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PERCEPTIONS OF ETHNIC DISCRIMINATION, COPING STRATEGIES AND SUBJECTIVE WELL-BEING IN MAPUCHE/NON-MAPUCHE YOUTH IN CHILE. YOUNG VOICES IN URBAN LANDS

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ABSTRACT

In the south-central part of the country, there has been a persistent state of violence due to the protracted conflict between the state, Chilean society, and the Mapuche people. The present study examines the relationship between ethnic discrimination and mental well-being, with a particular focus on the coping mechanisms employed by individuals in response to ethnic discrimination and their impact on their overall emotional health. A group of 488 young students is being studied to ascertain the impact of these factors on the subjects. Of the subjects, 272 identified as male and 246 as female. The mean age of the participants was 21.45 years (SD=4.28). A total of 246 individuals identified as Mapuche, while 242 did not self-identify as such, indicating a discrepancy in the self-reported ethnic affiliation among the population. The subjects of this study reside in major metropolitan areas, which are home to a significant population of Mapuche individuals. Spearman's test was employed to ascertain correlations, while Yuen's robust test was utilized to establish comparisons. To this end, we conducted a pathway analysis, with the objective of elucidating the interplay among three variables: the perception of ethnic discrimination, emotional coping mechanisms, and overall well-being. The findings indicate that variables such as religion, denial, self-blame, and denial can exert a detrimental influence on subjective well-being. Conversely, subjective well-being is positively influenced by mood, social, and emotional support.

KEYWORDS: Perceived Ethnic Discrimination, Emotional Coping, Subjective Well-being, Negative and Positive Affectivity, Young Students.

1. INTRODUCTION

Research on the management of ethnocultural diversity employs a variety of theoretical and methodological approaches. In this sense, the phenomenon is examined through various lenses. On the one hand, there are approaches that prioritize the analysis of state techniques for the control and management of irregular migration (Bendixsen & Eriksen, 2024). Conversely, alternative perspectives have emerged that prioritize the investigation of the nationalistic underpinnings within healthcare policies (Uzelac; Carol; David & Malesevic, 2024). Finally, there are readings that approach the object from the terrain of theoretical models of identity construction (Flan, 2023a, 2003b). There are other views based on the notion of race that privilege theoretical approaches around racialized realities and the fight against racism (Wade, 2022). In contrast, alternative approaches prioritize material factors and identity distinctions that are instrumental in addressing the problem (Schlee, 2022). In a different direction, the anthropology of the state analyzes the object by focusing on the interaction between state agents and subjects who use public services (Gupta, 2012; Gupta, Nugent, & Sreenath, 2015; Abrams, Gupta, & Mitchell, 2015; Arias, 2016). The debate surrounding the dichotomy between assimilation and interculturality is characterized by both similarities and differences. In this sense, we can see readings focused on the idea of "acculturation" (Aguirre Beltrán, 1991) to critical perspectives linked to the meanings of "interculturality" and "colonialism/coloniality" (Tubino, 2005; Walsh, 2009). As demonstrated in the works of Fábregas (2012), González Casanova (2006), Quijano (2014), Rivera Cusicanqui (2015), De Sousa Santos (2010, 2018), Ferrao (2010), Barrios-Valenzuela & Palou-Julián (2014), Dietz (2014, 2017, 2023), Dietz & Gómez (2023), and Dietz & Mateos (2024), the topic has been extensively researched. The discourse has evolved in intricacy with the advent of decolonial studies in Latin America and its European critique (Lehmann, 2023; Lins Ribeiro, 2023; Zárate, 2023). Finally, perspectives grounded in the ideology and culture of nations are observed, with the analysis focusing on cultural traditions such as the Hebrew Bible and the classical tradition (Smith, 2015). In light of the aforementioned debate, it can be concluded that the inquiry into the perception of ethnic discrimination can be approached from a variety of theoretical and methodological perspectives. In this demographic, the Latino population also perceives instances of discrimination, which are predominantly associated with the mastery and accent of the English language.

Adolescents from ethnic minorities have reported that peer discrimination has a more significant impact on them than that exercised by adults. This phenomenon can be classified as a form of intragroup discrimination, a category that has been demonstrated to be particularly distressing (Chao and Otsuki-Clutter, 2011). Ethnic discrimination has been demonstrated to impede human development by affecting the identity, emotionality, subjective, and social well-being of individuals belonging to these groups. According to Straiton et al. (2019), young people experience heightened discrimination compared to adults. This phenomenon is attributed to their heightened exposure, which stems from their migration patterns. The impetus for these patterns is multifaceted, encompassing factors such as war and economic conditions, as well as academic aspirations. According to Cásner et al. (2004), both migrants and indigenous peoples encounter this form of social abuse on a daily basis. This phenomenon has detrimental consequences for both intercultural coexistence and the physical and mental well-being of these populations. In Chile, the Socioeconomic Characterization Survey (CASEN) has documented an increase in the indigenous population from 2006 to 2013 (the results of the most recent census, conducted in 2020, are not yet available). A total of 1,565,915 inhabitants identify as belonging to one of the nine indigenous peoples that are officially recognized by the state. The following languages are members of the Quechuan linguistic family: The following are examples of languages belonging to the family of languages known as Quechuan: Aymara, Rapanui, Quechua, Mapuche, Atacameño, Coya, Kawésqar, Yagán, and Diaguita. The Mapuche people constitute the largest ethnic group in the region, numbering 1,321,717 individuals who identify as part of this ethnic group. A concentration of the population in question has been observed in the country's capital, as well as in the Metropolitan region and the south-central zone. This phenomenon is particularly evident in the regions of Biobío, La Araucanía, and Los Lagos (Ministry of Social Development, 2015). The objective of this study is to utilize a panoramic photograph to visually demonstrate the impact of segregation and violence in Chile. The photograph will be captured in the context of the historical conflict between Chilean society, the state, and its native peoples. The photographic documentation will record the initial phase of the human development of young Mapuche students. It is imperative to acknowledge the interconnection between this developmental process and the perception of enduring discrimination,

which permeates critical societal institutions, including education, healthcare, and the judicial system. The primary objective of this document is to analyze the relationship between perceived ethnic discrimination, the coping strategies employed in response to it, and the subjective well-being of 488 young individuals of both Mapuche and non-Mapuche backgrounds residing in the Metropolitan region and the south-central zone, encompassing the Biobío and La Araucanía regions. In accordance with the aforementioned objective, the research initiative was undertaken with the following three specific objectives in mind:

1. To identify correlations between the variables of Perceived Ethnic Discrimination, Coping Strategies and Positive and Negative Affect.
2. Establish comparative differences according to ethnic origin and biological sex declared male or female.
3. To evaluate the effect of the mediation of coping strategies on ethnic discrimination, positive affectivity and negative affectivity.

