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FINAL REPORT ACPUA* EQUALITY AND DIVERSITY PROGRAMME: GUIDE TO DIVERSITY TERMS

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Final Report ACPUA* EQUALITY AND DIVERSITY PROGRAMME:
Guide to diversity terms

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Criterion 3.4 of the Standards and Guidelines for Quality Assurance in the European Higher Education Area (ESG) requires agencies to carry out thematic analyses, with the following standard: "Agencies should regularly publish reports describing and analysing the overall findings of their external quality assurance activities".

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The Agency would like to thank the disinterested participation of the people surveyed, as well as the members of SETE's Subcommittee on Thematic Evaluations, who have made the preparation of this document possible. We hope that these results can be useful for the agencies that ensure the quality of the university system, but in general, for the entire university community, always with a view to improving the quality of higher education and from a student-centred learning methodology.

Antonio Serrano González, Director of the ACPUA

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1   Introduction

"The university must also be open to the present day;
moreover, it has to be in the middle of it, immersed in it".
(Ortega y Gasset, 1930)[1]

The ACPUA describes in its Strategic Planning 2019-22, strategic line 5, for the promotion of the social dimension of quality. Specifically, in 2022 it sets three objectives: to consolidate the ALCAEUS Programme, to apply transversally in evaluation guides the principle of real equality of opportunities (effective, material) between women and men and to launch an ACPUA seal of respect for diversity.

In relation to the first objective, the ACPUA has strengthened the evaluative perspective of the commitment to equality thanks to the approval of the international ALCAEUS Programme for the certification of centres and universities in accordance with the 2030 Agenda. In this area, in 2022 the final Protocol for the evaluation of the quality assurance of the 17 Sustainable Development Goals in centres and universities was approved, which is available nationally and internationally.

In relation to the second objective and within its scope of action, the ACPUA has been working for some years now in favour of the opportunity for equality between men and women, the reduction of the gender gap in higher education and the introduction of the gender perspective. It has been maintaining dialogue with associations and groups such as AMIT-Aragon (Association of Women Researchers and Technologists of Aragon), EUFEM (University Platform for Feminist and Gender Studies) or the Chair on Equality and Gender of the University of Zaragoza.

From the specific point of view of gender mainstreaming, it has exchanged methodologies and information on diagnostic elements and evaluation indicators with Spanish agencies particularly committed to equality issues, such as AQU Catalunya and Unibasq.

Since 2018, it has included in its Activity Reports a report on gender parity and equality in the composition of the Agency's committees and panels.

In relation to the third objective, in 2021 the new technical committee of the ACPUA (Subcommittee for Thematic Evaluations, SETE) is entrusted with the concretisation of this strategic line, planning the launch of an ACPUA diversity seal, completing the design of its dimensions and sub-dimensions (institutional strategy; transparency and communication; quality systems; training and research; university community; funding and resources) with the future objective of planning a pilot evaluation at centre level for the gender and affective-sexual dimensions.

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[1] Subsequent redaction of his lecture of 9 October 1930 for the Federación Universitaria Escolar (FUE) in Madrid, collected in the volume "Misión de la universidad".

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The international, European and national rationale for the ACPUA's roadmap is detailed below.

At the international level and in relation to Agenda 2030, Sustainable Development Goal (SDG) 4 on education calls for ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all people by 2030. It emphasises inclusion and equity as the foundation for quality education and learning.

At European level, the EHEA Ministerial Communiqué in Paris in 2018 (and subsequently in Rome in 2020)[2] already anticipated the need for Member States to focus their efforts on defining and implementing policies to enhance the social dimension of the EHEA[3]. It also stated what was meant by "social dimension" in this context, indicating that the student body accessing and participating in higher education should reflect the heterogeneity and diversity of the social profile of the countries that make up the EHEA. Beyond this, the Social Dimension Advisory Group pointed to the need to create a safe and inclusive environment for this diverse student body that responds to their needs and promotes equity and equality. This line of work was reaffirmed both in Rome in 2020 and in a version of the document published following the World Higher Education Conference (WHEC2022).

At national level and from a quality approach, it is guaranteed that the environment, services, content, learning opportunities and resources used are in line with what they have been designed for, always bearing in mind current social diversity. This approach is reflected in the new Organic Law 2/2023, of 22 March, on the University System (known as LOSU), which in its article 43 includes the equality and diversity units (jointly or separately) as basic units within the universities and which, in reference to the latter, indicates that "they will be responsible for coordinating and including in a transversal manner the development of university policies of inclusion and anti-discrimination in all the activities and functions of the university. These units must have a disability service[4]."

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[2] European Higher Education Area and Bologna Process (ehea.info)

[3] "The social dimension should be central to higher education strategies at system and institutional level, as well as at the EHEA and the EU level. Strengthening the social dimension of higher education and fostering equity and inclusion to reflect the diversity of society is the responsibility of a higher education system as a whole and should be regarded as a continuous commitment" *Principle 1, Principles and Guidelines at the 2020 Rome Ministerial.*

[4] https://www.boe.es/buscar/act.php?id=BOE-A-2023-7500 (Article 43(3))

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This guide aims to promote diversity as another pillar of quality within universities and to lay the foundations of the conceptual framework on which the instruments for assessing quality in this social dimension should be based. After all, quality is the result of the interaction of all groups in the university community with each other (teaching staff, students and administrative and service staff) and with the institutional learning context in which they are participating.

2   Methodology

After defining the structure of the ACPUA Diversity Label, which completes the design of its dimensions (gender, affective-sexual, disability and SEN, culture and religion and social exclusion) and the sub-dimensions that can be evaluated within each of them (institutional strategy; transparency and communication; quality systems; training and research; university community; funding and resources) and whose graphic expression can be seen in detail in graph 1, the SETE Thematic Evaluations Subcommittee strategically agreed, following the *fit for purpose* methodology (ESG[5] 2.2), to prepare a glossary of terms of reference in advance for those people who would be part of the labelling process.

Figure 1. Dimensions and sub-dimensions of the Diversity Label
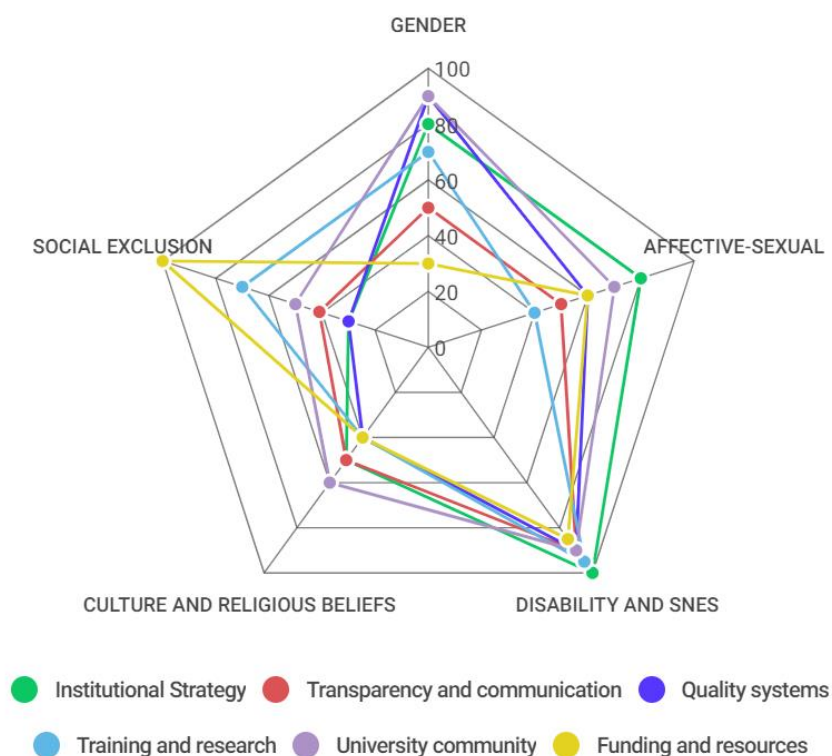
Source: Own elaboration

Thus, ACPUA proposed the appropriate methodology to carry it out, creating a questionnaire on *ad hoc* terms (see Annex 1). The aim of this guide is to generate a terminological ecosystem

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[5] Standards and Guidelines for Quality Assurance in European Higher Education.

around which to articulate those reports and documents that address the evaluation of diversity in any of its dimensions (gender, affective-sexual orientation, educational needs, beliefs, social situation…) within the university context. This environment is diverse, heterogeneous and multicultural and the language we use to talk about this reality must be inclusive and respectful of the richness found in the university community.

