Psychological Violence and Interculturality: A Correlational Study of Psychological Violence and Ethnic Identification at the Universidad Técnica del Norte-Ibarra

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Abstracts

This study aimed to identify the level of psychological violence in ethnic relationships among students of the National Academic Leveling System (SNNA, derived from Spanish) at Universidad Técnica del Norte (UTN). The research is quantitative, cross-sectional and correlational due to the interaction observed between the variables associated with psychological violence and ethnic identification. A survey of 12 Likert-type questions was applied to students aged 17 years and older, encompassing both men and women representing different ethnicities. The sampling approach was probabilistic with a total of 1.158 participants. Subsequently, the collected data underwent statistical analysis using the Statistical Package for the Social Sciences (SPSS) version 25.0. It allowed the verification of a relationship between psychological violence and ethnic identification, evidencing a moderate level of psychological violence. There is 95% confidence in the level of psychological violence among SNNA students, which is related to the ethnic identification of the population.

Introduction

Violence

Violence is a fairly old and duly studied problem, which according to the data of the Violence of the Society, its origins date back to approximately 13,000 years before the present Era, demonstrating that it is impregnated in the culture at the macro, meso and micro level on the planet, the main manifestation at an early age being bullying. For many years, violence and its relationship with ethnic groups has been widely studied, so there are studies carried out by the

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Hacettepe University in the educational field in which it identified which are the coping methods used by teachers exposed to situations of violence (all types of violence by their nature) finding that teachers use coping focused on emotions, This means that they use positive reinterpretation and growth as a means of addressing conflict. Likewise, there are other studies in which they find the relationship between violence and individual and collective (family) mental health based on a gender perspective; demonstrated the effects of music therapy in reducing the symptomatology of violence in women victims. UNESCO (2020) (Castleberry, 2023) Rehaag (2006) (Atani Torasso, 2020; Ngo & Le, 2007; Uslucan, 2009) De Juan (2016)

Despite violence being a problem widely studied in different areas of knowledge, in the bibliographic research of this study twenty-four (24) articles were found on the relationship between psychological violence and interculturality in Scopus (as the main source of data, since the rest of the information was extracted from books) it was found that the first article was written in 1991 and an upward trend of publication has been marked since 2012. So far this year, three publications have been made.

The country that has published the most on topics related to the problem is the United States with 9 scientific publications, followed by Canada and France, on the other hand, the Latin American countries that have published are Mexico, Argentina and Chile in last place. 75% of the documents found are scientific articles, 8.3% are reviews, 8.3% book chapters and 8.3% are books. These publications do not have an author who scores more frequently in studies on the subject, since they have all published on this topic only once.

The term violence has been widely conceptualized, however, the dictionary of the , for the understanding and contextualization of the problem it is essential to start from the second definition, which mentions that violence is the "action and effect of violating or being violent", this is understood as causing and experiencing the consequences of some type of harm to another person or to oneself. On the other hand, the etymology of this term indicates that it comes from the Latin vis (force) and latus (past participle of the verb ferus: to carry or transport), it is interpreted as to carry force towards another person, it is something quite generalized, but at the same time it is broad to conceptualize violence. Royal Spanish Academy (n.d.)

The World Health Organization (WHO) has established a clear conception of violence, considering that this is a social, cultural and educational problem in society in general. To understand this term, it has been necessary to consider the rights-based approach, prioritizing the principle of best interests, absolute priority and non-discrimination. in the WHO's World Report on Violence and Health, it is defined as: (UNICEF, 2006) Krug et al. (2003)

The intentional use of force or physical power, in fact or as a threat, against oneself, another person, or a group or community, which causes or is likely to cause injury, death, psychological harm, developmental disorders, or deprivation. (p. 5)

Characterization of violence

Due to the various ways in which violence can manifest itself, there are variables that must be considered such as the social, cultural and economic context of the group. The analysis that the Ministry of Education of Ecuador together with the Flemish Association for Development

Cooperation and Technical Assistance (VVOB) of Flanders is concrete, since it categorizes it according to three criteria: 1) By its nature, 2) by its victim-aggressor person relationship and 3) by sociocultural reasons and/or situations of vulnerability.

