The inclusion and evolution of *isms* and *dades* in higher education Institutions

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Abstract— The objective of this research was to analyze the evolutionary form, at an international and national level, of ageism, feminism, racism, sexism, diversity, equity, sexuality, and transsexuality on the campuses of higher education institutions. The data obtained and analyzed indicated that, in the international context, ageism is constantly adapting and studying (n = 7.0; 30.0% when compared to the national context (n = 5.0;20.0%); As for studies on racism, there is an inversion in terms of quantity: international (n = 6.0; 30.0%), national (n = 11.0; 44.0%). Equity has been studied more in the international context (n = 7.0;63.5%). Studies on sexuality are less effective at the international level (n = 1.0; 9.2%) when compared to the national level (n = 4.0; 80.0%). Therefore, mitigating the discriminatory processes, already included in the daily life of universities, for these two suffixes, involves changing human behavior, the acceptability of differences between living beings, and the elaboration of institutional policies that are not guided by federal legislation. or state, but the search for a more effective, lasting, and evolutionary inclusive objective. 0% when compared to the national context (n = 5.0;20.0%); As for studies on racism, there is an inversion in terms of quantity: international (n = 6.0; 30.0%), national (n = 11.0; 44.0%). Equity has been studied more in the international context (n = 7.0;63.5%). Studies on sexuality are less effective at the international level (n = 1.0; 9.2%) when compared to the national level (n = 4.0; 80.0%).

I.   INTRODUCTION

The "Lord time" gives rise to new human behaviors (Ex.: ageism; diversity) that are often bizarre and Antique against individuals and, in most cases, generate phobias. Currently, this behavior is labeled in three pillars: diversity, equity[1] and inclusion (DEI). The use of these pillars aims to mitigate the emotional, work, knowledge, friendship, fraternity, welcoming impacts that these behaviors cause to their target audience. The acronym DEI is used in current policies that integrate communities in terms of age, race, creed, ethnicity, ability, disability, gender, religion, culture, and sexual orientation [1]. To better understand these pillars, two aspects should be noted: 1. discrimination, which has been discussed since 1870 and reached its peak in 1915 [2].So much so that, in the 20th century, it originated the 2. Eugenics movement[2]and, currently, this action reaches 18 different groups, among them: sex, gender identity; breed; age; ethnicity and socioeconomic status. In the background, it is necessary to understand the inclusion process.

In this case, attention should be paid to the social character[3]and the right to higher education. But both are associated with accessibility to movable spaces, security, transport, academic materials, already determined by Law No. 13,146 [3]. There is also inclusion in higher education, whose inclusive foundation begins with basic education, and culminates in that. Because until then, students or students, teachers, and administrative staff, should already be aware of the differences that this included has [4].

For prejudice regarding the age group, the terms applied are ageism[4]or etarism. The latter term was created in 1969 by the American physicist, gerontologist, and psychiatrist Robert Neil Butler (1927-2010), who describes it as a type of subjective and implicit experience, such as a gap between generations, where young people express prejudice towards the elderly. and, therefore, he called it age idealism. All this takes away from the individual the real satisfaction of aging, since, in the popular saying, it leads to diseases and deficiencies and to uselessness and death [5]. In the university context, "elderly people" have the same academic demands on themselves that are imposed on "younger people" with the same degree of quantitative and qualitative assessment. However, the first one still has "extra loads of work,"

especially female ones, such as taking care of the home [6].

Regarding feminism[5],the historical context places it as a modern movement, whose genesis occurred from the Enlightenment ideas disseminated by the French Revolution (1789-1799), as well as the American Revolution (1775-1781). The focus was on obtaining social, political, educational, maternal, and labor rights [7]. All this to try to eradicate the processes of oppression to which they were subjected, as well as the discrimination imposed on them, especially their accession to university courses and, when they arrived there, they hardly held research coordination positions [8].

As for racism, it is one of the forms of applied discrimination whose basis is the race to which the individual belongs. As a result, racial prejudice is added to it, when the social group to which it belongs is brought to light and, finally, racial discrimination, which involves unconventional and unsocial treatments to the components of the fully identified social group, that is identified, there is an expression of "power" of an individual over another [11].

This term was inserted in the university context since the period (1930 to 1945) in which Getúlio Dorneles Vargas (1882-1954) allowed the establishment of higher education institutions, without social inclusion for those who went there in search of knowledge. , and this continued, in Brazilian territory, until the establishment of quotas for people declared to be black and/or brown [12].

Another "ism" identified in the daily life of the university context is sexism, whose origin is North American: sexism [13], that is, a type of discrimination based on the individual's sex, the most interesting thing is that it was created as a counterpoint to the term racism in 1960.

Nine years later (1969), the first term was used during the "Freedom for Girls – Now" march in the United States [14]. In the university context, despite attending the same academic space, and often the chairs, the female sex still keeps the "fragility", and that is supposed to be evidence of a superiority of the other sex, in this case, the male over the female [15].

In the context of diversity in higher education, this concept must be human, social, religiosity, gender, ethno-racial, gender, sexual, age, among others. This statement is a proven fact because the entire historical context of the formation and development of humanity is linked to the diversity of events, the diversity of cultures that, in the

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[1]Derived from Latin, where: eqqus – equal, fair, even; aequitas = equality, symmetric/semitria.

[2]It has its origins in the United States and during World War II, Hitler used it to create a "better" generation than the one existing at the time. [9]

[3]It must ensure that people at risk of poverty and cultural socio-economic exclusion participate in these activities [10] .

