

Igualdad de género en el trabajo: caso de la Escuela Superior de Cómputo (ESCOM) del Instituto Politécnico Nacional (IPN)

Gender equality at work. Case of the Higher School of Computing (ESCOM) of the National Polytechnic Institute (IPN)

Igualdade de gênero no ambiente de trabalho: caso da Escola Superior de Computação (ESCOM) do Instituto Politécnico Nacional (IPN)

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Resumen

El objetivo de este trabajo fue identificar las pautas de comportamiento de los profesores en el ámbito laboral de acuerdo con su género, así como precisar los estereotipos culturales que se atribuyen a cada persona por el hecho de pertenecer a determinado sexo. Para ello, se analizó cómo la división sexual del trabajo sigue manifestándose en la actualidad y se ve reflejada dentro de la Escuela Superior de Cómputo (ESCOM). Los sujetos de estudio fueron 20 profesoras y 42 profesores de dicha institución. El instrumento usado para la recolección de los datos fue el cuestionario. Los resultados demuestran que existen algunas actitudes discriminatorias entre los

participantes, por lo que se deben llevar a cabo acciones que contribuyan a la sensibilización de la comunidad universitaria.

Palabras clave: discriminación, equidad de género, estereotipos culturales.

Abstract

The objective of this work was to identify the patterns of behavior of teachers in the workplace according to their gender, as well as to specify the cultural stereotypes attributed to each person by the fact of belonging to a certain sex. For this, it was analyzed how the sexual division of labor continues to manifest itself today and is reflected within the Higher School of Computing (ESCOM). The study subjects were 20 teachers and 42 professors of said institution. The instrument used to collect the data was the questionnaire. The results show that there are some discriminatory attitudes among the participants, so actions must be carried out that contribute to the awareness of the university community.

Keywords: discrimination, gender equity, cultural stereotypes.

Resumo

O objetivo deste trabalho foi identificar os padrões de comportamento dos professores no ambiente de trabalho de acordo com seu gênero, bem como especificar os estereótipos culturais atribuídos a cada pessoa pelo fato de pertencer a um determinado sexo. Para isso, analisou-se como a divisão sexual do trabalho continua se manifestando hoje e se reflete na Escola Superior de Computação (ESCOM). Os sujeitos do estudo foram 20 professores e 42 professores da referida instituição. O instrumento utilizado para coletar os dados foi o questionário. Os resultados mostram que existem algumas atitudes discriminatórias entre os participantes, por isso ações devem ser realizadas que contribuam para a conscientização da comunidade universitária.

Palavras-chave: discriminação, equidade de gênero, estereótipos culturais.

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Introduction

The importance of this study lies in making visible the situation of women in the labor field, as well as identifying the problems they face and establishing courses of action to ensure that both men and women can develop fully regardless of the gender to which they belong. In this sense, and since the universities are promoters of human rights and have a heterogeneity of actors, we must be able to integrate these differences through the appreciation and acceptance of all its members to promote a culture where diversity has the possibility of development and enrichment.

Work and gender

Work is a very important activity for people because it is a source of income and satisfaction. For this reason, in the Universal Declaration of Human Rights, specifically in Article 23, it is stated that every person has the right to work, to free choice of this, to fair and satisfactory conditions in their work field, to protection against unemployment and a fair wage without discrimination of any kind. This principle is based on the precept that all human beings are formally equal before the law. In practice, however, it can be verified that differences based on distinctions of a biological nature have been imposed, which have been used to justify unequal treatment based on the sex of the people (Lafer, 1994).

In this sense, it must be anticipated that the word gender is linked to the sociocultural constructions that distinguish and configure the roles, perceptions and status of women and men in society (Rendón, 2003). Indeed, through the process of gender formation, society produces certain ideas of how men and women should be taking into account what is supposed to be "proper" of each sex. Consequently, the role (role) of gender is formed with the set of norms and prescriptions that dictate society and culture on female or male behavior (Rodríguez, 2006).

