue of the *REF*, C. L. Costa and Alvarez (2013) take up the challenges of feminist theory circulation and translation again. They argue that "a project of a translocal politics of feminist translation is crucial to the construction of connected epistemologies, in a manner to confront misleading and bad translations that prompted mistaken interpretations and the obstruction of feminist alliances, even those among women that share the same language and cultures" (C. de L. Costa and Alvarez 2013, 580). Quoting Klahn, they underscore that, to understand the coloniality of power, there is a need to "comprehend the inequality of travels and the translation of practices, theories, and feminist texts, as well as their reception" (Costa and Alvarez 2013, 580). In that regard, they highlight how the dominance of English remains a condition to make texts citable, something that directly impacts the allocation of financial resources to both researchers and journals (Costa and Alvarez 2013, 582).

To counteract the colonial setting of the circulation of theories, they suggest that journals, in their role as critical mediators and untrustworthy translators, should create spaces for heterogeneous textualities (Costa and Alvarez 2013, 583). This means both the coexistence of a plural variety of intellectual traditions and the variety of a wide array of textual tones and forms, in order to enable several places of enunciation and representation (Costa and Alvarez 2013, 583). In that regard, they highlight *Debate Feminista* as a good example of a journal that has allowed this heterogeneous textuality by accepting a rich variety of texts. They also highlight the importance of the "Debate" section of the *REF* – in which pivotal feminist theoretical works are translated and followed by reflections from Brazilian and other Latin American feminist researchers – to foster dialogues between local and international feminist perspectives. They note, however, that local critiques hardly travel as much as the international texts they reflect on, especially due to the lack of resources for their translation and dissemination to an international audience (Costa and Alvarez 2013, 584).

In "Publishing is a political action", Jacira Melo (2003) challenges the notion that feminist publishing production is merely an instrument of dissemination of institutional work. In that regard, she points out to the need of editorial work to make feminist works accessible to the broader public. This entails crafting the text in a reader-centred way, that is: carrying out editorial practices that take into consideration the needs, interests, and limitations of readers (Melo 2003). She also highlights that publishing requires a permanent labour of planning and evaluation, something that compels the need to invest in collective spaces to debate experiences, difficulties, and challenges (Melo 2003). Similarly, Albertina de Oliveira Costa (2004, 205) highlights the relevance of furthering collective spaces among feminist publications – such as conferences, for instances –, as those have the potential of signalling collective interests, agglutinating shared aspirations and previously dispersed demands, as well as constructing channels of expressions.

In the Editorial of the 2004 special issue on feminist publications, the editors reflect on the discussions of the I Encontro Internacional de Publicações Feministas and the II Encontro Nacional de Publicações Feministas (I International Gathering of Feminist Publications and II National Gathering of Feminist Publications, respectively) (Minella et al. 2004). They explain that the discussions were an intense rethinking about feminism, with constant exchanges between Brazilian editors and those from abroad. In these discussions and exchanges, some shared concerns were identified. One of them was the realisation that academic feminist publishing is activism, as there are no institutional recourses for that kind of labour. Editing is an unpaid work that, although bringing prestige to the institutions in which editors are based, does not necessarily translate into their pay checks (Minella et al. 2004, 8). Another common realisation was that feminist editorial work is generally done to the detriment of personal academic writing and publishing (Minella et al. 2004, 8).

These gatherings also furthered the notion that there was a need for greater mutual support between NGO feminist publications and academic ones, as they hold a symbiotic potential. While NGOs have more opportunities when it comes to regular financing, academics benefit from the infrastructure of research centres as well as educational staff – something that, combined, could strengthen feminist debate and dissemination of knowledge (Minella et al. 2004, 8-9). In the 20-year anniversary of the *REF*, Ramos and Muzart (2013) take up this discussion again and recount how the journal has always been a collective project, seeking to establish a constant debate among feminist academics. Most importantly, they indicate that the journal has always strived to integrate feminist academic practice and feminist political practice (Ramos and Muzart 2013, 573–74). They indicate that the two national gatherings on feminist publishing practices organised by the *REF* have enabled the creation of networks of contact and distribution, exchanges on how to secure funding, indexation, softwares, and other editorial needs (Ramos and Muzart 2013, 574).

