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MEDIOS INTERACTIVOS**

**Gender Violence in Social Networks. Analysis of the interaction generated by  
the hashtag #MeGustaLaVidaSocial on Instagram**

**TESIS**

**Para optar el título profesional de Licenciado en Comunicación Audiovisual y Medios  
Interactivos**

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## RESUMEN

Las redes sociales se han convertido en un espacio utilizado por los movimientos sociales contemporáneos, que han encontrado en ellas un lugar para la práctica del ciberactivismo. El objetivo de esta investigación es analizar la interacción generada en torno a las publicaciones en Instagram con el hashtag #MeGustaLaVidaSocial, fenómeno que se originó a raíz de una denuncia en redes sociales en octubre de 2020. La metodología utilizada en el estudio se basa en el enfoque cualitativo a través de la técnica de análisis de contenido y temático de las publicaciones realizadas en Instagram. La investigación nos permitió conocer las prácticas comunicativas, la visibilidad y el alcance, los marcos y valores y la afinidad y el apoyo que se generaron en torno al fenómeno. Finalmente, concluimos que la interacción generada habilitó un espacio donde los usuarios compartieron sus experiencias en torno a la violencia de género; además de ser un nicho potencial para la opinión pública y la publicidad.

Palabras clave: "Activismo digital", "Feminismo", "Redes sociales", "Interacción", "Violencia de género".

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#MeGustaLaVidaSocial on Instagram.

ABSTRACT

Social networks have become a space used by contemporary social movements, which have found in them a place for the practice of cyberactivism. The objective of this research is to analyze the interaction generated around the publications on Instagram with the hashtag #MeGustaLaVidaSocial, a phenomenon that originated as a result of a complaint on social networks in October 2020. The methodology used in the study is based on the qualitative approach through the technique of content and thematic analysis of the publications made on Instagram. The research allowed us to know the communicative practices, visibility and reach, frames and values and affinity and support that were generated around the phenomenon. Finally, we concluded that the interaction generated enabled a space where users shared their experiences based on gender-based violence; in addition to being a potential niche for public opinion and the advertising.

Keywords: 'Digital activism', 'Feminism', 'Social Networks', 'Interaction', 'Gender violence'.

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## 1 INTRODUCTION

The technological revolution has meant many changes for society. Since the emergence of social networks, communication and access to information have been facilitated; factors that have turned them into another mass media, thus generating representative changes in the communications industry. In addition, these digital platforms have contributed to the creation of communities, where the practice of cyberactivism has been consolidated over time (Earl & Kimport, 2011; Sánchez et al., 2018). Thanks to the development of digital communication, spaces for dialogue and groups that host various social movements have emerged, and feminism is one of them (Kelly, 2005). This is how the feminist movement in social networks arises with the aim of occupying a place within the web 2.0, where women can obtain validity and recognition regardless of geographical, ethnographic, religious, political barriers, etc. (Blanco, 2019; Larrondo Ureta et al., 2021). In this way, social networks have given rise to the development of new activist practices, known as digital cyberactivism, which suggests that people in certain social groups are digitally connected with the aim of generating social change through the use of new technologies (Tarullo, 2020; van Laer & van Aelst, 2010). In addition, it is valid to emphasize that, the role of emotions in the dissemination of content is important, since they intervene as a connecting thread towards interactivity through empathy and affinity (Carrillo, 2018; Wilding, 1998).

With this, it is valid to affirm that the role played by social networks in communication is elemental thanks to the degree of influence and representativeness that they possess in the practice of interaction and relationships with the other, thus allowing, in this way, multiple social movements to acquire the recognition and validation they deserve. Therefore, it is valid to affirm that social networks are a space where the practice of digital activism can be generated in a free and effective way; and one way to do it in a cyberactivist context is through the use of codes, such as hashtags (Campos-Freire, 2008; Carrillo, 2018).

The use of hashtags with an activist purpose in digital platforms tends to have greater acceptance and recurrence within the feminist community, from which derives the term "feminist hastivism", as a niche of collective action, which, in addition, has its origin in "hashtivism", a term understood as the use of hashtags for social practices within a cyberactivist context (Tarullo & García, 2020). Thus, it is recognized that the practice of

feminist activism in social networks is fundamental to the coding of hashtags, since these, allow us to access segmented information targeted to certain social groups.

Specifically, feminist cyberactivism began to be disseminated massively through social networks, which generated a favorable growth for the movement, thanks to the visibility and interaction it obtained in the midst of a media juncture where femicide possessed great presence (Carrillo, 2018; Sierra-Caballero, 2018).

