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### **Mostovi enakosti: pravičnost in vključenost spolov v akademskem prostoru in družbi**

Povzetki tretjega posveta  
o enakosti spolov za vključujočo  
univerzo in družbo  
Koper, 12. december 2025

### **Bridges of Equality: Gender Equity and Inclusion in Academia and Society**

Abstracts of the Third Symposium  
on Gender Equality for an Inclusive  
University and Society  
Koper, 12 December 2025

### **Mostovi enakosti: pravičnost in vključenost spolov v akademskem prostoru in družbi**

Enakost spolov, torej razumevanje, po katerem so vsi spoli ne le zakonsko enaki, temveč so tudi v praksi prepoznani, vidni, imajo enako moč in so enakovredno udeleženi na vseh področjih življenja, je zapisana v številnih dokumentih in je vsaj na deklarativni ravni v demokratičnih državah postala nekakšna civilizacijska norma. Tovrstno reguliranje in normiranje je – gledano z daljše perspektive – dosežek in napredek. Ideja enakosti med spoli spada med temeljne ideje, ki še vedno sooblikujejo sodobna razumevanja družbe in sodijo v osnovni orientir, po katerem presojamo stanje in trende v konkretni družbi. Ob preplavljenosti s tehnologijami, algoritmi in podatki ostaja ideja enakosti med spoli specifičen zorni kot, ki nas opominja, v katero smer naj gledamo in katerim vidikom realnosti naj posvečamo pozornost. Ideje nam namreč pomagajo pri upravljanju družbe, na podlagi idej lahko presojamo, kaj so temeljni problemi družbe in kako jih razreševati. Judy Wajcman, raziskovalka in predavateljica na področju družbenih študijev tehnologije, študijev spolov, dela in zaposlovanja, izpostavlja, da bi lahko postali bolj zahtevni glede tega, kakšno tehnologijo želimo ter katerim vrednotam in ciljem naj ta služi. Najprej bi torej morali pričeti razmišljati o družbenih problemih, nato pa o tehničnih rešitvah zanje. V teh kritičnih (samo)refleksijah so ključno orodje vsekakor ideje.

Tudi letošnji, in sicer tretji posvet o enakosti spolov za vključujočo univerzo in družbo z naslovom Mostovi enakosti: pravičnost in vključenost spolov v akademskem prostoru in družbi ohranja idejo enakosti med spoli živo. Posvet hkrati udejanja nekatere cilje Načrta za enakost spolov na Univerzi na Primorskem (<https://www.upr.si/files/static/1182>), in sicer komuniciranje, ki odraža vključujočo organizacijsko klimo in družbeno odgovorno delovanje univerze z razširjanjem pozitivnih vrednot v širšo družbo. Z vsakoletnim organiziranjem posveta izpostavljamo družbeno relevantnost ideje enakosti med spoli, saj ideje kot civilizacijski dosežki niso nekaj trajno pridobljenega. Prav univerza kot avtonomna institucija, ki seveda ni izolirana od ostalega okolja, mora biti zgled udejanjanja načela enakosti in enakopravnosti spolov, hkrati pa tudi prostor kritične samorefleksije in prizadevanj za odpravo vseh oblik diskriminacije na podlagi spolne in seksualne identitete. Posvet razumemo kot droben opomnik, da je ideja enakosti med spoli še kako pomembna v sedanjosti in prihodnosti. Ambiciozno se lahko nadajamo, da bo v prihodnosti enakost med spoli udejanjena, torej živeta, videna in spoštovana v vseh vsakdanjih situacijah.

Kakšni so morebitni scenariji prihodnosti, kako kaže z enakostjo med spoli? Če umetni inteligenci postavimo vprašanje »Na katerih področjih enakosti med spoli je družba najbolj izpostavljena tveganjem?«, nas ta v svojem odgovoru v resnici pošilja nazaj k družbi, torej k nam samim. Problemi vselej izvirajo iz družbe in njenih odločitev. Neravnotežja, podzastopanosti, plačne vrzeli, vertikalna in horizontalna segregacija, spolno zaznamovano nevidno delo, spolni stereotipi, ki vplivajo na izobraževalne poti posameznikov\_ic, ponotranjena prepričanja o sposobnosti posameznikov\_ic, neuravnotežena zastopanost spolov na ključnih področjih organizacije sodobnih družb (podatkovne znanosti in računalništvo), neenaka porazdelitev družinskih oziroma starševskih obveznosti, neuravnotežena zastopanost spolov v znanosti, omejene ali ogrožene reproduktivne pravice, spolno nasilje, pomanjkljiva institucionalna podpora ter neuravnotežena zastopanost spolov v zakonodajni in izvršilni oblasti so le nekatera najbolj izpostavljena področja. Težave izhajajo tudi iz povsem bazičnega (ne)razumevanja raznolikosti spolnih in seksualnih identitet. Čeprav dokumenti in načrti za enakost spolov na ravni institucij Evropske unije izpostavljajo enakost vseh spolnih identitet, so v praksi dooločene skupnosti še vedno v izrazito marginaliziranem položaju, imajo bistveno

