

## Gender Violence in Social Networks as a Starting Point to Reflect about Coeducation in Initial Education Teacher Training

### La violencia de género en redes sociales como partida para la reflexión acerca de la coeducación en la formación inicial del profesorado

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#### Abstract

Over the last decade social networks have become our great allies of socialization, but also a new and subtle tool to exert violence. The aim of the following case study research is to analyze the most common uses of social networks, Facebook and WhatsApp, in affective relationships of postgraduate students of Teacher Training and Education department of the Universidad Autónoma of Madrid (UAM) as a starting point to reflect about gender violence and coeducation as part of a group workshop. The results show contradictions between the qualitative section —group discussion— and the quantitative section —individual questionnaires— which leads us to discuss and debate about the conception of gender violence in affective relationships. Moreover, it encourages to think about possible interventions from a socio-educational perspective, which would imply the sensitization and awareness of beliefs and attitudes.

**Keywords:** affective relationship, gender violence, social networks, teacher training

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ISSN: 0719-0409      DDI: 203.262, Santiago, Chile  
doi: 10.7764/PEL.56.1.2019.7

## Resumen

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Access to information and communication technologies (from now on ICT) and internet connection has spread around the world during the last decade and, as a consequence, social media has changed and broadened the way in which people communicate in all spheres, ranging from the working environment to personal everyday situations. Even when they bring us endless new possibilities for social interaction, are also being used as tactical tools to exert gender violence among peers. This article aims to contextualize the already existent digital violence, in order to subsequently explore the main control signs in relationships, and the attitudes, beliefs and the most representative reflections that should appear at the initial stages of the teacher training process.

*Palabras clave:* formación docente, redes sociales, relaciones afectivas, violencia de género

## Introduction

### Technology as a socialization means

We are living a revolutionary transformation of technology, morphology and organization of the socialized communication, where mass communication has become mass-self communication (Zucal, 2007), where the internet, technological devices and the everyday use of social medias are perfect allies when it comes to generating substantial changes in the way we interact and position ourselves in front of the world. This situation is particularly relevant in young people, since as exposed by the European research by Martín, Pazos, Montilla, & Romero (2016), most of teenagers use social media to share their experiences with their closest around. Also, around the 75% of Europeans who make use of the internet and digital media (52% of the European population) are under 30 years old, being young people the main collective group present on the network (Durán & Martínez, 2015).

It might be considered that the current situation of new generations contrasts with the reality lived with by the youth a few decades ago, when the most used technological device was the television; a device of unidirectional emission, almost non-interactive, scheduled without reflexive context. Currently, on the contrary, digital media allow mass self-communication (Zucal, 2007), in which a multiple and simultaneous message system interacts, in a multimodal nature, with the possibility of continuum reference to a hypertextual repository of contents, within a time frame freely selected with interactivity as a norm. This digital convergence allows the current generation to build their own communication networks, that is to say, to self-communicate generating virtual spaces from which they can build their own identity and the way of interaction with their peers (Estébanez, 2010).

### Gender violence through new technologies

According to research carried out by Morduchowicz, Marcon, Sylvestre, & Ballestrini (2012), surfing the net is the most frequently performed activity by teenagers in their free time, being cyberspace their socialization channel, also opening a space for those who exert violence and coercion. Harmful digital communications often relay on naivety of the user, and this lack of knowledge is the starting point and beginning of gender violence, which then turns into bullying, coercion and blackmailing (Henry & Powell, 2015).

During the last decade a new face of violence has been realized, filtering in the global networking leading out to cyber-violence in which, as detailed by (Durán & Martínez, 2015) an infinity of variants affect: sexting (distribution of sexual content audiovisual material), grooming (online sexual harassment to minors), sextortion (blackmailing through private audiovisual material), cyberbullying (online psychological harassment among peers) or cyber-aggressions in which the gender variable appears.

When approaching the last perspective, as claimed by Donoso, Rubio, & Vilà (2018), studies are focused on the differentiation of behavior according to sex, and in affective relationships, in which women, for both cases, are positioned in a vulnerable spot when compared to men. Within this frame, it is important to remark that gender violence or abuse has evolved through time, from a problem which used to be face-to-face – direct encounter was necessary and a direct relation between people for this to happen – towards a practice which uses indirect means due to the ICT (Buelga, Cava, and Musitu, 2010).

