A PHENOMENOLOGICAL STUDY OF SOCIAL REPRESENTATIONS OF LGBTI+ MINORITY GROUPS OF ENGLISH PEDAGOGY TEACHERS IN TRAINING

Tesis de pregrado para optar al título de Profesor de Inglés para la Enseñanza Básica y Media con grado académico de Licenciado en Educación

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DEDICATION

This is dedicated to my family. To my parents and sister for their patience and love. To my friends, specially my teammates Macarena and Gladys, who made the past 4 years brighter and happier. Finally, to Franco who supported and encouraged me throughout this year. You can finally feel proud of me. Thank you for waiting and believing in me.

Ángela Anastasia Guerra Estay

I would like to dedicate this thesis to everyone who believes equality and equity can only start with education, throughout the pedagogy of love teaching for humanity and not just for knowledge. To my very first light and motivation, my brother, who does not understand life, but I hope one day he can read this to learn about the world. Lastly, I dedicate this to my thesis partners, you were always there for me and will never forget it. Thank you to everyone for helping me overcome this difficult journey.

Gladys Consuelo Lobos Guzmán

I would like to dedicate this thesis to my family who has been a huge support in this journey to teaching, to my best friend Leyla who encouraged me to follow my dream and was always there for me, and to everyone who picked me up when I was down. Also, I would like to dedicate it to my dear teammates who made this possible and to all the LGBTI+ students who have suffered in their schools; I wish to give them hope that there are people trying to make the system a better place for everyone.

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ABSTRACT

The following research seeks to explore the perceptions that pre-service teachers from the Faculty of Education of Andres Bello University have towards the LGBTI+ community and sexual minorities in the Chilean educational system, their experiences while doing their internship and their opinions regarding the formation they received at university to deal with these minority groups. The researchers conducted a phenomenological study and through the application of a questionnaire and personal interviews with the participants identified inclusive or exclusive language, tendencies and gender conceptions. The researchers are able to conclude that pre-service teachers lack relevant information about sexual minorities and also an appropriate guidance from the career and faculty on how to help and deal with students belonging to that minority group at school.

Key words: LGBTI+, pre-service teachers, education, discrimination, social representations.
RESUMEN

El siguiente estudio de investigación busca explorar las percepciones de profesores en formación de la Facultad de Educación de la Universidad Andrés Bello frente con respecto a la comunidad LGBTI+ y las minorías sexuales en el sistema educacional chileno, sus experiencias durante sus prácticas y opiniones respecto a la formación que recibieron en la universidad para tratar con este grupo minoritario. Las investigadoras condujeron un estudio fenomenológico y a través de la aplicación de un cuestionario y entrevistas personales con los participantes, identificaron lenguaje inclusivo o exclusivo, tendencias y concepciones respecto al género. Las investigadoras son capaces de concluir que a los profesores en formación les falta información relevante sobre las minorías sexuales y además una guía apropiada de parte de la carrera u la facultad sobre cómo ayudar y tratar a los estudiantes que pertenecen a este grupo minoritario en los colegios.

Palabras clave: LGBTI+, profesores en formación, educación, discriminación, representaciones sociales.
CHAPTER 1
INTRODUCTION TO THE RESEARCH
1.1 Introduction

Societies are constantly changing their values, traditions and structures, which often differs from the norms stated by their ancestors, creating a generational gap. Teachers are challenged to adapt to new generations and their ways of perceiving norms related to family conformation and interpersonal relationships, just as older generations adjusted their mindsets to the new order of the society. In the past few years there has been an important change in Chilean society regarding diversity in terms of relationships and the way young people understand the concepts of sex and gender. The LGBTI+ group is an example. Teachers have the obligation of at least being informed of what is happening on this regard.

Even if they are not completely in favor of these changes, they have the ethical duty of acting as unbiased as possible. All the more so when there is a great resistance from some sectors of society that are against sexual minority groups, which have always existed, but are just now becoming more visible and demanding. As we have seen in the last decade, there are minority groups who are facing strong discrimination and violence, both physical, causing damage to the extent of murder and psychological, affecting them in such a way that many have decided to commit suicide.

One of the ethical compromises of teachers is to ensure all students’ well-being. It is therefore vital in this context to approach the topic of sexual/gender minorities on every educational setting so as to actually comply with these commitments. The first step is to understand this widely unknown world of the LGBTI+ community as a sex/gender continuum.

1.2 Problematic Situation

In recent years, numerous events have taken place in Chilean schools where students from the sexual minorities belonging to the LGBTI+ community have had
their human rights violated, not only by their peers, but also from members of the teacher’s body. According to The Latin American Network of LGBTI+ Education (RIE), a platform for organizations who advocate in favor of sexual minorities’ human rights in education, in Chile, 61% of the scholars accuses discrimination towards LGBTI+ students from the teachers, in different levels. This type of discrimination is exercised in all type of educational settings from primary to tertiary education and in most cases the offenders are not penalized.

