

Characteristics of Invisible Discrimination and Diversity in Students of a Public University

Margarita Córdova, Gladys Puza, Olga Curro, Lázaro Lizarbe, and Mario Chauca

Abstract—This article has to relate invisible discrimination with diversity in students in university classrooms, whose variable is invisible in nature, with tendencies to distort objective reality, thus causing discriminated young people to have socio-emotional instability in their lives. Quantitative, descriptive correlational study and due to the sensitivity of the subject, a non-probabilistic sample was taken for convenience of 290 students from the different academic programs; The data collection instrument was a questionnaire, the results were found using Pearson's Correlation Coefficient, which indicates that there is a partial relationship between diversity and invisible discrimination ($p = 0.45$).

Index Terms—Diversity, Invisible discrimination, University students.

I. INTRODUCTION

This article was born as a result of the interest in knowing the invisible discrimination and diversity in university classrooms, because Peru is a universe of encounters with multiple experiences, which are revealed to discover themselves in all their expression. We know that Latin American philosophical historiography clearly responds to the imposition of Europeanized culture with a university academic, research, and university policy paradigm, mainly affecting the Latin American level. Born a Latin American philosophy unrelated to its original ancestral culture such as Nahuatl, Mayan, Guaraní Kuna or Peruvian Andean culture.

The prevailing assimilationist school model is updated in teaching speeches that are produced from the "conviction of not exercising any type of discrimination due to socio-cultural factors" following the principle of equal treatment, which leads to a homogenization of the group by equipping concepts, such as "equal" and "identical", at the same level of significance [1].

The groups that least perceives gender discrimination in the institution are female students with 83.7% [2]. In general, positive attitudes towards sexual diversity have been found in sport, with boys having more negative scores than girls, mainly towards transgender people. In light of the results, it can be seen that a part of the students present negative attitudes towards sexual diversity [3].

In Ica, discrimination is profound in its different forms that some do not accept it as such or do not want to understand having been discriminated against [4].

Manuscript received May 12, 2021; revised July 28, 2021.

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Inclusion and equity in education is one of the challenges; through transformative teaching that avoids any form of exclusion and marginalization, disparities and inequalities of access, participation and learning outcomes. However, despite the rise of inclusion policies at all educational levels, this represents a challenge [5].

The importance of diversity in the University of the World is when the rights of the people who live together and the services they offer guarantee the improvement of man in a quality university education, higher education must.

Consider the importance of diversity in the classroom [6]. The role of the University, as a gear in the educational system, is essential. At the legal level, social solidarity is achieved through a form and real equal treatment of all cultural identities, even that minority or with little presence in the community. Likewise, it requires an adequate reading of the complex dialectic of human rights, avoiding falling into an inadequate and fictitious hierarchy [7].

The ILO (International Labor Organization) indicates that "To discriminate in employment and occupation is to treat people differently and less favorably due to certain characteristics such as sex, skin color, religion, political ideas, or social origin, regardless of job requirements" [8].

According to article 2, subsection 2) of the constitution, the human being's right to equality before the law prohibits all forms of discrimination on the grounds of sex, race, origin, language, religion, opinion, economic condition or of any other nature. Likewise, article 2, paragraph 19) recognizes the multicultural character of the country, as well as the right of everyone to their ethnic and cultural identity [9].

There are various conceptions about discrimination and the way to sustain it, the first is based on man with differences and singularities, where interpersonal situations are based on individual differences. And discrimination begins with the idea of fear of what is different [10].

According to Art. No. 3 of Supreme Decree No. 013-2018-MINEDU. The population of the university community and the population as actors included in the university system support the process of entry, process, exit and feedback in university higher education for all citizens of the country without distinction of sex, language, religion, ethnicity, disability, excluded, marginalized and vulnerable social groups in urban areas, especially in rural areas [11].

A didactic proposal; Specifies that these artists seek to understand the inequality that being a woman means in different sociocultural settings, such as the United States and Spain [12].

Cultural diversity is a field of problems for the solution of which different capacities are required, mainly criticism and agency, which require provisions for the recognition of the other in the legal, social and personal spheres and to favor

practices with a sense of justice. But it will be more effective experiences with academics and students, who have the opportunity to value the elements of cultures different from their own and to perceive the asymmetries between cultures in order to open channels for inclusive participation, contribute to the social and political changes that are necessary [13].