[4]Nowadays, actions and what is thought daily are discriminatory and generate stereotypes for groups of people aged 50 or over.

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[5]Term created by French sociologist Charles Fourier (1771-1837), in 1837.

construction of today's society, was raised on a time scale constituted by Geological Eras. However, the construction of a critical view developed against pre-existing communities because they had individuals "different" from the current context [16]. This multidimensional analysis must be based on the relationship between different beings, which must be taught, as a discipline, or coupled to one of them, such as Environmental Education, because in the environment there are different individuals cohabiting in it, and not only in disciplines such as biology, geography, among others [17].

Regarding equity, it is observed that it involves a sense of justice, a value for impartial conduct that allows a guarantee of rights regarding access to education and quality employment with adequate remuneration and housing [18]. As for inclusion, whether in society or in higher education, in Brazil, it is regulated by four legal documents: 1. Circular Article No. 277 [19]; 2. Decree No. 3,298 [20]; 3. Ordinance No. 3,284 [21], and 4. Law No. 13,146 [22]. However, it is clearly noted in these legal documents, an "individual identity": students with specific educational needs, that is, disability or ableism [23]. The alignment of this content is horizontal when three of the 17 goals contained in the Sustainable Development Goals (SDGs) are observed: number four (quality education), eight (decent work and economic growth) and 10 (reduction of inequalities), in addition to support from the human rights agenda [24].

In the context of integrative policies, no adays, it is necessary to observe the sub-goals of goal four of the SDG:**4.3** (Ensure access for people at all levels, including university), and **4.4** (By 2030, the elimination of gender phobia in education), are also outstanding in their content [25]. In relation to the expression "throughout life", it is observed that in undergraduate and graduate courses there are increased "elderly" people with full mental and intellectual capacity in search of knowledge, and a defined objective: to become more useful to the society of which they are a part. However, this is not yet the object of studies and literary research, especially in Brazilian universities [26].

The term sexuality, in the European Union, is composed of emotional, social, and physical aspects, both in childhood and adolescence. To better enhance this, sex education programs are designed and implemented in schools for these two age groups. The approach (involves the cognitive and emotional aspects) includes gender equality, human rights, their well-being, and security. For the youngest, the approach includes sexually transmitted diseases and juvenile pregnancy [27]. In Brazil, there are already undergraduate courses that have included the discussion of sexuality as a mandatory or optional subject,

in view of the obligation expressed in Resolution No. 02, Article 3, § 2 [28], which establishes the National Curriculum Guidelines [29]. The approach includes gender, diversity, and difference: intersex. However, they are not yet included in curricular menus, but discussions have already started for the definitive insertion of sexuality [30].

As for transsexuality, which involves transvestites, transsexuals, and transgender people, in Brazil, the HEI's Campi does not include them in a sociable way because the bodies "show deregulation regarding gender (male/female)" especially in the northeast region [31]. In the European context, article 21 guarantees the right to non-discrimination, including those motivated by sex [32]. In southeastern Italy, there are already groups for the defense of trans people (Univesitrans) in universities, and this is a favorable factor for the inclusion of this group in the Italian university context [33].

All these arguments involving discrimination against people in the university context became the problem to be researched and justified such action. The relevance of this research is based on racial, sexual and age discrimination and prejudice that are practiced by university society, and this has damage to the mental and physical health of these individuals. In addition, it is important to know the legislation that underlies the process of "inclusion" with a disability (ableism) and the socialization that other university students present to them.

Therefore, the primary objective was to conduct an analysis of the academic literary context, regarding the occurrences and actions that higher education institutions (HEIs) present to mitigate discrimination and prejudice against groups of individuals who seek improvements in their knowledge and quality of life. In order to better organize this research, it was elaborated from the international context, North America, Europe, Central America, entering South America, arriving in Brazil, to analyze, in the five Brazilian regions, these problems and the solutions previously used by HEIs.

II. MATERIAL AND METHODS

The applied method has a mixed, cross-sectional approach and an analytical nature, organized in two stages: 1. Quantitative, with collection of past data from the selection of academic literature involved with the topic. 2. Qualitative, as an integrative literature review was used, with the search for data that indicated the current conditions of studies and actions used to mitigate isms and data in HEI's from the Word Wide Web (WWW). The

basis for choices one and two was the synthesis described [34].

These researchers stated that the use of a scale was allowed with or without a unit, in relation to the qualitative, thus exposing that the person responsible for the research must use past tense data, however, he must be careful with the product he seeks, that is, the literatures already published. The literature selection process was based on the search for selective descriptors in English, Portuguese, and Spanish, in three sections: title, abstract/summary, and key words (Table 1).

Table 1. Seven selective descriptors used for the selection of literatures

		English	**Portuguese**	**Spanish**
isms	1	*Ageism or etarism.*	Ageismo ou etarismo ou idadismo	Ageismo, idadismo, discriminación por edad.
	2	*Feminism.*	Feminismo.	
	3	*Racism*	Racismo.	Racismo.
	4	*Sexism*	Sexismo.	Sexismo.
dades	5	*Diversity.*	Diversidade.	Diversidad.
	6	*Equity*	Equidade.	Equidad.
	7	*Sexuality.*	Sexualidade.	Sexualidad.
	8	*Transexuality*	Transexualidade	Transexuali-dad

Elaboration: authors (2022).