Even teachers who do not openly discriminate this minority group lack the knowledge and skills to handle situations of violence and discrimination towards sexual minorities at schools in spite of the existence of guidelines and orientations in the matter provided by MINEDUC. The fact that educational institutions have the right to implement the value and moral guidelines according to their own sets of values implies that they do not have the obligation to adopt the Ministry of Education recommendations on the matter, which leaves this minority group defenseless.

In principle, school administrators have the responsibility to inform and capacitate the educational staff in order to protect all their students' fundamental rights, promoting acceptance and respect. Nevertheless, as stated before, there are certain moral concerns which they simply omit. As a consequence of both physical and psychological violence, students from sexual minorities tend to suffer from depression and suicidal thoughts which make them feel unsafe even in their own educational establishments. In 2016, Todo Mejora, a foundation dedicated to lower suicide rates among LGBTI+ youth, conducted a survey which revealed that 70,3% of LGBTI+ students felt insecure at school because of their sexual orientation, while 29,7% felt that way because of their gender expression.
1.3 Justification

For years, people have discriminated and mistreated the LGBTI+ community, mainly as a consequence of ignorance and fear towards those who are different from them. As teachers, it is our duty to provide an inclusive environment where everyone, regardless of their race, socioeconomical backgrounds or sexual orientation, among others, is able to learn without the fear of being rejected. This statement is supported by the Law 20.845 of Inclusion, and the Chilean Government has the obligation of making sure that it is carried out throughout the country. However, situations of discrimination still exist inside the classroom, carried out by students and sometimes even coming from teachers themselves. It is well known that students learn more effectively when they feel safe in the school environment, and it is one the educational community’s responsibilities to contribute in creating a less violent and welcoming society.

1.4 Purpose of the Study

The purpose of the study is to find out the social representations in training teachers from Andrés Bello University have regarding the LGBTI+ minority group. This involves the knowledge they have concerning the matter, the attitudes they present and their perceptions regarding this group.

1.5 Research Question

What are the Social Representations of In Training Teachers of the Faculty of Education of Andrés Bello University towards LGBTI+ Students?
1.6 Objectives

1.6.1 General Objective

To explore the social representations of students on their last year from English Pedagogy of the Faculty of Education of Andrés Bello University.

1.6.2 Specific Objectives

To identify inclusive or exclusive language tendencies.
To identify gender conceptions that students possess in the pedagogical practice.
To find out their perception related to the formation received at the University.

1.7 Assumptions

Students of English pedagogy are prone to accept sexual minority groups, but are not prepared to handle sex minorities discrimination at school. In addition, there is a lack of formation and information related to sexual diversity in terms of English Pedagogy curriculum affecting in training teachers’ practicum.

1.8 Limitations

The limitations we believe we will encounter during this research are: the number of students willing to answer the questionnaire and participate in the focus groups; the honesty of the participants when answering the questions; the lack of knowledge some participants may have regarding specific terminology and lastly, the lack of interest from one area of the Faculty of Education.
1.9 Delimitations

The delimitation established by the researchers is to access only to students who are on the last year of the career from five areas of the Faculty of Education: English Pedagogy, Physical Education, Nursery Education, General Basic Education, and Psychopedagogy. All of the participants are to graduate this year.

1.10 Overview of the Thesis

Chapter 1 sets the context of the study and the objectives proposed are explained, as well as the assumptions the researchers had regarding the topic. In chapter 2, The state of the art collects the latest or most salient studies regarding the matter, then the theoretical framework starts with the philosophical concept of “Otherness” which gives light on the roots of discrimination in general, considering the psychological and sociological foundations of discrimination. It also contemplates some definitions of the LGBTI+ minority group, and the legal foundations regarding the protection of said group in the Chilean legal system, including the Human Rights that everyone deserves. Lastly, the pedagogical implications involved dealing with sexual diversity and discrimination in and outside the classroom. Chapter 3 deals with Methodological framework and explains the research paradigm, what a phenomenological study is and why it was chosen for the research. It also explains how the participants were selected and the procedures for both the collection and analysis of the data obtained with these two instruments. The last chapter covers the results obtained from the questionnaires and interviews and the analysis made by the researchers. It also includes the conclusions the researchers came up with after this analysis, and the discussion they had regarding these conclusions and the theoretical framework.
CHAPTER 2
THEORETICAL FRAMEWORK
The LGBTI+ community has been a focus of discrimination and mistreatment for decades, caused by the fear or rejection of those who are different to the norm, also known as homophobia. This homophobia is expressed through arbitrary dismissals, discriminatory campaigns, bad police treatment, death threats and physical and psychological violence. This discrimination, in the same way as any other type of discrimination can be understood from different disciplines such as philosophy, psychology and sociology, next in this chapter the philosophical concept of “otherness” will be explained.

