

KNOWLEDGE, PERCEPTIONS AND ATTITUDES TOWARDS LGBTI PEOPLE AND THEIR INCLUSION IN THE CLASSROOMS

Views from prospective and in-service teachers

Thesis work to obtain the degree of Master of Education in EFL

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SUMMARY

Nowadays we find ourselves in a time where the educational field confronts general criticism and demands of changes in the role it has historically played. The constant increase of violence, the visibility of 'new' sexual minorities and a highly sexualized youth have made these educational establishments meet new challenges regarding their practices, therefore requiring new and improved competencies from teachers, who are the ones who face these facts first hand.

This work was born from the need to know how prospective teachers and their professors felt about these facts, through the analysis and interpretations of their knowledge, perceptions and attitudes towards these issues. The methodological design that guided this investigation was mixed, including both quantitative and qualitative foci. From the quantitative point of view, this study is positivist and has descriptive and comparative features; from the qualitative perspective, this investigation has an interpretive and descriptive approach. Among the methodological steps, the information gathering techniques used were a survey (as the quantitative technique) and a structured interview (as the qualitative technique).

The categories of analysis selected were gender, knowledge, perception and attitudes, apart from two different categories that applied exclusively for professors (LGBTI visibility at university) and for students (academic preparation for future pedagogic practice); each category was divided into subcategories that allowed to classify the data obtained. Among the subcategories to analyze, there were formal, non-formal and informal learning (the last as emergent subcategory); also, there were stereotyped behavior, discrimination, respect, LGBTI visibility and religion (which was regarded as an emergent subcategory). Similarly, subcategories such as tolerance / acceptance, violence and labor inequity and inclusion were considered through the answers gathered in both instruments. Through these categorizations, it was possible to organize the data in a more efficient way. After that, the information was submitted to a triangulation between the qualitative and quantitative data, together with theory and settings that support this investigation.

The conclusions drawn from the data analysis show that, despite the fact that students have acquired a great deal of formal education about sexuality, they demonstrated to be less acceptant of sexual minorities than professors, who received less formal knowledge. Likewise, females demonstrated to have higher levels of acceptance towards LGBTI people in relation to their male counterpart; other elements that also proved to be relevant were the strong sense of equality and respect both prospective teachers and professors felt in their role as educators. Similarly, as they all assumed their roles with responsibility, declared their commitment to continue to improve their practices, especially through the acquisition of more knowledge, all in benefit of their (future) students.

Key words: Knowledge; perception; attitude; LGBTI; inclusion.

RESÚMEN

Hoy en día nos encontramos en una época donde el área educacional enfrenta una crítica generalizada que exige cambios en el rol que éste ha jugado históricamente. El constante aumento de la violencia, la visibilidad de 'nuevas' minorías sexuales y una juventud altamente sexualizada han hecho que estos establecimientos educacionales enfrenten nuevos desafíos en cuanto a sus prácticas, requiriendo así nuevas y mejoradas competencias de sus profesores, quienes son los que enfrentan estos hechos directamente.

Este trabajo nació de la necesidad de saber cómo los futuros profesores y sus maestros se sentían acerca de estas demandas, a través del análisis e interpretaciones de su conocimiento, percepciones y actitudes hacia estas temáticas. El diseño metodológico que guió esta investigación fue mixto, pues incluyó enfoques cuantitativo y cualitativo. Desde el punto de vista cuantitativo, este estudio es positivista y tiene características descriptivas y comparativas; desde la perspectiva cualitativa, esta investigación tiene enfoques descriptivos e interpretativos. Entre los pasos metodológicos, las técnicas de recogida de datos

utilizados fueron una encuesta (como técnica cuantitativa) y una entrevista estructurada (como técnica cualitativa).

Las categorías de análisis seleccionadas fueron género, conocimiento, percepción y actitudes, además de dos categorías diferentes que aplicaron exclusivamente a profesores formadores (visibilidad de alumnos LGBTI) y otra para alumnos (preparación académica para su futura práctica pedagógica); cada categoría se dividió en subcategorías que permitieron clasificar la información obtenida. Entre las subcategorías a analizar se consideró aprendizaje formal, no formal e informal (este último como categoría emergente); además, también se consideró comportamiento estereotipado, discriminación, respeto, visibilidad de personas LGBTI y religión (la cual también fue reconocida como categoría emergente). Asimismo, las categorías tales como tolerancia / aceptación, violencia e inequidad laboral e inclusión fueron consideradas a través de las respuestas recogidas por ambos instrumentos. A través de estas categorizaciones fue posible organizar la información de manera más eficiente. Después de eso, la información se sometió a una triangulación entre la información cualitativa y cuantitativa, junto con la teoría y los escenarios que respaldaron esta investigación.

Las conclusiones muestran que, a pesar de que los alumnos han adquirido una gran cantidad de información acerca de la sexualidad a través de la educación formal, demostraron ser menos aceptantes de las minorías sexuales que los profesores, quienes recibieron menos conocimiento formal. Asimismo, las mujeres demostraron tener un mayor nivel de aceptación hacia las personas LGBTI en relación a su contraparte masculina; otros elementos que también probaron ser relevantes fueron el fuerte sentido de igualdad que ambos, profesores formadores y estudiantes sentían en su rol como educadores. Igualmente, dado que todos ellos asumieron su rol con responsabilidad, declararon su compromiso en continuar mejorando sus prácticas, especialmente a través de la adquisición de más conocimiento, todo en beneficio de sus (futuros) alumnos.

Palabras clave: *Conocimiento; percepción; actitud; LGBTI; inclusión.*

INTRODUCTION

The present work is a study that aims to know and understand the perceptions and knowledge the students of English pedagogy, together with their professors, have about the LGBTI community and their inclusion in the classrooms.

The investigation is divided into four chapters; chapter 1 deals with the formulation of the research question or problem in study, which presents a series of antecedents about the topic at national and international levels. Likewise, hypotheses and assumptions are formulated, as well as the general and specific objectives this study aspires to reach, together with theoretical foundations about the current social and educational contexts around LGBTI issues.

Chapter 2 shows the referential theoretical framework, which has the purpose of presenting the definitions of perception, knowledge and attitude, among other relevant terms this piece of work adheres. In the first place, this chapter describes the ambits related to the Chilean educational system, together with its students and teachers. After that, the section presents the diverse theories of cognitive development and learning, to explain attitude and actual behavior later. In the same way, this work continues to develop the dimensions of diversity in all their complexity, to finish with the ambits of inclusion and its antagonist, exclusion.

Chapter 3 illustrates the methodological design, which details the mixed focus this work abides, as well as its positivist foundation and descriptive and comparative features (from the quantitative point of view) and interpretive approach (from the qualitative point of view). In the same way, it specifies the methodological steps that show the whole process of information gathering (together with the instruments to do so), analysis and interpretation of it.

After that, chapter 4 exhibits the analysis and interpretation of all data –quantitative and qualitative- ensuring the trustworthiness of it through the triangulation of the information, the categories of analyses presented on the matrixes and the theory previously shown.

As a final point, conclusions are presented, specifying the author's findings and limitations, as well as future lines of investigation that could eventually answer some questions that rose from this investigation.

This work aims to be used as a tool that enables people to increase social awareness, as well as a source of reflection for educators who consider necessary a change in the current educational context.

CHAPTER

1

1.1. JUSTIFICATION OF THE STUDY

To begin to understand the issues addressed in this piece of research related to sexuality and LGBTI topics on teacher formation, it is necessary to first examine some other pieces of work carried out before this one, with the intention of highlighting the aspects and the approaches adopted in other environments and contexts, and with different study subjects. It is important to emphasize the fact that even though the works to be mentioned are related to sexuality, they do not have the focus this research proposes.

In Latin America, there are some studies that reflect the importance sexuality has in humans' lives; such is the case of the paper called "Contra la familia: ¿Cómo hacer justicia a los niños afeminados?" (Cornejo, 2011) where the author explains how certain families deny children some civil rights by idealizing childhood and what it ought to be. The author summarizes one of the most common sentences expressed by parents regarding their homosexual children: "He oído a mucha gente decir que preferiría ver a sus hijos muertos antes que gays. Me costó mucho tiempo llegar a creer que no dicen más que la verdad. Hablan incluso por boca de aquellos que son demasiado refinados para decir algo tan cruel..." (2011: 141). Not only that; Cornejo concludes that "la familia se erige cada vez con más fuerza en el ideal que monopoliza la felicidad; pero esta promesa demanda (y produce) un requisito: la heterosexualidad" (2011: 150).

Another study that is worth mentioning is called "Needs for Education about LGBT Issues by Lesbian, Gay, Bisexual and Transgender Organizations" (Dankmeijer, 2008) which is written from the perspective of LGBTI organizations and reflects on the importance of providing education on LGBTI matters. This study was originated by a human rights conference held by Amnesty International in 1998 'as a side event of the Gay Games in Amsterdam' (2008: 2) and where participants from

different cultures were able to share their views about education and 'create a global network for exchange and to raise the quality of the work' (2008: 2). One of the main limitations the author sees is that 'LGBT organizations have their grassroots experience but generally not much experience in education. A lot of learning has to be done in the areas of professional development of LGBT organizations and in forging partnerships with mainstream organizations' (2008: 20). Apart from this, undefined objectives and unmonitored effects of educational interventions make impossible to determine 'whether promoting a strong gay or lesbian identity is helpful in combating discrimination, or whether promoting tolerance for diversity is the thing to go for' (2008: 20). Consequently, the author expresses the need of change and leave behind the idea of 'this is the way we do things here' (2008:20).

In Chile there has also been interest in equality and gender perspective and some studies have dealt with the issues of homophobia (Barrientos & Cárdenas, 2013; Barrientos & Cárdenas et. al. 2014), gender roles and gender equity in education (Araneda y Castillo, 2003; Avalos, 2003). Consequently, the Ministry of Health - together with organizations such as Vivo Positivo and AsoSida and with the support of ONUSIDA and UNESCO - have carried out a research called 'Índice compuesto de estigma y discriminación hacia hombres homosexuales, otros HSH, y mujeres transgénero en Chile' (2012), with the purpose of documenting the level of stigma and discrimination against homosexual or gay men and transgender women in order to possess accurate information that supports government policies and promote positive attitudes towards sexual diversity (ICED, 2012). As a result, this investigation gives account of the high rates of stigma and discrimination against gay men and transgender women –especially from their families – and huge proportions of insults and violence, both physical and psychological, suffered by these people on daily basis. Regarding institutional discrimination, the study affirms that "it is imperative that the government contributes to the cultural transformation through educational strategies and sensibility campaigns to a mass level....so the right to healthcare (to gay men and transgender women) becomes a guarantee" (2012: 54).

As well as the studies previously mentioned, the public opinion has also been taken into consideration and several surveys and inquiries (Iguales, 2014; Ipsos, 2013; udp, 2014; UC & Adimark 2014) have been done in Chile to measure the levels of tolerance and acceptance of LGBTI people throughout different regions. One of these surveys was carried out by SERNAM together with PNUD and the program Desarrollo Humano en Chile and it was called 'Género: los desafíos de la igualdad' (SENAME, 2010), which revealed the gender inequity in different aspects of life, such as work, family, culture, education and means of communication, among others. The inquiry revealed important differences in equality between men and women in all the features previously mentioned. Apart from this, homosexual and transgender people have the lowest rates of access to education, healthcare and the highest levels of violence and discrimination. As the study concludes 'producing significant changes in all the constellation of gender relations implies sustained transversal and multidisciplinary actions in a long period of time' (2010; 297).

As it was stated before, many attempts to including sexuality and LGBT inclusion as part of the teacher formation curricula have been recommended around the globe; nevertheless, here, in Chile, as far as it was possible to look for, it was not found a study specifically carried out in the educational field that may eventually lead to a concrete inclusion proposal for teacher formation in Chilean universities. Sexuality keeps a rather obscure space in the academic curricula, mostly relegated to biology lessons, and teachers, in general, are afraid of picking the subject due to their own prejudice, lack of preparation or parents' reactions. The author herself witnessed some unpunished offenses towards LGBTI students, mostly at high school. One of these occasions was after a physical education class, where Felix – a frequently bullied gay student- was thrown out naked to the yard during the recess, after being beaten in the showers. Only one teacher reacted at once and, taking off her own coat, covered him while the entire high school laughed and mocked him. The boy never recovered from this humiliation, and not even therapy made him come back to school. Another terrible incident was with one of the author's best friends, where Natalia, a lesbian adolescent, was caught out kissing

another girl by a teacher during a party. The teacher immediately stopped the celebration and told everyone what she had seen. Some parents forbade their kids to get together with Natalia, and some members of the parents' council even suggested she should be expelled from high school. Only a threat of assembling the media dissuaded them to change their minds. Unfortunately, these are two unknown episodes of violence towards LGBTI people among the many more occurring every day, everywhere.

Likewise, it is impossible not to mention one of the most abominable homicides recently occurred in Chile, where Daniel Zamudio- a 24-year old gay man -was tortured and brutally murdered by four people allegedly linked to a neo-Nazi gang. After 25 agonizing days in a hospital, Daniel finally died, causing a general commotion in the country. (Fundación Daniel Zamudio, online). The cruel circumstances of his death drew a great deal of public attention, thus influencing the debate over homophobia and the nonexistence of laws related to hate crimes. Afterwards, the anti-discrimination law or 'Zamudio law' was passed, somehow contributing to openness and more tolerance to diversity. However, to achieve a better and more empathetic society, the future generations need to be educated by inclusive teachers, who, apart from respecting individual differences themselves, raise awareness and acceptance on their students to prevent this sort of atrocities.

1.2 RESEARCH QUESTIONS

It is important to clarify that this applied piece of research is a contextualized descriptive one, since it attempts to describe and provide information about the knowledge and attitudes towards LGBTI people among pedagogy students belonging to Universidad Central. Likewise, it is worth noting that this study will raise two main questions using both qualitative and quantitative approaches, so, it is considered a mixed research.

In the case of the *qualitative aspect* the question is:

How do some pedagogy students and their professors perceive the inclusion of LGBTI people in the classrooms?

- *Object of the study*

The main object of this study is the view of sexuality and its diversity, in terms of information, conceptions and interest in the subject that in service professors in charge of educating future teachers, as well as these future teachers themselves, have. These pedagogy students will express their views on these same premises, adding the component of expectations of their future students and the possible scenarios they would have to face eventually when teaching at a school.

- *Subjects of the study*

The study will be held at Universidad Central exclusively, with either third or fourth year students of pedagogy belonging to the English major; this in order to obtain a greater variety of answers and to ensure a more mature and less idealized perspective of their future work.

- *Collaborative subjects*

In-service professors will act as collaborative subjects, who, both from their role of participants in the study and experts in the field of education will provide a more comprehensive view and interpretation of the situations and individuals in question.

- *Viability and method*

The gathering of answers will be through a survey containing open and closed questions, where both professors and students can reflect on their feelings and views of the aspects proposed. In addition to this, a structured interview will be delivered, giving more space for expressing concerns, thoughts and personal opinions on the topics presented.

- *Formal consent*

At this point it is vital to ensure the anonymity of the answers and opinions given by all contributors in the study, and this will be guaranteed through a written formal consent (see appendix 1 Collaborators' formal consent) signed by all participants previous to all inquiries.

Regarding the *quantitative aspect* of the research the question is:

How do knowledge and degree of acceptance of LGBTI people are manifested on both male and female pedagogy students and their professors?

- *Variables*

Among the variables to analyze it is possible to find the "in study" variable, which is the knowledge and degree of acceptance of LGBTI people. This variable will be studied in the context of gender, with the purpose of analyzing existent or non-existent differences in the answers between males and females.

- *Sample of the study*

The sample is an intentioned one (not random), and it will be constituted by the same students and professors described before.

- *Viability and method*

Identical process as defined in the qualitative part of this study

- *Formal consent*

Same procedure previously described.

1.3. OBJECTIVES OF THE STUDY

In reference to the objectives of this research, they are the following:

1.3.1. MAIN OBJECTIVES

- To describe and analyze the perceptions of pedagogy students and their professors on the inclusion of LGBTI people in the classrooms.
- To ascertain how knowledge and degree of acceptance of LGBTI people are manifested on both male and female pedagogy students and their professors.

1.3.2. SUB- OBJECTIVES:

- To contrast professors and students' answers in terms of perception and interest in LGBTI subjects.
- To classify and measure participants' answers according to level of information demonstrated in both the survey and the interview, and degrees of acceptance of LGBTI people.
- To compare participants' answers according to gender.

1.4. HYPOTHESES AND ASSUMPTIONS

1.4.1. HYPOTHESES

- Slight differences are measured on the perceptions of the inclusion of LGBTI people in classrooms between professors and prospective teachers.
- Females are more acceptant of LGBTI people and related issues than male are.
- Collaborators with higher level of knowledge about sexuality show greater levels of tolerance and acceptance towards LGBTI students.

1.4.2. ASSUMPTIONS

- Both professors and future teachers manifest interest in acquiring more information about LGBTI topics and recognize its importance as part of an integral education.
- It is assumed that collaborators who are less tolerant of sexual minorities are able to overcome their feelings in favor of inclusion in the classroom practices.
- It is presumed that among both male and female genders, females are naturally more acceptant and broad-minded regarding LGBTI topics.

1.5. FUNDAMENT OF THE STUDY

1.5.1. EMPIRICAL ANTECEDENTS

KNOWLEDGE AND ATTITUDES OF PRESERVICE TEACHERS TOWARDS STUDENTS WHO ARE GAY, LESBIAN, BISEXUAL, OR TRANSGENDERED

Daniel J. Morgan, B.A., M.A. / U.S.A. / 2003

The main goal of this particular research was to determine the attitudes and level of knowledge of both special education and non-special education pre service and in service teachers had towards homosexuality, bisexuality and transgenderism. The study results were gathered through a series of survey questionnaires distributed among 408 students and in service teachers enrolled in universities that provide teacher preparation programs within North Carolina, Virginia and the District of Columbia.

On one hand, the findings showed that over 40% of pre service and in service teachers surveyed held moderate to extremely negative attitude towards people with different sexual orientations. Regarding the variable of gender affecting the level of negativity, there was no significant difference between males and females, thus contradicting previous studies that proved females to be more positive towards homosexuality than males.

On the other hand, important differences were found in the mean score for knowledge and attitudes from teachers and students who had received some prior academic instruction on LGBT topics at college or undergraduate level, since they manifested more respect and acceptance of LGBT people. This is one of the reasons why the author emphasizes the need of educating future teachers on these issues with an integral focus.

CONCEPCIONES SOBRE LA DIVERSIDAD SEXUAL DE ESTUDIANTES DE LICENCIATURA DE LA UNIVERSIDAD TECNOLÓGICA DE PEREIRA (UTP)

Lina Arévalo, Andrea Gacharná, Leidy Hernández / Colombia / 2015

This study was carried out with the purpose of understanding and analyzing pedagogy students' conceptions on sexual diversity and LGBTI people. The answers were gathered through a series of oral group interviews between the researchers and the focus groups –which exclusively belonged to fourth year, since they almost had completed their academic process. The examiners had a series of guide questions to start the sessions that gave space for different opinions and discussions on the subject matter, as a way of evidencing the students' interpretation and perceptions more accurately.

Regarding the concepts, few students were able to define the full LGBTI acronym, though they knew it had something to do with gay people and other ways of living sexuality. When asked about the origin of homosexuality, most students –both males and females – considered it 'abnormal', even though they believe there are biological and social factors involved. Few students associated it to sexual abuse in childhood or even as a fad. Despite of the fact that all students considered themselves tolerant to LGBTI people, more than a half of them suggested there were some activities, which should not be performed by that community, as in the case of teaching, especially small children, since certain attitudes and expressions could be a bad influence or confusing for them. Concerning this same matter, male participants expressed sympathy towards openly sexual and affective expressions between two women, but not between two men, because men were more exaggerated and feminine, and that made them feel uncomfortable. Female participants agreed on this; not as strongly as males, nevertheless they expressed feeling awkward when a same sex couple kissed or held hands in public scenarios. All participants coincide with the importance of educating children to be more respectful and tolerant, as well as providing them with the necessary information;

however, future teachers feel they don't have the tools and necessary knowledge to impart this information, since their answers come from intuition and common sense, not from verified or formal instruction. Consequently, the authors suggest that institutions imparting teaching degrees should include sexual education and LGBT issues on their programs.

PROSPECTIVE TEACHERS' REFLECTIONS: RESPONDING TO A CALL FOR LGBT-INCLUSIVE CLASSROOMS

Timothy G. Larrabee, Pamela Morehead / USA / 2008

The study was conducted at a Midwestern public state university, where 67 pre-service education students volunteered to participate in this investigation. The students were all undergraduate, mostly juniors and seniors, 60 of whom were female. To explore the students' responses the examiners designed three sessions of LGBT-themed lectures as a method of raising awareness and challenge preconceptions. Two gay guest speakers were invited to make the presentations, which covered terminology associated with the LGBT community, symbols, state laws and educational policies, and finally strategies teachers could implement to create an inclusive environment for LGBT students. Throughout each session students were encouraged to ask questions, and after each presentation all attendants submitted a two-to-three-page written reflection on the issues previously exposed.

The examiners used inductive analysis to identify emerging themes and divided the responses in three categories: responses to the lecture content, awakening awareness of need to respond to injustice and responses to the speakers and presentation format. In the first category, more than three fourths of the students wrote they had learned something new during the presentation, referring to it as "informative" and "eye opening", especially on the new insights into the impact of

their inappropriate use of terminology. Forty eight percent of the students expressed disagreement on the information presented, revealing the struggles they had when listening to the lecture, mostly due to religious beliefs and family influence. In the second category, 94% of students reflected on how this information would help them to prepare as teachers, and 78% made reference to specific tasks they hoped to accomplish. More than a half students believed they could and must hide their bias in order to effectively interrupt heteronormativity in their classrooms, thus conducting an equity environment for learning. Twenty eight percent of students recalled having witnessed some kind of injustice towards LGBT people and did nothing, so they glimpsed the need for a broader view of social justice. Regarding the third category, some attendants manifested discomfort and certain shock with the topics before the presentation. However, 54% of them expressed appreciation for having speakers with first-hand experiences as gay men. As a result, the authors advocate that LGBT issues should be included in pre-service education courses to foster cultural competency and social justice.

LA VISION DEL PROFESORADO SOBRE LA EDUCACION AFECTIVO-SEXUAL EN LA ETAPA DE PRIMARIA

Lorena Montes Antúnez / Spain / 2014

In order to carry out this research the author chose the Centro de Educación Inicial Primaria Buenaventura González, located in Santa Cruz de Bezana, where fifteen primary teachers –incidentally selected – were given a questionnaire to develop anonymously. It is important to mention that 80% of the teachers were female and 60% of them were 49 years or more. The aspects to consider in this study were knowledge and attitudes towards sexuality, sexual education at schools and affectivity. The findings revealed that 68% of the teachers had no formal training on topics related to sexuality –not at school or university level – but manifested the information they possessed was self-learned. A hundred percent of the teachers had notions about concepts associated to sexuality, being the biological aspect the

most relevant for them. Despite of the fact that all teachers consider sexual education as a right, with a positive impact on the children's lives, they could not come up with the objectives of sexual education at primary level. Almost 50% of the interviewees considered that at this level they only should provide anatomic information and 20% had no clear opinion on this. When asked about the ideal age to teach students about sexuality, 60% of teachers agreed to start at primary, with consent and help from the children's parents. The author finishes with a sexual education course proposal, so that apart from the academic aspect, teachers can foster healthy habits, values and favorable attitudes towards sexuality.

1.5.2. THEORETICAL AND POLITICAL ANTECEDENT S

CONCEPCIONES SOBRE SEXUALIDAD Y GÉNERO EN DOCENTES DE ESCUELAS PÚBLICAS ARGENTINAS

Ana Lía Komblit, Sebastián Sustas, Dan Adaszko / Argentina / 2013

This piece of research intends to analyze the information gathered through a survey to schoolteachers from all regions of the Argentine republic who had taken an on-line course imparted by the Comprehensive Sexuality Education Program of the National Ministry of Education. The purpose was to evaluate the teachers' opinions, beliefs and attitudes on issues related to sexuality, sexual diversity, abortion decriminalization, gender equity and gender sexuality. The survey, which was sent through email, was answered by 585 schoolteachers, who represented a non-probabilistic sample, stratified by regions. The results showed that stereotypes associated with sexism and sexual diversity differed greatly depending on the region of residence – categorized and grouped as either liberal or conservative according to certain parameters – but there was almost no difference between male and female answers. However, there were some ideas worth commenting on, such as the fact that reproduction is one of the most valued elements of sexuality, as well as marriage as a manifestation of love, leaving pleasure as secondary

element. When asked about sexually transmitted diseases and pregnancy, teachers in general agreed on the importance of informing students about proper methods to prevent them –being abstinence the most valued method. Nevertheless, conservative teachers considered this information should be given by either biology teachers or health professionals, since most considered themselves unsuited or unwilling to deal with these issues. Liberal teachers supported access to condoms at schools and other public places. Likewise, one of the greatest concerns teachers manifested was the fear of fomenting ‘sexual debauchery’ among the students. Regarding homosexuality, conservative teachers showed less tolerance, limiting homosexuals to private spheres and denying their contact with children, whereas liberal teachers showed acceptance of sexually diverse people and their practices, promoting respect for their own intimacy and others’ as a form to avoid harassment at schools and raise awareness on students. At this point, the authors convene on the urgent need of developing new policies that allow teachers impart sexual education at schools as a cross curricular subject.

TRATAMIENTO DE LA EDUCACIÓN SEXUAL EN ESCUELAS PRIMARIAS EN EL SUR DE BRASIL

Dr. Denise Quaresma da Silva / Brazil / 2014

How teachers deal with sexual education at schools has always been a controversial issue, especially at public primary schools. This study intends to analyze this process through a semi-structured interview applied to a non-probabilistic sample of 82 teachers belonging to 56 public primary schools in Novo Hamburgo. To examine the interview answers the author used the collective subject analysis technique.

This study revealed that schools failed to provide and implement a sexual education subject as part of the cross-sectional curriculum, mostly due to the fact

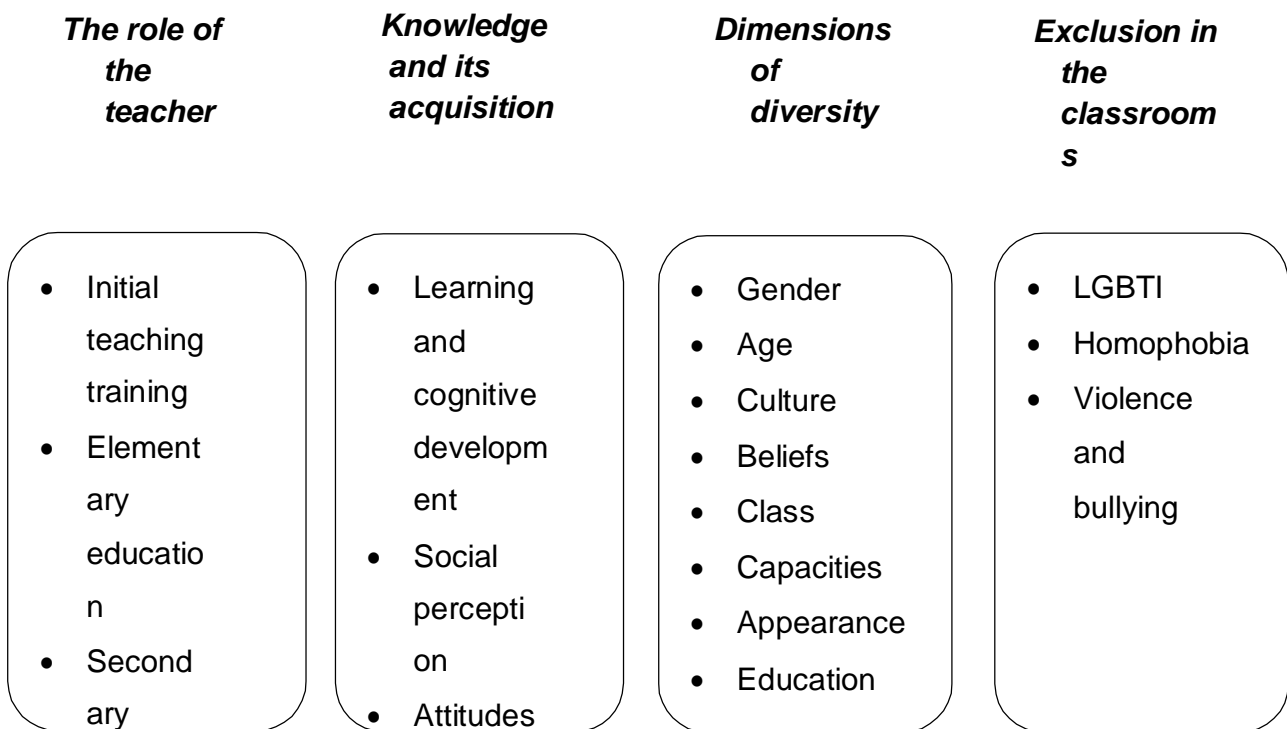
that teachers in general avoid talking about these topics, leaving the entire responsibility to science or biology colleagues, although most of them recognize the need of formal training to improve the inadequate methodological work, which is seen as the main obstacle on the progress of sexual education transversality. Apart from this, teachers feel and believe this matter may be addressed only if the students want to make questions about it, giving particular emphasis on prevention of pregnancy and sexually transmitted diseases. Other sub topics, such as sexual diversity and its practices, are not considered as important as the mentioned ones, since there is a manifested fear of being misunderstood by students and parents, and teachers do not want to feel they are encouraging or promoting 'deviances', thus losing their jobs. All teachers agreed on the importance of educating their students about their sexuality, but taking into consideration mostly the biological aspects of it. To conclude, the author urges schools to take greater responsibility and involvement to educate children integrally, and support teachers on this.

CHAPTER

2

2.1. VISUAL SCHEME

Important terms will be defined and explored in this chapter with the intention of understanding more accurately the issues previously exposed. The information will be organized in the following pattern:



This section will be divided into four main aspects, all relevant to the research topic. The first part contemplates the role of the teacher and the main ranges of education in Chile, such as elementary, secondary and superior education. Apart from that, some key aspects of initial teaching training will be covered, in order to understand how prospective teachers are prepared for their practice. Secondly, the aspects related to knowledge and its acquisition will be described in detail, as to characterize how human beings learn and develop cognition, perceive others and develop attitudes and actual behavior. Thirdly, the section on dimensions of diversity will deal with relevant aspects that commonly generate discrimination.

Among these, the selected ones are gender, age, culture, beliefs, class, capacities, appearance and education, which will be developed comprehensively. Finally, the fourth section will elaborate the matter of exclusion and its forms, setting the focus on the LGBTI community, homophobia, violence and bullying, all of them set on the school context.

2.2. SOME AUTHORS

This project aims at considering a variety of authors from different –yet related– disciplines and schools of thought, with the intention of collecting their views on a specific angle to unify it with others, since there is no absolute theory or study able to consider all the aspects and variables of a study like this one. Equally, the author of this research considers that diversity enriches the debate and broadens the readers' points of view.

In view of the previous statement, both classical and contemporary authors have been taken into consideration to shape this piece of work, counting among the classical authors such as Piaget, Vygotsky and Erikson, whose invaluable contributions in the fields of psychology and education still prevail, even though their opinions and observations might seem diametrically opposite to some. On the other hand, among the contemporary authors, it is possible to find Brunner and Maturana, whose views on education involve a rather groundbreaking style, giving emotion and love a fundamental role in the integral development of people. Similarly, it is important to acknowledge the contributions of other authors who are not categorized in the previous classifications but have earnestly studied these topics and published their findings.

Consequently, this part of the research deals with somewhat dissimilar views regarding the same topics; nevertheless, they all contribute to create an integral piece of work.

2.3. GENERAL THEORY: THE ROLE OF THE TEACHER

2.3.1. DEFINING THE TEACHER ROLE

The definition of what a teacher is and does has varied across the years, due to the dynamic nature of education and the variety of paradigms that have arisen to consequently change or enrich the term itself. The conception of teacher as “a person who is fitted with learnt competencies, who transmits knowledge based on a planning to achieve specific objectives” (Hernández Rojas, 2010:114) as the behaviorist Skinner once proposed, fails to convey the real meaning of what a teacher is in these modern times. However, this does not mean that Skinner was wrong with that notion but rather incomplete.

Vygotsky (2001) emphasized the influence of the social and cultural context when acquiring learning, giving the teacher an active role while the students develop their mental activity in a natural way through their own capacity of discovering things. In this way, the teacher becomes a facilitator in the development of the student’s mental construction. The educator encourages the verbal interaction among the students thus leaving space to be responsible for their own learning process. This same belief is somewhat shared by Jerome Bruner, who postulated that, apart from having an active dialog between teacher and student, the teacher must motivate and encourage the students to find the answers by themselves, developing their own suppositions and proposals. Equally, in order to achieve this, the teacher has to make sure that the information the student is accessing to, is appropriate for his or her cognitive structure.

Another interesting view is given by Humberto Maturana, who, from his biologist perspective, postulates that human emotion is fundamental when learning and teaching. “It is only through the biology of love that we accept the other’s legitimacy...where [the teacher] helps the student to develop his autonomy, creativity and critical spirit” (Maturana, 1999). He establishes that when teachers do not help students to accept and love themselves:

“We [teachers] restrict their intelligence with our lack of sensitivity and intelligence to operate in our living together... It is only through love and acceptance of the others that we ample the development of our intelligence and expand our thinking capacity” (Maturana, 1999: 112).

Through this observation, it can be said that the mere fact of living together in acceptance and respect makes more reflective teachers and students, because the author understands the relationship between educators and learners as a process of constant transformation for both, where they can enhance their social sense of belonging and develop integrally in communion with others.

On a rather more critical stand view, Esteve (2006) asserts that in the last thirty years there has been a profound social change that has brought new problems impossible yet to assimilate by our educational systems, not only in Chile, but in Latin America. The lack of information and tools to confront these new challenges and the wish to maintain a well-known routine have led teachers to do a deficient job, facing general criticism, which considers these professionals as the universal responsible ones for all the failure given in the educational system. Consequently, the role of the teacher has been greatly questioned and the proposal of a ‘new teacher profile’ has arisen.

“El perfil y el rol prefigurado de este ‘nuevo docente’ ha terminado por configurar un largo listado de ‘competencias deseadas’, en el que confluyen hoy, contradictoriamente, postulados inspirados en la retórica del capital humano y los enfoques eficientistas de la educación y postulados largamente acuñados por las corrientes progresistas, la pedagogía crítica y los movimientos de renovación educativa y que hoy han pasado a formar parte de la retórica de la reforma educativa mundial.” (Torres, 1999: 7)

As a result, this ‘dreamed teacher’ is a versatile person, a competent professional who has a great command of his/her field of knowledge and is efficient when delivering it; a person capable of detecting diverse problems his/her students may have and find a suitable solution; a reflexive practitioner who applies his/her

professional criteria according to the curricula, kind of students, age, cultural reality and diversity; an investigator who is constantly analyzing the education phenomena and doing something to improve it; a critical intellectual who is able to self-criticize his/her practice, accepting him/herself as a permanent learner with vision on the common good; a social agent who is able to initiate and execute educational activities beyond the school, attending the needs of parents and community as a whole... Supposing that this list of competencies was possible to achieve by any teacher – which from ‘the outsiders’ of the educational system and opinionated ones’ points of view seem quite plausible - this situation would give space to more questioning: which of these competencies are ‘teachable’ at the university through formal training? If they all are, under what conditions, strategies and by whom? Are the values and principles behind these skills teachable in the adulthood? If this is the kind of teacher that governments - or the ones who make educational decisions - want, what policies will they be willing to implement? What are the organizational and labor requirements (salary, class time, working days and environment, among others) to practice and develop these abilities? Unfortunately, the author of this research fails to answer them, but raising questions allows to look at this ‘dreamed teacher’ from a different angle, which makes the author feel that this is one of the many ‘recipes’ generated in developed countries and poorly replicated in others, without further analysis. This logic of the ‘competencies list’ seems quite simplistic, given the fact that they only describe a set of desirable characteristics but they do not offer any clear tools that really support the construction or necessary formation to achieve this learning and the usage of the cited competencies. It is the author’s belief that the definition of the ‘dreamed teacher’ continues to be a great –but unsolved - challenge for every country and each concrete community.

2.3.2. INITIAL TEACHING TRAINING IN CHILE

From the view of the public, being a teacher is part of another social category, which does not attract the best candidates. Many future teachers have low

educational standards and in some cases, these applicants study pedagogy for reasons that have nothing to do with vocation (Vaillant, 2007). Evidently, it is unfair to generalize those cases, given the fact that a great amount of students genuinely manifests their advocacy to education and do not fit on the profile described before.

Until 2014, the education system considered two types of organizations as fit for training future teachers: universities and vocational institutes. Universities are enabled to deliver all kinds of academic degrees and qualifications, whereas vocational institutes can only provide professional and superior technical degrees (CNED, 2016). In 2015, the Office of the Comptroller General issued a report, which dictates that no vocational institute can impart pedagogy or teaching programs, being universities the only accredited entities to train future teachers (CNED, 2015). Consequently, universities have the responsibility of providing future educators with the necessary tools and competencies to face their work, maintaining certain quality standards specified by the Ministry of Education, which will be further developed. Regarding competencies, Navío presents a detailed definition of the term:

“Professional competencies are a group of elements combined (knowledge, abilities, attitudes, expertise, etc.) that integrate to a series of personal attributes (capacity, reasons, personality traits, aptitudes, etc.), that take into consideration personal and professional experiences and manifest through determined behavior or conducts in the work context” (Navío, 2005:32).

In this way, the author implies that competencies vary from person to person, as they depend on the particular attributes of the individual; thus explaining the differences between teachers' motivations, abilities or personalities. Similarly, it is inferred that 'intelligent behavior' is a relevant aspect; that is to say, the professional needs to conduct his/her knowledge with expertise, understanding how to apply it in particular moments. However, apart from the individual characteristics displayed by everyone, there are some basic common aspects this preparation has, such as the technical, conceptual and procedural elements, which

are key for teaching practitioners. The formal training to acquire such abilities is known as teaching training, which includes all the curricular activities inherent to the teacher's duties, as well as its theory and practice. In this way the future teachers gradually begin to internalize the role they will play in the classrooms. Beatrice Avalos ascertains that the ultimate goal of this training is

“To facilitate the process in which the future teachers build their pedagogical knowledge, develop theory and practice of teaching and learning in a personal way, and overall, learn to teach...how they organize these experiences will determine the degree in which the teacher gets involved with his or her role in the community, school and classroom, learns to diagnose problems characteristic of those contexts and search and try new solutions” (Avalos, 2002:109).

Likewise, this author is expressing that teacher's responsibilities go beyond the mere classroom and transmission of formal knowledge of subjects, but conferring teaching a vision of social commitment.

As it was previously stated, all the academic institutions that offer teaching training operate under the regulation of basic standards provided by the Ministry of Education. These organizations manage four levels (nursery, elementary, secondary and special education) and offer different careers. It will be understood by 'career' as the set of plans and programs of study that allows to acquire the competencies to obtain a professional or technical degree (Avalos, 2004).

The curricular contents vary depending on the university; nevertheless, both professional and technical institutions base their curricula on four areas:

(a) General formation: Contents referred to social and philosophical bases of education and teaching training, educational system, historical bases, moral and professional ethics, etc.

(b) Specialty: Specific contents according to level and specialty, including majors for general elementary and secondary education (English, mathematics, science, among others).

(c) Professional: Knowledge of the students (psychological development and learning, diversity, among others), teaching process (curricular organization, teaching strategies, evaluation, orientation of children and adolescents)

(d) Teaching practice: Preparatory activities leading to teaching itself, from the first contact with schools and classrooms until continual and responsible immersion of teaching. (Avalos, 2004)

As it is shown, these curricular contents are designed to assess the future teacher's performance according to what they must know and what they can do to practice their functions. These subjects are generally imparted through courses, seminars and workshops that enable the future teachers to explore beforehand the tasks that will be required of them, since the teacher must be able to plan his/her work while organizing and promoting a good working environment in the lesson, as well as interacting effectively not only with the students, but also with parents, colleagues and school community in general.

It is also important to emphasize the fact that even though the four areas exposed before are key, not all of them have the same importance in the curricular design and the number of hours for each subject varies according to the institution that imparts this teaching training. However, among the universities this author reviewed, there is a tendency to give more emphasis to the professional and specialty areas rather than general formation (see appendix 2 Curricular design for English language and culture pedagogy Universidad Central). This is reflected on the fact that general formation subjects are imparted only during the first two semesters of training as part of a common base for all teaching studies, whereas the concentration of the next six semesters falls on both professional and specialty

areas, with the intention of equipping the future teacher with solid knowledge and competencies related specifically to his/her major.

Regarding LGBTI studies, and as far as the author of this research could investigate, there are no Chilean universities or institutes that educate their future teachers on LGBTI matters as part of their general formation base. Despite of the fact that there are some institutions (see appendix 3 Curricular design for English pedagogy Universidad Andrés Bello and appendix 4 Curricular design for English pedagogy Universidad Católica de Valparaíso) that teach subjects related to diversity, they focus only in terms of learning or cognitive difficulties, even culture, thus leaving aside sexual diversity, a significant component in the development process of every human being.