Barón suggests a joint work of the whole society through alliances to modify and transcend gender blindness and discrimination intersectionally in all spheres, mainly in the university environment (Baron, 2019) [14]. The horizon is equality in the face of diversity, progressive and resounding structural change is the paradigm and politics, the instrument. Progressive structural change based on a great environmental impulse, a progressive structural change that increases the incorporation of knowledge in production, guarantees social inclusion and overcomes climate change and that the changes also have repercussions at all levels in the university. Mainstreaming the gender perspective in all recovery policies is necessary but not sufficient. Determined affirmative actions are also required in the field of taxation, employment, productive, economic and social policies that protect the rights of women achieved in the last decade, that avoid setbacks and that face gender inequalities in the short term medium and long term [15].

Pathways of equality for Latin America and the Caribbean.



Fig. 1. 2030 horizon: Equality at the center of sustainable development. (Barcena, 2021) [15].



Fig. 2. Autonomy of women and equality in the sustainable development agenda [16].

According to Barcena, these issues in the Regional Gender Agenda according to critical dimensions for the autonomy of women are grouped in a position of maximum and not minimum, to guarantee: rights to a life free of violence and discrimination, sexual and reproductive rights, rights economic, social and cultural, civil and political rights, and collective and environmental rights. This series of rights, combined with freedoms, appeal, in turn, to the autonomy of women in their three physical and economic expressions and in decision-making, to achieve equality and sustainable development.

Agreements of the regional gender agenda according to critical dimensions thematized in rights

II. RESEARCH METHODOLOGY

The investigation is of quantitative paradigm, explanatory cross-sectional design.

The sample was 10% of the students of the academic programs: education, agronomy and nursing of the public university, with a non-probabilistic sampling for convenience, as a data collection technique a questionnaire (CCIG) (INMUJERES) used by Román 2016 or Institutional Culture of Gender; whose instrument was used in studies of gender culture in educational, health and research institutions in the Northwest of Mexico [17]; Another instrument was the final form "Tell us your story", used by Machuca, 2016 [18]. both were adapted by the authors of the present research work and had a Cronbach's alpha reliability of 0.80.

The instrument was applied to the samples under different conditions with a total of 290 participants from the three selected academic programs; of them 63.8% women and 36.2% men.

The discrimination instrument contains 10 questions with different reagents, on invisible diversity 20 questions, Likert scale type. The format was applied and participation was completely voluntary, ensuring informed consent.

The purpose of this article is to relate invisible discrimination to diversity in students in the university classrooms of a public university.

This article aims to relate invisible discrimination to diversity in students in university classrooms, whose variable is invisible in nature, with tendencies to distort objective reality, thus causing discriminated youth to have socio-emotional instability in their lives.

III. RESULTS AND DISCUSSION

A. Results

The predominant age group was 16 to 20 years old with 62.1%, female sex 63.8%, origin from Ica 72.4%, visual disability 28%, depression / anxiety 14.8%, and 53.8% did not suffer from illness or disability, gender identity being female 63.8%, and male 35.9%, person with binary gender 0.3%. Regarding sexual orientation, 92.1% were heterosexual, 72.8% felt mestizo, 16.9% were Quechua speakers, and in a greater proportion they reported being Catholic with 66.2%, only 2 people affirmed to identify with the Muslim religion (0.7%).

TABLE I: SOCIODEMOGRAPHIC DATA

		290	100%	
Age		No.	%	\bar{X}
16-20 years		180	62.1	20.58 years
21-25 years		90	31.0	
26-30 years		14	4.8	
31 or more		6	2.1	
Sex		No.	%	
Feminine		185	63.8	
Male		105	36.2	
Origin		No.	%	
Ica		210	72.4	
Ica Province		26	9.0	
Ayacucho		25	8.6	
Lima		11	3.8	
Huancavelica		9	3.1	
Others		9	3.1	
Illness / Disability		No.	%	
None		156	53.8	
Visual disability		81	28.0	
Depression/anxiety/low self-esteem		43	14.8	
Communication disability		5	1.7	
Physical disability		3	1.0	
TBC		2	0.7	
Gender identity		No.	%	
Woman		185	63.8	
Men		104	35.9	
Binary gender person		1	0.3	
Sexual orientation		No.	%	
Heterosexual		267	92.1	
Bisexual		12	4.1	
Asexual		8	2.8	
Gay homosexual		2	0.7	
Race identity		No.	%	
Mixed race		211	72.8	
Quechua		49	16.9	
White		12	4.1	
Afro descendant		8	2.8	
Indigenous		7	2.4	
Asian		2	0.7	
Amazonian		1	0.3	
Religion		No.	%	
Catholic		192	66.2	
Christian		58	20.0	
I'm not religious		38	13.1	
Muslim		2	0.7	
TOTAL		290	100%	

Source: Own elaboration of the authors.

