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Artículos científicos

Jóvenes universitarias y normalistas ante las jornadas de luchas feministas de marzo del 2020

***Young University Students and Normalistas Before the Days of Feminist
Struggles in March 2020***

***Jovens universitárias e normalistas antes dos dias de lutas feministas em
março de 2020***

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Resumen

En este documento se resalta el posicionamiento de las estudiantes de diversas licenciaturas sobre cuestiones de género muy puntuales: el machismo, el acoso sexual, la agresión psicológica o física, el trato que reciben las mujeres en casa y la forma en que se reparten las tareas domésticas. El objetivo que se planteó fue conocer cómo se posicionan las estudiantes de las instituciones de educación superior respecto a las demandas feministas y las protestas del 8 y 9 de marzo del 2020. Las participantes fueron 290 estudiantes de las siguientes instituciones: Escuela Normal Superior de Jalisco (ENSJ), Universidad Pedagógica Nacional (UPN), Unidad 141 Guadalajara, y Universidad de Guadalajara (UdeG). Dentro de los resultados y conclusiones se destaca que una alta proporción de la muestra participó en las jornadas de lucha del Día Internacional de Mujer del 2020; la inmensa mayoría de la UdeG y de la ENSJ considera que existe discriminación y violencia en sus espacios de estudio, no así para las de la UPN; en todos los casos, los actos de violencia y discriminación disminuyeron con las clases virtuales, y respecto a la violencia



intrafamiliar, la mayoría de las estudiantes de las tres instituciones niega que esté presente en casa, sin embargo, reconocen, en altos porcentajes, que las tareas domésticas las realizan, sobre todo, las mujeres.

Palabras clave: derechos de la mujer, discriminación, enseñanza superior, movimiento de liberación femenina, violencia doméstica.

Abstract

This document highlights the position of the students of various degrees on very specific gender issues: *machismo*, sexual harassment, psychological or physical aggression, the treatment women receive at home, and the way housework is divided. The objective that was set was to know how the students of higher education institutions position themselves with respect to feminist demands and the protests of March 8 and 9, 2020. The participants were 290 students from the following institutions: Escuela Normal Superior de Jalisco (ENSJ), Universidad Pedagógica Nacional (UPN), Unidad 141 Guadalajara, and Universidad de Guadalajara (UdeG). Among the results and conclusions, it is highlighted that a high proportion of the sample participated in the days of struggle of the International Women's Day of 2020; the vast majority of the UdeG and the ENSJ consider that there is discrimination and violence in their study spaces, not so for those of the UPN; in all cases, acts of violence and discrimination decreased with virtual classes, and regarding domestic violence, most of the students from the three institutions deny that it is present at home, however, they recognize, in high percentages, that housework is carried out, above all, by women.

Keywords: women's rights, discrimination, higher education, women's liberation movement, domestic violence.

Resumo

Este documento destaca a posição dos estudantes de vários graus sobre questões de gênero muito específicas: machismo, assédio sexual, agressão psicológica ou física, o tratamento que as mulheres recebem em casa e a forma como as tarefas domésticas são distribuídas. O objetivo foi conhecer como as alunas das instituições de ensino superior se posicionam frente às demandas feministas e aos protestos de 8 e 9 de março de 2020. Participaram 290 alunos das seguintes instituições: Escuela Normal Superior de Jalisco (ENSJ), Universidade Nacional Pedagógica (UPN), Unidade 141 Guadalajara e Universidade de Guadalajara (UdeG). Dentre os resultados e conclusões, destaca-se que grande parte da amostra participou dos dias de luta do Dia Internacional da Mulher de 2020; A grande maioria da UdeG e da ENSJ considera que existe discriminação e violência nos seus espaços de estudo, mas não para os da UPN; Em todos os casos, os atos de violência e discriminação diminuíram com as aulas virtuais e, no que diz respeito à violência doméstica, a maioria dos alunos das três instituições nega que esteja presente em casa, mas reconhecem, em percentagens elevadas, que o trabalho doméstico é realizado, acima de tudo, por mulheres.

Palavras-chave: direitos das mulheres, discriminação, ensino superior, movimento de libertação das mulheres, violência doméstica.