The selected literatures were scientific articles, course conclusion works, dissertations and theses. These choices are justified in view of the selection having occurred from the verification of approval by specialists in the areas of the subjects contained therein. In order to improve this selection, regarding the form of consultation (query) and to reduce the time spent searching for information (overhead) on these topics, the recommendations made by [35].

Therefore, Boolean strings were used: and, or, more, and not (Ex.: ageism and racism; sexism or Sexuality; Sexuality and Transexuality more racism; racism in the University not city; age and discrimination). The Higher Education Institutions involved in this research were, preferably, those of a federal nature, due to a greater number of students, professors, and administrative staff, since the occurrence of the discriminatory process regarding the researched isms and data may occur in one of these groups in all of them. they.

III.   RESULTS

3.1 *Isms and dades*

The data obtained and analyzed indicated that studies on isms and ties, at international and national levels, did not show similarities. This was noticeable when analyzing data on ageism at an international level, and it was found that it was more studied and discussed in the academic environment. Feminism, racism, and sexism were studied with the same intensity. In the national context, specifically in the Brazilian territory, racism, followed by studies on sexuality and diversity (Table 2).

Table 2. Quantitative of terms analyzed, at international and national levels.

	-------------International--------------				
	fi	**fr (%)**	**Min.**	**Max.**	$\bar{x} \pm \sigma$
1	7.0	30.0	1.0	2.0	1.2±0.4
2	3.0	15.0	1.0	1.0	1.0±0.0
3	6.0	30.0	1.0	1.0	1.0±0,0
4	5.0	25.0	1.0	1.0	1.0±0.0
S.T	**21.0**	**100**	**4.0**	**5.0**	**--**
5	3.0	27.3	0.0	1.0	0.4±0.5
6	7.0	63.5	1.0	1.0	1.0±0.0
7	1.0	9.2	0	1	0.1±0.4
8	-	--	--	--	--
S.T.	**11.0**	**100**	**1.0**	**3.0**	**--**
T.	**36.0**	**100**	**5.0**	**8.0**	**--**
	------------------National------------------				
	fi	**fr (%)**	**Min.**	**Max.**	$\bar{x} \pm \sigma$
1	5.0	20.0	0.0	1.0	0.4±0.5
2	4.0	16.0	0.0	1.0	0.4±0.5
3	11.0	44.0	1.0	1.0	1.0±0.0
4	5.0	20.0	0.0	1.0	0.4±0.5
S.T.	**25.0**	**100**	**1.0**	**4.0**	**--**
5	1.0	20.0	0.0	1.0	0.2±0.5
6	--	--	--	--	--
7	4.0	80.0	1.0	1.0	1.0±0.0
8	--	--	--	--	--
S.T.	**5.0**	**100**	**1.0**	**1.0**	**--**
T.	**30.0**	**100**	**2.0**	**2.0**	**--**

Subtitles: fi = absolute frequency; fr (%) relative frequency; min. Minimum value; Max. Maximum value;

$\bar{x} \pm \sigma$=values for mean and standard deviation. S.T. Subtotal; T. Total; 1. Ageism; 2. Feminism; 3. Racism; 4 Sexism; 5. Diversity; Equity; Sexuality; Transsexuality. Elaborated from data obtained by the Authors (2022).

In Table 1, the two analyzed contexts, international and national, studies [28; 29] on transsexuality are non-existent as a subject of isolated research, but associated with gender, which was not the object of this research.

4.2 *Institutional tools*

Among the HEIs. four types of discrimination are already being monitored with seven institutional tools, whose elaborations are conducted by research centers or groups and some by the establishment of Resolutions (Table 3).

Table 3. Values for absolute and relative (%), as the institutional tools applied frequency for monitoring by the HEIs for occurrences of Earthquakes and Dades.

Applications	A	B	C	D	E	F
1	--	--	1,0	1,0	4,0	--
	--	--	16,7%	16,7%	66,7	--
2	1,0	1,0	1,0	--	--	1,0
	25%	25%	25%	--	--	25%
3	--	--	40	--	--	3,0
	--	--	90.9%	--	--	6.8%
LGBTQIA+	--	--	2,0	--	--	3,0
	--	--	28.5%	--	--	42.8%

Subtitles: A. Committees; B. Research Groups; C. Study center; D. IDP - Institutional Development Plan; E. Programs and Policies; F. extension projects. Elaborated from data collected by the authors (2022).

In table 2, sexism, sexuality and transsexuality were added to the LGBTQIA+ data, because in the analyzed literature and in the actions taken by the HEIs, the instructional content for monitoring these actions was inserted in specific sections of guides or books. Regarding the guides, two of them were identified: 1. Safe home educational guide. Risks and health care of the domiciled elderly [36]; 2. Guiding guide for the creation of state/municipal councils for the rights of the lesbian, gay, bisexual, transvestite and transsexual – LGBT population [37]. For the books, the following were published: 1. Human rights of women and LGBTQI people [38].

IV.   DISCUSSIONS

4.1 *The international context*

4.1.1. *Ageism or Etarism*

In the American continent, in North America, more precisely in the region of the subcontinent, is the United States of America (USA). The problem of ageism only began to be analyzed after intense focus on sexism and racism. However, in the last ten years, scholars on discrimination have increased interest in understanding the aging of individuals and the treatment of them by North American society, especially in the workplace [39]. On sexism and racism, mitigation of these impacts is already active at William Paterson University[6]because it offers a specific course for these topics (https://www.wpunj.edu/racegender/course-outlines). In the Asian subcontinent, India is located, where discrimination against the elderly, or ageism, presents a high degree of discrimination against this age group, in the social context because they have become real burdens that have no contribution to offer to society [40]. However, one of the state universities in India developed and implemented a course entitled "elderly care," from 2018 to 2019, as a way of combating and verifying the best mechanism so that the elderly is not so rejected in this society [41].