2. THEORETICAL FRAMEWORK

Discrimination is defined as the act of attacking a group of people on the basis of their group affiliation (Allport, 1954). When this aggression is justified by the fact that people belong to an ethnic minority or indigenous group, it is referred to as ethnic discrimination (Martín-Baró, 1989). This form of discrimination manifests, firstly, through physical, psychological, or verbal abuse perpetrated predominantly by members of the dominant social group against individuals from minority groups in both public and private spheres (Bello and Hopenhayn, 2001). In the context of virtual spaces, instances of direct discrimination can emerge among users from the same community. Conversely, it is also exerted at an indirect or structural level; that is, the repercussions of the absence of equity, justice, and access to services such as education, health, housing, among others, bear negative consequences on dimensions of physical, psychological, and relational health (Paradies, 2006a; 2006c; 2006b; Martín-Baró, 1989). However, individuals do not passively accept the perception of threat. On the contrary, they develop different ways of facing adversity. These types of cognitive, emotional, and behavioral responses are called coping strategies. These mechanisms are subject to constant change and evolve in response to specific instances that are perceived as circumstances that exceed an individual's resources (Cohen and Lazarus, 1979). A plethora of strategies have been developed to

address this issue. A subset of these strategies are designed to address the underlying problem, while others focus on mitigating discomfort through emotional regulation. An adequate coping strategy in the face of a particular event entails an adequate adjustment, and consequently, the perception of well-being, as a result of adaptation to the context and social functioning (Bobowik et al., 2014). The manifestation of coping strategies is therefore classified as either adaptive or maladaptive, contingent upon the context and the stimulus that precipitates their expression. Within the domain of education, a wide array of emotional coping strategies can be observed, reflecting the significant heterogeneity prevalent among educational institutions. However, this heterogeneity also engenders variations in the functionality of affective processes, influenced by factors such as age, gender, and, in this case, ethnic origin (Domitrovich et al., 2017; Low et al., 2015). The transition to school represents a significant milestone in the context of ethnic discrimination. Tajfel's seminal work of 1984 posited that the initial social categorizations children engage in stem from the contrast between their own cultural patterns and those of others. For the Mapuche people, this process is linked to consanguineous or Kūpal filiation and the relationship with the territory of origin or Tuvün (Arias-Ortega et al., 2023). The onset of this process coincides with the beginning of primary socialization and, consequently, with the commencement of schooling. It is during this developmental period that children initiate their initial comparisons with peers, thereby establishing their self-identity as an integral component of a specific social group. On the one hand, the disparities in the interpretation of historical processes and the curriculum, in conjunction with the family history itself, accentuate the social identity that commences to be established by incorporating elements such as persistent marginalization and experienced discrimination. Conversely, the sense of belonging to a group becomes more salient during adolescence, as it entails the resolution of normative crises that are achieved in relation to others. At this stage, the school functions as an articulating space par excellence; therefore, the integration of culture occurs through peers who act as a reference in this process. The integration of the concept of collectivity in the process of knowledge generation has been demonstrated to promote the reconstruction of a positive identity (Millán La Rivera et al., 2023; Ortiz-Velosa et al., 2022). It is imperative to acknowledge and address the cultural nuances inherent in educational systems through a lens of respect and

inclusivity. These objective endeavors to reverse the epistemological support of monoculturality present in Chile's educational public policies and the denial of the existence of indigenous peoples in the country (Quilaqueo-Rapimán and Quintriqueo-Millán, 2017). In the domain of ethnic discrimination, the perception of subjects and their coping strategies are shaped by daily interactions in local and supralocal social contexts (Vergara & Gundermann, 2012; Gundermann, González, & Durston, 2018). In this sense, as demonstrated by indigenous cases in Chile, the interpretation and daily practices of individuals situated in contexts of interethnic interaction can be conceptualized as a relational object. This relationality is influenced by regional power structures (Vergara & Gundermann, 2012), the political culture they embody (Valenzuela, González, & Mella, 2021), and the school and academic trajectories they have experienced (González, 2022). This approach enables us to comprehend both the perception of ethnic discrimination and the strategies employed to cope with it as individual interpretations that guide daily intersubjective interaction in contexts of ethnocultural diversity. Interpretations and practices are the consequence of symbolic environments at the local and regional scale. These environments are social contexts that relationally define the cultural and intellectual strategies of daily interaction in individuals.

3. METHOD

3.1. Participants

The sample population comprised 488 students, with a mean age of 21.45 years ($SD = 4.28$ years). Of these, 400 (81.97%) were classified as adults, while 88 (18.03%) were designated as minors, defined as individuals under the age of 18. Regarding sexual orientation, 272 (55.7%) of the subjects identified as female, 201 (41.2%) as male, 9 (1.8%) as preferring not to disclose their sexual orientation, and 6 (1.2%) as identifying as another sexual orientation. In response to the inquiry regarding their affiliation with the Mapuche people, 246 (50.4%) respondents asserted

their membership or identification with this ethnic group, while 242 (49.6%) indicated their non-affiliation. A total of 136 women and 103 men identified themselves as Mapuche.

With respect to the region where they currently reside, 183 (37.5%) indicated residing in the Biobío region, 158 (32.4%) in the Metropolitan region, and 147 (30.1%) in the La Araucanía region. The geographical origins of the subjects were classified as either rural or urban. A total of 410 participants were included in the study, with 84.0% of them originating from urban sectors and 16.0% from rural sectors.