2.1 State of the Art

Few studies have sought to examine explanations of the discrimination against sexual minority groups and even less have formulated proposals to stop LGBTI+ discrimination in the classroom, so relatively little is understood about the topic. The following study called “Actitudes frente a la diversidad sexual entre los estudiantes de Trabajo Social mexicanos: el contexto regiomontano”, presents a research done in Universidad Autonóma de Nueva León, México, and it studies the levels of homophobia and lesbophobia of 150 Social Work students. Rodriguez (2017) defined three types of violence directed towards the LGBTI+ community, which sociologically speaking come from what we have interiorized as the norms. The researcher applied the Raja and Stokes (1998) Modern Homophobia Scale (MHS-L and MHS-G) which differentiates among lesbian and gay people, and gives a broader view on how people react in front of those who do not follow the heteronormative model prevalent until today, compared to previous scales that saw homophobia as a whole concept. Rodriguez came to the conclusion that lesbians are more discriminated than gay men, by both more conservative students and other women. This will help our study because, as Rodriguez claims, these attitudes can affect negatively in the work field and school, so as teachers, we must be able to see every student as an equal, regardless of their sexual orientation, race, social status, religion, among others.
A second study, conducted in Australia (Hillier, et al, 2010), shows different perspectives of sexual discrimination including both physical and verbal violence towards Australian same-sex attracted and gender questioning people from 14 to 21 years old, in their different daily life situations. The data was collected through an online questionnaire, applied to 3134 participants amongst homosexual, lesbian, bisexual and another group that did not identify with any of the subjects mentioned before. The focus of the research is set on the different areas where people from the LGBTI+ community finds hostility in their educational context, such as school policies and physical and verbal discourses which lack protection towards students belonging to sexual minorities. Some of the results regarding school policies reported that only 25% of the students mentioned, are aware that their establishment had a discrimination protocol and felt protected from homophobic attacks, while the rest showed insecurity associated to school abuse. On the other hand, protection policies against homophobia correlate with students’ feelings about their sexuality. The results have demonstrated that 85% of young people felt comfortable with their sexuality knowing there is a policy that protects them, on the contrary there is evidence suggesting that the ones who said their school has no policy or any type of protection targeted to discrimination and homophobia are prone to suffer from mental illnesses. Even though the survey concluded there has been an increase in homophobic attacks since the last survey done in 2004, there was also a rise of support and acceptance towards the LGBTI+ community.

Following this line of thought, the article “Tizas de colores: Hacia la Enseñanza de la Inclusión sobre la Diversidad Sexual en la Formación Inicial Docente” Salas & Salas, (2016) although not a research, reviews a wide variety of concepts related to sexual diversity and it refers to inclusion of sexual diversity and identity in our educational setting and the role the teachers have during the lesson, including some training programs which they could take and incorporate in the classrooms. During the last decades, Latin America and the Chilean government have raised awareness about sexual diversity present in schools (giving examples
in age and grade of students) which in the past were excluded and abandoned by the educational system (an undetermined number of sexual minorities left school and did not continue with their formal education). Inclusion involves learning and participation of all students who may suffer exclusionary pressures, not only those with disabilities but also special educational needs. The article also considers the need of preparing teachers, from their early training years, to teach in diverse contexts, while making them conscious of the prejudices and abilities they possess, which will allow them to act informed and not just based on experience. These attitudes, plus the in-training teachers’ abilities and knowledge are necessary for a sensible and inclusive classroom. This article will help this research as a guide, because it mentions subjects and give us ideas that we could incorporate in our research.

2.2 Discrimination and the Concept of Otherness

At the core of discrimination there is a philosophical concept that may explain why cases of judgement against the LGBTI+ exist, not only in Chile, but also around the world, and this is the concept of “otherness”.

2.2.1 Philosophical Foundations of Discrimination

Otherness refers to the relationships among people and the ways in which societies have dealt with differences, whether be they because of race, sex and social status among others, throughout history. Differences have always existed and are explained philosophically through this concept, that has set what is understood by the norm and what is outside the norm, until today. The ancient concept of the Self is restrictive to the dominant spheres of any society. This Self comes to manipulate and impose power over the submissive ones, called the Others.
An example of this has been characterized by the imposition of limits where people implicitly manipulate others to be organized to fulfill their roles in society. These limits are set by the Self indirectly, and there is no single person giving orders to anyone, it is simply the act of power of the Self over the Other, managing them as the hierarchical division between the dominant and the submissive. At the same time, human nature pulls people to act in a certain way, imposed without the Self noting it. In this sense language, specifically words are the ones linked to manipulation when they allow the Self to recognize the Other establishing different positions in a community. According to Levinas (1961), an ethical relation between the Self and the Other occurs when there is no sign of possession or dominance from any of the parts. However, they both have no natural differences, but the Self leads in our society by means of language and the Other becomes discriminated because he or she differs from the norm imposed by the Self. The Self dominates the Other, by knowledge, identity and behavior through language, meanwhile the submissive Other is capable of influencing the Self without dominance.