In the South American continent, in Central America, the Republic of Cuba is located, where the average longevity reaches 78 years, regardless of sex. Due to lack of socialization with the younger ones, the so-called "third age (tercera edad)", gathers in circles called "grandparents circles (circle of abuelos) and in them, they carry out university studies from the so-called Chair of the Elders (Cathedra del Adult Mayor - CUAM), whose objective is to establish a link between: old age and the environment, life, as knowledge and with employment. Therefore, it is about continuing education [42]. One of the solutions for age discrimination was the foundation of the University of the Elderly (La Universidad de Personas Mayores) as a path to the well-being of older people, since in that country, the Cathedra del Adult Mayor has existed for almost 19 years. , which does not eliminate isolation and non-existence with other age groups below 60 years old [43].

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[6]Racism/Sexism in the US AACS, 150 and WS 150. See at: Racism

4.1.2 *Feminism*

In Western Europe, France is located, where the right to education, whether for people, evolved from the history of the struggles of feminists such as Christine de Pizan, who used the pen as a tool to generate support for family members. . It also runs through Marie de Gournay Le Jars (1565-1645)[7]and Poulain de La Barre (1647-1725)[8], whose struggle turned the concept of equal rights into a principle. Finally, the Marques de Condorcet (1743-1794) and Olympe de Gourges (1748-1793) went further and universalized the concept of equal rights [44]. In the so-called Netherlands such as the Netherlands, transnational meetings take place with the aim of reflecting on the role of feminists, as well as promoting an analysis of the existing archives on this topic, where histories of loss of kinship and intimacy were identified. [45].

In the eastern portion of the Eurasian continent, in eastern Europe, Russia is located, where feminism showed that the offers from society, for women, were linked to two conditions: submission and stay-at-home spouses. The core of everything was the Enlightenment, because from the nihilistic works (Ex.: Chernyshevski), they (women) took on the belief that with a higher education degree, they would achieve social and economic independence. Since then, Russian higher education has had a female presence in its history [48].

At the University of St. Petersburg, there was a discussion about institutionalization for the study of gender, which involved both feminists and non-feminists. This has been going on since the late 1980s, with analysis of social movements, with Elena Zdravomyslova[9]. Since then, academic exchanges allowed an expansion of the feminist movement at this university, when the discussion gained an international context regarding gender and the daily life of sexism and feminism [49].

In Germany, the HEIs under female command are exceedingly small when compared to the opposite sex, so much so that, in 2020, this represented 22.9% in the public ones, while in the private ones, it is even lower: 20.8% [50].

In East Asia, female oppression is so strong that if women are part of feminist movements such as the movement called "Dalit[10]" in Tokyo, Japan, they are discriminated against. The participants of this movement

are considered inferior beings to certain sectors of society, then judged as "superior," and who, for them, offer a life without any dignity and subservience. All these acts were the subject of a complaint at the Asian Court of the Women's Human Rights Council, especially when associated with war crimes and trafficking in women. However, there has still not been a reduction in Dalit female discrimination [51].

At the Tokyo School of Engineering, from the approach entitled "from women, by women and for women" to mitigate this type of prejudice, as well as eliminate social losses and opportunities women are entitled to. In this HEI, the number of female professors is greater than the number of male professors, which determines an evolution in terms of female participation and capacity in any area of academic performance, including in leadership positions in engineering courses [52].

In India, the digital platform called Feminism in India (FII) coordinates the elaboration of the list for the "social justice collectives (SSJCs)" that, on the campuses, are concerned with the well-being based on the rights of women, irrespective of their origins, as they implement complaint committees against sexual harassment in the internal areas of universities [53]. To lessen female discrimination, Indian feminists Annie Besant, Isabella Thoburn, and Dorothy de La Ei have implemented all-female campuses, as females suffer discrimination and harassment from students and teachers at all levels of education. Therefore, the establishment of these Campi was a response to the right to an education without discrimination that emerged in the 19th century [54].

4.1.3 *Racism and sexism*

In North American universities, there is an internationalized practice of social and cultural racism, reported by African students, and these actions contribute to a non-intercultural enrichment, since these students do not receive the respect and dignity they deserve within the Campus. This elevates exclusion to discrimination and iniquity of the individual subjected to racism [55]. In French universities, the so-called white supremacy is already under discussion, which still persists linked to the post-colonial time and which discredits those who fight so that the view on racism is no longer factual and dividing between individuals, but to bring France to the level of an egalitarian society [56]. In relation to this discussion, in Indian universities, there is a report from Indiana University Bloomington, where the discussion of topics such as racism generates difficulties in classroom management, as teaching on topics such as "race" has already begun to arise spontaneously and, at that moment,

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[7]Author of the article entitled Égalités des hommes et des femmes, in the 17th century [46]

[8]Author of the thesis de l'égalité des deuxs sexes, in 1673 [47] (Mattos, 2019).

[9]Professor at the Department of Social Sciences at the University of Saint Petersburg – Russia.

[10]In India, they are oppressed by castes and by men considered Dalit. They suffer more violence than other female groups and, in general, in India, abuses suffered by these women are not investigated.

the management of the class becomes a challenge because the teacher must deal with facts and reports that can be used as "techniques/measures" not yet structured by him, which shows an evolutionary process. about the discussion on this topic and microaggressions [57].