3.2. Instruments

3.2.1. Scale Of Perceived Ethnic Discrimination

The variable of perceived ethnic discrimination aims to quantify the subjective perception of ethnic discrimination reported by the participants of this study. An adaptation of Krieger's Discrimination Experiences Scale (EOD) was utilized (Krieger et al., 2005). The scale presents a single factor comprising nine items on the Likert scale. Participants are asked to indicate whether they have been discriminated against in various contexts on a scale from 1 to 7, with 1 representing "Never" and 7 representing "Always." Examples of these contexts include education, employment, and the judicial system. The following slogan was utilized: "Given your life experience in Chile, to what extent have you felt discriminated against in each of the following places on the basis of your ethnicity as a Mapuche person? Please indicate the number that best reflects your opinion." The version under consideration features a Cronbach alpha of .86.

3.2.2 Coping Strategy Scale

Coping Orientation to Problems Experienced (COPE), is a multidimensional scale of emotional coping. It has an abbreviated adaptation (14 items) and translated into Spanish: *Brief COPE-28*. In subsequent updates, it is proposed to use an 11-factor and 13-item variant, which is the one used in this research (Aponte Daza et al., 2022) (Table 1).

Table 1. Description Of Items and Factors.

F	Dimension
F1	Emotional support
F1	Social support
F10	Disconnection
F11	Positive reappraisal
F2	Active coping
F2	Planning
F3	Substance Use
F4	Humor
F5	Religion
F6	Self-distraction
F7	Negation
F8	Relief
F9	Self-incrimination

3.2.3 PANAS *Positive and Negative Affectivity Scale*

PANAS, Scale of Positive and Negative Affects (Watson et al., 1988) is composed of two factors (20 items), one dimension for positive affect (10 items) and another for negative (10 items) and also allows the measurement of affectivity as a state or personality trait. In the first instance, time indicators ranging from "currently, today, the last days, in the last week" are applied; while, in the second option, you can ask about "the last weeks, in the year and generally". This instrument was validated in the Chilean population in 2012, showing acceptable psychometric properties ($\alpha.78$) and adequacy to our sociocultural context (Dufey, 2012).

3.3. *Method*

3.3.1 *The Sample*

The sample was intentionally selected in relation to the objectives of the research.

The participation of secondary and higher education establishments from different cities present in the three aforementioned regions was requested, so that the sample would be territorially representative. In the selection of the sample, the balance between men and women was taken into account, according to their declared biological sex. The sampling technique used was the Snowball technique. In the case of the sample collected that identifies as Mapuche, the selection criterion applied was self-identification, no certificate of indigenous quality or any documentation that demonstrates this self-identification was considered or requested in any case.

3.3.2 *Procedure and Ethical Considerations*

The procedure was initiated with the presentation and invitation to participate in the project, in addition to the signing of informed consents and assents (for minors). The letters of introduction, invitation, consents, and informed assents had previously been approved by the ethics committee of the University of Concepción.

The collection of the sample commenced with doorkeepers and key informants, which facilitated a preliminary approach to educational establishments and/or cultural groups. Subsequent to the procurement of authorization, a pilot was executed to ascertain the behavior of the battery of instruments. Prior to this, six expert judges were consulted to incorporate the necessary modifications. Three of them are distinguished researchers who

specialize in topics such as methodology, discrimination, and/or indigenous peoples. In addition, three other individuals were present, representing the Mapuche community.

The final collection of information commenced with an induction training for the interviewers, administered by the responsible researcher. The objective of this meeting was to address any outstanding concerns and reach a consensus on the theoretical definitions. The team was composed of nine surveyors, all of whom were in the final years of their careers in anthropology and psychology. In addition, the team includes a field manager who oversees the process. The field manager is a sociocultural anthropologist with extensive experience working with various native populations in the United States, including those in the northern and southern regions of the country.

The instruments were administered via an online survey on the Google Forms platform. Given the post-pandemic social context, we opted to utilize a range of online tools as our primary source of information. Nevertheless, in instances where internet access or the necessary technological resources for online application were not available, the interviewers were also equipped with a paper version.

4. DATA ANALYSIS

In order to address the initial objective, the assumptions of normality in the distribution of the data were evaluated. Given the failure to meet the specified assumptions, the implementation of Spearman's test was deemed necessary.

For the second objective, the assumptions of normality and homoscedasticity were evaluated. The assumption of independence, which is fulfilled by design, was also considered. Given that not all assumptions were met, Yuen's robust test was employed (Wilcox, 2011). The interpretation of the data was conducted by considering two levels (high-low) across all applied scales. The cut-off point for the Likert scale was utilized as the reference point for this analysis. Consequently, the cut-off point for discrimination was determined to be 4, while for the coping strategies and affectivity scale, the cut-off point was set at 3.

In order to respond to the third objective of this study, a path analysis was performed. For the adjustment indicators, the "MLM" (maximum likelihood) estimator was used, which performs a maximum likelihood estimation with robust standard errors and a scaled Satorra-Bentler test statistic. The evaluation criteria employed in the trail

analysis included (1) a chi-squared value between 2.0 and 5.0 (Hooper et al., 2008) In the context of structural equation modeling, the critical value of the standardized root mean square residual (SRMR) is a crucial metric for evaluating the quality of a model's fit. A model with a SRMR less than 0.05 is considered a good fit, while values between 0.05 and 0.08 are regarded as acceptable. However, a model with an SRMR greater than 0.08 is typically deemed a poor fit. Additionally, the CFI (Comparative Fit Index) must exceed 0.9 to be considered an acceptable fit, and a value greater than 0.95 is considered a good fit. Finally, the RMSEA (Root Mean Square Error of Approximation) should be less than 0.05 for an acceptable fit, and values between 0.05 and 0.08 are considered acceptable. In general, values greater than 0.08 are considered a poor fit.

In the field of structural equation modeling, the value of 0.8 is considered to be a poor fit, with an acceptable fit being defined as less than 0.06, and a good fit being defined as anything greater than 0.06. AGFI, or the Adjusted Goodness of Fit Index, is a metric developed by Hu and Bentler in 1999. According to these researchers, a value close to 1 would indicate a perfect fit, while the minimum limit that is usually

accepted is 0.8, as determined by Bentler and Bonnet in 1980. All analyses were performed using R software (version 4.2.2).

5. RESULTS

5.1. OE Results 1. To Identify Correlations Between the Variables of Perceived Ethnic Discrimination, Coping Strategies and Positive and Negative Affect.