Drawing up a guide on terms related to diversity is a complicated task, given that the very idiosyncrasy of the concept and what it encompasses means that it would be an extensive and overly varied guide. Thus, the difficulty has been to select those basic terms that are relevant to the evaluation of a university environment and that encompass those that are essential for the definition of the subject to be addressed.

The selection of concepts for this guide was based on a collaborative dynamic between people working in areas related to diversity and mostly linked to the university environment. Within this collaborative process, a series of terms that could be interesting to define before carrying out an evaluation on the inclusion of diversity in the university were indicated. In this context, the participants marked the terms as "very relevant", "indifferent" or "not relevant at all" and suggested others that could be of interest. This is not a mass survey, but a joint work among a small group of professionals in the field.

To facilitate this process, the terms were grouped into categories: general, gender, affective-sexual orientation, disability and SEN 6 , culture and religion and social exclusion. The structure of the questionnaire used can be found in Annex 1.

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[6] Hereinafter, Specific Educational Support Needs.

3   Results

Once all the responses to the questionnaire have been collected, the results of those terms that are considered relevant for each of the sections are presented, in addition to adding those that may be considered within each sub-dimension.

In a second phase, once the terms to be included in the guide have been defined, they are defined generically but adapted to the university context.

3.1   General

This section sets out the different terms that have been collected which can refer to any of the five specific categories, which are collected as sub-dimensions within the social dimension, and which are key concepts to be defined beforehand.

Table 1General diversity terms, relevance results
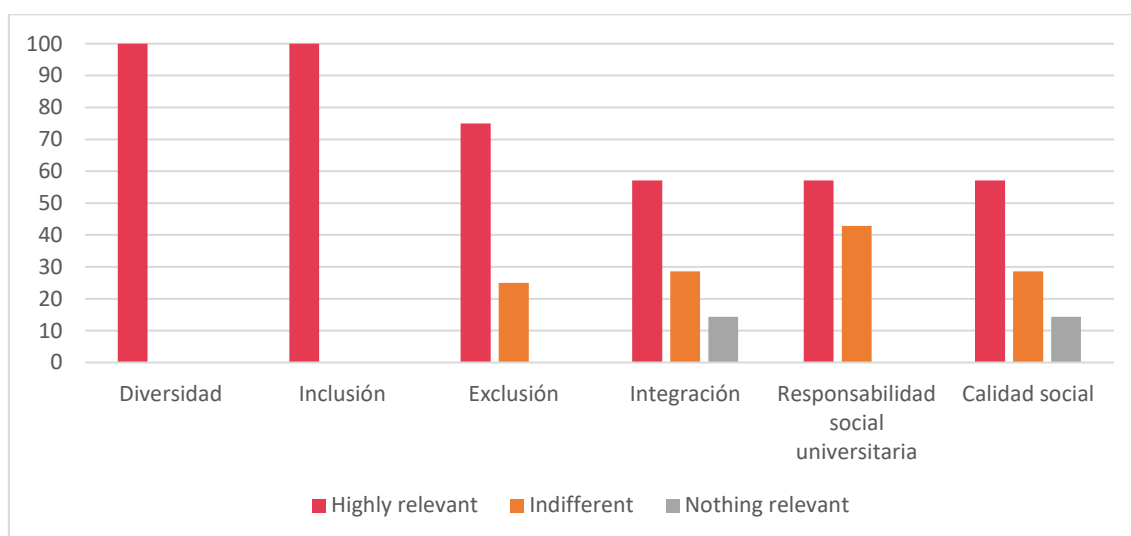
Source: Own elaboration

Thus, within the six general terms proposed and which would affect all the sub-dimensions, the graph identifies that the most relevant terms are: *diversity*, *inclusion* (within which reference is made to the term *integration*) and *exclusion*. In the proposals for terms, a proposal is made to change social responsibility to *social commitment* and to add the terms *social impact*, participation and equity. The first of these is taken as a replacement for social quality and the term *equity* is added.

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3.1.1   Diversity

The polysemy of this term is a clear example of how unwieldy a single definition of the term is, so it is important to define it in reference to the context to which we are applying it.

In our case, when applied to the social dimension and specifically in the university environment, we refer to the differentiating characteristics, context, values and beliefs of people, which move away from the homogenising concept of society as a whole and which can be reflected in the different agents within the university community. This presence of difference can be seen in the heterogeneity of the student body, but also in the teaching and research staff[7] and the administrative and service staff[8] . Not only that, but it is a living concept that is adaptable to the social and historical circumstances of the specific moment and to the trends that emerge over time and evolve with them.

On occasions, there is a tendency to think that the fact that there is diversity in an environment means that this environment is inclusive, however, the presence of different people does not linearly imply that their relationship with the surrounding environment is an inclusive relationship, it is only an indicator of heterogeneity. Social diversity does not imply the acceptance and valuing of these differences in a society, but rather the implementation of initiatives to promote inclusion and respect for the dignity of all people, regardless of their individual or collective characteristics.

3.1.2   Inclusion

If we refer to social inclusion, the RDL 1/2013 of 29 November[9] defines social inclusion as the "principle whereby society promotes shared values aimed at the common good and social cohesion, enabling all persons with disabilities to have the opportunities and resources necessary to participate fully in political, economic, social, educational, working and cultural life, and to enjoy living conditions on an equal basis with others". Although this definition is focused on people with disabilities, it could be applied to all areas of human diversity.

In the social dimension, inclusion implies that all procedures, services and content are designed to be responsive to any person without requiring any changes to be made to them. The person's participation is free and does not require any changes to be made in order to be able to do so, regardless of age, race, gender, sexual orientation, disability, religion or any other characteristic, both in social life and in the decision-making that affects their community. For example, in the case of statistical records where personal data on gender is collected, if these questionnaires provide for different options to accommodate all persons, they would be conducted from an inclusive perspective. If it has to be left blank because

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[7] Hereinafter referred to as teaching and research staff
[8] Hereinafter referred to as administrative and service staff
[9] RDL 1/2013, of 29 November, approving the Revised Text of the General Law on the Rights of Persons with Disabilities and their Social Inclusion.

there are no options, the perspective would be exclusionary. If, finally, the option is simply "other", it would be more inclusive.

Here it is important to make a point of clarifying the difference between inclusion and **integration**, as these terms are often confused and have come to be used in a way that is not entirely correct.

Integration (educational[10] or social) could be understood as a process in which a person, who is considered different from the normalised group, is immersed in this group and specific actions are designed for this person in order to respond to these differences and bring him/her closer to the functioning of the group that is considered normalised. These specific actions are commonly translated into "adaptations" where this type of actions are organised in a specific space, with specific material and personal resources, making modifications to what is considered standard within the group. These actions can be permanent or transitory, but what is common is that they represent a variation on what is considered "normal" so that the diverse person adapts as much as possible to this.

In this model, the focus of all measures is on the person, to whom all adaptations or adjustments must be applied with the idea of adapting the environment, services, etc. to the individual's needs. In short, to make them coincide as much as possible with the rest of the group, although it is not necessary for all the elements to be shared.

Looking at both terms, for many people it is difficult to see the difference between inclusion and integration if they are not familiar with the subject. This last point is key to the difference between the two concepts: integration puts the focus on the person (who should be "integrated") and inclusion on the environment (which should be designed for all people).

In the picture added in Annex 2 you can see the difference very clearly.

3.1.3   Exclusion

The term exclusion emerged in the last quarter of the 20th century in the most advanced societies, as a result of the social and economic transformations that took place. It refers to situations in which people, because of their diversity, are excluded from social participation and have no sense of belonging to society, preventing their full inclusion in the community to which they belong.

It is a process that relegates some people to the margins of society and prevents them from participating fully because of poverty, lack of basic skills and lifelong learning opportunities, or because of discrimination. This alienates people from employment, income-earning and educational opportunities, as well as from community networks and activities. They have little access to power and decision-making bodies and therefore feel powerless and unable

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[10] Many authors (e.g. Muntaner, J., 2014) refer to the intervention of Arreaza, F. (2009): Inclusion and basic competences. In: Actas I Congreso Nacional de buenas prácticas de educación, diversidad y empleo. Murcia

to take control of decisions that affect their daily lives (European Commission, 2003: 9). In the case of higher education, this exclusion may be reflected in barriers and inequalities that prevent students from participating fully in learning, or in the case of staff, from accessing certain jobs or performing certain tasks. This may be related to their beliefs, their gender identity, the valuing of their abilities - in short, the exclusion of minority and diverse groups.