Levinas (1961) adopts a totally different view of the Other, according to him the concept of Self would not exist without the Other, in this way, the Self should be responsible for the Other “…I am responsible for the Other before the Other’s presence itself…” (Levinas, 1961, pg 57). This means that the identity of the Self is subjected to the Other, in other words there would not be a norm without someone or something different to it.

As it is understood, otherness is a representation of the current situation of inequality in every society, community or group of people. The explanation of the separation between the prevalent and the one believed as the different, inevitably lead by a superiority attitude from the part of what is understood as the norm or the Self. In this sense the Self and the Other reflect the victim and victimizer in terms of discrimination and injustice of a society ruled through power and
manipulation to try to lead and to control the submissive group of people, who does not belong to the prevalent or the Self.

Defining discrimination results in the analysis of various actions, factors, practices or policies regarding the relationships of different groups around the world involving inequality. Thus, it is the proof of prejudice based on different groups’ identity by the fact that discrimination compares, and seeks for disadvantages or harm to whom the attack is directed. On the one hand, there are many types of discrimination, direct, indirect, organizational, institutional and structural; entities excluded from the structural groups accepted as the norm of society. On the other hand, the individualistic thought and action of separating the community in two different groups according to each gender, male and female, ends in gender and sexual discrimination against the people who feel they do not belong to a small single group and they do not identify precisely as woman or man, but they may be attached to all the LGBTQ+ community.

Prejudices represent an unconscious action of the mind that makes reference to previous assumptions, be they negative or positive. They are inflexible and irrational beliefs and opinions from an individual person or group towards other member(s) of a group that not comply with what is called the norm.

As it is understood, the route of prejudice can lead to discrimination that could be followed then by violence against the target who receives unfair comments found from stereotypes or normativity. Sexual minority groups are regarded under a heteronormative umbrella, where heterosexual people would be the Self and those who are different are the Other.

2.2.2 Psychological Foundations

Discrimination can also be explained from the field of Psychology, Gordon Allport (1954), an American psychologist, asserts that prejudices start when the value of
common things is altered, for instance, traditions, knowledge and behavior from a certain community that differs from the norm. Explaining prejudice as a cognitive function of the brain that classifies people by its appearance, stereotyping them through processed information, which is an irrational motion that has always affected society and culture. Although, prejudices are preconceived ideas, they do not represent a fact as commonly happens with positive or negative assumptions about people’s image.

2.2.3 Sociological Foundations

Gender Stereotypes have changed throughout history and they differ greatly from one culture to the other. To understand how gender is established from another point of view, Butler (1990) explains that gender is a stated term for each individual to facilitate analysis and deal with issues within humanism, but at the same time culturally limit the construction of the gender based on how the rational language universe is divided into two separate structures. Also, gender is restricted by labeling people by differences such as biological, cultural and other, and If we denominated the gender from a sexually developed and differentiated body, it would be named with an opposite, female/male gender. There are feminist theories affirming that the construction of the gender is that, a construction, a relation or a set of several relations which are attributed to a person.

The norms work on the implicitly normalizing what already exists in social practices. As Butler writes, "norms may or may not be explicit, and when they operate as the normalizing principle in social practice, they usually remain implicit..." (Butler, 2004, pg 41).

This is why gender is understood as a norm, differing from a rule or a law. On the other hand, there are social standards that can be implicit, in cases where they work as a principle of social practice. This is how the gender suggests a direct relationship with any social act explained by "the norm that governs the social
intelligibility of the action…” (Butler, 2004, pg 41-42) but it is indifferent to its behavior. The norms allow certain types of practices and defines what should and should not appear within the social sphere, in this sense, Butler raises a paradox of the rule, where being out of this implies that there is still a belongingness to the same standard from which you try to leave.

2.2.4 Gender roles are social constructs subjected to constant evolution and change throughout time

No matter what our gender identity is, its influences are born from the ethnicity of a group to which we belong, to the historical and cultural background people have, the religion that surrounds us and family values. In this matter, gender is defined as socially constructed roles based on behaviors, and it has no direct relation with the separation of roles according to the natural and inherent biology of each subject.

It is understood that all people are different and the evident biological classification should not affect the capabilities of human beings. There are only physical differences which are the obvious ones, because they are biological, by contrast, there are more similarities than differences between men and women regarding their abilities and attributes than those attributed by society. Both men and women are able to perform the same tasks and/or activities, but society has been responsible for labeling by classifying them according to their gender, which is developed throughout the education we receive, religious believes or the family context that is constantly telling us how to behave. These behaviors based on social construction are the activities and different attributes that, according to our society are appropriate, involving both male and female.