In the special issue of 2004, Albertina de Oliveira Costa (2004) talks about the first years of the *REF*. She explains that the idea of creating the journal emerged in a seminar promoted by the Fundação Carlos Chagas (Carlos Chagas Foundation) in São Roque-SP, in November 1990. At that time, studies on women and gender were conflated and still incipient in the national scenario (A. de O. Costa 2004, 205). The São Roque gathering was a result of previous developments in feminist academia and practice in Brazil (A. de O. Costa 2004, 206–7). In that gathering, the Ford Foundation subsidised four working groups to develop proposals regarding the furthering of feminist studies in Brazil. The first of these proposals was the creation of a course on gender; the second, the creation of an association of research centres; the third, the creation of a scientific journal; and the fourth dedicated to the creation of an archive of bibliographic information and networked documentation (A. de O. Costa 2004, 207). Out of the four proposals, the journal was the one selected to receive funds from the Ford Foundation. However, the proposals of research centres were also later articulated and implemented (A. de O. Costa 2004, 207). According to A. de O. Costa (2004, 208), the justification of creating the *REF* was grounded on two arguments: (i) the inexistence of a scientific journal in Brazil dedicated to disseminate, broaden, and ameliorate reflections on gender; (ii) the contrasting observation that, while gender academic production was growing, its circulation was largely marginal. The ambition of the *REF* was then to take gender studies into the mainstream of social sciences, so academic rigor has always been a preoccupation (A. de O. Costa 2004, 209).

She recounts that the initial meetings of the group elaborating the *REF* project were energetic and enthusiastic (A. de O. Costa 2004, 208). She narrates that the group was constituted by chance and that, although sharing the same goal of establishing a journal, had largely different styles, backgrounds, interests, and trajectories (A. de O. Costa 2004, 208). This fuelled lively discussions, one of them being the name of the journal. This discussion was marked by the arguments that, on the one hand, “feminist” could make explicit the political principle delineating the journal but, on the other, “gender” was more appropriately academic (A. de O. Costa 2004, 208). Nevertheless, the editorial team was wary that the audience of

the *REF* extrapolated the walls of the academic world, thus pushing for the need also to communicate with social movements. This led them to include dedicated sections on relevant themes for the women's movements (A. de O. Costa 2004, 208). She also notes that the *REF* has always purported to be cross-disciplinary, but that Sociology and Anthropology have been disproportionately represented in relation to Linguistics and Arts, for instance (A. de O. Costa 2004, 209). Moreover, she remarks that the quality of the *REF* has rendered its editorial process expensive, making its existence highly dependent on external funding (A. de O. Costa 2004, 209).

A. de O. Costa also highlights that, in the beginning, the *REF* sought to distance itself from any university affiliation (A. de O. Costa 2004, 209). The original proposal was for the journal to be a representative of the Brazilian academic community on gender studies more broadly, something that rendered a university affiliation not viable. This aspiration, however, was later abandoned once Ford withdrew its sponsorship and the *REF* was handed over to an editorial team based at the Universidade Federal de Santa Catarina (Lago 2013, 645). Grossi (2004, 213) further explains that the *REF* lost its Ford Foundation funding after a report from two Latin-American evaluators commissioned by the Ford Foundation in the 1990s. The report concluded that the field of gender studies was already quite established in Brazil, therefore needing no further funding. The report also criticised feminist academia in Brazil, stating that Brazilian academics had been co-opted by academic institutions and lost their critical edge. The large support from Ford played both in benefit and in detriment to the *REF* in its early years: while Ford provided resources and connections, the journal became extremely vulnerable after the first withdrew its support (Grossi 2004, 214). To cut costs and help the *REF* survive such a financial blow, feminist academics from Santa Catarina were approached to institutionalise and take over the editorship of the *REF*. This choice was also motivated by the highly interdisciplinary profile of feminist academics at Santa Catarina, as well as their experience in organizing feminist conferences (Grossi 2004, 215).

Grossi (2004, 215) also lists some of the essential steps of the process of making a journal:

- (i) the organisation of a support team;
- (ii) understanding how to make a journal, including the rules of international and NGO publications for a cross-dialogue among different feminist publishing practices;
- (iii) political learning, as making a *feminist* journal means fostering inter-connections between different feminist research centres, other feminist academics, women's movements, and academic publishers. In the specific context of the *REF*, this meant integrating it to committees that could academically evaluate the journal;
- (iv) rethinking subscriptions, selling, and distribution;
- (v) refining resource management;
- (vi) developing digital communication;
- (vii) paying due attention to graphic design; and
- (viii) paying heed to publicity and dissemination.