At the descriptive level, the students exhibited a positive affectivity (AFP) mean of 3.01 (SD = 0.76), which was categorized as high positive affectivity, while the negative affectivity (AFN) exhibited a mean of 2.35 (SD = 0.69), which was designated as low negative affectivity. The Perception of Discrimination (POD) scale demonstrated a mean of M=2.56 (SD=1.31), indicating a low perception of discrimination. In regard to the utilization of coping strategies, it was observed that the strategy with the highest mean was F2 (active coping/planning), M=3.73 (SD=0.83). Conversely, the strategy with the lowest mean was F3 (substance use), M=1.88 (SD=1.19).

Table 2: Descriptive Statistics of The Study Variables.

	Mean	sd	median	range	skew	kurtosis	K-S Lilliefors
Age	21.45	4.28	21.0	29	0.68	1.93	D = 0.096***
AFP	3.01	0.76	3.1	3.7	-0.08	-0.72	D = 0.074***
AFN	2.35	0.69	2.2	3.7	0.82	0.30	D = 0.116***
DISC	2.56	1.31	2.3	6	0.64	-0.44	D = 0.117***
F1	3.19	1.07	3.3	4	-0.16	-0.76	D = 0.088***
F2	3.73	0.83	3.8	4	-0.55	0.10	D = 0.113***
F3	1.88	1.19	1.0	4	1.19	0.24	D = 0.299***
F4	3.51	1.17	3.5	4	-0.46	-0.72	D = 0.130***
F5	2.17	1.24	2.0	4	0.81	-0.49	D = 0.196***
F6	3.57	0.98	3.5	4	-0.47	-0.22	D = 0.124***
F7	2.10	1.12	2.0	4	0.94	0.08	D = 0.171***
F8	2.79	1.00	3.0	4	0.12	-0.38	D = 0.119***
F9	3.57	1.07	3.5	4	-0.45	-0.49	D = 0.129***
F10	2.16	0.92	2.0	4	0.57	-0.14	D = 0.156***
F11	3.40	1.06	3.5	4	-0.31	-0.50	D = 0.117***

With respect to the utilization of coping strategies, it can be posited that the strategies of emotional and social support, active coping and planning, humor, self-distraction, self-blame, and positive reappraisal were employed with high frequency by all subjects in the study, as evidenced by their average score exceeding 3.0. Conversely, the use of substance use, religion, denial, venting, and disconnection was found to be underutilized.

A subsequent analysis of Spearman's correlations between the variables of age, perceived ethnic discrimination, positive and negative affectivity, and coping strategies revealed that the majority of these

correlations exhibited a negligible effect size (<0.30). However, ten correlations were identified, exhibiting average effect sizes ranging from 0.30 to 0.50.

The five strongest positive correlations were identified between the following pairs of variables: (1) self-blame and negative affectivity ($\rho = 0.43$, $p < 0.001$); and (2) active coping and planning with positive affectivity ($\rho = 0.37$, $p < 0.001$). The results of the study indicate that the following combinations were significant: (3) positive reappraisal with active coping and planning ($\rho = 0.36$, $p < 0.001$); (4) denial with disconnection ($\rho = 0.36$, $p < 0.001$); and (5) humor with self-blame ($\rho = 0.34$, $p < 0.001$).

Conversely, the three strongest negative correlations were identified as follows: The first correlation coefficient, rho, was found to be -0.38, with a p-value less than 0.001. This indicates a strong negative relationship between disconnection from active coping and planning. The second correlation coefficient, rho, was found to be -0.25, with a p-value

less than 0.001. This indicates a strong negative relationship between disconnection from negative affectivity and positive affectivity. The third correlation coefficient, rho, was found to be -0.24, with a p-value less than 0.001. This indicates a strong negative relationship between negative affectivity and positive affectivity.

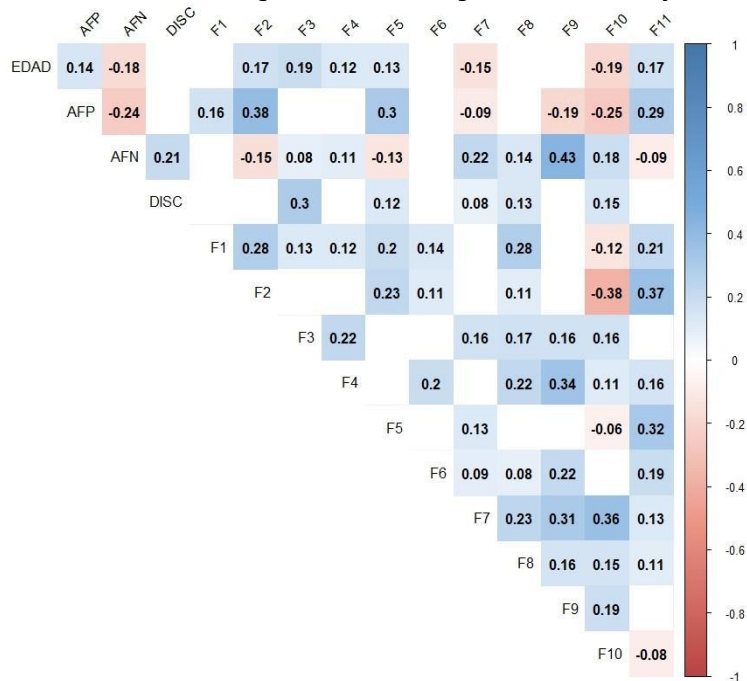


Figure 1: Correlations Between the Study Variables.

5.2.1. SO Results 2. To Identify Differences Between the Variables of Perceived Ethnic Discrimination, Coping Strategies, Positive and Negative Affect According to Mapuche Indigenous Origin or Not.

In comparisons according to ethnicity, Mapuche youth had significantly higher means in the variables Positive Affectivity, F5 (Religion) and F7 (Denial); on

the contrary, non-Mapuche had significantly higher means in the variables F1 (Emotional Support / Social Support), F4 (Humor), F8 (Relief) and F9 (Self-blame). The highest effect size detected was for the variable F5 (Religion), $T(284.52) = 6.27$, $p < 0.001$, $ES = 0.45$. On the other hand, the lowest effect size detected was for the variable F7 (Negation), $T(291.31) = 2.21$, $p < 0.05$, $ES = 0.15$.

