



# Gender and the media in Portugal: advances, metamorphosis, and setbacks

ROUNDTABLE - GENDER AND MEDIA STUDIES IN EUROPE AND IN THE  
MEDITERRANEAN REGION

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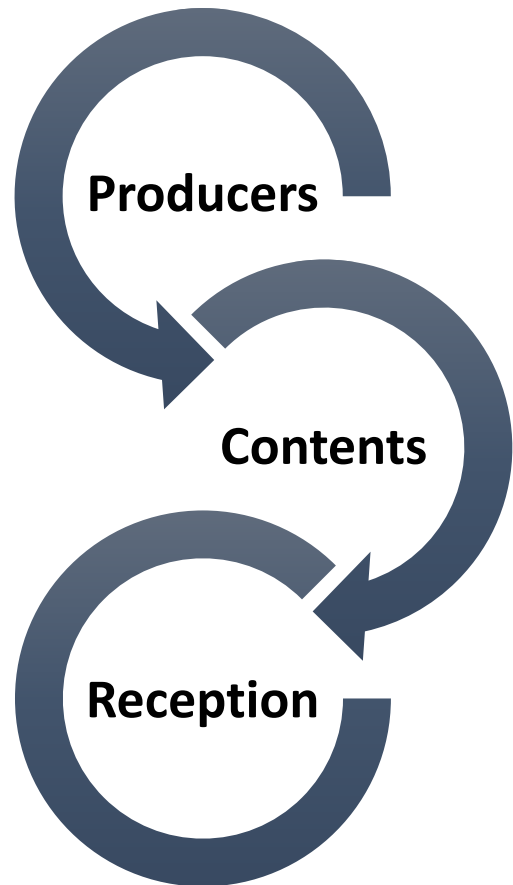
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# Starting Points

- Academia and social movements
- The implementation of women's/gender/feminist and media studies in academia has not had an easy path
- Area considered secondary

# Gender and media

- Gender and feminist media research can be grouped into three major areas that are interconnected with each other:
- **Contents or representation of gender in media;**
- **Producers in context or media institutions;**
- **Audiences/reception and identities** (Silveirinha, 2004, 2006; Carter & Steiner, 2008; Cerqueira et al, 2013; Krijnen & Van Bauwell, 2015).



## **“Yoking research”**

(Krijnen & Van Bauwell, 2015)

# Recently

- Interdisciplinarity
- Post-structuralism
- deconstruct the essentialist assumptions, that is, go beyond the binarisms man/woman, as stable categories with universal meaning (van Zoonen, 2004).
- Intersectionality
- The multiple and plural subject that is women (Leyva & Olaizola, 2007)

Associations with specific thematic areas

National production (academia, NGOs and other collectives)

# Where are we now?

- Exponential increase in research (projects, theses, dissertations, publication of articles, conferences)
- Advances and setbacks (specific funding lines)
- Fashionable/unfashionable theme
- Many unexplored research areas

# Where are we going?

- Blindness in research (intersectionality)
- Anti-gender policies and how to overcome this through research
- Working on communication and not just mediatization
- Escape from liberal gender approaches and refocus the politicized approach
- Articulation of multiple axes, methodologies and social actors
- New issues to incorporate

# Challenges

- Bring data
- Contribute to setting the public agenda on gender and communication
- Influence policy-making



**“There is no thing as a single-issue struggle because we do not live single-issue lives” (Lorde, 1984)**

**“What is the hardest for some does not even exist for others”  
(Ahmed, 2017: 142)**