According to several pieces of research (Quaresma da Silva, 2014; Komblit et al, 2013; Meinardi et al, 2008; Morgan, 2003; UNESCO, 2015, among others) investigated at schools –including students, teachers and parents- there is a great need of change in the present teaching curricula, since the current needs are different. In the past, sexual education was relegated to the family domain, due to its private and taboo nature. Yet, parents found themselves at a loss for words, and many times with no accurate information, just experience and beliefs –if they decided to talk about the subject at all. These facts have led to high adolescent and unwanted pregnancy rates, unsafe abortion practices -even though it is illegal; proliferation of sexually transmitted diseases and high levels of prejudice towards sexual diversity (Meinardi et al, 2008), as some of the consequences of misinformation. Naturally, as a cross-national issue, its teaching falls on schools. In the same way, it is very frequent to address the topic from the biologic point of view -if not the only one- reducing sexuality to genitalia and reproduction. What is more, it is also very common to invite an external agent (a nurse, gynecologist or other health professional) to give lectures or impart workshops about these subjects; this way the institution accomplishes ‘the mission’ of imparting sexual education in a safe context (Meinardi et al, 2008). Nonetheless, the author of this work considers that sexual education issues must be addressed during the whole

school life, adapting its contents to suitable age levels and complexity, and integrating gender and diversity issues that lead to a much more tolerant society. To reach this goal, it is imperative to make sexual education issues part of the curricula in all teaching programs. As the readers may have seen, even though some teachers acquire knowledge through informal learning -which is valuable in terms of intentions, this is not enough, because this kind of learning has no objectives, no structure or competency indicators. There must be consensus about the abilities, information (what are the definitions or key aspects, its value and quality standards) and the assessment of acquired competencies to make visible this learning, only formally achieved (Carrasco et al, 2008).

It is this author's belief that the insertion of these studies in the curricula enhances teaching formation and adds quality to superior education. Making this learning visible creates awareness on students and professors about its magnitude and empowers them in other aspects of their lives. Likewise, it helps to develop critical thinking from a perspective of values based on human rights, fostering respect and equality among people.

2.3.3. SOME FACTS ABOUT ELEMENTARY EDUCATION TEACHERS AND THEIR STUDENTS

Both elementary and secondary education in Chile are mandatory by decree and all the schools subsidized by the government are free of charge. All seven-year-old boys and girls have to start their instruction at the school of their choosing and parents have the obligation to ensure the kids complete their education (LEY 19876, 2003).

From first to fifth grade, children receive lessons from a general elementary teacher who imparts most of the subjects and establishes the basic grounds for more accurate and solid knowledge. In this stage the relationship between the teacher and the students is very close, due to the fact that the school is a new environment where the kids need to adapt to new rules, people and peers and

besides meeting demands that until that moment were unknown to them (Erikson 2001). This is the reason why the teacher becomes a relevant character for the students. Educators become substitutes of parents at school and need to be a constant guide by giving explicit and clear instructions, helping them with some assignments when necessary and setting schedules for specific tasks and activities, even if they are not academic. Monitoring children's general behavior and assessing the expected outcomes –especially when introducing new knowledge- is part of the daily job a primary teacher needs to do with his/her little students. However, the value a teacher assigns to the kids will depend on the capacities they show; some of the kids will be motivated fast learners, some others will tend to get easily bored or distracted, and some others will need extra help to carry on with their duties. According to Erikson, if the child is not very successful on his/her academic performance or does not show the required competencies due to rigid or discouraging teachers, the kid will develop a sense of inferiority or incompetence (Erikson, 2001). The same result occurs with other forms of discrimination, such as racism and sexism, where the child may feel inadequate and consequently develop low self-esteem (Erikson, 2001). This is one of the reasons why the attitude and expertise of the teacher are so important when dealing with kids. Vygotsky also contributed with his assertions, where he establishes that children acquire their knowledge, attitudes, ideas and values from the interaction with others (Bruner, 1997) and even though parents are the biggest role model, teachers also become a source of example for them, and when an educator uses derogatory language or makes fun of certain gestures or behavior, the students will eventually start doing the same. As it was expressed, this stage is key in the child's development of self-esteem and self-knowledge; therefore the teacher not only needs to be competent when delivering academic knowledge, but also possess a sensible and undoubtedly, energetic character.

2.3.4. SECONDARY EDUCATION AND THE BEGINNING OF ADOLESCENCE

On sixth grade, children start interacting with new teachers, due to the need of expanding their knowledge and examining subjects with greater depth; and from seventh grade onwards, they officially begin secondary education. This stage of instruction coincides with the beginning of adolescence, a period of “grief of the infantile world...a stage full of new expectancy, illusions and vital discoveries” (Lillo, 2000) where children experience loss and renovation at the same time: loss of childhood and infantile behavior, distance from their parents’ protection and dependence and demands of maturity on certain non-defined occasions. This phase can be quite vertiginous and difficult for some, since the boy or girl begins to confront the facts of life with new responsibilities and new perspective, no longer as a small child, but not as an adult either. They begin to evidence more autonomy –and sometimes certain rebelliousness against the rules- both at home and school. At this point parents also experience a certain grief, since they want to retain their children’s infancy and they don’t know how to deal with all the emotional and behavioral changes their children display. These new alterations on the children’s personalities are accompanied by a series of significant corporal changes in the configuration of his definite identity as an adult (Lillo, 2000), where they can see the external signs of a new body. They start worrying about their physical appearance, comparing themselves to others in order to see if they are normal. As they develop stronger relationships with friends and are more influenced by their clique (Redalyc, 2003), they carefully observe their body changes. From this study they may develop interest in getting tattoos, starting diets, piercing their bodies and following different fads (Lillo, 2000), everything with the objective of feeling adequate and in control of their bodies. This also leads to contemplate their figures with a new value: the sexual one. All these signs – development of breasts, hips, facial and body hair, among others – are of vital importance, since they suppose adequateness for sexual function (Lillo, 2000). However, a teenager’s perception of her/his own body will vary greatly depending on the appreciations others make of

it; if they feel their bodies satisfy the others' expectations they will increase the value of their bodies and self-esteem, otherwise, their insecurities will lead them to a state of vulnerability and extreme sensitivity to the others' approval or disapproval.

Consequently, given the fact that the sensual feelings are intensified during adolescence, teenagers develop a greater interest in erotic and sexual subjects, looking for information about the sexual act, contraception and their own physical development (Caricote, 2008). It is important to emphasize the fact that sexuality is

“la construcción social de un impulso biológico, que es además, multidimensional y dinámica...pero la influencia social más profunda sobre la sexualidad de una persona proviene de los roles de género preestablecidos, las normas y valores sociales que determinan el poder relativo, las responsabilidades y las conductas de hombres y mujeres” (González et al, 2007: 12).

Sexuality is not only a biological manifestation, but it is also shaped by our surroundings; from the moment a baby is born, he or she is dressed according to his/her gender, using certain colors and fabrics that reinforce the difference between girls and boys. Parents, media and big companies strengthen gender stereotypes, for example, creating and distributing diapers 'for princesses' – with flowers and pink colors - and 'champions' – using blue and transport illustrations. Furthermore, girls are encouraged to be delicate and ask for help when they cannot do something, whereas boys have to be tough (otherwise they are 'mama's boys') and find solutions when they have a problem. These are a few examples of how we perpetuate stereotyped gender roles, making it really hard for the ones who do not 'fit' in any of these categories.

According to some studies (González et al, 2015; Zabin et al, 1984; CEPAL, 2002) men still hold the conquest role as a way to prove their masculinity; they are stimulated to be valued by their sexual performance and encouraged to start their sexual life at an early age. On the other hand, women hold a rather passive role in

sexual activities; they value sexual intercourse in the context of romantic love, where they need to have a stable and exclusive partner. What is more, according to a Chilean study

“el inicio de actividad sexual es de 15,7 años en los hombres y 15,5 años en mujeres...el 89,1% del total inició actividad sexual con pololo/a...el motivo para iniciar actividad sexual fue en 41,4% ‘por amor’, en 28,2% ‘se dio espontáneamente’, en 15,9% ‘por curiosidad’, en 12,9% fue una decisión conversada y planeada y sólo por retenerlo/a en 1,6%. El sexo femenino reportó el amor en mayor proporción que los varones como la principal motivación para iniciar actividad sexual (42,8% versus 30,1%), mientras que la categoría ‘se dio espontáneamente’ y ‘por curiosidad’ lo reportaron más frecuentemente los varones”. (González et al, 2007: 13)

Regarding these concerns, the family is the first institution called to educate children, due to ‘the intimacy’ of the subject. Parents or any significant adult is responsible for delivering basic information about the facts of life related to sexuality. Nonetheless, given the fact that many adults have experienced confusing or negative feelings towards sexuality, or have received no education (a repetitive cycle from many generations ago) these adults do not know exactly how to transmit accurate knowledge to their children (Caricote, 2008). This factor, together with the new busy trends of life where parents do not spend much time at home supervising and controlling their children’s behavior, religious beliefs, as well as economic situation (González et al, 2013) cause many parents to believe that if the children attend regularly at school they might avoid the responsibility in their children’s sexual education. As a consequence, this topic befalls on the schools where they ‘complement’ the formation that children receive at home. According to Santrock (2001) the information adolescents have access to is excessively variable because of the many sources it comes from – other adolescents, adults (significant or not), television and Internet. However, this information not always induce preventive or healthy sexual behavior. Many adolescents who begin their sexual activity do not use any kind of contraceptive method, exposing them to sexually

transmitted diseases and unwanted pregnancy. “En nuestro país, el 15% del total de nacidos vivos corresponde a madres menores de 20 años, solteras y en condiciones económicas deficitarias” (González et al, 2013: 5). Given the alarming facts, reducing unwanted pregnancy and sexually transmitted diseases have been included in government policies from decades; however, they have not been successful at all (González et al, 2013). It is important then, to consider adolescent sexual activity as a multifactorial occurrence, where family factors and the type of information adolescents receive are transcendental when deciding to engage in sexual activities, rather than deny it and ‘sweep it under the rug’.

2.3.5. TEACHER-ADOLESCENT STUDENT DYNAMICS IN THE CLASSROOM

It is then necessary to emphasize the fact that nowadays, adolescence is experienced in a different way – very dissimilar from thirty years ago - not only in terms of family dynamics, but also in terms of social changes and technological development. “Los roles que tradicionalmente han asumido los docentes, enseñando de manera conservadora un currículum caracterizado por contenidos académicos, hoy en día resultan, a todas luces, inadecuados” (Vaillant, 2007: 10). Students get easily bored and distracted; what is more, they can get all the information they want through different means, such as television, radio and mainly the Internet. Listening to music and using cellphones with access to social networks like Facebook or Twitter and instant messaging like WhatsApp during lessons is a cross-country manifestation, and part of the new construction of daily class reality. Evidently, this transformation of the class dynamics has an impact in the relationship between teacher and student, which is often difficult in terms of authority and discipline (Vaillant, 2007), and additionally, many times there is no support to corrective measures from parents or authorities at school. As a consequence, teachers undertake much pressure from students and society in general to achieve the expected results in all the learners. As the author of this research expressed before, the numerous lists of competencies that all educators

are supposed to develop – which never explain how and under what conditions - are not practical enough to face the intense workload a teacher has in the classrooms, surrounded by these transitioning adults characterized before. However, this assertion does not intend to diminish the importance of the mastery of formal knowledge and expertise regarding the methodological and pedagogical aspects of teaching, but emphasize the fact that, more often than not, teachers are required to comply with excessive paperwork, assessment tools –that often have a mandatory scheme – and sometimes didactic materials, which are made in order only to observe official procedures, and not with the objective of solving needs. Regarding this matter, Hargreaves (2003) suggests that all the paperwork –that could be spared- somehow alters the quality of teaching, since teachers have less time and opportunities to focus their attention on his/her students and develop an empathetic relationship with them. Under the same premise, Ruay (2010: 3) states that “los padres quieren que los profesores le presten más atención a sus hijos y los estudiantes necesitan que el profesor los escuche y le dedique más tiempo a sus problemáticas personales. La tarea del docente es cada vez más difusa”. It is then inferred that one of the most important skills the secondary teacher needs to develop is the capacity of empathizing and listening to these highly insecure and sometimes difficult students, who, as it was said before, are living a vertiginous period, full of changes and new discoveries, and needing a great deal of guidance and especially, acceptance in all the sense of the term. Regarding this matter, Humberto Maturana (1997: 18-19) says:

“Yo quiero un mundo en el que mis hijos crezcan como personas que se aceptan y respetan, que se aceptan y respetan a sí mismas, aceptando y respetando a otros, en un espacio de convivencia en el que los otros lo aceptan y respetan, desde el aceptarse y respetarse a sí mismo...vivamos nuestro educar, de modo que el niño aprenda a aceptarse y respetarse a sí mismo, al ser aceptado y respetado en su ser...”

This approach –which may seem rather simplistic – constitutes a big challenge for every educator, since it requires much reflection and self-awareness of their own

preconceptions and attitudes towards the individual differences. Still, even though it is hard to develop and partially reachable, it is this author's belief that having the will and disposition to be more open contributes greatly not only to the teacher – student interaction, but also to the fostering of learning. Education does not need to be perfect nor absolute, but nurturing and enjoyable.

2.3.6. HIGHER EDUCATION STUDENTS

Nowadays, every person who has completed secondary studies can pursue an academic degree at any university of their choice. Nevertheless, all institutions count on their autonomy to define how will be the admission procedures and the specific requirements a student needs to be accepted in a program. Most Chilean universities consider the PSU test as a common selection mechanism (CNED, 2016), which results are used as an indicator of the basic common knowledge a student should have acquired during their whole previous education, and at the same time as a predictor of future academic performance. Even though Chilean universities use these results to select their students, some of them accept students through special admission, regardless of the score obtained (Mineduc, online).

The average age of secondary education completion is seventeen years old – with obvious exceptions of younger or older people - and during this period teenagers who decide or are compelled to continue with higher studies need to make big career decisions, as to what study and where. At this point of their lives, their self-image and identity are more defined and less dependent of others, so they are more conscious of their duties and personal limitations. Consequently, they develop attitudes to make more responsible choices and plan for the future (“Revista Chilena de Pediatría”, 2015; 441). Many students decide then to leave home and move to another city in order to fulfill their wish. During this process – where they assume their functions as independent from their parents – they will be able to reach psychological autonomy and consolidate their own identity. On the one hand, if the adolescents are not able to handle their new ‘adult responsibilities’

–adapting to new people and situations, dealing with academic duties, among others- they might develop emotional disorders or depression. On the other hand, if the relationship with their parents has been close and the adolescents have reached enough autonomy to handle this new life, they will seek and allow their parents' help with a new perception, appreciating their family values and experience in the future (“Revista Chilena de pediatría”, 2015; 441). Likewise, their body self- image is no longer a big issue, since their pubertal transition is completed and they are able to accept themselves in that sense. Together with that acceptance, they are also able to assume their sexual identity and choose a couple to begin a more intimate and stable relationship, less founded on experimentation, but rather based on similar interests and values, where they can share expectations of the future and common understanding (“Revista Chilena de Pediatría”, 2015; 442). It is important to emphasize the fact that this does not mean the adolescent is a ‘finished product’ at this point; on the contrary, this self-development will continue throughout life and new vicissitudes and challenges will emerge to test their adaptation capacities at all levels, such as financial independence, marriage and children, among other big stages in people’s lives.

2.3.7. PROFESSORS AND UNIVERSIT Y ENVIRONMENT

During the XVIII and XIX centuries, great thinkers supported the notion that universities had to be formed by people educated with complete freedom, open to every human experience – different from the medieval universities, which believed men had to submit to God's will- and consequently, students had to be considered as collaborators of scientific development, not mere learners who listened to information. They believed the base of every important discovery was autonomy and freedom, and its development depended on the researcher’s ability to express themselves responsibly. Nowadays, that conception has lost ground, giving room to more traditional concepts, where it is necessary to decide what is more appropriate for the student to learn and at the same time, limiting investigation to specific areas associated to certain ideologies or interests (Madrid, 2013).

Every university has its own protocols and eligibility criteria to employ the best and more qualified professionals to impart knowledge in the different disciplines they offer. However, there are basic common credentials a professor needs to present in order to perform teaching practices at superior levels. A suitable candidate should have a Bachelor's degree as a start, but also a Master's degree and desirably a doctorate, which ensures a solid scientific formation in a specific area (Villalobos et al, 2010). On this subject, González et al (2013) specifies that more than half of university professors do not have postgraduate studies, and that only 14% has a doctorate in Chile.

“Según datos del Servicio de Información de Educación Superior (SIES), en la actualidad hay alrededor de 90 mil docentes en el sistema en su conjunto, distribuidos entre universidades, institutos profesionales (IP) y centros de formación técnica (CFT). [Los académicos universitarios] representan casi el 70% del personal docente. Más de la mitad se desempeña en universidades privadas sin aporte fiscal, mientras que el 23% lo hace en universidades estatales y el 18% en universidades privadas subsidiadas directamente por el Estado” (González, et al, 2013: 22).

It is important to clarify the fact that in Chile, most university academics perform their duties under contract for services – which operates for specific jobs or services and without health or provisional benefits; therefore their work conditions, salary and responsibilities are somewhat different from the ones who have permanent or full-time contracts. These differences are regulated by hierarchic ranges, where professors are categorized according to their academic accomplishments (postgraduate studies), amount of working hours, publications, among others (González, et al, 2013). Regarding this matter, Cancino and Márquez (2015) declare that every professor commits to develop certain amount of work during specific periods – related to teaching, investigation and administration, among others. These ‘individual performance commitments’ work as an effective assessment tool, since the extension of the work is verified and its incompleteness, sanctioned. In the same way, some universities have implemented periodical

assessments, which are carried out by committees that use these results to categorize and judge the academics' performance and promotions (Cancino & Márquez, 2015). However, according to Berrios (2008; 45), "el paso de una jerarquía a otra no significa necesariamente un salto cuantitativo en las remuneraciones de los profesores universitarios, sino más bien implica un cambio simbólico dentro de un sistema de prestigio". This implies that professors with a tenure position or higher hierarchic rank enjoy more social and academic recognition and their contributions are considered more solid than the average, conferring them a position of prestige and consequently giving more credit to their institutions. In relation to this, Bernasconi states that it is urgent "la transformación del profesor en un experto independiente, entrenado en investigación (generalmente a través de un doctorado), con dedicación completa a la actividad académica y que genera conocimiento según estándares de desempeño establecidos y controlados por sus pares" (2008:17). It is this way then, that professors are compelled to produce abundant 'papers' about anything to prove their worth, contributing to a culture of 'publish or perish', where the ones who publish are 'gods' and the ones who do not, are not good enough, creating a vicious circle that prevents researchers to be focused on the really significant investigations.

'Peer review is the process that decides whether your work gets published in an academic journal. It doesn't work very well any more, mainly as a result of the enormous number of papers that are being published (an estimated 1.3 million papers in 23,750 journals in 2006). There simply aren't enough competent people to do the job. The overwhelming effect of the huge (and unpaid) effort that is put into reviewing papers is to maintain a status hierarchy of journals. Any paper, however bad, can now get published in a journal that claims to be peer-reviewed. The blame for this sad situation lies with the people who have imposed a publish-or perish culture, namely research funders and senior people in universities. To have "written" 800 papers is regarded as something to boast about rather than being rather

shameful. University PR departments encourage exaggerated claims, and hard-pressed authors go along with them' (Colquhoun, 2001; quoted by Madrid, 2013: 365).

Therefore, the new concept of university consists of knowledge in service of society, where investigation can be useful and have a purpose. The old aspiration of finding the truth has been surpassed by fund raising and prestige (Madrid, 2013) assigning funds to fields considered more important than others. Unfortunately, universities have become companies, where many of them have shares in the stock market; attract clients-students through advertisement; they offer on-line courses at low costs and production and create franchises and campuses in other countries (Verger, 2008). In this way, the 'community' between professors and students, where researchers could investigate any lines of thought they wanted, is now restricted by educational policies and fund contributors. Consistent with this idea, the Comité de Derechos Económicos, Sociales y Culturales (1999) states that academic freedom is quite relevant in higher education because the right to be critically educated can only be enjoyed if professors and students do not receive pressure from certain groups that oppose to particular lines of investigation or philosophy.

“Los miembros de la comunidad académica, individual o colectivamente, tienen [derecho a] libertad de buscar, desarrollar y transmitir el conocimiento y las ideas mediante la investigación, la enseñanza, el estudio, el debate, la documentación, la producción, la creación o la escritura” (Muñoz, 2012: 892).

It is the opinion of this author that this phenomenon has not yet reached gender and sexuality matters, since all the research and empirical study produced in Chile regarding this issue is relatively new, inferring that these topics were not important enough in the past. Apart from this, the material found from thirty years ago or so,

is strictly related to the field of medicine and health, and in some cases, the religious and moral bias was evident. Universities contribute to shape society through the professionals they form, and being sexuality an important aspect of the self, and even more in a globalized world, it is necessary to integrate the values of respect and tolerance, gender equality and acceptance of sexual diversity in educational policies, as well as in the production of new knowledge for the future generations.

2.4. THE CONCEPT OF KNOWLEDGE AND ITS ACQUISITION

2.4.1. LEARNING AND COGNITIVE DEVELOPMENT

The theory of human knowledge has been broadly studied, but the contributions of Piaget and Vygotsky have served as theoretical framework for every work on the subject. Even though there are evident differences regarding their views on the origin of knowledge between these authors, there are also similarities on their theories. Consistent with this idea, both Piaget and Vygotsky coincided that knowledge is the product of a building process made by the person, and that it is transformable during the person's life (Vielma & Salas, 2000). On Vygotsky's point of view, there are two different lines on the general process of development. The first is the biologic origin, which has to do with the 'basic' mental functions people are born with (natural functions that are genetically determined, such as attention, sensation, etc.), but limited to be the genesis of development. The second line is the sociocultural factor (interaction with adults and peers, language acquisition, etc.), which generates superior mental functions and consequently, greater knowledge (Vygotsky, 1978). In the same way, he asserted that the child's development is a social construction that begins since birth and assisted by adults or competent agents who contribute to the child's zone of proximal development (ZPD) –referred to the functions in process of development, not fully achieved, but attainable with some guidance or help (Vygotsky, 1978). This concept enables somebody to clarify how the cognitive process works: through social interaction

and shared experiences, the child internalizes the information and builds internal representations of it. In this way the person acquires the ability to regulate himself and the possibility to act by themselves. At first, children use tools –such as speech and writing- as a way of communicating needs and mediate in social environments, but Vygotsky thought that the internalization of these tools was what led to higher thinking skills (Vygotsky, 1978).

From Piaget's biologist perspective, intelligence is an organism's ability to adapt to its environment, and the process of adaptation is called behavior (Huitt & Hummel, 2003). He postulated that behavior was controlled "through mental organizations called schemes that the individual uses to represent the world and designate action. This adaptation is driven by a biological drive to obtain balance between schemes and the environment (equilibration)" (2003; 1). That is, as a child matures biologically, he or she is able to integrate more complex schemes, and, since birth, all individuals possess the capacity to adapt these schemes to different demands of the environment. Concerning the equilibration concept, Piaget regarded it as the element that drove development, since it is the progression of integrating new experiences to the present schemes. However, to achieve equilibration, it is necessary to include the processes of assimilation and accommodation. On one hand, assimilation is given whenever an individual uses their existing schemes to understand something new or to adapt to complex environments and is successful to adjust that information to what he-she already knows. On the other hand, accommodation takes place when a person needs to change or modify their schemes to answer to a new situation, hence increasing them when required something new. Both processes are simultaneous and occur throughout life (Huitt & Hummel, 2003). In the same way, individuals achieve equilibration when the new experiences fit on their schemes; nevertheless, when the new experiences fail to adapt to the previous schemes, there is disequilibrium, which initially causes confusion or discomfort on the person. It is then, on this stage, when learning occurs, since this feeling of confusion leads to find a new solution through assimilation and accommodation, thus changing the individual's reasoning and

improving their schemes (Rafael, 2009). Correspondingly, as schemes become more complex, they turn into structures, which eventually become more complex too. Piaget determined that these complex structures were organized in a hierarchical manner, developing four stages of cognitive development (Huitt & Hummel, 2003).

<p>1. Sensorimotor stage (Infancy)</p>	<p>In this period (which has 6 stages), intelligence is demonstrated through motor activity without the use of symbols. Knowledge of the world is limited (but developing) because it is based on physical interactions / experiences. Children acquire object permanence at about 7 months of age (memory). Physical development (mobility) allows the child to begin developing new intellectual abilities. Some symbolic (language) abilities are developed at the end of this stage.</p>
<p>2. Pre-operational stage (Toddler and early childhood)</p>	<p>In this period (which has two substages), intelligence is demonstrated through the use of symbols, language use matures, and memory and imagination are developed, but thinking is done in a nonlogical, nonreversible manner. Egocentric thinking predominates.</p>
<p>3. Concrete</p>	<p>In this stage (characterized by 7 types of conservation: number, length, liquid, mass, weight, area, volume),</p>

operational stage (Elementary and early adolescence)	intelligence is demonstrated through logical and systematic manipulation of symbols related to concrete objects. Operational thinking develops (mental actions that are reversible). Egocentric thought diminishes.
4. Formal operational stage (Adolescence and adulthood)	In this stage, intelligence is demonstrated through the logical use of symbols related to abstract concepts. Early in the period, there is a return to egocentric thought. Only 35% of high school graduates in industrialized countries obtain formal operations; many people do not think formally during adulthood.

(Huitt & Hummel, 2003; 2)

Piaget emphasized that the mental activity an individual can have in the process of building knowledge is essential, because the actions performed are spontaneous and the understanding of the world is based on personal discovery. Likewise, he asserted that affection is key for developing intelligence and complex behavior (Vielma & Salas, 2000).

As a consequence, human beings are active on their learning and build their world through their own thinking actions, and the cognitive structures and processing strategies in each development stage help them to select what is significant or not, and transform it according to their interpretation (Vielma & Salas, 2000). It is important to emphasize that this process continues throughout life and never stops, since human beings are continually exposed to new situations, thus improving their circumstances according to what is required.

2.4.2. THE EXTENSIONS OF PERCEPTION

Even though perception has been considered as a cognitive process, there are some authors who conceive it as fairly different process, not quite as a type of knowledge. Allport asserts that perception is

“...algo que comprende tanto la captación de las complejas circunstancias ambientales como la de cada uno de los objetos. Si bien, algunos psicólogos se inclinan por asignar esta última consideración a la cognición más que a la percepción, ambos procesos se hallan tan íntimamente relacionados que casi no es factible, sobre todo desde el punto de vista de la teoría, considerarlos aisladamente uno del otro” (Allport, 1974; 7-8).

Determining whether perception is exactly the same as cognition is a controversial topic, not yet solved. However, perception has some aspects worth noting. One of them is judgment, which is seen as one of the basic characteristics of perception. According to Vargas (1994), the origination of judgment is a conscious intellectual process, where a stimulated individual has sensations and formulates an opinion about that stimuli, with a conscious mind. However, the author clarifies that this is not a lineal process of stimuli and passive individual, but an interaction where individual and the environment have an active role when formulating perception about any social group. It is then of great importance to determine what are the elements that help people to formulate a judgment about another person.

Smith and Mackie (1995, quoted on “Percepción Social”, n. d.) regarded the observable characteristics as the raw material for judgment and first impressions. They considered three categories –which group an ample range of characteristics- and determined that even though not all of them catch the observer’s attention with the same force, they provide valuable information to form an impression.

- Physical appearance: characteristics such as height, skin color, weight and others influence the observer’s opinion, because it is the first clue that helps

to speculate how a person is, even though there are certain traits associated to stereotypes.

- Nonverbal communication: posture, eye contact and facial expressions often give information about a person's feelings or attitude towards others. These features allow people to associate that conduct to positive or negative attributes.
- Manifest behavior: as stated by the authors, behavior is the most important element when formulating an impression, since behavior is related to certain personality traits or attitudes.

Consistent with the premise, there will be traits more or less appealing than others, depending on the observer's background and context. On this subject, Vargas expresses:

“la manera de clasificar lo percibido es moldeada por circunstancias sociales. La cultura de pertenencia, el grupo en el que se está inserto en la sociedad, la clase social a la que se pertenece, influyen sobre las formas como es concebida la realidad, las cuales son aprendidas y reproducidas por los sujetos sociales” (Vargas, 1994; 49).

It is this way then that people are able to associate certain behaviors or traits with a 'positive' or 'negative' view, which vary from geographical points and cultures. Likewise, the interpretation of certain characteristics will be easier or more difficult depending on the associations learnt in the past and the thoughts or beliefs the person has (“Percepción Social”, n. d.). The previous relevant knowledge people possess, together with other factors that will be further described, influence people to interpret behaviors automatically. This process is called accessibility; the more accessible the knowledge, the easier to interpret the signs (“Percepción Social”, n. d.).

2.4.2.1. FIRST IMPRESSIONS FROM THE PERCEIVER'S PERSPECTIVE

Among the aspects that help people access the necessary knowledge to judge another person are the following:

- Expectations: past experiences make people predict the outcome of a similar event, determining the interpretation of what actually occurs (Smith & Mackie, 1995; quoted on "Percepción Social", n. d.). Arias (2006) declares that the value of the stimuli affects perception through the 'halo effect', which accentuates certain favorable traits on people and extends them to other facets. In this way, the observer sees what he-she wants to see.
- Motif: sometimes the interpretation of reality depends on the aim of people regarding an outcome. That is, people's wishes attribute characteristics that a person may or may not have, whether negative or positive (Smith & Mackie, 1995; quoted on "Percepción Social", n. d.). In the same way, Janes and Thibaut (1955), quoted by Arias (2006), analyzed in depth the kinds of motif people have when perceiving another one, and classified them in three categories: a.) to validate his-her own values; b.) to understand why the others act like they do; and c.) to decide whether that particular behavior abides to a norm or otherwise, It is against it. The dominating motif will affect the whole perceptive process.
- Mood: a positive or negative mood has a direct impact on the interpretation of someone's behavior; a person with a positive mood will assign a good evaluation to others' behavior, whereas a negative mood will access to negative thoughts, thus influencing their opinion. Similarly, a positive or negative mood also modifies the observer's behavior towards the others (Smith & Mackie, 1995; quoted on "Percepción Social", n. d.).

- Context: the circumstance in which a situation occurs often helps a person to interpret the others' behavior, especially when it is an ambiguous one. Having information about the context helps people explain an emotional reaction, a facial expression, etc. (Smith & Mackie, 1995; quoted on "Percepción Social", n. d.).
- Recent activation: cognitive representations are 'stored' in the mind for a period of time, available to influence a person's interpretation of behavior. In this way, any related idea or situation that occurs can make that activation accessible, being useful to judge a new stimuli (Smith & Mackie, 1995; quoted on "Percepción Social", n. d.).
- Frequent activation: whenever a cognitive representation turns mechanical due to its frequent appearance, the more schematized the person will become, because he-she will use the same representations or concepts to interpret the others' behaviors (Smith & Mackie, 1995, quoted on "Percepción Social", n. d.). Regarding this 'familiarity' with a certain interpretation, Arias (2006) expresses that this characteristic produces more accuracy when perceiving a new unknown stimuli. However, she also asserts that familiarity produces a certain biased perception, since the greater exposition to a perceptive experience –as long as it is positive or neutral- may turn it attractive for the observer.
- Emotional meaning of the stimuli: it refers to the 'power' of the stimuli that induces positive or negative consequences on the observer. Arias (2006) declares there are two processes that play an important role in the emotional meaning of a stimuli. The first is the 'perceptive defense', which is the high ability of recognizing certain menacing stimulants. The author exemplifies this process when people ignore flaws on beloved ones, and they are not able to see virtue on an enemy. The second process is called 'perceptive insight', which differs from the first in the little ability of recognizing stimuli that can report a benefit or harm.

2.4.2.2. USE OF INFORMATION ON IMPRESSIONS

Social perception involves an effort to make an overall picture of the other person; through interaction, people combine different pieces of information to form a general idea. According to the empirical studies performed by Baron & Byrne (1994), and quoted on “Percepción Social” (n. d.), they demonstrated that first impressions are resistant to change, and even though different information may arise against it, the initial judgments will remain to shape future encounters.

By the same token, Asch (1952) confirmed that the first impressions people develop about others are greatly influenced by the information received first; this phenomenon was denominated primacy effect and gave origin to several other studies on the subject. Later research suggested that the primacy effect occurred because once people have some initial information, they do not show interest in the additional one, saving cognitive effort when thinking about others (“Percepción Social”, n. d.). Consequently, information can be easily manipulated by stating negative or positive evidence first, thus causing biased impressions.

When forming an impression on others, people gather all the available information, pondering each piece of it depending on the importance assigned to every factor (percepción social, s. f.). Baron & Byrne (1994), quoted on “Percepción Social (n. d.), recognized that among the most relevant pieces of information considered, are the following:

- Source of information: reliable or admired sources have more consideration than the unknown or untrustworthy ones.
- Positive or negative information: there is a tendency to ponder more on the negative rather than the positive evidence about others, perhaps because it is more distinctive.

- Atypical information: there is greater interest and consideration when receiving information about extreme behavior or uncommon traits.
- Primacy effect: the first information received –positive or negative- will influence posterior evidence.

As a consequence, the information received is essential to shape a person's opinion and judgment towards other people. This is one of the reasons why it is so important to deliver accurate and solid information regarding sexuality and gender issues; even though people contrast external information with their previous knowledge and beliefs, it is of great importance not to spread untrustworthy or false facts. As it was stated by the primacy effect, information can be manipulated to influence people, and as humans have a tendency to believe in false or uncommon information first, the risk of perceiving sexually diverse people erroneously is great.

2.4.2.3. HOW DOES A PERCEIVED PERSON OPERATE?

In the same way people use previous knowledge and experiences to interpret a stimuli according to its characteristics, there are also variables associated to the perceived person. When a person is being judged, he-she tries to influence or control the impression given, manipulating the information presented to the perceiver, with the aim of obtaining greater social recognition, material benefits or other motifs that justify this manipulation (Arias, 2006). Consistent with this idea, the author highlights the following reasons:

- Self-enhancement: consists of presenting a much more favorable image of oneself, suppressing impulse or behavior that might seem contrary to society conventions, in order to show a better self than the others when compared.

- Self-consistency: believing that one has been consistent on thoughts or behavior throughout time and validate that belief on others.
- Self-verification: confirm that one's self-concept is true, even if the self-view is negative and contradicts the desire to maintain a positive self-view. When this conflict happens, the opinion of someone who reinforces one's self-concept wins.

Likewise, the perceived person uses certain basic strategies to manipulate the impression given, and the tactic depends on the objective and the context the person is in (Arias, 2006). One of the most common techniques is the ingratiation, which consists on showing one-self's agreeability by praising and agreeing with the others' opinions and behavior. This way, the perceived person tries to uphold the perceiver's expectations. In relation to this, Moya (1999), quoted by Arias (2006) expressed that the success of this technique relies on three variables, a.) how important is for the person to look attractive for the other, b.) the subjective probability of showing as really attractive, and c.) how legitimate is the usage of this tactic (there are contexts in which is not).

By the same token, intimidation works as a manipulative technique, as well. Arias (2006) defines it as the power exerted over another person, causing fear or threat. According to the author this tactic is used exclusively in involuntary relationships, where the chance of one abandoning the relationship is little. This way, the perceiver agrees to the perceived' wishes in order to avoid negative consequences or emotional turmoil caused by disagreement.

Finally, the last technique used corresponds to self-promotion, which consists on showing one's abilities and faculties only, and hiding one's flaws. However, this tactic has one disadvantage, since the ability of making the others believe one has certain qualities –often nonexistent – is very difficult, thus increasing the risk of losing credibility (Arias, 2006).

As a closing remark, and based on the evidence given before, it is possible to conclude that the perceiver does not act as a mere reproducer of society, but as a creator, who from his-her cognitive system is able to perfect the process of reality perception with help of education. Through the educational process is possible to test the creative capacity of people and the knowledge involved when seeing the world (Arias, 2006). It is the belief of the author of this research that education needs to integrate more methods that encourage critical thinking, with help from the studies of social perception, in order to achieve cultural and social changes, which are so necessary in the fields of diversity –in all its dimensions- and at the same time, improve interactions between human beings.

2.4.3. ATTITUDE AS A PREDICTOR OF BEHAVIOR

Throughout the years, social psychology has tried to explain how attitude affects behavior. The early theories postulated, “attitudes could explain human actions” (Ajzen & Fishbein, 1980; 13), since the term was defined as a behavior disposition. Later, scientists began to consider the individual mental process that defines a person’s actual and potential responses, regarding attitude as a predictor for behavior (“Theory of Reasoned Action”, n. d.). Nevertheless, posterior studies seeking to understand behavior and attitudes concluded that the term failed to predict specific behaviors directed at the target of the attitude –this might be an institution, a minority group, a person, among others- and even though attitude *is* a behavior disposition, it has poor predictive validity (Ajzen, 1991). This does not mean, however, that attitude has no role on behavior; on the contrary, it is the first antecedent of behavior. Nonetheless, the term needs the aggregation of “other factors unique to the particular occasion, situation, and action being observed” (Ajzen, 1991; 180) in order to comprehend behavior in all its extension.

“People consider the implications of their actions before they decide to engage or not to engage in a given behavior” (Ajzen & Fishbein, 1980; 5). This way, the

authors suggest that attitude is a rational process, since the person needs to take into consideration all the available information to make a decision. Ajzen & Fishbein (quoted on “Theory of Reasoned Action”, n. d.) developed a framework to study attitudes towards behavior. “According to the theory, the most important determinant of a person’s behavior is behavior intent. The individual’s intention to perform a behavior is a combination of attitude toward performing the behavior and subjective norm.” (“Theory of Reasoned Action”, n. d.; 3)

Consequently, the relationship between attitude and behavior is multi-dimensional. As expressed before, to perform a behavior it is necessary to determine the degree of effort people are willing to exert and the disposition they really have in order to try performing that behavior (behavior intent). This intent will depend on the evaluation made by the person, to decide if the behavior in question is positive or negative (attitude) and besides the influence of social pressure perceived by the person, which is a powerful factor when deciding to perform or not a behavior (subjective norm). (“Theory of Reasoned Action”, n. d.). To conclude, it is impossible not to consider the attitude and subjective norm factors when alluding behavior, since they are the previous antecedents of behavior, which combined with other elements further described, will result on actual behavior.

2.4.3.1. BEHAVIORAL INTENTIONS: THE KEY TO ACTUAL BEHAVIOR

As said before, attitude is a learnt predisposition that helps people act selectively according to a given context (Moral-de la Rubia, 2010) and it is one of the elements, together with subjective norm (degree of social pressure) that lead to behavioral intentions (the willingness to try the behavior). “Intentions are assumed to capture the motivational factors that influence a behavior...as a general rule, the stronger the intention to engage in a behavior, the more likely should be its performance” (Ajzen, 1991; 181). Consequently, when these elements are present, behavioral intention turns into behavior (the concrete action). However, they are

not the only responsible factors when referring to behavior. "Behavior is a function of salient information, or beliefs, relevant to the behavior...it is these salient beliefs that are considered to be the prevailing determinants of a person's intentions and actions" (Ajzen, 1991; 189). There are three key salient beliefs:

- Behavioral beliefs: they refer to the favorable or unfavorable association a person makes towards a specific behavior (Ajzen, 1991). In general, when people relate a behavior with positive characteristics, it is more likely to perform it. These beliefs influence attitude toward the behavior, since each belief links a specific behavior to a certain result.

"Since the attributes that come to be linked to the behavior are already valued positively or negatively, we automatically and simultaneously acquire an attitude toward the behavior...we learn to favor behaviors we believe have largely desirable consequences and we form unfavorable attitudes toward behaviors we associate with mostly undesirable consequences" (Ajzen, 1991; 191).

- Normative beliefs: they are concerned with the significance a person gives to important others' approval or disapproval of a specific behavior ("Theory of Reasoned Action", n. d.). A person will intend to perform a behavior when he-she perceives that important others think he-she should. Important others might be a person's spouse, close friend, etc. This is assessed by asking respondents to judge how likely it is that most people who are important to them would approve or disapprove of their performing a given behavior.
- Behavioral control: it refers to the decision a person makes –at will- to perform or not a behavior. Even though there are behaviors that fulfil this requirement, the performance of most "depends at least to some degree on such non-motivational factors as availability of requisite opportunities and resources" (Ajzen, 1991; 182). These aspects could be specific skills, time, money, etc. When a person has the necessary opportunities and resources,

and the willingness to perform the behavior, he-she should succeed in doing so (Ajzen, 1991).

Therefore, behavioral control is a powerful factor when deciding to engage in a particular behavior, as the resources and skills mentioned before predict behavioral achievement, at least in some extent. However, what is more important is the *perception* of behavioral control, which “refers to people’s perception of the ease or difficulty of performing the behavior of interest” (Ajzen, 1991; 183). This varies across situations and actions, together with the expectancy of success, which depends on the general disposition a person has. This is highly compatible with Bandura’s concept of self-efficacy, which “is concerned with judgments of how well one can execute courses of action required to deal with prospective situations” (Bandura, 1982; 122, quoted on Ajzen, 1991: 184). When a person is confident on his-her own abilities to perform the action, is more likely to persist in order to master that behavior than a person who questions his-her ability. It is assumed to reflect experience as well as anticipated impediments and obstacles.