Psychological violence is categorized within nature, after analyzing and deliberating theoretically, this type of violence has a very clear concept in which it indicates that it is any harmful action or omission that verbally and emotionally abuses. Verbal abuse is understood as any type of interaction between two or more people in which they degrade, insult, shout, make suppressive comments (such as that the person will not make it), give pejorative nicknames, create or continue with rumors, threats, humiliation, among others. On the other hand, emotional abuse is aimed at diminishing the person's condition of being, that is, minimizing what the person is or has through gestures or expressions that decrease their self-esteem, sense of exclusion or discrimination, directly affects the honor and psychological integrity of the victim, among others. (Blair Trujillo, 2009; Trujillo Cristoffanini et al., 2021; Vázquez Ramos et al., 2021; Vergel Ortega et al., 2016)

The relationship that exists between violence and interculturality is direct and is present at all times in the Ecuadorian context, this shows that there is a relationship and expression of a "symptomatology" of the violent effect on the same cultural diversity, since it triggers beliefs about an ethnic group, promoting discrimination or isolation of it. Violence is synonymous with inequality and inequity in all areas, from education to ethnicity, which is why respect for cultural diversity is essential to prevent ethnic problems such as the one being addressed in this study, since this promotes equality without stereotypes or false beliefs.

Interculturality

Interculturality defines it as: "Presence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions, acquired through dialogue and an attitude of mutual respect" (p. 16).   UNESCO (2005)

In the school context, interculturality is considered a cross-cutting approach and axis at all educational levels, interculturality is understood as the relationship and interaction between subjects of different peoples, ethnicities, customs, languages and cultural traditions that have developed over time characterized by diverse worldviews, conceptions and practices.

Interculturality in education is expressed from various angles such as: the pedagogical aspect, accompaniment and school coexistence. Specifically, interculturality understood from the problem of violence is expressed and understood from the culture and knowledge of the person, which makes coexistence between students based on the understanding of the other from their own cultural worldview.   (Ministry of Education of Ecuador, 2016)

The , through publication in the Official Gazette Supplement 298 of 12-Oct.-2010, as well as its last modification: 02-Aug.-2018.   Organic Law on Higher Education (LOES) (2018)

In Chapter 1, on:

Scope and Object, in its Art. 2.- Purpose. - The purpose of this Law is to define its principles, to guarantee the right to quality higher education that tends to intercultural excellence, universal

access, permanence, mobility and graduation without any discrimination and free of charge in the public sphere up to the third level. (p. 7)

According to chapter 3, which addresses the Principles of the Education System, in paragraph l) it mentions: "To promote and strengthen the development of the languages, cultures and ancestral wisdom of the peoples and nationalities of Ecuador within the framework of interculturality" (p. 12).

Following the stipulations of this Law in Title II, on Responsible Autonomy of Universities and Polytechnic Schools in its Chapter 1 of the Exercise of Responsible Autonomy manifests in its Art. 18 it says: "The freedom to appoint its authorities, professors, researchers, servants, and workers, taking into account alternation, gender equity and interculturality, in accordance with the Law" (p. 13). Of course, in Art. 55 it mentions that: "In the case of Intercultural Higher Education institutions, additional requirements may be included in their statutes, for the election of the first authorities, with the aim of promoting the principle of interculturality" (p. 28).

On the other hand, in Article 4.- Substantive functions. - reference that: Academic Regime Regulations (2022)

The purpose of teaching is to achieve learning outcomes for the comprehensive training of professional citizens committed to the service, contribution and transformation of their environment. It is framed in an educational-pedagogical model and in curricular management that is constantly updated; guided by relevance, recognition of diversity, interculturality and dialogue of knowledge. (p. 3)

Interculturality is determined as one of the fundamental elements, when it starts from the recognition within the process of culture, he states: "interculturality is a political-epistemic perspective insofar as it implies hermeneutics of history, culture, and power that question the monocultural logics promoted by Eurocentrism and narrow nationalisms" (p. 32). Lao-Montes (2022)

Carias-Pérez et al., (2021) mentions the following: "Interculturality has been understood as an epistemological paradigm, it is considered a fundamental principle for communication in multicultural contexts and also an approach for the development of public policies, utopia, among others" (p. 41).