Table 2: Results Of Comparisons According to Ethnic Origin.

	Mapuche (n=246)			Non-Mapuche (n=242)					
	Mean	SD	K-S Lilliefors	Mean	SD	K-S Lilliefors	Levene Test	Yuen	IS
AGE	21,37	4,69	D = 0.07**	21,54	3,83	D = 0.12***	F(1,486)=14.0***	T(247.36)=1.20	N/A
AFP	3,17	0,74	D = 0.07**	2,84	0,74	D = 0.08**	F(1,486)=0.09	T(290.31)=4.70***	0.31
AFN	2,31	0,73	D = 0.15***	2,38	0,65	D = 0.09***	F(1,486)=0.66	T(291.1)=1.93	N/A
DISC	2,57	1,38	D = 0.13***	2,54	1,24	D = 0.12***	F(1,486)=2.92	T(284.57)=0.03	N/A
F1	2,99	1,11	D = 0.08**	3,4	0,99	D = 0.09**	F(1,486)=3.54	T(285.81)=3.97***	0.26
F2	3,72	0,82	D = 0.10***	3,75	0,85	D = 0.13***	F(1,486)=0.31	T(291.82)=1.18	N/A
F3	1,8	1,13	D = 0.32***	1,96	1,26	D = 0.28***	F(1,486)=2.70	T(291.68)=1.10	N/A
F4	3,31	1,18	D = 0.12***	3,72	1,13	D = 0.15***	F(1,486)=0.35	T(288.03)=3.69***	0.27
F5	2,49	1,26	D = 0.14***	1,84	1,13	D = 0.27***	F(1,486)=11.5***	T(284.52)=6.27***	0.45
F6	3,48	0,96	D = 0.13***	3,66	0,99	D = 0.12***	F(1,486)=0.59	T(285.49)=1.93	N/A
F7	2,2	1,16	D = 0.16***	1,99	1,07	D = 0.19***	F(1,486)=2.03	T(291.31)=2.21*	0.15
F8	2,7	1,04	D = 0.13***	2,88	0,95	D = 0.14***	F(1,486)=1.68	T(291.69)=2.33*	0.16
F9	3,45	1,09	D = 0.10***	3,7	1,03	D = 0.15***	F(1,486)=0.31	T(285.98)=2.84**	0.18
F10	2,23	0,97	D = 0.13***	2,08	0,87	D = 0.19***	F(1,486)=8.91**	T(289.94)=1.66	N/A
F11	3,45	1,04	D = 0.14***	3,34	1,09	D = 0.12***	F(1,486)=0.28	T(291.95)=1.22	N/A

When considering the high or low classification in each of the variables, it was observed that, in the

Positive Affectivity, the Mapuche presented a high affectivity $M=3.17$, while the non-Mapuche presented a low positive affectivity $M=2.84$. In the other variables, both Mapuche and non-Mapuche were in the same categories.

5.2.2. OE Results 2. Comparison According to Declared Biological Sex.

For comparisons by declared biological sex, the 15 respondents who preferred not to declare their sex or indicated having another sex were removed due to their low representativeness. Thus, this subsample was composed of 473 subjects, 201 (42.5%) men and

272 women (57.5%), with a mean age of 21.54 ($SD=4.29$), in relation to ethnic origin, 239 (50.5%) indicated being Mapuche and 234 (49.5%) declared not to be Mapuche.

Women had significantly higher means in the variables: Negative Affectivity $T(282.94) = 3.89$, $p<0.001$, $ES = 0.25$, Discrimination, $T(271.75) = 3.07$, $p<0.01$, $SE = 0.21$, F1 (Emotional Support / Social Support), $T(261.53) = 2.32$, $p<0.05$, $ES=0.18$, F5 (Religion) $T(281.42) = 2.52$, $p<0.05$, $ES = 0.18$ and F7 (Denial), $T(282.84) = 3.16$, $p<0.01$, $ES = 0.2$ (see table N°6). On the other hand, men had a significantly higher mean than women in the variable Positive Affectivity $T(280.37) = 3.10$, $p<0.01$, $ES = 0.21$.

Table 3: Comparisons According to Declared Biological Sex.

	Male (n=201)			Mujer (n=272)					
	Mean	SD	K-S Lilliefors	Mean	SD	K-S Lilliefors	Levene Test	Yuen	IS
AGE	21,41	4,2	D = 0.08**	21,64	4,36	D = 0.11***	F(1,471)=0.054	T(256.74)=0.68	N/A
AFP	3,14	0,69	D = 0.10***	2,93	0,78	D = 0.07**	F(1,471)=6.36*	T(280.37)=3.10**	0.21
AFN	2,21	0,67	D = 0.13***	2,42	0,68	D = 0.11***	F(1,471)=2.57	T(282.94)=3.89***	0.25
DISC	2,36	1,32	D = 0.15***	2,67	1,29	D = 0.11***	F(1,471)=0.49	T(271.75)=3.07**	0.21
F1	3,06	1,0	D = 0.08**	3,28	1,1	D = 0.10***	F(1,471)=3.29	T(261.53)=2.32*	0.18
F2	3,79	0,84	D = 0.13***	3,71	0,83	D = 0.10***	F(1,471)=0.08	T(262.12)=1.18	N/A
F3	1,86	1,19	D = 0.31***	1,87	1,19	D = 0.29***	F(1,471)=0.01	T(254.39)=0.01	N/A
F4	3,51	1,14	D = 0.12***	3,49	1,21	D = 0.14***	F(1,471)=1.11	T(262.78)=0.09	N/A
F5	2,01	1,16	D = 0.20***	2,31	1,29	D = 0.19***	F(1,471)=6.21*	T(281.42)=2.52*	0.18
F6	3,49	1,0	D = 0.14***	3,63	0,96	D = 0.13***	F(1,471)=0.01	T(261.56)=1.61	N/A
F7	1,89	0,98	D = 0.19***	2,22	1,17	D = 0.17***	F(1,471)=7.19**	T(282.84)=3.16**	0.2
F8	2,72	0,99	D = 0.15***	2,82	0,99	D = 0.10***	F(1,471)=0.01	T(266.03)=1.01	N/A
F9	3,52	1,05	D = 0.12***	3,58	1,09	D = 0.14***	F(1,471)=1.76	T(281.72)=0.68	N/A
F10	2,13	0,95	D = 0.17***	2,13	0,88	D = 0.15***	F(1,471)=1.27	T(253.14)=0.42	N/A
F11	3,38	1,04	D = 0.14***	3,43	1,06	D = 0.12***	F(1,471)=0.26	T(275.39)=0.81	N/A