As a consequence, Ajzen (1991; 184) concludes, “perceived behavioral control, together with behavioral intention, can be used directly to predict behavioral achievement”. The explanation for this lies in the fact that as long as a person holds a constant intention, he-she will make an effort to succeed at something, and that effort will boost with perceived behavioral control.

As the readers may have appreciated, all the factors involved in the perception, judgments people form about others, as well as the attitudes, and beliefs associated to actual behavior are quite complex and diverse. They all depend on one another to fulfil a specific purpose in the process that eventually makes people interact with others. This is why it is important to influence that process, at least in some degree, with veridical information and positive examples of social equality and justice. The future generations learn and follow the steps of the previous ones, so it is relevant to ensure that the values and lessons given are useful and lead to a harmonic and fair society.

2.5. DIMENSIONS OF DIVERSITY

The answer to the question of what is diversity is not so simple to give. This term is associated with a multiplicity of functions in different ambits of society, and even though there are different assertions, it holds the cure for many ailments of society (Ramos, 2012). Given the fact that there is no specific definition for such broad term, some essential concepts will be given in order to clarify an answer for the initial question.

According to Abagnano (1983: 351; cited on Ramos, 2012: 80) diversity is: “Toda alteridad, diferencia o desemejanza. El término es más genérico que estos tres y puede indicar uno, cualquiera de ellos o todos en conjunto. Es diverso, en este sentido, todo lo que siendo real no es idéntico”. This definition states the essential characteristic of diversity, which is *difference*; and in the same line, the author expresses that everything that is real, it is either different or the same. In the same way, this term gains special relevance in the field of education, since the Chilean system promotes equality from the point of view of homogeneity in many areas, such as behavior, abilities, dress code (uniforms) and discipline.

“La diversidad está presente en el ser humano desde el momento que cada persona tiene sus propias características evolutivas, distintos ritmos de aprendizaje que en interacción con su contexto se traducen en distintos intereses académicos-profesionales, expectativas y proyectos de vida, especialmente, a partir de la etapa de la educación secundaria. Además de estas manifestaciones, podemos encontrar otras de carácter individual, como pueden ser las deficiencias intelectuales, físicas, sensoriales, altas capacidades, o aquellas otras que se manifiestan en contextos socioculturales desfavorecidos o relacionados con las minorías étnicas y culturales. Sin embargo, en muchas ocasiones el término diversidad es entendido desde un punto de vista reduccionista, circunscrito únicamente a aquellos alumnos que se apartan del común del alumnado, es decir, se

asocia con situaciones extraordinarias y excepcionales” (Arnaiz, n. d.: 1; extracted from Soto & López, 2000).

As the author expresses, every person is diverse. Even though two people may share certain characteristics, their motivation, experiences and goals can be very different. Diversity can be found in all the aspects of the self, and it reflects on a person’s intellect, physical abilities, interactions with others, etc. Unfortunately, far from the enrichment this word carries, this term has been used to categorize people from a negative perspective, where the labels “normal” and “abnormal” are commonly used. Therefore, everything that is not “normal” or homogeneous is segregated, promoting unequal practices and discriminatory behavior. Schools and educational institutions in general have a main role in the reproduction of such behavior, starting from the students’ selection they have every year. Many schools have standardized tests that assess the prospective student’s knowledge and academic performance, as well as their social abilities and family background. This way every person who does not meet the criteria is automatically left outside the selection process and compelled to look for another school. It is very evident that schools do not celebrate diversity nor share its positive view.

In order to cover the wide spectrum of diversity this section will be divided in eight aspects of the term. As the main focus of this work is related to the field of sexuality and gender issues, some of the features will be described in general and some others in depth, according to the degree of relevance to the said field. On the same token, the information selected will be given under the parameters and views of education, primarily.

2.5.1. GENDER

Throughout the years, anthropology has explored the existence of people from several perspectives, and its contributions have played an important role in the building of knowledge about others and their culture. Among these investigations, genitalia and gender are perceived as key in the structure and organization of

peoples. However, even though both terms –sex and gender- are sometimes used as equals, it is worth noting some differences. According to Money (1986, cited by Carrasco & Gavilán, 2009: 85) there are different types of sex:

“...desde la ciencia biológica nos indican que existirían al menos tres tipos distintos de sexo: el sexo morfológico (determinado por los genitales externos); el sexo genético (dado por las manifestaciones fenotípicas del sexo determinado por influencias endocrinas), y el sexo cromosómico (que corresponde a la presencia del genotipo XX y XY en las células somáticas)”

In this way, the authors conceive sex as a classification of living things between males and females, according to their reproductive organs and the functions biology provides; in no way includes the social or symbolic representations associated to it. Under the same premises, Lamas (2002) expresses that the social behaviors of males and females do not necessarily correspond to their biologic sex. What is more, it is concluded that gender is not determined by biology, but society and culture. Thus, gender is variable and so the sexual differences.

“El género se conceptualizó como el conjunto de ideas, representaciones, prácticas y prescripciones sociales que una cultura desarrolla desde la diferencia anatómica entre mujeres y hombres, para simbolizar y construir socialmente lo que es “propio” de los hombres (lo masculino) y “propio” de las mujeres (lo femenino)” (Lamas, 2000: 2)

From the biologic point of view, it is possible to determine that human beings are sexually defined in only two categories (male and female); nonetheless, biology is malleable, and together with social interaction, these human beings will construct their psychic and social identity, as well as sexual orientation. In this way, humans eventually define their sexuality (Carrasco & Gavilán, 2009).

2.5.1.1. DISTINCTIONS BETWEEN GENDER IDENTITY, GENDER ROLE AND SEXUAL ORIENTATION.

As expressed before, sexuality is “una elaboración suico-cultural de los placeres en los intercambios corporales” (Carrasco & Gavilan, 2009: 86) which sometimes differs from biology. Because of this difference, new concepts emerge and help explain and understand the meanings and diverse ways people live their sexuality.

- Gender identity: it refers to the characteristics that define a male or a female (not referring to biologic differences) regarding behavior, rules, customs and practices. This involves the person’s own perception and feelings about his-her body and other expressions, such as way of communicating, clothing, among others (UNESCO, 2015). For example, a person born with male genitals may feel he is a woman rather than a man, and act accordingly.
- Gender role: it is related to a person’s role or attitude assumed according to social, cultural or religious factors -among others- which can originate stereotypes or discrimination (MOVILH, 2010). For example, throughout history women have been portrayed as weak and emotional, and relegated to the duties of wife, mother and homemaker, whereas men are depicted as strong, conquerors and supporters of the family. However, nowadays those roles have been changing –not entirely, unfortunately- and many people assume that some roles are not exclusive of a determined sex.
- Sexual orientation: it is defined as a person’s capacity to feel sexual and emotional attraction to people from either same sex (homosexual), different sex (heterosexual) or more than one sex (bisexual), and engage in intimate relationships or sexual intercourse with them. Likewise, it can be manifested through fantasies, sexual desires, behaviors and thoughts, or a combination of them (UNESCO, 2015). On the same token, sexual orientation cannot be considered a conscious election or preference, since aspects like feelings, attraction and affection can hardly be chosen and consciously manipulated.

As stated by UNESCO (2015), people cannot change their sexual orientation, and even though throughout time there have been professionals who have tried to revert this state, none of them have proved to be effective, and their only achievements have been reduced to decrease the person's sexual behavior and self-esteem, rather than increase the attraction to the opposite sex.

The community that groups the diversity of sexual orientations and gender identities is denominated LGBTI (Lesbian, Gay, Bisexual, Transgender, and Intersex) and they are considered sexual minorities – with obvious reference to the greater number of heterosexuals. According to LGBTI organizations, such as MOVILH (2015:8) “la diversidad sexual tiene menos derechos que la mayoría de las personas sólo producto de la discriminación y los prejuicios”, alluding to the fact that, at least in Chile, same-sex couples cannot get married or adopt children. Likewise, many sexually diverse people are forced to hide their sexuality at their workplaces, universities or schools due to the fear of being discriminated against or abused.

When people discriminate or offend others because of being different, they harm not only these people, but also society and their country. They transmit the wrong message to the future generations and encourage an insane attitude towards equality and respect. Diversity is everywhere and in everyone.

2.5.2. AGE

Age is a component that has been broadly studied, not only by medical disciplines, but also psychology, sociology and social gerontology, to name some. However, the most common definitions of age are the ones related to stages of life and their characteristics:

“La categoría edad ha sido desplegada básicamente por las ciencias de la conducta derivando en un abanico de edades o etapas del desarrollo humano, cada una de ellas caracterizada por un conjunto de rasgos compartidos por el conjunto de los individuos situados en los rangos etarios asignados a la etapa de la cual se trate: niñez, adolescencia, juventud, etc.” (Gutiérrez & Ríos, 2006: 14).

From this perspective, age is observed through the passing of the time and the biologic changes it brings with it, as well as behaviors and capacities corresponding to each period. However, from the social and cultural point of view age constitutes:

“(i) Desde el punto de vista de la antropología, junto con el sexo, uno de los principios en los que se fundamenta la organización social; ii) en la literatura sociológica, una variable interviniente en la realidad social que marca diferencias; iii) en el estudio de las poblaciones, una variable central en su perspectiva analítica; iv) en la vida cotidiana, un antecedente de inclusión o de exclusión social, entre otros efectos” (Gutiérrez & Ríos, 2006: 13).

According to these authors, every social organization has its foundations and cultural transmission on the principles of age, where the elder exert the power and wisdom to guide the younger, future recipients of authority and tradition. Likewise, it can be inferred that aging is different across cultures, since the beliefs, capacities and practices vary. For example, aging in a warrior African tribe is not the same as aging in a cosmopolitan capital city, even if they share the same chronological age. In the same way, the authors distinguish periods where age has an inclusive facet (associated with youth, beauty and vigor) and a period where age eventually becomes source of discrimination:

“El discurso profano y el discurso científico indican que la vejez es una etapa de menoscabo y pérdida. Tanto en el plano de lo visible como en el de los rendimientos, el cuerpo biológico deja de ser lo que era. Se transforma en sentido negativo” (Lolas, 2001: 63).

During the phase of old age there is a devaluation of the person –that can be observed in contemporary societies, like the Chilean one- where people need to be ‘useful’ and produce to have some worth. As old people manifest physical deterioration –and sometimes psychological too- it is assumed their services or performances are not good enough and begin to be excluded, thus experiencing a kind of ‘social death’. “Mueren socialmente personas que siguen biológicamente vivas: los leprosos, los sidosos, los estigmatizados sociales. Aunque reclamen derechos, aunque deseen continuar en la vida y contribuir a la sociedad, ésta los declara excluidos” (Lolas, 2001: 64). This exclusion causes much suffering on a person, who gradually sees and feels no longer needed; this situation contributes to worsen health conditions, and the person weakens. However, it is possible to find examples of ‘good aging’, where people, despite their advanced age, keep in good physical and mental conditions.

Perhaps one of the crucial challenges the Chilean society has as a whole, is the responsibility of giving a new sense of life to old people, and make them feel that from their possibilities and capacities they still have a lot to offer. Equally, it is relevant to develop a ‘sustainable medicine’, which offers equal access and quality guarantees for all, regardless of their economic background, thus enabling them to enjoy their golden years.

2.5.3. CULTURE

One of the main characteristics human beings have is that they live inside a community immersed in a culture. Peralta (2008:13) defines this term as the following:

“...conjunto relacionado y acumulativo de creaciones ideacionales y materiales que han sido producidas por una comunidad en respuesta a un sistema de necesidades, y que al ser seleccionadas a través de una práctica histórica se constituyen como un patrimonio social significativo para

su funcionamiento, por lo cual son transmitidas, empleadas y modificadas en una perspectiva dinámica”

As the author expresses, culture could be considered a ‘living thing’ due to his changing and adapting form. In the same way, it helps interpret reality and assign a meaning to it, with the purpose of laying foundations of society. Each culture has distinctive features, which are also influenced by its geographical location. Among these characteristics, it is possible to mention the way of living, traditions, beliefs, the values they honor, as well as artistic, intellectual and affective expressions that cover all the aspects of interaction with others (UNESCO, 2010).

Under the same premises, some authors (Simonstein, 2006; Canclini, 2004) conceive this century as postmodern, due to the fact that it is impossible to deny the plurality of the world; diverse means of communication show a complex world- much more than previous centuries- where interaction is possible in a way that was unsuspected before. From this notion, it can be said that all people are somehow connected and prone to appreciate the difference between them.

“Aunque las perspectivas posmodernistas pudiesen extender nuestras maneras de comprendernos unos a otros y de apreciar nuestras diferencias, el posmodernismo también es indefinible y multidireccional, y presenta desafíos a las verdades universales. La complejidad, la ambigüedad y, ciertamente, el desafío de la verdad resultan perturbadores para muchos. Podemos describir las posiciones posmodernas diciendo que desafían los modos de pensar que han dominado las creencias individuales, de grupo y culturales acerca del mundo” (Grieshaber & Cannella, 2005:24)

As the authors express, this postmodernism enables people to appreciate diversity from two viewpoints, which could be either positive or negative. On one hand, positive in terms of valuing the differences among peoples and cultures and understanding that traditional truths are not absolute nor healthy. On the other hand, diversity may result too complex –even shocking- for some people who are too attached to their beliefs and ways. Unfortunately, from this inability to see the

good in the differences, intolerant and disrespectful actions take place in society, thus legitimizing these behaviors in the culture.

In previous sections, the school was defined as one of the main reproducers and transmitters of culture, together with the family. However, the family backgrounds do not necessarily correspond to the school; for example, they can promote the same of different values, according to their thoughts and way of living. This way, some students may not 'fit' in the school.

“Los *factores socioculturales* relativos a la diferente procedencia social, cultural o geográfica de las familias pueden generar diversidad en el aula, puesto que representan diferentes costumbres, sistemas de valores, etc. Asimismo, la pertenencia a determinadas minorías étnicas genera diversidad puesto que puede representar diversas religiones, creencias, hábitos, costumbres, idioma, etc.” (Arnaiz, n. d.: 5; extracted from Soto & López, 2000).

It is necessary to take into consideration these characteristics in order to guarantee equality and equity to all students. An effort is to be made to find common features and create a bond; if that is not possible, people can learn to respect and embrace diversity as an opportunity to enrich relationships and interactions in general.

2.5.4. BELIEFS

Beliefs are essential on a person's life. They give people certainty and a sense of security about life in general, protecting them from external changes that sometimes they cannot understand.

“Contrariamente a la creencia, la duda siembra la crítica, el descontento y la inseguridad, de esta manera los sistemas de creencias se sienten amenazados. La naturaleza ha dotado al ser humano de mecanismos que lo sobreprotegen ante su vulnerabilidad, es por esto que el ser humano está

siempre alerta para estar fuera del alcance de las situaciones que lo conduzcan a la duda” (Espinoza, 2014: 102)

This remark suggests that even though people may experience certain doubts about something, they always find the answers on their beliefs, because they help them face the vicissitudes of life and solve their problems. Espinoza (2014) theorizes that when people question their beliefs, they are admitting a weakness in the system (of beliefs) that prevents them to solve or explain something. A belief strengthens when it endures time and resists criticism. They need constant reaffirmation, because they involve not only psychological matters, but also moral, sociological and physical ones, so they are malleable to the state of the person. As it was expressed in previous sections, beliefs are fundamental to determine actual behavior, and their nature reside on the knowledge acquired throughout life and external information that help decide what is useful and true. Given the topic of this research, it is important to include one of the greatest sources of belief and influence on humankind: the bible and religion.

2.5.4.1. CONSIDERATIONS ON RELIGIOUS BELIEFS

Religious institutions as well as families have controlled sexual conduct for centuries. “En el proceso de socialización, estos controles son internalizados como normas y se convierten en criterios de autorregulación” (Moral-de la Rubia, 2010: 46). Nowadays, the alarming rates of premarital sex, together with unwanted pregnancy and divorce suggest that these controls have weakened. “No obstante, las variables religiosas siguen constituyendo predictores importantes de conductas y actitudes sexuales” (Moral-de la Rubia, 2010: 46).

Given the fact that there are many aspects in the analysis of religion and its influence on sexual beliefs, this work will focus on the reasons why religion has affected the perception of gender, promoting somehow segregationist standards. This section will describe three angles: the first, it analyses how women were portrayed in the bible; the second, it explains the reasons behind the rejection of

LGBTI community; and third, it describes the basis of marriage as an institution. It is important to emphasize that the focus will also be from the Western Catholic Christians' point of view, which is the dominant religion in Chile (70%), according to the last census applied (INE, 2016).

2.5.4.1.1. THE SYMBOLS OF WOMEN IN THE BIBLE

“Cada época ha tenido su atmósfera y sus normas. Quienes se ocupaban de escribir en la Edad Media eran clérigos. La escritura se hallaba dominada por el monopolio ejercido por la Iglesia, guardiana celosa de la palabra sagrada, la de la Biblia, las pronunciadas por Cristo” (Rojas, 2013: 97).

Certainly, women played an important role in such writings; however, even though the church and its clerics mention both sexes, it is not with equity (Rojas, 2013). It all started with a passage from Genesis:

“And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman [heb. Isha], because she was taken out of Man [heb. Ish]. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (The Holy Bible, Gen 2, 23-24).

This passage became the doctrinal base for the future Christian church, and no one could diverge from it. “Este punto de partida ha condicionado toda reflexión occidental acerca de la mujer” (Rojas, 2013: 98). This principle assumed a theoretical equality (“they shall be one flesh”) but it also suggests a factual dependence of the woman to a man, since she was “taken out of man” and consequently, she owns him her existence (Rojas, 2013). Under the same premises, it was sustained that during their stay in Paradise, Adam and Eve were sinless and unaware of sexual desires, until Eve -deceived by a snake- encouraged Adam to disobey God’s command of not eating the fruit of the tree of life, thus causing their expulsion from God’s grace (Rojas, 2013). Therefore, women were the first source of carnal corruption in Christian society. It was

believed that “para llegar a los hombres, Satanás se adueña de las mujeres, encendiendo en ellas el frenético deseo sexual” (Rojas, 2013: 110). This way, Christians continued to believe that women were the ones to blame for Adam’s falling, portraying him as a victim in the woman’s hands. For this reason, God punished Adam with hard work for the rest of his days, while Eve was chastised in a different way: “Unto the woman he [God] said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be thy husband, and he shall rule over thee” (The Holy Bible, Gen 3, 17: p. 10). Firstly, the passage says that Eve (women) deserved physical pain as a way of atoning for her sins, and secondly, it establishes her submission to a husband (men). From that day on, it was taught that women were not equal to men, since it was established by a superior God that men had to rule, and that men had to be careful of women’s deception and sensual pleasures. And this conception was ‘the truth’ and spread to the world.

Jesus’ attitude towards women is well known and revealed in several stories and passages of the bible. In many opportunities, he used his sermons to express understanding and respect for women, particularly for prostitutes and Samaritans (Rojas, 2013), who were defended by him in some occasions from public stoning and humiliation. However, that does not mean he did not condemn sexual sin itself, for he despised sexual intercourse outside marriage. It is inferred he meant adultery, prostitution and other promiscuous relationships (Rojas, 2013). “En relación con el adulterio, delito para el cual el derecho tradicional judío prescribía la muerte, Jesús se apartó de esta doctrina viendo en ello un problema moral y no un crimen público” (Rojas, 2013: 100). That is why his teachings did not encourage public trials; he rather exhorted the sinners to stop and repent, and provided ‘spiritual remedies’. “Pero esta tolerancia de Jesús hacia las prostitutas y otras personas consideradas en la época como parias, agravó la hostilidad de las autoridades religiosas judías contra sus enseñanzas” (Rojas, 2013: 102). Therefore, he had to be killed before people could start doubting the church precepts.

2.5.4.1.2. THE SEXUAL SINNERS

The generation of Christian writers and masters who emerged after Jesus' death helped to develop and evolve Jesus' practices and teachings, 'accommodating' – so to speak- the message according to the historic moments and their own beliefs, which not always stuck to Jesus' in their philosophy (Rojas, 2013) and gave origin to different interpretations of the same passages. One of the most prolific and dominant followers of Jesus was Peter -considered as one of the fathers of Catholic church-, who contributed with the oldest records of Christian beliefs (Brundage, 1987). For this apostle, sex was a sin, and an impediment for Christian life; it was not the worst crime, but it was a source of condemnation (Rojas, 2013). In this way, among the sexual sins, he established four types of sinners: prostitutes, adulterous, impure (people who masturbate or have sexual intercourse for pleasure) and 'effeminates' who have sex with each other. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind...shall inherit the kingdom of God" (The Holy Bible, 1 Cor 6, 9-10: p 2432).

Another argument frequently used to despise people who had same sex-intercourse, was the fact that God had created Adam and Eve only; therefore, this passage set an unquestionable message: there were only two sexes –male and female (Rojas, 2013), so the only possible and true love was heterosexual. Regarding transgenderism, the bible also said: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (The Holy Bible, Deu 22, 5: p 460). This was interpreted literally as wearing clothes from the opposite sex; nevertheless, it could also be interpreted as a change in the roles (provider and homemaker) which, evidently, relegated women to the domestic domain.

2.5.4.1.3. 'FOR IT IS BETTER TO MARRY THAN TO BURN'

Apostle Peter, together with many other Christians, believed the end of the world was near, so he thought that all mundane concerns (including sex) had no importance; people had to focus on preparing for Judgment day and not on sexual pleasure. That is why the bible exalts chastity and virginity as a virtue and the only way of ascending to God (Rojas, 2013).

“For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, it is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn” (The Holy Bible, 1 Cor 7-9: p 2434).

Clearly, sexual abstinence was the state Christians had to aspire for, but if that was not possible, they had the marriage alternative, which would provide legitimate sexual relief. However, that did not mean that married couples had to enjoy sexual intercourse. Having sex for pleasure was immoral, and it had to be used only for reproductive purposes, otherwise condemnation was imminent (Rojas, 2013). Nevertheless, that was not the only dogma instituted:

“Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything” (The Holy Bible, Ephe 5, 22-24: p 2496).

Undoubtedly, this allegory states the unconditional subordination of women to their husbands; she must obey the head (boss, semantically speaking) who dominates everything.

Saint Clement of Alexandria, another father of Catholic church, was more positive regarding the institution of marriage, since he promoted conjugal love and considered that the emotional bonds between spouses could also lead to eternal

salvation of both; this precept would become an important element for Christian marriage (Rojas, 2013). However, he strongly recommended restrictions to marital sex (only for reproductive purposes and not pleasure), faithfulness from both spouses and the prohibition of making themselves attractive, for attractiveness aroused carnal desires (Rojas, 2013).

As it was expressed before, beliefs shape attitudes and actions. All these arguments have originated an ancestral misogyny that has contributed to shape our Western culture and history, being the bible –a product of several writings from the point of view of men only- the rule under which the laws, politics, economics, and life in general were conceived. Prostitute, deceitful, immodest, disobedient, among others, are the words that the bible uses to describe women, together with her extreme opposite that exalts virginity, chastity and purity. The same rejection affected the ‘effeminates’, relating them with damnation and everything wrong in the world.

All universal truths have varied across the centuries and it is not possible to apply the bible’ precepts word by word. It is true that there is much love in it too; however, this has not overcome the power of the segregationist precepts. Sadly, these allegories have caused a great deal of sorrow to the ones who do not ‘fit’ on the ideal profile of biblical features. People cannot live on how things should be, but rather on how they are; otherwise, life becomes a miserable place to stay.

2.5.5. CLASS

In Chile, the complete educational system is based on school choice. This means that parents are allowed to choose any school they want to educate their children. This system aims to

“el incremento de las posibilidades de elegir y el fomento de la diversidad, los sistemas educativos podrían mejorar su calidad, eficiencia y equidad,

esto último al estar otorgando *aparentes* libres e iguales oportunidades a las familias de hacerse partícipes de estas decisiones y de participar activamente del mercado” (Hernández & Raczynski, 2015: 129).

These powerful ideas contributed to establish the belief that people really can choose any school for their children, whether from the public or private sector, independent of their place of residence. This promise was understood as a form of similar opportunities for everyone, regardless of their social background (Hernández & Raczynski, 2015). This system is quite particular, because Chile is one of the few countries that has had an institutional arrangement that allows private schools to have open admissions in exchange for a governmental subsidy, and, at the same time, they charge a monthly sum of money to every child’s parent (Hernández & Raczynski, 2015).

“Esta normativa [de financiamiento compartido] se legitimó bajo argumentos basados en la necesidad de entregarle mayor control a las familias de la calidad del servicio educativo ofrecido por las escuelas y captar recursos de quienes no están en situación de pobreza para destinarlos a los que más necesitan” (Hernández & Raczynski, 2015: 130).

Again, this norm claims to pursue equality and equity. However, Musset (2012) suggests that these theoretical benefits are not such, and considers that politics behind this system provides opportunities only for some of the wealthy, setting aside the vulnerable families who cannot pay for that service. In this way, these middle class parents have an advantaged position, since they look for a school with certain socio-economic components and homogeneous peers for their children, configuring exclusionary practices (Van Zanten, 2007). This discriminatory ideology is supported by a negative conception of lower socio-economic background students, who represent a detriment in the learning process of more privileged children, whether in the academic or disciplinary ambits, to mention some (Hernández & Raczynski, 2015). “El nivel socio-económico-familiar (profesión de los padres, nivel de estudios) puede producir diferencias de valores, riqueza de vocabulario y expresión, nivel de relación, de acceso a experiencias y

vivencias, hábitos extraescolares, etc.” (Arnaiz, n. d.: 5; extracted from Soto & López, 2000). These findings are vital to understand these families’ choices. Middle class families have a greater economic position in the social structure than the lower class ones, which allows them to have more opportunities and access to more and better information. This way, these parents tend to choose schools from the private sector -which carefully selects their students- or rather choose public schools from more accommodating neighborhoods, out of their local areas (Hernández & Raczynski, 2015).

On a rather opposite view stand, lower social class families experiment this process of school choice with fear and strongly influenced by negative experiences of the parents in the school system (Reay & Ball, 1997). Additionally, they tend to choose schools inside their perimeter, due to their inability to pay monthly charges in a private or subsidized school and transport (Hernández & Raczynski, 2015). Under the same premises, these families “desarrollan procesos de autoexclusión de escuelas con distinta composición social o étnica a la propia, bajo el temor de sufrir prácticas de discriminación” (Hernández & Raczynski, 2015: 131). Therefore, their choices are more difficult, because they are limited in terms of opportunities and information.

In relation to the information given, it seems there is a sort of social consensus in the dynamics and practices of segregation on both middle and lower classes, where one of them does not want to be mixed with the others, and the others self-exclude from the other ones. As Van Zanten (2007) expresses, they push the school systems towards economic discrimination, thus promoting the ‘fabrication’ of segregation. However, it is clear that the notions of choice, social class and segregation are also determined by politics and governmental frames, which are responsible for the structural conditions and the norms that regulate the educational system (Hernández & Raczynski, 2015). In this way, elements such as residential segregation, shared financing and student selection have emerged as barriers instead of an improvement, making socio-economic segmentation and inequality even greater than they were. However, recent educational policies

regarding the financing of education aim to change that system. Unfortunately, it is too soon to adventure any positive results.

2.5.6. CAPACITIES

In the educational domain, the area of special education has traditionally dealt with students who present some kind of deficit, and it is strongly connected to the medical-psychological ambits, that contribute justify the students' learning difficulties from a biologist perspective. This way, all the evaluations and practices performed to detect a special need have helped to establish several human pathologies, which, at the same time, are subdivided in other categories according to the degree of disability (Arnaiz, n. d.). The organization of Education for Persons with Special Educational Needs (EPSEN) define educational needs as:

“...a restriction in the capacity of the person to participate in and benefit from education on account of an enduring physical, sensory, mental health or learning disability, or any other condition which results in a person learning differently from a person without that condition” (NCSE, 2014: 10).

Consequently, there are four areas of disability to consider, and that may eventually affect the learning process in a kid. However, it is important not to underestimate what children with special needs can learn and achieve. Many teachers give easy-to achieve assignments, sometimes under the child's capacity, instead of giving the same task as the other kids, with the necessary adaptations (Arnaiz, n. d.). Therefore, children may feel excluded from motivating activities that the rest of their classmates can perform and they do not.

“The class teacher plays a key role in assessing, supporting and teaching children with special educational needs. They can be supported in their work by resource and learning support teachers. Other professionals may become involved to provide further in-depth assessment to highlight pupils' learning strengths and needs, where this is required” (NCSE, 2014: 34).

All children have a right to an education that can fit to their needs. The goals of education for children with special educational needs should be the same as apply to all children. Education must be about enabling all people, in proportion to their abilities, to live full and independent lives, and help them to develop in all aspects of their lives: emotional, social, spiritual, physical, etc.

2.5.7. APPEARANCE

General physical appearance suffers drastic changes throughout life, especially during puberty, and it becomes a source of great concern for people. “This concern is related to the social norms and cultural models on the preferred physical appearance that affect the perception of their own bodies” (Bratovcic et al, 2015: 1338). These perceived models have a great influence on body perception, since they reflect on the thinking and feelings of a person regarding his-her body. Cultural models also add an emotional component, which may foster satisfaction or dissatisfaction with one’s body (Bratovcic et al, 2015).

On the same token, according to Bratovcic et al (2015) it is possible to identify at least seven factors on which body representation depends:

- Previous sensory experiences related to the body
- Current changes in body weight
- Cultural and social norms
- Individual attitudes related to body
- Cognitive and affective variables
- Individual psychopathology
- Biological variables

Self-body image is a relevant factor on self-esteem, since a person’s thoughts and feelings towards him-herself will be greatly influenced by the evaluation of others, thus developing a sense of satisfaction or dissatisfaction (Bratovcic et al, 2015). Among the factors that exert greater power over people’s body image, is media. The advertising phenomenon enters in people’s lives with unsuspected force,

attracting the consumers' attention with emotive and seducing contexts (Calvo, 2014). However, media can project stereotypes and bias to several sociocultural aspects. "Stereotypes are non-scientific generalizations about what is considered characteristic of each gender and biases are the prejudices the stereotypes produce" (Calvo, 2014: 531). Hence, gender-related stereotypes and biases protrude, and communicate sexist representations of men and women –especially women, whose image tends to sell everything.

A study carried out by Silva et al showed how adolescent students perceive the standard of physical appearance considered by society to be the ideal. The detailed descriptions depicted the male body as "tall, muscular and tanned, with broad shoulders, defined biceps and a "6-pack" stomach" whereas the idealized woman was "slim yet curvy, and of medium height" (Silva et al, 2014: 440). The researchers observed that female students were more detailed and critical on their descriptions than male students were. "Adolescents of both sexes were unanimous in criticizing obesity and being overweight, deeming this state to be incompatible with the model of male or female beauty and considering it as something undesirable" (Silva et al, 2014: 440). As we can see, the pressure of having slim bodies comes from all the media exhibiting and broadcasting images of ideal female and male beauty, projecting it on all people as a goal. What is more, most of magazines and television shows direct their diet and exercise products and recipes to women, more than men. On the other hand, it was revealed that men see physical appearance as a topic they should not talk about because "this could be considered a "gay" or "feminine" issue and make them appear more sensitive or vulnerable" (Silva et al, 2014:441).

It is of great importance to make ourselves understand that all the images broadcasted by media are manipulated, and that the standards shown are unachievable and artificial. The only way to have a flawless face or massive muscles is through unnatural ways, such as surgery or anabolic steroids. There is no recipe for perfection. No one is perfect, and will never be.

2.5.8. EDUCATION

Educational institutions are not the only places where learning occurs; there are different contexts and situations in which learning takes place and they coexist with the current educational processes (Martín, n. d. :1-2). These spheres have been classified in three: formal, non-formal and informal learning or education, as some authors refer to (Carrasco et al, 2012; Martín, n. d.). However, the distinctions between these terms are relatively new and they have evolved with time, causing some discrepancies among the specific characteristics each of them involve (Carrasco et al, 2012). In the next section, they will be described in detail.

Formal Education	<ul style="list-style-type: none">○ It is highly structured and organized, and it takes place in an institutionalized context.○ It occurs throughout a long period that goes from primary to postgraduate education.○ Learning is designed in terms of goals, time and resources.○ It can be provided by highly specialized institutions or technical ones, vocational centers for adults or even workplaces.○ It measures learning achievements through grading scales and confers a certification.○ From the point of view of the learner, it is an intentioned process.
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	<ul style="list-style-type: none"> ○ A tutor or teacher determines the curriculum and has the authority to define how the learning process occurs.
<p style="text-align: center;">Informal Education</p>	<ul style="list-style-type: none"> ○ It refers to the set of attitudes, values, abilities and experiences acquired throughout life. ○ The environment, family, friends, media, and daily life in general provide it. ○ The learner is unaware of the learning process or does not consider it as such. ○ It does not have an organization or structure. ○ It does not lead to any certification or measure of achievement. ○ It may occur inside formal or non-formal educational institutions, but outside their curriculum, since informal learning is independent and sometimes contrary to explicit curriculum. ○ There is some discrepancy regarding intentionality of this learning, since some authors establish different degrees of conscience, where sometimes there is intentionality and sometimes there is not.

Non-formal
Education

- It is an organized learning developed through planned activities.
- It is developed in short-term programs.
- There is discrepancy regarding learning objectives, since some authors declare it does have objectives and some others say they do not.
- It can be developed in different stages of life.
- It involves abilities for life or work, and culture in general (scouts programs, language courses, etc.).
- From the point of view of the learner, it is intentioned.
- It may occur inside or outside educational institutions.
- It does not necessarily grant a certificate or diploma.
- Even though it has planned activities, they are not assessed.
- This learning is voluntary and developed in presence of teachers or facilitators, following an organized curriculum, such as courses, seminars or workshops.

(Carrasco et al, 2012)

It is relevant to recognize the importance of all ambits of learning, for they all contribute to the integral development of human beings. Nowadays the formal contexts are more valued because they are part of the fundamental rights each person has, and they account for each level of achievement regarding formal and academic knowledge. However, these different contexts must help facilitate communication between people, giving place to stimulating activities that encourage creativity, freedom of expression, needs and respectful dialog (Martín, n. d.).

2.6. EXCLUSION IN THE CLASSROOM

Nowadays we find ourselves in a globalized world, where some sectors of society seem to recognize differences between people and accentuate them in a negative way, as well as take some distance from them. This is observed in the high levels of exclusion and discrimination experienced by the sexual minority communities, not only when they are children at school, but during their whole life.

According to UNESCO (2015: 12, cited from Salazar & Gutiérrez, 2008: 31-32) discrimination is “violencia ejercida por grupos humanos en posición de dominio, quienes, consciente o inconscientemente, establecen y extienden preconceptos negativos contra otros grupos sociales determinados, que dan por resultado la exclusión y la marginación de las personas que conforman estos últimos”. In this case, the dominant group would be the heterosexuals, who see other sexual orientations as abnormal. This discrimination leads to exclude others – which means, “to set aside, not letting participate, to deprive” (Jiménez, Luengo & Taberner, 2009: 14), term related to the denial of rights some LGBTI people suffer. In order to explain these multifaceted and complex phenomena, the author of this research will offer further deeper analysis of the contexts and reasons why they occur.

2.6.1. WHO ARE THE LGBTI COMMUNITY?

The LGBTI acronym is used to group the diverse gender identities and sexual orientations. It stands for Lesbian, Gay, Bisexual, Transgender and Intersex.

Sexual orientation is the sexual, physical and emotional attraction to another person. (Todo Mejora, 2013). There are three categories:

- Heterosexual: it is the person attracted by another one of different sex.
- Homosexual: it is the person attracted by another one of the same sex. In the case of women attracted to women, the term used is lesbian, and in the case of men attracted to other men, the term used is gay. The letters L and G derive from these words in the acronym LGBTI.
- Bisexual: it is the person attracted to people from the same and different sex. The letter B of the acronym derives from here.

Regarding the letter T in the acronym, this is the most complex, since the term Transgender (or trans) is used for all those identities that imply transition in gender (Todo Mejora, 2013). It is important to understand that these terms do not refer to sexual orientation, since it is possible to find trans men and women who are heterosexual, homosexual or bisexual. (Todo Mejora, 2013). It has four categories:

- Transsexual: it refers to the person born with genitals that do not correspond to his-her gender. They abhor their genitals, so they aspire to a surgery to readequate their sex according to what they feel and think about themselves (Todo Mejora, 2013).

- Transgender: they are also born with genitals that do not correspond their gender, but they do not wish for a surgery to change them. Transgender people are able to find happiness when they are allowed to express their real gender (Todo Mejora, 2013).
- Transvestite: it refers to the person who occasionally wears clothing associated with the opposite sex. Transvestites feel no divergence between biological and psychological sex. In this case, they like to express their gender in different ways, even though it is socially frowned upon (Todo Mejora, 2013).
- Drag Queen: It refers to people who dress with clothes associated to the opposite sex and impersonates those sex characteristics for public entertainment. However, the term is more associated to males who dress as a woman (Todo Mejora, 2013).

Regarding the letter I, which stands for Intersex, it is possible to affirm that it is the most biologist category. According to the Intersex Society of North America (ISNA), “Intersex is a socially constructed category that reflects real biological variation” (ISNA, 2008: online). This biological condition in which a person is born shows “a reproductive or sexual anatomy that doesn’t seem to fit the typical definitions of female or male” (ISNA, 2008: online). There are several intersex conditions, which are not always apparent when babies are born.

“Though we speak of intersex as an inborn condition, intersex anatomy doesn’t always show up at birth. Sometimes a person isn’t found to have intersex anatomy until she or he reaches the age of puberty, or finds himself an infertile adult, or dies of old age and is autopsied. Some people live and die with intersex anatomy without anyone (including themselves) ever knowing” (ISNA, 2008: online).

This is why it is so relevant to deliver parents of intersex newborns honest and accurate information about intersex, as well as psychological counseling by competent and not intersex-phobic professionals. Additionally, providing the medical help when necessary in order to support them. (ISNA, 2008). These children have the same opportunities of being happy as any other child, as long as they have the opportunity to decide whether they want a ‘normalizing surgery’ or not. According to ISNA (2008), several studies conducted in the USA revealed that very few intersex people seek for a corrective surgery, and that they present lower rates of psychopathology than the general population, because of their disposition to develop good coping skills. However, these studies are not conclusive, and are just a point of view from the several ones across the world. As everything, it is necessary to analyze case by case, to determine what is best for the intersex child.

2.6.1.2. LGBTI visibility

During 2015, the different LGBTI organizations summoned almost 200.000 people on movements across the country. Likewise, the movement started the first campaigns for gender identity laws and transgender rights. Additionally, these social organizations advise and represent LGBTI people who have suffered abuse in social, labor or educational ambits (Movilh, 2015). According to the Chilean Federation of Sexual Diversity, 13 official organizations – among foundations, collectives and others - advocate for sexual minority rights in the country (Movilh, 2015). Some of the contributions made by these organizations are the following:

- Acknowledgement of same sex marriages performed in another country.
- Incorporation of ‘Día Internacional contra la Homo-Transfobia’ on schools’ lists of anniversaries.

- Ministry of Health prohibition on performing normalizing surgeries on intersex newborns.
- Creation of a multi-ministry commission to discuss same-sex marriage.
- Signing of agreement between Internal Affairs Ministry and LGBTI organizations to assist people arbitrarily excluded because of their sexual condition.
- Promulgation of Civil Union Agreement for same-sex and heterosexual couples.
- Initiation of debate regarding homosexual adoption at Comisión Familia.
- Delivery to Parliament of project that ensures rights and non-discriminatory guarantees for LGBTI children.

Even though these are great achievements, it is necessary to continue working on creating greater citizen sensibility to identify and eradicate prejudices on sexual diversity. LGBTI organizations contribute to the visibility of their circumstances, thus fostering awareness in favor of equality and respect.

2.6.2. HOMOPHOBIA

Some people's insistence on exacerbating differences among others and give privileges to a group over another one is a phenomenon called 'dominant social orientation' (Pratto et al, 1994; cited by Toro, 2012) which gives origin to stereotypes and prejudices. This is the base of 'intergroup prejudice', which concentrates negative thoughts and feelings towards a specific group. (Toro,

2012). When a person develops a negative image or idea about a group based on a stereotype, the result is prejudice. Likewise, when prejudice leads a person's actions, the result is discrimination (Toro, 2012). Unfortunately, both terms are quite frequent in LGBTI ambits, being a central aspect of this research.

According to UNESCO (2015: 12) homophobia is “temor, rechazo o aversión hacia las personas homosexuales o transexuales, con frecuencia expresada mediante actitudes estigmatizadoras o comportamientos discriminatorios hacia personas de la diversidad sexual” These discriminatory behaviors can be expressed in many ways; verbal insults, jokes and stares are commonplace for many LGBTI people. The negative attitudes towards sexual minorities have been studied from many perspectives, being one them the point of view of the discriminator. In an attempt to characterize homophobic people, Herek (1984, 1994) affirms the following:

- Homophobic people manifest strong traditional attitudes about gender roles and believe in male superiority (men are strong, supporters of their families, do not cry; whereas women are frail homemakers who take care of children).
- They have friends who share the beliefs mentioned above and manifest negative attitudes too.
- They have less formal education.
- They are conservative in religious and political matters.

