YouTube, informal education and empowerment speeches on the Internet: a study through the reverberation of “Tour pelo meu corpo” videos

Ana B. S. Lopes

Abstract
Any kind of interaction turns into knowledge. YouTube outbreaks as a platform that enables new discussions and learnings, acting as a disruptive tool and confronting the usual protagonism of mass media. New narratives are rising and all of us are becoming capable to interact directly with them - and even to create our own stories. The “Tour pelo meu corpo” videos are an example of how an alternative media creates alternative stories and, analyzing the reverberations of this video in YouTube, social media and traditional media through a netnographic approach, it is possible to see what are the requirements for a video to outstand, to achieve mass media and to transform people.

Key words:
digital narratives, videos, YouTube

Table 1. Basic metrics of analyzed videos

<table>
<thead>
<tr>
<th></th>
<th>Views</th>
<th>Likes</th>
<th>Dislikes</th>
<th>Positive</th>
<th>Negative</th>
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<td>279000</td>
<td>3500</td>
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<td>2199</td>
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<td>Luiza Junqueira</td>
<td>1703.977</td>
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<td>6700</td>
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</table>

It is possible to see through “Tour pelo meu corpo” videos that the female empowerment happens through the observation of others and diverse bodies, so distant in their physicality, but so close due to YouTube. There are communities formed (the hashtag #CorpoQuerido in Instagram, for example) and new characters, closer from our lives, that we can see now as heroes. However, there is a question that arises: what kind of beauty standard should I have to make acceptable for me to accept myself? What narratives, even with YouTube, are still being highlighted in the detriment of others?

Going further, it is possible to recognize that vlog as a genre of communication encourages criticism, debate and discussion. The public does not passively watch videos; on the contrary, they are often engaged in what has been seen. However, in addition to having a device with Internet access (which already generates several ways of exclusion), watching a video on YouTube requires you to know that it exists, dribbling the algorithms, and clicking on it, as an imperative interaction.

Conclusions
We’re living in a coexistence between “old” and "new" applications, forms and practices of thinking, making and consuming media. YouTube and the “Tour pelo meu corpo” videos positions themself as both as a symptom and as an agent of cultural and social transitions that are intimately connected to digital technologies, the protagonism of ordinary people and the formation of online communities. “As knowledge becomes networked, (…) the smartest person in the room is the room itself: the network that joins the people and ideas in the room, and connects to those outside of it.” (WEINBERGER, 2012).