In the 15-year anniversary issue of the *REF*, Wolff (2008, 82) describes that the journal's initial mission was to present to the social movements what was being discussed at the academic level. The goal was to make accessible to these movements the new debates and international discussions on gender and allow them to use such theoretical frameworks for their own political action (Wolff 2008, 82). She also indicates that after losing the sponsorship from the Ford Foundation, the *REF* had to adopt new measures in order to be eligible for grants. One of them was adhering to international standards of indexation (Wolff 2008, 82). In 2002, the journal expanded its editorial staff in order to carry out more specialised editorial work (Wolff 2008, 82). She also mentions that publishing a selected number of papers in English each year to the SciELO Social Sciences was almost as if publishing a new issue – it involves the selection of papers, contacting the authors, translating, revising, and, finally, sending the selection for publication (Wolff 2008, 83–84).

Wolff (2008) also describes the relationship of the journal with governmental agencies during the Workers' Party administration in Brazil. With the creation of a specialised Secretariat for Women's Policies (Secretaria de Políticas para as Mulheres), the *REF* liaised with the government apparatus to, among other initiatives, provide consultancy as well as sponsor national debates on women's issues. From this relationship, she explains that the *REF* has been able to gain key governmental support in times of financial hardship during the aforementioned administrations. Nevertheless, she highlights that the journal was not contingent on the government's views – rather, academic excellence has always been the *REF*'s priority, something that demanded a critical approach from their publications (Wolff 2008, 83–84). Wolff (2019, 48–49) also reflects on how the institutionalisation of gender issues during the Workers' Party administrations allowed for new possibilities in the field of gender studies, legislation, and financing. She notes, however, that while some saw this institutionalisation as a sort of depoliticisation of feminism in Brazil, every feminist achievement through institutions were hard-fought (Wolff 2020, 48–49).

On the topic of the relationship of the *REF* and women's social movements, Barsted (2008) indicates that the issue on Women and Reproductive Rights of 1993 subsidised and reflected the actions of women's movements that influenced Brazil's position in the 1994 International Conference on Population and Development in Cairo (Barsted 2008, 98). Likewise, the 2002 dossier on the 3rd World Conference Against Racism in Durban documented the participation of women's movements in that forum. In 2007, the dossier on Women in Rural Areas in the North and Northeast of Brazil gave visibility to women's issues in that region, having a direct impact on the 2nd National Conference on Policy for Women (Barsted 2008, 100).

In that same issue, Minella (2008) reflected on the transformations the *REF* has undergone in its editorial practices. She explained that, in the first years of the journal, its editors were responsible for all sections of the publication – albeit frequently in collaboration with other colleagues, NGO members, and so on. This model started to become more flexible with the establishment of dedicated editorial teams to each section (Minella 2008, 106–7). She indicates that this new model prompted several new developments:

- (i) it enlarged the editorial team;
- (ii) in the institutional sphere, it strengthened the link between the Philosophy and Humanities Centre with the Communications and Expression Centre, something that allowed a greater theoretical and generational diversity;
- (iii) at the editorial policy level, it broadened the notion of editing in the sense that a clearer division of labour was consolidated among the different editorial sections, while at the same time demanded that these teams remain in constant negotiation, circulation, and dialogue; and
- (iv) it boosted the reception of papers and the dissemination of the journal as different researchers could represent the *REF* in events across the country and abroad (Minella 2008, 107).

In the second semester of 2004, the expansion of the team progressed as the demand for work increased. This growing demand was prompted by an enlargement of the field of gender and feminist studies in Brazil, the stimulus of scientific production promoted by national research agencies, the requirement of having three annual issues in accordance with the SciELO criteria, and the establishment of a specific editorial team to produce an issue in English as per SciELO requirements (Minella 2008, 107–8). To cater to this greater demand, the following strategies were adopted by the *REF*: (a) the establishment of a partnership between the journal and the researchers on gender and feminism of the State University of Santa Catarina; and (b) the incorporation of other researchers based in universities in the Brazilian South, as well as one researcher from the Secretariat for Women's Policies (Minella 2008, 108). Further, the addition of the *REF* – and the *cadernos pagu* – into the SciELO platform is analysed as an important step that broadened and strengthened their visibility and prestige (Beleli 2013, 639).