One of the cyberactivist movements with greater recognition in Latin America is #NiUnaMenos, viralized in 2015 after the increase in the rate of femicides, in its absence, this movement has been categorized as the main engine of cyberactivism within feminism, thanks to the massive effect it obtained from its beginnings, a factor that has been fundamental within collective action (Blanco, 2019; Sosa Valcarcel et al., 2019).

In October 2020, in Peru, the hashtag #MeGustaLaVidaSocial went viral in social networks. This phenomenon originated after a public complaint about a gang rape by five men towards a woman in the district of Surco, Lima, Peru; where Paul Muñoz, former defense lawyer of the accused; argued that the victim was "a woman who likes social life" trying, in this way, to justify the rape (Panorama, 2020). This phenomenon obtained great interaction on various digital platforms such as Facebook, Twitter and Instagram, in addition to being present in traditional media; however, where it generated greater presence was in social networks. In addition, a statistical study conducted by the newspaper Gestión, 2020 found that "Social networks are considered trustworthy for 76% of Peruvians" (Gestión, 2021). In this context, IPSOS, 2020, recorded that "during quarantine, the social networks most used by the Peruvian audience were: Facebook (73%), WhatsApp (69%) and YouTube (41%)". Likewise, the participation in networks of the female audience increased significantly between May and July 2020 (IPSOS, 2020).

On the other hand, feminist cyberactivism during 2020 reached a great increase in digital platforms, and Instagram is one of them, which turned it into a new niche of public denunciations, generating, in this way, opportunities for many women to have a safe space to denounce violence, also, the level of reach and interaction that obtained this type of publications within the platform, condescended that more women can tell their experiences with other women who understand them under the concept of sorority.

In this sense, we seek to know what kind of interaction is generated around the publications with the hashtag #MeGustaLaVidasocial on Instagram, this will allow us to know what the visibility and reach is; frames and values; affinity and support(Nos Aldás & Farné, 2015), in addition to the communicative practices that are generated around these publications.

## 2 MATERIALS AND METHODS

The previously developed points show that the objective of the research is the analysis of the interaction generated from the publications that present a position on violence against women on Instagram. In this sense, the methodological strategy on which the following research work is based is oriented to the qualitative approach, since the interaction generated in the publications containing the hashtag #MeGustaLaVidaSocial, currently, considered a social phenomenon, is being analyzed(Creswell & Poth, 1997).

On the other hand, this research is supported under the interpretive paradigm, which according to Sánchez, is defined as that "(...) which grounds research oriented towards the description, understanding and interpretation of social phenomena"(Sánchez et al., 2018). Under this premise, the case of the hashtag #MeGustaLaVidaSocial was taken as a social phenomenon. With this, the paradigm will be sustained under the process of knowledge and impulses by which the interaction between users, who would become our subjects of study, and Instagram publications, which take the role of object of study in this research(Feijóo, 2020). In addition, it is proposed to follow a narrative design through the collection and analysis of the experiences and opinions exposed in the publications containing the analyzed hashtag(Creswell & Poth, 1997). In order to obtain a correct interpretation, use will be made of the content analysis technique through open, axial and selective coding; which will allow developing a thematic analysis, defined as that method for the treatment of qualitative research information, which allows identifying, organizing, analyzing in detail and reporting common patterns or common themes from a cautious reading of the information previously collected, in order to provide results that allow a correct understanding and interpretation of the phenomenon studied(Braun & Clarke, 2066; Mieles et al., 2012); all this, in order to recognize the communicative practices in each of the publications segmented for our research.

Finally, for the analysis, 3125 publications were considered, a figure that is equivalent to the total number of publications with the hashtag #MeGustaLaVidaSocial; however, the analysis



of the totality was limited by the privacy of the users' accounts, since only 1831 had a public Instagram account.

### 3 DISCUSSION OF RESULTS

#### 3.1 Sorority as a concept of affinity and support on Instagram.

The social phenomenon #MeGustaLaVidaSocial revealed a scenario with divided opinions, as happens with any phenomenon, however, in the discussion, the analysis of results showed that the visibility and reach of the hashtag #MeGustaLaVidaSocial was obtained mostly by female users, who made use of it in an act of sorority, a concept understood, according to the Royal Academy of the Spanish Language (RAE) as a relationship of solidarity among women, especially in the struggle for their empowerment.