In other words, interculturality is the communicational relationship that must exist between different cultures and ethnicities in certain contexts or countries. For : "Communication occurs when two people from different cultures learn knowledge, attitudes, skills, from each other. Therefore, this communication does not occur when one culture makes the decisions and the other accepts them" (p. 30). Fernández Díaz (2013)

According to the different authors and texts, the term interculturality is difficult to specify, on the other hand, as there is no perfected referential framework on interculturality and its nature as a paradigm. states that: Carias-Pérez et al. (2021)

To advance along different paths and epistemological positions, which are linked to various disciplines and perspectives that emerge from the social sciences and areas of knowledge and

related. The term is also usually characterized from the contexts and realities in which it is applied." (p. 44)

Therefore, the concept can be understood in different ways, being, for example, that what could be understood by interculturality in Europe is not the same as that of Latin America. (Arroyo Ortega et al., 2016)

Cultural diversity

Cultural diversity is not explicitly a difference of race, ethnicity, nationality, religion or culture, nor does it mean that there are differences in preferences or opinions such as political ideologies, cultural diversity is a situation in which different cultural expressions of different heritages and traditions can coexist harmoniously, each making a different contribution. (Plaza del Pino, 2017)

Cultural diversity encompasses ethnic diversity, since ethnicity is a characteristic of a group of people, people, city or a country, while the relationship between two or more ethnic groups would be called interethnic diversity. Both are part of the cultural diversity of a country or the world (Ocampo, 2019) .

Consequently, the main international organization that works to defend the right to protection, and maintenance of one's own cultural identity on a par with the advance of science and the development of technology, in the accelerated growth of a mixture of cultures, which clearly coincide with what UNESCO promotes the "fruitful diversity of cultures" since its constitution in 1945.

Its mandate was reaffirmed in the Universal Declaration on Cultural Diversity. Cultural diversity was declared in Article 1: "as necessary for the human race as biological diversity is for living organisms" (p. 4). Likewise, in Article 3 it considers as a principle that it must be: "understood not only in terms of economic growth, but also as a means of access to a satisfactory intellectual, affective, moral and spiritual existence" (p. 4). (UNESCO, 2002)

Article 4 mentions that: "It also implies a commitment to respect human rights and fundamental freedoms, in particular the rights of persons belonging to minorities and indigenous peoples (p. 4).

Contrasting these articles with the reports issued by UNESCO in the Journal of Culture, they state that great efforts have been made to safeguard cultural diversity, applying agreements and regulations at the regional and international levels. 2007, 2015, 2018

Cultural diversity can be sustained as an organizing element of cultural plurality, understood as a means to establish a more productive dialogue between relevant pasts and desirable futures, as specified in the Universal Declaration on Cultural Diversity in the document prepared for the World Summit on Sustainable Development in Johannesburg, which in order to ensure the functioning of cultural diversity, It needs to be recognized that it presupposes a creative balance between internal debates and external dialogues, maintaining a creative and sustainable relationship between the past and the future, that is, between heritage and development. (UN, 2002)

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In this way, cultural diversity must be understood from a broad perspective, not limited to the cultural identities of national collectives, ethnic or religious groups. Thus, every human relationship has a cultural dimension that is made up of people with experiences, experiences, learning and belonging to one or more groups that communicate in a diverse way trying to understand each other to achieve greater educational equity.

Educational equity

In education, the Intercultural Approach is carried out through educational equity, because it is responsible for including in the Ecuadorian educational system cultures historically relegated in the educational field. However, the interaction between two or more cultures with their own qualities such as cultural identity and ethnicity, such as the relationship between a Spanish-speaking teacher and a Kichwa student, is also implicit.