From a social dimension of quality perspective, social commitment refers to the responsibility of organisations and individuals to contribute to the well-being of the society in which they operate. This may include initiatives related to the environment, social inclusion and equity, supporting the local community, fighting corruption and promoting fair and ethical labour practices.

In the case of higher education, social commitment is important because it is an organisation that has a great impact on the society around it, and it is its responsibility to ensure that this impact is positive. The people in your community, especially the student body, are creating their life project and their working future and it is an environment that should provide opportunities to diminish inequalities and generate inclusive opportunities through the development of open and equitable projects and activities. Not only that, but values and competences must be transmitted that respect these inclusive values and create equitable behaviours and working practices in the professions of the future.

3.1.4   Social impact

To define social impact we must do so from a dual perspective: on the one hand, the impact that certain activities or initiatives can have on people's lives and, on the other, the change they can generate in them and in how they interact with the environment that surrounds them. This term is closely related to the previous one, as part of the social commitment is to generate a positive impact of the university's actions and policies on the surrounding community. It is important to emphasise that the university not only generates this impact in the short term, but that through its curricula it is training future agents of change who can contribute to improving the social whole in the future.

If we apply this to the context of the SDGs[11] and the 2030 Horizon, it is essential to create a set of professionals who will face the global challenges presented by this horizon and propose sustainable, inclusive and equitable solutions. If the university provides the context for the development of transversal competences along these lines, its social impact will be significant. We cannot lose sight of the fact that one of the university's key objectives is to be a driving force for the transformation of society by generating knowledge, critical thinking and diverse learning environments.

3.1.5   Equity

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[11] Hereinafter Sustainable Development Goals (SDGs)
Sustainable Development Goals and Targets - Sustainable Development (un.org)

The term equity, although it may seem to be a very similar term to inclusion, has a very important differentiating aspect, since it recognises the right of all people to have the same opportunities regardless of their starting point. This concept is closely linked to that of *occupational justice*, which is discussed later in this document.

Equity is often defined as opposed to exclusion, as barriers of inequality, discrimination and bias are identified and models are developed that in some way compensate for or remove these barriers. It is also often equated with the term *equality*, although as can be seen in Annex 2 of this document very clearly, they do not mean the same thing. Equality means, in short, giving everyone the same treatment, whereas equity goes further and considers the specific situation and needs of the individual, taking into account the person's starting point circumstances. In other words, offering the same thing to two people without taking into account whether their starting points are similar would not be fair.

In the university context, equity[12] refers to the practice of ensuring that all people have equal opportunities and access to resources and services within the university, regardless of their age, race, gender, sexual orientation, disability, religion or other characteristics. This involves actively working to eliminate barriers and inequalities that prevent full participation in activities within the university, as well as access to the employment opportunities it offers (teaching and research staff and administrative and service staff). In this respect, it is necessary to address the needs of the most disadvantaged or marginalised individuals and groups, and to provide them with the support and resources necessary for participation, progressing towards equal opportunities with the rest of the community.

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[12] The draft of the LOSU (Organic Law of the University System) includes specific articles on this concept, referring to both the student body (Article 34) and the teaching staff (Article 66).
Retrieved from: Draft-LOSU.pdf (upv.es)

3.2 Gender

This section presents the terms related to the sub-dimension "*Gender*".

Table 2Gender-related terms, relevance results
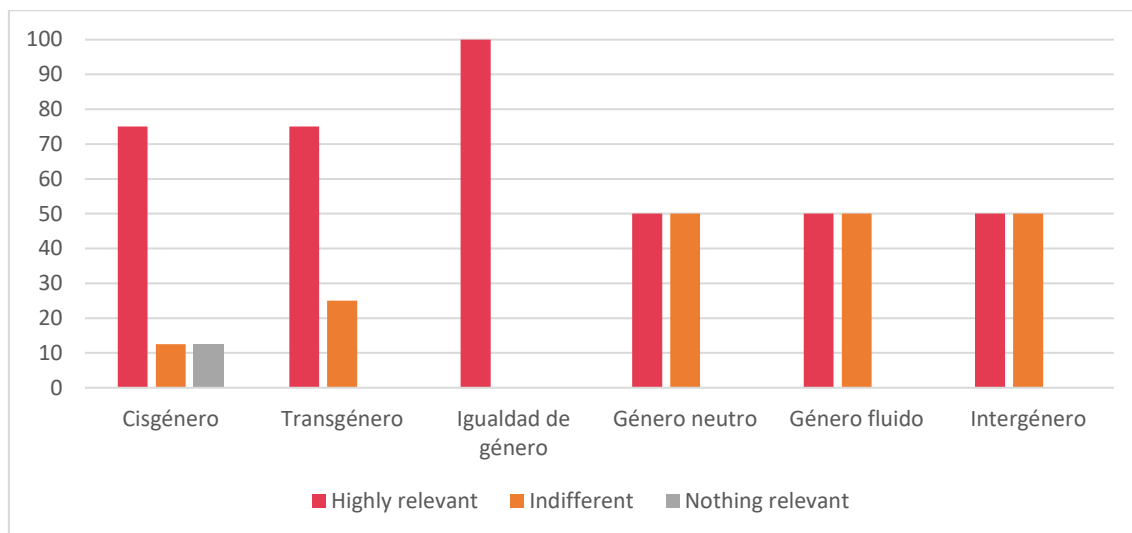
Source: Own elaboration

Of the six terms proposed in the form for this sub-dimension, the most relevant are identified in the graph: *gender equality* (the one with the greatest impact), *cisgender* and *transgender*. Among the proposed terms added by the group are *man, woman, sex, gay, lesbian, bisexual and homophobia*. The former are encompassed in the different definitions and the latter are considered to be more related to the sub-dimension of "Affective-sexual orientation". In the case of the *intergender* concept, *intersex* has been added to the same definition, as they are closely related.

It should be noted that there is sometimes confusion between terms that refer to *gender* and those that refer to *sexual orientation*. This is often related to the concept of *sexual diversity* which refers collectively to the existence of different sexual orientations and gender identities in a society. This includes lesbian, gay, bisexual, transgender and other groups.

Gender identity refers to the way a person feels and identifies in terms of gender and may be different from the gender assigned at birth. This gender identity is constructed within the society to which one belongs and refers to traits, forms of behaviour and patterns that conform to different roles and that change between societies and over time. It is also important to differentiate between *gender* identity and *gender expression*, which is the way

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in which a person decides to represent themselves to society and which may or may not correspond to their gender identity[13] .

Having these aspects clear and identified is important to favour inclusion and equity in a society, and their recognition and respect are crucial to guarantee equal opportunities and the wellbeing of all people in that society. When it comes to differentiating between them, a very illustrative and visual example can be found in *The Genderbread Person* (see Annex 3) where, through a metaphor with a silhouette of a person, an approach to the different ways of approaching sexual and gender diversity and understanding the differences between all the concepts is summarised in a very simple way.

3.2.1   Cisgender

A cisgender person is a person who is comfortable with the sex they were assigned at birth and whose gender identity matches the sex they were assigned at birth. For example, a person born with the anatomy of a woman and feels like a woman or a person born with the anatomy of a man and feels like a man. In both cases, the person grows up and constructs their gender in this sense, so that there is satisfaction and conformity between the assigned sex, the social construction of this gender and their own accepted identity.

3.2.2   Transgender

A transgender person is a person whose gender identity differs from the sex assigned at birth. The term includes, but is not limited to, transgender people. The term the person uses to describe themselves should be used, which is known as the right to self-determination, and it is important to remember that not all transgender people alter their bodies with hormones or surgeries that may have a variable gender expression.

3.2.3   Gender equality

All people are free to develop their personal capacities and make their own choices without any limitations imposed by traditional gender roles. This term thus refers to the idea that all people, regardless of gender, should have equal opportunities and rights in all areas of life. This includes access to education, employment and participation in public life, as well as equal opportunities and treatment in the workplace and in society in general.

This concept is at the core of many policies and laws that seek to ensure that people's opportunities and rights are guaranteed regardless of their gender. It is an important issue in the fight against discrimination and inequality, and is fundamental to building a just and equitable society. Indeed, the SDGs include a specific goal related to achieving this equality

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[13] A clear example might be a person who is assigned male gender at birth and identifies with it but chooses to dress in skirts in a gender expression that is normatively understood socially as feminine. She would therefore have a different gender identity and gender expression.

through the empowerment of women and girls as part of their strategy towards a sustainable future.