The foregoing, however, does not accord with what is known as gender equality, that is, the equity of opportunities and rights between women and men in the private and public spheres to guarantee the possibility of carrying out the life that everyone wants. In fact, gender attributions are defined by Beltrán and Maquieira (2001) as follows:

They are the social, material and / or biological criteria that people of a certain society use to identify others, in this case as men and women. This assignment or attribution of gender is made from the moment of knowledge or perception of anatomical differences. But it is important to emphasize that as they are part of social definitions, they are beliefs, values and norms widely shared by the members of a society that influence representations about the roles to be played. They are formed over time and express not only historical phenomena, but also contemporary ones (p. 168).

However, gender relations and the definitions of the feminine and the masculine subordinate women in most societies and cultural contexts, since they establish certain schemes that shape differences and inequalities. Therefore, in the words of Lafer (1994), gender is learned, and not "natural", because it is not "born" with it, but it is learned.

Historically, women have been relegated to the private sphere and men to the public sphere, which has meant that women have limited access to wealth, decision-making positions and paid employment on equal terms. In short, they have been treated in a discriminatory way, because although it is true that they have managed to enter the labor force on a massive scale, it is also true that they still occupy an important place among the poorest, which is why the term feminization of poverty has become part of the common vocabulary of the United Nations (UN) (Maquieira, 2006). In this regard, Duarte (February 14, 2018) notes that the new report of that agency warns that 15 million girls will never learn to read or write, and that women are below men in all indicators of sustainable development. Likewise, this document points out that in Latin America there are 124 women living in extreme poverty for every 100 men.

Gender, therefore, constitute systems of identities and behaviors that, by prescribing what individuals should do according to their sex, introduce a strong limitation in their possibilities of human development, since they force them to adapt to patterns that do not always correspond to their abilities and desires (Tomé, 2009). In other words, the masculine-feminine dichotomy, with its cultural variants, establishes stereotypes, often rigid, that condition the roles and restrict the potential of the people by stimulating or repressing the behaviors according to their adaptation to gender. Therefore, one of the great challenges of the school today is to put into practice the

conception that the capabilities, possibilities of development and participation of people are possible, regardless of the sex to which they belong (Bustos, 2002).

Even so, in the workplace there has traditionally been a sexual division of labor that places women at the center of the family unit, responsibilities for children and domestic work, and men as those in charge of exercising an extra-domestic activity. and remunerated to support all the members of the family (Pérez, 1994). For this reason, it is common to observe that within society, men are expected to be strong and independent, hence they are prepared for success and to maintain their dominance, while women are considered weak and submissive, so that their capacities are underestimated and they do not recognize the preponderant role they play for the proper functioning of society.

Based on the previous distinction, and taking into account what is indicated by the International Labor Organization (ILO) (2003), it can be affirmed that social, cultural, historical and economic factors determine the scope and models of segregation in the occupation around the world. These factors include the following:

- Social guidelines and stereotyped ideas about men and women, family life and work life.
- Education and professional training.
- Fiscal and social security regimes, and social welfare policies and institutions.
- Structure of the labor market, including the dimension of the informal economy.
- Discrimination in access to the labor market (OIT, 2003, p.17).

On the other hand, and in the specific case of Mexico, the Political Constitution of the United Mexican States establishes in its first article the following:

Any discrimination based on ethnic or national origin, gender, age, disability, social condition, health conditions, religion, opinions, sexual preferences, marital status or any other that threatens dignity is prohibited. human and has the purpose of nullifying or undermining the rights and freedoms of individuals.

In this way the State, through the law, tries to guarantee the equality of all citizens. However, within everyday life, people establish certain classifications when they find "differences" with those who are considered "inferior" by some particular characteristic. Discrimination, therefore, is an estimate that is projected through stigmas that allow categorizing

or inferiorizing people and groups based on their physical, social or cultural attributes, which is why it represents an unequal relationship based on stereotypes, prejudices and indifferences.

A stereotype, for example, is formed by attributing general characteristics to all the members of a group, with which people are not conceived in terms of their own qualities, but by general, exaggerated and often false ideas that revolve around the belief that all its members are of a certain form (Gerrig, 2005).