For López, "the debate on equity is relatively new in the field of educational policies, as well as in social policies in general" (p. 64). In the author's own opinion, in this context, the concept of equity appears to challenge that of equality. However, equity in education implies having to identify a fundamental equality around structuring an educational project.   (2005)

For the authors of the article and in agreement with various researchers, the concept of equity is complex and not unitary, as several authors make known, including the fact that there are no solid and comprehensive paradigms that support educational policies around equity. On the other hand, it states that it is prudent to highlight clear philosophical and theoretical foundations that guide the definition of educational policies and programs. For this reason, he has created a Strategic Plan called "The Futures of Education", in which he details educational strategies and policies to achieve equitable and sustainable education.   (Sánchez-Santamaría & Ballester Villa, 2014)   Latapi Saarland (2004)   Ministry of Education of Ecuador (2021)

For conceptualization situations, they assume three fundamental starting hypotheses: Sánchez-Santamaría and Ballester Villa (2014)

When establishing a definition of educational equity, it is necessary to take into account the ideological, contextual, methodological conditions and those referring to the subject of reference.

However, and in the absence of a single definition shared by the scientific community on educational equity, it is possible to articulate a conceptualization proposal considering the common points.

Educational equity is a contextual and multidimensional concept that can be understood within the framework of interactions with other concepts through relationships assimilation (equality) and aggregation (educational justice and inclusion and cohesive diversity. (pp. 89-90)

It is apparently feasible to argue that schools are a fundamental part of the process aimed at providing equitable education, more broadly, social justice, however, there may not be a consensus about what schools can or should do to promote social justice, but it is taken for granted. even if it is tacitly that educational centers play a role in this regard. Therefore, he proposes as part of his public policy that the professional profiles of students have: "criteria of quality, equity, inclusion and relevance" (p. 30), so that educational institutions have a political

basis to continue implementing activities in favor of educational equity.   (Alonso-Sainz, 2022) Ministry of Education of Ecuador (2021)

Communication

Communication is one of the main components to be able to understand each other among the different subjects that belong to this cultural diversity, as reaffirmed: De Vicente et al., (2020)

Intercultural communication is not a specific linguistic communicative modality or a singular characteristic solely attributable to the professionalization of intercultural mediation, but a complex quality that is linked to the predisposition, receptivity and proactive disposition in terms of cultural interaction. (p.76)

In line with what has been determined above, communication is not an element subsequent to culture, but implicit in it. The culture that is not confronted, that is not translated, and allows itself to be translated is not alive, that is, communication does not come after culture, but is in its essence: a culture without struggle is not alive.   (Barbero, 2008)

Methodology

The present study has a quantitative approach, the method applied was hypothetical-deductive, hypotheses were raised about the effect of one variable on the other. The type of research used was correlational, the relationship between two variables (V1 = Psychological violence and V2 = Interculturality) was observed, the research was carried out in the same environment where the variables interact. It was cross-sectional.

The technique used is the survey and the instrument is the questionnaire that was made up of 17 questions under the following structure: 12 indicators for the Psychological Violence variable and 4 questions for the sociodemographic variable; the Psychological Violence variable addresses the dimensions: emotional abuse, verbal abuse and violence when working in the classroom.

In this sense, the instrument was validated and applied digitally using Microsoft Forms.

A Likert-type scale was used for the indicators of the Psychological Violence variable according to the following criteria: Never (1), Sometimes (2), Almost Always (3) and Always (4).

The level of reliability of the instrument was determined by applying the statistical test called Cronbach's Alpha, which was applied to the indicators of the variable Psychological Violence, obtaining a score of 0.811 (see table 1), which means that the level is good, and indicates the existence of a good internal consistency of the items of the variable under study and that the data obtained are reliable.

Cronbach's alpha	N of elements
,811	12

Table 1: Instrument Reliability Level

Source: Own elaboration

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This research was carried out taking into account a population made up of a total of 1158 students who are studying the leveling cycle of the Universidad Técnica del Norte (UTN) during the academic period September 2022 – February 2023, of which 57.4% are women, mostly between 17 and 22 years of age (99.2%) and 42.6% are men who are also between 17 and 22 years old (99.0%). Having worked with the entire population, the data correspond to a census.