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Introduction

Contextualization of the feminist struggle days of March 8 and 9, 2020

Throughout history, women have suffered from a lack of equality of conditions and rights. Unfortunately, the presence of discriminatory practices and acts of gender-based violence have always been present. And even in the different historical moments in which equal rights have been sought, man has been the center of attention. For example, in the "Declaration of the Rights of Man and of the Citizen" of 1789 the following is stated: "The representatives of the French people, constituted in a national assembly (...) have resolved to expose, in a solemn declaration, natural rights, inalienable and sacred to man" (Ramírez, 2015. p. 10).

Faced with this invisibility, just a couple of years after the "Declaration of the Rights of Man ...", Olympe De Gouges drew up, as a response, the "Declaration of the



Rights of Women and Citizens", which It was presented in the Legislative Assembly of France on October 28, 1791. There it is established, in its article 1, the following: "The woman is born free and remains equal to the man in rights. Social distinctions can only be based on common utility "(Ramírez, 2015, p. 7). And earlier, in the preamble, she says: "The slave man has redoubled his forces and has needed to appeal to yours to break his chains. But once released, he has been unfair to his partner "(Ramírez, 2015, p. 7). However, despite Olympe De Gouges' effort to incorporate recognition of women, it was the content of the French assembly document of 1789 that prevailed.

In the 19th century, women starred in numerous struggles for gender equality. The Seneca Falls Declaration (1848) stands out, the document resulting from a meeting of various movements and associations, led by Lucretia Mott and Elizabeth Cady Stanton, to discuss the conditions, social, civil and religious rights of women. "The history of humanity is the history of repeated humiliations and usurpations perpetrated by men against women, with the direct objective of establishing an absolute tyranny over them" (para. 4). Among other things, the document vindicates the right of women to vote, access to university education, equality at work and fair remuneration. At the same time that equality was being fought for in the field of ideas, European and American workers fought several battles in favor of their labor rights and suffrage.

As can be seen, since the 19th century, women fought for the conquest of union rights, assembly and access to suffrage. At the beginning of the 20th century, the first two had already been conquered, however, in many countries of the world, the right to vote and be voted was still pending. It was after the Second World War, on December 10, 1948, when the United Nations (UN) and the member states of the UN General Assembly ratified the "Universal Declaration of Human Rights". There, in the preamble, the following is mentioned: "Freedom, justice and peace in the world are based on the recognition of the intrinsic dignity and equal and inalienable rights of all members of the human family" (para . 1). It is also considered "essential that human rights be protected by a regime of law, so that man is not compelled to the supreme recourse of rebellion against tyranny and oppression" (para. 3). And finally, it is noted that "the peoples of the United Nations have reaffirmed in the Charter their faith (...) in the equal rights of men and women" (para. 5). Although it is true that the third paragraph refers to men, the previous one speaks of the

human family and the fifth mentions the need to achieve equality between men and women, for which there is already an express recognition of the gender equality.

Later, the UN itself (1976) declared 1975 as the International Year of Women and emphasized that discrimination against women is incompatible with human dignity. Even so, "action must be intensified with a view to: promoting equality between men and women" (p. 2). Everything mentioned so far makes it clear that thanks to feminist struggles today women enjoy rights such as association, demonstration, unionization and suffrage.

To this day, although the victories mentioned above are enjoyed, the gender inequality gap has not been completely narrowed, and women continue to organize with the aim of being finally heard. And one of the ways they have found to raise their voices has been the mobilizations carried out year after year on March 8, which has been declared International Women's Day. Last year, shortly before the spread of the 2019 coronavirus was officially declared a pandemic, one of the most effervescent March 8 was experienced in Mexico and a large part of Latin American countries.

Then, in principle, we talk about the mobilizations of March 8, 2020, with emphasis on those that took place in Latin America, to then bring the lens closer and refer to those that occurred on the 8th and 9th in our country, first, and later in Jalisco, and finally conclude with the perception of some students from higher education institutions in Guadalajara on the topic and the day in question. The following data has been taken from a report published in the Spanish digital newspaper El País signed by several authors (Corona *et al.*, 8 de marzo de 2020).

The report, entitled "Thousands of women show their strength in the streets of Latin America (Corona *et al.*, March 8, 2020), explains that the growing discontent of Latin American women led millions of them to demonstrate in the Most countries in the region already paint the streets green and purple, representative colors of the feminist struggle. Among the countries that stood out for the number of participants are Argentina, Chile and Mexico.