At the same time, as indicated by Tejedor & Pulido (2012) these situations are more and more common in the educational field. For example, according to Martín & others (2016), almost a 50% of Spanish young people recognize to have suffered unpleasant situations in social media, remarking insults and intimidation as the most frequent expressions, often in the context of an affective relationship. This harassment situation leaves a print particularly in teenagers whose ages correspondent to those of high school students (Obligatory Secondary Education, OSE), being more marked during the first years, affecting women more often (Redondo, Luzardo, García, & Inglés, 2017).

Even so, detection of cyber-violence situations is a sensitive matter, and sadly, it is also hard to detect, since the social network (sharing personal information, videos and photos among others) directly involved the private environment of the individual.

### **Romantic love interweaving gender cyber-violence**

Love relationships may unleash harassment situations that sometimes are exercised through the use of electronic devices. This situation could result in control and surveillance of the cellphone, computer or personal profiles in social media (Durán & Martínez, 2015; Martín et al., 2016; Vanden, De Cock, & Roe, 2012).

This type of relationships subjected to gender violence exhibit a discourse of domain and oppression in which the relationships are settled under the argument of *romantic love*, that is to say, the wrong and unequal construction of the relationship in which abuse and control actions are hidden (Blanco, 2014). Thus, there is a particular way of understanding love and the origin and maintenance of gender violence (Ferrer & Bosch, 2013).

From a historical perspective, the roots of violence correlate culture and masculinity, as well as with violence, aggressivity and control, associating this type of behavior to a virility test. At the same time, socialization of women and girls has incorporated elements such as passivity, submission or dependence, which generates vulnerability situations when facing the repression expressed through violent behaviors and the acceptance of the victim role (Ferrer & Bosch, 2013) causing a power in which power is lost, normalizing and socializing inequality between genders. This socialization is contextualized within a patriarchal society, which means, an integral system in which masculine domination is imposed through violence and power relationships directly attack to the control of female sexuality and reproduction. Along with it, the concept of women as objects and property is perpetuated; women are war booty, and violence is the means to ensure the transference of this private property (Christ, 2016).

Moreover, patriarchy positions each person within a sex-gender system with certain cultural and historical beliefs which function as part of the rules of the game (Ridgeway & Correll, 2004) within the social context. Christ (2016) points out that the whole system is somehow legitimized by religion, which establishes a hegemonic thought and culture.

Currently, in fact, romantic love is still questioned, undervalued and even not perceived as a central aspect of inequality affecting directly women's lives. That is to say, it is not considered as an urgent situation as relevant as others which directly affect women, such as job-related policies, dependence or social protection (Esteban, Medina, & Távora, 2005).

Psychological abuse which may be observed as indicator in some power relationships and/or in determined attitudes in social media between partners in a relationship, shows that under the conception and discourse of romantic love (Bonino, 2008; Torres, Robles, & de Marco, 2013) a series of masculine values are gathered and reaffirmed, causing contradictory situations. For instance, women might find

personal satisfaction in someone else's satisfaction, in total commitment through passion, acceptance in jealousy or in losing their privacy, while men are associated with the role of emotional and physical strength, among others (Flores & Browne, 2017).

In this way, the myth of romantic love justifies the patriarchal vision of control and dominance, which derives in the first signs of gender violence, especially in social media. Thus, what might be considered as a means of communication, information and interaction, turns into a space of submission for vulnerable collectives, particularly women, since among others, behaviors such as control, privacy intrusion, harassment, psychological violence and threats are allowed (Estébanez, 2010).

### **Facing gender violence through teacher training process**

Gender is a key element in primary and secondary socialization, exerting a great influence in the construction of personality and identity of students. In fact, school is constituted as a social space marked by relationships among different people, where inequality situations sometimes occur, due of ethnic, gender, age, sexual orientation or value-related issues. Recognition of the role of teachers, when it comes to fostering equality and violence prevention since early ages, is crucial to promote an educational change, considering education as a tool to eradicate issues related to violence and sexism (Ruíz & Trigueros, 2010).

Within the Spanish legal frame, topics related to equality between men and women are regulated by the Organic Law 3/2007, March, 22<sup>nd</sup>, for the Effective Equality between Men and Women and the Organic Law 4/2007, April, 12<sup>th</sup>, modifying the Organic Law 6/2001, December, 21<sup>st</sup> (Boletín Oficial del Estado, 2007). The legislation regulates and exerts by legal imperative, its presence in all educational levels. Besides legislative reasons, within the educational community, there is a social sensitivity, and even a social justice demand to eradicate this type of inequality situations, being detection and prevention and obligation and premise for teacher training, for the educational community to have access to tools in order to address these issues.