Hypothesis

In order to test the existence of a relationship between the variables Psychological Violence and Ethnic Identification, as well as the relationship between each dimension of the instrument and Ethnic Identification, four hypotheses were formulated:

H1: The level of emotional abuse is not related to ethnic identification.

H2: The level of verbal abuse is not related to ethnic identification.

H3: The level of violence when working in the classroom is not related to ethnic identification.

H4: The level of psychological violence is not related to ethnic identification.

The statistical test to determine the distribution of the data was the Kolmogorov-Smirnov test, with which the following p-values were obtained: Emotional Abuse $p=0.000$, Verbal Abuse $p=0.000$, Violence when working in the classroom $p=0.000$. Considering the evidence, all p-values are less than 0.05, less than 0.05, from which it is stated that the distribution of the data is not normal, thus, it was decided to use the Kruskall-Wallis non-parametric hypothesis test H, the same one that detects differences in the distribution.

As a method of validation of the survey, Cronbach's Alpha statistical test was used and a value of 0.811 was obtained, which according to the criteria of George and Mallery determined that the level of reliability was good, which means that when replicating the data collection the results will be similar. Once the instrument for data collection was validated, the survey was designed in Microsoft Forms to make a digital application. Having collected all the data, they were migrated to the statistical software SPSS version 25.0 for processing and subsequent analysis and discussion.

Throughout the month of February 2023, the questionnaire was provided to the entire target population prior to the acceptance of informed consent. The use of reliable and accessible information such as books or open access articles in high-impact databases such as Web Of Science and SCOPUS, were relevant for information processing. The production of this paper has been original since it was based on the reality perceived in the SNNA of the UTN. Finally, the analytical transparency of the results obtained can be understood from the level of reliability of the instrument applied.

Results and discussion

Below are the tables, analysis and discussion of the results obtained on the presence of psychological violence in students who take the leveling cycle at the UTN during the academic period September 2022 – February 2023.

To begin with, Table 3 shows the frequencies of ethnic identification according to the perception of each individual in the population. It is observed that most of those who make up the population identify themselves as mestizos, accumulating approximately 71.4%; on the other hand, it is followed by the population considered indigenous, who add up to an approximate value of 23.4%. In this sense, the least frequent ethnic groups correspond to those who identify as Afro-Ecuadorians, whites, Montuvians or another ethnic group; together they account for 5.1%, being seen as a minority compared to the mestizo or indigenous population.

Although the proportion of individuals who identify as indigenous (23.4%) compared to those who consider themselves to be Afro-Ecuadorians, whites, Montuvians or another ethnic group (5.1%) could be considered as a majority, at the same time, we can also affirm that it is a minority if compared to the mestizo population (71.4%)

		Frequency	Percentage	Valid percentage	Cumulative percentage
	Afro-Ecuadorian	45	3,9	3,9	3,9
	White	4	,3	,3	4,2
	Indigenous	271	23,4	23,4	27,6
Valid	Mongrel	827	71,4	71,4	99,1
	Montuvio	5	,4	,4	99,5
	Other	6	,5	,5	100,0
	Total	1158	100,0	100,0	

Table 2: Ethnic identification of the population

Source: Own elaboration

In order to provide a methodical analysis, Table 4 presents the descriptive statistics for each dimension addressed in the instrument, as well as for the instrument in general. Considering that in each dimension a minimum score of 4 and a maximum of 16 could be added, in what corresponds to emotional abuse we have an arithmetic mean of 5.43, a median of 5 and a mode of 4, with a standard deviation of 1.429, which means that the data are more or less evenly distributed. On the other hand, with regard to verbal abuse, there is a mean of 4.5, a median of 4 and a mode of 4, the data are distributed in a biased way to the right, and the deviation of 1.041 indicates that the data are not so dispersed. Regarding violence when working in the classroom among peers, a mean of 6.93 and a median of 7 are appreciated; higher than the previous ones, and a standard deviation of 2.294 evidencing a low dispersion among the dataset.