The *REF* has published 5 special issues in English: two in 2006, one in 2007, one in 2008, and the last in 2010 (Lago 2013, 645–46). Beleli (2013, 639–640) notes, however, that there has been notable lack of resources and support – especially from governmental agencies for research development – to aid in the translation of texts from local languages into English. As explained by Wolff (2019, 43), the *REF* has now a dedicated internationalisation editorial team. In 2018, 70% of the published works came from Brazilian authors, but the remainder was authored by contributors from Argentina, Spain, Chile, Portugal, Germany, Colombia, France, India, Israel, Mexico, UK, Switzerland, and Uruguay (Wolff 2019, 46). In 2019, of the 83 published papers, 14 were published in Spanish and 04 in English (Wolff 2019, 46–47).

Minella (2008, 108–9) explains in detail the steps in *REF*'s editorial process. She indicates, for instance, that when submissions do not follow a scientific format but still bring up instigating new ideas, the editorial team incorporates the work as an essay. She also points out that the main financial sponsor to the *REF* – at the time, the National Council of Scientific and Technological Development – required each issue to have at least five original papers. The editorial team has thus tried to stimulate the publication of original papers in Spanish, in order to make the *REF* more cosmopolitan (Minella 2008, 109). She also explains that, generally, *REF* issues have one or two translated papers that are not new. These papers are usually forwarded to the journal by their own editorship or yet by foreign authors that know the *REF* (Minella 2008, 109). She then underscores that these translated works prompt a broader, more plural, and more up-to-date theoretical debate (Minella 2008, 109). She also indicates that the “Dossier” section remains instrumental for the *REF*, as it encapsulates a bridge between academia and feminist movements (Minella 2008, 110). She points out that the Dossier section is the flagship in terms of communication and dissemination strategies, as it addresses current themes related to the political agenda of these movements (Minella 2008, 110).

She also explains that the enlargement of the institutional base of the journal – which included the expansion of its reach through electronic versions – represented an important step towards expanding the academic debate and the strengthening of a collective format of editorial management (Minella 2008, 112). Moreover, she describes the main challenges that came with the expansion of the team. The first was the risk of activity fragmentation, which they actively tried to counteract via general meetings. The second were the tensions inherent to democratic processes. While the plurality of backgrounds, views, and interests of the editorial teams was important, it also spurred conflict. All this reinforced the relevance of a coordination team that could re-articulate the political productivity of such clashes (Minella 2008, 115).

Scavone (2013) provides a comprehensive profile of the academic production of the *REF* from 1999 to 2012. She notes that the second most common theme of academic publications of the journal belonged to the broader theme of Culture, Education and Media, comprising 26% of the total publications within the period under her analysis (Scavone 2013, 590–91). This theme encompasses the works on feminist publications, which comprise 7,8% of the total of *REF* publications between 1999 and 2012 (Scavone 2013, 590–91). She notes that the large majority of national authors that publish in the *REF* are either from the South or the Southeast regions of Brazil. Only 10% are from the Northeast, 7% from the Midwest, and 2% from the North (Scavone 2013, 595).

In the 20th anniversary issue of the *REF*, Silva (2013, 629) notes that one of the main challenges of feminist publications in Brazil relates to the lack of recognition of their work. She indicates that in several academic conferences there are no selling kiosks for feminist publications. She also underscores that the lack of public funds coupled with the entrenchment of feminist journals within university organisational settings pose a challenge to feminist critique. According to her, indexation and quantitative demands for the allocation of funds also pose difficulties and contradictions to feminist thought (Silva 2013, 629–30).

Commenting on the contemporary political scenario in Brazil, Wolff (2019, 50-52) notes that, although feminism in the country has been currently under constant attack, feminist movements in Brazil have been on the rise. She notes that during this period, the *REF* received more submissions than usual and its institutional support largely increased (Wolff 2019, 52). She also indicates that gender courses are constantly full in their universities and that the *REF* has never been more visualised or downloaded (Wolff 2019, 54–55). Their conferences have also had record numbers of registrants. Nevertheless, the situation is still dire. Wolff (2019, 56) indicates that federal universities have experienced major financial setbacks promoted by a privatising political project from recent federal administrations. Humanities journals, including the *REF*, have lost their government financing (Wolff 2019, 56).

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