As for sexism, in the United States, it is already in practice, albeit slowly, the rise of disadvantaged gender groups with ascension to higher education. This is the result of a collective effort made by HEIs in that country to compensate for discrimination especially linked to sexism, that is, directed against women, that is, sexism is no longer as bad as it used to be [58]. In higher education institutions in the European Union, between 2016 and 2019, the growth in the presence of women in leadership positions on Campi was weak (n = 2.0%). So, male dominance is still elevated, and the binary system weakened. Therefore, the solution is to combat the cultural process against the female gender and the subordination framework that is prevalent in HEIs until today [59].

4.1.4 D*iversity and equity*

The best perspective on this concept was shown in 2020, when the UK Publishing Association report on "Workforce Diversity" was published. It states that, in the United Kingdom: Women occupy the majority (± 55%) of management and executive positions; of this total, there are black women (3%), Asians (6%), mixed ethnicities (3%) and other ethnic groups (1%). In addition to LGBT[11](11%), trans (0.6%), disabled (8%) and people with health problems (46%). This diversity was also evident in that same year, when a publication at an International Congress of Medicine about an Ebola outbreak during a conflict in Congo was analyzed, but, without the inference of any black Congolese researcher, what was labeled a "narrative investigation from helicopters or parachutes [60]. Another measurable aspect regarding the application of diversity may be due to publications on this topic. In 2019, USA and Canada were the most prolific (*n* = 176. 1.2%), Ukraine and Ireland (n = 31; 0.60%), Oceania (*n* = 198; 067%); Europe (*n* = 164; 0.14%). As can be seen, the effective application of diversity in higher education still has a low frequency [61].

For the context of equity, the disparity regarding this action was reviewed between 2018 and 2019, when the Global Voice for Workplace Equity and Research by Diversity in Publishing revealed that the authors are, in most cases, of white ethnicity (81 %), heterosexual (79%), and non-disabled (88%). As can be seen, there is no data on the presence of blacks in this context. Another case of equity is associated with job maintenance. In this case, the

male gender, when they reach the "third age" are more likely to continue occupying positions, especially those of managers, when compared to females [60]. In Australian higher education, equity has become a challenge in terms of triennial funding, whether for females or blacks, as there are no formalized public policies regarding equity at this level of education, which widens the gap in terms of access and permanence of equal rights for all [62].

5.1.5 *Sexuality and transsexuality*

The first term, in the European Union, was part of a document by 24 member countries of the European Union, which produced a single document entitled Policies for Sexuality Education in the European Union: Citizens1rights and constitutional affairs. There, sex education has the purpose of providing information that young people must provide so that they can make firm determinations about sexuality and how to enjoy it without future constraints (Ex.: emotional), as well as the negative points if the use is inappropriate [63]. On the Asian continent, transsexuality is being accepted and included in universities for women, such as Ochanomu University. Two others, Tsuda University and Japan Women's University, in Tokyo, have already started to modify the qualification for access to them, and adapt the reception of transsexuals [64].

4. 2. LATIN AMERICA

4.2.1 A*geism or Etarism*

In the Chilean university context, it has challenges within medical courses, where students do not choose the "geriatrics" specialty, because they have a negative legacy about old age, that is, the formation of antipathy is not generated in the university course, but in the family, but the student himself has no idea that aging will come to him [65]. In Venezuela, spaces for the elderly, or still Adults Mayores, tend to allocate them to universities located close to asylums, or even university dormitories for them. Another "solution" found in this country was the creation of "virtual campuses," as a "social inclusion" for these elderly people [66]. In this context, the University on the Internet (UNIR) has a distance learning program in the areas of Social Sciences, Humanities, Architecture and Engineering.

4.2.2 F*eminism*

Feminism in Colombia is still a reason for clashes in academia, such as at Universidad Externato. It is treated as a synonym of patriarchy, a case of machismo, a homophobia [67]. Sexual harassment (sexual harassment) is one of the struggles associated with feminism in Colombian universities, especially at the Universidad Nacional de Colombia, although the discourse on gender

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[11]Lesbians, gays, transvestites and trans

within the campuses of these HEIs is still a new, however, prevalent subject [68]. At the Universidad Central de Ecuador, feminist and gender theory gave rise to key ideas that allowed the formation of the so-called "social collectives," where these themes, in addition to sex, are discussed. However, this university does not support or monitor cases of vulnerability and violation of the rights of university women. Therefore, there is a non-functionality regarding the equality of rights of all university students who study there [69]. All these facts still occur in higher education in Ecuador, although the Constitution of that country contains a declaration regarding the need for interculturality, whose legal support comes from the Organic Law on Higher Education [70].

4.2.3 R*acism and sexism*

In Bolivia, racism is considered a crime since Law n. 045 [71] prohibits discrimination of this kind, but this has not stopped racist violence. In Chile, the Universidad de Chile, following the approval by the University Senate of Decree No. and tell stories of their ancestors [72]. But, in this country, there are reports about the social silence, denial and disbelief that racism committed against indigenous people who do not reach higher education, the jobs they occupy are the lowest possible, which configures a supremacy of social classes. tallest [73]. In Colombia, black students offer stories of racism as they are experienced in the daily life of the academic context. The manifestation of this racial discrimination is manifested with the use of euphemism whose objective is to generate a connotation of inferiority and subordination of blacks, all of this in a very pejorative way. So, there is a contradiction in the role of HEIs in the context of social inclusion and an increase in racial discrimination [74].