3.2.4 Gender non-binary (or neutral)

A person who expresses themselves as gender neutral is indicating that their gender identity does not correspond to either the traditional female or male gender. This may mean that the person is more comfortable with a gender that is not associated with either binary gender, or that they are comfortable with both genders and do not want to identify with either gender exclusively. Gender-neutral expression is a way of dissenting from socially imposed gender norms and stereotypes and allowing people to express themselves freely.

3.2.5 Fluid gender

Gender fluid refers to a person's ability to not identify exclusively with one gender and to experience changes in their gender identity at different times in their lives. A gender fluid person may feel and express themselves as a woman at one time and as a man at another, or may not identify with any particular gender at any time. Gender fluidity opposes the idea that people must adhere to a static, binary gender from birth. Fluid gender expression allows people to experience and explore their gender freely and autonomously.

3.2.6 Intergender and intersex

Initially, the definition of *intergender* was quite similar to what we know today as gender-neutral non-binary, as it referred to a person who did not identify with either of the two socially constructed genders. Since then, this concept has evolved in parallel to the concept of *intersex*, which corresponds to a person who has physical characteristics that do not correspond to the traditional binary gender, such as certain combinations of sex organs or whose body produces atypical levels of sex hormones.

3.3   Affective-sexual orientation

In this section, terms related to the sub-dimension "*Affective-sexual orientation*" are presented.

Table 3: Terms related to affective-sexual orientation, relevance results
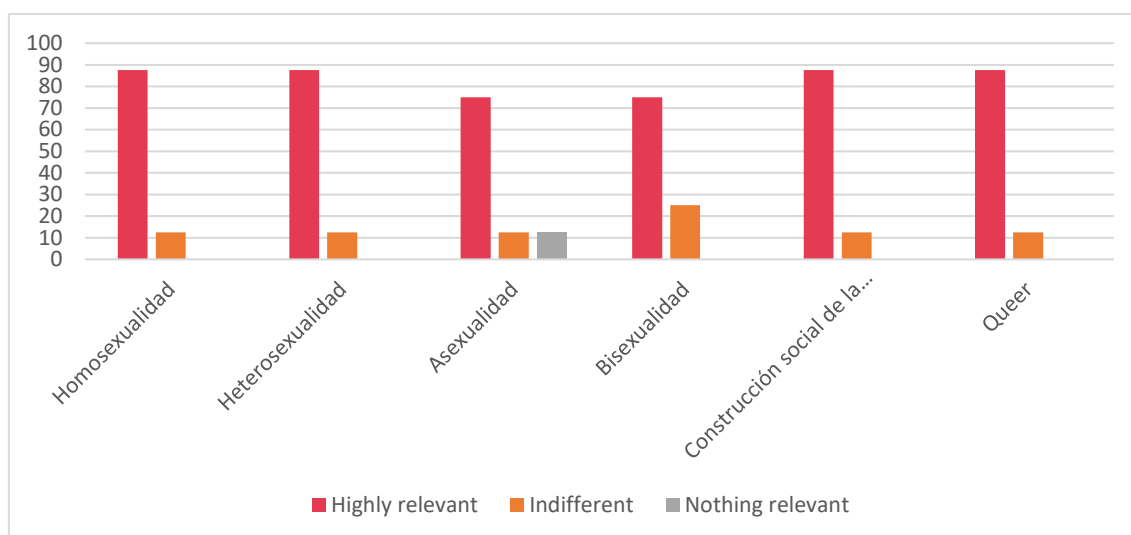
Source: Own elaboration

Within the six terms proposed in this sub-dimension, the graph shows that most of them are considered very relevant. It is necessary to clarify that this section includes the term *queer* which, although it could be included in the previous section, was initially created to reflect a group that presented a dissidence in terms of the social parameters of gender and affective-sexual orientation, which is why it is included in this one. In the proposals for terms proposed in the previous section by the group (*gay, lesbian, bisexual and homophobia*), the first three are defined in the first term of this section and the last one is added as a new term as it also appears as a proposal for inclusion in this section.

As indicated in the previous section, confusion sometimes arises when this category and the previous one are included under the term *sexual diversity*, which includes all concepts related to gender and affective-sexual orientation, and because the fight against discrimination and violence in both aspects is closely related.

3.3.1   Homosexuality

Homosexuality refers to people who are romantically and sexually attracted to people of the same gender. Men who are attracted to men are commonly referred to as *gay men* and women who are attracted to women are referred to as *lesbians*. This attraction is not necessarily sexual, but can also be emotional or romantic.

3.3.2 Heterosexuality

Heterosexuality refers to people who are emotionally, romantically and sexually attracted to people of the opposite gender. The difference between heterosexuality and homosexuality lies in whether this attachment and attraction is oriented towards people of the same or opposite gender. Both orientations are normal and legitimate, and should not be grounds for discrimination or violence.

3.3.3 Asexuality

This concept refers to a person who is not sexually attracted to any gender, although they may relate affectionately and romantically. Asexual persons may have intimate and affectionate relationships with others, but do not feel sexual attraction. Asexuality should not be confused with sexual abstinence or lack of sexual desire due to a medical or emotional condition.

3.3.4 Bisexuality

A person who is emotionally and/or sexually attracted to people of any gender, whether they are of the same or different genders. It is also a sexual orientation that has traditionally been equated with promiscuity or non-commitment to relationships and should not be considered in this way.

3.3.5 Social construction of sexuality

The social construction of sexuality refers to how a society's norms, values, beliefs and expectations influence the way human sexuality is understood and expressed. Sexuality is not fixed or innate, but is influenced by the culture and environment in which a person grows and develops. This construction may vary between different societies and cultural groups, and may change over time within the same society, as it is a product of historically specific practices and is an ever-changing process that transforms the way people relate to each other.

If we refer to the social construction of gender, it refers explicitly to how these norms, values, beliefs and expectations influence the way masculinity and femininity are understood and expressed, as explained in the previous section.

3.3.6 Queer

This term is generally used to designate a person who rejects and does not adhere to socially imposed norms and stereotypes of gender and sexual orientation. In recent years, the term has been reclaimed by many people as a form of self-identification that encompasses a wide range of gender and sexual identities that do not conform to binary, heteronormative genders and orientations.

Queer is a term that expresses diversity and resistance to imposed norms and seeks to promote inclusion and acceptance of all forms of gender and sexual identity.

3.3.7 Homophobia

Traditionally, this term refers to social rejection and manifestations of hatred towards homosexual people specifically because of their affective-sexual orientation. However, in recent times, the concept of *LGBTphobia* has been gaining strength due to the fact that this term is considered to be more representative of homosexual men than of the rest of the collective with affective-sexual orientations that do not focus only on this profile.

3.4   Disability and SEN[14]

In this section the terms related to the sub-dimension "*Disability and SEN*" are presented.

Table 4: Terms related to disability and SEN, relevance results
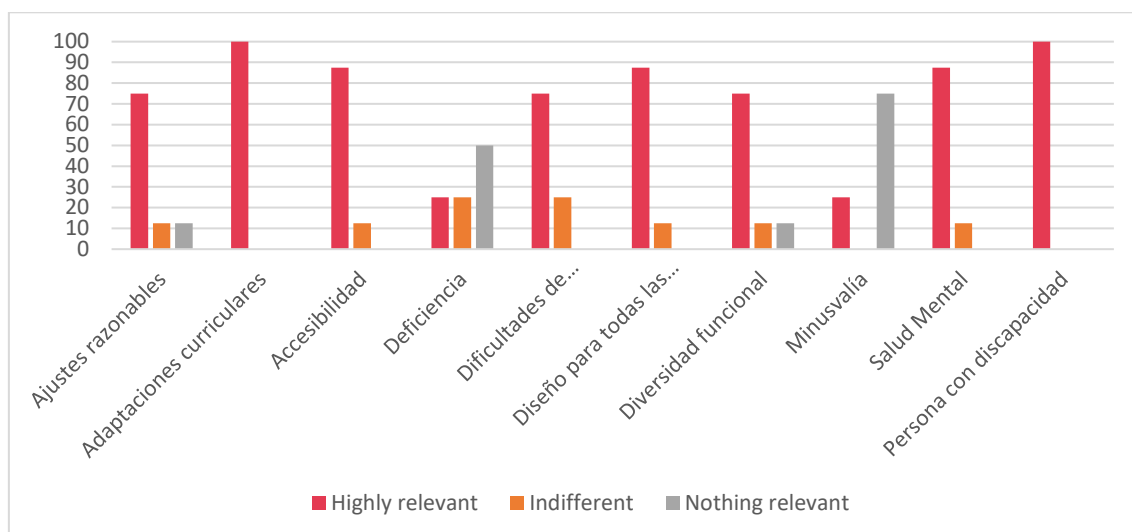
Source: Own elaboration

Among the terms included in this block, there are two that the group clearly identified that it was not necessary to include in the glossary, as they are obsolete terms and, although it is important to know them, they should no longer be used in the context related to disability and functional diversity. These terms are *impairment* and *handicap*.