5.3. OE Results 3. To Evaluate the Mediation Effects of Coping Strategies Between Discrimination and Affectivity.

To evaluate the effect of the mediation of Coping Strategies on Perceived Ethnic Discrimination, Positive Affectivity and Negative Affectivity, a path analysis was carried out and the correlational results

already presented were considered; therefore, the strategies Humor (F4), Religion (F5), Relief (F8) and Disconnection (F10) were used, since these four variables, they presented significant correlations with Perceived Ethnic Discrimination and also presented significant correlations with Positive Affectivity and/or Negative Affectivity. The following hypotheses were tested:

Table 4: Tested Hypotheses.

Hypothesis	
H1	The greater the perceived discrimination, the lower the positive affectivity
H2	The greater the perceived discrimination, the more the use of the religion strategy
H3	The greater the perceived discrimination, the more the use of the disconnection strategy
H4	The greater the perceived discrimination, the more use of the relief strategy
H5	The greater the perceived discrimination, the more use of the humor strategy
H6	The greater the perceived discrimination, the greater the negative affectivity
H7	The greater the use of the religious strategy, the greater the positive affectivity
H8	The greater the use of the strategy, the less negative affectivity
H9	The greater the use of the disconnection strategy, the less positive affectivity
H10	The greater the use of the disconnection strategy, the greater the negative affectivity
H11	The greater the use of the humor, the less negative affectivity
H12	The greater the use of the religious strategy, the less negative affectivity
H13	The religion strategy exerts a mediating effect on positive affectivity
H14	The disconnection strategy has a mediating effect on positive affectivity
H15	The religion strategy exerts a mediating effect on negative affectivity
H16	The disconnection strategy exerts a mediating effect on negative affectivity
H17	The relief strategy exerts a mediating effect on negative affectivity
H18	The humor strategy exerts a mediating effect on negative affectivity

The tested model presented good fit indicators, $\chi^2 = 9.71$, $p<0.05$, $\chi^2/df = 2.43$, $CFI = 0.972$, $AGFI = 0.954$, $RMSEA = 0.054$, $SRMR = 0.029$.

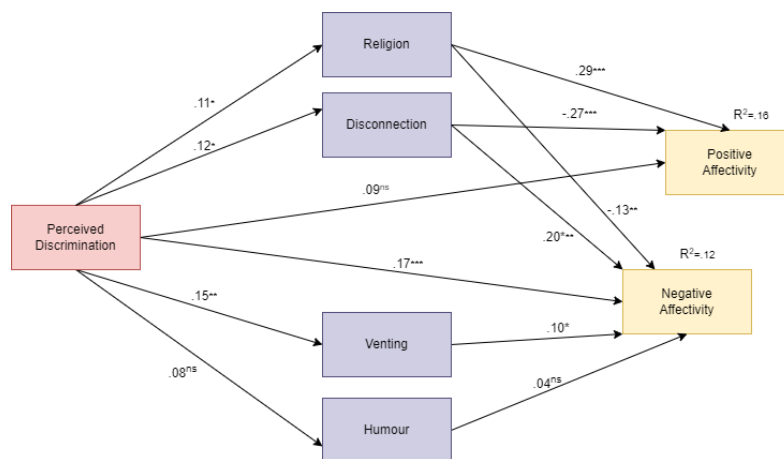


Figure 2.

As illustrated in Figure 2, the hypotheses of direct effects reveal that: The present study found no direct effect between perceived ethnic discrimination and positive affectivity. Secondly, no direct effect was identified between perceived ethnic discrimination and the use of the Humor strategy (F4). Thirdly, the present study did not identify a direct effect between the utilization of humor (F4) and negative affectivity strategy. Consequently, the experience of discrimination is not concomitant with positive affect or the utilization of the Humor strategy. Conversely, the employment of the Humor strategy is not concomitant with negative affect.

Conversely, a direct correlation was identified between Perceived Ethnic Discrimination and the Religion strategy (F5). Concurrently, this strategy exhibits an inverse correlation with Negative Affectivity and a direct correlation with Positive

Affectivity. A comparable scenario emerges in the context of the Disconnection strategy (F10), wherein the perception of discrimination fosters a direct association with the Disconnection strategy. This association exhibits an inverse relationship with Positive Affectivity and a direct relationship with Negative Affectivity. Consequently, an escalating utilization of the Disconnection strategy is associated with an augmentation in Negative Affectivity and a diminution in Positive Affectivity.

A direct association has been demonstrated between perceived ethical discrimination and the venting strategy. Furthermore, a direct association has been demonstrated between the venting strategy and negative affectivity. Therefore, the utilization of the venting strategy has been shown to result in an increase in negative affectivity.

Table 5: Hypothesis Testing

Hypothesis	east	herself	with	pvalue	ci.lower	ci.upper
H1	0,052	0,024	2,219	0,026	0,01	0,10
H2	0,102	0,046	2,229	0,026	0,01	0,19
H3	0,085	0,034	2,510	0,012	0,02	0,15
H4	0,115	0,035	3,334	0,001	0,05	0,18
H5	0,069	0,039	1,752	0,080	-0,01	0,15
H6	0,090	0,024	3,713	0,000	0,04	0,14
H7	0,175	0,027	6,520	0,000	0,12	0,23
H8	0,070	0,033	2,141	0,032	0,01	0,13
H9	-0,217	0,036	-6,088	0,000	-0,29	-0,15
H10	0,153	0,039	3,963	0,000	0,08	0,23
H11	0,026	0,027	0,936	0,349	-0,03	0,08
H12	-0,074	0,026	-2,805	0,005	-0,13	-0,02
H13	0,018	0,008	2,185	0,029	0,00	0,03
H14	-0,018	0,008	-2,317	0,021	-0,03	0,00
H15	-0,008	0,004	-1,736	0,083	-0,02	0,00
H16	0,013	0,006	2,118	0,034	0,00	0,03
H17	0,008	0,004	1,841	0,066	0,00	0,02
H18	0,002	0,002	0,831	0,406	0,00	0,01