In the case of Chile, more than two million women took to the streets to protest; 125,000 of them demonstrated in the city of Santiago. They came from all generations but especially young people. In the mobilizations some symbols of struggle were present, among them the green scarf, contribution of the Argentine women, and the red hoods, contribution of the Chilean women. Art installations such as *El violador eres tú* by the

feminist collective Lastesis were also carried out. Of course, women victims of femicide were reminded with a minute of silence (Corona et al., March 8, 2020). As for the specific demands, he highlighted the one that requires the approval of the law that ends discrimination between men and women in the administration of the conjugal society, in addition to asking to combat the murder of women out of hatred.

In Argentina, although the protests were moved to March 9, the day before, “a handkerchief was called in front of the Cathedral of Buenos Aires in favor of legal, safe and free abortion to answer the mass called against by the Church. Argentine Catholic in the main sanctuary of the country ”(Corona et al., para. 10). This is due to the fact that President Alberto Fernández was about to send a bill in this regard to Congress for discussion and approval. Thus, the main demand was the approval of a law of terms for the legal interruption of pregnancy, which has already been achieved in Uruguay, Cuba, Guyana and the Mexican capital.

In Mexico, two major protest events were prepared: the demonstrations for March 8 and a strike called for the following day, that is, Monday 9. The latter was called 9M on social networks and spread through the hashtag #ElNueveNadieSeMueve. It was about all women, workers in industry, commerce, services, bureaucrats, teachers, students and housewives, not showing up to work or studying and doing nothing that day in order to demonstrate the importance of women, demand equal treatment and above all protest against femicides (Topete, 20 de febrero de 2020).

Regarding the strike on Monday, March 9, Topete (February 20, 2020), who interviewed Lupita Ramos, coordinator of the Latin American and Caribbean Committee for the Defense of Women's Rights in Mexico (Cladem), stated that the initiative “arose at the 2016 Latin American Feminist Encounter which was held in Montevideo, Uruguay. The initiative proposes a general women's strike ”(para. 2).

In Jalisco, different feminist groups and families of the disappeared joined for the protest on March 8: “My friends Gdl, Femibici, Vulvurina, Lavanda, Cetien México, Antimusas, Batukada Feminista, Cladem Jalisco, G genre and Lucha de Classes, and Talking Bodies feminist space and urban research” (Topete, 20 de febrero de 2020, párr. 3).

The research problem

Following the above, we have seen that women have been the object of discrimination and violence from men. This is undoubtedly a problem of a structural nature. In the last five decades, without having disappeared some old demands, others have emerged, among them the elimination of machismo, full gender equality, the fight against femicide and sexual violence, the recognition of working at home and the right to universal, safe and free abortion.

The study presented here is different from many of those published up to now within the line of research in which it is registered in terms of the purposes and the participants, which will be clearly seen later. As if that were not enough, this investigative effort coincided with the confinement due to the COVID-19 pandemic, which, it is worth noting, took the girls away from their daily routine but not from the behaviors of discrimination and violence to which they are subject.

As a result of the educational relationship that we have with the students of some higher education institutions in the state of Jalisco, we have heard some of the discriminatory practices that they suffer within the academic field. Above all, it stands out that they refer to sexist treatment by teachers and students. So, to learn even more about the degree of information and involvement they have regarding the struggles and mobilizations for women's rights and the level at which they perceive discrimination and violence against them, and taking as a reference the mobilizations of 8 On March 9, the following research question was constructed: how do students from Guadalajara's higher education institutions position themselves in the face of women's demands for their rights in the framework of the March 2020 protests? Regarding the general hypothesis, it was formulated in this way: female students from higher education institutions are informed about the rights acquired as women and claim them in school and family spaces.

Theoretical-conceptual and methodological section

Theoretical-conceptual section

To approach the theoretical-conceptual section, we started from the ideas of Bourdieu (2000), who considers that the androcentric vision gives rise to male domination, which is imposed, above all, through symbolic violence, which in turn implies the adherence of the dominated to the dominator's requirements, therefore, the domination that leads to submission is tacitly accepted.

In addition, symbolic violence is not only on the skin, not only in their consciences, it is found in structures of domination that prohibit it, so change is possible if the social conditions that allow its reproduction are modified, especially if it is considered that it is in the family where male domination and vision is presented and incubated (Bourdieu, 2000).

On the other hand, if male domination has been questioned, this is due to the work of critical feminist movements, which have been breaking down the spaces of domination, which have been eroded by changes in the new female condition, on the all in the most socially and economically favored social strata, who have had access to study, paid work, access to the public sphere, while withdrawing from domestic work, reducing nuptiality and delaying procreation (Bourdieu, 2000).