However, if the social and educational context is analyzed, as revealed by Rausell & Talavera (2017), reflection and application of gender perspective and sexual diversity during the different stages of primary education is really heterogeneous: each educational institution implements their own equality plans trying to make them cross-sectional, although classroom realities show that stereotypes and sexist roles still exist in the school community.

This situation is seen repeatedly in early teacher training faculties, where equality plans are found in certain teaching axes, but its integral implementation in classrooms is verified as an anecdote. This situation contrasts with the effort and work necessities to reduce or minimize gender violence in our classrooms. As a reference, we might consider the benefits or impacts obtained from gender perspective teacher training processes in other universities, such as the University of Sevilla, particularly the Faculty of Educational Sciences (García, Sala, Rodríguez, & Sabuco, 2013).

On the other hand, training processes with coeducational models have as aim the integral development of people, considering that these have a differentiated reality according to their sex Rausell & Talavera (2017). Coeducation manages to reduce discrimination regarding sex in educational communities and in society in general, normalizing coexistence of male and female students in schools, increasing the levels of social welfare in all fields of life (Palao Tarrero, 2012).

Therefore, in order to approach violence produced in educational contexts or in young people in general, it is necessary for teachers to open spaces for collective and individual reflections considering continuum introspection and revision processes of our language, implementing diverse practices and activities in our classroom work in order to create dialogue spaces which allow new examples and experiences of socialization among peers. In this way, debate in school environments and outside of it will be generated, questioning the patriarchal normality, its discrimination acts and the affective violence described in this article (García Pérez et al., 2013). Incorporation of educational plans with subjects including training in the gender field is a necessary tool, developing disciplinary knowledge oriented towards "knowing", and "knowing how to do", generating in students and teachers ethically committed attitudes towards gender equality (Asián, Rodríguez, & Cabeza, 2014).

## **Objective of the research**

Within the contexts of training in gender perspective, this case study (Yin, 2003) seeks to analyze and reflect around the main attitudes and beliefs regarding the use of social media as control and gender violence means in love relationships in professionals of the educational field. The main variable to consider is gender difference, since other investigations within a state framework (Durán & Martínez, 2015; Estébanez, 2010; Ortega, Calmaestra & Mora, 2008) affirm that there are differences, others claim the opposite (Álvarez et al., 2011; Fernández, 2013; Martín et al., 2016).

In this way, it is established as hypothesis, that professionals in the educational field do not possess tools and the necessary knowledge to reflect about the signs of control in their own relationships. In this way, it is considered, a priori, that it is necessary to generate debate and dialogue spaces regarding the role of educational professionals about the responsible use of technologies, from a gender perspective.

## **Methodology**

### **Participants**

This case study was conducted in students from the master's program in Education and Training Technology from the Universidad Autónoma de Madrid (Autonomous University of Madrid). The sample was constituted by 12 women and 8 men, ages ranging from 22 to 35 (Mean: 28,3; Standard Deviation: 6,36) from different nationalities (Spanish: 12; Latin American. 8). The participants were intentionally selected, because this case study is centered around professionals who use technology as an educational tool, assuming that this group of people are familiar with it and could use it raising awareness of gender and violence issues.

All the participants expressed to have a heterosexual orientation; besides, 80% of them stated having a stable relationship with their partners, whereas 15% of them claimed to have maintained stable relationships in the past, and 5% expressed having sporadic sexual relationships. On the other hand, 85% of the participants had studied education-related programs and all of them showed enthusiasm towards the educational and social use of technology. Likewise, the entire group asserted using the most common social networks to communicate with their friends and/or partners.

Finally, all the participants showed dispositions towards answering the questionnaire anonymously, and later, participating in the focus group for this study and the results obtained related to this topic.

### **Methods and instruments**

This study corresponds to an explanatory single case study (Chiva, 2001), as it aims to be a pilot unit constituted by relevant and singular actors that will have a role in the digital training for the future generations. To gather the data that can show a complete perception of the participants – as suggested by authors like Pereira (2011)–, different qualitative and quantitative techniques were used, adjusted to the objective of this study and the nature of the data to be collected.