In Ecuador, although there have been advances in terms of accessibility for indigenous and Afro-descendants and other ethnic groups since the publication of legal documents such as the Declaration of Interculturality contained in the core of the Ecuadorian Constitution, the HEIs in that country still do not meet this type of inclusion, and this leaves the quality of life and professional life of these peoples on the path of ignorance, poverty and domination by another living being, then judged "superior" [75]. In Paraguay, in order to promote a truly inclusive education, in 2018 that country prepared guidelines contained in the "Lineamientos para uma sistema educativo em el Paraguay" [76]. In this country, racism is already a landmark in its own statutes, since, of the eight higher education institutions in that country, Paraguayan nationality is required for access to their teaching staff, that is, xenophobia [77].

In relation to Peru, racism is evident in HEIs, as seen in Arequipa, Huancaya, Lime and Trujillo. What drew attention was that discrimination was more active in private universities (n = +10%) when compared to public ones. Not only between students, but also between teacher-students, especially in the indigenous context [78]. In Uruguay, however, reports about racism are similar, especially about indigenous, and African peoples who have become "invisible" to academic eyes, and the manifestations of behaviorism do not involve physical force, but a contempt and daily intolerance in the academic context [79].

Racism is also present in Venezuela, especially against indigenous peoples, which comes from elementary school, that is, anti-race behavior is already supported at this level of education, in addition to what is practiced in the three levels of education in that country against afro descendants [80].

As for sexism, the female sex has one of the cruelest forms of prejudice and discrimination and, in general, this ends up reaping countless victims. The legislative document for the protection of women, called Comisión Interamericana de Mujeres, exists since 1928, which was only signed at the Convención de Belem do Pará, in 1994. In Argentina, the entry of a woman into higher education took place in 1885. However, the time was not a factor in the quantitative inclusion of women in HEIs in that country. But her role in domestic and family work was not changed [81].

In Bolivia, cases of sexual harassment at the Universidad Católica Boliviana are conducted by groups of former students (Los Amantes) and teachers, including a priest who, when denounced about the practice of sexual harassment with a student, was transferred to another Campus to continue teaching. He used films about Christianity (Cristianismo a través del cine) which is a mandatory subject at this HEI and, from then on, he practiced acts of this nature [82].

In Chile, sexism has been a reason for violence in universities since 2018, when claims against sexual harassment began at the Universidad Austral. One of these movements takes place at the Universidad de Playa Ancha and Universidad de Chile, where the gender relationship that since that period has fought for a non-sexist education, and for the end of this patriarchy that sustains and oppresses Chilean university students to this day [83;84].

In Colombia, in four universities in the city of Manizales, department of Caldas (Universidad Nacional, Universidad de Caldas, Universidad de Manizales and Universidad Autónoma), for undergraduate students,

ambivalent sexism: the hostile[12]is current (n = 48.3%), and the benevolent[13](n = 46.5%), and in addition to all this, violence against sexism (n = 23.7%), and the report that actions already exist (undersigned; informal academic activities on the theme; protection of victims of this violence) to curb this behavior on Campuses, from the perspective of women, has not yet had the desired effect [85].

In Ecuador, in 2014, the Organic Penal Code began to define that gender violence is a physical, psychological, and sexual phenomenon [86]. In Paraguay, student reports in 2017 identified the absence of actions or protocols to protect them from sexual harassment. Another factor about sexism in Paraguay is linked to the occupation of management positions in HEIs. In three of them (San Ignacio de Loyola, Americana, and Del Norte), the current occupation varies between 78% and 37%, but there is still a prevalence of males for the dean position ([87].

In Peru, sexism occurs in the form of sexual harassment (sexual harassment), although since 2003 there have been regulations against this type of behavior in academia, but this regulation has not been implemented. But the harassment has not stopped, and currently, any stereotype that leads to it: hostile, intimidating environment, verbal humiliation, or other acts that affect their daily lives. To this end, actions such as prevention, training and information gathering in the university context, since 2019, are practiced so that there is a mitigation of sexual harassment in universities [74].

5.2.4 *Diversity and equity*

The Andean region of Latin America, which includes Bolivia, Ecuador, and Colombia, has a growing number of projects for higher education that address this theme, especially the so-called "intercultural education," whose concepts and principles were introduced by UNESCO in 1970 [88]. In the latter country, the universities of Cacua, Guajira, Amazonia and Pontificia Universidad Bolivariana love intercultural programs that have established links with Afro-Colombian communities and, from there, are expanding the links of diversity with other universities.

However, in other Latin American countries such as Argentina, Chile and Peru, diversity in the academic field is still scarce [89].Regarding equity, in Argentina, gender equity, female and male, is expanding in the academic context, especially with regard to female participation, between 2000-2010 (> 60%), in quantitative terms, among the two sexes, regarding the exercise of teaching and

research and the contribution to science and technology. To do this, it was proposed to analyze 10 items and, among them: b) peace and self-esteem; c) realization of one's own abilities and potential; g) sense of purpose in life; h) good social relationships [90].

4.2.5 *Sexuality and transsexuality*

The first term, according to Michel Foucault[14](1926-1984), for those who hold power in contemporary society, it is something indispensable, that is, sexuality is not capable of provoking fear of power, but it is used as a strategy for exercising it. Since the Victorian Era, repression and intolerance of sexual transgression were active, as the female sex should only play the reproductive role [92].