TABLE II: INVISIBLE DISCRIMINATION IN STUDENTS

Discrimination	Score	No.	%	\bar{X}
Never	[1-1.5>	250	86.2	1.24
Sometimes	[1.5-2.5>	37	12.8	
Usually	[2.5-3.5>	3	1.0	
Always	[3.5-4>	0	0.0	

Source: Own elaboration of the authors

TABLE III: AGE AND DISCRIMINATION IN STUDENTS.

Age	Discrimination						X2	gl	p
	Sometimes		Usually		Never				
	No.	%	No.	%	No.	%	3.26	6	0.77
16-20 years	21	7.2	1	0.3	158	54.5			
21-25 years	14	4.8	2	0.7	74	25.5			
26-30 years	1	0.3	0	0.0	13	4.5			
31 or more	1	0.3	0	0.0	5	1.7			
TOTAL	37	12.8	3	1.0	250	86.2			

Source: Own elaboration of the authors

86.2% of those surveyed have never suffered discrimination, 12.8% sometimes, and 1.0% of those surveyed were almost always discriminated against

There is no significant association between age and discrimination in the respondents, when obtaining a $p = 0.775$ in the chi square test, which is greater than 0.05.

TABLE IV: SEX AND DISCRIMINATION IN STUDENTS

Sex	Discrimination						X2	gl	p
	Sometimes		Usually		Never				
	No.	%	No.	%	No.	%			
Male	19	6.6	1	0.3	85	29.3	4.21	2	0.12
Feminine	18	6.2	2	0.7	165	56.9			
TOTAL	37	12.8	3	1.0	250	86.2			

Source: Own elaboration of the authors

There is no significant association between sex and discrimination in the respondents, obtaining a $p = 0.122$ in the chi-square test, which is greater than 0.05.

TABLE V: ILLNESS / DISABILITY AND DISCRIMINATION IN STUDENTS

Disease/ Disability	Discrimination						X2	gl	p
	Sometimes		Usually		Never				
	No.	%	No.	%	No.	%			
No disease / disability	11	3.8	0	0.0	145	50.0	13.8	2	0.001
If illness / disability	26	9.0	3	1.0	105	36.2			
TOTAL	37	12.8	3	1.0	250	86.2			

Source: Own elaboration of the authors

There is a significant association between illness / disability and discrimination in the respondents, obtaining a $p = 0.001$ in the chi-square test, which is less than 0.05.

TABLE VI: GENDER IDENTITY AND DISCRIMINATION IN THE STUDENTS OF THE SAN LUIS GONZAGA NATIONAL UNIVERSITY

Gender identity	Discrimination						X2	gl	p
	Sometimes		Usually		Never				
	No.	%	No.	%	No.	%			
Men	19	6.6	1	0.3	84	29.0	11.79	4	0.019
Woman	17	5.9	2	0.7	166	57.2			
Binary gender	1	0.3	0	0.0	0	0.0			
TOTAL	37	12.8	3	1.0	250	86.2			

Source: Prepared by the authors according to surveys.

There is a significant association between gender identity and discrimination in the respondents, obtaining a $p = 0.019$ in the chi-square test, which is less than 0.05.

TABLE VII: SEXUAL ORIENTATION AND DISCRIMINATION IN PUBLIC UNIVERSITY STUDENTS

Sexual orientation	Discrimination						X2	gl	p
	Sometimes		Usually		Never				
	No.	%	No.	%	No.	%			
Gay	0	0.0	0	0.0	2	0.7	5.53	6	0.478
homosexual	4	1.4	0	0.0	9	3.1			
Bisexual	33	11.1	3	1.0	231	79.7			
Heterosexual	0	0.0	0	0.0	8	2.8			
Asexual		0.0							
TOTAL	37	12.8	3	1.0	250	86.2			

Source: Own elaboration of the authors

There is no significant association between sexual orientation and discrimination in the respondents, obtaining a $p = 0.478$ in the chi square test, which is greater than 0.05.

There is a significant association between religion and discrimination in the respondents, obtaining a $p = 0.000$ in the chi square test, which is less than 0.05.