On the one hand, the quantitative instrument used for data collection was a scale-type questionnaire for attitude (see Annex 1), conceived as a technique to measure the quantity of a property, called attitude towards something, owned by a group of people (Aigner, 2008). The purpose of the questionnaire was to know and analyze the implications and influence of Facebook and WhatsApp as mediums of control in the participants' personal relationships. This questionnaire comprised two sections: in the first one sociodemographic data was collected to deepen the profile of each participant, collecting the most relevant variables previously mentioned. On the other hand, in the second section, a Likert scale was used, aiming to measure the participants' degree of agreement regarding 39 statements (items), in a scale from 1 to 5 (1 = Totally disagree and 5 = Totally agree). In this way, the participants' reaction was obtained towards different situations, experiences and opinions concerning the communication via social networks like Facebook and WhatsApp concerning their relationships.

Then, the focus group was conducted, which is a group dynamic in which the interaction among participants is fostered and promoted through the non-directive support of a moderation (Vaughn, Schumm, & Sinagub, 1996; Wilkinson, 1998). The interaction started with the exposition and later analysis of the data obtained from the questionnaires, which was complemented with different real-life experiences of the participants through videos and images. Then, the moderator posed open questions to generate and mediate the debate on the diverse opinions or conceptions about situations of cyber-harassment from a gender-based perspective.

### **Procedure and data analysis.**

After determining the questions and purposes before the research problem, the different variables and the previously stated hypotheses were defined, in light of the participants. One of the sessions was intervened to present the general characteristics of this research, to state that participation was voluntary and to seek the participants' consent to record the session. The participants answered the questionnaire digitally through Google Form, which ensured their privacy and anonymity as well as it provided a relaxed environment, so their answers could be more truthful.

After the questionnaire, and once the data was obtained and analyzed with the quantitative analyses software SPSS 19, the focus group was conducted, in which the results from the questionnaires were presented in an aggregated manner, together with the revision of audiovisual materials. From these results, the debate was dynamized around the perception and stereotypes of gender-based violence in social networks, whose results were written and later on analyzed through the qualitative analysis software ATLAS.ti 7.

## **Results**

In this section, the results obtained in the scale-like questionnaire for attitudes and in the focus group, are presented. These are divided in different categories of analysis to facilitate the understanding of the aspects linked to virtual communication and the use of social networks, as well as how these are used from a gender-based perspective. This section also contains proposals of strategies and mechanism to promote awareness in the classroom.

### **Virtual networks for socialization**

75% of the participants conceives and uses WhatsApp as the most effective tool of communication for their relationships; whereas an 80% considers that Facebook helps them maintain better contact and follow their life course with people away from them. Regarding the qualitative statements by the participants, it is possible to highlight the following:

P1: Communication, both with relatives, colleagues or partners has changed exponentially in the last few years, and currently, instant messaging is changing the way we interact with one another. Thanks to technology I can always be in touch with my girlfriend, and I don't need to see her every day. I can interact and talk to her via WhatsApp or other applications that allow direct interaction (Man).

P2: Instant messaging can be a complement for love relationships, but nowadays, every time I meet more couples that have never even interacted physically in their lives and they claim to have a close and stable relationship. I can't get my head around it, technologies are trapping us (Woman).

As it can be observed, there are different conceptions concerning the use of social networks as a means of communications for love relationships. Although it is true that there are some nuances of complementarity or exclusivity, all the participants acknowledge the potential of technology to maintain contact with their close environment. Therefore, the participants consider that social networks offer the possibility to communicate with ease, but at the same time they endanger the direct ways of communication and privacy in front of people who can misuse this information to generate conflict situations.

### **The toxic use of social networks in love relationships**

In light of the conflict situations previously mentioned, 78.5% of the sample considers that they have had arguments or misunderstanding with their partner via WhatsApp or other similar apps such as Telegram and Signal. Likewise, the data obtained in the questionnaire reveals concrete situations of control and harassment towards their partners, using social networks to monitor the last time they were online (62.5% of the sample), to demand information about the time of arrival (55% of the sample), or even in some cases, to ask about their location and company when they are not together. This discloses continuous controlling attitudes towards their partners, where social networks become a tool for cyber-control, as shown in the results of the study. In this line, the participants expressed the following statements:

P1: Prioritizing communication with your partner through instant messaging can lead to misunderstandings and arguments. Who hasn't misinterpreted a text message? Who hasn't had an argument on WhatsApp? And I don't want to give my opinion on the discussion that us women have to endure due to comments, friendships... that we have on social networks (Woman).