manjšo moč in vidnost, kar še posebej velja za skupnost LGBT+. Tradicionalnim diskriminacijskim praksam so se v sodobnem času pridružile še platformizacija in algoritmizacija vsakdanjega življenja. Ti procesi upoštevajo kvantitativne oziroma statistično prevladujoče podatke, ki v veliki meri odražajo uveljavljena tradicionalna razumevanja glede binarnosti spolov in pogosto krepijo neenakosti na podlagi spola. Raznolike spolne in seksualne identitete niso ustrezno zajete v podatke, saj je razumevanje spolne in seksualne identitete zamišljeno kot fiksna, singularna izkušnja, posledično je spol osebe sploščen na površinsko informacijo, ki nikakor ne zajame celovite slike o osebi. Enakost med spoli bi potemtakem pomenila celovito udejanjanje in prakseologijo posameznikov\_ic v vseh njihovih razsežnostih, skratka v njihovem družbenem delovanju, vidnosti in upoštevanosti.

Tretji posvet za vključujočo univerzo in družbo tematizira raznoliko paleto razprav v izrazito intersekcionalni perspektivi. Posvet vsako leto organiziramo v okviru treh sklopov, letos so to naslednji sklopi: spoli v vsakdanjem življenju, spoli v institucijah in spoli v univerzitetnem okolju. Prvi sklop zajema jezikovne vidike enakosti spolov, spolne pristranskosti in spolne stereotipe v medijskem poročanju, ki odraža in sooblikuje družbo, problematiko sodobnih tehnologij, ki sokreirajo in reproducirajo neenako obravnavanje spolov, sklop pa zaključuje tematizacija kulturoloških in psiholoških dejavnikov, ki vplivajo na neuravnoteženost med spoloma v matematičnem izobraževanju in poklicih. Drugi sklop se pričinja z analizo uspešnosti italijanskih učencev\_k na področju matematike in izpostavlja ključno vlogo čustev, pozitivnih občutkov in prepričanj pri učenju matematike, v nadaljevanju pa zajame primer nevladne organizacije, ki deluje z namenom informiranja, izobraževanja in ozaveščanja o LGBT+ tematikah, zlasti vključevanju LGBT+ Romov\_inj. Sklop se nadaljuje s predstavitvijo molka kot mehanizma, ki soustvarja izkušnje LGBT+ dijakov\_inj v slovenskem srednješolskem prostoru, zaključí pa se s predstavitvijo izkušenj iz Španije, ki nakazujejo možnost socialne robotike (spremljevalec pri hoji) kot vključujočega in podpornega tehnološkega orodja. Zadnji sklop tematizira sodobno povezovanje med naravoslovnimi in humanističnimi znanostmi in predstavi biološka znanstvena spoznanja, ki podpirajo bolj vključujoče razumevanje spola, nadaljuje pa s problematizacijo institucionalnih in strukturnih ovir, ki v akademskem okolju ohranjajo specifične oblike neenakosti znanstvenic. Sklop prinaša tudi geografsko širši pregled obravnavanja enakosti spolov, raznolikosti, družbene odgovornosti in raziskovalne etike v akademskem prostoru, znanosti, tehnologiji, inovacijah ter povezanih sektorjih, zaključí pa se s predstavitvijo revidiranega Načrta za enakost spolov Univerze na Primorskem (GEP 2.0), ki nadgrajuje GEP 1.0 in usklajuje ukrepe skladno z evropskim in nacionalnim okvirom, hkrati pa predstavi novosti na področju instrumentov, ki zagotavljajo vključujoče, transparentno in do vseh spolov prijazno akademsko okolje in širšo družbo.

Ker smo prepričani v moč ideje o enakosti med spoli, se nam zdi pomembno in vredno, da vedno znova komuniciramo o njej. Hkrati pa se lahko nemara nadajamo, da bomo v prihodnosti o idejah vse manj komunicirali in se posvetovali, temveč jih bomo vse bolj v polnosti živeli in prakticirali.

Posvet bo potekal v slovenskem in angleškem jeziku.


### **Bridges of Equality: Gender Equity and Inclusion in Academia and Society**

Gender equality, i.e., the understanding that all genders are not only legally equal but that all genders are also recognized in practice, visible, have equal power, and participate in all areas of life, is inscribed in numerous documents and, at least at the declarative level, has undoubtedly become a kind of civilizational norm in democratic countries. From a longer-term perspective, this type of regulation and standardization is an achievement and a step forward. The idea of gender equality is one of the fundamental ideas that still shape contemporary understandings of society and is part of the basic framework by which we assess the state and trends in a particular society. In a world flooded with technology, algorithms, and data, the idea of gender equality remains a lens that reminds us in which direction to look and which aspects of reality to pay attention to. Ideas help us manage society; based on them, we can assess what the fundamental problems (of society) are and how to solve them. Judy Wajcman, a researcher and lecturer in the field of science and technology studies, gender studies, work, and employment, points out that we could become more demanding about the kinds of technology we want and the values and goals they should serve. We should therefore first think about social problems and then consider technical solutions for them. Ideas are certainly a key tool in these critical (self-) reflections.