A prejudice, on the other hand, is a learned attitude towards a specific object that typically implies negative effect, aversion or fear. This set of beliefs promotes an attitude and a behavioral intention to avoid the other. A prejudice, therefore, is formed by judging a person in advance. It is a labeling that we do in a negative way based on a way of thinking (Gerrig, 2005). Many of the stereotypes and prejudices that are reflected in basic assumptions about other people are unconscious, which is why they are usually the most difficult to change.

Indifference, on the other hand, is an attitude of neutrality with respect to the moral contents of possible actions. This is related to the search for a guarantee to human freedom against which the individual appears as distant from the value contents of the action (Cisneros, 2004).

In addition to the previous terms, it is worth noting that there is also a concept called glass ceiling, which refers to the hierarchical discrimination of brilliant and capable women who are not allowed to climb the labor ladders. This is a type of discrimination that follows very subtle patterns, sometimes unconscious and hidden (Guitté, 2011). Discrimination, therefore, occurs in different areas and with different intensities, and constitutes a violation and a denial of the principle of equal opportunities, since it is based on factors that have nothing to do with the real abilities of people (Cisneros, 2004).

There are few words, and in the specific case of Mexico, if women were not in conditions of inequality in the labor market, the female participation rate in economic activity should be approximately equal to the male rate, since the number of people in economically active age in the country is approximately equal for both sexes. Even so, if the figures of female participation in the labor market are observed, it can be verified that these are systematically inferior to those of men. According to the Gender Indicator System (SIG) of the National Institute for Women

(Inmujeres, nd), the economic participation rate of the population that is over 15 years of age is equivalent, according to sex, to 78 of each 100 men and 44 out of 100 women.

Taking into account all of the above, it can be affirmed that there is a need to analyze sexist attitudes that constitute potential sources of discrimination in different areas and, in this specific case, in higher education institutions.

Current situation

ESCOM is an academic unit of the IPN that trains professionals in computer systems at the undergraduate and graduate levels. Currently (semester January-July 2018) has a teaching population of 226 teachers, of which 149 are men (66%) and 77 are women (34%). As you can see, the percentage of men is much higher.

To date, ESCOM has had 7 directors, of which all have been men (table 1). This shows that managerial positions are traditionally occupied by men because they are more likely to move up the labor ladder and, therefore, receive better salaries, unlike women, who tend to occupy peripheral positions.

Tabla 1. Directores de la Escuela Superior de Cómputo

Nombre	Periodo
Dr. José Madrid Flores	27 de diciembre de 1993 - 11 de agosto de 2000
Dr. Miguel Lindig Bos	11 de agosto de 2000 - 22 de agosto de 2001
Dr. Felipe Rolando Menchaca García	22 de agosto de 2001 - 4 de julio de 2003
M. en C. José Luis Calderón Osorno	4 de julio de 2003 - 7 de agosto de 2006
Ing. Apolinar Francisco Cruz Lázaro	7 de agosto de 2006 - 8 de noviembre de 2013
Dr. Flavio Arturo Sánchez Garfías	8 de noviembre de 2013 - 1 de agosto de 2016
Lic. Andrés Ortigoza Campos	2 de agosto de 2016 - presente

Fuente: Elaboración propia

Methodology

The study was placed in the category of non-experimental research, given that the respondents were actors of the school under study. A transversal or transectional design was used, because the data was collected in a single moment and in a single time. Likewise, a field study was carried out, since it was carried out in the natural environment where the study individuals worked, that is, 20 professors and 42 professors of the Superior School of Computing (ESCOM) of the National Polytechnic Institute (IPN) . To make the diagnosis, the qualitative method was used, since the teachers' own written words were analyzed to describe the situation as presented.

Likewise, a pilot questionnaire was developed that was applied to a sample of the population, which was redesigned based on the suggestions of the participants and the inconsistencies detected. The final questionnaire was modified to fit the proposed objective and was composed of 20 questions (15 closed and 5 open).

Hypothesis

The hypothesis was the following: there may be different behavior patterns among ESCOM teachers according to the gender they belong to.