P2: A lot of times you use the networks for instant messaging to say what you think of your partner when you are angry, sometimes because you need to express your discontent or discomfort immediately, and other times, because you don't dare to say it to their face. We are cowards. Anyway, it seems that insults through the networks become weaker, but actually, they stay there, in written form, in case you want to remember them in the future. They can damage more than what we actually think (Man).

Although it was not possible to make a gender-based distinction in the quantitative data, the comments obtained in the focus group evince, on the one hand, that participants have experienced conflict situations through the use of social networks. On the other hand, it is possible to observe differentiations in behavior depending on gender. In the first comment (P1) the woman situates herself in a position of vulnerability, implying that she has suffered situations of control via social networks. Meanwhile, the second participant (P2) makes evident the protentional character of social networks to hurt people, situating himself in a position of superiority, as compared to the previous comment.

In turn, it is worth noting that the participants consider Facebook to be a tool that can generate tense situations due to the comments, friendships and messages that can occur in this environment. In fact, 85% of the sample affirmed that they have occasionally monitored the friendships and posts made by their respective partner. Likewise, sometimes it was possible to observe a degree of resentment when they stated that their previous partners had accessed their accounts without their consent, invading their privacy.

### **Unveiling romantic love in gender violence**

With the aim of looking into the conceptualization and detection of gender violence situations through social networks, participants answered a series of open questions after watching some audiovisual material. They worked with images and videos, where in general, as observed in Figure 1, they easily identified harassment situations.

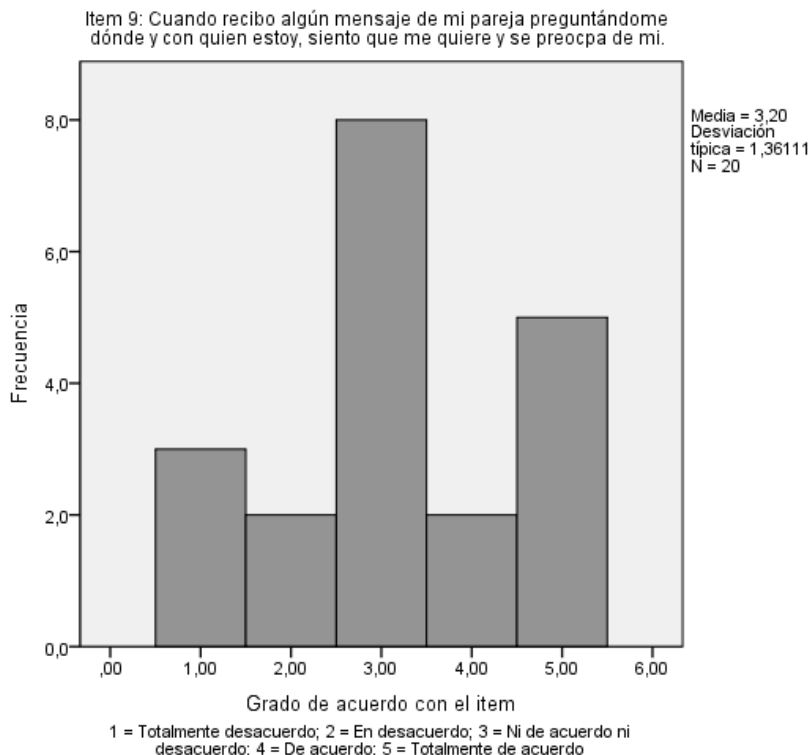


Figure 1. Identification of situation of harassment from the questionnaire  
Source: Personal elaboration.

Likewise, all the participants expressed disagreement through the legitimacy of the observed situations, assuring they had not carried out any type of control in their partners. On the contrary, as well as in questionnaire questions and the focus group, signs of normalization regarding attitudes were detected, as observed in Figure 2, where situations such as following without significant difference between genders, stands out as one of circumstances in which continued control is seen as a sign of affection (see Figure 2).



Figure 2. Visual representation through a tag cloud in the focus group.  
Source: Personal elaboration.