Along the same lines, when considering verbal and emotional abuse as a single variable, the scores can range from 8 to 32, thus, a minimum of 8 and a maximum of 25 have been obtained; The arithmetic mean is 9.93, the median is 10, the mode is 8 and the standard deviation is 2.162, indicating a low dispersion and a bias to the right in the distribution of the data.

Consequently, in The instrument globally collects data corresponding to the psychological violence that, if any, would occur in the student environment. In this case, the scores could vary from 12 to 48 points, and in the present study a minimum score of 12 and a maximum of 41, an arithmetic mean of 16.86, a median of 16, a mode of 15 and a standard deviation of 3.846 have been determined. Information that agrees with the previous results, i.e., there is also evidence of low dispersion and a bias to the right throughout the dataset. In addition, the percentiles show us the existence of a large dispersion in quartile 4, with 25% of the total data being located between

19 and 48, unlike the data located in the first quartile that range only between 12 and 14; In this way, the central 50% of the data have scores from 14 to 19.

		Emotional Abuse	Verbal abuse	Emotional and Verbal Abuse	Violence when working in the classroom	Psychological Violence
N	Valid	1158	1158	1158	1158	1158
	Lost	0	0	0	0	0
Stocking		5,43	4,50	9,93	6,93	16,86
Median		5,00	4,00	10,00	7,00	16,00
Fashion		4	4	8	4	15
Desv. Deviation		1,429	1,041	2,162	2,294	3,846
Asymmetry		1,193	3,222	2,186	,638	1,278
Standard error of asymmetry		,072	,072	,072	,072	,072
Rank		9	9	17	12	29
Minimal		4	4	8	4	12
Maximum		13	13	25	16	41
Percentiles	25	4,00	4,00	8,00	5,00	14,00
	50	5,00	4,00	10,00	7,00	16,00
	75	6,00	5,00	11,00	8,00	19,00

Table 3: Descriptive statistics by dimension and total

Source: Own elaboration

In order to carefully analyze the implications of the information obtained, the information on the ethnic identification of the individuals in the population and the levels of emotional abuse, verbal abuse, emotional and verbal abuse, abuse when working in the classroom, and with the total score that is the level of psychological violence experienced by students in the student environment, has been cross-referenced.

The results on ethnic identification and the level of emotional abuse are presented in Table 5, in general we can appreciate the existence of this type of violence in all types of ethnic identification, however, that type of violence is given at a low level, for medium or high levels there are small percentages compared to the others, although this does not mean that it is intended to dismiss those observations, because in this regard, a high level of violence is very worrying even if the frequency of occurrence is low. An important aspect to mention is that, on average, 32.9% of the population states that they have not experienced this type of violence, compared to 63.6% who say they have suffered such abuse at a low level. The most affected ethnic groups are in the first place the Montuvia, followed by the indigenous, the other ethnic groups have a more or less similar percentage.

		It does not exist	Low	Middle	High	Total
Ethnic Identification	Afro-Ecuadorian	40,0%	57,8%	2,2%		100,0%
	White	50,0%	50,0%			100,0%
	Indigenous	26,2%	70,8%	3,0%		100,0%
	Mongrel	34,7%	61,5%	3,6%	0,1%	100,0%
	Montuvio	20,0%	80,0%			100,0%
	Other	33,3%	66,7%			100,0%
Total		32,9%	63,6%	3,4%	0,1%	100,0%

Table 4: Cross-table Ethnic Identification*Level of Emotional Abuse

Source: Own elaboration

On the other hand, the level of verbal abuse detected according to ethnic identification can be seen in Table 6; Here the existence of this type of violence is shown to a lesser extent than emotional violence, on average, approximately 71.2% of all participants state that they have not suffered verbal abuse and 27.6% who affirm that they have been abused in this way and the percentages according to ethnic identification do not show greater dispersion.