Among the proposals collected were terms such as *universal design, performance, activity limitation, support product* and *people with specific educational support needs*. Within these proposals, universal design is a first concept that evolved into the "*design for all people*" that is more widespread now and within the university context, in particular, the *universal design of learning* that is included in this document. The following are also encompassed in some of the definitions given below, with a change from "learning difficulties" to "specific educational support needs", which is a more generic term and includes the previous one.

3.4.1   Reasonable adjustments

In the university context, when talking about the changes that need to be made to the curriculum in order to adapt it to people with disabilities and/or SEN, this term is used to define them. Thus, they refer to changes or adaptations that are made to the curriculum to enable a person with a disability and/or SEN to have full access to education and to be able to participate in academic activities on an equal basis with other students. These adjustments

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[14] Specific Educational Support Needs.

may include changes in the physical environment of the classroom, in the methodology used by teachers, in the type and accessibility of the activities proposed or in how the knowledge acquired is assessed. The aim of reasonable accommodation is to ensure that these students can access the same content and benefit from the same level of instruction by making the necessary changes, but without eliminating or significantly varying the content of the content.

3.4.2 Curricular adaptations

This is a concept that, although not directly defined, was introduced by the LOGSE and refers to those modifications that have to be made to the curriculum so that students with learning difficulties can access the content. In compulsory schooling, significant curricular adaptations are regularly applied; however, at University, only adaptations for access to the curriculum are applied (they refer to adaptations in spaces, resources or communications) or non-significant curricular adaptations (those that do not modify the content of the curriculum, but do modify the programming or methodology) and, to avoid confusion, the term "significant curricular adaptations" is adopted to a greater extent, the term *reasonable adjustments* defined above is adopted to a greater extent and which, according to the latest meetings between the services for people with disabilities in the SAPDU Network[15] , is the majority tendency in all the universities to differentiate the type of actions that are developed in higher education from those developed in compulsory education.

3.4.3 Accessibility

According to the RDL 1/2013 of 29 November[16] , universal accessibility is defined as "the condition that environments, procedures, goods, products and services, as well as objects, instruments, tools and devices, must meet in order to be understandable, usable and practicable by all people in conditions of safety and comfort and in the most autonomous and natural way possible. It presupposes the strategy of "universal design" or "design for all persons", and is understood "without prejudice to reasonable accommodation to be adopted".

It should be remembered that for a long time accessibility was understood only as physical accessibility; however, nowadays it is understood as a broader concept that encompasses not only the physical plane but also the communicative and any other aspect that refers to the interaction of human beings with their environment and with the people who make it up.

3.4.4 Specific Educational Support Needs[17] (SEN)

In the evolution of the different education laws that have come into force in Spain over the last 20 years, this concept has been changing and differentiating itself from another with

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[15] https://redsapdu.org
[16] https://www.boe.es/eli/es/rdlg/2013/11/29/1
[17] Hereinafter referred to as SEN

which it is sometimes confused due to the similarity of the acronyms, that of special educational needs (SEN). In reality, the latter is part of the former and is the one most commonly used in the university context.

Within the SEN group and according to the Organic Law 3/2020, of 29 December, which modifies the LOE of 2006, better known as LOMLOE, we can find the following casuistry in the student body:

- Special Educational Needs (SEN): which refer to physical, mental, sensory disabilities and severe behavioural, communication and/or language disorders.
- Maturational delays.
- Developmental disorders of language and communication.
- Attention or learning disorders.
- Severe lack of knowledge of the language of instruction.
- Be in a situation of socio-educational vulnerability.
- High intellectual abilities.
- Late entry into the education system.
- Personal or school history conditions.

As far as the university context is concerned, disorders of language and communication development (dyslexia, dyslalia, etc.) and attention or learning disorders (ADHD) are of particular relevance, which in previous legislation were included under the umbrella of learning difficulties and referred to any disorder or condition affecting a person's ability to acquire, retain and use knowledge effectively, as well as other difficulties that may affect a person's ability to learn, such as *autism* or *cognitive impairment.*

High intellectual abilities are also relevant within this classification because, contrary to popular belief, this is a very diverse group which, although it generally includes people who have an above-average performance capacity in general skills (those usually measured by intelligence tests) and specific skills (such as music or painting) and whose needs are not always linked to a certificate of disability, it is understood that on occasions they do require an adjustment of university curricula to equalise equal opportunities from the point of view of learning.

3.4.5 Design for everyone

Also according to RDL 1/2013, 29 November 2013[18] , universal design or design for all people, "is the activity by which environments, processes, goods, products, services, objects, instruments, programmes, devices or tools are conceived or planned from their origin, and whenever possible, in such a way that they can be used by all people, to the greatest extent possible, without the need for adaptation or specialised design. Universal design or design

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[18] Royal Legislative Decree 1/2013, of 29 November, approving the Consolidated Text of the General Law on the Rights of Persons with Disabilities and their Social Inclusion.

for all people" shall not exclude assistive products for particular groups of people with disabilities, where needed.

In education, in recent years there has been more talk of Universal Design for Learning (UDL), as a way of designing content to favour all students and not just focusing on a specific adaptation for a person with functional diversity. The idea is to make the curriculum more flexible, as well as the assessment and student interaction processes and the material to be assessed. It is an interesting proposal for implementation that is taking shape in the university environment and that would be a fundamental step on the road to full inclusion as it is a very important change of philosophy. With this model as a reference, the university would be proactive, since it would already design all its processes from a point of view of inclusion of any diversity and it would be carried out from the design itself, focusing efforts on it. Current models tend to be more reactive models that, when faced with a need on the part of an individual, propose changes to the teaching-learning process (more focused on the previous definition of *reasonable accommodation*).

3.4.6 Functional diversity

This term was promoted by the independent living movement, which in Spain is represented in the Foro de Vida Independiente y Divertad[19] (FIV) and where Javier Romañach was a strong advocate, often speaking of this term in his texts as an alternative to the term "disability", which is used in the majority of cases. In fact, he went a step further and spoke of "men and women with functional diversity" in most cases.

When the authors Romañach and Lobato coined this term in 2005, they alluded to the different way in which people function with their reality and that discriminating against some people for functioning differently is something that society cannot allow, as it is part of their fundamental rights. In one of their texts (2007) they state: "Women and men with functional diversity are biophysically different from the majority of the population. Having different characteristics, and given the environmental conditions generated by society, we are forced to perform the same tasks and functions in a different way, sometimes through third parties".

There is much controversy regarding the use of this term as a substitute for disability, as there is a part of the group that does not consider it appropriate, as they think that it may dilute the concept of disability and have a negative impact on the rights they claim. We must not lose sight of the fact that, at present, only the term "person with disability" is defined in case law.

3.4.7 Mental health

Mental health refers to emotional, psychological and social well-being. A person with good mental health is able to manage their emotions, thoughts and behaviours effectively, and has

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[19] http://forovidaindependiente.org

the ability to establish and maintain healthy and satisfying relationships with other people and their environment. Mental health also includes the ability to adapt to life's changes and challenges, and to cope effectively and successfully with difficult situations.

In general, mental health is an important component of a person's overall well-being and is essential for their happiness and success in life. Mental wellbeing is also a growing concept in universities, indeed, the draft LOSU also reflects this concept[20] .

3.4.8   Person with a disability

RDL 1/2013 of 29 November 2013, already mentioned above, also includes in its second article a very suitable definition for this term: "is a situation that results from the interaction between persons with foreseeable permanent impairments and any type of barriers that limit or prevent their full and effective participation in society, on an equal basis with others".

This term is the one most commonly used in legal documents in recent years. The definition is an adaptation of the UN Convention of 2006. In spite of the fact that there are movements that fight for the change of the term in the usual language for that of functional diversity, there is still no agreement as to the use of both and legislatively this would be the one that is defined. It should also be noted that, in legislation, this concept specifically refers to those people who have a disability certificate of 33% or more or a legally equivalent document.

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[20] "Universities, in collaboration with the Autonomous Communities, will offer free services aimed at psycho-pedagogical support, prevention and promotion of the emotional wellbeing of their university community, especially students, as well as career guidance services" (Article 40.5).