Nowadays there is a criticism about the idea that the subject comes hand in hand with humanism, but on the other hand the essence and the will of this subject came from the subject. Butler asserts that there is no prior willingness to each
subject, the action of each subject is not predetermined by a designated pattern. The subject is built according to the action of doing and everything done by it, hence the subjectivity is born as performative, but it is still through the actions taken individually.

In this way, as it can be seen from the previous chapter, discrimination has its foundations on otherness, subjectively lead by prejudice and assumptions against people who are different to the norm. Following the same line, gender and sexual orientation are also an example of what goes against the norm.

In order to understand why the LGBTI+ arises so much hatress, it is necessary to define what it means. Considering the concept of otherness, LGBTI+ people do not match the standard society has established about gender identity and sexual orientation. The following section gives a thorough detail of what the LGBTI+ community involves in terms of the sex and gender continuum.

2.3 LGBTI+ Community

Sexual minorities, known in Chile as LGBTI+, include those people who do not identify with the established heteronormativity that only considers two options for sex and gender. Some people feel sexually attracted to their same gender or both (gays, lesbians and bisexual), while some others identify with the opposite gender (transgender). The problem lays in the discrimination they receive from those who believe there is a norm that needs to be followed, from societies that separate and make them feel invisible, and also from groups that go as far as exerting violence against them.

The differences among sex, gender and sexual preferences are a source of confusion, not only for regular people, but also for professionals who are supposed to protect or guarantee human rights. Among these people even teachers can be found, who are the ones supposed to guide and form people with
no prejudices and are sometimes bias and transmit these preconceptions to their students.

Also, there is a general lack of information related to the LGBTI+ concepts, which leads to discrimination because of ignorance and the preconception that people from the LGBTI+ are anti natural or ill. Nonetheless, they share the same fundamental rights as everyone else and must be treated with respect.

Considering this, it seems necessary to define the concepts involved and that can give us a greater view of what issues are related to the lesbians, gays, bisexual, transgender and intersex people. Even though it is pretentious to define what other people feel and identify with, it is worth it to make an attempt to define broadly what these concepts refer to.

- **Sex**: classification given to a person at birth based on biological characteristics. It can be either male or female.
- **Gender**: cultural construction of behaviors, expressions, roles and attributes expected from each biological sex in a society.
  - Gender identity: each person’s individual and inner experience of gender, which can or cannot be aligned with their biological sex.
  - Gender expression: how people manifest their gender identity on the outside through their behavior, clothes and general conduct.
- **Sexual orientation**: the inner feelings of emotional and/or physical attraction a person has towards another person. People can identify themselves as heterosexual, asexual, gay, lesbian, bisexual, among others.
- **Heterosexual**: a person who has emotional and/or physical feelings of attraction towards another person of the opposite gender.
- **LGBT+**: acronym used to refer to people of sexual and gender diversity. It includes the words ‘lesbian’, ‘gay’, ‘bisexual’ and ‘transgender’, but the ‘+’ refers to other classifications such as ‘intersex’ and ‘asexual’.
Lesbian: a person who identifies as a woman and feels emotional and physical attraction towards another woman.

Gay: a person who identifies as a man and feels emotional and physical attraction towards another man.

Bisexual: a person who feels emotional and physical attraction towards men and women alike.

Transgender: a person who identifies or expresses his or her gender differently than to the gender it was assigned at birth.

Intersex: term that describes a person who is born with a sexual anatomy that does not comply with the medical definitions of male or female.

Since the 1960’s the definition of gender identity has not changed, but other definitions have been added throughout the years in the search of defining all the possibilities of the non-binary spectrum but in spite of the existence of these definitions, gender identity is subjective and depends on each person.

There is a need, not only to explain, theoretically, what the origins of discrimination are, but also what measures societies have established in order to safeguard and protect minorities from discrimination and violence. The following section will mention and explain some of the legal framework that exists to protect sexual minorities in Chile, not only in their daily lives but also at schools.

2.4 Universal Legal Foundations

2.4.1 Human Rights and the Rights of Children

Human Rights

There are several international laws that protect the Rights of children that belong to the LGBTI+ community. The first and most important legal foundation lies in the Universal Declaration of Human Rights.
As a result of the violations, persecutions and violence experienced by different kinds of people around the world during the Second World War, in 1948 the United Nations General Assembly called a general meeting in the city of Paris in which all 56 members of the United Nations had to vote for the approval of this new declaration.

“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”. (Universal Declaration of Human Rights, Article 1, 1948)

Even though this law applies to every human being, members of the LGBTI+ community are being discriminated against based on their sexual orientation and gender identity around the world. This discrimination can happen in different contexts such as in labor environments, health and educational institutions, etc.

As Juneau Gary and Neal S. Rubin state on their article “Are LGBT rights human rights? Recent Developments at the United Nation”, people do not know whether LGBTI+ Rights are considered in the Declaration of Human Rights or not. Few questions have been answered and little information has been given to the general public about these issues.