With this and under the concept of cyberactivism, understood as any form of social participation generated through virtual platforms (de Ugarte, 2007), hashtivism is added, which allows creating a thread of conversation on social networks from a word or phrase converted into a hashtag (Daer et al., 2014). Under this premise, it is valid to classify social networks as a niche for feminist cyberactivism.

According to the analysis of the publications, one of the communicative practices is given by female users, by way of protest, who made the hashtag a place that welcomes experiences of gender violence. Many of them decide to speak out, denouncing sexual, physical or psychological abuse, street harassment and even past experiences that, out of fear or shame, they could never tell. A clear example of this is evidenced in what was exposed by the user @daniellah:

Quando tenía 17 años estaba en un colectivo yendo a mi clase de teatro y al bajarme vi que tenía semen en el pantalón (era tan chibola que no estuve segura de que era semen tan rápido, incluso pensé que me había cagado un pájaro encima xd). Un hombre decidió masturbarse y venirse en mi pierna. Yo tenía un buzo suelto. No “lo provoqué”. Ni si quiera supe nunca quien había sido. Por años me dio vergüenza hablarlo, aun no sé bien por qué, y abrazaría a mi yo de ese entonces para decirle que no tuvo la culpa de nada. Estas cosas, señores, nos pasan TODOS LOS PUTOS DÍAS. Y hoy, a mis 24, se que así este con hilo y panties de coco, no tienes derecho a tocarme sin consentimiento. Que mi cuerpo es mío, y no es para provocarte. Hay mucha rabia colectiva en estos momentos, mucha pena e impotencia. Pero hermanas,

ESTAMOS JUNTAS. [#megustalavidasocial](#) , me gusta ponerme mamasita y salir a emborracharme con mis amigxs, me gusta mostrar y mover MI culo, me gusta bailar hasta el piso, y nada de eso te da derecho a violarme. Y si crees que esta foto es para provocarte, entonces eres parte del problema 🍷 (daniellah, October 22, 2020).

The affinity and support in this type of publications arise from a common problem, which in turn, fulfills the role of common interest: to raise the voice to make known that all of them, in some circumstance, were victims of the phenomenon.

Another communicative practice that is evident to a large extent in the content and thematic analysis, revolves around the activities that users enjoy doing with respect to the experience of "their social life", activities that, according to what they say, end up being identified as reasons that society has promoted to justify harassment or violence. This type of publications are usually accompanied by images or videos of the users enjoying their "social life" either alone or accompanied. A clear example of this can be seen in the publication made by the user @chupetin99:

[#MeGustaLaVidaSocial](#) Me gusta salir y juntarme con mis amigos a tomar uno o varios tragos. Me gusta alistarme y vestirme como se me de la gana. Me gusta bailar hasta abajo y cantar reggeaton asqueroso a todo pulmón. Me gusta ir a bajonear con mis patas en la madrugada después de una fiesta. ¿Y qué? Nada justifica una violación. No es, y siempre será, no (chupetin99, October 22, 2020).

In addition, the results allowed us to verify that a small percentage of male users were participants in the phenomenon, who in turn had a notable division of opinions. There was evidence of a percentage of users who joined in solidarity and also those who did not; however, the publications of male users who maintained a stance against were marked as spam by outraged users and permanently deleted from the platform.

In contrast to this, the other percentage stated that, although they did not suffer sexual harassment, they joined in supporting the victims. A clear example of this is evidenced in the publication of user @ alexjoficial:

A muchos nos gusta la vida social, rumbear, beber, amanecer y bailar eso no da autorización para que invadan el espacio, privacidad y derecho de las personas. Aunque no sufro del acoso, violencia o violación tampoco permito que suceda en mi

presencia, así que no solo [#megustalavidasocial](#) sino que cuida a las mujeres de mi entorno que les gusta la vida social. [#NoMásViolencia](#) [#NoMásViolación](#) [#NoMásAcoso](#) [#Fotografia](#) [#eventos](#)(alexjoficial, October 24,2020).

All the manifestations exposed in previous paragraphs demonstrate total affinity and support towards the victim and above all, with the phenomenon, through communicative practices that allow to evidence a common pattern in the publications, translated into sorority.

Finally, all of them show that in Peru, harassment and violence against women continues to be a current problem.


### 3.2 Informative cyber-activist campaigns on Instagram based on a feminist hashtag.

The emergence of the World Wide Web offered the feminist movement a new way to express itself from the traditional media, and it was at this moment when the term "cyberfeminism" was born(Kelly, 2005; Larrondo Ureta et al., 2021), this, emerged along with a fourth wave of feminism, where the feminist movement was actively participating.