TABLE VIII: RELIGION AND DISCRIMINATION IN THE STUDENTS OF THE PUBLIC UNIVERSITY

Religion	Discrimination						X ²	gl	p
	Sometimes		Usually		Never				
	No.	%	No.	%	No.	%			
Catholic	20	6.9	2	0.7	170	58.6	61.7	6	0.000
Muslim	0	0.0	1	0.3	1	0.3			
Christian	5	1.7	0	0.0	53	18.3			
Not religious	12	4.1	0	0.0	26	9.0			
TOTAL	37	12.8	3	1.0	250	86.2			

Source: Own elaboration of the authors.

B. Discussion

Sand identified the diversity in the students, through the application of a descriptive univariate analysis, showing a series of characteristics typical of the coastal areas of our country and of youth in general, found in the population under study that fluctuate in ages of 16 to 20 years with 62.1%. Regarding the age of the students, in greater proportion we find the female sex with 63.8% and male with 36.2%;

They mostly come from the city of Ica with 72.4%. On the other hand, within the dimensions of diversity, the disease / disability suffered by the university student was analyzed, with a higher proportion of students who did not suffer from diseases or disabilities with 53.8%, however 28% of the students had visual impairment (vision problems), 14, Rojas H. 2015, indicates that in the university institution initiates the processes of inclusion of diversity, creating interest in science from the culture of peace, allowing the other's point of view to be considered, without entering into conflict [19].

Regarding gender identity, the students stated that they identified more with their own sex of women 63.8%, and the men also identified with the male sex (man) with 35.9%, showing in a lower proportion students who identified themselves with binary gender (people who do not identify with the male or female sex) with 0.3%. Likewise, sexual orientation is more frequent in students who claim to be heterosexual with 92.1%, and in a lower proportion, bisexual students 4.1%, asexual 2.8%, and gay / homosexual students with 0.7%. Another of the diversity indicators evaluated was race identity, the students in a higher proportion feel mestizo with 72.8%, Quechua speaking students with 16.9%, to a lesser extent, students identified with the white race 4.1%, Afro-descendant 2.8%, indigenous 2.4%, Asian 0.7% and Amazon 0.3%. Finally, the diversity in terms of the religion with which they most identify was analyzed, showing that a greater proportion of students consider themselves Catholic with 66.2%. 13.1% stated that they did not consider themselves religious or did not belong to any religion, and 0.7% identified with the Muslim religion.

Talk about invisible discrimination is that many times the distortion of objective reality present in social interactions between students, tend to cover up discrimination.

When applying the questionnaire related to the treatment they receive from their classmates as a feeling of rejection, feeling that they are ignored, mocked and 86.2% of the students never perceived discrimination, 12.8% have sometimes been discriminated, and 1% stated that it was almost always discriminated; This situation of 13.8% of

students who have felt discrimination at some point can be interpreted by various factors such as sexual orientation, age, religion, sexual identity, and even by race, a situation that is often a trend in groups of young people, Crossbowmen 2016 refers that for the participating university students, discrimination is a historical and multilevel phenomenon that is part of social interaction, which acts simultaneously as a cause, manifestation and consequence in relation to violence, this origin is given by the perpetuation of stereotypes and prejudices to through institutions such as the family and academia, with typologies conditioned by social class, academic performance and physical makeup, which changed the expressions of discrimination and the well-being of people and society [20].

The relationship of invisible discrimination and diversity the diversity factors related to the appearance of discrimination were analyzed using bivariate analysis; A significant statistical association was found between disease / disability and discrimination, a statistically significant association between gender identity and discrimination, and a significant association between religion and discrimination.

An egalitarian curriculum, with resources for all students, without taking into account their cultural, ethnic, linguistic origins, lifestyles, gender and social level, their personal learning rhythms, contributes to generating discrimination, as well as differences regarding to physical infrastructure, furniture, bibliographic material, recreation fields and there are universities attended by students from poor sectors, unlike private universities attended by economically solvent students [21].

IV. CONCLUSION

- 1) There is partial influence of invisible discrimination and diversity in the classrooms of the students of the academic programs of Education, agronomy and nursing of a Public University.
- 2) A significant statistical association was found between disease / disability, reaching the following values ($p = 0.001$), gender identity and ($p = 0.019$), and religion ($p = 0.000$) with invisible discrimination. No significant association was found between age by values ($p = 0.775$), sex ($p = 0.122$), and sexual orientation ($p = 0.478$), with invisible discrimination.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

AUTHOR CONTRIBUTIONS

All authors had an important contribution in the main idea, bibliographic research, instrument preparation, data collection, data analysis, writing of the article and whose document had the final approval to be published.

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