In regard to this problematic situation, the United Nations and its members are starting to consider this as an important matter of study and discussion. Even though the declaration mentions that every human has the freedom to express themselves without any form of discrimination, in the year 2012 there were still some countries, that members of the UN represented, that consider same-sex relationships as illegal (currently there are 72 countries in which this kind of relationship is punishable by the law in which 8 of them it is punishable by death).

Consequently, the Commissioner for Human Rights has taken action in treating matters of discrimination and violence against the LGBTI+ community very
seriously. In the past 5 years few political leaders have publicly taken a firm stand against expressions of discrimination and situation of violence towards sexual minorities, so the Commissioner has taken upon itself to provide updated and relevant information to every member of the UN. Another important job that the UN has taken upon itself this past decade, is to make a report and evaluation about the social issues members of the LBGTI+ community are dealing with and to make sure their Rights are being recognized by the Government of each country that belongs to the United Nations.

**Children’s Rights**

Another universal law that protect LGBTI+ children is the Children’s Rights. In 1989 the United Nation General Assembly called in a meeting in which the Rights of children would be assessed and approved. The Convention on the Rights of the Child sets the rights of every child around the world. This universal law applies to any human being under the age of 18 and protects them from any kind of discrimination or violence against them.

“Children's rights includes their right to association with both parents, human identity as well as the basic needs for physical protection, food, universal state-paid education, health care, and criminal laws appropriate for the age and development of the child, equal protection of the child's civil rights, and freedom from discrimination on the basis of the child's race, gender, sexual orientation, gender identity, national origin, religion, disability, color, ethnicity, or other characteristics.” (Bandman, B. “Children's Right to freedom, care, and enlightenment” pg. 67, 1999)

The United Nations Children’s Fund (UNICEF) is an agency responsible for providing aid to children that have their Rights violated all around the world. Created by the United Nations General Assembly in 1946, its original purpose was to help children and mothers that were affected during the Second World War. However, it was not until 1953 when it officially became part of the United
Nations System and establish itself as an agency that pursues the well-being of children.

In 2014, UNICEF published a paper on the topic of children’s sexual orientation and gender identity. It mentions that children and parents that belong to the LGBTI+ community experience abuse and discrimination in different social settings. Some countries where same-sex relationships are illegal, have laws that cause harm to adults and children. The laws and Government do not protect children and adolescents that belong to the LGBTI+ community, leaving them unprotected, vulnerable and abandoned when they experience situations of extreme violence and discrimination. The countries that committee these kinds of Rights violations, go against the principles that were established during the Convention of the Rights of the Child. UNICEF main purpose is to inform, protect and promote the Rights of all children to the general public. Aside from its main mission, UNICEF seeks to abolish and eliminate laws that go against the rights and liberties of LBGTI+ children, supports, protects and legally recognizes members of this community with children as a family, provides legal aid and protection for children who are abused because of their sexual orientation or identity, provides solutions and help to Governments that face challenges on supporting LGBTI+ children by addressing social norms and practices and allowing them to be heard and participate on the discussion of their own Rights.

**National situation regarding the laws and guidelines to protect minority groups at schools**

To date, there is a lack of systematic studies that provide evidence of the extension and proportions of the Chilean educational system reality in terms of violence against LGBTI+ students.

The results obtained from 2016 “National Survey of Educational Climate” done by the organization “Todo Mejora” and applied to 424 students, shows that there are high levels of verbal and physical abuse towards LGBTI+ students. It stated
that in most cases of discrimination, there is little to no answers from families and the corresponding Educational Establishments. Consequently, students from the LGBTI+ community felt that their school was an unsafe place for them, which leads to a decrease in their school performance, absenteeism and school dropout. This was also linked to an increase in levels of depression and the feeling of not belonging to their schools’ community.

In this study, the statistics show that 40,4% of the students did not declare instances of violence in their educational institutions. Only 27,3% of students who did report them, which corresponds to 59,6% of the total, declared that the assistance they received was effective.

More than half of the students (59,4%) stated that they were not sure if at their school there was a policy or code against violence. From the participants that stated that at their schools there are regulations and policies against situations of violence, a 29% of them declared that they do not involve violence against sexual or gender identity.

In 2016, the Superintendence of Education, received a total of 11.129 reports. From all of them, only 4.504 (which corresponds to the 40,7%) were complaints of abuse against students. From all these reports, a number of 708 (which corresponds to the 6%) were complaints of discrimination against students and just 23 cases were about sexual orientation and 3 gender identity discrimination.