Lamas (1994) shares the idea that male domination is carried out through symbolic violence. In order to clarify his theoretical proposal, he focuses his attention on the concept of gender. This is considered a social construction that is based on the feminine or masculine characteristics that are attributed to the sexes; From this, stereotypes have been built of what should be done and how men or women behave. They are, therefore, socially fabricated ideas. So the feminist discourse has the task of criticizing and carrying out the deconstruction of practices and social representations of an oppressive nature to achieve a redefinition of what it is to be a person, a subject, a human being.

Buquet, Cooper, Mingo and Moreno (2013), for their part, they argue that the fundamental problem of inequality between the sexes lies in symbolic violence. From the studies they have carried out, they realized that women, in the face of sexual harassment, do not take defense or complaint actions, since they do not give it importance, thus accepting the normalization of male domination and sexual harassment. inequalities because they are "natural" and form part of daily life, hence the legitimacy of violence committed against women.

Likewise, Buquet et al. (2013) report that female university students spend more time than their male colleagues on household chores, since men participate less in domestic and family tasks, which requires a great effort of cultural transformation to eliminate violence symbolic so that housework and family care are co-responsibility and not exclusively dominated.

While Castro (2020) considers that there is a sexist discourse among university students; He maintains that the prevailing thing is the so-called hegemonic masculinity, understood as a strategy that legitimizes patriarchy and empowers men over women, and that this is supported by psychosocial processes, although violence and sexism do not have only that foundation.

Finally, it is worth mentioning the work of Esquivel (2019), who, based on a review of social networks, particularly hashtags, analyzes power relations in both the private and public spheres that reproduce gender inequalities in politics, science and academia, and warns that one of the characteristics of feminist protests in the networks is to make visible the experiences of violence suffered by women.

From what is written in the previous paragraphs, it can be said that the concepts and ideas that theoretically guide this delivery are: the family as a space for the reproduction of gender stereotypes, male domination, the role of feminism, performance of domestic and family tasks and, from then symbolic violence.

Method

The present investigation was approached with a descriptive approach, not experimental, through a survey study (Torrado, 2009). A questionnaire was elaborated to collect the data called The opinion of the university students and normalistas before the days of struggle of the women of March 2020, which was applied to 290 female students.

Instrument design

The technique used, in line with Torrado (2009), was the survey. For this, an instrument was developed consisting of 16 multiple-choice items distributed in three sections. In the first section (1-5) multiple-choice questions were used to inquire about the general data of the students and the institution of affiliation; in the second (6-12), they

inquire about their information, form of participation in the days of struggle in March 2020 and their opinion on gender violence in their educational institution; and in the third (13-16), on the treatment they receive at home and who performs the domestic tasks in times of confinement.

Instrument validation

The clarity and relevance of the questions with respect to the object of study was evaluated. Two professors from the Gender Studies specialty of the National Pedagogical University participated in this task, in addition to holding a discussion group with female students of the UPN, which allowed to improve the writing of the items. The inclusion of the e-mail addresses of all the participants was also requested to avoid the questionnaire being answered more than once by the same person.

Universe and sample selection

The universe of application of the instrument was understood by the students of the following higher education institutions: University of Guadalajara (UdeG), UPN Unit 141 Guadalajara and the Higher Normal School of Jalisco (ENSJ). The sample was intentional. The selection was made by non-probability sampling, considering accessibility, where the requirement was to be a woman and a student. In total, there was a participation of 290 study subjects.

The ages of the students were between 18 and 40 years old, however, the vast majority were between 18 and 25 years old (90% of the sample). The application date was between March 15 and 25, 2020, through Google Form, so it was done online.

On the support in the application of the survey

For the application of the surveys, we had the support of the student representatives of three groups of the degree in Pedagogy of the UPN Unit 141 Guadalajara, the research coordinator of the ENSJ and two students of the UdeG, who requested via from their university social networks the participation of female students from said educational institution.

Information processing

To process the collected data, the information matrix sheet of the electronic form was downloaded and it was migrated to Microsoft Excel software, which allowed its statistical treatment and the preparation of tables containing the data presented here.