It is relevant to understand that not all of these characteristics are universal (for example, very educated people are homophobic too) and they might share only one or two characteristics or all of them, although these traits have repeatedly been observed in the studies conducted.

Some authors (Toro, 2012; Quiles et al, 2003) consider that nowadays, prejudice has become more sophisticated and difficult to detect in terms of subtlety. They consider the fact that the need to 'regulate' norms in favor of equality and tolerance, instead of eliminating the prejudice contributes to make it more subtle. What is more, Quiles et al (2003; 204) concludes: “Nuestros resultados confirman

la idea de que la homofobia o el prejuicio hacia homosexuales presenta características similares al prejuicio racial. Probablemente porque las condiciones sociales en que se producen ambos fenómenos son las mismas”. In fact, Toro (2012) considers that in western society, where anti-semitism and racism are condemned, homophobia continues to be socially accepted, under the notion that LGBTI people cannot control their sexual desires, which are abnormal. Therefore, they deserve to be punished somehow. Unfortunately, this punishment is extensive at many levels: institutional, educational, religious, professional, etc.

“Para combatir y erradicar la homofobia se requieren acciones urgentes que incidan en un cambio de patrón cultural que ha establecido a la heterosexualidad como la única opción válida para el ejercicio del amor y de la sexualidad. Si la sociedad sigue sin reconocer a la homosexualidad como otra opción, los homicidas homofóbicos continuarán argumentando que con el asesinato de homosexuales liberan a la sociedad de entes depravados que no tienen derecho a vivir” (Mercado-Mondragón, 2009: 152).

It is imperative that people start seeing each other simply as human beings, and being able to recognize and appreciate others’ qualities and rights. This is the only path to tolerance and respect, key aspects against segregation; through this, societies will achieve harmony and real development someday.

2.6.3. VIOLENCE AND BULLYING

According to UNESCO (2015), violence implies not only physical expressions, but also other kind of offenses, such as psychological manipulation, mockery and humiliation. Likewise, bullying is the English term for violence or abuse among students inside or outside school contexts, in repeated occasions or for specific periods. The reasons why a person is bullied are varied, but in the case of this particular research, the focus will be on homophobic and transphobic bullying,

which, as stated by UNESCO, seems to be the most common form of violence at schools.

“Los grupos que parecen sufrir más violencia [en la escuela] son los que tienen orientaciones sexuales distintas de la mayoría. Sufren no solamente con expresiones discriminatorias y bromas pesadas, sino el irrespeto de las propias autoridades de los establecimientos educativos. Hay menciones de que las relaciones homosexuales son objeto de crítica y vigilancia por las autoridades de la escuela” (UNESCO, 2015; 26).

Evidently, the perpetrators of violence are not only reduced to other students; principals, teachers and school policies in general legitimate stereotypes and violence against minorities too. Perhaps they do not abuse physically, but every time they allow offensive language, or foment negative stereotypes through malicious humor (Siurana, 2013), they are contributing to validate prejudice and violence. As expressed before, the wrongdoer believes the LGBTI person has disobeyed the gender norms and deserves to be punished (UNESCO, 2015). Likewise, many times the other students act as bystanders:

“En general, el miedo a ser víctima de bullying, incluido el homofóbico, propicia que el grupo se niegue a ayudar a la víctima. Participar en defensa de una persona víctima de bullying es caer en el mismo agujero en el que se encuentra esa persona, por lo que prefieren observar de lejos” (Cáceres & Salazar, 2013: 18).

As a consequence, bullied people become isolated or excluded, many times without any help or solutions from the school. This educational exclusion eventually turns into social exclusion, because many of them interrupt their studies indefinitely or are pressured to change their studies regime to online or distance programs. Apart from this, sometimes schools deny LGBTI students certain cultural or leisure activities and threaten them (or their parents) with expulsion if they do not correct ‘abnormal behavior’ (UNESCO, 2015). School access to transgender students is

particularly difficult, because school policies do not accept 'gender variations' and issues like uniforms and bathrooms emerge as barriers, since the educational institutions are not willing to adapt them to transgender needs (UNESCO, 2015).

The risks for all the students involved in bullying (especially the victims) increase drastically in comparison with the people who do not. Children who participate on the abuse may suffer physical or emotional symptoms, such as depression, anger, anxiety, sleep deprivation, headaches, among others. (UNESCO, 2015). What is more, these signs may eventually evolve into serious disorders, like self-inflicted harm or suicidal behavior.

“Cuando la violencia y sus efectos se apoderan de la vida cotidiana y le restan sentido a la misma, algunos niños, niñas y adolescentes ante la desesperanza pueden estar dispuestos a quitarse la vida. Cuando un cambio no parece ser posible puede invadirlos el deseo de querer desaparecer y de esta forma poder acabar con ese sufrimiento de una vez por todas. El sufrimiento es tal, que llegan a pensar que es mejor morir que vivir soportando vejaciones. Llegan a considerar que la única salida es el suicidio y que éste también es la solución para que otros dejen de sufrir. Sus fantasías pueden concentrarse en imaginar distintas formas de suicidarse” UNESCO, 2015: 48).

As we can see, bullying is one of the decisive factors that people consider to take his-her own life. Even though it does not mean all people do it, it is necessary to create protection nets around them which dissuade them from this measure. Regardless of the amount of LGBTI students in the country, it is mandatory that all people have equal access to education, with all the guarantees to be optimal. Rights cannot be granted according to the quantity of people who demand it.

The right to live one's sexual orientation or gender and express it without fear are part of the human rights every person has (UNESCO, 2015). Even though some people may argue the schools are not the place for it, sexual identity is part of the person and cannot be separated. “Los valores de dignidad, libertad e igualdad

humanas pueden considerarse los tres ejes en torno a los cuales se ha centrado siempre la reivindicación de los derechos humanos” (Beltrán, 2004; 182). Part of this freedom supposes the liberty of expressing affection without fear of being insulted or physically harmed. LGBTI students do not need to hide their sexual orientation or gender identity (just like heterosexuals) because under the basis of respect, their identity can be expressed as it is and everywhere.

Current democratic societies need to maintain their coexistence based on acceptance and tolerance. These attitudes lead to understanding the differences, and recognizing that everyone has a right to be different (Beltrán, 2004). Schools, as main formers of new generations- have the duty of propitiating favorable and non-prejudicial environments that ensure all students’ wellbeing, not only ‘the normal’ ones.

CHAPTER

3

3.1. RESEARCH FOCUS

3.1.1. MIXED FOCUS: QUANTI-QUALI

Researchers agree that both, quantitative and qualitative foci have similar phases and both use systematic and empirical methods in order to produce knowledge (Hernández, 2006). According to the same author (2006) and quoted by Ayala (2014:71), they share the following characteristics:

- a.) Observation and assessment of phenomena.
- b.) Establishment of assumptions or ideas.
- c.) Demonstration of foundation degree each idea has.
- d.) Revision of assumptions or ideas based on evidence or analysis.
- e.) Proposal of new observations and evaluations to clarify, modify and found assumptions or ideas, even to generate new ones.

Having said that, the election of the focus will depend on how the researcher wishes to approach reality and which one answers the research questions the best. This investigation has a mixed focus, that is, quantitative and qualitative foci.

“El enfoque mixto es un proceso que recolecta, analiza y vincula datos cuantitativos y cualitativos en un mismo estudio o una serie de investigaciones para responder a un planteamiento del problema” (Teddlie & Tashakkori, 2003; quoted by Hernández et al, 2006:755). Both foci contribute to answer different research questions about a specific problem. One of the advantages the mixed focus has is that it allows a more accurate perspective of the phenomenon. The researcher’s perception is more integral, complete and holistic (Todd, Nerlich & McKeown, 2004).

“Además, si son empleados dos métodos –con fortalezas y debilidades propias-, que llegan a los mismos resultados, esto incrementa nuestra confianza en que éstos son una representación fiel, genuina y fidedigna de lo que ocurre con el fenómeno estudiado” (Todd & Lobeck, 2004; quoted by Hernández et al, 2006: 755-756)

Combining methods increases the possibility to widen the dimensions of the investigation project, and to obtain a greater variety of perspectives of the same problem, since the observations produce richer data. “Cada método (cuantitativo y cualitativo) nos proporciona una visión o ‘fotografía’ o ‘trozo’ de la realidad: frecuencia, amplitud y magnitud (cuantitativa), así como profundidad y complejidad (cualitativa); generalización (cuantitativa) y comprensión (cualitativa)” (Creswell, 2005; cited by Hernández et al, 2006: 756).

However, the primary focus of this research is quantitative, given the fact that the research question is delimited, objective and concrete. In the same way, this research aims to explain and compare the phenomena studied (Hernández et al, 2006) establishing regularity and common causes between the elements. This ‘objective reality’ is studied in an independent way, external from the researcher (Hernández et al, 2006) and with that goal in mind, it is necessary to collect as much information as possible. According to Hernández et al, “[el enfoque cuantitativo] usa la recolección de datos para probar hipótesis, con base en la medición numérica y el análisis estadístico, para establecer patrones de comportamiento y probar teorías” (2006: 46). The procedure to gather the necessary data involves –in this case- the application of a survey, which contemplates several aspects that once analyzed through statistic methods, will prove or refute the initial hypotheses.

In the same way, from the qualitative perspective, the gathering of data has no numerical measure, since the goal of the process is to obtain the participants’ perspective (experiences, emotions, and subjective aspects in general), who are situated on a specific context. This enables the researcher to rebuild reality as they see it (Cook et al, 2000). The qualitative research proceeds case-by-case,

analyzing data to reach some conclusions, until the researcher achieves a general outlook and is able to generate a theoretical perspective (Hernández et al, 2006).

“El investigador pregunta cuestiones generales y abiertas, recaba datos expresados a través del lenguaje escrito, verbal y no verbal, así como visual, los cuales describe y analiza, y los convierte en temas; esto es, conduce la indagación de una manera subjetiva y reconoce sus tendencias personales” (Todd, Nerlich & McKeown, 2004, quoted by Hernández et al, 2006:8).

As a consequence, knowledge cannot be generalized to other people or realities, since this focus allows to study a limited number of cases only; this involves a detailed description of personal experiences related to a phenomenon, thus giving origin to several interpretations where contextual and scenario factors reveal unique experiences (Ayala, 2014).

The decision to apply quantitative techniques is founded on the notion of the paradigm of complexity developed by Morín, due to the fact that, in order to understand and analyze a problematic situation it is necessary to do it from a multi-dimensional point of view.

“El paradigma de la complejidad de Morín permite ver los hechos reales dentro de un contexto, dentro de una globalidad multidimensional y dentro de su propia complejidad. Los hechos están dentro de un contexto por lo que deben ser analizados tomando en cuenta los referentes culturales, los entornos sociopolíticos, los históricos, los ambientes eco físicos, entre otros” (Guardián-Fernández, 2007: 62).

Taking this into consideration, the paradigm of complexity presents a new vision of the world and human relationships, where the term ‘complex’ refers to the understanding of the current world where everything is connected (Paiva, 2004). This establishes a challenge when interpreting reality, since this paradigm implies a change on the way of perceiving and rebuilding reality.

3.1.2. DESIGN OF THE STUDY

From the quantitative point of view, this study is positivist and has descriptive and comparative features, due to the fact that one the main goals of this research consists of describing phenomena or situations by detailing their manifestations and how they are (Hernández et al, 2006).

“Los estudios descriptivos buscan especificar las propiedades, las características y los perfiles de personas, grupos, comunidades, procesos, objetos o cualquier otro fenómeno que se someta a un análisis. Es decir, miden, evalúan o recolectan datos sobre diversos conceptos (variables), aspectos, dimensiones, o componentes del fenómeno a investigar” (Danhke, 1989; cited by Hernández et al, 2006: 102).

Through this type of study, the researcher can describe the properties or characteristics of the phenomenon, comment on them and contextualize them.

In the same way, from the qualitative perspective, this investigation has an interpretive and descriptive approach. This methodology centers on “the way in which human beings make sense of their subjective reality and attach meaning to it” (“The Nature of Qualitative Research”, n.d.). People are not seen as individual units who exist in a vacuum, but they live in a world ruled by context. Platt (1985) considered that interpretive researchers should emphasize empathetic understanding. This means understanding something in its context “as a reflective reconstruction and interpretation of the action of others” (“The Nature of Qualitative Research”, n.d.). This understanding comes from observing and listening to the people studied, thus gaining access to their experiences and perceptions.

3.2. METHODOLOGICAL STEPS

Among the methodological steps, the information gathering techniques used were a survey and a semi-structured interview. With the purpose of synthesizing the process and organizing the information in a better way, the stages are divided into *research work* –which alludes to the analysis and study of the information prior or posterior to fieldwork- and *fieldwork*, which refers to the application of the instruments and gathering of information itself.

Each elaborated instrument was submitted to revision of different experts (five experts in the case of survey and three on the interview), who revised each aspect of the instruments by approving, modifying or rejecting. After this process, the necessary modifications were made and the instruments were applied to the subjects proposed on this investigation.

Research Work

Stage	Activities	Scientific rigor
Research work I	<ul style="list-style-type: none"> ○ Criteria definition on selected sample and subjects (non-discriminatory). ○ Designing of information gathering instruments (survey and semi-structured interview). ○ Experimental application for reliability. 	Validation of instruments through experts' evaluation. Reliability.
Fieldwork I	<ul style="list-style-type: none"> ○ Application of quantitative instrument. 	Participants' informed consent.
Research work II	<ul style="list-style-type: none"> ○ Quantitative analysis of the information 	Validity

	<p>obtained on the survey.</p> <ul style="list-style-type: none"> o Redesigning semi-structured interview into structured one. 	
Fieldwork II	<ul style="list-style-type: none"> o Application of structured interview through e-mail. 	Credibility through register of the interviews.
Research work III	<ul style="list-style-type: none"> o Qualitative analysis of the information. o Quantitative analysis (statistical tests). 	<p>Confirmation through triangulation.</p> <p>Applicability through triangulation between the qualitative and quantitative aspects.</p> <p>Neutrality</p> <p>Methodological consistency: triangulation between theory and information obtained.</p>
Research work IV	<ul style="list-style-type: none"> o Triangulation and comparison of scenarios 	<p>Transferability</p> <p>Consistency: Triangulation between theory and answers given in both scenarios</p>

3.3. SUBJECTS OF STUDY

In the present investigation, the primary selected subjects of study are students who are on third and fourth year of English pedagogy at Universidad Central de Chile, which is a higher private institution. The actual sample corresponds to 57 students. In the same way, the secondary subjects of study are professors on the institution, who impart classes on the same mentioned program. This sample corresponds to 4 professors. In this case, these secondary subjects of study act as collaborator subjects as well.

3.4. SETTING

In reference to setting, Bisquerra et al (2009: 303) express that the term “está haciendo referencia a una situación social que integra personas, sus interacciones y los objetos allí presentes, a la cual se accede para obtener la información necesaria y llevar a cabo el estudio”. Once the setting was defined, it was necessary to contact the English Department authority members in order to gain access and authorization to conduct the study. At the same time, these members managed the necessary adjustments to communicate with the subjects of study, which allowed gathering the required information to complete the study.

According to this investigation, the study was carried out at the facilities of Universidad Central. This institution was selected because of its trajectory on imparting pedagogy programs at graduate and postgraduate levels.

3.5. CATEGORIES AND VARIABLES OF STUDY

This study considered several categories and variables that will be developed in the following chart, together with their conceptual and operational definitions. This way the reader will get familiar with the methodological techniques applied for the information gathering process and posterior analysis of data.

CATEGORY 1	
GENDER	
Conceptual definition	Operational definition
<p>From the differences between male and female sexes arise many opinions, representations and practices that go beyond the biological aspect; it also alludes the cultural factor.</p> <p>According to Lamas, sex was conceived as <i>“un grupo de prescripciones sociales... desde la diferencia anatómica entre mujeres y hombres, para simbolizar y construir socialmente lo que es ‘propio’ de los hombres (lo masculino) y ‘propio’ de las mujeres (lo femenino)”</i> (2000; 2).</p>	<p>Every participant identified him-herself with one of the sexes in order to establish some basic background for future analysis and comparison.</p> <p>This operated through a survey and structured interview.</p>
Subcategories	
Age	
<p>Culturally, age has several definitions; they depend on the point of view of the analyzer. However, Gutiérrez and Ríos (2006; 13) established four parameters: <i>“antropológicamente, es la base de la organización social; sociológicamente, es la variable que marca la diferencia en la realidad social; etnográficamente, una variable central en su perspectiva analítica, y cotidianamente,</i></p>	<p>It was necessary to separate this subcategory in different age ranges for a more effective analysis, where every participant wrote specifically his-her age.</p> <p>This operated through a survey and structured interview.</p>

<p><i>una referencia que provoca exclusión o inclusión social, dependiendo de las circunstancias”</i></p>	
<p>Sexual orientation</p>	
<p>Sexual orientation has usually been categorized according to the object of sexual attraction felt by people. The inclination towards the opposite sex is called heterosexual, towards the same sex is called homosexual and towards both sexes is called bisexual (Soler, 2005).</p> <p>Consistent with this premise, studies carried by UNESCO express that <i>“la orientación sexual puede manifestarse en forma de comportamientos, pensamientos, fantasías o deseos sexuales, o en una combinación de estos elementos”</i> (2015; 13).</p>	<p>This subcategory was also divided in sections, where the participants chose between ‘heterosexual’, ‘homosexual’, ‘bisexual’ and ‘other’. Equally, they were given the opportunity of not answering this question by marking ‘doesn’t answer’, in case they did not want to reveal sensible information. This division also allowed comparing answers and seeing LGBTI representation at the university.</p> <p>This operated through a survey and structured interview.</p>
<p>Religious beliefs</p>	
<p><i>“Tanto la religión como la sexualidad son campos que contienen en su interior no sólo expresiones, discursos y actores, sino relaciones de poder”</i> (Collignon, 2011; 134).</p> <p>These power relations fight for the dominion of the pre-established social order as legitimate, generating debate on civil, legal and moral ambits regarding the way people (especially the diverse ones) live and practice their sexuality, and the legal implications that carry the acknowledgement of such practices.</p>	<p>This subcategory enabled the author to see whether the participants’ religious beliefs made a significant difference on their opinions regarding LGBTI matters. In the same way, the participants expressed whether they had these beliefs or not, not being necessary to specify professed religion.</p> <p>This operated through a survey and structured interview.</p>

CATEGORY 2	
KNOWLEDGE	
Conceptual definition	Operational definition
<p>Carmioli (2012) summarizes three conditions that demonstrate whether a person possesses knowledge or not. Firstly, is that person has a true representation of reality. Secondly, that this representation guides the execution of actions according to this reality and thirdly, that the person should have been exposed to accurate information about an event or object in question. However, Casas (2013) ascertains that the mere exposition to information does not lead to knowledge; understanding comes from contemplation and abstract reasoning, and from these, to practice.</p>	<p>In order to assess this condition, the participants needed to identify and recognize certain terms related to LGBTI matters, being the category 'enough' or more, sufficient to demonstrate knowledge.</p> <p>This operated through a survey.</p>
Subcategories	
Formal education	
<p>Given the fact that there are several definitions for the term 'formal education', Carrasco et al (2012) affirms that any of the following conditions is enough to consider learning as formal: <i>"un marco prescrito de aprendizaje; un evento de aprendizaje organizado; la presencia de un profesor designado; el otorgamiento de una calificación o crédito o; la especificación externa de resultados de aprendizaje"</i> (2012; 154).</p>	<p>To measure this criterion the author considered both quantity and quality of formal instruction about human sexuality received at school and/or university, making distinction between biological and affective matters.</p> <p>This operated through a survey.</p>
Informal education	
<p>The family is the first socializing agent for boys and girls, thus being the greater referent when conditioning children's behavior (Villarreal & Sánchez, 2002). Likewise, due to the fact that</p>	<p>The element to consider on this subcategory was the fact of having received information concerning sexuality and affectivity at home, facilitated by parents or any other reliable</p>

<p>this environment provides values, abilities and knowledge of experience on daily basis, the family could be considered as the first source of informal education (Carrasco et al, 2012).</p>	<p>adult. In this case, having 'enough' information or more was satisfactory.</p> <p>This operated through a survey.</p>
<p>Non-formal education</p>	
<p>Non-formal learning can be developed on different stages of life, through varied contexts and different periods. This learning does not come from a formal structured program, and it is characterized for its degree of intentionality (Carrasco et al, 2012).</p>	<p>This condition was quantified through the notion of interest in acquiring more knowledge or information outside formal contexts, being 'enough' or more an acceptable degree.</p> <p>This operated through a survey.</p>
<p>CATEGORY 3</p> <p>PERCEPTION</p>	
<p>Conceptual definition</p>	<p>Operational definition</p>
<p>There are many factors associated to the perception of people. Among them, Arias (2006) highlights that there are elements that influence the preceptor in relation with him/herself.</p> <p>a.) Expectations about the person to interact.</p> <p>b.) Motivation –many times people see what they want to see.</p> <p>c.) Objectives and goals, which influence on how the information received is processed.</p> <p>d.) Mood</p> <p>e.) Familiarity and experience, which exposition achieve a more accurate perception of the others' traits.</p> <p>f.) The 'halo' effect, which is given when a person considers a trait as positive and extends it to other attributes of the person, making the other appear better than he-she</p>	<p>The aspects to consider in this category were the notions of gender and sexual orientation equality in society and working capacity/ability in different areas (including educational settings).</p> <p>The participants could share their views through a survey and structured interview.</p>

actually is.	
Subcategories	
Discrimination	
<p>The perception of a person or event will depend on the acknowledgement of the emotions that bring the others' reactions; in the same way, impressions are formed from the information received on the first moments of interaction. Additionally, people tend to search for a reason that explains facts and behavior.</p> <p><i>“En cualquier caso, lo que parece evidente es que los sentimientos, pensamientos y conductas respecto a las personas estarán mediatizados por el tipo de causa a la que se atribuya su conducta”</i> (Arias, 2006; 12).</p> <p>UNESCO defines discrimination as <i>“violencia ejercida por grupos humanos en posición de dominio, quienes, consciente o inconscientemente, establecen y extienden preconceptos negativos contra otros grupos sociales determinados, que dan por resultado la exclusión y la marginación de las personas que conforman estos últimos”</i> (Salazar & Gutiérrez, 2008; 31-32).</p>	<p>This criterion considered two parameters: firstly, the views of gender equality/inequality at different work settings and secondly, the integrative instances at school.</p> <p>This operated through a survey and structured interview.</p>
Respect	
<p>Respect is considered a value, in which people are able to acknowledge and appreciate the others' qualities and rights. This term is intimately linked to tolerance, also defined as a key value in the fight against segregation and pro diversity (Hernández, 2004).</p>	<p>This aspect was quantified through behavior indicators that showed common validated reactions towards degrading situations for LGBTI people, such as mocking or joking about someone's sexuality.</p>

<p>In many opportunities, humor has been used to incite negative stereotypes of one part of the population or sexual minorities, since it is malicious humor (Siurana, 2013). Humor must promote mutual respect and disrupt stereotypes.</p>	<p>This operated through a survey.</p>
<p>Stereotyped behavior</p>	
<p>As explained before, when people perceive others they set goals. James & Thibaut (1955) quoted by Arias (2006) divided these goals in three categories: firstly, proving or confirming their own values; secondly, understanding the others and justify their behavior and thirdly, deciding whether the others' behavior adjusts to the norm or violates it. <i>“El tipo de metas que predomine en una determinada situación influirá en todo el proceso perceptivo”</i> (Arias, 2006; 14).</p>	<p>The elements to consider were common traits usually associated to LGBTI stereotypes, giving space for the participants to analyze what exactly were the characteristics that made them believe a person was sexually diverse.</p> <p>This operated through a survey and structured interview.</p>
<p>LGBTI visibility</p>	
<p>During 2015, different LGBTI organizations summoned almost 200 thousand people on several marches and parades across the country. Likewise, the movement started the first campaigns for gender identity laws and transgender rights. Additionally, these organizations advice and help a great deal of abused LGBTI people in different ambits, such as social, labor, education, among others (Movilh, 2015).</p>	<p>In this case, this aspect considered knowledge about the different collectives and organizations that have marched in favor of LGBTI rights, in comparison to twenty years ago.</p> <p>This operated through a survey and structured interview.</p>

CATEGORY 4	
ATTITUDE	
Conceptual definition	Operational definition
<p><i>“Las actitudes son predisposiciones aprendidas para actuar selectivamente y conducirse de determinada manera en la interacción social ante un objeto, como puede ser la sexualidad”</i> (Moral-de la Rubia, 2010; 46). Attitudes imply acceptance or rejection towards others, and they lead to take sides on the matter. Equally, these are stable throughout time; nevertheless, they can be modified through external influence on a greater or lesser degree (Moral-de la Rubia, 2010).</p>	<p>This part considered several socially validated attitudes towards common humoristic expressions and jokes on LGBTI people, as well as feelings of shame when being around them. The measure was favorable as long as the participants expressed rejection towards such attitudes.</p> <p>This operated through a survey and structured interview.</p>
Subcategories	
Tolerance / acceptance	
<p>The current democratic societies sustain coexistence systems thanks to the value of acceptance and the exercise of tolerance. These attitudes involve the effort of understanding the others’ differences and recognizing their right to be different (Beltrán, 2004).</p> <p><i>“Los valores de dignidad, libertad e igualdad humanas pueden considerarse los tres ejes en torno a los cuales se ha centrado siempre la reivindicación de los derechos humanos”</i> (Beltrán, 2004; 182). Part of the freedom is that people can show affection without fear of being physically or verbally abused.</p>	<p>This subcategory was quantified through a set of feelings indicators that expressed positive and negative approaches to LGBTI affective demonstrations, especially in public. The lesser the negative feelings, the better degree of tolerance and acceptance.</p> <p>This operated through a survey.</p>

Violence and labor inequity	
<p>According to UNESCO (2015), violence not only implies physical expressions, but also other types of offenses, such as psychological manipulation, mocking and humiliation. In the same way, violence also manifests on the difficulties to find and stay on a permanent job, regardless of the person's gender identity or sexual orientation. The lack of economic support threatens any person's stability and confidence to develop fruitful life projects.</p>	<p>This criterion was measured under the premises of allowing LGBTI people working on any contexts and under the same conditions and the eventual discomfort of having LGBTI immediate superiors at work.</p> <p>This operated through a survey and structured interview.</p>
Inclusion	
<p>In order to develop a culturally receptive education towards sexual diversity, it is necessary that the educators be empowered with sexual diversity topics so they can become more receptive. "... [El educador] adopta la tarea de configurar un espacio de convivencia donde otros se transforman reflexivamente con él. Para que esto suceda, el educando y el educador deben acceder al espacio en que se aceptan mutuamente como legítimos «otros» en la convivencia, es decir, deben constituirse en educadores sociales" (Dávila & Maturana, 2009:144).</p>	<p>This principle was evaluated through the interest shown on sharing with LGBTI people and the willingness to foster instances of mutual respect and participation.</p> <p>This operated through a structured interview.</p>
CATEGORY 5 (APPLIED FOR STUDENTS)	
ACADEMIC PREPARATION FOR FUTURE PEDAGOGIC PRACTICE	
Conceptual definition	Operational definition
<p>According to a study carried on with teachers regarding their academic preparation on sexuality matters, the results showed that most of them had received no formal training, but the information they had was self-learned, being</p>	<p>The future teacher could freely express their concerns regarding the quality and quantity of formal instruction about sexuality matters received at different educational institutions, as well as reflect on the need of information they</p>

<p>the biological aspect the most relevant one. However, all the interviewees agreed on the importance of these topics on their students' formation, since they always wanted and needed to know more about sexuality. Equally, the teachers contribute to satisfy the need of learning from trustworthy sources that foster healthy sexual habits (Montes, 2014).</p>	<p>could experience on their future practice.</p> <p>This operated through a survey.</p>
<p>Sub categories</p>	
<p>Disposition to act against segregation and/or violence in the classroom</p>	
<p>Schools and teachers share much responsibility of legitimizing and perpetuating stereotypes and violence against minority groups. According to UNESCO (2015:26) <i>“los grupos que parecen sufrir más violencia [en la escuela] son los que tienen orientaciones sexuales distintas de la mayoría. Sufren no solamente con expresiones discriminatorias y bromas pesadas, sino el irrespeto de las propias autoridades de los establecimientos educativos. Hay menciones de que las relaciones homosexuales son objeto de crítica y vigilancia por las autoridades de la escuela”.</i></p>	<p>This criterion was measured through the students' reflection on hypothetical violent situations given in the school context, where they eventually should stand on a position of defender, neutral or aggressor of LGBTI students.</p> <p>This operated through a survey and structured interview.</p>
<p>Interest on sexual education as part of teaching training curriculum</p>	
<p>Several studies regarding sexual education at schools and teacher formation have suggested including topics of sexual and gender education as part of teaching training (Quaresma da Silva, 2014; Komblit et al, 2013; Larrabee & Morehead, 2008; Morgan, 2003, among others).</p> <p>Given the increasing social and cultural transformations, it is also necessary to adapt the traditional educational paradigm, which is</p>	<p>This subcategory indicated the degree of interest on including sexual education topics on teacher training curriculum as a contribution of solid and accurate information. The participants also expressed their views on the subjects this formation should have.</p> <p>This operated through a survey and structured interview.</p>

<p>mainly focused on specialty areas; it is relevant to integrate sexual education issues on the pedagogy curriculum as another part of integral human beings, which will eventually benefit the future students with guidance and reliable information.</p>	
<p>CATEGORY 6 (APPLIED FOR PROFESSORS) LGBTI VISIBILITY AT UNIVERSITY</p>	
<p>Conceptual definition</p>	<p>Operational definition</p>
<p>Currently, it is hard to quantify the LGBTI population in the country. Only some civil, academic and/or international organizations perform studies on this matter. Comparative studies between Guatemala, Mexico, Chile and Peru reflexed that more than half of young adolescents affirm that if someone is openly effeminate or homosexual, this person is very likely to be a victim of bullying. Additionally, most students knew someone or had a classmate who had been rejected for being or appearing homosexual. In the same way, the studies discovered that when having a homosexual classmate, 64% of the male students and 40% of female students mock him-her (UNESCO, 2015).</p>	<p>This category aimed to measure the degree of visibility LGBTI people have at the university and other educational contexts. In the same way, they could refer to their relations and/or experiences with them.</p> <p>This operated through a survey and structured interview.</p>
<p>Commitment to using inclusive methodologies and resources</p>	
<p><i>“Debe entenderse que las instituciones educativas constituyen un reflejo de las sociedades en que están inmersas y a la vez refuerzan, mediante sus actos y omisiones, los prejuicios sociales existentes en relación con la diversidad sexual”</i> (UNESCO, 2015; 29). In this way, many pedagogy students will reproduce to their own students the same speeches, behavior and teaching</p>	<p>This subcategory was measured on the participants’ conceptions on the quality of educational resources used on teacher formation programs. Equally, they could reflect on their own practices and determine what were the aspects to improve.</p> <p>This operated through a survey and structured interview.</p>

methodologies learnt at the universities, which not always foster respect and equity.	
The importance of sexual education on teacher formation curriculum	
Given the fact that the initial teaching training curriculum does not involve sexuality and diversity on specialty subjects, practicing teachers find themselves in a position of 'doing what they can', especially when they face their students' questions and they have to use only common sense (Meinardi et al, 2008). Therefore, it is necessary to integrate a series of sequential contents, which allow giving origin to a national teaching training curriculum that does not only include a biologist view.	This criterion was quantified through the level of importance assigned by the participants to sexuality and affectivity in the classrooms. In the same way, they expressed what the components of the curriculum should be, in order to achieve an integral education. This operated through a survey and structured interview.

3.6. INFORMATION GATHERING TECHNIQUES AND INSTRUMENTS

Taking into consideration the characteristics of this study, the selected instruments to gather information were a survey and a structured interview, both designed by the researcher. As explained before, this investigation decided to give emphasis on a quantitative technique to gather the necessary information, and as a secondary, a qualitative technique, with the objective of integrating all the data and reach an overall understanding of the phenomena in question. This decision is founded on the premise that both social and educational phenomena are complex; consequently, the perception of these require the support of several approaches to appreciate their complexity (Hernández, 2010).

On a first stage, both quantitative and qualitative techniques were designed. They were based on the literature related to the investigation problem and arose from the general and specific objectives proposed. As both instruments were not standardized, it was required to submit them to external experts, who revised and judged the instruments. In order to validate them, the researcher contacted five

experts who ratified the quantitative techniques and three experts who did the same with the qualitative counterpart. As judges, they received a dossier with an introducing letter and the instrument drafts for revision.

Regarding the quantitative technique, the survey consisted on a set of questions concerning the variables the researcher wanted to measure. It is worth noting that there were two different surveys; one of them applicable for students and the other one for professors, thus the content of the questions varied depending on the case. However, the format of both instruments was quite similar. On the first sections, the questions were closed. In this case, the researcher defined the answer categories a priori (Hernández et al, 2006) and this type of question was chosen for the main sections due to their simplicity for the participants; they do not have to write or verbalize their thoughts, only selecting the alternative that synthetizes their answer. Besides, with these types of questions help decreasing the ambiguity of the answers, thus making it easier for comparison. Similarly, the assertions were measured with a Likert scale in order to determine the participants' reactions and attitudes related to the topic. On the final section of the survey, however, the questions were open. As Hernández et al (2006) explains these do not delimit the answers beforehand, so the participant has several answer categories, and they vary from person to person. In the same way, the decision to include this type of questions is due to the fact that they offer the participant the opportunity to amplify the information or opinion on a given subject, even though they are harder to decode and analyze.

Concerning the qualitative instrument, the original instrument was designed as a semi-structured interview; nevertheless, given the unfortunate fact that it was not possible to arrange a new personal meeting with the participants, this instrument had to be modified and redesigned as a self-administered structured interview, which was answered through e-mail. This means that the questionnaire is directly sent to the participants, with no intermediaries who can either influence on the answers (Hernández et al, 2006) or help to clarify instructions or doubts in case something is not understood. Likewise, one of the objectives was to give the

participants the chance to develop their thoughts at a deeper level, in a more relaxed and sincere way, since the participant is not in front of another 'judging' person. However, this method presents some disadvantages also, since the researcher can never be sure of who really answered the questionnaire and it is hard to guarantee the honesty of the answers (Vinuesa, 2005; quoted by Hernández et al, 2006).

3.6.1. INFORMATION GATHERING PROCEDURES

Once the English Department authorities gave their consent to get involved in the study, it was necessary to talk to the professors who imparted lessons on third and fourth year of English pedagogy, in both morning and evening classes at Universidad Central. After choosing a suitable schedule for both professors and researcher, it was agreed to apply the first instrument (survey) to four courses: third and fourth year in the morning and the same in the evening.

In every course, the procedure was the same: the researcher introduced herself and explained the reason for her visit. After asking for their cooperation, she delivered the informed consents where the project was explained in more detail and they signed them. Next, the researcher gave them the surveys to answer. In all the classes, few participants asked a couple of questions and the researcher was there to explain. Unfortunately, the process of gathering the answers could not be completed in only one day, since there were two courses during the day that were impossible to catch. However, a new date was set and on that opportunity, it was possible to finish the gathering of information for the qualitative aspect.

In each class, the researcher selected a few participants who showed more interest in the topic and agreed to participate on the qualitative instrument (interview) on another day. It is important to mention that the participants who answered these questionnaires had previously signed and agreed on the informed consent delivered when they participated on the survey.