3.5   Culture and Religion

In this section, terms related to the sub-dimension "*Culture and religion*" are presented.

Table 5: Terms related to culture and religion, relevance results
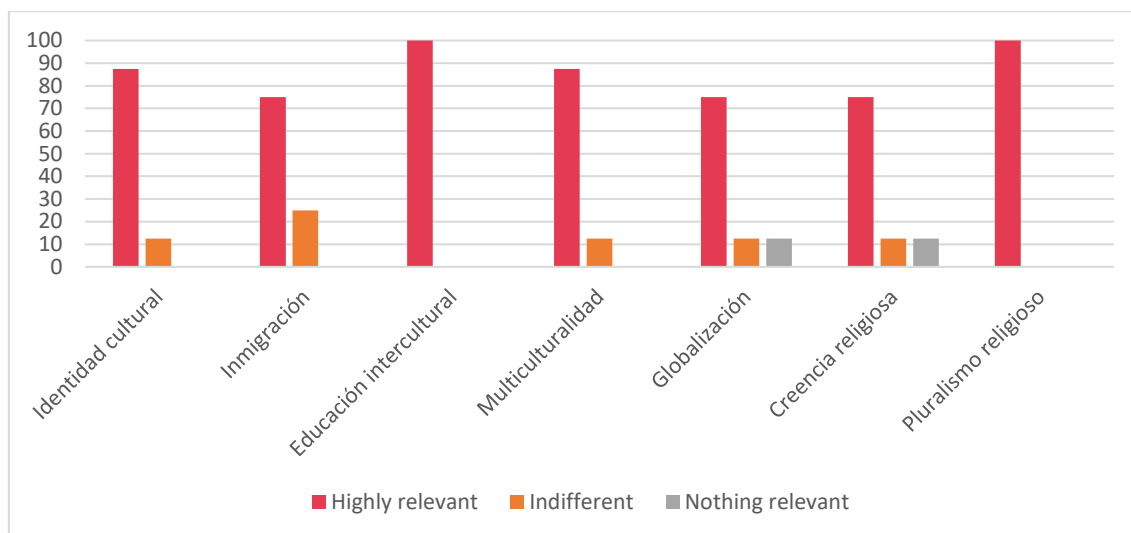
Source: Own elaboration

Of the seven terms included in this block, all seem relevant to the group consulted, with *religious pluralism* and *intercultural education* being the most relevant. There were no contributions in terms of the incorporation of new terms; however, the concept of *multiculturalism* has been slightly broadened and replaced by *cultural diversity*. The concept of *immigration has been* eliminated as it is the least relevant and its relevant aspects are implicit in the other definitions, for example, *globalisation*.

3.5.1   Cultural identity

Cultural identity refers to the individual or collective identity that derives from belonging to a particular cultural group. This may include aspects such as language, history, traditions, beliefs, values, among others. Cultural identity is a way in which people define themselves on the basis of a set of characteristics of a particular social or cultural group and relate to their environment. This identity is usually determined by birth and the predominant or reference culture where this sense of belonging has been developed.

Respecting and promoting knowledge of different cultural identities is very important in such heterogeneous environments as the university, as it not only facilitates student mobility, but also helps to understand the diversity of the society in which we live, which, despite being globalised, continues to maintain its deeply rooted identities.

3.5.2   Intercultural education

Intercultural education refers to an educational approach that promotes mutual respect and understanding between people from different cultures and ethnic groups through the educational approaches they work with.

Intercultural education seeks to promote inclusion and equal opportunities for all learners, regardless of their cultural or ethnic background. This can include the teaching of content that reflects the cultural diversity of society, the promotion of tolerance and non-discrimination, and the creation of inclusive and safe learning environments for all people in an educational community. This concept is also represented through the active participation of different cultural communities in the design and implementation of educational programmes that reflect the reality of all of them in the content being taught.

3.5.3   Multiculturalism (and cultural diversity)

When we use the term multiculturalism or cultural diversity we refer to the existence of different cultures in a society. Multiculturalism implies the recognition and value of different cultural identities in the same society and the promotion of inclusion and equity between them. Cultural diversity includes, to be more specific, aspects such as language, religion, history, traditions, which are different in communities that coexist in the same environment or territory. If we wanted to establish a certain difference between *multiculturalism* and *cultural diversity,* it would be that multiculturalism refers more to the coexistence and respect between different cultures, while cultural diversity refers to the existence of a variety of cultures in a society. Both concepts are related, as multiculturalism is a way of valuing and promoting cultural diversity in a society.

Recognising multiculturalism in a higher education institution is very important from the point of view of social quality. Higher education has a fundamental role in the education of individuals and in building a fairer and more equitable society. It is therefore important for higher education institutions to promote multiculturalism and cultural diversity among their students, faculty and staff, as this contributes to fostering mutual understanding and respect between people from different cultures and to creating an inclusive and equitable learning environment and promotes mobility opportunities that enrich the university environment and open up new approaches from culturally different points of view.

3.5.4 Globalisation

Globalisation is usually understood as a process by which markets, technologies and cultures become increasingly interconnected and intertwined worldwide.

The social impacts of globalisation can be varied and complex. In general, it can be said that globalisation has contributed to the creation of a more interconnected world economy, allowing for increased trade, investment and employment opportunities in many parts of the world. This has led to economic growth and poverty reduction in some regions, but many other inequalities have become more evident, often resulting from the exclusion of minority groups such as those we have been defining in this paper.

Globalisation has also had a significant impact on the university world. It has led to an increase in academic mobility, with more students studying abroad and an increase in collaboration between higher education institutions around the world. It has also contributed to increased competition between universities internationally, leading to an emphasis on academic excellence and innovation.

3.5.5 Religious belief

A religious belief is a conviction about supernatural or spiritual aspects that a person or a group of people hold within a particular religion. These beliefs are usually related to a deity or set of gods, and may dictate the way a person lives his or her life and makes decisions. Religious beliefs also often include a set of practices and traditions that are based on those beliefs.

Related to this term is the term *spirituality*, which refers to the search for a deep and meaningful connection to something greater than oneself, whether it be a divinity, a higher force or a transcendent purpose in life. Spirituality can be an important part of many people's lives and can be expressed in different ways, such as through meditation, prayer, reflection or participation in religious rituals and ceremonies. Spirituality can also be a source of strength and hope in difficult times and can provide a sense of purpose and meaning in life.

Although spirituality is closely related to religion, it does not necessarily have to be linked to any particular religion and can be an important part of the lives of people who do not identify with any particular religion.

3.5.6   Religious pluralism

Religious pluralism refers to the coexistence of different religions and religious beliefs in a society. Implicit in this term is respect for and acceptance of different religions and peaceful coexistence between them, taking into account that they may have different views and ways of understanding the world, and that these differences can enrich society as a whole. A society with a high degree of religious pluralism is one in which people can freely practice their religion without fear of discrimination or repression.
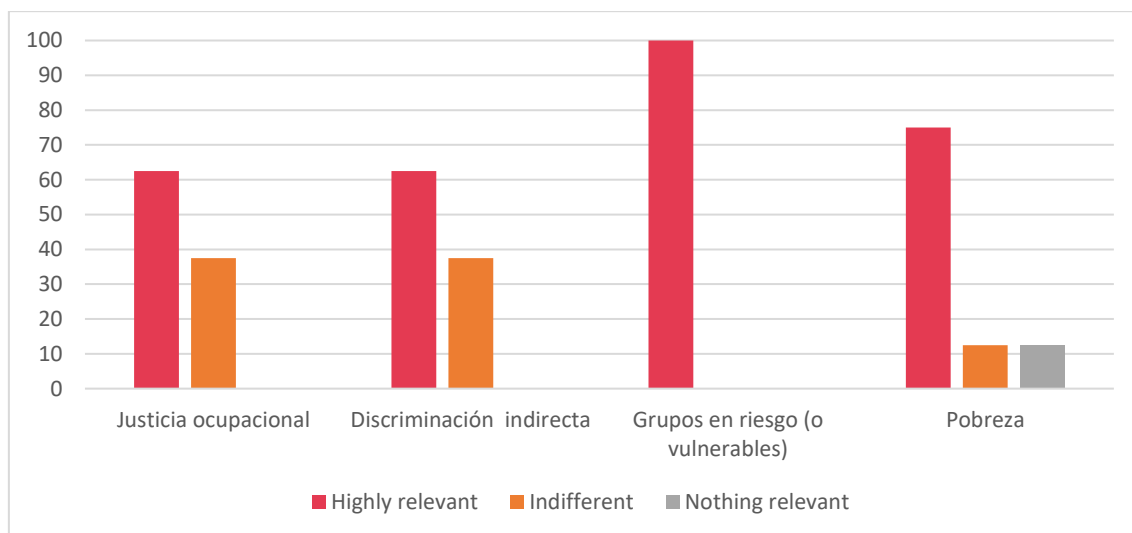
3.6   Social exclusion

This section presents the terms related to the sub-dimension "*Social exclusion*".