In the university context, it has been offered, as a discipline, in Pedagogy degree courses, where the context of the discussion is subject to frequent surveillance on the central theme and gender [30]. Transsexuality and intersexuality are behaviors that transcend the normality of biological sexual practice, that is, male and female. This social group, in the university context, is a minority (n = 0.1%) in Brazilian federal universities and, when subjected to prejudice, they leave the HEI, and when they remain, they can reach the doctorate.

V.　　BRAZILIAN NATIONAL CONTEXT

5.1 *Ageism or Etarism*

"You are too old for this"

"An old man's place is at home"

"You are already 68 years old, four years from now, 72, what will you do?"

These phrases make up the daily life of elderly people who, in Brazil, are supported by a defined legislation: Law n.º 10,741 [93]). In it, the individual is considered "elderly" when his age is equal to/above 60 years. The aging process is not linked to the gene that defines sex, nor the amount of melanin produced by melanocytes, nor the Matter language, much less to titles, figures, knowledge, literacy that the individual has, but to the human aspect that he represents. . In this context, Law No. 8,842 [94] chapter II, section I, article 3, item II, states that aging is linked to society as a whole, and that everyone should be aware of and inform about it. In item IV, and in this the Law is clear, any elderly person cannot be discriminated against. This term, ageism, is derived from the English language ageism [79] and which is also called "age

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[12]Competitive view of women controlling men with the use of sexuality, as well as feminist ideology [91].

[13]It is manifested by a state of protection, admiration, and maintenance of the quality of the genre [91]

[14]French philosopher, teacher, psychologist, and writer.

prejudice" because age tends to be denied because this procedure creates or induces the creation of stereotypes in society against the elderly, especially when this prejudice has its genesis within the family, from which it also springs up. racism and sexism [95].

In the Midwest region, the Federal University of Mato Grosso (UFMT) does not routinely report ageism [96]. At the Federal University of Mato Grosso do Sul (UFMS), the "Open University for the Elderly" was founded, with the legal support of Law n. 5.215 [97] to exercise control over the forms of discrimination the elderly is subjected to. In the Federal District (DF), in 2020, there were already 346,000 elderly people, with a forecast for 565,000 by 2025, so the academic profile of this age group in the DF will still undergo further changes, especially regarding the extension projects that currently only occurs at the Centro Universitário do DF, and only with the process of digital inclusion [98].

In Northeast Brazil, at the University of Alagoas (UFAL), ageism was directed to the job market. Students over 50 of the Economics, Administration and Accounting courses already see that the job market for them will become more difficult as they advance in the aging process, even with a higher education degree [99]. A proof of ageism in higher education occurred in the social service course at Centro Universitário CESMAC, where a 65-year-old student complained about her invisibility in group work, during their training, as she was not chosen for any [100].

In the context of the North Region, in the state of Pará, the University for the "Third Age," both sexes participate in subjects in different areas of graduation as "listeners," in the continuing education program [101]. In relation to ageism, the Federal University of Tocantins (UFT), implemented the "University of Maturity" with the course of Social Political Educator for Human Aging, as an extension course [102].

For students of Speech-Language Pathology and Audiology courses and professionals at the Federal University of the State of Pará (UFPA), ageism or ageism is mitigated through permanent education in the same scientific area, they present vastly different degrees of knowledge about ageism, since academic ignorance on aging may introduce future discriminatory barriers regarding care on emergency shifts or even within the family [103]. In the Southeast Region, at the Fluminense Federal University (UFF), the Extension Program (PROEX) launched in 2021 an electronic magazine called "Best Age at the University" (http://www.proex.uff.br/emtividade/saude/.), where the theme "aging" is discussed. In the South Region, the

Federal University of Paraná (UFPR) maintains in its active staff, professors who, like the others, are subjected to a process of cognition, affectivity and instrumentalization.

What sets it apart from other professors is the age factor: 50 years or older, however, active in classrooms, although this work sector encompasses aging processes such as: biological, chronological, social, and psychological processes [104]. At the Federal University of Rio Grande do Sul (UFRGS), it has an Open University for Elderly People (UNIPI). In it, the focus is on continuing education for these people At the Federal University of Santa Catarina (UFSC), the insertion of the elderly in the university context took place through the Center for Studies of the Third Age (NETI), in 1982, to develop research actions, teaching and extension with this social group and, in this way, avoid exclusion and provide inclusion [105].

5.1.1. *Feminism*

The historic landmark of feminism is inserted in English territory, in the 19th century, when there was a struggle for rights, starting with the right to vote, these women, due to the type of struggle they waged, were labeled "suffragettes", most of them arrested on several occasions and, to give more emphasis to the struggle, now double (vote and freedom) started a hunger strike.

At the national level, there was a similarity regarding the object of the struggle in relation to London (the vote), led by Bertha Lutz, a biologist and scientist with training abroad who, after completing the course, returned to Brazil [106]. In the university context, the struggle of feminism reaped precious fruits in 1879, in the 19th century, when Decree n.º 7,247 was promulgated [107] that allowed women to enter the higher level of the educational process [108].

At UFBA, she studies the development of feminism in Brazil in the critical sense of androcentrism, at the Nucleus of Interdisciplinary Studies on Women (NEIM) then linked to the master's degree [8] Another feminist group is located at the Federal University of Goiás, called "Grupo de Estudos Práticas Identitários, a ser-tão" research group that discusses the rights and reports on the history of women in the sertão, and the Takinahakÿ Nucleus, whose objective is the formation indigenous superior ([109].