3.6.2. SURVEY EXTRACT

Objetivos específicos	Aseveraciones	Sustento teórico
<p>I. Determinar si el grado de aceptación y tolerancia hacia los grupos LGBTI es mayor en mujeres, en comparación con los hombres.</p>	<p>- Sexo</p>	<p>De acuerdo a Lamas, el sexo se conceptualizó <i>"como un grupo de prescripciones sociales... desde la diferencia anatómica entre mujeres y hombres, para simbolizar y construir socialmente lo que es 'propio' de los hombres (lo masculino) y 'propio' de las mujeres (lo femenino)"</i> (2000; 2).</p> <p>A partir de aquellas 'diferencias' entre lo femenino y masculino se forman opiniones, representaciones y prácticas, que van más allá de lo meramente biológico, sino que también alude al factor cultural.</p>
<p>II. Establecer que el factor edad no es determinante en la percepción positiva y aceptación que se tiene hacia la diversidad sexual.</p>	<p>-Edad</p>	<p>Culturalmente, la edad tiene varias definiciones, dependiendo del punto de vista con que se analice. Sin embargo, Gutiérrez y Ríos establecen cuatro parámetros: antropológicamente, es la base de la organización social; sociológicamente, es la variable que marca la diferencia en la realidad social; etnográficamente, una variable central en su perspectiva analítica, y cotidianamente, una referencia que provoca exclusión o inclusión social, dependiendo de las circunstancias (2006; 13).</p>
<p>III. Comprobar que</p>	<p>- Orientación sexual</p>	<p>La orientación sexual ha sido</p>

<p>personas que se identifican como heterosexuales y que no conocen personas homosexuales son menos tolerantes y aceptantes de los grupos LGBTI que aquellos que se identifican como heterosexuales pero que sí conocen personas de orientación sexual diferente.</p>	<p>- Conocimiento de personas homosexuales</p>	<p>usualmente categorizada de acuerdo al objeto de atracción sexual sentida por las personas. La inclinación hacia el sexo opuesto es heterosexual, al mismo sexo homosexual y ambos sexos bisexual (Soler, 2005).</p> <p>De acuerdo a estudios realizados por la UNESCO, <i>“la orientación sexual puede manifestarse en forma de comportamientos, pensamientos, fantasías o deseos sexuales, o en una combinación de estos elementos”</i> (2015; 13).</p>
<p>IV. Precisar que las personas que profesan una religión o creencia religiosa son menos tolerantes y aceptantes de la diversidad sexual que aquellos que declaran no tener fe religiosa.</p>	<p>- Creencia religiosa</p>	<p><i>“Tanto la religión como la sexualidad son campos que contienen en su interior no sólo expresiones, discursos y actores, sino relaciones de poder”</i> (Collignon, 2011; 134).</p> <p>Estas relaciones de poder pugnan por el predominio y orden social preestablecido como legítimo, generando debate en los ámbitos civiles, legal y moral en torno a la forma en que las personas, especialmente ‘diversas’, viven y ejercen su sexualidad, y las implicancias legales que tiene el reconocimiento de estas prácticas.</p>

To see the complete instruments, see appendix 5 Teachers’ Survey and annex 6 Students’ Survey

3.6.3. STRUCTURED INTERVIEW PROFESSORS

Objetivos específicos	Preguntas	Sustento teórico
<p>I. Identificar la percepción que los profesores de pedagogía tienen respecto de lo que es y conlleva la inclusión de las minorías sexuales en el aula.</p>	<p>- ¿Podría usted describir qué involucra el término inclusión?</p> <p>-¿Estima usted que la inclusión de minorías sexuales en las aulas requiere algún tipo de 'tratamiento especial', en relación a los alumnos heterosexuales? Fundamente porqué.</p> <p>-¿Qué características o actitudes específicas le permiten a usted distinguir a una persona heterosexual de aquella que no lo es?</p> <p>-¿Le interesa a usted hacer una distinción (aprender a reconocer) entre aquellas personas que son y no son heterosexuales? Fundamente porqué.</p> <p>- ¿Cree usted posible</p>	<p>Las claves visibles de la persona son la materia prima de las primeras impresiones. Estas claves involucran la apariencia física –ya que en ocasiones es el primer y único signo de cómo es alguien; las claves no verbales – expresiones faciales, conducta visual y lenguaje corporal asociado a distintos atributos; y conducta manifiesta – muchas conductas se asocian con rasgos de personalidad y actitudes, que pudieran revelar ciertos estereotipos (Percepción social, s.f.).</p>

	<p>desprenderse (dejar de lado) de los prejuicios personales y el rol de docente respecto de las minorías sexuales? Describa cómo.</p>	
<p>II. Interpretar percepción de los profesores de pedagogía respecto de lo que significa e involucra la educación sexual y grado de interés en implementarla para la formación de profesores.</p>	<p>-¿Qué es lo que entiende usted por educación sexual?</p> <p>- ¿Considera usted que el dominio de información precisa y fundamentada en términos de sexualidad y afectividad enriquecería su quehacer docente? Fundamente porqué.</p> <p>-¿Qué elementos considera importante incluir en un programa de formación de profesionales de la educación referentes a la educación sexual?</p>	<p>De acuerdo a Meinardi et al (2008), <i>“la Educación para la Salud se sustentó durante muchos años en transmitir información sobre los fundamentos científicos de los problemas de salud y sobre el peligro de ciertas conductas. Bajo esta perspectiva, se espera que el acceso a la información transforme de inmediato las prácticas sexuales juveniles, instaurando una conducta de auto-protección que eliminaría posibles riesgos”</i>. Sin embargo, la necesidad creciente de que sea el propio individuo quien tome decisiones conscientes e informadas es urgente. Es por eso que el enfoque de ‘entregar información’ da paso a la promoción de actitudes y valores que modifiquen la conducta.</p>
<p>III. Explicar los procesos o acciones que los profesores de pedagogía realizarían en su práctica pedagógica para favorecer la inclusión de</p>	<p>- A lo largo de su carrera como docente, ¿ha tenido colegas no heterosexuales? Si su respuesta es afirmativa, ¿estima que ellos-as se</p>	<p>Para poder poner en práctica una educación culturalmente receptiva hacia la diversidad sexual es necesario que los educadores se empoderen en el tema de las diferencias y diversidad sexual para que puedan ser receptivos.</p>

<p>la diversidad.</p>	<p>desenvuelven en igualdad de condiciones (trato con superiores-alumnos-padres, autoridad en la sala, etc.) respecto de los docentes heterosexuales?</p> <p>- ¿De qué manera específica intentaría favorecer la inclusión en el entorno (o sistema educativo) a personas de diversa orientación sexual?</p> <p>- ¿Cree usted que los alumnos/as no heterosexuales deben “ejercer acciones” para ser debidamente incluidos en el sistema educativo? Si es así, ¿de qué manera deberían hacerlo?</p>	<p><i>“... [El educador] adopta la tarea de configurar un espacio de convivencia donde otros se transforman reflexivamente con él. Para que esto suceda, el educando y el educador deben acceder al espacio en que se aceptan mutuamente como legítimos «otros» en la convivencia, es decir, deben constituirse en educadores sociales” (Dávila & Maturana, 2009:144).</i></p>
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To see final instrument, go to appendix 7 Professors' Structured Interview

3.6.4. STRUCTURED INTERVIEW STUDENTS

Objetivos específicos	Preguntas	Sustento teórico
<p>I. Identificar la percepción que los alumnos de pedagogía tienen respecto de lo que es y conlleva la inclusión de las minorías sexuales en el aula.</p>	<p>- ¿Podría usted describir qué involucra el término inclusión?</p> <p>-¿Estima usted que la inclusión de minorías sexuales en las aulas requiere algún tipo de 'tratamiento especial', en relación a los alumnos heterosexuales? Fundamente porqué.</p> <p>-¿Qué características o actitudes específicas le permiten a usted distinguir a una persona heterosexual de aquella que no lo es?</p> <p>-¿Le interesa a usted hacer una distinción (aprender a reconocer) entre aquellas personas que son y no son heterosexuales? Fundamente porqué.</p> <p>- ¿Cree usted posible</p>	<p>Las claves visibles de la persona son la materia prima de las primeras impresiones. Estas claves involucran la apariencia física –ya que en ocasiones es el primer y único signo de cómo es alguien; las claves no verbales – expresiones faciales, conducta visual y lenguaje corporal asociado a distintos atributos; y conducta manifiesta – muchas conductas se asocian con rasgos de personalidad y actitudes, que pudieran revelar ciertos estereotipos (Percepción social, s.f.).</p>

	desprenderse (dejar de lado) de los prejuicios personales y el rol del futuro docente respecto de las minorías sexuales? Describa cómo.	
II. Interpretar percepción de los estudiantes de pedagogía respecto de lo que significa e involucra la educación sexual y grado de interés en implementarla para la formación de profesores.	<p>-¿Qué es lo que entiende usted por educación sexual?</p> <p>- ¿Considera usted que el dominio de información precisa y fundamentada en términos de sexualidad y afectividad enriquecería su futuro quehacer docente? Fundamente porqué.</p> <p>-¿Qué elementos considera importante incluir en un programa de formación de profesionales de la educación referentes a la educación sexual?</p>	De acuerdo a Meinardi et al (2008), <i>“la Educación para la Salud se sustentó durante muchos años en transmitir información sobre los fundamentos científicos de los problemas de salud y sobre el peligro de ciertas conductas. Bajo esta perspectiva, se espera que el acceso a la información transforme de inmediato las prácticas sexuales juveniles, instaurando una conducta de auto-protección que eliminaría posibles riesgos”</i> . Sin embargo, la necesidad creciente de que sea el propio individuo quien tome decisiones conscientes e informadas es urgente. Es por eso que el enfoque de ‘entregar información’ da paso a la promoción de actitudes y valores que modifiquen la conducta.
III. Explicar los procesos o acciones que los alumnos de pedagogía	- A lo largo de su vida escolar, ¿tuvo compañeros(as) de	Para poder poner en práctica una educación culturalmente receptiva hacia la diversidad sexual es necesario que los

<p>realizarían en su futura práctica pedagógica para favorecer la inclusión de la diversidad.</p>	<p>curso no heterosexuales? Si su respuesta es afirmativa, ¿cómo describiría su relación con ellos-as?</p> <p>- ¿De qué manera específica intentaría favorecer la inclusión en el entorno (o sistema educativo) a personas de diversa orientación sexual?</p> <p>- ¿Cree usted que los alumnos/as no heterosexuales deben “ejercer acciones” para ser debidamente incluidos en el sistema educativo? Si es así, ¿de qué manera deberían hacerlo?</p>	<p>educadores se empoderen en el tema de las diferencias y diversidad sexual para que puedan ser receptivos.</p> <p><i>“... [El educador] adopta la tarea de configurar un espacio de convivencia donde otros se transforman reflexivamente con él. Para que esto suceda, el educando y el educador deben acceder al espacio en que se aceptan mutuamente como legítimos «otros» en la convivencia, es decir, deben constituirse en educadores sociales”</i> (Dávila & Maturana, 2009:144).</p>
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To see complete instrument format, go to appendix 8 Students’ Structured Interview

3.7. SCIENTIFIC RIGOR

This term is associated to the compliance of essential trustworthiness of the investigation. It makes reference to how succinct and unbiased the design and analysis techniques are, and the adherence to rules and philosophical perspectives (Hernández et al, 2006). In order to ensure these standards, the researcher considered five criteria: validity, veracity, applicability, confirmability and transferability.

3.7.1. VALIDITY

This criterion is understood as “el grado en que un instrumento mide realmente una variable que pretende medir” (Hernández et al, 2006:277). Having said that, this was obtained through the assessment of the instruments, which were submitted to experts who analyzed them and criticized them according to their expertise. All the considered professionals work on higher education. The experts were the following:

1. Hector Cordero López, Industrial Management Engineer. Statistics professor at Instituto Profesional Aiep. Master of Superior Education Teaching.
2. Mireya Llico Gaete, Psychologist. Professor at Instituto Profesional Aiep and private practitioner. Master of Educational Management.
3. Carlos Juica Dominguez, Psychologist. Professor at Universidad Central de Chile and private practitioner. Postgraduate and Master studies.
4. Rodrigo Figueroa Araya, Primary Education teacher. Professor at Instituto Profesional Aiep and private consultant at ATE Integrados. Master of Leadership and Educational Management.
5. Nancy Ahumada Connell, Educational psychologist and Special Education teacher. Head of Education Department at Instituto Profesional Aiep.
6. Claudio Berrios Romo, Public Relations officer. Professor at Instituto Profesional Aiep and Head of Research at Mito Consultores.

Every expert examined the instruments separately, and the suggestions they gave contributed to improve and modify the questions and assertions they considered pertinent.

In order to see textual comments of instrument validations, see appendix 9 Quantitative Instrument Validations and appendix 10 Qualitative Instrument Validations.

Observations summary

SURVEY	Judge 1
	<ul style="list-style-type: none"> • Que las preguntas no queden en dos hojas distintas para no confundir al encuestado.
	Judge 2
	<ul style="list-style-type: none"> • En los ítems II y III, recomendaría revisar bibliografía sobre psicología del desarrollo, psicología social y psicopatología; y en el ítem IV, algún pasaje referente a la sexualidad en el antiguo testamento, a modo de referencia base de las religiones occidentales, en contraste con los orientales.
	Judge 3
	<ul style="list-style-type: none"> • Cambiar la palabra ‘preguntas’ por ‘aseveraciones’. • Precisar a qué se refiere la igualdad. • Diferenciar tipos de capacidades según características personales. • Debe establecerse una apertura a más categorías sexuales dadas las posibles conformaciones familiares. • La incomodidad “per se” no implica falta de aceptación de una condición. • Precisar concepto de orientar, pues esto deriva de objetivos valóricos de quien orienta. • Ampliar a todas las áreas del desarrollo.

	Judge 4
	<ul style="list-style-type: none"> • Acepta sin cambios ni modificaciones.
	Judge 5
	<ul style="list-style-type: none"> • Acepta sin cambios ni modificaciones.
STRUCTURED INTERVIEW	Judge 2
	<ul style="list-style-type: none"> • Redacción lleva a que la pregunta se puede malinterpretar y llevar a sesgos. • Evitar respuestas cerradas
	Judge 5
	<ul style="list-style-type: none"> • Revisar redacción y forma de la pregunta, no fondo.
	Judge 6
	<ul style="list-style-type: none"> • Es necesario corregir palabras marcadas, pero el fondo de las preguntas está bien.

3.7.2. VERACITY

In order to confirm the veracity of the information, it is necessary to submit these antecedents to a triangulation with the actors through e-mail, as a way to ensure the objectivity of the investigation also (Hernández et al, 2006). In relation to this characteristic, once the gathered information from the survey and interviews was decoded, this was assessed by experts once more, as a way of triangulating the information.

3.7.3. APPLICABILITY

This aspect refers to “grado en el que un instrumento produce resultados consistentes y coherentes” (Hernández et al, 2006: 277), that is, the instrument has to produce the same results in every application on the same subjects. If the results are different, it means the instrument is not reliable, thus its application is worthless.

3.7.4. CONFIRMABILITY

This feature is related to “sistematización en la recolección y el análisis cualitativo” (Hernández et al, 2006: 662), which also implies avoiding the researcher’s beliefs and opinions to intervene or affect the interpretation of data, in order to maintain coherence and not establishing pre conceived conclusions before the data is analyzed (Hernández et al, 2006).

3.7.5. TRANSFERABILITY

This alludes to the possibility of “dar pautas para tener una idea general del problema estudiado y la posibilidad de aplicar ciertas soluciones a otro ambiente” (Hernández et al, 2006: 668). It implies that among the results and conclusions obtained from this study, there could be some elements that might be used in other similar realities to the one proposed in this investigation. This is the reason why it is necessary to perform a triangulation between settings.

3.8. PLAN OF DATA ANALYSIS

After finishing the fieldwork, it was necessary to start with the analysis of the gathered information. Due to the fact that the volume of it was considerable, it had to be organized and reduced to more manageable dimensions in order to be decoded. Regarding this task, Sampieri et al defines it as “la clasificación de la

información sobre eventos, conductas y discursos registrada durante la fase de trabajo de campo, procedimiento que permitirá dar una estructura al análisis de los datos” (Hernández et al, 2006: 655). During this process, the data was classified according to its meaning and characteristics, labeling the most important information as main categories and the secondary information as subcategories. The main categories were gender, knowledge, perception, attitude, academic preparation for future practice and LGBTI visibility at university, each one of them divided into subcategories previously defined. It is important to mention that there were two emergent subcategories. After that, the author elaborated categorization matrixes, which allowed organizing and decoding the information and became a useful tool when establishing connections among categories.

In the same way, the matrixes were founded on the main participants of the study and the techniques selected to gather the information, that is, pedagogy students and their professors and the survey and structured interview.

Once the categories were defined and the information decoded in the matrixes, it was necessary to proceed with a triangulation “un procedimiento imprescindible y su uso requiere habilidad por parte de la investigadora o del investigador para garantizar que el contraste de las diferentes percepciones conduce a interpretaciones consistentes y válidas. Ésta es una herramienta heurística muy eficiente” (Guardián Fernández, 2012:242). With the aim of improving the data analysis, the author carried out the triangulation between pieces of data, techniques and settings, with the cooperation of the external auditor Mireya Llico Gaete.

Next, there is an example of categorization matrix designed to decode and categorize the information through the qualitative technique.

Example of categorization matrix. Professors' structured interview

Category	Subcategory	Coding	Frequency
Perception	Stereotyped behavior	SB	
	Discrimination	D	
	Respect	R	
Knowledge	Non-formal education	NE	
	Formal education	FE	
Attitude	Tolerance/acceptance	TA	
	Disposition to act against segregation and/or violence in the classroom	DAAS	

Similarly, all the information gathered through the surveys was decoded and analyzed separately at first, and then it was submitted to Student's T distribution. "Es una prueba estadística para evaluar si dos grupos difieren entre sí de manera significativa respecto a sus medias" (Hernández et al, 2006: 465). Through this test, it will be possible to confirm or refute the hypothesis proposed at the beginning of this investigation.

Example of Student's T test for survey

	<i>Variable 1</i>	<i>Variable 2</i>
Media		
Varianza		
Observaciones		
Diferencia hipotética de las medias		
Grados de libertad		
Estadístico t		
$P(T \leq t)$ una cola		
Valor crítico de t (una cola)		
$P(T \leq t)$ dos colas		
Valor crítico de t (dos colas)		

CHAPTER

4

CHAPTER 4: GATHERING OF INFORMATION AND ANALYSIS

4.1. DESCRIPTION OF INFORMATION GATHERING PROCESS

In order to fulfill the objectives proposed on this investigation, this chapter will deal with the results obtained from the gathered information. This section shows the results per groups (students and professors) and the analysis made according to different categories based on the theoretical framework.

With the objective of developing this process in an optimum way, the gathering of information was carried out as follows:

- The researcher contacted some English Department authorities at Universidad Central in order to ask for authorization to apply the instruments and execute the study; the researcher explained the characteristics of the investigation and the objectives to reach. Next, these authorities contacted the professors that had classes with the required students, who kindly accepted to participate and helped the researcher by conceding some time from their lessons.
- The gathering of information started with the application of the survey to both students and professors, prior signing of informed consent documents. This procedure took place in July, 2016.
- The next step to follow was conducting a focus group among selected students and a semi-structured interview for professors. However, it was not possible to meet on a specific date and time with the students (they stood the researcher up twice), and professors had little or no time for an interview. For this reason, the qualitative instrument was modified and became a structured interview for both professors and students. Once more, it was necessary to validate these new instruments. Consequently, the interviews were conducted during September 2016.

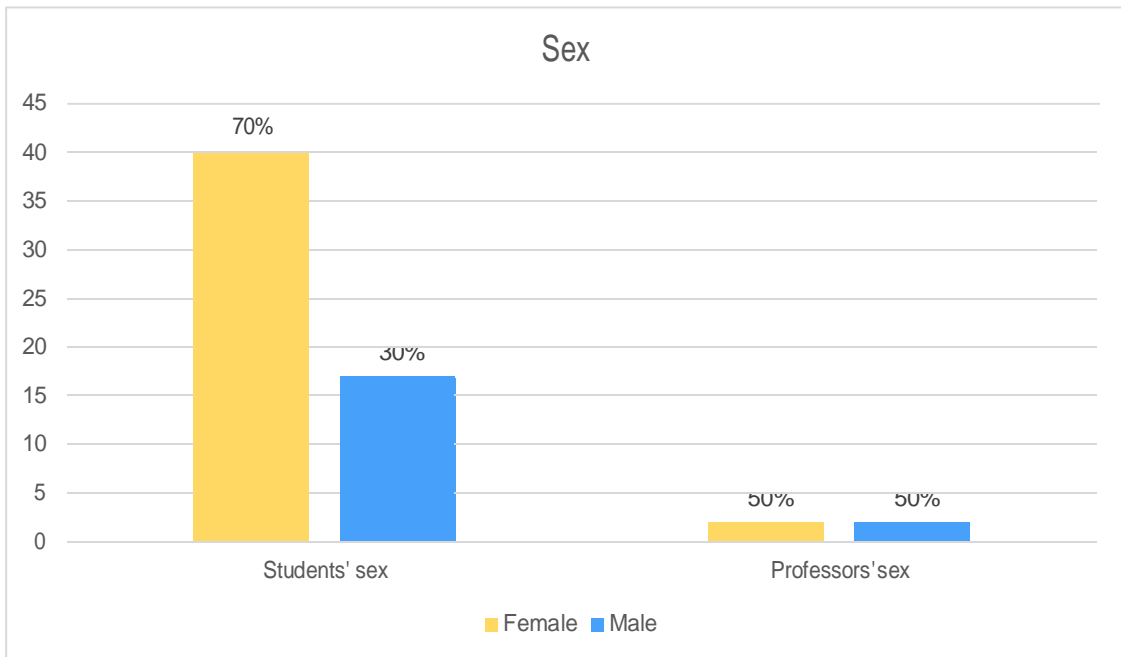
- Whereas the new instruments were validated, the researcher proceeded to tabulate the data generated through the surveys and develop the charts and graphs for their interpretation.
- After the validation of the qualitative instruments, these were delivered to the chosen professors and students, who answered them and gave them back after some time. Once collected all the interviews, the researcher began to transcript the information on a matrix of analysis in order to interpret the answers given and compare them as proposed on the objectives.

This section will present the analysis of the evidence produced by both quantitative and qualitative instruments. In the first place, the quantitative results will be given and in the second place, the qualitative ones.

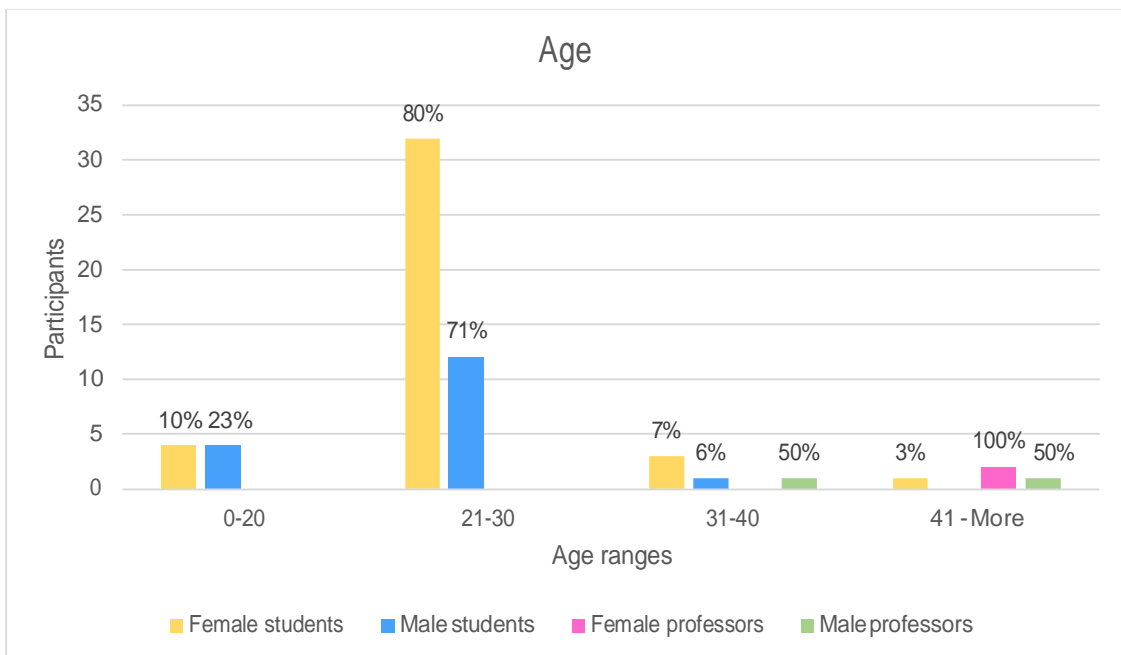
4.2. ANALYSIS OF QUANTITATIVE INFORMATION

This tabulazation was projected from the quantitative techniques used for both students and professors. In the same way, this section will be divided into different categories in order to organize the data in a more efficient way. Each graph allows visualizing the information comparing the data from both subjects of study, and below there is a brief description that amplifies the results presented on the graphs.

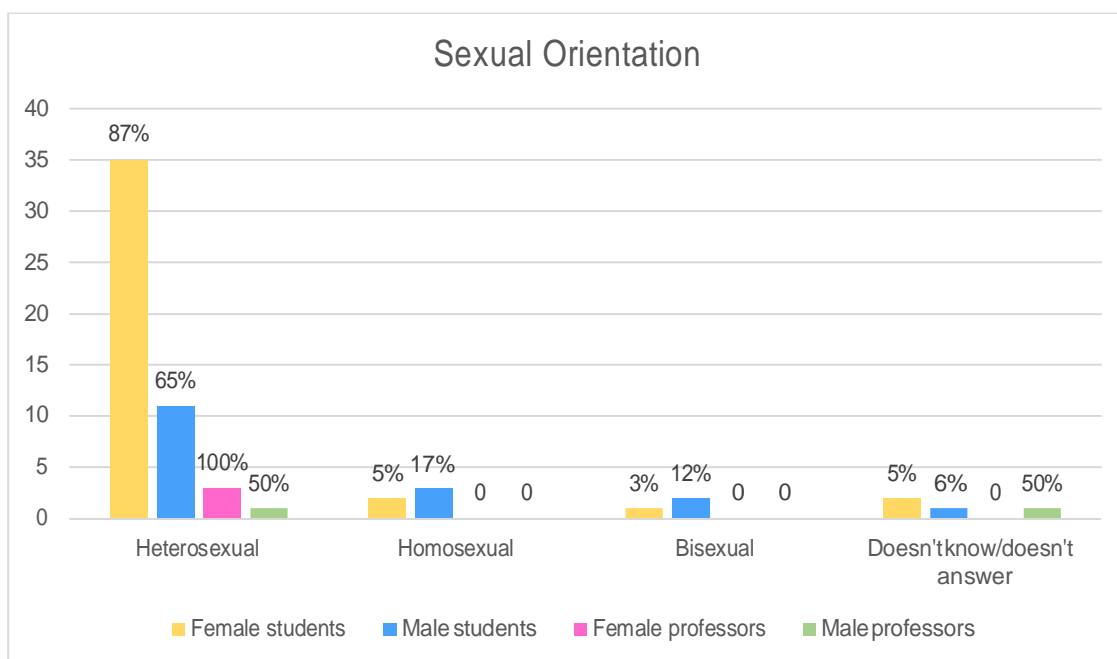
4.2.1 PARTICIPANTS' BASIC INFORMATION



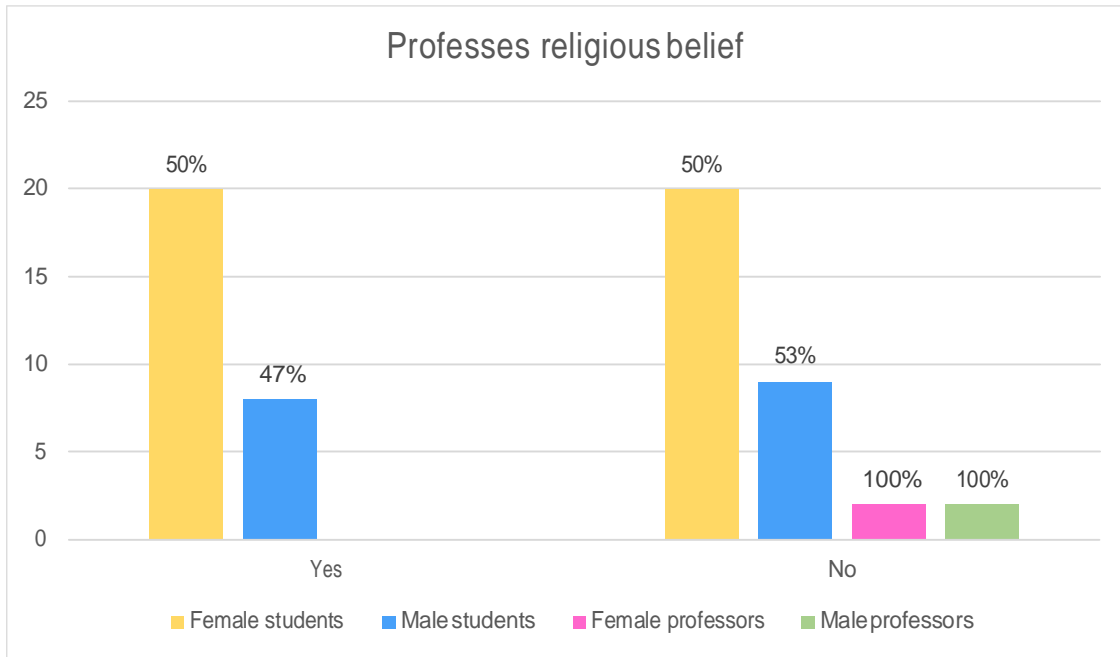
As said before, the student sample considered 57 people and the professor sample was 4 people. As shown on the graph above, the group of female students was considerably greater than the male one, being 70% and 30% respectively. On the other hand, the professors' counterpart was equal in numbers.



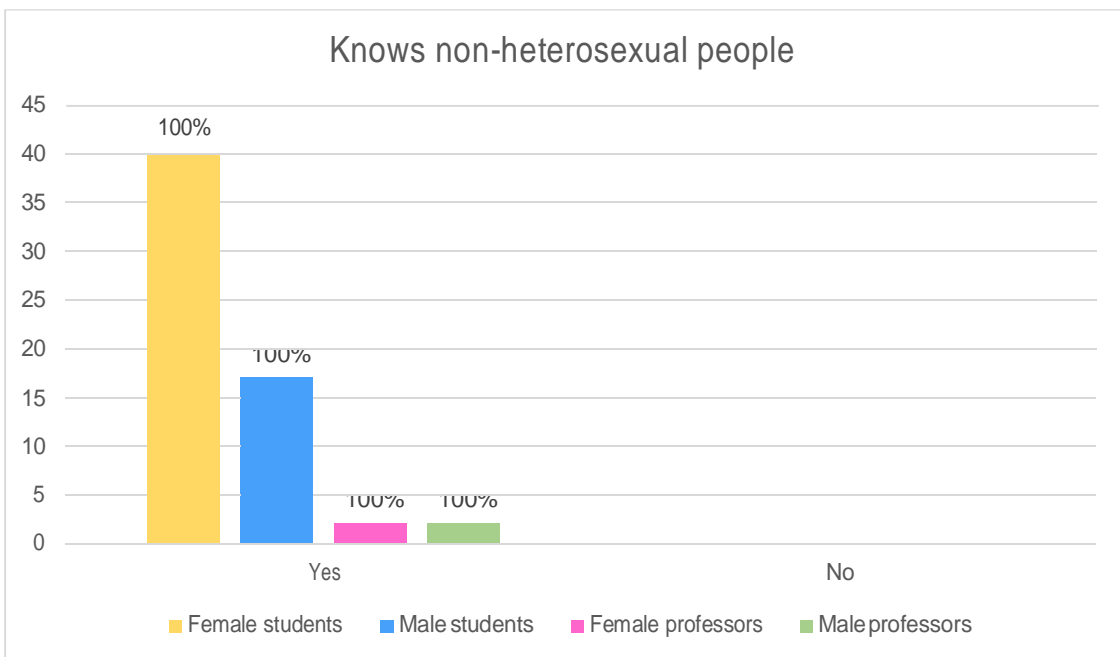
In order to analyze the impact of age in opinions, beliefs and knowledge, it was necessary to categorize this factor on ranges. As it is possible to appreciate, 90% of female students and 94% of male students are between 20 and 30 years old, being older students a marginal figure considering the numbers. On the other hand, professors concentrate on ages 41 or more, being younger professors less common.



Regarding sexual orientation, the majority of both female and male students identified themselves as heterosexual (87% and 65% respectively). However, there are more male homosexuals (17%) than female ones (5%). Something similar happens on the bisexual category, since more male students declared their bisexuality (12%) than their female counterpart (3%). Only a small number of students stated not to know their sexual orientation or decided not to answer (11%). Concerning professors, almost all of them recognized their orientation as heterosexual (75%), whereas half of male professors indicated they did not know or preferred not to answer.



In relation to religious creed, there was equal number of believers and non-believers among female students (50% each). On the male equivalent, most students acknowledged not to have religious belief (53%). However, among professors there was no division, for all of them stated to have no religious faith.



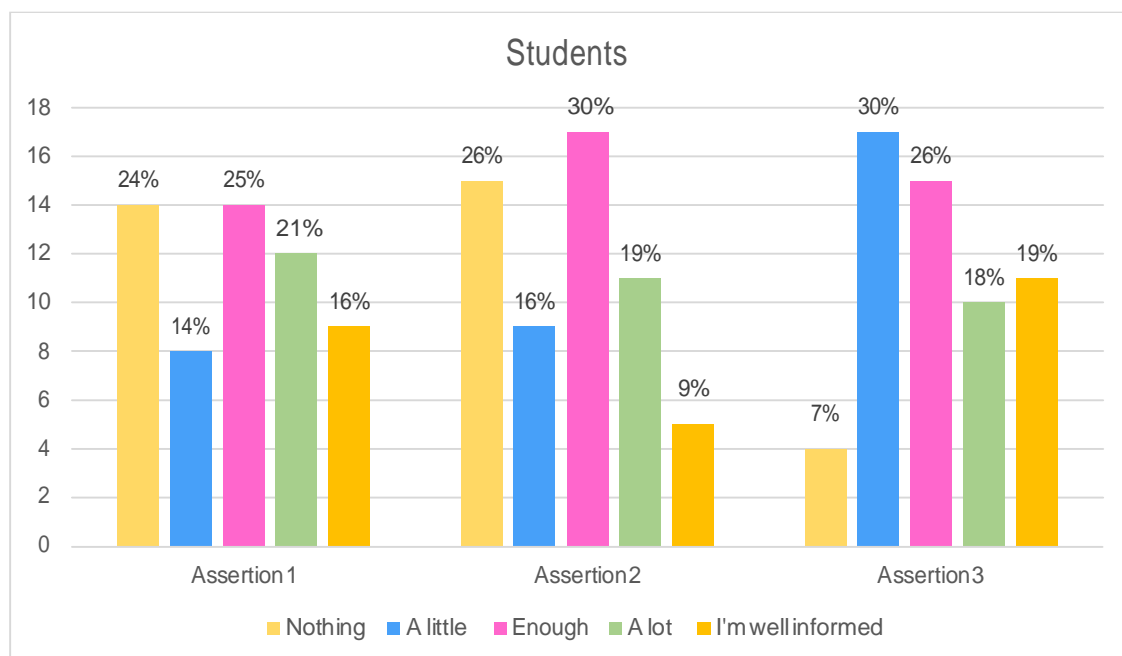
Regarding this aspect, there is a clear evidence that all people participating in this study knows a non-heterosexual person, whether it is a close relation or not.

In the next part, the results will be shown according to the objectives proposed on the quantitative instrument.

CATEGORY 2: DEGREE OF KNOWLEDGE AND EDUCATION REGARDING LGBTI MATTERS

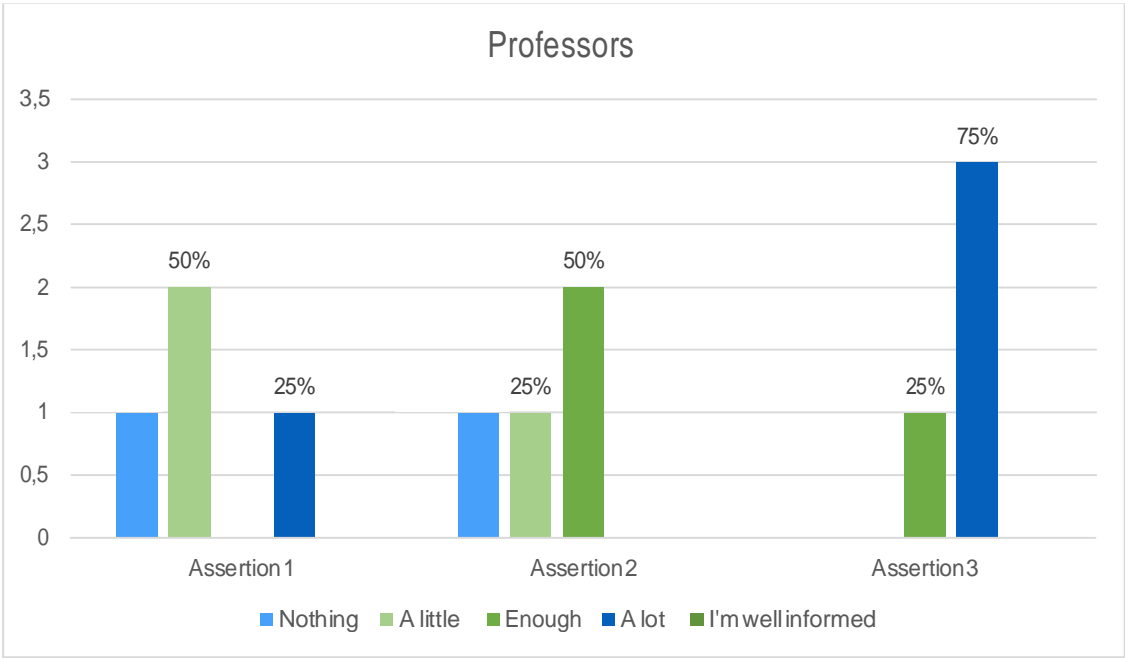
The first set of statements relates specifically to general knowledge of some LGBTI issues. The assertions to consider in the measure of this factor were the following:

- I know the acronym LGBTI.
- I identify and distinguish every group in the acronym LGBTI with their corresponding characteristics.
- I understand the difference between gender identity and gender role.



According to the figures, 62% of students reported recognizing the LGBTI acronym, being only 38% of participants who said to have little or no familiarity with it. Regarding the meaning of each letter of this acronym and the groups that conform it, 58% had enough information or more about what the letters stand for and the characteristics of each group, while 42% recognized some ignorance on the matter, since although they could identify some letters, they were not sure about the differences of each minority. On the subject of gender roles and identities, 63% stated to have enough or more understanding of these terms and their differences, whereas 37% informed they had little or no knowledge of them.

As a consequence, it can be said that most students have enough or more general knowledge about LGBTI matters. However, all figures show that the results are not conclusive, since the percentage of students with little or no knowledge –in all assertions- is not marginal at all.



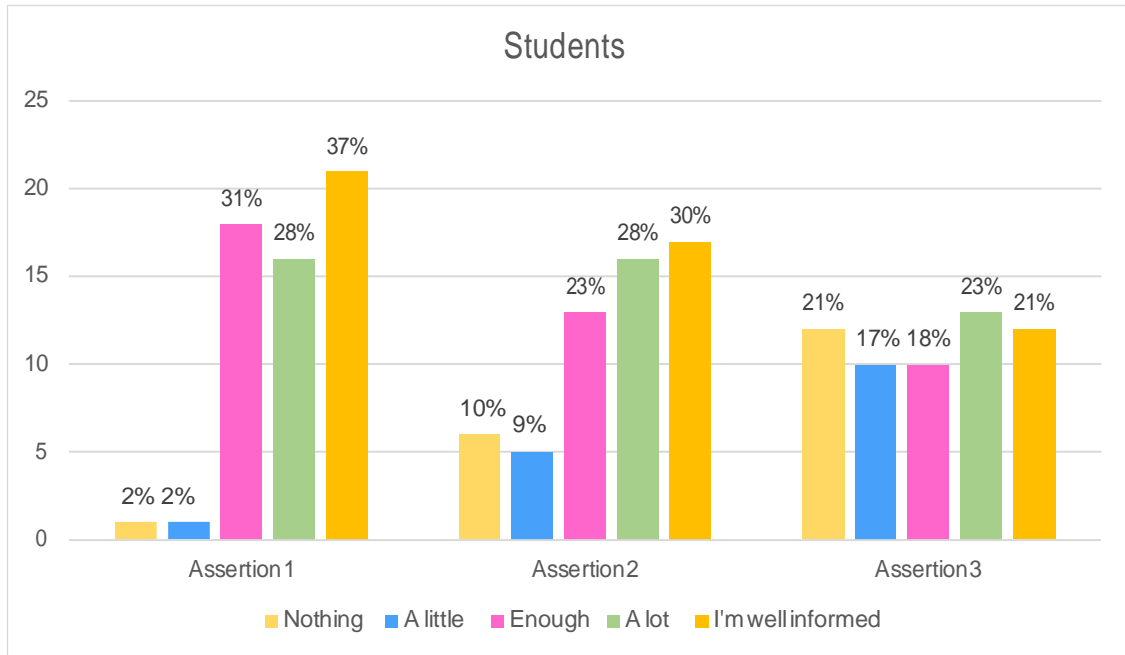
According to the graph, 75% of professors affirmed having little or no knowledge at all about the LGBTI acronym, being only 25% who reported knowing it a lot, which is comparatively different from the results shown by the students on this category. In relation to the meaning of the acronym and group characteristics, 50% stated

having little or no information about it and 50% informed to have enough knowledge. These figures are similar to the students' results, although students showed more positive numbers. Regarding understanding the differences gender roles and identities, 100% of professors said they did, being this only category higher in relation to the students'.

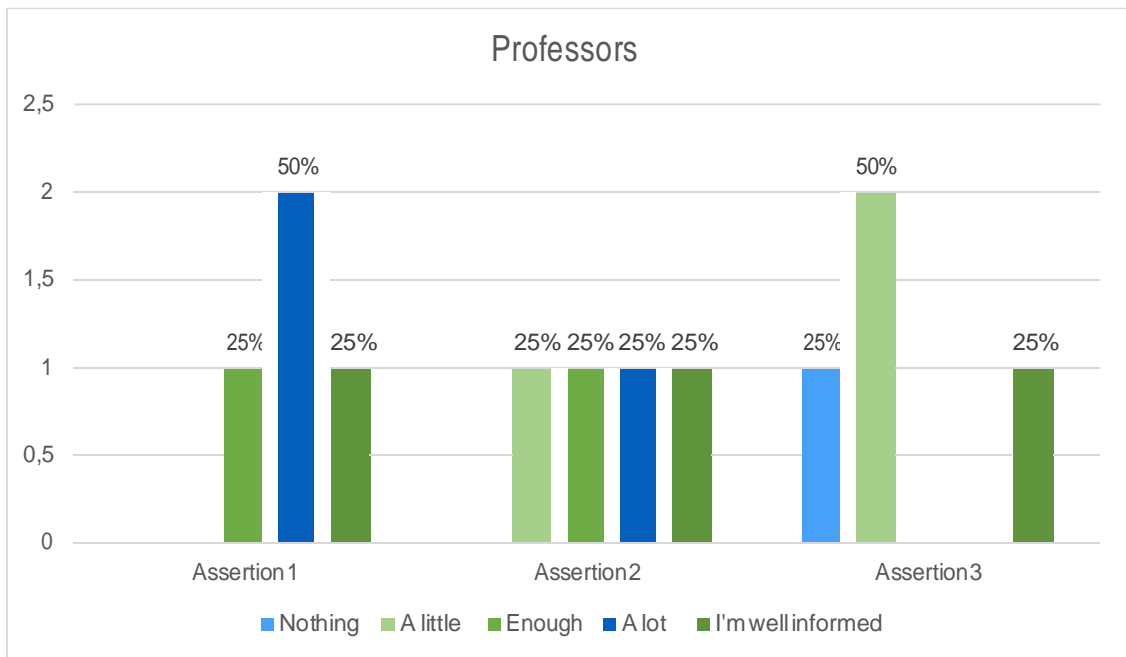
As stated, professors in general demonstrated having little or no knowledge about LGBTI topics (at least the ones related to the acronym and group characteristics) being the issue of gender the one they related the most, even in greater depth than students.

The second set of assertions focused on formal education about human sexuality delivered by schools or/and universities; it also took into consideration three basic views on the subject:

- I possess knowledge regarding biological aspects of human sexuality, learnt at school/university.
- I had orientation and/or formation about emotional, social and affective aspects of sexuality at school/university.
- School/college delivered information and orientation to know and understand my own sexuality.



The first approach was the biologist one, where the participants needed to express whether they had received some or not. In this case, an overwhelming 96% accepted having received enough or more information from their educational institutions, while only 4% reported having acquired little or none. The second approach to human sexuality was the social, emotional and affective components involved in it. In this instance, the figures also show a high degree of knowledge (81%), whereas the people who received little or no information rose to 19%. Regarding the quality of the information (“to understand my own sexuality”) the numbers change a little, since only 62% of students admitted their education actually helped them to know and understand themselves at different levels. Likewise, 38% of participants declared the information received was little or no useful at all to reach true understanding.