In relation to the testing of the mediation hypotheses raised, it was possible to prove that: 1)

F10 (Disconnection) has a significant mediating effect between Perceived Ethnic Discrimination and

Negative Affectivity. In other words, by perceiving oneself as discriminated against and using the Disconnection Coping Strategy, Negative Affectivity increases. 2) It was also observed that F5 (Religion) had a significant mediating effect between Perceived Ethnic Discrimination and Positive and Negative Affectivity; consequently, when perceiving discrimination and using the Religion strategy, Positive Affectivity increases and Negative Affectivity decreases. 3) It was not possible to establish a mediating effect of the strategies F4 (Humor), F5 (Religion) and F8 (Relief) between Perceived Ethnic Discrimination and Negative Affectivity.

6. DISCUSSION

The results are discussed in relation to the objectives set.

OE1.

Quantifying the Qualitative: Let's-Do What Is Possible

Scale of Perceived Ethnic Discrimination

In the field of research involving indigenous populations or social minorities (e.g., migrants, LGBT+ communities, and other groups), a persistent challenge emerges when researchers endeavor to advance their studies. This challenge stems from the inability to quantitatively substantiate the repercussions of discrimination on individuals' physical and mental well-being. Despite the existence of extensive research worldwide over several decades linking discrimination to depressive symptomatology, substance addiction, street and school violence, the quantitative study of this issue remains underdeveloped in our country.

In Chile, there is a long history of studies of prejudice and ethnic discrimination, from the perspective of the perpetrators (Saiz, 1986; 2004; Saiz et al., 2009). However, documentation is less abundant when it comes to research that speaks from the affected people themselves. In this vein, we have prominent researchers such as Aravena (Aravena, 2003; 2007) and Merino (Merino, 2007; 2006; Merino et al., 2008), who have established a research tradition on issues associated with ethnic identity and discrimination, employing a qualitative research approach. However, when the search is limited to quantitative research, there is a paucity of studies located in the northern macrozone of the country (Caqueo-Urizar and Urzúa, 2014; Urzúa et al., 2014; Gutiérrez-Carmona et al., 2019).

It has been previously documented that ethnic discrimination has a detrimental impact on the health

of our young Mapuche students (Oteíza and Merino, 2012; Merino and Mellor, 2009). Furthermore, it has been established that these same young people perceive in-group discrimination. This form of social abuse is perceived as particularly painful when perpetrated by one's peers. The ethnic identity of the participants is therefore subject to constant interrogation and tension, not only from the non-Mapuche world but also from their own group of belonging (Zañartu et al., 2017).

For instance, the relationship between ethnic discrimination and the incidence of clinical diagnoses in mental health, such as mood disorders, anxiety disorders, or others related to trauma and factors associated with chronic stress (American Psychiatric Association, 2013), remains to be elucidated in our native population. Consequently, it is imperative that we engage in research endeavors aimed at establishing statistical relationships that incorporate ethnic discrimination as a variable. The validation of this scale represents a significant advancement, as it signifies the availability of a rapid, user-friendly, and cost-effective instrument.

Education, Health and Justice. Traversing Minefields

Formal education is the context in which our Mapuche students perceive themselves as the most discriminated against. The school, in conjunction with the family, constitutes an institution that plays an active role in the primary processes of socialization of the human being (Zañartu-Canihuante, 2018). Furthermore, it is the setting in which the majority of young people spend their formative years, encompassing childhood, puberty, adolescence, and early youth, provided they persist in their educational pursuits. In Chile, the duration of compulsory schooling is approximately fourteen years, excluding higher education. In essence, this stage encompasses nearly half of the entire developmental continuum (Erikson, 1971). In a similar vein, contemporary research underscores the adverse correlation between collective self-esteem and subjective perceptions of discrimination. Concurrently, they underscore the positive correlation between perceived discrimination and family challenges, academic struggles, and social interactions with peers (Flores et al., 2021). From this perspective, the proposal of intervention programs aimed at identifying and addressing prejudices within the context of daily school relationships appears to be a rational course of action. Furthermore, workshops are conducted on the subject of socio-emotional skills, which are attended

not only by students but also by teachers and education assistants. The following proposal is hereby submitted.

Endo and out-group ethnic discrimination have a particularly deleterious effect on a sector of the population that is already hard hit by poverty, difficulties in accessing health, education, and social justice (Ministry of Social Development, 2015). Consequently, this issue should be accorded a prominent position on the agenda of any government in power. In the absence of adequate economic resources, the implementation of intervention programs (intra and extracurricular) in educational institutions, including schools, technical-professional institutes, and universities, will impede the progress toward a more equitable and prosperous society.

OE 2.1. The following investigation will examine the correlations and comparisons between the variables of perceived ethnic discrimination, coping strategies, and positive and negative affect.

The Perfect Cocktail

The findings presented in both the correlation table and the comparison table, which elucidate the disparities between the Mapuche and non-Mapuche populations, corroborate the qualitative theoretical models that have emerged in recent years (Zañartu-Canihuante, 2018; Merino and Mellor, 2009; Mellor et al., 2009). However, it is noteworthy that the predominant coping strategy employed by young individuals is self-blame.

This suggests that, irrespective of one's ethnic origin, the experience of discrimination is processed from a place of guilt. As indicated by previous research, Mapuche youth who have experienced discrimination may interpret this as a process of dishonor (Zañartu et al., 2021). This interpretation has the potential to have a detrimental effect on their subjective well-being, as well as their self-esteem and self-concept. Tajfel (1984) posited that psychosocial processes are pivotal to human development, particularly in the formation of social identity. These processes can be categorized into various forms, including ethnic, indigenous, academic, professional, and other categories.

A positive self-perception has been identified as a protective factor for the well-being and mental health of children and adolescents (Domitrovich et al., 2017). This observation underscores the prevalence of denial and disconnection within coping strategies, which is a salient concern. The latter exhibits a direct correlation with perceived discrimination and an indirect relationship with social welfare.