Results

The first question asked was about her age. The vast majority are young university students between 18 and 25 years old. Of the 290 participants, 262 are in this age range, which represents 90% of the total sample. As for the rest, 22 are between 26 and 30 years old (8%) and only six are between 31 and 40 years old (2%).

The second question was about the institution of higher education in which they are studying. The largest number of participants came from the UdeG, then from the UPN and at the end from the ENSJ. It is understood, since the first is an institution that houses thousands of undergraduate students, the second has a majority female population and the third is an institution with fewer female students than the previous ones.

When asked about the means through which they found out about the feminist demonstrations of March 8 and 9, 2020, 269, that is, 93%, reported on social networks, which speaks of the strong connection that women have. girls with technology and that it allows them to find out in real time about the events that interest them.

When they were questioned about the way they participated in the feminist struggle days, we found that as an organizer only one girl did it, however, there were 238 who had an active participation, be it in forums, marches, broadcast on networks or talking with family members. , friends and acquaintances; together, they represent 82%, and only 51, that is, 18%, did not participate in any way, which indicates that more than 8 out of 10 were involved in some way. The numbers by educational institution are included in the following table.

Tabla 1. Forma de participación

| Forma de participación | UPN | | ENSJ | | UdeG | |
|---|----------|------------|----------|------------|----------|------------|
| | Cantidad | porcentaje | Cantidad | Porcentaje | Cantidad | Porcentaje |
| Organizadora | 1 | 1.1 % | - | 0 % | - | 0 % |
| Foros y marchas | 6 | 7.1 % | 3 | 6 % | 51 | 32.6 % |
| Difusión en las redes | 25 | 29.6 % | 13 | 26 % | 47 | 30.1 % |
| Platicando con familiares, amigos y conocidos | 34 | 40.4 % | 25 | 50 % | 48 | 30.7 % |
| De ninguna forma | 24 | 28.5 % | 9 | 18 % | 10 | 6.4 % |

Fuente: Elaboración propia

The UdeG students, according to the answers, had a great participation in the forums and marches, with more than 32%, against 7% and 6% of the girls of the UPN and the ENSJ.

The results of the questioning are shown below: Is there any type of discrimination and violence against the students in the institution where you study? The majority, that is, 64%, consider that there is discrimination and violence against young university students, against 36% who think otherwise. Table 2 shows the results by educational institution.

Tabla 2. Presencia o no de discriminación y violencia

| Se presenta la discriminación y violencia | UPN | | ENSJ | | UdeG | |
|---|----------|------------|----------|------------|----------|------------|
| | Cantidad | Porcentaje | Cantidad | Porcentaje | Cantidad | Porcentaje |
| Sí | 17 | 20.2 % | 35 | 70 % | 124 | 79.4 % |
| No | 67 | 79.7 % | 15 | 30 % | 22 | 14.1 % |

Fuente: Elaboración propia

There is a great disproportion between the percentages, because while the students of the UdeG and the ENSJ indicate that discrimination and violence occurs in their schools, with 79% and 70% respectively, only one in five students of the UPN he considers it that way.

Faced with the question, what type of discrimination or violence against women is presented in your educational institution by your fellow students? For 111, there was no type of discrimination or violence on the part of their fellow students, but the rest mentioned the use of sexist language, with 130 mentions, sexual harassment, with 102, psychological aggression, with 52; For all of them, there were 28 records and even seven female students responded to physical aggression. By educational institution, data are displayed in Table 3.

Tabla 3. Formas de discriminación o violencia por institución

| Tipo de discriminación y/o violencia | UPN | ENSJ | UdeG |
|--------------------------------------|-----------------------|-----------------------|-----------------------|
| | Cantidad de menciones | Cantidad de menciones | Cantidad de menciones |
| Utilización de lenguaje machista | 3 | 20 | 103 |
| Acoso sexual | 1 | 15 | 86 |
| Agresión física | - | 2 | 5 |
| Agresión psicológica | 5 | 9 | 38 |
| Todas las anteriores | - | 2 | 26 |
| Ninguna de las mencionadas | 71 | 4 | 36 |

Fuente: Elaboración propia

You can see the difference between the results of the UPN students and the other two institutions, since the vast majority of Upenian girls considered that they are not discriminated against or violated by their classmates. Perhaps the answers are due to the fact that in the degree in Pedagogy, to which the UPN respondents belong, more than 90% of the enrollment is made up of women.