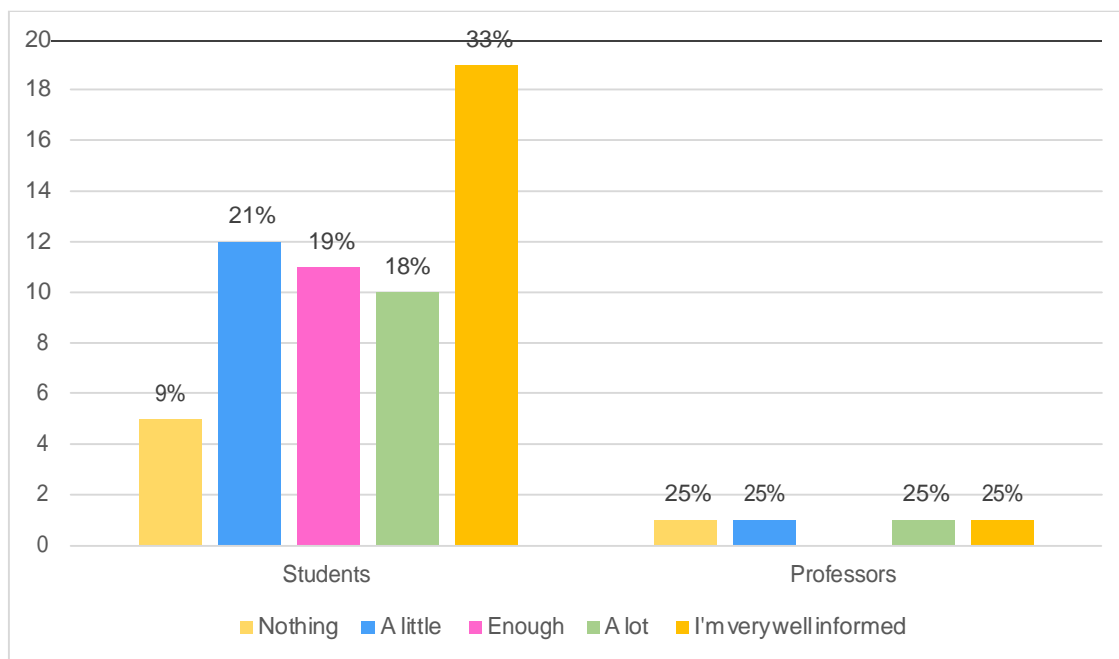


In relation to biologist aspects of human sexuality, professors also declared to have an average or high level of formal knowledge (100%), a little higher than students. Regarding the emotional and affective approaches, the participants' appreciations varied in their degree. Still, the tendency went towards positive numbers, since 75% of professors recognized having acquired enough or more information. Concerning the helpfulness of this education to understand their sexuality, the numbers were conclusively negative, since 75% of professors expressed they were little oriented or no educated at all to understand their sexuality, being only 25% of participants who considered the information beneficial for the appreciation of their sexuality.

As it is possible to see, the biologist approach continues to hold a higher presence in the educational system; however, it is important to admit that the affective and emotional constituents have not been left entirely aside, yet it is necessary to keep improving the quality of education so the recipients feel the information is valuable and closer to their reality.

On the subject of informal sources of education, and the people who delivered information regarding sexuality affairs, it was necessary to include the following statement:

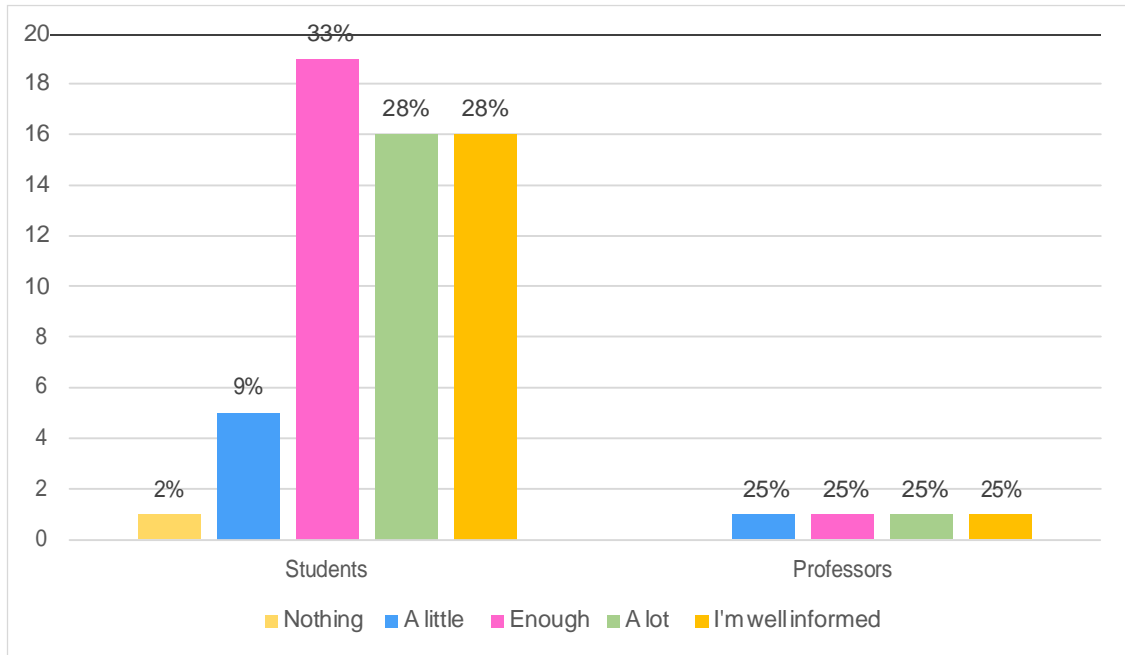
- My parents or other reliable adults provided me with information and/or answered my questions about sexuality when I needed it



In relation to this statement, 70% of students informed receiving sexual education from their parents or other reliable adults, while 30% reported to have obtained little or no information at all. On the other hand, 50% of professors said they acquired little or no knowledge from their mothers or fathers, whereas the same amount of people expressed the opposite; that is, acquiring more than enough information.

An important part of all the knowledge accumulated during life comes from the interest in acquiring it. This is why the following statement was also included:

- I read or get information about many topics regarding human sexuality



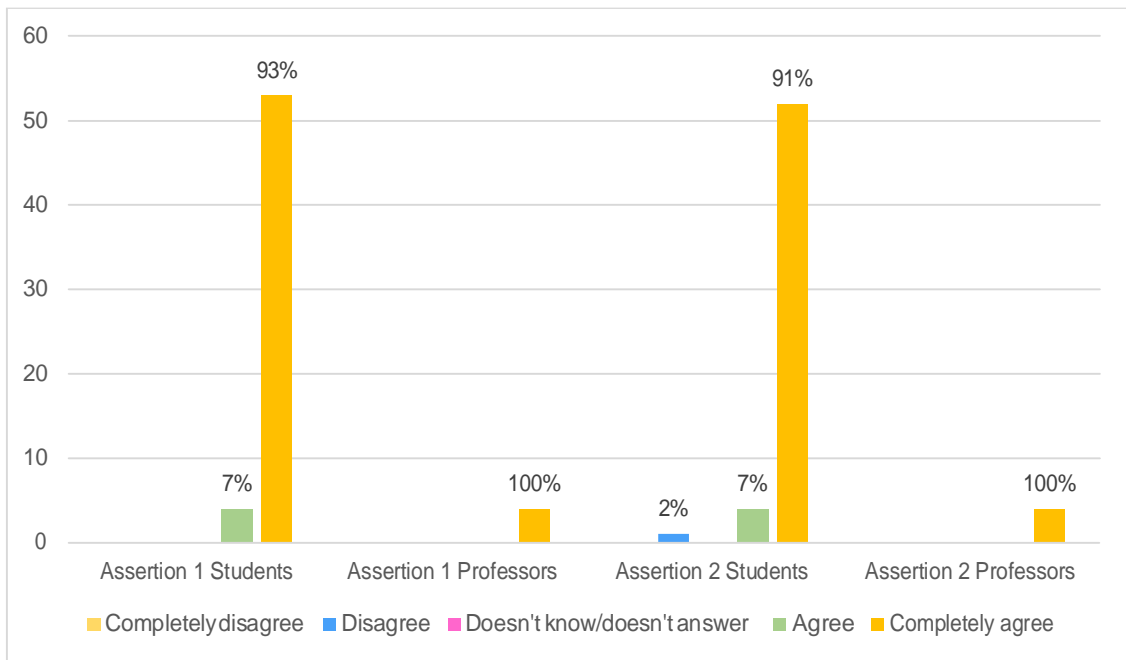
About this particular subject, 89% of students demonstrated a high level of interest in reading or getting informed about sexuality in general, against 11% who said having little or no concern about acquiring knowledge about this issue. On the professors' counterpart, 75% of them expressed getting enough or more information about it, while 25% of them reported little interest on the subject. Therefore, it can be said this is an important matter in people's lives, regardless of their age.

CATEGORY 3: PARTICIPANTS' PERCEPTION TOWARDS LGBTI GROUPS

In order to measure this category, it was required to view the term 'perception' from different angles in order to obtain a more accurate analysis. One these angles intended to show the level of appreciation regarding equality of rights between heterosexuals and LGBTI people, so the following assertions were included:

- I believe that all people, independently of their sexual orientation, deserve respect.

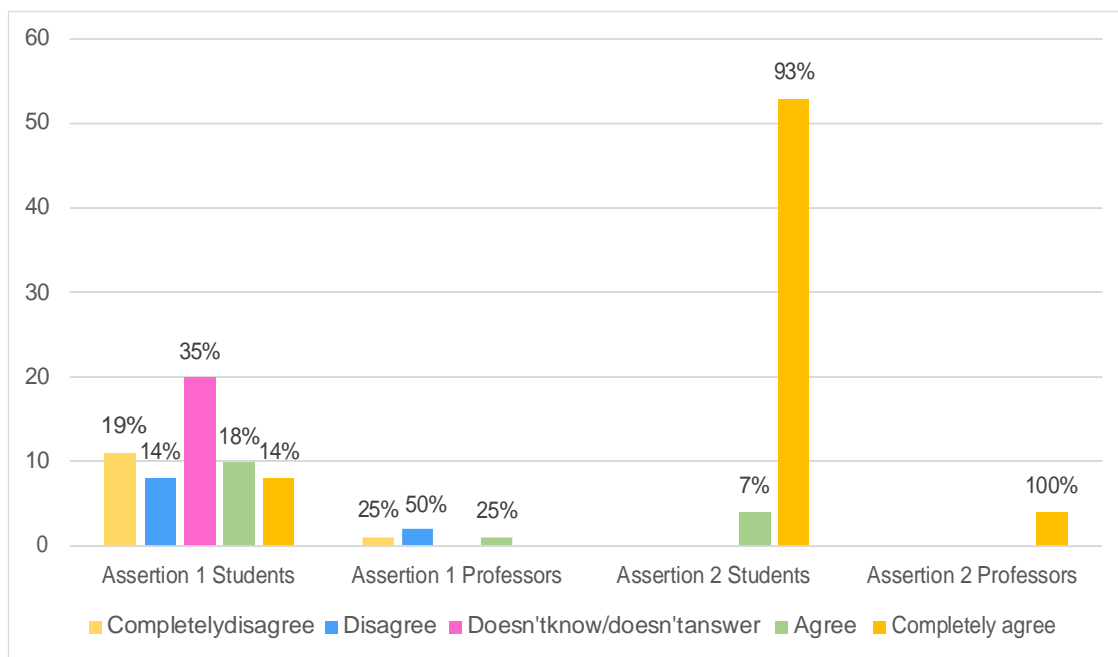
- I believe that homosexuals and heterosexuals are equal as citizens.



As it can be observed, the results were quite conclusive on these statements for both students and professors. On one hand, 100% of students agreed or completely agreed on the fact that all people, regardless of their sexual orientation, deserved respect. A similar 98% of them also agreed on the assertion that both heterosexuals and homosexuals were equal as citizens, against a marginal 2% who disagreed on said equality. On the other hand, professors were definite on their answers, since 100% of them completely agreed on both proposals.

Another important point of view to consider on perception is determining whether there is certain level of sexual discrimination at labor areas or not, and if there is, in what degree. This is why the author included the following statements:

- I think children must have female heterosexual caretakers, especially at daycares and nursery schools.
- I consider that everyone must be appreciated for their personal capacities and characteristics, regardless of their sexual orientation.

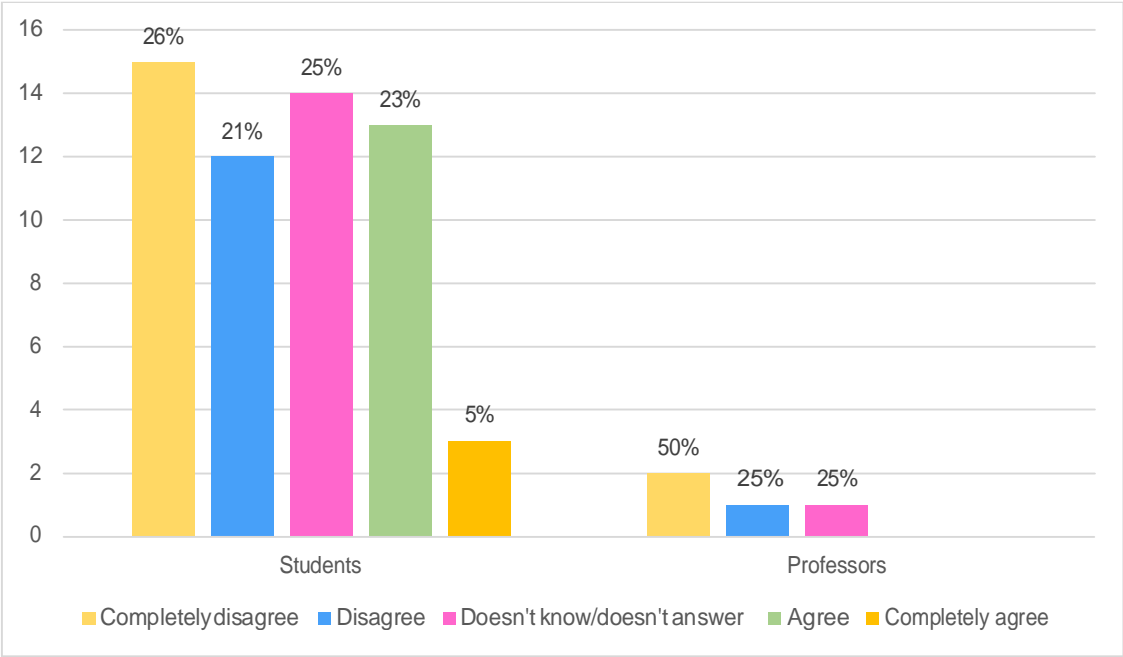


In relation to the first assertion, there was no real consensus on the students' part, as the opinions were similar for all categories: 32% of them believed that children's caretakers should be heterosexual females, while 33% disagreed on this notion and supported the fact that caretakers could perfectly be homosexual females or male professionals. Likewise, 35% of students reported they did not know or decided not to answer. Regarding the second assertion, 100% of them approved the fact that people had to be appreciated by their personal capacities and characteristics, thus causing certain contradiction with their previous opinions, which tended to be less open-minded regarding children's care.

On the professors' part, their views tended to be more categorical, because 75% of them disagreed or completely disagreed on the fact that children's guardians should be exclusively heterosexual females, against 25% who expressed the opposite. Regarding the appreciation of individual capabilities and features, 100% expressed these were more relevant than sexual orientation, hence being more consistent with their opinions than students were.

Another important aspect to assess is language when referring to LGBTI people, and how people perceive jokes or humor directed to these people. The statement that revealed this part is the following:

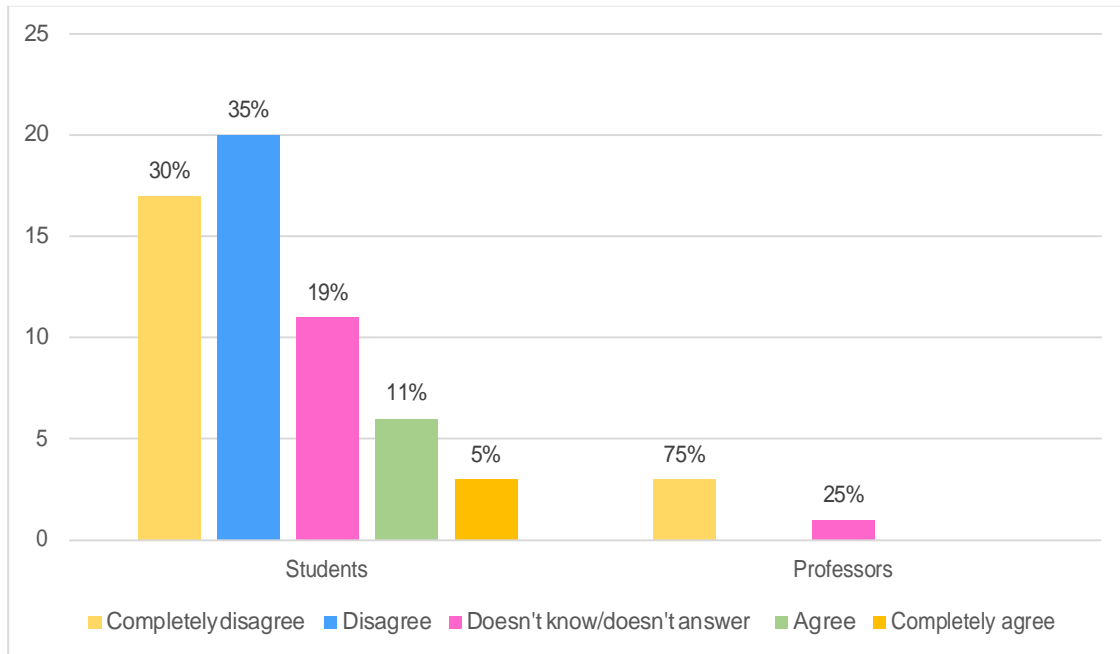
- It is my opinion that jokes and/or humorous expressions about homosexuals are funny, and they must not be taken seriously.



Even though 47% of students differed from finding jokes about homosexuals funny, 28% of them insisted on the contrary, and 25% of students were unsure about this and decided they did not know or preferred to abstain. As a result, it can be said that a great number of students still validate derogative humor, excusing themselves on the fact that jokes are not serious and therefore the alluded person should not offend. On a different token, 75% of professors rejected the conception of homosexual comedy not being offensive, while only 25% of them did not know or abstained from giving an answer.

Another relevant aspect to consider when talking about LGBTI people is the perceived 'characteristic behavior' these minorities have, in a greater or lesser degree.

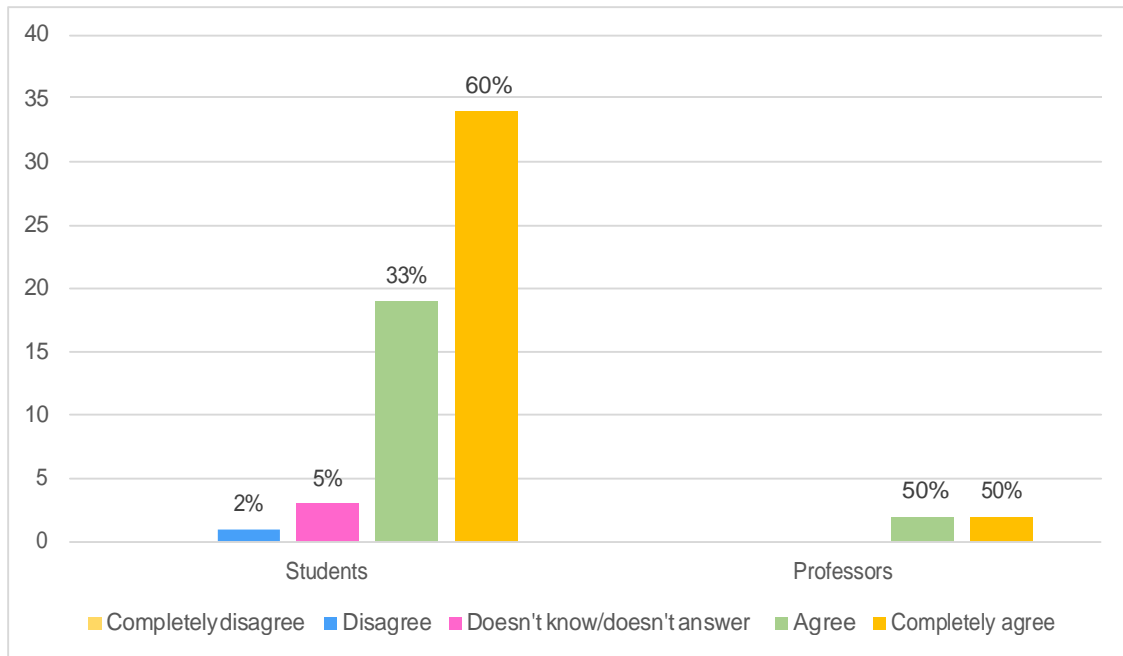
- I see that homosexual men are effeminate or 'locas' and lesbians are 'amachadas'.



Regarding the generally stereotyped attitudes sexual minorities show, 65% of students considered the statement untrue, while only 16% of them affirmed homosexual men are effeminate and lesbians 'amachadas'. Likewise, 19% of students were undecided on their opinion and chose not to answer. On the professors' counterpart, a categorical 75% rejected the premise of the mentioned stereotypes and only 25% did not know or preferred not to answer. Therefore, it is relevant to say that LGBTI people are somehow distancing themselves from these prejudiced images and giving more space for openness of mind.

Finally, the last aspect of perception considered on this study was the degree of visibility the LGBTI people has had these days in relation to years before and in connection with the recent marches occurred in the country. The statement was the following:

- I consider that nowadays, homosexual men, lesbians and others show and/or express themselves more than 20 years ago.



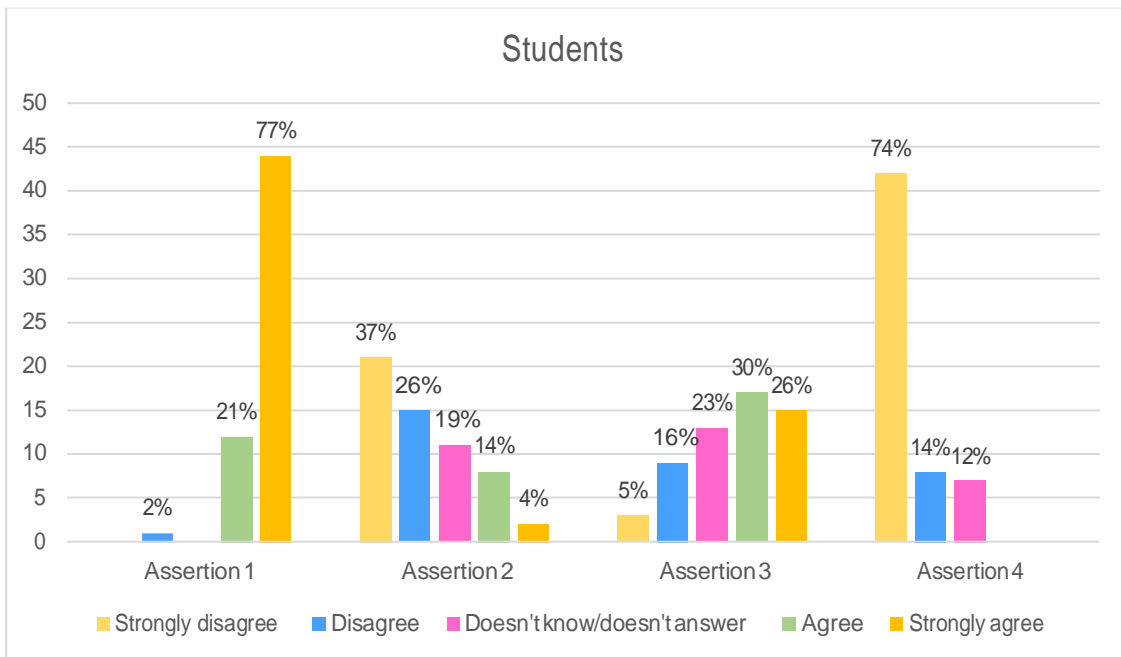
Among students, there was clear consensus on this point; 93% of them affirmed that LGBTI minorities have more social exposure than years before, against 2% who expressed the opposite and 5% who abstained from answering. In the same way, 100% of professors agreed on this evidence. These opinions are probably founded on communication media, which has covered several instances of LGBTI campaigns for visibility and general issues that affect these minorities.

CATEGORY 4: PARTICIPANTS' ATTITUDE TOWARDS LGBTI GROUPS

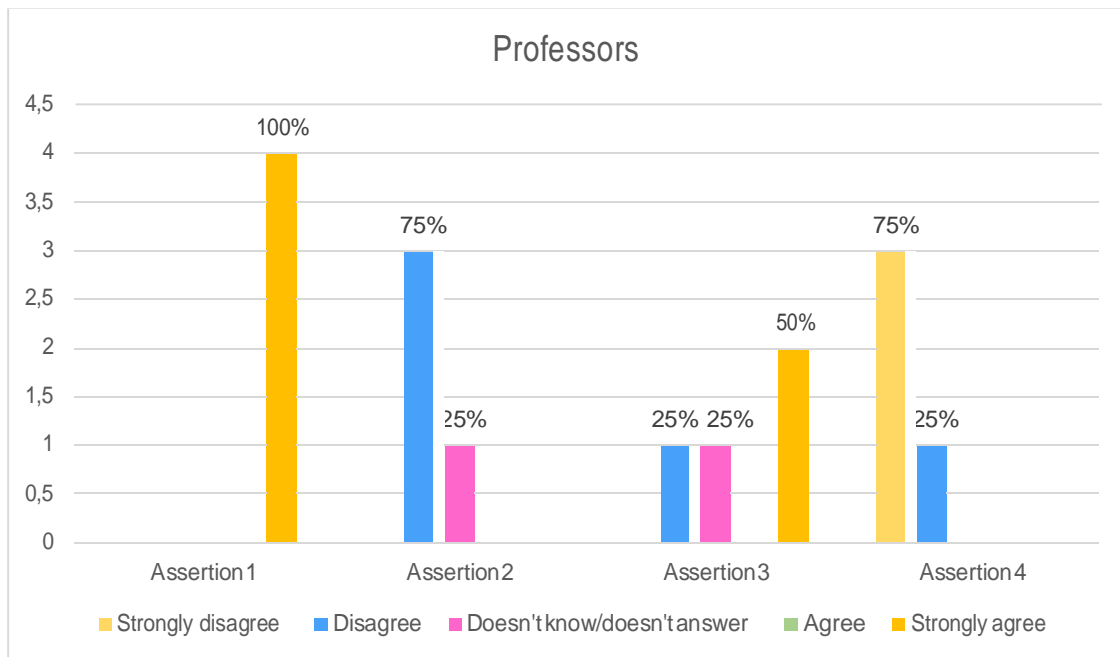
This category aimed to measure participants' respectful or rejecting behavior towards sexual minorities. The author intended to consider as many elements of behavior as possible, to achieve a holistic view of this subject. The assertions considered were:

- I accept people with different sexual orientation from mine.

- I laugh with jokes or expressions such as 'maricón', 'fleto', 'camiona', 'lela', among others.
- I express anger when people bother or speculate regarding other people's sexuality.
- It shames me being near LGBTI people, or being associated to them; I would rather stay away.



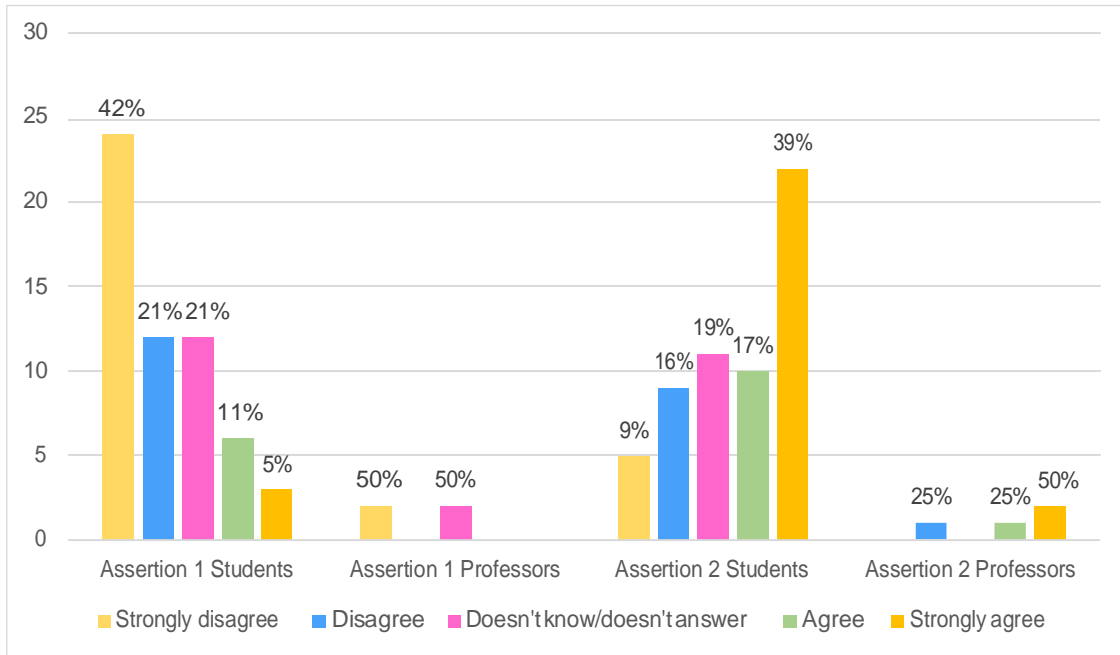
Among students, statement number 1 achieved a decisive 98%, which declared to accept people with different sexual orientation from theirs, against a minimal 2% who conceded not to do it. In relation to laughing with derogative or 'humorous' typical homosexual expressions, 63% reported not do it, in contrast to 18% who recognized they did. A similar doubtful 19% said did not know or did not answer. Regarding speculation about others' sexuality, 56% said they angered when others bothered people about their sexuality, whereas 21% recognized not feel that emotion. In this case, 23% declined to answer. Finally, 84% affirmed they did not feel ashamed of being near LGBTI people or being associated to them; however, 12% of students could not give a clear opinion and decided not to answer.



Professors unanimously declared to accept people with different sexual orientations from them; on the same token, 75% expressed they did not laugh at homosexual jokes or pejorative expressions, while 25% preferred not to answer. Concerning feelings of anger when speculating about people's sexuality, 50% of professors accepted to have them, whereas 25% recognized no to feel that emotion and other 25% said not to know. On the premise of feeling shame when being near or associated to LGBTI people, 100% of them denied to harbor such feelings.

An additional relevant feature to measure is the degree of acceptance towards LGBTI people's affectionate expressions in public, which is a sensible issue for people in general. The statements were the following:

- I dislike seeing non-heterosexual people expressing affection between them in public.
- I like that all people can show their love anywhere.

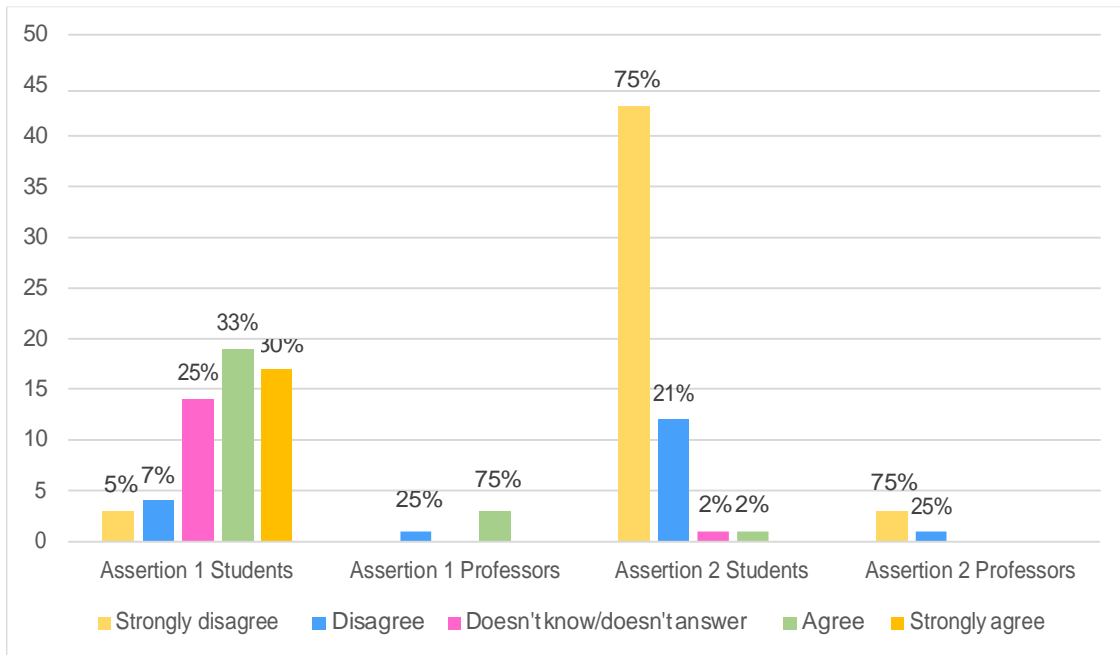


Most of students denied feeling aversion when seeing affectionate gestures on non-heterosexual people (63%), in relation to 16% who accepted they did. 21% of students could not define an opinion and decided not to answer. When asked whether they liked to see affectionate expressions everywhere and from anyone, 56% agreed on that, in contrast with 25% who said they did not like it and 19% who chose not to answer.

Regarding professors' answers, 50% of them declared that non-heterosexual affectionate expressions did not bother them, against 50% who decided not to answer. Related to public displays of affection, 75% of them affirmed they liked them, regardless of who does it, in opposition to 25% who recognized they did not like them.

A different view towards understanding attitude is identifying whether there are inequity or segregating feelings against LGBTI groups, especially when referring to work. On this particular case, the statements were:

- I would hire transsexual people to work in my house.
- I would be uncomfortable if had bosses or immediate superiors who were homosexual men, lesbians or others.



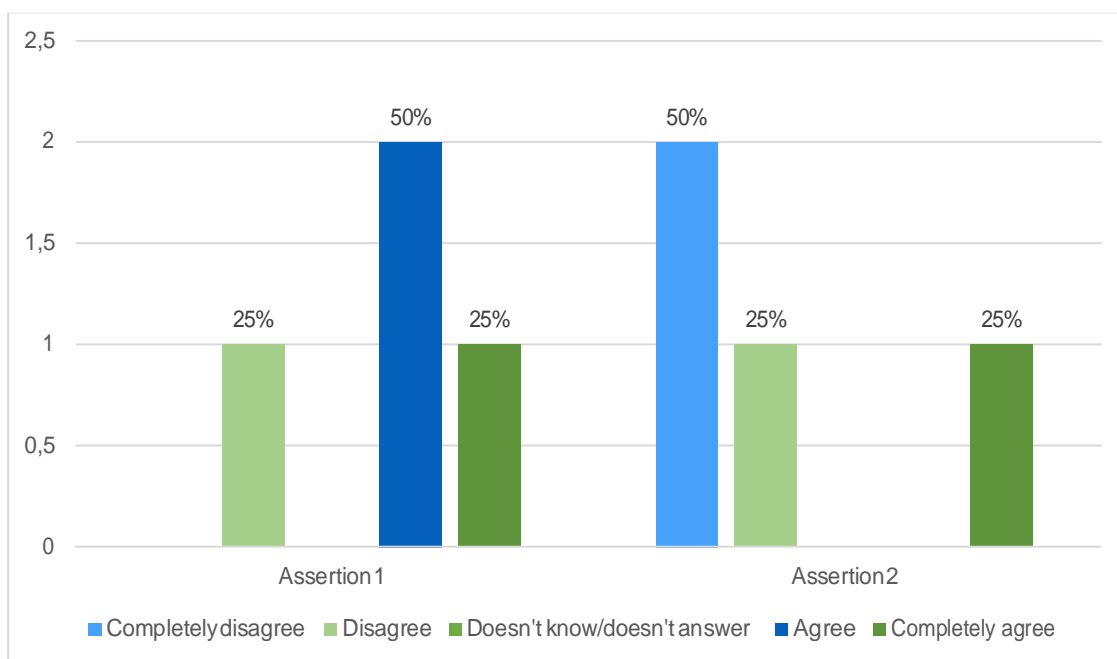
On students' opinion, 63% of them would hire a transsexual person to do some work on their houses, whereas 12% rejected the idea and 25% were not sure, so they did not answer. On a more categorical view, 96% of students reported they would not mind having LGBTI bosses or immediate superiors, against 2% who admitted they would and another 2% who preferred not to give a definite appreciation. Regarding professors, 75% of them referred they would hire transsexual people to work on their houses, while 25% differed from this statement. When asked whether they would feel uncomfortable having LGBTI immediate superiors, they all definitely disagreed.

CATEGORY 5 (PROFESSORS): UNIVERSITY AND ITS ENVIRONMENT REGARDING TEACHER FORMATION AND INCLUSION OF LGBTI STUDENTS IN THE CLASSROOM

This category applied exclusively for professors, since given their experience and trajectory, their views were fundamental to establish the level of representation of

LGBTI students in the classrooms at the university. The assertions that allowed quantifying that degree were the following:

- The quantity of students with diverse sexual orientation is noticeable in the classrooms.
- The students must behave respectfully in the classroom and suppress behavior that could tell their sexual orientation.

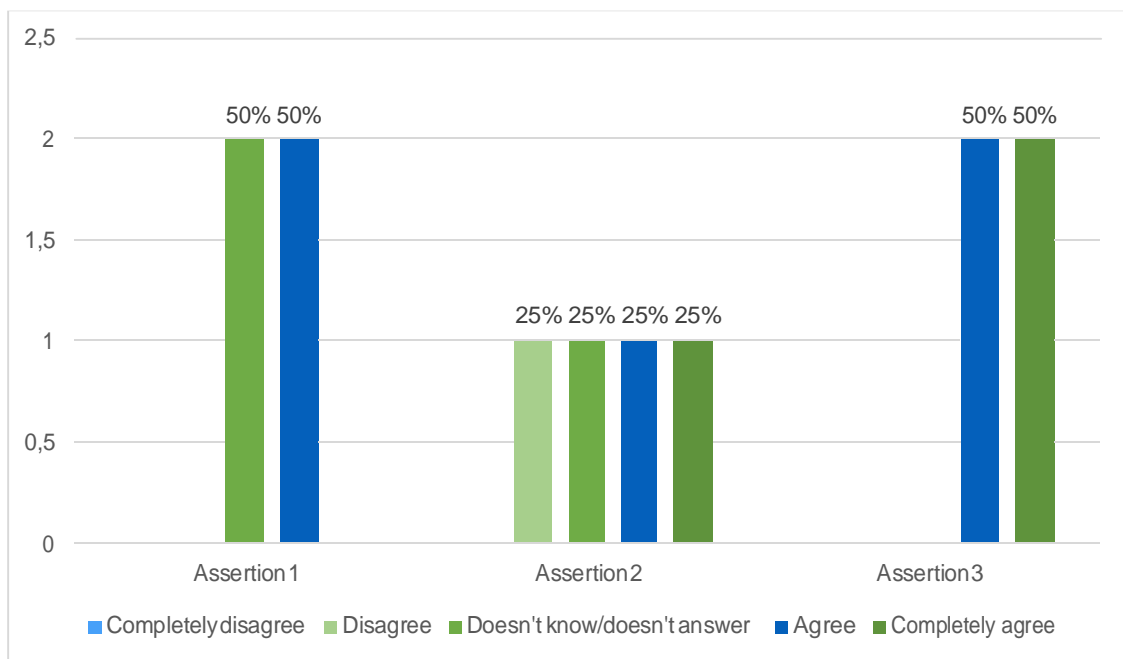


Concerning the amount of sexually diverse people in the classrooms, 75% of professors considered the quantity to be noticeable, whereas 25% did not appreciate it as such. When referring to behavior and suppression of sexual orientation indicators, 75% reflected that students should not hide themselves, in opposition to 25% who stated they should hide that information.

In relation to usual practices when teaching and the resources used, the following assertions were included:

- The online or distance programs are a good choice for the student who feels abused or discriminated because of his/her sexual orientation.

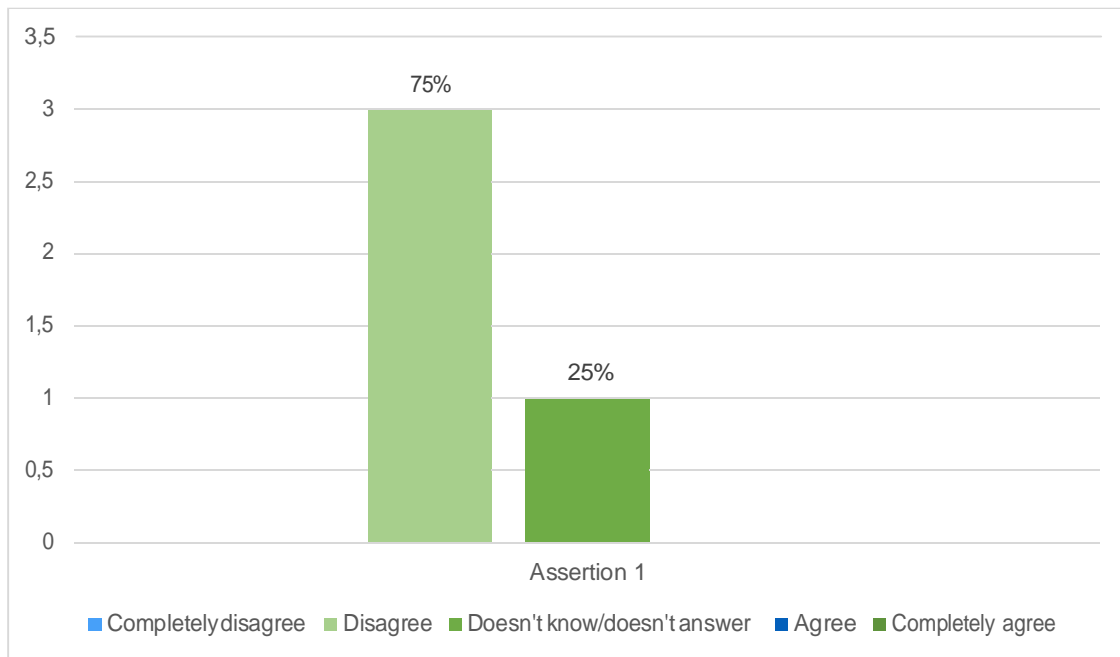
- The pedagogic resources (bibliography, audiovisual resources, etc.) used by you when forming teachers incorporate gender equity and respect for diversity.
- The communication strategies used by you promote equity and respect for gender diversity.