Table 6: Social exclusion terms, relevance results

Within the last block of terms, all terms were identified as relevant by the group, however, the term *poverty* has been discarded, as its definition may be related to that of at-risk (or vulnerable) groups, and it was considered to be the least relevant. Proposals are made to add the terms inequality, *social injustice* and *social inclusion*. Of these, it is understood that all, particularly the latter to a greater degree, are already defined in earlier terms. It should be noted that many of the terms that could be included in this sub-dimension are already covered throughout the document.

3.6.1   Occupational justice

This is a term used within the context of Occupational Therapy to refer to the right of all people to engage in occupations that can meet individual needs and enable them to develop fully as persons from a holistic point of view. According to Wilcock and Townsend, who pioneered the term, the term encompasses equality among people in the equal distribution of resources and opportunities in employment or occupation, so that no group is deprived or excluded because of discrimination.

It is a very interesting term in the university context, given that higher education can in many cases balance the employment balance for people with fewer initial resources, through access to jobs and occupations that allow them to improve their situation and achieve the same goals as other people with more resources initially. This achieves equity in the world of work by eliminating barriers and discrimination in access to and retention of employment, which also includes equal pay and working conditions and the elimination of discrimination

in employment based on factors such as gender, race, age, sexual orientation, gender identity, among others.

3.6.2   Indirect discrimination

This type of discrimination, which, a priori, is not so obvious, occurs in situations where apparently neutral policies or practices are applied, but which in practice have a disproportionate and negative impact on a certain group of people. Situations such as this can occur in the university context when, for example, criteria or requirements are established that appear reasonable and fair at first glance, but which in reality exclude or discriminate against certain minority groups of people or who are limited in their access by one of the proposed requirements.

Indirect discrimination is a subtle and perverse form of discrimination that can be difficult to detect and combat, but is equally damaging to individuals and the quality of the institution.

3.6.3   At-risk (or vulnerable) groups

Risk groups are those groups of people who are more likely to suffer harm in certain situations or in relation to certain problems or risks. Risk groups can be defined in different ways, depending on the context in which they are being discussed. For example, in the field of health, risk groups may include older people, people with chronic diseases or people living in poverty.

At the university level, this group may include people who come from (or live in) conflict zones, people who are victims of some kind of violence or people who have certain characteristics that make them more vulnerable, such as gender, age or sexual orientation. Another less obvious example may be the ex-custodial youth (both at home and abroad), who have lived under the guardianship of a public administration and, upon reaching the age of majority, cease to have it; this implies very important changes as the social and economic resources they had until that moment are limited and the transition to independence can be very complicated.

In short, at-risk or vulnerable groups are all those who may suffer discrimination for any reason (which the EHA defines as under-represented students and which may be those with differences in affective-sexual orientation or gender identity), as well as those who do not have the resources or means to meet their basic needs (poverty) or educational needs (specific needs) (which the EHA defines as vulnerable or disadvantaged students).

4   Conclusions

Once the process of choosing and defining terms has been completed, an important reflection is to indicate that this document is intended as a guide to obtain a first approach to the social dimension of quality within an institution as complex as the university.

In the transition between sub-dimensions there are certainly a multitude of terms that can be defined to complete this guide and, of course, the definitions could be much more extensive. However, the main objective was to help people who are faced with the task of assessing or entering this dimension to understand the fundamental concepts of each of its parts.

And, above all, it aims to shed light on terms that might seem similar or induce certain doubts when approaching the documentation. It is a humble yet very important objective, since if all the people involved understand and have in mind what they really mean whenever they use or deal with any of these terms, in the end, the documentation that is created will follow a common thread in terms of terminology.

We hope that it will be a clarifying, living document that can be completed and grow with time and with contributions from all the groups that are represented in the university environment.

We at the Agency would like to reiterate our gratitude for the disinterested participation of the respondents[21], as well as the members of the SETE Subcommittee on Thematic Evaluations who have made the preparation of this document possible. We hope that these results can be useful for the agencies that assure the quality of the university system, but in general, for the entire university community, always with a view to improving the quality of higher education and from a student-centred learning methodology.

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6 Annexes

6.1.- Annex 1 Questionnaire

6.2.- Annex 2 Graphic image of the differences between equality, equity, exclusion, segregation, integration and inclusion.

6.3.- Annex 3 Graphic image of The Genderbread Person project (https://www.genderbread.org)

6.1.- Annex 1 Questionnaire

Glosario Aspecto Social

*Obligatorio

Instrucciones
En las siguientes secciones se encuentran recogidos una serie de términos que hacen referencia tanto a términos relacionados con el aspecto social de la educación con como a cinco bloques concretos:
1. Género
2. Orientación afectivo-sexual
3. Discapacidad y necesidades específicas de apoyo educativo
4. Religión y cultura
5. Exclusión social.
En cada una de estas partes, se recogen una serie de términos que se consideran importantes para definir dentro de cualquier propuesta que recoja alguno de estos bloques.
Este formulario es para tratar de discriminar, con vuestra ayuda, qué términos es realmente importante definir y cuáles consideráis que no es necesario, bien porque ya están más que entendidos por la sociedad o bien porque los consideráis irrelevantes.
Muchísimas gracias por vuestra aportación.
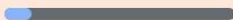
¿En cual de estos bloques identificas tu trabajo? (pueden ser varios) *

☐ Género

☐ Orientación afectivo-sexual

☐ Discapacidad y NEAE (necesidades específicas de apoyo educativo)

☐ Religión y cultura

☐ Exclusión social

☐ Otro: _____

Siguiente Página 1 de 8 **Borrar formulario**

ACPUA - University Quality and Foresight Agency of Aragon
Avda. de Ranillas, nº 5D, 1ª Planta. 50018 Zaragoza
Telephone: 976 713386 - acpua@aragon.es

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Glosario General

Términos generales que se adecúan a todas las dimensiones

Diversidad

Elige ▾

Inclusión

Elige ▾

Exclusión

Elige ▾

Integración

Elige ▾

Responsabilidad social universitaria

Elige ▾

Calidad social

Elige ▾

¿Consideras que falta algún término? Indícalo aquí.

Tu respuesta

Atrás   Siguiente   ▬▬▬▬▬▬▬▬▬ Página 2 de 8   Borrar formulario

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Género

Cisgénero

Elige ▾

Transgénero

Elige ▾

Igualdad de género

Elige ▾

Género neutro

Elige ▾

Género fluido

Elige ▾

Intergénero

Elige ▾

¿Consideras que falta algún término? Indícalo aquí.

Tu respuesta

Atrás   Siguiente   Página 3 de 8   Borrar formulario

Orientación afectivo-sexual

Homosexualidad

Elige ▼

Heterosexualidad

Elige ▼

Asexualidad

Elige ▼

Bisexualidad

Elige ▼

Construcción social de la sexualidad

Elige ▼

Queer

Elige ▼

¿Consideras que falta algún término? Indícalo aquí.

Tu respuesta

Atrás   Siguiente   Página 4 de 8   Borrar formulario

Discapacidad y NEAE

Ajustes razonables

| Elige ▾ |

Adaptaciones curriculares

| Elige ▾ |

Accesibilidad

| Elige ▾ |

Deficiencia

| Elige ▾ |

Dificultades de aprendizaje

| Elige ▾ |

Diseño para todas las personas

| Elige ▾ |

Diversidad funcional

| Elige ▾ |

Minusvalía

| Elige ▾ |

Salud mental

| Elige ▾ |

Persona con discapacidad

| Elige ▾ |

¿Consideras que falta algún término? Indícalo aquí.

Tu respuesta

Atrás   Siguiente   Página 5 de 8   Borrar formulario

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Cultura y religión

Identidad cultural

Elige ▾

Inmigración

Elige ▾

Educación intercultural

Elige ▾

Multiculturalidad

Elige ▾

Globalización

Elige ▾

Creencia religiosa

Elige ▾

Pluralismo religioso

Elige ▾

¿Consideras que falta algún término? Indícalo aquí.