Results

The first question posed to the participants was as follows: During the last three years, you have heard the following comments at ESCOM: "What can you expect: is it a woman"? To the above, 70% of teachers expressed that they had heard such comments on occasion, while the remaining 30% replied that they had never heard. Regarding the teachers, 57% indicated that they had listened to it and 43% indicated that they had not heard it. As can be seen, the percentages of this expression are high, which represents verbal aggression, that is, the use of offensive or threatening words against a person.

Also, the following statement was presented to them: Women often get positions / prizes / promotions because they seduce powerful men. The results show that 70% of teachers and 60% of professors answered affirmatively to this approach, which has been widely used in organizations as a way to minimize the ability of women to obtain better positions on their own

merits.

The following comment was also made to them: Homosexuals should not be teachers. The answers gathered indicate that 45% of the professors and 26% of the professors have heard this type of expressions, which promote an unfavorable treatment that is based on prejudices of people who mainly do not have enough information about it.

Another comment presented was this: It seems gay. The data collected indicate that 80% of female teachers and 92% of teachers have heard this type of evaluations, which are very offensive even though at certain moments they can be covered up in jokes. Even so, strategies should be implemented to eradicate these comments.

Another question was this: In the last two semesters at ESCOM, have you often been told unwanted compliments about your appearance ?, to which 25% of the teachers answered affirmatively, while 100% of the professors pointed out that do not. As can be seen, the difference between the genres is statistically significant in this aspect.

They were also asked if, in the last two semesters at ESCOM, have they felt morbid glances or gestures that bothered them, to which 40% of the professors gave an affirmative answer, while none of the professors indicated it.

Likewise, they were asked the following: In the last two semesters at ESCOM have you been told jokes, comments or uncomfortable questions about your sex or love life ?, about which 30% of the teachers and 7% of the teachers answered from affirmative way As can be seen, once again the largest percentage is reported by women.

To the question: Last week, how many hours did you dedicate to the preparation of food? The teachers pointed out that, on average, 8.05 hours a week, while teachers indicated that, on average, 5.56 hours a week. These figures show that teachers spend more time on this task, a very significant difference that demonstrates the cultural role assigned to women. Another activity in which the teachers indicated that they spent a greater average time, compared to the teachers, was in the arrangement and care of clothes, since they stated that they dedicated approximately 4.8 hours a week, while they pointed out 4 hours .

In relation to the care of children, the teachers expressed that they invested an average of 11.6 hours per week, while the men commented that they spent 4.85 hours. This work within the home is one that requires more energy and attention.

Similarly, the teachers indicated that they used an average of 6.1 hours to clean the house, while the men indicated 4.53 hours a week. On this aspect, it should be noted that socially this work is not very recognized within the home, because it is considered as an activity that does not require much effort. In fact, these tasks are seen as a duty especially for women, which is a disadvantage for them due to the time they demand. In this sense, the words of the Secretariat of Labor and Social Welfare (1986) stand out, an institution that affirms that the reproduction of inequality in the world of work between men and women "allows the exploitation of women through the immense volume of unpaid work that, nevertheless, is fundamental for the production and reproduction of the social system "(p.96).

On the other hand, to the question In the last semesters you have had to take responsibility for your children, 60% of the teachers and 33.3% of the teachers affirmed affirmatively. This means that collective representations about the role of women are translated into social behaviors specific to each sex. In this way, it is believed that she must fulfill certain responsibilities (in this case, take care of the children) for the fact of being a woman. In fact, to the question "In the last two semesters have you had to take responsibility for adults ?, 40% of teachers and 19% of professors answered positively. In short, the percentage of women who care for adults is double that of men. On this element, several authors argue that most women are colonized from within, because they have internalized their subaltern situation with respect to men.

This process occurs from childhood and even from formal and informal education. In addition, the messages of the mass media are mechanisms through which the woman incorporates a self-image that reproduces her dependent condition in the family and in society. Therefore, the functions of women are reduced to three central dimensions: biological reproduction, reproduction of the labor force, and education and care of children, the sick and the elderly. In other words, since the contribution of women to the productive process is an invisible work, the time dedicated by it to the direct reproduction of labor force lacks market exchange value.