		It does not exist	Low	Middle	High	Total
Ethnic Identification	Afro-Ecuadorian	73,3%	26,7%			100,0%
	White	75,0%	25,0%			100,0%
	Indigenous	73,4%	25,1%	1,5%		100,0%
	Mongrel	70,1%	28,7%	1,1%	0,1%	100,0%
	Montuvio	80,0%	20,0%			100,0%
	Other	83,3%	16,7%			100,0%
Total		71,2%	27,6%	1,1%	0,1%	100,0%

Table 5: Cross-table Ethnic Identification*Level of Verbal Abuse

Source: Own elaboration

Now, considering verbal and emotional abuse as a single type of violence that could have occurred inside or outside the classroom, on average 29.7% of individuals express that they have not been victims of this type of abuse, however, 68.4% claim to have experienced that type of violence at a level classified as low; 1.8% at a medium level and 0.1% at a high level. We can also note that ethnic minority groups are the ones who have the highest percentages, in contrast to individuals who identify as white, they are the ones who have shown the lowest percentages so far. The results presented in this paragraph are shown in Table 6.

		It does not exist	Low	Middle	High	Total
Ethnic Identification	Afro-Ecuadorian	37,8%	62,2%			100,0%
	White	50,0%	50,0%			100,0%
	Indigenous	24,4%	74,2%	1,5%		100,0%
	Mongrel	31,0%	66,9%	2,1%	0,1%	100,0%
	Montuvio	20,0%	80,0%			100,0%
	Other	33,3%	66,7%			100,0%
Total		29,7%	68,4%	1,8%	0,1%	100,0%

Table 6: Cross-table Ethnic Identification*Level of Verbal and Emotional Abuse

Source: Own elaboration

With regard to the mistreatment experienced when students are working in the classroom, the indigenous population is the most affected, since about 89.6% state that they have suffered this type of violence at some level, however, in the mestizo population a percentage of 82.4% can also be seen corresponding to the low levels. medium or high, but in both ethnicities the low level predominates. On average, only 16.4% of the total population states that they have not experienced some type of violence when working in the classroom, 58.7% at a low level, 23.4% at a medium level and 1.5% at a high level (see Table 7).

		It does not exist	Low	Middle	High	Total
Ethnic Identification	Afro-Ecuadorian	26,7%	60,0%	13,3%		100,0%
	White	25,0%	75,0%			100,0%
	Indigenous	10,3%	61,6%	25,8%	2,2%	100,0%
	Mongrel	17,7%	57,6%	23,5%	1,3%	100,0%
	Montuvio	20,0%	60,0%	20,0%		100,0%
	Other	33,3%	66,7%			100,0%
Total		16,4%	58,7%	23,4%	1,5%	100,0%

Table 7: Cross-table Ethnic Identification*Level of Violence at Work in the Classroom

Source: Own elaboration

In this sense, when considering all the fields described in Table 4 to Table 8 and obtaining general levels of violence, we obtain the levels of psychological violence, the same as those detailed in Table 9, where the existence of psychological evidence in all ethnic identifications is evidenced, but the most affected ethnic population is the indigenous with a cumulative percentage of 91.2%. that is, almost the entire indigenous population states that they have experienced psychological violence at different levels, the predominant level being the low level. Overall, 11.1 per cent of the entire population said they had not experienced psychological violence, 85.1 per cent had experienced it at a low level, 3.5 per cent at a medium level and 0.2 per cent at a high level.

		It does not exist	Low	Middle	High	Total
Ethnic Identification	Afro-Ecuadorian	20,0%	77,8%	2,2%		100,0%
	White	25,0%	75,0%			100,0%
	Indigenous	8,9%	87,5%	3,3%	0,4%	100,0%
	Mongrel	11,2%	84,9%	3,7%	0,1%	100,0%
	Montuvio	20,0%	80,0%			100,0%
	Other	16,7%	83,3%			100,0%
Total		11,1%	85,1%	3,5%	0,2%	100,0%

Table 8: Cross-table Ethnic Identification*Level of Psychological Violence

Source: Own elaboration

To determine whether the dataset follows a normal distribution, the Kolmogorov-Smirnov normality test was used. The results produced by the SPSS are in Table 10, having been applied to the data considered in each dimension of the instrument, as well as to the data set as a whole. In all cases, a p-value of 0.000 was obtained, which is less than 0.05, so the data do not follow a normal distribution.