Tu respuesta

Atrás   Siguiente   Página 6 de 8   Borrar formulario

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Exclusión social

Justicia ocupacional

Elige ▾

Discriminación indirecta

Elige ▾

Grupos en riesgo (o vulnerables)

Elige ▾

Pobreza

Elige ▾

¿Consideras que falta algún término? Indícalo aquí.

Tu respuesta

Atrás   Siguiente   ████████████░░ Página 7 de 8 Borrar formulario

Fin del formulario

Si tienes algún comentario, puedes añadirlo aquí
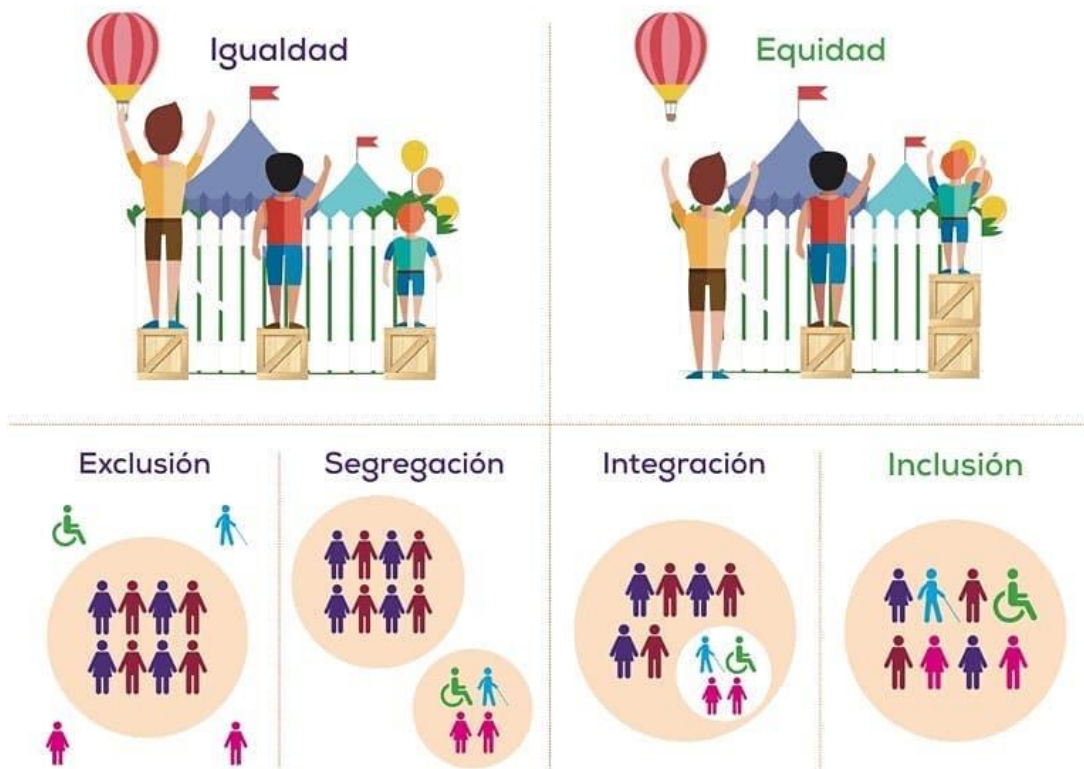
Tu respuesta

Atrás   **Enviar**   ███████████████ Página 8 de 8 Borrar formulario

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6.2.- Annex 2 Graphic image of the differences between equality, equity, exclusion, segregation, integration and inclusion.

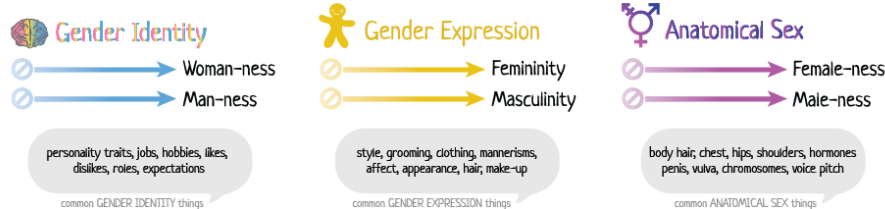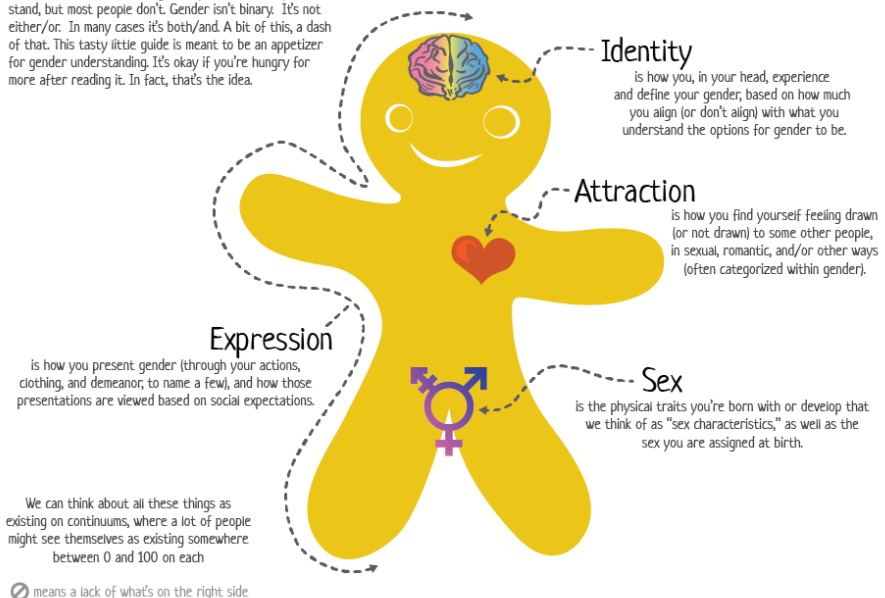## 6.3.- Annex 3 Graphic image of The Genderbread Person project (https://www.genderbread.org)

The Genderbread Person
by it's pronounced METROsexual.com

Gender is one of those things everyone thinks they under-stand, but most people don't. Gender isn't binary. It's not either/or. In many cases it's both/and. A bit of this, a dash of that. This tasty little guide is meant to be an appetizer for gender understanding. It's okay if you're hungry for more after reading it. In fact, that's the idea.

Identity
is how you, in your head, experience and define your gender, based on how much you align (or don't align) with what you understand the options for gender to be.

Attraction
is how you find yourself feeling drawn (or not drawn) to some other people, in sexual, romantic, and/or other ways (often categorized within gender).

Expression
is how you present gender (through your actions, clothing, and demeanor, to name a few), and how those presentations are viewed based on social expectations.

Sex
is the physical traits you're born with or develop that we think of as "sex characteristics," as well as the sex you are assigned at birth.

We can think about all these things as existing on continuums, where a lot of people might see themselves as existing somewhere between 0 and 100 on each

⊘ means a lack of what's on the right side

🧠 Gender Identity
→ Woman-ness
→ Man-ness

personality traits, jobs, hobbies, likes, dislikes, roles, expectations

common GENDER IDENTITY things

🧍 Gender Expression
→ Femininity
→ Masculinity

style, grooming, clothing, mannerisms, affect, appearance, hair, make-up

common GENDER EXPRESSION things

⚥ Anatomical Sex
→ Female-ness
→ Male-ness

body hair, chest, hips, shoulders, hormones penis, vulva, chromosomes, voice pitch

common ANATOMICAL SEX things

Identity ≠ Expression ≠ Sex
Gender ≠ Sexual Orientation

Sex Assigned At Birth
☐ Female   ☐ Intersex   ☐ Male

Typically based solely on external genitalia present at birth (ignoring internal anatomy, biology, and change throughout life), Sex Assigned At Birth (SAAB) is key for distinguishing between the terms "cisgender" (whenSAAB aligns with gender identity) and "transgender" (when it doesn't).

❤ Sexually Attracted to...   and/or (a/o)
→ Women a/o Feminine a/o Female People
→ Men a/o Masculine a/o Male People

❤ Romantically Attracted to...
→ Women a/o Feminine a/o Female People
→ Men a/o Masculine a/o Male People

Genderbread Person Version 4 created and uncopyrighted 2017 by Sam Killermann   For a bigger bite, read more at www.genderbread.org

Source: The Genderbread Person | A free online resource for understanding gender identity, gender expression, and anatomical sex.

Source: http://vicgonzalez.com/integracion-vs-inclusion/

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