When offered the opportunity of taking online or distance programs in case of LGBTI abuse or discrimination, 50% agreed on it as a viable choice; however, 50% expressed they did not know or did not answer. Concerning the overall resources used on teaching formation programs, 50% said the resources incorporated gender equity and respect for diversity, but 25% disagreed on this and another 25% expressed they did not know or did not answer. With reference to communication strategies, 100% stated they promoted equity and respect for gender diversity.

Finally, it was also important to clarify whether students received any kind of formal instruction on topics of gender and equity on teacher formation.

- The teacher formation programs cover not only cognitive diversity, but also sexual.

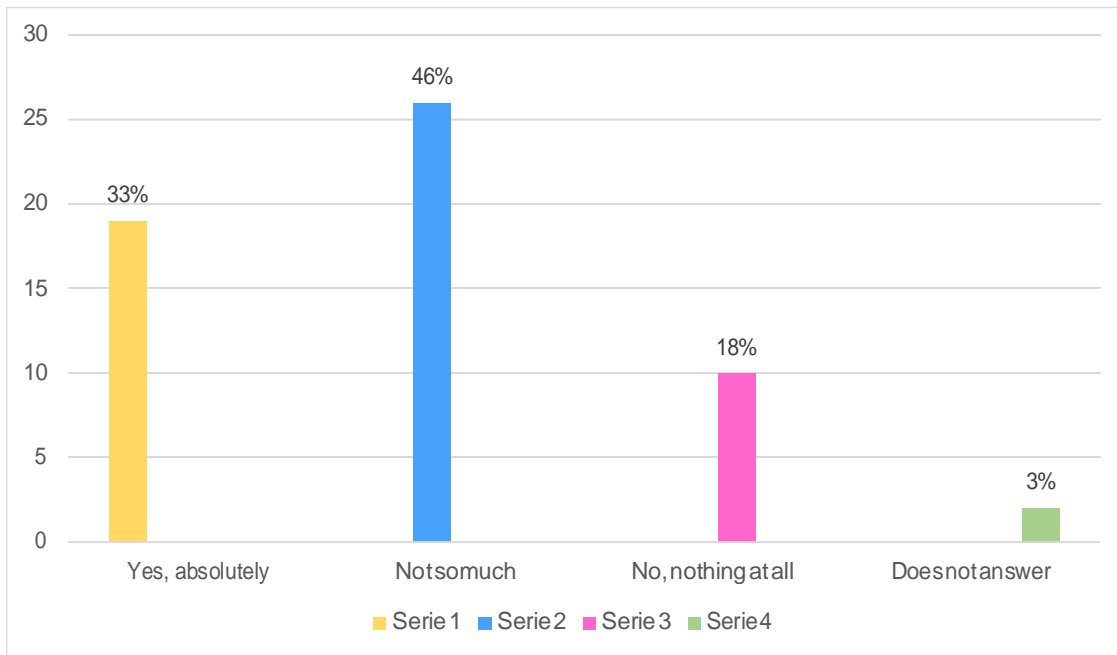


On this subject, 75% recognized that the programs offered on pedagogy do not cover sexual diversity as part of the curriculum, giving supremacy to cognitive difficulties only. On the other hand, 25% accepted they did not know or refused to answer.

CATEGORY 5 (STUDENTS): PARTICIPANTS' FUTURE PROJECTIONS ON THEIR PEDAGOGIC DUTIES

Students were given a set of open questions, where they could freely express their views about hypothetical scenarios when they have to work with their own students. The first question to reflect upon was the following:

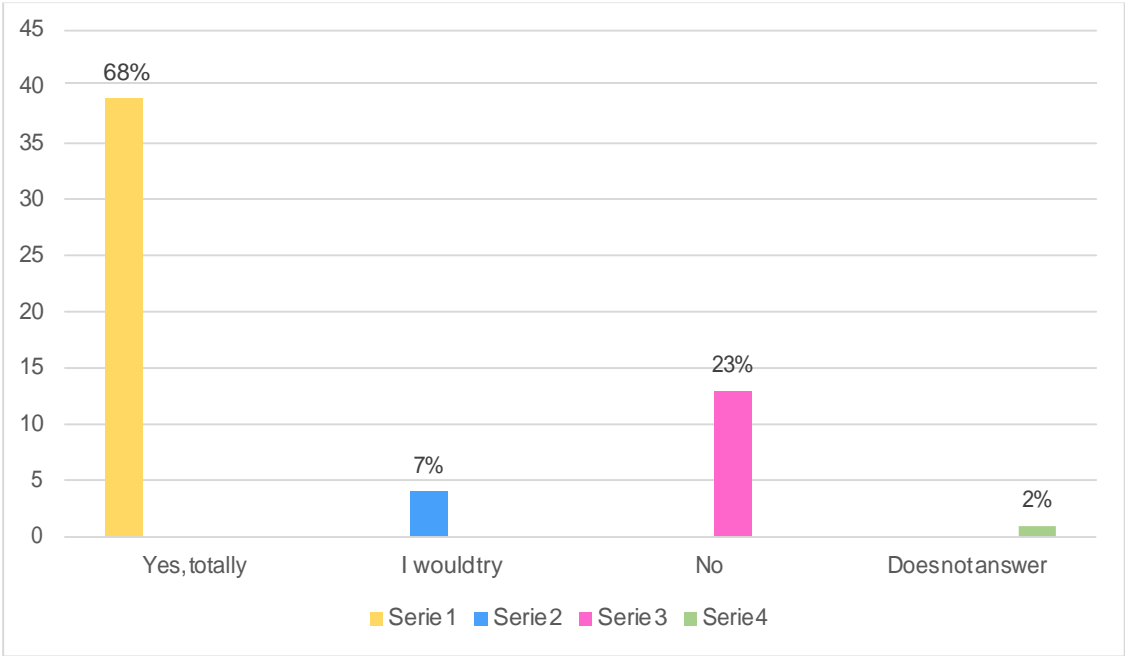
- Do you feel capable of educating your students – in terms of trustworthy and objective information- about sexuality and affectivity issues?



As the results show, only 33% of students felt completely competent to deliver accurate information regarding sexuality matters. Among the reasons why they felt this way, some expressed “it is part of our duty to know this information” (author’s translation). These students recognize that their role goes beyond their subject, and that eventually they would need to provide guidance on this matter. From a different and more critical point of view, 46% recognized they did not have much knowledge themselves, so they could not teach others properly. Among the reasons they gave, these are worth commenting on: “my formation is subjective, and not founded, so it would be unprofessional” (author’s translation). These students are aware that ‘common sense’ is not enough to provide solid and accurate knowledge. Besides, they expressed they could teach “only biological aspects, sexual orientation I don’t know” (author’s translation), making allusion to the education received at schools, which, as it has been shown before, refers mainly to this aspect. Likewise, they stated they would feel more prepared if “I could get more education about it, because I know general stuff, I could not go deeper” (author’s translation), once more making allusion to the importance of veridical and formal information rather than common sense. Likewise, 18% of students declared not to be prepared at all for this task, some of them alluding to

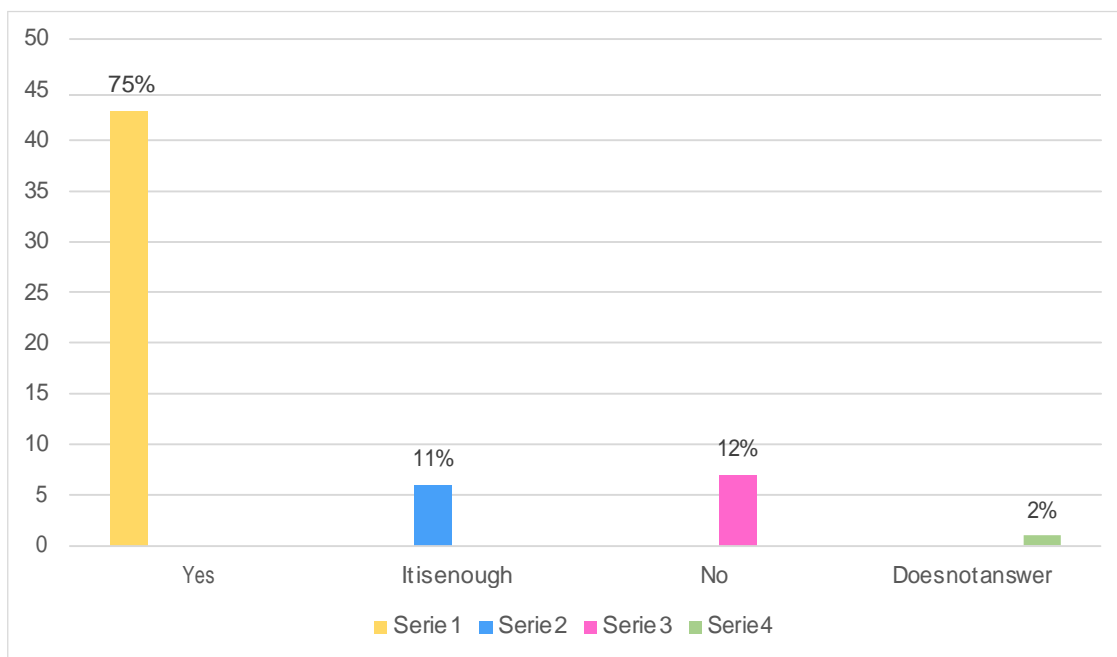
moral issues: “I have beliefs that prevent me from seeing homosexuality as something good” (author’s translation) and “no, because I disagree with homosexuality, and if I express that, they will think I am a homophobic person” (author’s translation). These students are able to recognize that their moral or religious formation prevents them from teaching or guiding sexuality matters, so they categorically prefer not to teach about it. Other opinions pointed at parents: “no, because my thought is that the teacher does not replace parents’ duties, who are the responsible ones to teach them this, not me”. In the same way, others manifested they could teach only if they are required: “if the school says I have to, I would, but the parents would have to approve first because I don’t want to have problems” (author’s translation). This statement refers to some schools’ policies regarding sexual education and the opposition they sometimes have when parents disagree on the issues presented. Finally, only 3% left the question unanswered.

- Do you feel prepared for intervening on situations of homophobic abuse or discrimination in the classroom?



On this particular subject, 68% of students declared they felt totally prepared for stopping aggressive circumstances in the classroom. The reason they gave the most was “everyone deserves respect” (author’s translation). These students believe that regardless of the nature of the abuse (homophobic or not) they have the duty of mediating on the cause. On a different standpoint, 7% felt doubtful on the matter: “I would try, but it’s too complex” (author’s translation). “I would try to intervene, but I’d prefer to appeal to other means and people with the wisdom to correct” (author’s translation). These students were very self-critical and recognized the seriousness of the situation, as well as the need to ask for other people’s help when necessary, especially if the situation is beyond one’s control. On the other hand, 23% declared they felt unprepared for this task. “I don’t feel ready for this. This may be because in our curriculum of professional training these issues are not included in depth. Everything is theoretical and on surface level” (author’s translation); another student said, “no, I don’t think I can correct a situation if I don’t have the preparation for that” (author’s translation). This opinion reflects the need of including more realistic approaches in the curriculum, which replicates, or at least narrows the gap between theory and actual practice. Finally, 2% left the question unanswered.

- Do you think it is necessary to include gender diversity themes in the curriculum of pedagogy programs?



As appreciated, 75% of students considered it a vital issue to include on teacher formation programs. Even though not all of them agreed on including it as a subject itself, “it could be part of a subject, as a unit inside the cross curricular subjects” (author’s translation), they recognized the benefit this information provides for their future students. “Yes, I consider professional preparation necessary to know how to react and inform properly” (author’s translation); “yes, I consider it necessary for the future teachers, so they can express themselves in the right way and with real foundations, avoiding bringing their own prejudices to the classrooms” (author’s translation). Another student even sees long-term consequences of this integral formation: “it is our duty as future teachers to help our students in every sense, so our country becomes an exemplary nation, where every person feels happy and dignified”. From a different point of view, 11% of students believed that, even though they know they will face gender issues at work, “with the subjects we already have it is enough” (author’s translation), because “somehow the topic of sexual diversity appears” (author’s translation). Besides, 12% of students viewed the topic as unnecessary because it was not part of their role as educators: “I believe parents have to teach their children, not teachers” (author’s translation), arguing that it was not fair to assume another professional burden. Other students

expressed concern about what it really meant to talk about these issues, almost like reading between the lines: “to me, including gender diversity themes means to promote that lifestyle, which, as I said before, I disagree with” (author’s translation). Likewise, some considered the issue irrelevant because “I disagree with emphasizing this topic and give special treatment to homosexuals, as if they were poor innocent people” (author’s translation). Finally, only 2% left the question unanswered. In this way, it can be concluded that even though there are strong reservations on some students’ part to include gender diversity issues in the teacher-training curriculum, fortunately most of them view this issue from a different perspective.

4.3. ANALYSIS OF QUALITATIVE INFORMATION.

This analysis shows the opinions and thoughts of both pedagogy students and their professors in relation to the inclusion of LGBTI people in the classrooms and their perceptions about these minorities. All the gathered information was complemented with the theoretical framework, incorporating textual assertions and answers obtained from the structured interviews.

In the first place, the professors’ opinions and observations are presented in the matrix; in every one of them, there are categories and subcategories (and eventual emergent subcategories) previously defined. Every subcategory is determined by a frequency of comments or observations which may be positive (+) or negative (-). Likewise, below each chart there is a brief description referring to the frequency of the subcategories corresponding to each category of investigation.

The coding used for the presentation of the subcategories is on the right column next to the subcategory, whereas the coding for the presentation referring to the collaborative subjects is the following:

PROF.1: Male professor at Universidad Central de Chile

PROF. 2: Female professor at Universidad Central de Chile

ST. 1: Female English pedagogy student at Universidad Central de Chile

ST. 2: Female English pedagogy student at Universidad Central de Chile

ST. 3: Male English pedagogy student at Universidad Central de Chile

4.3.1 MATRIX SUMMARY OF PROFESSORS' INTERVIEW

Category	Subcategory	Coding	Frequency	
Perception	Stereotyped behavior	SB	PROF. 1: PROF. 2:	2 2 4
	Discrimination	D	PROF. 1: PROF. 2:	2 5 7
	Respect	R	PROF. 1: PROF. 2:	1 3 4
Knowledge	Non-formal education	NE	PROF. 1: PROF. 2:	1 3 4
	Formal education	FE	PROF. 1: PROF. 2:	2 3 5
	Tolerance / acceptance	TA	PROF. 1: PROF. 2:	2 3

Attitude				5
	Disposition to act against segregation and/or violence in the classroom	DAAS	PROF. 1: PROF. 2:	2 1 3

To see complete matrix with textual data in front of each subcategory, see appendix 11 Matrix of textual data professors' structured interview.

As it can be observed, the category **perception** presents the greatest amount of comments and ideas (15), being the subcategory *discrimination* the most frequent (7), followed by *stereotyped behavior* (4) and *respect* (4), all of them positive.

Regarding the **knowledge** category, this was the second most commented on, with 9 mentions. The subcategory *formal education* was more frequent (5) than *non-formal education* (4), however.

Finally, the category **attitude** obtained 8 comments, being the subcategory *tolerance/acceptance* with the higher frequency (5), followed by *disposition to act against segregation and/or violence in the classroom* with only 3 frequencies.

4.3.2. MATRIX SUMMARY OF STUDENTS' INTERVIEW

Category	Subcategory	Coding	Frequency	
Perception	Stereotyped behavior	SB	ST. 1: ST. 2: ST. 3:	4 (-) 6 (-) 4 (-) 14
	Discrimination	D	ST. 1: ST. 2: ST. 3:	2 (1-) 5 (1-) 3 10

	Respect	R	ST. 1: ST. 2: ST. 3:	0 3 (1-) 3 6
	<i>*Religion</i>	RE	ST.1: ST.2: ST.3:	0 1 (-) 0 1
Knowledge	Non-formal education	NE	ST. 1: ST. 2: ST. 3:	3 2 (1-) 2 7
	Formal education	FE	ST. 1: ST. 2: ST. 3:	3 5 (1-) 3 11
	<i>*Informal education</i>	IE	ST.1: ST.2: ST.3:	0 1 (-) 0 1
Attitude	Tolerance / acceptance	TA	ST. 1: ST. 2: ST. 3:	3 4 (2-) 3 (1-) 10
	Disposition to act against segregation and/or violence in the classroom	DAAS	ST. 1: ST. 2: ST. 3:	5 2 3

				10
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**Emergent subcategory*

To see complete matrix with textual data in front of each subcategory, see appendix 12 Matrix of textual data students' structured interview.

According to the chart, students commented on the category **perception** the most (30), being the subcategory *stereotyped behavior* the one with highest frequency (14) and only negative comments, followed by *discrimination* (10) which had two negative assertions and *respect* (6), which had only one negative opinion. In this category, there was an emergent subcategory, *religion*, which had only one mention and it was negative.

Concerning the category **knowledge**, the most frequent subcategory was *formal education* with 11 frequencies (1 of them negative), followed by *non-formal education* with 7 mentions, one of them negative also. There was an emergent category here related to *informal education* with only one negative frequency.

In relation to **attitude**, this was the second most commented category, reaching 20 frequencies. Both subcategories, *tolerance/acceptance* and *disposition to act against segregation and/or violence in the classroom* had the same amount of frequencies (10) each. However, *tolerance/acceptance* had 3 negative comments, while the other one had only positive remarks.

4.4. DATA INTERPRETATION

This section develops the interpretation of both quantitative and qualitative data that came out from the data gathering instruments. In the first place, this section will show the quantitative data analysis and after that, the qualitative aspects of this investigation.

4.4.1. QUANTITATIVE INTERPRETATION

The quantitative aspects of this investigation will be demonstrated through a Student's t distribution. "Es una prueba estadística para evaluar si dos grupos difieren entre sí de manera significativa respecto a sus medias" (Hernández et al, 2006: 465). Through this test, it will be possible to confirm or refute the hypothesis proposed at the beginning of this investigation.

One of the hypothesis proposed established that the study would prove there are small differences on the perceptions that both students and professors have regarding the inclusion of LGBTI people. This was measured through seven observations in a survey. The results are as follows:

Students	Professors
57	4
56	4
19	3
57	4
27	3
37	3
53	4

Prueba t para dos muestras suponiendo varianzas desiguales		
	<i>Variable 1</i>	<i>Variable 2</i>
Media	43,71428571	3,57142857
Varianza	254,2380952	0,28571429
Observaciones	7	7
Diferencia hipotética de las medias	0	
Grados de libertad	6	
Estadístico t	6,657222809	
P(T<=t) una cola	0,000277673	
Valor crítico de t (una cola)	1,943180281	
P(T<=t) dos colas	0,000555347	
Valor crítico de t (dos colas)	2,446911851	

In this case the test results show that the hypothesis is correct, since the 'estadístico t' is > to 'valor crítico de t'. This test show the mistake probability of 0,000555347, so there are differences on the way professors and students perceive inclusion of LGBTI people, where professors show a greater degree of acceptance than students do.

On the subject of the second hypothesis, this proposed that female were more acceptant of sexual diversity than male were. This was measured through fifteen assertions on the survey. The following chart summarizes the results:

Female	Male
40	17
40	17
39	17
30	7
13	6
21	6
37	16
40	16
27	9
25	11
29	7
24	9
40	15
24	8
35	15

Prueba t para dos muestras suponiendo varianzas desiguales		
	<i>Variable 1</i>	<i>Variable 2</i>
Media	30,93333333	11,73333333
Varianza	72,78095238	20,06666667
Observaciones	15	15
Diferencia hipotética de las medias	0	
Grados de libertad	21	
Estadístico t	7,717230509	
P(T<=t) una cola	7,29579E-08	
Valor crítico de t (una cola)	1,720742903	
P(T<=t) dos colas	1,45916E-07	
Valor crítico de t (dos colas)	2,079613845	

As it is possible to see, in this case the hypothesis was correct also, because the 'estadístico t' was > to 'valor crítico de t'. Likewise, it shows a probability of mistake of 1,45916E-07. Consequently, females are more tolerant of sexual diversity than male are.

Regarding the third hypothesis, this sustained that students who received formal instruction (at school or university) regarding sexuality and LGBTI matters showed a greater degree of acceptance towards sexual minorities.

Students with formal instruction	Students with no formal instruction
44	12
29	7
31	6
28	8
25	7
43	12
26	6
40	10

Prueba t para dos muestras suponiendo varianzas desiguales		
	<i>Variable 1</i>	<i>Variable 2</i>
Media	33,25	8,5
Varianza	61,07142857	6,285714286
Observaciones	8	8
Diferencia hipotética de las medias	0	
Grados de libertad	8	
Estadístico t	8,529594168	

P(T<=t) una cola	1,3725E-05	
Valor crítico de t (una cola)	1,859548038	
P(T<=t) dos colas	2,745E-05	
Valor crítico de t (dos colas)	2,306004135	

Regarding this hypothesis, the Student's t chart shows that people who have received formal instruction about sexuality matters are actually more tolerant. In this case, the 'estadístico t' is > than 'valor crítico de t', so it proves this premise.

4.4.2. QUALITATIVE INTERPRETATION

The information is organized on a summary chart per category and subcategory. There is expressed what the participants and collaborative subjects said, and what the theory refers to every subject. Likewise, under every chart is included the triangulation and the interpretation of the data.

CATEGORY PERCEPTION		
Prof. 1		Regarding how people perceive non-heterosexual behavior, Prof. 1 ascertains there are certain behavioral characteristics, such as gestures and expressions, which have become noticeable for him with time; however, he expresses it in a neutral form, neither positive nor negative. Likewise, he recognizes having had non-heterosexual fellow professors and alludes to the fact that they were not discriminated and worked in equal conditions as the heterosexual professionals. He also refers to the role of the teacher, which sees students as people with history behind, beyond sexuality.
<i>Frequencies</i>		
SB	2	
D	2	

R	1	
Prof. 2		<p>Prof. 2 expresses there are stereotyped traits such as the excessive interest in the appearance and specific places to visit; nevertheless, she thinks these patterns do not define a person's sexuality. In the same way, she declares to have non-heterosexual colleagues who work the same as others, and far from being discriminated, they were respected for excelling on their duties. She also feels that treatment should be the same for everyone –otherwise it would be discrimination- and that people should share with everyone regardless of the differences, only respecting others just like human beings. She says she does not care about making distinctions between heterosexuals and non-heterosexuals, since there are other things that matter the most, such as values, opinions and mutual help. She believes it is necessary to see others as humans from their essence, and that we are all equal in society.</p>
<i>Frequencies</i>		
SB	2	
D	5	
R	3	
ST. 1		<p>This student says she had non-heterosexual classmates, and although she was sympathetic to them, she felt strange in a negative way. Concerning stereotyped behavior, she expresses that lesbians are not feminine, because they dress and act like men. About gay men, she says they are not tough, and that they are delicate as women, adducing the typical stereotypes of these people. She also thinks it is necessary that teachers learn to make the distinction between hetero and non-heterosexual students, but with the purpose of helping because many homosexual students are bullied at schools. Regarding the subcategories respect and religion, the author did not identify comments on the subject.</p>
<i>Frequencies</i>		
SB	4	
D	2	
R	0	
RE	0	

ST. 2		Student 2 reported being distant to non-heterosexual classmates, finding them too extroverted for her taste. She describes stereotyped traits in detail, such as gay men being effeminate, keen on fashion and 'women stuff', adding the fact of some of them being 'scandalous' and how they shame themselves. Regarding lesbians, she considers them to conceal their behavior, but being esthetically manly. She refers to these traits as evident, even though she does not care about making distinctions. She only suggests non-heterosexuals should be less striking in their actions.
<i>Frequencies</i>		Regarding discrimination, she expressed everyone has the same rights and obligations, so no one requires special treatment because we are equal. However, she again emphasized her concern for the attention they attract with their behavior. She recognized the importance of sharing with everyone, regardless place of origin or sexual orientation, because there were more important things than that. However, she confesses to be prejudiced against sexuality and especially homosexuality. Despite all this, she is open to acquire a new perspective on these matters. In this case, this student gave origin to an emergent religion subcategory, since she admitted her preconceived ideas came from her religious beliefs, which taught her to see homosexuality as a sin.
SB	6	
D	5	
R	3	
RE	1	
ST. 3		This student reported not being friends with non-heterosexual classmates because he felt a little uncomfortable. He reported he could identify non-heterosexual men because of their gestures, feminine way of talking and extravagant clothes. Regarding lesbians, he referred to them as dull. In contrast with said perception, he expressed that distinguishing heterosexuals from non-heterosexuals was not important, alluding the relevance of the values, intelligence and resilience. Likewise, he highlighted the fact that we
<i>Frequencies</i>		
SB	4	
D	3	
R	3	

RE	0	<p>all should treat everyone as equals, in all areas. Non-heterosexual people should not modify their behavior and respect is essential for everyone, regardless of sexual orientation. This student did not refer to subcategory religion.</p>
<p>Theory</p>		<p>According to Smith and Mackie (1995, quoted on “Percepción Social”, n.d.) the observable characteristics are the raw material for judgment and first impressions. They considered three categories: physical appearance (height, skin color, and weight), nonverbal communication (posture, eye contact, facial expressions) and manifest behavior (personality traits and attitudes). Consistent with these premises, there are more appealing traits than others, depending on the observer’s background and context. This way people classify and associate certain behaviors or traits with a positive or negative view, which vary from geographical points and cultures.</p> <p>In relation to the term discrimination, UNESCO (2015:12; cited from Salazar and Gutiérrez, 2008:31-32) defines it as <i>“violencia ejercida por grupos humanos en posición de dominio, quienes, consciente o inconscientemente, establecen y extienden preconceptos negativos contra otros grupos sociales determinados, que dan por resultado la exclusión y la marginación de las personas que conforman estos últimos”</i>. This discrimination leads to denial of some rights to LGBTI people.</p> <p>Considering the subcategory respect, it is considered a value, in which people are able to acknowledge and appreciate the others’ qualities and rights. This term is intimately linked to tolerance, also defined as a key value in the fight against segregation and pro diversity (Hernández, 2004).</p> <p>Concerning the last subcategory of religion, <i>“Tanto la religión como la sexualidad son campos que contienen en su interior no sólo expresiones, discursos y actores, sino relaciones de poder”</i> (Collignon, 2011; 134). These power relations fight for the dominion of the pre-established social order as legitimate, generating debate on civil, legal and moral ambits regarding the way people (especially the diverse ones) live and practice their sexuality, and the legal implications that carry the acknowledgement of such practices.</p>

In relation to how professor 1 perceives non-heterosexual people, it can be said that he recognizes differences in relation to heterosexual ones, all of them observable characteristics, such as behavior and non-verbal communication. However, the distinction he makes could not be considered negative, because he expresses his ideas in a neutral way, "*sus características conductuales, su forma de expresarse, sus gestos*" (PROF. 1) he does not characterize this behavior or communication as positive nor negative. Besides, he adds he has been able to see these characteristics "*con el tiempo y observación*" (PROF. 1), which reflects the fact that these features are not always evident to the eye of the observer or they do not reflect the typical stereotyped image of non-heterosexual people.

In a rather similar way, professor 2 also manifests her opinions neutrally. "*No sé si tenga una característica estándar que me pueda demostrar*" (PROF. 2). Then she refers to the concern about physical appearance and usage of certain brands as a distinguishing feature, arguing "*son cosas que ellos mismos me comentan*" (PROF. 2), which demonstrates she has friendly relations with non-heterosexual people. However, she asserts that these facts "*tampoco lo hace definitivo*" (PROF. 2), stating that non-heterosexuals not necessarily abide to negative stereotypes.

Regarding students' opinions, ST. 1 expressed she had non-heterosexual classmates at school, but when asked about her relations with them, she said, "*mi relación con ellos era normal*" (ST. 1) which can be interpreted as rather distant, with no emotion. Then she added "*estando en un colegio de mujeres se sentía extraño*" (ST. 1), showing certain discomfort towards her classmates. On the topic of non-heterosexual distinguishing characteristics, she referred to lesbians as the opposite of feminine women: "*en aquellas que son lesbianas esto es diferente, puesto que tienden a vestirse y a actuar como hombres*" (ST. 1), whereas gay men are the opposite of manly men: "*en cambio un hombre homosexual es mucho más fino, tiene la delicadeza propia de una mujer*" (ST 1). In this case, this student clearly sees stereotypes on non-heterosexual people, in a rather negative fashion.

ST. 2 directly expressed she was not close to her non-heterosexual classmates, alluding she had nothing in common with them. Specifically she referred "*me*

parecían demasiado ‘extrovertidos’ para mi gusto” (ST. 2), which denotes detachment and dislike towards them, especially for the quotation marks on the word ‘*extrovertidos*’, meaning perhaps she preferred to use an euphemism to describe them instead of using a stronger negative word. In reference to stereotypes, she was quite categorical: *“claramente los hombres tienden a ser amanerados, les gusta la moda y las cosas de mujeres, son fashion”* (ST. 2) and about lesbians she said: *“las mujeres son un poco más disimuladas, no cambian tanto, pero algunas son estéticamente amachadas, con el pelo corto, andan vestidas con ropa de hombre y no son tan femeninas”* (ST. 2), expressing somehow the idea that gay men always want to be or look like women and lesbians want to be like men. Not only that: *“algunos son tranquilos y no se les nota tanto pero otros dan vergüenza ajena con lo escandalosos que son”* (ST. 2). The contempt of the phrase is evident, and alludes to the fact that non-heterosexual people should hide or dissimulate their behavior, which she finds rather shocking apparently. She said she did not care about making distinctions between heterosexuals and non-heterosexuals, but she finds their behavior evident to the eye. *“Yo creo que hay cosas que son super evidentes a veces, y no hay que pensar mucho si una persona es hetero o no. No me interesa hacer distinciones, pero hay gente que no deja mucho a la imaginación”* (ST. 2). Again, she reflects the fact that non-heterosexuals should behave in a different way, hiding their sexual orientation. Finally, she gave an apparently contradictory answer when asked whether non-heterosexual students should perform any particular actions to be better included in the classrooms: *“no creo que debieran comportarse diferente, tal vez tratar de no ser tan llamativos en sus acciones”* (ST. 2). First, she said changing behavior was not necessary, and then immediately said they should not attract the others’ attention, again showing discomfort towards the non-heterosexuals’ way of communicating or behaving, which she assumes to be quite different from heterosexuals’.

ST. 3 also manifested having had non-heterosexual classmates and recognized being distant to them: *“Me incomodaba un poco”* (ST. 3), assuming it was due to their behavior. Regarding stereotypes, he expressed he could tell when a person

was non-heterosexual through these characteristics: *“en los hombres, los gestos, la forma de hablar más femenina. La ropa que usan tiende a ser más extravagante. Las lesbianas es lo opuesto, más apagadas en todo sentido”* (ST. 3). In this case he also portrays negative stereotypes for both gay men and lesbians, even though is rather ambiguous in his description of lesbians; it is hard to say whether he referred to their behavior, way of communicating or clothing style.

In relation to the literature and theory, all participants made reference to the observable characteristics that lead to judgment and first impressions as way of distinguishing heterosexual people from non-heterosexual ones. As Smith and Mackie (1995, quoted on “Percepción Social”, n.d.) theorized, people consider three ambits to categorize people: physical appearance -which no one mentioned, neither professors nor students. However, all of them mentioned the other two fields: nonverbal communication reflected on the gestures and clothing style both professors and the three students identified, and manifest behavior, revealed on behavior itself and way of communicating. As the authors propose, there are more appealing traits than others, depending on the observer’s background and context. This way people classify and associate certain behaviors or traits with a positive or negative view. Consistent with these ideas, the analysis shows differences between professors and students’ appreciations, for professors were neutral on their observations, whereas students tended to have a rather negative perspective on non-heterosexuals’ non-verbal communication and manifest behavior. Additionally, professors manifested to have good relations –one of them close – with non-heterosexual colleagues, students all revealed reservations and certain discomfort on their relations with former classmates. Referring to the authors mentioned above once more, it could be said that professors are more open or receptive to differences in general, due to their experience at work, or perhaps their personal traits, –which clearly enriches their background and makes them less judgmental on their opinions; while students are not quite experienced yet, and still see actual work with diverse students somewhat hypothetical, still with the eyes of students.

About the subcategory discrimination, Prof. 1 gave a rather scarce description. He referred to his non-heterosexual fellow professors as equal on the work share. “*Se desarrollaron de manera totalmente normal*” (PROF. 1), giving no signs of discrimination against them and assuming they had no problems due to their sexual orientation.

On the same token, prof. 2 referred to her non-heterosexual colleagues as equal on labor issues, even she highlighted the fact that “*siendo incluso destacados tanto a nivel de los mismos colegas como a nivel de alumnos y directivos*” (PROF. 2), alluding there is no reason to doubt of their professional qualities and skills. With regard to LGBTI students, she feels “*no creo que sea necesario realizar ningún tipo de trato diferente, ya que al hacerlo se estaría demostrando que ellos serían diferentes, lo que no es el fin principal de la inclusión*” (PROF. 2), once more showing equality is important for her. She added that in order to reach inclusion people should “*compartir con todas las personas que me rodean sin realizar tipo de distinción y/o discriminación alguna*” (PROF. 2), emphasizing that making differences is the root of discrimination.

On the same topic, ST. 1 expressed she believed it was necessary for teachers to make distinctions between heterosexual students and those who are not, specifically “*con la finalidad de poder ayudarlo en caso de que lo necesitara*” (ST. 1). Then she supported her views with another idea: “*hoy en día el bullying ocurre más frecuente y por lo general va de parte de los alumnos heterosexuales a homosexuales*” (ST.1). Even though these assertions reveal a person who means well, this author interprets certain discriminatory hints, given the fact that she is interested in making differences between heterosexual and non-heterosexual students, compromising somehow equality parameters.

Concerning discrimination, ST.2 argued that non-heterosexual students should not receive special treatment in the classroom: “*Si al final son alumnos igual que todos y por ende los mismos derechos y obligaciones*” (ST. 2). However, she recognized she did not like this topic: “*a mí me choca un poco el tema de la homosexualidad...siempre he crecido escuchando y pensando que es un pecado,*

y aunque con el tiempo he conocido homosexuales buenas personas, no puedo evitar sentir cierto rechazo a su estilo de vida” (ST. 2). Both assertions show how contradicted this student feels regarding her hypothetical teaching practice and what she really feels; on the one hand, she thinks everybody has the same rights and obligations –inside the classroom- but not outside of it. On the other hand, she already has a negative image of non-heterosexual people, since she believes them sinners. The fact that she has known ‘good homosexual people’ seems uncommon to her (they are bad, because they are sinners) and besides rejects their lifestyle, which embodies something wrong. Consequently, this student believes in equality only on professional terms.

ST. 3 referred he did not care about learning to distinguish heterosexual students from those who are not. *“Lo importante son los valores que trae cada persona, su inteligencia y su capacidad de surgir”* (ST. 3), showing that people are valuable for their personal characteristics and the contributions they can make.

Considering the proposals of theory regarding discrimination, the author concludes that once more there are differences between professors and students’ appreciations about this issue. In this case, professors demonstrated greater levels of non-discriminatory actions and beliefs, in relation to the students. According to UNESCO (2015:12; cited from Salazar and Gutiérrez, 2008:31-32) defines discrimination as “violencia ejercida por grupos humanos en posición de dominio, quienes, consciente o inconscientemente, establecen y extienden preconcepciones negativas contra otros grupos sociales determinados, que dan por resultado la exclusión y la marginación de las personas que conforman estos últimos”. In this case, both professors favored equality without second thoughts, assuming that sexually diverse people has nothing different from heterosexuals, especially on professional ambits. On a rather opposite point of view, two out of three students declared to believe in equality, but as the above authors exposed, ‘consciously or unconsciously establishing negative preconceived ideas’ through distinguishing those non-heterosexual students from those who are not. Likewise, making

distinctions leads to a different behavior approach towards the object of difference, whether positive or negative.

Regarding the subcategory of respect, Prof. 1 declared *“el rol como docente es uno, asumir su trabajo de manera seria, viendo al grupo compuesto por unidades que reflejan una historia”* (PROF. 1). In this case, prof. 1 expresses the importance of being professional, focusing on what is important at work. Besides, he expresses respect when saying that all students have a history behind and teachers should consider it in a positive way.

On the same token, prof. 2 expressed the importance of living together in harmony, considering the things people have in common: *“valores, que compartamos opiniones o nos podamos retroalimentar el uno al otro”* (PROF. 2) and is a clear reflection of mutual respect. Regarding how to achieve this, she reflected: *“desde lo más básico, que es ver a las personas como un ser humano en su esencia, más allá de aspectos como el género o preferencias sexuales”* (PROF. 2). With this assertion, she clearly states the value of people as integral human beings, with the good and the bad, beyond preconceived ideas about gender and sexuality.

Regarding the issue of respect, ST. 1 made no comments about it.

ST. 2 referred to this as *“compartir entre todos sin importar de donde se proviene, qué color es tu piel o tus preferencias sexuales, en este caso. Es ver más allá de lo evidente”* (ST. 2), which could also apply to the concept of inclusion, since she speaks from an equalitarian point of view. However, she confesses this is a difficult topic: *“yo reconozco tener muchos prejuicios e ideas respecto a la sexualidad y homosexualidad”* (ST. 2) which somehow contradicts her previous conception. It seems again she has mixed feelings about these issues, because she is able to recognize her prejudice is not well founded. This assertion was included in this subcategory because prejudice leads to disrespectful behavior, one way or another.

ST. 3 conceived this term as symbol of equality, being very emphatic about it. *“Que nos tratemos todos como iguales en todos los ámbitos”* (ST. 3), alluding to the

capacity of accepting others and recognizing their rights. Regarding the inclusion of LGBTI students in the classrooms, he considered that *“el respeto es para todos igual y si ellos no faltan a eso, no habría problema”* (ST. 3), assuming that heterosexual and non-heterosexual students are the same, and both capable of disrespecting each other, instead of presuming only heterosexuals offend.

Considering the theory for this subcategory, Hernández (2004) expresses that respect is considered a value, in which people are able to acknowledge and appreciate the others' qualities and rights. In this particular case, both professors demonstrated to have high levels of respect towards sexually diverse people, highlighting the history and qualities behind every person, independently of their sexual orientation. Regarding students, only one of them abode to the dimensions of this term, whereas the other student showed rather ambivalent feelings on this matter, having a 'politically correct answer' regarding professional practice, and at the same time, a prejudiced private opinion.

At this point, an emergent subcategory appeared and only applied to a student, since only one of them mentioned it. This subcategory was religion. In this case, ST. 2 regarded religion as one of the causes of her strong prejudice towards LGBTI people: *“Por ejemplo, a mí me choca un poco el tema de la homosexualidad, porque mi familia es evangélica y por formación siempre he crecido escuchando y pensando que es un pecado, y aunque con el tiempo he conocido homosexuales buenas personas, no puedo evitar sentir cierto rechazo a su estilo de vida”* (ST. 2). She admits her negative preconceived ideas, and acknowledges the importance and influence of religion in her life, especially when she recognizes religious teachings are stronger than 'meeting good homosexual people', which is an empirical prove that homosexuality does not necessarily make 'bad people'. Despite this, she continues to reject who they are and what they do.

Concerning the theory behind this last subcategory, it is worth remembering what Collignon expresses: *“Tanto la religión como la sexualidad son campos que contienen en su interior no sólo expresiones, discursos y actores, sino relaciones de poder”* (Collignon, 2011; 134). This perfectly applies to this case, since these

power relations fight for the dominion of the pre-established social order as legitimate –which imposes heterosexuality based on religious teachings. This student still does not have her internal fight over, because her religious formation has taught her one thing and experience has shown her another perspective that unfortunately contradicts her upbringing.