All Chilean educational institutions must have an Internal Coexistence Regulation Code, regulated by the School Coexistence Regulation committee. However, there is no obligation or statement which make these regulations consider LGBTI+ students. However, during the last decade, there have been advances and interest on improving the conditions LGBTI+ students have at school from the MINEDUC and the Government.
In 2016 with the updating of the orientations for the revision of School Coexistence Regulations, new rules were dictated. One of them states that every Educational Establishment must eliminate any form of discrimination against students which could prevent them from learning and participating in their schools' community activities. Another one that encourages the positive appreciation of diversity inside the school's community, whilst recognizing and respecting human rights from LGBTI+ students. Furthermore, the Ministry of Education released two documents in the past decade to all Chilean schools.

The first document is an instructive provided to every educational institution of the country which states and supports the Children and Human Rights for LGBTI+ students and also a commitment from the school administration and directives to recognize the students gender identity. This document is mandatory for every school and if it is not respected or implemented, the Superintendence of Education can penalize the educational establishment.

The second document is the “Orientations for the inclusion of lesbians, gays, bisexuals, trans and intersex students”. This document provides tips and suggestions for the school staff (teachers and directives) to watch over and protect the rights of LGBTI+ students in the school context. Even though the MINEDUC delivered this guide to every educational establishment from the nation (both public and private), it was up to the school administration to hand-out or inform about the existence of the document to the rest of the school staff.

2.4.2 Chilean Laws that Protect LGBTI+ students

**Law 20.370 General Education Law**

This law regulates every aspect of the Educational System. Approved in 2009, it states that the final objective of education is “To achieve the spiritual, ethical, moral, affective, intellectual, artistic and physical development of each student by cultivating and providing values, knowledge and abilities. Respecting and valuing
Human Rights and the fundamental liberties of cultural diversity and peace, and from our national identity, capacitating people to conduct their lives to coexist and participate in a responsible, tolerant, solidary, democratic and active way within the community, and to work and contribute to the development of the country”. (Ley 20.370, Párrafo 1, Articulo 2, 2009)

The entire school community is accountable for non-discrimination acts towards LGBTI+ students, but more important, is the responsibility from the school backers. The school administration has to provide the school community with information in regards to the LGBTI+ rights.

The State has the obligation to watch over the neglect of the infringement of their Rights and the principles of non-discrimination in all of its aspects, since the Government is responsible for the acts of individuals when measures taken to eradicate practices that violate Human Rights in educational establishments consulted do not work.

Even though the law does not specifically mention sexual minorities, it does condemn any form of discrimination against social diversity. As a result, in 2016 Movilh submitted a bill that modifies the General Education Law which recognizes and respects the gender identity of LGBTI students starting from nursery years.

**Law 20.845 School Inclusion**

Educational Institutions that receive financing from the State must eliminate any form of discrimination against students and prohibit the profiting of individuals. It also forces them to enroll every student in their community, including students from the LGBTI+ community.
Law 20.536 School Violence

The objective of this law is to manage the interpersonal coexistence in schools all over the country by the creation of strategies that promote healthy school coexistence and the prevention of school violence. It also sets forth plans and regulations in case of situations of violence inside the establishment. It creates a figure who is in charge of the coexistence inside the school and provides teachers with activities in a way to establish discrimination-free classrooms.

Article 16 of this law states that the participation of every member of the schools’ community (parents, students, teachers, headmasters, etc.) is fundamental for a discrimination-free environment.

2.5 Legal Foundations of Equality

Equality is a principle that is fundamental in a democratic society. Yet, there is little information about the discrimination towards sexual minorities, being most of the information from the gender binary point of view, where gender is classified only in two distinct forms: masculine and feminine.

This past year, the Chilean law of Gender Identity was approved, and it allows transgender people to change their name and sex in their official identification papers, but this law excludes married people and most importantly, children, although it includes non-discrimination principles to be followed towards transgender people.

In October of 2015, the law of Civil Union was passed in Chile, which allows same-sex couples to have the same legal protection as heterosexual married people, but this law is rather a domestic partnership than a marriage. In 2017, the former Chilean president Michelle Bachelet presented the Marriage Equality Bill, which if approved, would allow same sex couples to get married by changing the definition
of marriage in the Civil Code to another that is more inclusive, from “man and wife” to “spouses” (Chilean Senate, 2017).

Regarding homoparental adoption in the previous bill, there is a proposal for a change in the Law 19,620, article 24. Through this, according to what is stated in the bill report, the judge responsible for the adoption request from “two people of the same sex who do not have registered common children previous to the definitive verdict” will decide which will be the order of the last names of the child (2017).

Nevertheless, throughout the years, most laws have not been concerned specifically with the LGBTI+ community, but rather with equality and Human Rights seen with a gender binary point of view, this is, concerning men and women and not with the whole spectrum of gender identities included in sexual minorities. This can be observed on the last Alternative Report for the Examination of the State of Chile to the CEDAW, (that stands for Committee on the Elimination of Discrimination Against Women), at its 69th Session from the year 2018. This report explains in which subjects Chile has advanced in terms of non-discrimination, violence towards women, equality, women deprived of liberty, among others. The problem lies in that it has only one mention of the LGBTI+ community, very limited to mentioning the laws involved that were created to protect LGBTI+ rights and recommending that these laws are well implemented, but nothing further than that. In this chapter, we will explain the laws that exist to protect members from the LGBTI+ from discrimination and violence, and what has been done in Chile for that purpose.