For the question, What type of discrimination or violence against women is presented in your educational institution by your teachers or school authorities in general? 104 consider that there is no discrimination or violence of any kind, but it decreases significantly in terms of the option that involves all the answers, and the same happens in relation to physical aggression, where there were only two mentions. Following are the results by educational institution.

Tabla 4. Discriminación o violencia de parte de profesores o autoridades escolares

| Tipo de discriminación o violencia | UPN | ENSJ | UdeG |
|------------------------------------|-----------------------|-----------------------|-----------------------|
| | Cantidad de menciones | Cantidad de menciones | Cantidad de menciones |
| Utilización de lenguaje machista | 2 | 16 | 116 |
| Acoso sexual | 1 | 26 | - |
| Agresión física | - | - | 2 |
| Agresión psicológica | 7 | 12 | 107 |
| Todas las anteriores | - | 2 | 12 |
| Ninguna de las mencionadas | 70 | 9 | 25 |

Fuente: Elaboración propia

As in the previous case, but now referring to their teachers and school authorities, the vast majority of UPN students, unlike those of the ENSJ and UdeG, do not feel discriminated against or violated, however, now it cannot be assumed that this is due to the majority of enrollment being female.

Here it was raised, as a consequence of the confinement, you are not attending face-to-face classes but school activities are continuing virtually. In the new situation, are the following attitudes presented by your fellow students?: use of macho language, sexual harassment, physical aggression, psychological aggression, all of the above or none of those mentioned. It turned out that in times of confinement and online classes, girls feel less attacked by their fellow students, since 243 mentions indicate that there is no discrimination or violence towards them; However, the use of macho language is still present, with 42 records, psychological aggression, with nine, and one mention includes all of the above; none were recorded for physical assault. Data by educational institution is included below.

Tabla 5. Discriminación o violencia de parte de estudiantes en tiempos de confinamiento

| Tipo de discriminación y/o violencia en tiempos de confinamiento | UPN | ENSJ | UdeG |
|--|-----------------------|-----------------------|-----------------------|
| Tipo de discriminación y/o violencia en tiempos de confinamiento | Cantidad de menciones | Cantidad de menciones | Cantidad de menciones |
| Utilización de lenguaje machista | - | 3 | 39 |
| Acoso sexual | - | 1 | 6 |
| Agresión física | - | - | - |
| Agresión psicológica | 1 | 1 | 7 |
| Todas las anteriores | - | - | 1 |
| Ninguna de las mencionadas | 83 | 46 | 114 |

Fuente: Elaboración propia

As can be seen, once again, the girls of the UPN, unlike their peers in the other two institutions, consider themselves practically free of discrimination or violence in times of confinement, since only 1 out of 84 indicates that this does happen.

Then this question was formulated, as a consequence of the confinement you are not attending face-to-face classes but school activities are continuing virtually, in the new situation, are the following attitudes presented by your teachers?: Use of macho language, sexual harassment, physical assault, psychological assault, all of the above or none of the above.

Here the vast majority say that they did not receive any type of discrimination or violence in virtual relationships, however, the use of macho language has nine mentions, nine for psychological aggression and two for sexual harassment. Table 6 contains the data by institution.

Tabla 6. Discriminación o violencia de profesores en tiempos de confinamiento por institución educativa

| | UPN | ENSJ | UdeG |
|--|-----------------------|-----------------------|-----------------------|
| Tipo de discriminación o violencia en tiempos de confinamiento | Cantidad de menciones | Cantidad de menciones | Cantidad de menciones |
| Utilización de lenguaje machista | - | 1 | 30 |
| Acoso sexual | - | - | 2 |
| Agresión física | - | - | - |
| Agresión psicológica | 1 | 2 | 6 |
| Todas las anteriores | - | - | 2 |
| Ninguna de las mencionadas | 83 | 47 | 116 |

Fuente: Elaboración propia

On this occasion, both the ENSJ and UPN students, the vast majority, feel free from discrimination and violence, while those of the UdeG, in a not inconsiderable proportion, point out the opposite.

Regarding the item "As a consequence of confinement in your home, there have been cases of family violence exerted by ...": both parents, father, mother, siblings or none of the above. For 241, that is, 83%, there is no domestic violence. For the answer that involves both parents, we have 14 mentions, 5%; 16 responded that on the part of the father (6%), and only two records point to the mother (1%). Here something that is striking is that the responses involving siblings occupy the first place, with 17 cases (6%). Table 7 contains the data by educational institution.