In this context, Chile has made progress in the

field of health; however, the programs offered to the most vulnerable population do not cover a significant percentage. According to the SDG agenda, the establishment of a national mental health program is reported as a strategy to address the needs of the population by offering and promoting mental health services, as well as suicide prevention. However, the program does not include any indicators specifically targeting ethnic minorities within its cross-cutting lines (National Council for the Implementation of the 2030 Agenda for Sustainable Development, 2023). According to the United Nations Development Program (UNDP), a global development organization that works with countries worldwide to advance sustainable development, 43% of Chileans have reported experiencing mistreatment due to their social class, with 30% of the population identifying as indigenous.

Substance use is among the coping strategies employed in conjunction with guilt and denial. This combination of factors can result in a clinical diagnosis of a psychopathological condition. It is unnecessary to elaborate further. OE 2.2. A comparison was conducted according to ethnic origin and biological sex, with these characteristics being declared at birth.

Nothing New Under the Sun

In order to conduct the analysis by declared biological sex, it was necessary to exclude the boxes representing dissidence. Consequently, 15 individuals were excluded from the study.

It is imperative to emphasize that the sole criterion employed in this decision-making process was statistical. It is evident that if a greater proportion of respondents had selected the "Other" or "I prefer not to answer" options, the current discourse would center on the outcomes derived from dissidence, rather than the preconceived outcomes that have already been disclosed.

It is evident that women continue to exhibit lower levels of well-being in comparison to their male counterparts. A multitude of explanations have been posited for this phenomenon, and it is likely that more comprehensive and nuanced explanations can be found in other documents. However, it is crucial to highlight one particular aspect that merits attention. Precisely two decades ago, in 2003, the inaugural measurement of the UNDP Human Development Index was initiated in Temuco, situated within the La Araucanía region.

A presentation of the results of the report was conducted in the city, with the participation of a United Nations rapporteur. The lowest HDI was

obtained from the following equation: The term "woman + mapuche + rural" is indicative of the region's unique cultural and geographical characteristics. Two decades later, despite the absence of an updated report, it can be posited that the equation remains constant. In 10 years, from 2003 to 2013, the figure increased from 0.513 to 0.593. It is reasonable to hypothesize that if the measurement were available at this time, the figure would maintain its trend (Navarro et al., 2015). The situation for urban Mapuche women also remains suboptimal. In the span of two decades, there has been an absence of novel developments to report.

In comparison with the variable discrimination, women exhibit a heightened perception of discrimination. A greater number of strategies are employed by them to seek emotional and social support in comparison to men. A positive reevaluation of the experience of discrimination is a tendency observed, and the use of the religious strategy is more frequent in these cases. It has been demonstrated that denial and self-blame are maladaptive coping strategies. Research has shown that these strategies are used to a greater extent by women.

Conversely, men demonstrated a greater inclination towards the active coping style. The utilization of humor and self-distraction have been identified as adaptive strategies that individuals employ in response to the experience of feeling discriminated against.

OE 3. This corresponds to the results of mediation and moderation.

The following investigation will explore the dynamics of coping in the context of symbolism.

In the context of the evaluation of the effect of the mediation of coping strategies on ethnic discrimination, positive affectivity and negative affectivity, the results demonstrate a discrepancy in the impact of the variables "humor," "religion," "relief" and "disconnection" on the object of study. In this sense, religion and disconnection had an obvious effect on affectivity. This phenomenon can be attributed to the role played by local and supralocal social contexts in shaping individuals' perceptions. In the event that the subjects interpret their circumstances within the context of the symbolic environments in which they find themselves, they will employ the social formulas prescribed in this contingency to generate their coping strategies. As a form of mediation, these outcomes are the result of both the intellect of human agents and the dominant cultural and identity codes in a given locality or region.

This phenomenon has been previously observed in other subjects of study in indigenous regions of the country. For instance, in the remote northern reaches of Chile, this phenomenon is prevalent in the formation of cultural markers that delineate human groups and their respective social roles within the region (Vergara & Gundermann, 2012; Gundermann, González, & Durston, 2018). In addition to the aforementioned factors, the role played by political environments in defining the behavior of individuals must be considered. Research conducted in the Araucanía region has documented the impact of political culture on indigenous action (Gutiérrez & Gálvez, 2017; Valenzuela, González, & Mella, 2021). This phenomenon underscores the significance of local and supralocal social contexts as independent variables in the analysis.

In light of the aforementioned factors, variables such as disconnection and, most notably, religion emerge as social formulas inherent in the regional symbolic contingency. Indeed, the initial property could be facilitated by the latter, given that religiosity fosters the participation of individuals in a community of worldview, which in turn results in the disconnection of subjects from other intersubjective interactions. This dynamic is one that merits further exploration in future studies.

7. Scope and Limitations

Despite our attempts to develop quantitative research on a topic that has been researched qualitatively, this research remains a cross-sectional correlational study. Consequently, the outcomes of this study serve as a reflection of the current state of our participants. The conclusions drawn from such retrospective analyses may not fully capture the multifaceted impact and emotional intricacy that accompanies the experience of discrimination. Consequently, future research should prioritize longitudinal studies that can facilitate a more precise investigation of the long-term consequences on the human development of our youth. However, a salient detail that merits discussion is the methodology and ethical considerations of a study of these characteristics.

The utilization of qualitative methodologies remains a valuable contribution to the study of psychosocial dysfunctions. Research that incorporates a longitudinal perspective on the integration of students into the fabric of primary health care facilities, technical training institutes, and university campuses would facilitate in-situ analysis of the semantic nuances underlying their emotional responses to adverse social phenomena.

From the perspective of education and applied

social sciences, it is posited that the implementation of training interventions within educational contexts, particularly within the domain of judicial-police power, could constitute a significant contribution. Conducting *ex ante* and *ex post* measurements would provide a concrete evaluation of this type of intervention, with the aim of denaturalizing this type of abuse practices.

Finally, epidemiological studies should be the objective of paramount importance. The

establishment of relationships that address the effects of discrimination (not only ethnic) on the most prevalent and incident physical and mental health pathologies in our country would allow us to estimate economic costs that have been overlooked. These costs would allow for the subtraction of resources that could be used to expand the quality or coverage of health in this same population or others that share vulnerability. Inequality and lack of social justice are issues that must be addressed.

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