	Kolmogorov-Smirnova			Shapiro-Wilk		
	Statistical	Gl	Gis.	Statistical	Gl	Gis.
Emotional Abuse	,198	1158	,000	,853	1158	,000
Verbal abuse	,396	1158	,000	,541	1158	,000
Psychological Violence	,194	1158	,000	,786	1158	,000
Interculturality	,142	1158	,000	,932	1158	,000
Total Result	,125	1158	,000	,911	1158	,000
Note: Lilliefors Signification Correction						

Table 9: Kolmogorov-Smirnov normality test

Source: Own elaboration

In order to determine if the level of psychological violence is related to ethnic identification and considering that the distribution of the data is not normal, that we have several independent populations (ethnicities), that their shape is similar, it has been decided to apply the non-parametric hypothesis test of Kruskal-Wallis with a significance level of 0.05.

For the null hypothesis (): The level of emotional abuse is not related to ethnic identification, a p-value of 0.266 was obtained, so this hypothesis is accepted and the researcher's hypothesis () is rejected.$H1_0 H1_1$

Similarly, for the null hypothesis (): The level of verbal abuse is not related to ethnic identification, a p-value of 0.830 was obtained, so this hypothesis is accepted and the researcher's hypothesis () is rejected.$H2_0 H2_1$

On the other hand, in the case of the null hypothesis (): The level of violence when working in the classroom is not related to ethnic identification, a p-value of 0.018 was obtained, less than 0.05, so this hypothesis is rejected and the researcher's hypothesis () is accepted, therefore, it is affirmed with 95% confidence that the level of violence when working in the classroom is related with the ethnic identification of the population.$H3_0 H3_1$

In summary, for the general case of psychological violence the null hypothesis (): The level of psychological violence is not related to ethnic identification, a p-value of 0.049 was obtained, which is less than 0.05, therefore, the null hypothesis is rejected and the researcher's hypothesis is accepted (), therefore, it is affirmed with 95% confidence that for the students of the UTN leveling cycle in the period Academic September 2022 – February 2023 The level of psychological violence is related to the ethnic identification of the population (see Table 10).$H4_0 H4_1$

	Emotional Abuse	Verbal abuse	Presence of Verbal and Emotional Abuse	Violence at Work in the Classroom	Psychological Violence
H for Kruskal-Wallis	6,434	2,138	4,045	13,679	11,103
Gl	5	5	5	5	5
Asymptotic sig.	,266	,830	,543	,018	,049

Table 10: Kruskal-Wallis H-nonparametric hypothesis test

Source: Own elaboration

Conclusions

In the SNNA of the UTN, the presence of psychological violence in the intercultural context between the different ethnic groups (Afro-descendants, indigenous, mestizos, whites, Montuvios, others) is evident. In addition, it was found that there are levels of psychological violence considering ethnic identification. In relation to verbal abuse and its correlation with ethnic identification, it is perceived that there is a medium level, so they manifest themselves with nicknames, humiliations or pejorative comments towards Afro-descendants, Indigenous and Mestizos. On the other hand, there is a medium level of verbal abuse in the Indigenous and Mestizos compared to other ethnic groups.

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In the SNNA students, a difference is perceived between the category of Emotional and verbal violence and the category of Workplace violence in the classroom, since in the latter category there is a high level of violence that has a greater impact on Indigenous and Mestizos, however, the presence of a medium level of workplace violence in the classroom is manifested in most ethnic groups. these being the Afro-descendants, Indigenous, Mestizos and Montuvios.

Psychological violence seen as a general category of this study, the Afro-descendant, Indigenous and Mestizo ethnic groups stand out preponderantly in the middle level. Therefore, the hypothesis that states that for students of the UTN leveling cycle in the academic period September 2022 – February 2023 the level of psychological violence is related to the ethnic identification of the population has been confirmed.

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