5.1.2 Racism and sexism

> *"All are equal before the law," article 5 of the Constitution of the Federative Republic of Brazil, 1988.*

Racism in Brazilian universities, due to white elitism, is present not only in terms of access, but in the selection process for professors and researchers in higher education institutions. White elitism is still prevalent, especially in regions where the colonization process was conducted with European predominance [12]. It is enough to check in the academic memory of each individual who has already graduated, the number of black professors during graduation taught subjects to him [110].

Therefore, black women in the university context endure isolation and socio-academic marginalization, in addition to hearing racist expressions on a daily basis, or through intragroup looks and comments, which causes hurt and can emotional imbalance [111]. It is still predominant because the advancement of women in the academic context is surrounded by actions, whether sociocultural or not, that hold back the growth of the academic career, which denotes two predominant discriminations within the university: race and gender [112].

But not only black women in HEI's are in the process of discrimination, at the Federal University of Acre (UFAC), a professor of the medicine course, prepared for the "saudade class" from the incorporation of a character entitled "negão WhatsApp," that was in 2017. Netizens labeled him a "racist," and he responded to an administrative process [113]. As for sexism, another proof of gender discrimination is installed in the school management sectors, as leadership in this aspect is still dominated by males in the Federal District [114].

In the Northeast region, in the state of Maranhão, the Federal University of Maranhão (UFMA), sexism is based on the level of education; the more religious tend to be more discriminatory; the political side, left or right, influence can elevate discrimination to sexism that, the higher, the greater the rejection of sex [115]. There is also a report of racism that occurred at the Federal University of Ceará, Social Sciences course, of a student who, after trying to enter the Campus, was attacked by security guards after being asked to identify himself. However, according to the report, this did not happen with other students who passed by [116].

5.1.3 Diversity and equity

In Brazilian universities, the quota system has guided the application of diversity to the black community" which also includes browns, however, there is still no application of "diversity" to the economically under-sufficient, those with other types of ableism that are not the physical, or even for a broader group: LGBTQIA+[15]. Therefore, the

actions of the first term must be the driver of the second because this will allow a socio-economic, cultural, and social development of these individuals ([117;118]

Regarding equity, in Brazil, there is still no effectiveness since basic education, which makes it difficult to ascend to higher education and, when this occurs, there is no effective permanence of this inclusion until the conclusion and subsequent continuity to postgraduate studies, and this can be proven by the content of Law No. 9,394 [119]. But some institutions are already elaborating and discussing policies that allow effective actions related to the two terms in question, as in the Federal University of São Carlos [120].

5.1.4 Sexuality and transsexuality

The first term identifies a field that is in the space managed by power and regarding the identification of the genitalia, so there is an assumption of dominion over the body. It is clear that the female sex has always been characterized as "inferior," so in the annals of male and female development, the second has always been poorly and has never been represented [121].

This theme is discussed in dissertations and theses from Brazilian universities, sexuality for the formation of the male dancer, from the modes applied to ballet and in this way, breaking the barriers so that his sexuality does not make him give up on dance [122]. The second, in a university located in the northeast region, this topic is addressed in the training of health professionals based on the point of view of students and professors on how to act during outpatient/hospital medical care with a trans person.

This doubt is linked to the lack of knowledge of the terms: transsexuality[16]and transsexualism[17], and this can increase the degree of transphobia [123]. Transsexuality has different biases, as there are heterosexual transsexual groups, gay transsexual groups, another group involves the bisexual transsexual, therefore, the nomenclatural and behavioral conflict within social movements [124].

At the Federal University of ABC[18], adopted the quota system for transsexuals, similar to that adopted by the Universidade do Estado da Bahia and Universidade Federal do Sul da Bahia [125]. With this, transsexuality has already entered the academic space, but more studies are needed to verify the acceptability by faculty and students when the invisibility of this group.

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[15]Lesbians, transvestites, trans, queers, pansexuals, agenders, non-binary and intersex people.

[16]The individual is born with male/female genitalia, but cannot psychologically fit in with this fact, that is, as male, he perceives himself as female, if female, he perceives himself as male [15].
[17]A pathology in terms of identity disorder, in the face of non-conformity between sex and gender [126].
[18]Greater ABC, involves seven municipalities in São Paulo: Santo André, São Bernardo do Campo, São Caetano do Sul, Diadema, Mauá, Ribeirão Pires and Rio Grande da Serra.

VI. CONCLUSION

The four isms studied in academic publications, at an international level, still lack a solution that really includes the individual in the academic context. In both Europe and Asia, ageism is still discriminatory and not inclusive in universities. Feminism, in the face of continuous struggles, shows a slight improvement because, in some North American and Latin American universities, there are already service centers, and academic studies that have shown the insertion of women in positions not previously held, such as rectors. In relation to racism, there is much to work on, as cases of severe institutional racial discrimination have been identified. One of them is linked to the staff of professors and researchers of black color, in the face of a high number of whites who still call themselves the ruling class.

In relation to *dades,* like diversity, it is only defined in countless ways, however, in practice, there is no growth in it, nor the advancement of equity, even with a range of legislation on these two topics, both at the generalized population and academic levels. where, in the latter, the advance is quite slow.

In Brazil, legislation has advanced, as in Europe, but legislation is not always obeyed and supervised, and this results, in Europe, Asia and Latin America, in a context of redundancy and an increase in the gap between the Laws and the academic reality. The data contained herein can be used for comparisons in research and evaluations regarding the evolution/involution of isms and ties in higher education institutions, whether in the international or national context.

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