On the other hand, after presenting observable control signs in the questionnaire results, the following remarkable comments were gathered in a posterior focus group within a plural debate generated among the participants:

P1: Controlling last time of connection and asking explanations about it, is not usually related to controlling your partner, but to making sure nothing wrong has happened on the way home (Man).

P2: To think that I can't go home by myself and that I need a man's support is confusing loving paternalism with chauvinism (Woman).

P3: Well, sincerely, when my boyfriend writes to me or calls when I am on my way home, I feel loved, protected, and even important to him. I think it is a matter of preoccupation, not chauvinism. Also, it is something I do all the time too (Woman).

P4: My boyfriend usually tells me things like: "I have seen the double blue check over an hour ago. If you have read my message, why don't you answer?" and so far, I had never realized that this behavior is clearly chauvinist. I really think we have a lot to reflect about our practices (Woman).

As it can be observed, there are differences among the comments which are worthy of analysis. On the one hand, the first of them (P1) questions and undervalues the underlying romantic love in situations of control and harassment normalized by himself. On the other hand, the third comment (P3) supports and sustains the man's argumentation, excusing the debate from hidden chauvinism, reaffirming that controlling a partner every time they go out at night, is something usual. It can even be observed that there is personal satisfaction in someone else's satisfaction, since the situation soothes her. On the contrary, in the second and fourth comment (P2 and P4), thoughts that break or wish to break the myth of romantic love are observed, along with the underlying things related to it. As claimed by the second comment, justifying continuously following a person when they go out is often normalized with the chauvinist paternalism, and thus, it is necessary to debate and delve into the topic, no matter how painful or uncomfortable could result.

Moreover, it is important to remark that the conversations were always guided by the man, until a woman broke the thread. It is only then, that a debate begins in depth, although this does not mean that every person in the focus group agree with the statements offered by the female participants. In this way, it would be desirable to carry out a second round to observe possible mindset changes generated between the debate and the dialogue.

### Discussion and improvement proposals

Regardless of the research limitations, whether due to amplitude or social pressure to answer what is expected, this study allows to glimpse erroneous conceptions and existent patriarchal behaviors in classrooms training teachers.

About the questionnaire evidence, first of all, even when the results did not show differences between genders, we could think that romantic love beliefs are implicit also in women's answers, where a subordinating role is assigned in affective relationships, legitimizing control and violent mechanisms. Thus, as argued by Flores & Browne (2017), in social networks such as WhatsApp, reality of certain behaviors has been observed, in which everyday chauvinism or messages with explicit violence are sustained perpetuating the hegemonic dominance model, oppressing women. As a consequence, it could be considered that social media is clearly a control instrument in affective relationships, as sustained by other investigations performed by Durán & Martínez (2015) or Estébanez (2010).

This type of behavior was also registered in the posterior focus group, where some female participants affirmed to have considered some control behaviors as a sign of affection, linked to the romantic love myth, where once again control and patriarchal domination signs were justified (Flores & Browne, 2017). Consequently, all of this corroborates investigations carried out by Martín & others (2016) or Blanco (2014), who have exhibited the influence of romantic love as part of the initial stages of normalized dominance, with the subsequent harassment behavior in digital media.

Additionally, results show that although at an initial there is no difference between genders, focus groups allow to observe the interaction of people unveiling asymmetries (Álvarez et al., 2011; Fernández, 2013; Martín et al., 2016).

Even so, this reality about attitudes and perceptions when facing gender violence – not only visible in this particular case, but in general in the faculties who train teachers for the Spanish State, as evidenced in studies by Ballarín (2009; 2017) or Rebollo, García, Piedra de la Cuadra, & Vega (2011)— forces to continue raising awareness about the invisibility of the issue. For this reason, it is the job of university teachers to work in the infinite expressions of invisible violence, with the aim of questioning and transforming the myths which sustain these attitudes.

In this context, at the same time, it is worth noting that the used methodology, the anonymous questionnaire and the posterior debate regarding the results are useful techniques which might be extrapolated to other educational contexts. Considering the fundamental role played by education in promoting gender and opportunity equality (Palao, 2012; Rausell & Talavera, 2017), it is a very interesting practice to be performed at education and teacher training faculties. First of all, because experimentation, before working as a teacher, allows to revise students' actions which might be related to gender violence issues in relationships, but also in other matters. Secondly, as sustained by Vaughn et al. (1996), focus groups in the classroom allow to generate a collective debate with a shared knowledge from the participants. Finally, it is a practice which can be modified and adapted to the needs and circumstances of every context, with the possibility of being implemented from youth until old age.