As mentioned by Uretra, A; Terradillos, J; and Morales, J; through cyberfeminism, the feminist movement is participating in the technological transformation experienced by contemporary society generated by the gap between the management of information in traditional media (where attention is directed towards what generates controversy in public opinion) and social networks (where those who pull the strings are the users themselves)(Larrondo Ureta et al., 2021). This premise allows us to affirm that social networks are the ideal place for the practice of cyberactivism. Moreover, keeping our full attention on Instagram, we know that it is a platform that hosts a young audience, who act as consumers and prosumers; since it is the users themselves who interact with content created by others, and, in turn, create content with interactive capacity(Barlovento Comunicación, 2020).

With the aforementioned and following the results of the analysis, it also revealed a representative amount of publications with the purpose of informing. A clear example of this is evidenced by the publication of the @juntas\_espacio account that names a news update regarding the phenomenon.

✂ A MI ME GUSTA LA VIDA SOCIAL Y ESO NO JUSTIFICA QUE ME VIOLEN ✂ ¿Recuerdan el caso de la 'Manada de Surco'? Se acerca su liberación porque la jueza no pone fin al juicio. No podemos permitir que los violadores queden

libres. No nos quedemos calladxs. Hoy, a partir del mediodía, alcemos nuestras voces exigiendo justicia para la víctima, publiquen una foto o video diciendo: 'A mí me gusta la vida social y no justifica que me violen', agregando los hashtags [#AmpliaciónPrisiónPreventivaYa](#) [#JuezaResuelvaYa](#) . Hagamos ruido, basta de tanta impunidad y violencia. [#megustalavidasocial](#) [#Perúpaísdevioladores](#) [#feminismo](#) [#juntasespacio](#) (juntas\_espacio, July 8, 2021).

In this sense, the use of hashtag #MeGustaLaVidaSocial, as a communicative practice, allows keeping users informed of updates regarding the phenomenon, maintaining the thematic affinity but being used in other circumstances and with another objective.

In addition, this dissemination of information was not only linked to the phenomenon, but also acts as a stage for news related to feminist cyberactivism. Evidence of this is this publication made by @fmiling.

Hoy el colectivo feminista se autoconvocó en el frontis del Poder Judicial de Lima expresando su rechazo al archivamiento del caso de la joven víctima de abuso sexual en la provincia de Ica.

Los magistrados Ronald Anayhuaman, Diana Jurado Espino y Lucy Castro argumentaron con un comentario misógino y machista: que " la víctima usaba ropa interior con encaje rojo y por eso estaba dispuesta y quería tener relaciones sexuales". Desestimando el testimonio de la víctima de abuso sexual. Desde Pan y Rosas Perú repudiamos y rechazamos el accionar del Poder Judicial de Ica. [#BastadeCallarnos](#) [#PerúPaísDeVioladores](#) [#MeGustaLaVidaSocial](#) [#PoderJudicialComplicesDeViolación](#) [#NiUnaMenos](#) (fmiling, November 1, 2020).

The publication cited in previous lines mentions an international news item about sexual abuse, where the hashtag #MeGustaLaVidaSocial, was used to incriminate the aggressor, who, according to what was exposed by the news item, had relations with women without their full consent. This publication, in turn, is accompanied by various hashtags used within the feminist community to obtain more reach.

Therefore, it can be stated that #MeGustaLaVidaSocial, beyond being an exclusive phenomenon that welcomes updates of the case, became part of the common hashtags within

feminist cyberactivism in order to generate greater visibility and reach within the movement, maintaining a thematic relationship with respect to gender violence within the platform.

### 3.3 The use of a viral hashtag to gain reach on Instagram.

It is known that social networks have made it easier for people to create and share both their own and others' content, thus fostering connections between friends, followers and even fans (Azer et al., 2019). Likewise, they have facilitated Ecommerce and Instagram, is one of the platforms where advertising and Ecommerce have obtained quite a lot of prominence in recent years, this, due to the implementation of new tools within the platform that facilitate the execution of this (Hardini et al., 2019). Not to mention that, as a result of quarantine, Instagram is presented as the network with the highest number of interactions, a reason that positions it as a fertile social network for the exercise of e-commerce and advertising (Barbolla, 2020; Carrillo, 2018).