Tabla 7. Confinamiento y violencia intrafamiliar

| Violencia ejercida por: | UPN | | ENSJ | | UdeG | |
|---------------------------|----------|------------|----------|------------|----------|------------|
| | Cantidad | Porcentaje | Cantidad | Porcentaje | Cantidad | Porcentaje |
| Los dos padres | 1 | 1.19 % | 1 | 2 % | 12 | 7.69 % |
| Papá | 1 | 1.19 % | 4 | 8 % | 11 | 7 % |
| Mamá | - | 0 % | - | 0 % | 2 | 1.28 % |
| Hermanos | 5 | 5.9 % | 1 | 2 % | 11 | 7 % |
| Ninguno de los anteriores | 77 | 91.6 % | 44 | 88 % | 120 | 76.9 % |

Fuente: Elaboración propia

In the case of educational institutions, it can be seen that the students of the ENSJ and the UPN are the least violated, while those of the UdeG indicate that they are in a considerable percentage.

For the question "How do your parents treat sons and daughters?": Equal treatment, they give preference to men, they give preference to women, or it does not apply because they are only female daughters. In the vast majority of cases, equal treatment is reported: 203 records (70%). For six (2%), it does not apply because only women live in the home. In three cases, women are favored (only 1% of the sample). And it is revealing that, in the case of men, they receive a better treatment according to 78 records, that is, 27%. Table 8 shows the data by educational institution.

Tabla 8. El trato de padres a hijos

| Trato de los padres | UPN | | ENSJ | | UdeG | |
|--------------------------------------|----------|------------|----------|------------|----------|------------|
| | Cantidad | Porcentaje | Cantidad | Porcentaje | Cantidad | Porcentaje |
| Trato igualitario | 55 | 65.4 % | 34 | 68 % | 126 | 80.7 % |
| Dan preferencia a los varones | 11 | 13 % | 7 | 14 % | 16 | 10.2 % |
| Dan preferencia a las mujeres | 1 | 1.2 % | - | 0 % | - | 0 % |
| No aplica por ser solo hijas mujeres | 17 | 20 % | 9 | 18 % | 14 | 8.9 % |

Fuente: Elaboración propia

In this case, the UPN and ENSJ students give similar values. However, we must not fail to point out that, in a considerable proportion, men receive better treatment and it is striking that the girls from the UdeG speak of equal treatment in more than 80% of the cases.

For this question, with or without confinement at home there are domestic tasks, who performs them in this time of confinement?: men and women equally, men and women but more women, men and women but more men, only the women of the house, only the men of the house or it does not apply, only women live at home

Only 75 responses, which represent 26% of the total, indicate that domestic tasks in times of confinement are performed equally by men and women. No one mentioned that only men. Men and women but more women registered 87 points (30%) and only women in the household registered 55, that is, 19%. The foregoing indicates that women, in any condition, are the ones who mainly carry out household chores. Next, the data is included by institution.

Tabla 9. Las tareas domésticas en tiempos de confinamiento

| Las tareas domésticas las realizan: | UPN | | ENSJ | | UdeG | |
|---|----------|------------|----------|------------|----------|------------|
| | Cantidad | Porcentaje | Cantidad | Porcentaje | Cantidad | Porcentaje |
| Hombres y mujeres de manera igualitaria | 30 | 35.7 % | 9 | 18 % | 73 | 46.7 % |
| Hombres y mujeres pero más las mujeres | 26 | 30.9 % | 14 | 28 % | 35 | 22.4 % |
| Hombres y mujeres pero más los hombres | - | 0% | - | 0 % | - | 0 % |
| Solo los mujeres de la casa | 11 | 13 % | 18 | 36 % | 34 | 21.7 % |
| Solo los hombres de la casa | - | 0% | - | 0 % | - | 0 % |
| No aplica, solo vivimos mujeres en casa | 17 | 20.2 % | 9 | 18 % | 14 | 8.9 % |

Fuente: Elaboración propia

In this case, it is the students of the ENSJ who point out that women are more burdened with household chores and those of the UdeG speak of a more equal treatment. In addition, it is reiterated that men, by themselves, do not get involved in household chores.

Discussion

The girls who participated in this study, for the most part, are young people between 18 and 25 years old (90%). Perhaps this is the reason why 93% of them reported the demonstrations through social networks and is that, as Esquivel (2019) suggests, political discussion is facilitated by the new social forms of relationship through the Internet and socio-digital networks.