This year's event, the Third Symposium on Gender Equality for an Inclusive University and Society, entitled Bridges of Equality: Gender Equity and Inclusion in Academia and Society, keeps the idea of gender equality alive. At the same time, the symposium implements some of the objectives of the Gender Equality Plan at the University of Primorska (<https://www.upr.si/files/static/1183>), namely communication that reflects an inclusive organizational climate, and social responsibility of the University by spreading positive values to broader society. By organizing this symposium every year, we highlight the social relevance of the idea of gender equality, because ideas, as achievements of civilization, are not something that can be taken for granted. As an autonomous institution that is, of course, not isolated from the rest of the environment, the University must be a model for the implementation of the principle of gender equality and equal rights, as well as a space for critical self-reflection and efforts to eliminate all forms of discrimination based on gender and sexual identity.

We see this symposium as a gentle reminder that the idea of gender equality remains very important in the present and for the future. We can ambitiously hope that gender equality will be realized in the future, i.e., lived, seen, and respected, in all everyday situations.

What are the possible scenarios for the future in terms of gender equality? If we ask artificial intelligence the question, 'In which areas of gender equality is society most exposed to risks?'; its response actually redirects us back to society itself – to ourselves. Problems always originate in society and its decisions. Imbalances, underrepresentation, pay gaps, vertical and horizontal segregation, gendered invisible work, gender stereotypes that influence individuals' educational paths, internalized beliefs about individuals' abilities, unequal gender representation in key areas of modern society (data science and computing), unequal distribution of family and parental responsibilities, unequal gender representation in science, limited or threatened reproductive rights, gender-based violence, inadequate institutional support, and unbalanced gender representation in the legislative and executive branches are just some of the most prominent areas. Problems also stem from a fundamental (lack of) understanding of the diversity of gender and sexual identities. Although gender equality documents and plans at the level of European Union institutions emphasize equality for all gender identities, certain



communities remain significantly marginalized in practice, with considerably less power and visibility – this is especially true for the LGBT+ community. Traditional discriminatory practices have, in modern times, been joined by the platformization and algorithmization of everyday life. These processes rely on quantitative or statistically predominant data, which largely reflect established, traditional understandings of gender binarism and often reinforce gender-based inequalities. Diverse gender and sexual identities are not adequately represented, as the understanding of gender and sexual identity is conceived as a fixed, singular experience, resulting in a person's gender being reduced to superficial information that in no way captures a complete picture of the person. Gender equality would therefore mean the comprehensive implementation and practice of individuals in all their dimensions, in short, in their social functioning, visibility, and consideration.

The Third Symposium on Gender Equality for an Inclusive University and Society will address a diverse range of topics from a distinctly intersectional perspective. Every year, the Symposium is organized around three thematic sections. This year, they are: gender in everyday life, gender in institutions, and gender at universities. The first section covers linguistic aspects of gender equality as well as gender bias and gender stereotypes in media reporting, which both reflect and shape society. The section includes the issue of modern technologies that perpetuate and reproduce gender inequality and concludes with a discussion of the cultural and psychological factors that influence gender imbalance in mathematics education and professions. The second section begins with an analysis of the performance of Italian students in mathematics. It highlights the key role of emotions, positive feelings, and beliefs in learning mathematics, followed by a case study of a non-governmental organization that works to inform, educate, and raise awareness about LGBT+ issues, particularly the inclusion of LGBT+ Roma persons. The section continues with a presentation of silence as a mechanism that shapes the experiences of LGBT+ students in Slovenian secondary schools, and concludes with a presentation of experiences from Spain that indicate the potential of social robotics (walking assistants) as an inclusive and supportive technological tool. The last section focuses on contemporary connections between natural sciences and humanities, and presents biological scientific findings that support a more inclusive understanding of gender, and continues to problematize institutional and structural barriers that perpetuate specific inequalities for female scientists in the academic environment. The section also provides a broader geographical overview of the treatment of gender equality, diversity, social responsibility, and research ethics in academia, science, technology, innovation, and related sectors, concluding with a presentation of the revised Gender Equality Plan of the University of Primorska (GEP 2.0), which builds on GEP 1.0 and aligns measures with the European and national frameworks, while also presenting new developments in the field of instruments that ensure an inclusive, transparent, and gender-friendly academic environment and wider society.

Because we believe in the power of idea in gender equality, we consider it important and valuable to continuously engage in dialogue about these topics. At the same time, we can perhaps hope that, in the future, we will communicate and consult less about ideas, but increasingly live and practice them to the fullest.

The symposium will be held in Slovenian and English.