CATEGORY KNOWLEDGE	
Prof. 1	
<i>Frequencies</i>	
NE	1
FE	2
IE	0
In relation to non-formal education, he believes is a tool that improves his answers. Regarding formal education, he believes it should not take into consideration body cycles only, but also the rhythms and times of psychological development. Regarding teacher training education, he says it is necessary to incorporate emotional competencies, such as assertiveness and frustration management. There was no mention of informal education.	
Prof. 2	
<i>Frequencies</i>	
NE	3
FE	3
IE	0
Prof. 2 finds non-formal education quite beneficial at different levels: greater reaction capacity when facing problems in the classroom and/or educational community; better ability to manage groups, as well as the better-founded answers she could give to her students. Likewise, in relation to formal education, she expresses that it is necessary to guide about the different aspects of human sexuality, including sexual minorities. Additionally, she suggests teacher training should incorporate more group-managing tools, as well as workshops about sexual diversity. There was no comments in relation to informal education.	
ST. 1	
<i>Frequencies</i>	
NE	3
She recognizes the value of non-formal education in terms of the relationships she can develop with her students, especially with the sexually diverse ones. She would use this knowledge in case their students face violence, or if their parents do not accept them. About formal education, she considers sexual education not only to sex itself, but also to the emotions	

		and affectivity that people experience during life. Among the purposes teacher curriculum should have, she suggests it should include more communication strategies to deal with her future students, especially the ones who suffer because of their sexuality. In this case, the author found no reference to informal education.
FE	3	
IE	0	
ST. 2		This student sees non-formal education as a way of leaving behind her own prejudices and ideas regarding sexuality and homosexuality. She recognizes having more knowledge would give her other perspectives on these issues.
<i>Frequencies</i>		
NE	2	On the subject of formal education, she understood sexual education as learning and understanding biologic processes, as well as affective and psychological components. Additionally, she was very self-critical when saying that there are certain things people cannot learn, such as empathy, because she did not have this quality. She said teacher formation should have communication strategies, as well as tools for efficient group management.
FE	5	
IE	1	Regarding informal education, this student expressed that many of her preconceived ideas came from her family teachings, being difficult for her accepting other lifestyles that contradicted such education.
ST. 3		About non-formal education, this student says it is valuable in terms of the information he would be able to give, with more depth and accuracy.
<i>Frequencies</i>		
NE	2	In relation to formal education, he asserted sexual education should see human beings in its integrity: physically, emotionally and psychologically. In the same way, he added that teacher programs should help develop extrovert skills and more effective and persuasive communication techniques also. The author did not find references to informal education.
FE	3	
IE	0	

Theory

Regarding the first subcategory, non-formal learning can be developed on different stages of life, through varied contexts and different periods. This learning does not come from a formal structured program, and it is characterized for its degree of intentionality (Carrasco et al, 2012).

Given the fact that there are several definitions for the term 'formal education', Carrasco et al (2012) affirms that any of the following conditions is enough to consider learning as formal: "un marco prescrito de aprendizaje; un evento de aprendizaje organizado; la presencia de un profesor designado; el otorgamiento de una calificación o crédito o; la especificación externa de resultados de aprendizaje" (2012; 154).

Concerning informal education, the family is the first socializing agent for boys and girls, thus being the greater referent when conditioning children's behavior (Villaruel & Sánchez, 2002). Likewise, due to the fact that this environment provides values, abilities and knowledge of experience on daily basis, the family could be considered as the first source of informal education (Carrasco et al, 2012).

On the subject of non-formal education, Prof. 1 admitted it was valuable, since *"mientras más herramientas se manejen, mejores opciones de responder tengo"* (PROF.1), referring to the relevance of the information teachers deliver to their students. Even though he did not develop more this assertion, it can be said that he believes having more knowledge allows him to improve his performance as educator.

On a similar point of view, prof. 2 also highlighted the benefits of acquiring more information about sexuality issues, *"ya que tendría mayor capacidad para actuar en ciertas situaciones en las que me puedo enfrentar cada día tanto en el aula como a nivel de comunidad educativa"* (PROF.2). In this case, prof. 2 alludes to the fact that acquiring more knowledge amplifies the opportunities of dealing with certain situations with a higher perspective; apart from this, she acknowledges that some issues transcend from the classroom itself and affects the educational community as a whole, as gender equality issues do. She also reflects on the

quality of the information, which is noticeable through *“una mejor capacidad argumentativa al aclarar dudas de mis alumnos”* (PROF. 1).

On the students' counterpart, St. 1 sees non-formal education not only as acquiring information, but also as an opportunity: *“de esa forma se podrá establecer una mejor relación con ellos y así poder ayudarlos”* (ST.1). Once more this student makes allusion to her objective of helping her students by cultivating good and closer relationships with them, and having more information somehow helps her to have insightful perspectives.

St. 2 sees informal education as a way of overcoming her preconceived opinions on sexuality issues. *“Yo reconozco tener muchos prejuicios e ideas respecto a la sexualidad y homosexualidad. Tal vez tener más educación me daría otra perspectiva”* (ST. 2). Through this statement, she demonstrates willingness and openness to explore another point of view, despite her prejudice. In the same way, she acknowledges the fact that prejudice is not positive, otherwise, she would not consider modifying it somehow.

St. 3 did not express much on the subject; he admitted the significance of non-formal education because *“me equivocaré menos cuando me pregunten y podré ofrecer más perspectivas de un tema específico”* (ST.3), also referring to the quality and pertinence of the information. Besides, he assumes that in his role as a teacher he will have to deal with difficult questions, so he needs accurate information to make no mistakes, as he puts it.

Regarding the theory that supports this subcategory, one of the most important characteristics this kind of education has, is that it can be developed on different stages of life, through varied contexts and different periods (Carrasco et al, 2012). Consequently, it is never late to learn about something, which is a trait that all of the participants showed. Likewise, this knowledge characterizes for its degree of intentionality (Carrasco et al, 2012). In relation to intentionality, all the participants manifested the importance of acquiring more information on sexuality issues and

the benefits it involves, interpreting that they would like to learn more if the opportunity presents.

About formal education in relation to sexuality matters, prof. 1 expressed it was an ample subject: *“no específico, es abordar la sexualidad, minorías sexuales, minorías étnicas, condiciones sociales, educacionales, va más allá de un solo rasgo a observar... Tiene que ver más, no con una educación de ciclos corporales, si no que con asumir su condición sexual inserto en un periodo, respetando el espacio y ciclo de otros”* (PROF. 1). As it can be seen, prof. 1 sees sexual education as a multifactorial issue, where not only biology takes place. He assumes that the approaches involved in this issue include origins, sociocultural environment and even the kind of school students go to, factors that contribute to shape conceptions and views on this matter. When asked about teacher training education, he affirmed there was a lack of preparation on emotional competencies, which involve *“manejo de la asertividad, manejo de la frustración”* (PROF. 1). He probably means that sometimes teachers have problems communicating effectively, whether with the right language or in the right context. Likewise, he expresses it is necessary to manage tools to canalize frustration properly.

On the same token, Prof. 2 conceives sexual education as guiding students about the different aspects of sexuality and besides, she suggested including *“en este caso, las características y diferencias de género y/o nuevas minorías sexuales y sus principales características”* (PROF. 2). She considers gender issues are also relevant to discuss, understanding it is part of the role teachers have as educators and not mere instructors. Regarding teacher training, she recommended *“capacitación en dinámicas de manejo de grupo”* (PROF. 2), which refers to develop more effective ways of communication and group management. These skills are essential for a professional, as they shape the relationship between teachers and students in a positive or negative form.

For st. 1, *“la educación sexual se refiere no solo al sexo, sino también a las emociones y afectividad vivenciada por las personas”* (ST. 1). She interprets that humans are not only genitalia, but also emotions and psyche, built on the

interaction with others. Regarding the education received on teacher training, she suggested including *“estrategias para poder hablar con aquellos que sufren debido a su orientación sexual con el propósito de ayudarlos”* (ST. 1). As it seems, proper communication is fundamental in the teacher-student relationship. However, on the second part of the statement, she restricts this communicative capacity only to those who suffer due to their sexual orientation, not considering the people who do not. The phrase is ambiguous in terms of the ambit for such strategies, because they could be related to either assertiveness, objective information or others.

Regarding the same topic, ST. 2 agreed on the fact that sexuality involved biological processes and also affective and psychological development. In these terms, she acknowledges sexuality as a whole. Regarding her formal training as teacher, she admits: *“Yo creo que hay cosas que vienen con uno y no siempre se pueden aprender. Por ejemplo a mí me falta empatía. En este caso yo pediría trabajar eso, porque me cuesta hablar de estos temas”* (ST. 2). In this case she refers to the fact that even though education delivers knowledge through different subjects, there are traits that are inherent to every person. She concedes to lack empathy and probably does not believe a subject can teach her how to develop that attribute. However, she expresses willingness to work on that, despite the fact that it is hard for her to deal with sexuality issues, as she puts it. After that, she also added it was necessary to improve teacher training with *“herramientas de dinámicas y manejo de grupo”* (ST. 2), which, apparently, are not developed in depth.

St. 3 conceived formal knowledge on sexuality as *“ver al ser humano en su integridad física, emocional y psicológica”*. (ST. 3), seeing these three components as the base for every human’s primary development. Regarding teacher training education, he felt it was necessary to include *“desarrollo de la personalidad como docente, cubrir técnicas de comunicación más efectivas y persuasivas”* (ST. 3). It is rather hard to interpret what he means by ‘development of personality as a teacher’, since this can be seen from many perspectives. He might refer to some kind of artistic abilities that improve communicative instances (theatric or musical

skills, among others), or perhaps he meant the values or principles teachers should uphold, etc. However, he is clear to express that teachers need more effective and persuasive communication strategies, assuming is a weakness he might have himself.

Taking into consideration the opinions above, participants considered the importance of sexuality matters on teacher training; making it part of the formal education a teacher should receive. In relation to the theory that supports this principle, formal education constitutes “un marco prescrito de aprendizaje; un evento de aprendizaje organizado; la presencia de un profesor designado; el otorgamiento de una calificación o crédito o; la especificación externa de resultados de aprendizaje” (Carrasco et al, 2012; 154). Likewise, all participants agreed on the relevance of acquiring effective communication tools, which should also have an important role on teacher training programs.

This category had an emergent subcategory, which was informal education, due to the fact that a student made reference to it and it was a relevant piece of information to understand her views on the subject of sexuality.

St. 2 affirmed she had reticence to talk about sexuality and especially homosexuality because *“mi familia es evangélica y por formación siempre he crecido escuchando y pensando que es pecado”* (ST. 2). This shows how her family has shaped her thoughts and attitude towards these issues: *“no puedo evitar sentir cierto rechazo a su estilo de vida”* (ST. 2), which demonstrates that despite all the differing information she may have received about these topics, this has not been enough to overcome what she was taught to believe by her family.

As theory supports, the family is the first socializing agent for boys and girls, thus being the greater referent when conditioning children’s behavior (Villarroel & Sánchez, 2002). In this case, this student’s family values are against homosexuality (and assumingly other sexual diversities), hence complicating an eventual process of demystifying LGBTI issues.

CATEGORY ATTITUDE		
Prof. 1		<p>Prof. 1 believes that changing behavior is imposing something on people, so he suggests working towards cultural change rather than imposing.</p> <p>Regarding the disposition to act against segregation or violence, he is rather ambiguous, since he says that when working with smart people, inclusion should be spontaneous, but he does not explicit whether he would act or not. After that, he assures teachers are mediators, and that their responsibility is fundamental.</p>
<i>Frequencies</i>		
TA	2	
DAAS	2	
Prof. 2		<p>She believes accepting others involves sharing with everyone, without distinctions nor discrimination. She expresses people should be as they want to be, and adds the fact that respect is fundamental.</p> <p>Regarding disposition to act against segregation or violence, she believes that respect is the base for everything, but does not explain specifically how she would act.</p>
<i>Frequencies</i>		
TA	3	
DAAS	1	
ST. 1		<p>On the subject of tolerance/acceptance, student 1 affirmed that non-heterosexual people should appeal for inclusive laws that strongly sanctions the abusive people, alluding to the lack of legal protection in these cases. She also adds that inclusion is a slow but achievable process, which eventually comes from interaction, and that one way of achieving tolerance is accepting everyone regardless of his or her origin, capacities, beliefs and sexual orientation.</p> <p>About disposition to act against segregation and violence, she agreed it was quite necessary due to the bullying and homophobia in the schools. She showed willingness to work with abused children and adolescents, especially the ones rejected by their families. She mentioned specific measures of intervention, such as talks not only to students, but also to the complete educational community, promote communicational instances to make students understand everyone is entitled to his or her own decisions, that we</p>
<i>Frequencies</i>		
TA	3	
DAAS	5	

		are not the same in certain aspects but we are equal in the right of expressing ourselves.
ST. 2		In reference to tolerance/acceptance, this student believes that professional ethics compels to treat everyone in the same way, regardless of disagreement in some aspects. She recognizes her reservations towards homosexuality due to her religion and family creed, since she considers these issues as sin. She add that even though she knows non-heterosexual people, she cannot help rejecting their lifestyle, concluding that if she had homosexual students she had to hide her true feelings.
<i>Frequencies</i>		
TA	4	
DAAS	2	About the issue of acting against segregation or violence, she showed willingness to do so through giving safe spaces where students can express themselves. Once more she remarks that even though she does not share their beliefs she would give them confidence to trust her and help them in return.
ST. 3		On the topic of tolerance/acceptance, this student believes people cannot pretend to be open minded while having all sorts of prejudice. However, he appeals to the greater good rather than own feelings, concluding that as long as the others do not notice his true feelings, it does not matter.
<i>Frequencies</i>		
TA	3	
DAAS	3	On the issue of acting against segregation, he said he would not allow mocking on sexuality subjects, and emphasized the importance of protecting the abused person, but also guiding the bully.
Theory		Regarding tolerance/acceptance, it can be said that the current democratic societies sustain coexistence systems thanks to the value of acceptance and the exercise of tolerance. These attitudes involve the effort of understanding the others' differences and recognizing their right to be different (Beltrán, 2004). On the other hand, some authors (Toro, 2012; Quiles et al, 2003) consider that nowadays violence has become more sophisticated and difficult to detect in terms of subtlety. They consider the fact that the need to 'regulate' norms in favor of equality and tolerance, instead of eliminating the prejudice contributes to make it more subtle. <i>"Los valores de dignidad, libertad e igualdad humanas pueden considerarse los tres ejes en torno a los cuales se ha centrado siempre la reivindicación de los derechos humanos"</i> (Beltrán, 2004; 182). Part of the freedom is that

people can show affection without fear of being physically or verbally abused.

On the issue of acting against segregation or violence in the classroom, many authors coincide on the fact that schools and teachers share much responsibility of legitimizing and perpetuating stereotypes and violence against minority groups. According to UNESCO (2015:26) “los grupos que parecen sufrir más violencia [en la escuela] son los que tienen orientaciones sexuales distintas de la mayoría. Sufren no solamente con expresiones discriminatorias y bromas pesadas, sino el irrespeto de las propias autoridades de los establecimientos educativos. Hay menciones de que las relaciones homosexuales son objeto de crítica y vigilancia por las autoridades de la escuela”.

On the subject of tolerance/acceptance, prof. 1 believes people do not need to force things in order to achieve acceptance: “*se debe trabajar para producir un cambio cultural, más que imponer*” (PROF. 1); this refers to the fact that heterosexuals cannot force LGBTI people to accept their norms –or like them- and the other way around. Prof. 1 probably alludes to cooperative work in the classroom, where they all can interact, get more acquainted and little by little achieve more tolerance and eventually acceptance.

Prof. 2 conceives acceptance as “*compartir con todas las personas que me rodean sin realizar tipo de distinción y/o discriminación alguna*” (PROF. 2), which suggests having harmonic relations in the classroom, where everyone acknowledges the others’ qualities rather than negative aspects. Regarding specific actions LGBTI people should do in order to gain acceptance, prof. 2 declared: “*ellos deben actuar de forma normal, no creo que tengan que realizar actividades diferentes, sólo respetar a sus semejantes como cualquier ser humano*” (PROF. 2). Here, prof. 2 assumes that whatever behavior LGBTI people have is ‘normal’ and they should not modify it, once more alluding to equality. The only condition she required is that everyone respects one another.

Regarding the topic of tolerance, St. 1 referred to it as *“aceptar a todos sin importar su origen, capacidades, creencias e incluso su orientación sexual”* (ST. 1), advocating for equality in all the extension of the word. However, she admitted it was a slow process to achieve that goal. *“Quizás sea un proceso lento pero se puede lograr, y creo que la única forma de alcanzarlo es vivir esas experiencias que te enriquezcan, es interactuar con aquellos que tiene diferente orientación sexual, ellos son los único que pueden dar el mejor veredicto de su realidad”* (ST. 1). She has hopes that one day equality becomes a reality, regardless of how hard it is to achieve. She feels the way to do it is interacting with LGBTI people and get to know them in order to demystify preconceptions and be able to develop empathy and awareness. About specific actions LGBTI people should perform with the objective of feeling more accepted, she said, *“deberían apelar por leyes aún más inclusivas y que sancionen de manera adecuada a aquellos que los atacan por tener una orientación sexual diferente”* (ST. 1). This assertion can be interpreted in two ways. Firstly, she is implying that one of the forms to achieve inclusion is through the law; that is, somehow forcing people to change their behavior so they can avoid a sanction, instead of educating them not to incur in such actions. Secondly, she appeals to laws as valid mechanisms to protect people who suffer violence of any kind and assumes these would eventually disincentive violence.

On the subject of tolerance, St. 2 appealed to professional competencies: *“yo creo que si uno es profesional debe tratar de ser igual con todos, aunque haya cosas con las que no estoy de acuerdo”* (ST. 2). This student appeals to her sense of equality and professionalism in order to dissimulate her true feelings, assuming that showing them makes her a bad professional (perhaps she feels that somehow they are incorrect). However, she added: *“igual si tuviera alumnos homosexuales trataría de esconder lo que me pasa, pero no sé si podría esconderlo en su totalidad”* (ST. 2). She recognizes her rejection towards homosexuality and sees that hiding her feelings is not an easy task, since thoughts and feelings dictate the way people act.

Regarding tolerance and acceptance, St. 3 believed people could not hide their prejudice against a specific thing: “*yo creo que no se puede, de otra manera es fingir*” (ST. 3), assuming that pretending is wrong. However, he added: “*pero aun así, creo que la labor docente es más importante que lo que uno sienta, y mientras no se note mi prejuicio, está bien*” (ST. 3). He sees the teacher’s role as a matter of greater good, where there is only objectivity, supposing that what the teacher feels does not matter enough. Besides, he contradicts himself a little when saying that pretending is not good and then saying that, as long as he does not show his prejudice, everything is okay.

In relation to the theory that supports this subcategory, it shows that societies sustain coexistence systems thanks to the value of acceptance and the exercise of tolerance. Otherwise, there would be no way of living together, since there would be no boundaries for behavior. As Beltrán (2004) theorizes, these attitudes involve the effort of understanding the others’ differences and recognizing their right to be different. In this case, all participants agreed on the fact that interacting with LGBTI people was one of the ways of reaching inclusion and hence acceptance. Nevertheless, some of them recognized that their prejudices hinder somehow their capacity of acknowledging the differences in a positive form. According to Toro (2012) and Quiles et al (2003), this would be subtle violence, which is more sophisticated and difficult to detect in terms of subtlety. Similarly, the fact that a student advocates for stronger laws as a way of reaching inclusion would be subtle violence too, according to these authors, because the need to ‘regulate’ norms in favor of equality and tolerance, instead of eliminating the prejudice contributes to make it more subtle.

On the subject of disposition to act against segregation and/or violence in the classroom, prof. 1 assumed that intelligent people should not incur in violent acts: “*creo que con personas inteligentes la inclusión se da de manera espontánea*”, probably meaning that well informed people has a more inclusive perspective of things. However, that does not mean that teachers have no responsibility on the situations that occur in the classroom: “*no debemos olvidar nuestro rol como*

mediadores, somos potenciadores de instancias, por ende la responsabilidad que nos cabe en este caso, es fundamental" (PROF. 1). He means that teachers have the possibility of promoting certain circumstances (either positive or negative) that potentially strengthen prejudice or diminish it. This is why he mentions how great the teacher's responsibility on this is.

About the same subject, prof. 2 did not mention any specific actions she would take in case of violence, but rather expressed an attitude: *"partiendo de la base que todos somos personas iguales en la misma sociedad"* (PROF. 2), assuming perhaps that on the ambits she works there is no evident violence. She trusts that the people in the classroom share the vision of equality and that respect or tolerance are given, somehow.

St. 1 showed openness to get involved in a given violent situation *"ya que como profesora trabajaré con niños y adolescentes con diferente orientación sexual... hoy en día el bullying ocurre más frecuente y por lo general va de parte de alumnos heterosexuales a homosexuales"* (ST. 1). Her last assertion shows that probably she has gotten information about these issues and that is why she knows homosexuals are more bullied. She is aware that the kind of students she will have come from different walks of life, thus assuming that she will have to deal with a violent situation (on a greater or lesser degree) one day. Regarding the specific measures she would take to intervene, she prefers preventive actions rather than reactive: *"realizando charlas, destinadas a la población educativa a fin de que comprendan que cada uno es dueño de sus propias decisiones, que en ciertos aspectos no todos somos iguales, pero nos parecemos en el derecho a expresarnos libremente"* (ST. 1). She believes these actions do not limit to the classroom walls, but affect the educational community as a whole. In this case, she advocates for communication as a means of fostering awareness towards the differences, focusing on people's rights.

St. 2 also favored communication as a dissuasive tool against violence: *"dando espacios para que los alumnos puedan expresarse sin miedo"* (ST. 2), supposing that she means to improve and increase the instances of exchanging points of

view. Nonetheless, she added: *“intentando darles confianza para que sepan que aunque no compartan sus creencias pueden confiar en mí”* (ST. 2). In this assertion she expresses her desire to help and give her students confidence, despite her disagreement on beliefs, but the same fact of disagreeing provokes some distance from the troubled person.

On the same subject, St. 3 was more specific with the measures against violence: *“no permitiendo que se burlen de la sexualidad ajena”* (ST. 3), which implies censure or some sort of sanction on the language used - jokes or malicious humor in general. Besides, he believes there is work to do with both, victim and abuser: *“acogiendo al violentado y guiando al abusador”* (ST. 3). In this case, he interprets the abused person needs care and support, but does not leave the bully behind, who is a person in need of guidance and correction.

On the issue of acting against segregation or violence in the classroom, theory declares that schools and teachers share much responsibility of legitimizing and perpetuating stereotypes and violence against minority groups (UNESCO, 2015). In this particular case, all participants felt it was their responsibility to be involved and rectify violent behavior, whether physical or verbal. The majority of participants regarded communication as the most effective tool against violence, considering respect as central value in the classroom.

4.5 TRIANGULATION BETWEEN SETTINGS

CATEGORY KNOWLEDGE

In relation to this category, it could be said there were not differences between the data provided by both the quantitative and the qualitative instruments. Professors and students consider knowledge an indispensable tool not only on professional terms (related to their subject major), but also as an asset that improves their lives.

Regarding the subcategory of formal knowledge about sexuality in general, students demonstrated having substantial levels of it (about LGBTI issues, biological aspects of human sexuality and emotional and psychological components), which were learnt at schools or universities. On the other hand, professors manifested having less degree of formal knowledge (especially on LGBTI subjects and in resources to understand their own sexuality).

On the subcategory non-formal knowledge, both students and professors showed great interest in learning more about sexuality matters. Students especially regarded this type of information essential to feel better prepared to answer their future students' questions, as well as a form to overcome their preconceived ideas and even ignorance in some aspects. Professors also felt that having more information regarding sexuality would give them more perspective. Both students and professors alluded to the fear of making mistakes by giving erroneous or prejudiced information to their students.

Finally, on the subcategory of informal knowledge, both students and professors recognize the value of interactions in the process of everyday learning. Despite the fact that professors expressed they did not receive much information about sexuality from their parents or reliable adults –in relation to the high levels achieved by students –, they gave interaction and communication in general a greater value than that. They expressed that understanding the students' history behind them, together with appreciating them as equals somehow compensated that lack of formal education, since it allowed them to build healthy and closer

relationships with students. Similarly, students also viewed communication and interaction as relevant tools for learning more about LGBTI people.

CATEGORY PERCEPTION

This category presented certain differences between students and professors' opinions, especially on the subcategory of stereotyped behavior. Both instruments were consistent on the fact that students were more prejudiced towards LGBTI people than professors were. On the first place, students were more critical of stereotyped behavior (LGBTI people call the others' attention, loud); gestures (effeminate gay men and tough lesbians) and way of dressing (extravagant clothes). Whereas professors regarded behavior as an indicator of sexual diversity but not in a definite way, since they saw it as a personality trait rather than a clear sign of having different sexual orientation.

On the subcategory LGBTI visibility both students and professors agreed on the fact that nowadays LGBTI individuals are socially more visible than twenty years back, and absolutely all of them recognized meeting someone from a different sexual orientation, as well as admitting it is possible to see more non-heterosexual people at university levels. However, the qualitative instrument showed differences regarding the relationship both students and professors had with LGBTI people. On the one hand, professors manifested no difference in their interpersonal relations with heterosexual and non-heterosexual colleagues. On the other hand, students did manifest certain discomfort on their relations, evidencing certain distance between them and their non-heterosexual classmates, whereas on the quantitative instrument that difference did not show.

With reference to the subcategory respect, there are also some inconsistencies between the qualitative and the quantitative instruments, but only on a specific aspect of the term and in only one of the collaborators, that is, students. In general terms, both professors and students believe in the superior value of respect as the only way to achieve a harmonic environment of coexistence. They all coincided on

the fact that everyone deserves respect, regardless of their sexual orientation. However, the aspect of humor diverged from the above. Whereas professors manifested disagreement with the promotion of malicious jokes or expressions, students expressed dissimilar opinions, since only a third of them agreed with the professors. This reflexes that they do not believe nor exert respect in all the ambits of the term.

About the subcategory discrimination, both instruments were consistent, but some differences were detected between the opinions of students and professors. Results indicated that both students and professors greatly agreed on the fact that people must be appreciated for their personal characteristics and capacities, as well as the fact that all people are equal citizens. However, students showed other feelings on the area of behavior and public demonstrations of affection. Both instruments showed that students felt reticence for certain type of behavior (call people's attention, being loud), especially when expressing affection (it was not specified what kind of demonstrations); they regarded these manifestations to be part of the private realm. On the other hand, professors showed no concern or discomfort for these things, being invariable on their opinions.

CATEGORY ATTITUDE

On the issue of subcategory inclusion, both instruments showed concurrent opinions; both students and professors regard inclusion as one of the main goals of education, conceiving the term as regarding people as equals despite their differences. Both students and professors considered inclusion as a superior value to achieve, no matter how hard it is.

When referring to the subcategory of tolerance /acceptance, again there are differences between students and professors. On both instruments, students evidenced less degree of acceptance and tolerance in general to LGBTI issues. As expressed before, the main aspects that supported lower levels of tolerance were stereotyped behavior, respect and discrimination.

Finally, on the subcategory of violence and labor inequity, there were some conflicting differences between the qualitative and the quantitative instruments, but only on the students' counterpart. Professors were consistent on expressing no differences between heterosexual and non-heterosexual professionals, and showed openness specifically on hiring transsexual workers and leaving childcare to any well-trained person, independently of sex and sexual orientation. On the other hand, there were dissimilarities on the students' part. While they expressed no concern for differences on academic and professional aspects, they did on the fact that most of them would not hire a transsexual person to work for them. Additionally, they believe heterosexual females only should exert childcare, assuming another person could not assume that role properly.

CATEGORY ACADEMIC PREPARATION FOR FUTURE

PEDAGOGIC PRACTICE

This category only applied for students, so the triangulation in this case will be only between the qualitative and quantitative instruments. In this case, one of the subcategories measured was disposition to act against segregation and /or violence in the classroom. On this subcategory, both instruments were conclusive and showed the same results. Students all assured would intervene on any act of segregation or violence in the classroom, independently of who the affected person was. They agreed that respect was imperative for all people, so whether it was or not an LGBTI person was irrelevant.

About the subcategory of interest on sexual education as part of teaching training curriculum, both instruments showed the same results also. All students acknowledged the importance of acquiring such information, not only as a benefit for their future students, but also for themselves. They regarded this information as quite relevant for giving accurate and objective information, as well as the chance of developing closer relationships with their students. However, they considered it was not necessary to include it on teacher training as a subject itself, but rather as a component of a transversal subject.

CATEGORY LGBTI VISIBILITY AT UNIVERSITY

This category applied for professors only; therefore, the triangulation will be performed between the qualitative and quantitative instruments. One of the subcategories measured was commitment to using inclusive methodologies and resources. In this case, both results were invariable. Professors agreed on the fact that the teacher training programs imparted at the university did not include gender nor sexuality issues explicitly; however, they were committed to their role as promoters of equality and tried to act accordingly whenever they could.

Regarding the subcategory on the importance of sexual education on teacher formation curriculum, both instruments expressed the same also. Professors agreed on the importance sexual education has nowadays, especially because teachers are sources of answers and knowledge for students, so they believe it is relevant to have objective and accurate information to give reliable material. However, they did not express explicitly whether these issues should be included on the curriculum.

FINDINGS AND CONCLUSIONS

CONCLUSIONS

Once completed the investigative process, it was possible to produce specific answers for the questions presented at the beginning of this work.

Firstly, important concepts were described, such as perception, knowledge and attitude; the main theories applied to education according to several authors and characterize the various aspects that involved all these terms, which were presented on the theoretical framework. Likewise, to develop this frame it was essential to recur to specific bibliography and additional material found on the World Wide Web.

Secondly, the gathering of information proceeded to register the perceptions, knowledge and attitudes from the participants in the study through a survey and a structured interview. After that, through the analysis and interpretation of the data obtained, together with the help of theory related, it was possible to determine how professors and students perceive LGBTI people, together with the degree of knowledge regarding sexuality they possess and the attitudes they have towards the inclusion of sexual minorities in the classrooms.

According to the main objectives suggested at the beginning of chapter one, it is possible to affirm that they were achieved, since the work allowed describing and analyzing the perceptions of pedagogy students and their professors on the inclusion of LGBTI people in the classrooms. Similarly, this work could ascertain how knowledge and degree of acceptance of LGBTI people are manifested on them. To reach these objectives, the researcher developed two instruments to gather the necessary answers: a survey and a structured interview. Through these instruments, both professors and prospective teachers could express their opinions and beliefs regarding stereotypes, equality, discrimination and several other aspects.

In relation to the hypothesis formulated, it was possible to conclude:

- There are slight differences on the perceptions of the inclusion of LGBTI people in classrooms between professors and prospective teachers.

Even though the differences were not great, it could be determined that professors were more tolerant and acceptant of LGBTI students in the classroom. In addition, professors demonstrated less prejudice towards the common stereotypes of sexual minorities, whereas students were more susceptible to behavior shown by LGBTI people, especially the affectionate expressions when made in public.

Concerning the second hypothesis, the analysis determined:

- Females are more acceptant of LGBTI people and related issues than male are.

According to the results, women showed higher levels of tolerance and acceptance towards sexually diverse people and related situations, such as affective demonstrations, work and humor, among others. Even though some of them claimed to disagree with LGBTI lifestyles due to their religious beliefs, they said they respected people for their qualities rather than their sexual orientation.

On the subject of the third hypothesis, the study resolved:

- Collaborators with higher level of knowledge about sexuality show greater degree of tolerance and acceptance towards LGBTI students.

People who received education about sexuality matters at school or university –on a lesser or greater degree- showed greater levels of acceptance to sexual minorities, in comparison to the collaborators who did not acquire formal knowledge.

Regarding the assumptions proposed there were also relevant conclusions:

- Both professors and future teachers manifest interest in acquiring more information about LGBTI topics and recognize its importance as part of an integral education.

All of the participants agreed that sexuality was a vital component of human beings, and that it involved more than only biologist aspects. They also regarded psychological and affective components as key to develop integral individuals. On the same token, they considered that learning or acquiring more knowledge about these issues gave them more opportunities to improve their work. The main reasons to believe that were that having more accurate and objective knowledge would give them the chance to give better answers and guidance to the students when asked, and additionally, better tools to help LGBTI people who were in need. On the same token, both students and professors agreed on the fact that teacher training does not include gender issues on formal curricular basis; however, professors expressed they promoted equality and respect on their practices.

Another important issue that is worth noting is related to the pertinence of teacher training. When asked what was necessary to include on an effective program, both professors and students felt that communication was one of the main assets an educator could have. Therefore, they all believed it was imperative to emphasize on communicative strategies, as well as group management skills, since many of them manifested difficulty on approaching such subjects due to lack of communicative abilities and strategies.

Regarding the second assumption asserted, this was also conclusive:

- It is assumed that collaborators who are less tolerant of sexual minorities are able to overcome their feelings in favor of inclusion in the classroom practices.

As it was stated before, students showed greater degree of intolerance towards LGBTI issues. However, it was also proved they believed respect was more important, regardless of the way they felt. Conclusively, all students and professors declared that professionalism in the classroom was indispensable. For that matter, prejudiced students expressed that they would hide their true feelings and would act against any sign of violence or disrespect, regardless of who the affected

person was. They all agreed that despite they felt uncomfortable with certain LGBTI stereotypes they acknowledged the fact that all people are equal citizens, and deserve respect.

Finally, the third assumption stated:

- It is presumed that among both male and female genders, females are naturally more acceptant and broad-minded regarding LGBTI topics.

In this case, this assumption was conclusive, because significant differences were detected between the male and female results. Whereas females expressed to have some stereotyped notions about LGBTI issues (mostly due to religious conceptions), they proved to have more tolerant attitudes towards the issues, especially on the aspects of humor, respect and discrimination. On the other hand, males had stronger visions on stereotyped behavior, and had poorer levels of respect (especially on the subject of humor and related expressions) and discrimination.

Concerning the questions that guided this study, the answers are the following:

- How do knowledge and degree of acceptance of LGBTI people are manifested on both male and female pedagogy students and their professors?

On both students and professors, there is close relationship between the categories of analysis mentioned, since according to what they expressed, and the results shown, knowledge actually fosters tolerance and acceptance. Among students, almost all of them –both male and female- declared to have a high level of formal education on sexuality matters, especially on biologist aspects (acquired at school and/or university), thus increasing their level of acceptance and tolerance

towards LGBTI issues, in comparison to the students who declared not having had formal instruction. However, some powerful findings are worth noting:

- Negative LGBTI stereotypes still prevail, even among the most educated (on sexuality issues) students. They still have the image of effeminate gay men and tough lesbians. On a similar token, there is some reticence to public non-heterosexual expressions of affection.
- Derogative expressions such as ‘maricón’, ‘lela’ and others, together with homophobic jokes or malicious humor are commonplace, and most students believe they are not to be taken seriously, although many of them manifested they did not laugh at them in public. There is a tendency to hide ‘incorrect’ behavior even though internally they think differently.
- Religion is not a crucial factor on the attitudes of respect and tolerance towards LGBTI people. Despite there were slight differences on the measures (religious people have a greater intolerance degree) these are not significant enough, since the notion of respect as a higher value was more important.

In contrast, professors recognized having less academic preparation on these subjects but admitted what they knew was self-taught in a great extent (non-formal education); highlighting also the years of experience dealing with people from all walks of life (informal education). Despite the fact of having not received enough formal knowledge, they showed even a greater level of acceptance towards sexual minorities than students did. Professors were more determined on their answers, since they did not admit stereotypes. Consequently, they were more consistent on their opinions and actual behavior.

In conclusion, having more information (whether acquired through formal, non-formal or informal means) about a specific issue gives people more perspective on things, and are able to consider more resources to give better solutions or answers to a problem. Similarly, it is relevant to consider that the interactions and relations people can have with different individuals also provide valuable teachings and lessons in life. Fortunately, all collaborators valued the contributions of knowledge

of any kind and from any source, and manifested interest in acquiring more, with the objective of helping their (future) students and make a better and more inclusive society.

Regarding the second guiding question of this work, the conclusions are as follow:

- How do some pedagogy students and their professors perceive the inclusion of LGBTI people in the classrooms?

Regarding this issue, it could be said that they all agreed on some common terms that are related to inclusion. As for students, one of the students conceived inclusion as “aceptar a todos sin importar su origen, capacidades, creencias e incluso su orientación sexual” (ST. 1); whereas another student declared “para mi es compartir entre todos sin importar de donde se proviene, qué color es tu piel o tus preferencias sexuales, en este caso. Es ver más allá de lo evidente” (ST. 2); finally the other student concluded “que nos tratemos todos como iguales en todos los ámbitos” (ST. 3). As it is possible to see, they coincided on the notion that inclusion aims for equality and respect for the individual differences. However, when applying the inclusion principles to LGBTI students, there was some discordant subtleties. Student 1 regarded interaction as one way to achieve inclusion: “quizás sea un proceso lento pero se puede lograr, y creo que la única forma de alcanzarlo es vivir esas experiencias que te enriquezcan, es interactuar con aquellos que tiene diferente orientación sexual” (ST.1); whereas student 2 was more hesitant on her attitude: “Yo creo que si uno es profesional debe tratar de ser igual con todos, aunque haya cosas con las que no estoy de acuerdo... Igual si tuviera alumnos homosexuales trataría de esconder lo que me pasa, pero no sé si podría esconderlo en su totalidad” (ST. 2); finally, student 3 affirmed “creo que la labor docente es más importante que lo que uno sienta, y mientras no se note mi prejuicio, está bien” (ST. 3). This evidences that even though students believe in the superior values of equality and respect, they do not feel they can apply them thoroughly to LGBTI students, due to their own preconceived ideas. They feel that

prejudice can be concealed on actual behavior, thus not affecting their teaching practices.

Something similar occurred on labor ambits. Findings revealed that after having expressed they would not mind having LGBTI immediate superiors or bosses, that people are all equal citizens who deserve respect and must be appreciated for their qualities, there were mixed feelings on the issue of children's caretaking, as well as hiring transsexual people. On both questions, a great deal of students abstained from giving a straight answer, being only a third of people who would support having non-heterosexual females or males to look after children. On a similar token, the majority of students would not hire a transsexual person to work on their houses.

On the same subject, professors also had clear ideas on what inclusion is. Professor 1 declared "es un término muy amplio, no específico, es abordar la sexualidad, minorías sexuales, minorías étnicas, condiciones sociales, educacionales, va más allá de un solo rasgo a observar" (PROF. 1). Whereas professor 2 expressed: "para mí sería el compartir con todas las personas que me rodean sin realizar tipo de distinción y/o discriminación alguna" (PROF. 2). They both related inclusion with acceptance of differences, regardless of the kind. That also involves a different perception on stereotypes; as said before, professors demonstrated to have less preconceived ideas on LGBTI traits, assuming their gestures and behavior as personality traits rather than sexual orientation. Similarly, they agreed on the fact that any well-prepared person can take care of children and they would hire transsexual people.

Regarding the inclusion of LGBTI people, professor 1 declared that sexual orientation did not matter: "el rol como docente es uno, asumir su trabajo de manera seria, viendo al grupo compuesto por unidades que reflejan una historia" (PROF. 1). He acknowledged the fact that every person has a history behind which has made them be and act the way they do. Similarly, professor 2 also expressed how teachers could achieve LGBTI inclusion: "creo que esto se puede hacer desde lo más básico, que es el ver a las personas como un ser humano en su esencia,

más allá de aspectos como el género o preferencias sexuales...Como dije anteriormente, partiendo de la base que todos somos personas iguales en la misma sociedad” (PROF. 2). Professors did not consider concealing prejudice as an option –or at least they never expressed it; they only see different people with the same rights, who are more than ‘effeminate gay men’ or ‘tough lesbians’. In contrast with students, professors did not dissociate beliefs and actual behavior; instead, they preferred focusing on different aspects of the person, other than sexual orientation.

It is important for this researcher to express the relevance of this investigation, in terms of the message it tries to convey. Given the proved fact that different (or suspected) sexual orientation is one of the main objects of animosity and violence on school life, it is imperative that teachers, as agents of change and promoters of different instances (for good and bad), are prepared to defend the abused students and guide the abusers, as well. It is necessary that teachers do not encourage discriminatory practices nor validate them on others; this way, students start seeing healthy and respectful coexistence and are able to apply it themselves.

Accordingly, this researcher considered it was essential to know and understand what the views of experienced professors and prospective teachers were, since as far as it was possible to see, there are no studies of such nature. Despite the fact that there are some studies that deal with sexual education issues and their policies at national level (generally from the medical field), none of them considers the opinions and views of the ones who will have to eventually execute those programs, nor the expert counsel of those who train the future generations of teachers. Consequently, this work intended to give them a voice, somehow.

On a similar token, this work aims to be a source of reflection which can contribute to improve teaching practices and consider aspects of education which are relevant for life, not only for work.

Among the weaknesses this work had, the most important was the reduced sample available for the study, especially on the qualitative counterpart. This produces lack of representativity and significance on the overall results. Similarly, a few contradictions were appreciated between the triangulation between settings, being hard to compare them both, due to the differences on the number of collaborators.

As a final word, during the process of this work several questions emerged in relation to the actual inclusion of gender and LGBTI issues on the different programs related to education training, which would diversify and empower future teachers' practices: Is it possible to manage a new subject that deals with LGBTI issues and what should it include? Or is there willingness to be more explicit on gender policies regarding teacher training?. It would be very interesting to develop some kind of intervention or an experimental study that foster awareness and assesses personal traits regarding these issues. There could be a control group and an experimental group of students in order to compare and assess them during a specific period, with the aim of evidencing significant results, and eventually, redefine the role of the teacher as an actual agent of change.

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APPENDICES

- Appendix 1 Collaborators' formal consent
- Appendix 2 Curricular design for English Language and Culture pedagogy, Universidad Central.
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