In conclusion, this case study might be useful as a pilot for a possible practice to be implemented in teacher training faculties, to start thinking and reflecting education from a gender perspective. However, in order to continue moving forward it is necessary not only to encourage classroom reflections, but also to offer tools and techniques for teachers to be able to raise awareness in their students, playing the role of a mediator in gender cyber-violence situations, with more confidence.

The original article was received on November 21st, 2018

The revised article was received on March 17th, 2019

The article was accepted on April 1st, 2019

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**Annex**
**Annex I. Questionnaire on couple communication****A/ Complete with your personal information:**

Gender \_\_\_\_\_

Country of origin \_\_\_\_\_

Age \_\_\_\_\_

Sexual orientation \_\_\_\_\_

Relationship status \_\_\_\_\_

Regular type of communication method \_\_\_\_\_

**B/ In case that you use WhatsApp or Facebook to talk to your partner, rank the following statements showing your degree of agreement (1 = *Totally disagree*; 5 = *Totally agree*).**

In case that you sometimes use WhatsApp or similar apps, rank the following statements according to your degree of conformity	1	2	3	4	5
WhatsApp is the best method for communicating with my partner when I'm not with him/her.					
I have sometimes had a misunderstanding or argument with my partner through WhatsApp					
When I receive a message from my partner asking me where I am and who I am with, I feel that he/she loves me and cares about me.					
Showing the conversations I have with my friends in WhatsApp to my partner is a sign of trust and love.					
Sometimes I have asked my partner to show me the conversations she/he has had with friends, because of mistrust issues.					
When I text my partner, and he/she receives the message but does not answer, I feel offended and I think he/she is mad at me.					
Sometimes, my partner has felt offended when I do not respond to the messages he/she sent me, regardless of the reason.					
Sometimes I have looked at WhatsApp conversations from my partner without his/her consent.					
Sometimes my partner has looked at my WhatsApp conversations without my consent.					
Sometimes I have monitored the time of my partner's 'last seen' status WhatsApp to know what time he/she went to bed or if he/she is up late.					
The profile picture says a lot about the personality of each person. Therefore, if I did not like the profile picture of my partner, I would ask him/her to change it.					
Sometimes my partner has asked me to change my profile picture.					
I ask my partner to text me via WhatsApp when he/she arrives home after a party.					
My partner asks me to text him/her via WhatsApp when I get home after a party.					

When I am with my partner and I see that other people write to him/her, I ask who it is.					
If I am with my partner and people write to me, my partner asks me who it is.					
If my partner goes partying without me, I usually text him during the time of the party to know what he/she is doing and who she/he is with.					
If I go out with friends and without my partner, I receive constant text messages from him/her asking me what we are doing or where we are.					
I have felt ridiculed or underestimated by my partner via WhatsApp, either in groups or private conversations.					
I have ridiculed or underestimated my partner via WhatsApp, either in groups or private conversations.					
Sometimes, I have asked my partner to send me intimate photos via WhatsApp, without thinking if he/she wanted to or not.					
Sometimes, my partner has asked me to send him/her intimate photos via WhatsApp.					
In case that you sometimes use Facebook or similar apps, rank the following statements according to your degree of conformity (1 = <i>Totally disagree</i> ; 5 = <i>Totally agree</i> ):	1	2	3	4	5
A sign of trust towards my partner is sharing our Facebook passwords.					
If I see that people I do not know comment on my partner's Facebook profile, I look at that person's profile and I ask my partner about him/her to know who he/she is and how does my partner know him/her.					
Sometimes I have looked at my partner's friends on Facebook and I have asked him/her about the ones I do not know.					
Sometimes, my partner has asked me about my Facebook friends.					
Sometimes, my partner has asked me to delete a picture from my profile because it was supposedly inappropriate (provocative, grotesque, showy, ridiculous...).					
Sometimes, I have asked my partner to delete a picture from his profile because I thought it was not appropriate.					
Sometimes, I have uploaded intimate pictures of my partner and I to Facebook without his/her consent.					
Sometimes, my partner has uploaded intimate pictures of us without my consent.					

**C/ Are these messages familiar to you? What do you think they represent?**