In this regard, Maquieira (2006) emphasizes that there is a gender accumulation of capital that is fed back from the patriarchal dividends produced in interpersonal relationships, in households, in local communities and in States as a consequence of the prescriptions on the place that women should occupy, as well as the lengthening of hidden work time dedicated to the tasks of social reproduction and the care of others.

For this reason, the participants were asked the following: Do you consider that the responsibility of caring for someone affected their academic productivity and therefore had a negative effect on the project of their career? In this sense, 40% of teachers and 12% of teachers answered affirmatively. In addition, 30% of teachers and 21.4% of teachers considered that there was unequal treatment between men and women in ESCOM.

The respondents, finally, suggested that a series of actions should be implemented to promote equal opportunities between men and women in ESCOM (table 2):

Tabla 2. Acciones propuestas por los docentes para fomentar la igualdad

No considerar el género, sino el interés y la capacitación.
Realizar campañas de concientización sobre la equidad no solo de género, sino en otros aspectos.
Tomar en cuenta las denuncias de las mujeres y darles seguimiento.
La igualdad no solamente debe ser de oportunidades, sino de trato equitativo.
Sancionar a la persona que lleve a cabo acciones de desigualdad.
Hacer partícipes a las mujeres en las actividades que habitualmente harían los hombres.
Asignar como responsable en cada club a una alumna y a un estudiante.
Realizar talleres de equidad de género y clubes de lectura relacionados con este tema.
Ofertar cursos de psicología enfocados en erradicar el machismo, ya que este es un problema cultural.
Exhortar a las mujeres para que participen en dirigir más departamentos dentro de la ESCOM.
Crear las oportunidades para que los puestos directivos también puedan ser ocupados por las mujeres.
Fomentar campañas de equidad de género.
Impulsar trabajos equitativos entre hombres y mujeres.
Presentar conferencias sobre la equidad de género y violentómetro.
Identificar los conceptos que se manejan sobre este tema desde la perspectiva cultural en la que estamos inmersos.
Más participación en actividades académicas dentro del área de las ciencias básicas.
Las prestaciones deben ser iguales para mujeres y hombres (CENDI, horarios, día del padre/madre, etc.).
Brindar las mismas oportunidades tanto para mujeres como para hombres.

Dar a conocer que ambos géneros pueden realizar las mismas actividades.
Generar un ambiente de trabajo equitativo para todos, independiente del sexo.
Ofrecer charlas informativas, carteles, obras de teatro o cine que critiquen la desigualdad de género.
Crear un organismo interno que regule las acciones de desigualdad de género.
Realizar campañas contra el estereotipo del ingeniero como "hombre". Por ende, las maestras de la ESCOM deben difundir su gusto por esa disciplina.
Fomentar lugares de trabajo 50/50 para hombres y mujeres al ingresar a la ESCOM.
Dictar foros sobre la dignidad del hombre y de la mujer como seres complementarios.

Fuente: Elaboración propia

Conclusions

From the data collected, it can be concluded that within the ESCOM there are different patterns of behavior among teachers according to the gender to which they belong mainly because they have certain ideas of what is specific to each sex and have shaped their behavior according to the rules established by the company.

Likewise, it was detected that there are discriminatory attitudes related to sexist language and verbal aggression towards women. Therefore, and given that the recognition of the existence of situations of gender discrimination is the first step to understand and intervene the problem, it is recommended to disseminate the results of this research, because as an educational institution we must generate empathy and solidarity with all the members of the university community and address complaints of gender violence that arise.

Likewise, courses, workshops, lectures and posters may be held for students, professors and administrative staff to have a deeper knowledge of the importance of gender equity. It is also important that the development of values and the elimination of stereotypes be emphasized in the academic training of students within the humanities learning units.

In addition, it should be clear that gender-based discrimination can be manifested in a subtle way, so universities should continue to promote policies and inquiries on this subject. In order to achieve a culture of progress and development in the country, it is necessary to positively evaluate the characteristics that are often considered derogatory as "feminine". Only in this way can a treatment of justice and equal rights for all be achieved.

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