With this, and with the results obtained under the analysis of publications, we have that the numerous reaches obtained by the phenomenon #MeGustaLaVidaSocial, was used by users focused on E-Commerce, who demonstrate that the affinity with the use of the hashtag is through the same objective: to obtain reach and interaction.

This practice allows to generate an organic reach through a trending hashtag, to generate effective sales, without the need to pay an advertising budget offered by the platform, favoring in a positive way the statistics of the user who makes use of it at the right time.

Under this premise, publications such as the one from the account @rev3l.pe, focused on the sale of clothing, were obtained:

Hey REV3LDES ! Llego BLACK FRIDAY y tenemos una gran promoción para ustedes! ❤️ 2 x S/60.00 en cualquier modelo de polo 🧢🍌 COLECCIÓN “BLACK AND WHITE” Los polos son de algodón reactivos , además de ello las frases están hechas bordadas 100% peruanope. NO TE QUEDES Y PÍDELOS YA! La promoción es válida del 25/11/20 hasta 29/11/20. No incluye delivery [#blackfriday](#) [#style](#) [#urban](#) [#yosoyrev3l](#) [#noviembre](#) [#tiendaonline](#) [#polos](#) [#estilo](#) [#megustalavidasocial](#) [#seramable](#) (rev3l.pe, November 25, 2020).

The analysis of this type of publications not only focuses on the use they give to the hashtag analyzed, but also to the hashtags that accompany it, since as can be seen, they are hashtags that are not related to the phenomenon and, failing that, do not belong to the same category.

On the other hand, as well as visualized ventures that made use of the hashtag to advertise their products, the analysis also showed that the use of a viralized hashtag does not necessarily have lucrative purposes but also, desires of reach and interaction, this allows users interested in the hashtag to reach these publications, generating visibility. A clear example of this can be seen in publications such as that of the user @elmaestro\_vip01 “LLUVIA DE BENDICIONES PARA ROMPER LAS BANCAS HOY NOS TOCA CANTARBINGO!! [@elmaestro\\_vip01#lamamadela](#)[mama](#) [#repúblicadominicanadr](#) [#bonacity](#) [#santiagodeloscaballeros](#) [#lavegacentral](#) [#santodomingocountryclub](#) [#iikettime](#) [#follow20](#) [#tiendaonline](#) [#megustalavidasocial](#) [#buenosdiass](#) [#musicagospel](#) [#dembow](#) [#mundial](#) [#dembowdance](#) [#leord](#)” (elmaestro\_vip01, August 3, 2021).

#### 4 CONCLUSIONS

Finally, the research shows that Instagram has become a fertile ground for the construction of cyberactivism and public opinion, where the main axes for the practice of interaction are affinity and empathy.

Hashtags as codes have become communicative agents and have allowed delimiting topics on this platform so that users have a niche of expression with the same interests; as in the case of #MeGustaLaVidaSocial.

Instagram, in addition to promoting free expression, is also an informative social network, since it not only welcomes creators of informative content, but also companies and entities such as television channels and the press.

The use of hashtags on the platform has allowed building communities, where users share the same interests and motivations, within a specific topic and, for the most part, are willing to interact with certain social movements if they consider that they share common experiences as in the case of the #MeGustaLaVidaSocial phenomenon. Likewise, it is valid to state that Instagram is a media platform, since in recent years it has hosted many social movements that allows creating a more emotional and personal link between sender and receiver, thanks to its visual format, a reason that contributes to the definition of communicative practices.

Users have approached the #MeGustaLaVidaSocial phenomenon in a very empathetic way, making the hashtag a movement that harbors stories of violence and a cry for freedom, security and justice towards society. In the same way, it seeks to eradicate "with rape culture" and "gender roles" through cyberactivist activities.

However, it is also valid to mention that hashtags that obtain a great reach within the Instagram platform are used with the objective of obtaining interaction, without the need to keep correlation or affinity with the phenomenon.

Finally, under this premise and with the analysis carried out, it was obtained that the phenomenon #MeGustaLaVidaSocial, obtained a fairly accepted reach within the Peruvian society, in the same way, it obtained an objectively positive affinity and support; where the exercise of communicative practices revolves mainly around the hashtag #MeGustaLaVidaSocial, which acts as a code within the hashtivism welcoming stories of harassment, reasons why a woman is criticized, reasons that justify sexual violence, informative publications within the feminist movement and also publications outside the phenomenon. All of them based on empathy and sorority as main frames and values.

## 5 GREATINGS

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