Regarding the form of participation of the respondents, we have that more than 80% did it in some way. It stands out that 29% did it through social networks. In this sense, Villacampa and Aran-Ramspott (2020) point out that young generations, by integrating digital platforms into their daily tasks, are sensitive to the problems of gender violence, its prevention and visibility.

In relation to the presence of violence and discrimination against women in HEIs, 64% stated that if it occurs and the most repeated practices are the use of macho language, sexual harassment and psychological aggression, both by students males and school authorities, although it should be noted that mentions fell significantly in the situation of online classes due to confinement. In this regard, Mingo (2020) points out that violence against women are customary practices in Mexican universities, despite the fact that they are condemned at the discursive level.

Regarding domestic violence, the treatment that children receive and the burden and distribution of domestic work as a result of confinement, the majority of students mention that there is no violence at home (83%), although 12% indicate that it is carried out by the father or the brothers. Regarding the treatment given by fathers to men and women, 70% indicate that it is equal, but 27% acknowledge that preference is given to men. Finally, with regard to who performs domestic tasks, only 26% say that men and women do it equally, 30% mention that women work more and 19% that exclusively women do it.

The previous data give support to what was proposed by Bourdieu (2000), who speaks of the existence of male domination and that this is materialized through symbolic violence, which implies adherence of the dominated, in this case dominated, to the requirements of who dominates. In such a way that there is tacit acceptance of domination and, as a corollary, submission. Only in this way is it understood that, on the one hand, a large proportion indicate that there is no violence or that equal treatment is given and that, on the other, a considerable proportion of girls recognize that men have preferences or that they are exempt from tasks domestic based on their sex.

Lamas (1994) also agrees on the validity of male domination and that, consequently, there are tasks that are assigned according to the characteristics attributed to the sexes, thanks to which stereotypes have been built, that is, ideas socially manufactured. In this, he agrees with what was said by Buquet et al. (2013) when they raise the need for a cultural transformation so that household chores are co-responsibility and not just women's chores.

Conclusions

Regarding the research question that was posed, namely: "How do the students of the higher education institutions of Guadalajara position themselves in the face of the demands of women for their rights in the framework of the protests of March 2020?" We find that girls inform themselves, above all, through social networks. In addition, almost four out of five participated in some way in the dissemination or directly in the demonstrations on March 8 and 9, 2020; however, there are participation variables by educational institution, since the UdeG students are the most participatory (90%) and the UPN students are the least (70%).

Regarding discrimination and violence in their educational institutions, it is noted that it is high in face-to-face conditions, since two thirds of the participants report it; in the online classes, the referred aggressions decrease, in a sensible way. But it should be noted that by educational institution the numbers change, since 79% of the UdeG students feel discriminated against or violated; in the case of the ENSJ, the percentage drops to 70%, and in the case of the UPN to 20%. In the case of online classes, the numbers fell significantly in the three institutions and in the UPN discrimination and violence disappeared

Furthermore, the majority of students deny that domestic violence occurs in their homes; but a considerable proportion of girls consider that boys are better treated in the family than girls. Likewise, the majority of university students and normalistas warn that women are the ones who take care of housework in times of confinement.

Regarding the hypothesis that was formulated, from the fact that it was found that more than 90% said they had participated in some way in the days of feminist struggles on March 8 and 9, 2020, it is concluded that they are informed about their rights as women.

In the same way, because the number of mentions that are presented about the use of macho language, sexual harassment, psychological and even physical aggression is high (only low in virtual class conditions), it can be said that the majority are in against these practices and, therefore, they claim their right to be considered as equal with respect to male students. Regarding the treatment they receive at home, we find a certain level of contradiction, since a high percentage say that they receive equal treatment with respect to men, but the mentions about who is better treated and who does the chores at home put women are at a disadvantage, so it can be asserted that they do not clearly identify how the treatment of equals should be given.

Future lines of research

The research carried out allowed us to identify some aspects to be developed to complement the work presented, which were not addressed in this space because they were not previously contemplated: a) inquire about the possible existence of groups of female students of higher education institutions in the promotion and defense of their rights and claims, b) know the opinion of male students from higher education institutions regarding feminist demands and on the concept of male domination and c) know the position and actions of school authorities (of universities and normal schools) on the violence to which students are subjected in school institutions and if there are institutional actions to promote the gender perspective.

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