2.6 Pedagogical Implications

Historical background and milestones of sexual education in Chile.
It is well known that by integrating programs that provide students with complete and accurate information about sexual health and reproductive education, the
youths have healthier lives preventing teen pregnancies, sexually transmitted diseases and know how to defend their rights and can discriminate and identify situations of sexism.

However, throughout history, Chilean sexual education has not been exempted from controversies, discontinuities and difficulties. The Law of Free and Obligatory Primary Education (1926), allowed professionals from the health department and educators to implement sexual educational programs known as “Vida Familiar y Educación Sexual” all over the country. These programs were implemented in 1960 under the government of President Eduardo Frei Montalva. During the government of President Salvador Allende other programs were to be implemented on public schools, however the material was destroyed with the Military government. During the dictatorship, school programs were adapted and modified to their educational standards eradicating any sexual reference which wasn’t about sexual reproduction beyond biology.

After 1989, with democracy once again installed in Chile, new public policies of sexual education were implemented. However, sexual education wasn’t explicitly obligatory for every school, so every educational establishment could decide whether or not implement the programs given by the State.

In 1996 JOCAS (Jornadas de Conversación sobre Afectividad y Sexualidad) were created with the help of the Ministry of Education, Ministry of Health, National Woman Service, and the National Institution for Youths’. This program had a great cultural, social and media impact. What stood out about the JOCAS program, was that it was composed by a team of parents, students and teachers of every educational establishment, with the help of professionals such as doctors, midwives, psychologists, sociologists and teachers trained on themes related to sexuality. During the JOCAS, all the school community had the opportunity to answer questions and learn from experts in the subject of sexuality. Throughout its implementation, the program was not exempt from controversy with the most
conservative percentage of the population backed by the Catholic Church. They argued that the content provided lacked any moral or ethical grounds, which could eventually make the students start their sexual lives earlier.

The program was successfully applied in most of Chilean schools (the vast majority being Public Educational Establishments) until the year 2000. In the end, the JOCAS was only implemented in 600 Public Schools, which at the time corresponded to almost half of the Educational Establishments along the Chilean territory.

Another important moment in regards to the respect for minority groups in the country was the bill proposed in 2005 during the Government of Ricardo Lagos, and which was passed as a Law after the crime of a Chilean homosexual man called Daniel Zamudio, who was attacked and murdered by a group of neo-Nazis the year 2012. This law, popularly known as Zamudio Law, is an anti-discrimination law which had been a subject of debate during the past years on the Congress. Once again, the law was not approved by the Church and the most conservative percentage of the population rejected its contents since the law protected and guaranteed non-discrimination in regards to sexual orientation. For them, including minorities and the LGBTI+ community would attempt against the natural order of social life.
3.1 Introduction

A Phenomenological Study, or also known as “The Lived Experience”, is a science whose purpose is to study and describe people’s perception of a specific phenomenon rather than explain it. This kind of methodology helps the researcher interpret a shared experience by a group of specific people. This kind of research emphasizes the importance of the interpretation and personal perspective of an individual or group of individuals. By using this method, the researchers gain a more in-depth insight of people’s motivations, attitudes and even the way they communicate with others, act upon certain topics and react towards certain groups.

Welman and Kruger in their article “Research methodology for the business and administrative sciences” explain that “the phenomenologists are concerned with understanding social and psychological phenomena from the perspectives of people involved”. (Welman and Kruger, 1999, pg. 189)

By using this methodology, the researchers can identify real assumptions and debunk myths believed by the general public. With its roots in philosophy and psychology, a phenomenological study attempts gather “raw” or “pure” data from an individual experience and interpret it in order to provide answers to a social phenomenon. Even though it provides researchers with important information, many investigators face problems with the amount of data and its analysis. When making personal interviews, recordings and questionnaires with open and closed questions, there is too much information to analyze, and as they provide different ideas and perceptions on a topic, they need to be categorized in groups which is more difficult compared to quantitative studies. It is important for the study to establish a schedule and know how to organize time and information.
3.2 Research Paradigm

The qualitative paradigm intends to study human phenomena from a different perspective. The research team decided to use this kind of qualitative approach because few studies have been made about LGBTI+ perceptions from in training teachers at university. This method involves making detailed comments on individual and specific situations that our peers experienced throughout their practicums and lesson during their formation at Andres Bello University. There is a wide variety of methods to closely interact with the participants; interviews, conversations, observation, focus group meetings, questionnaire analysis, etc.

3.3 Sampling

The universe of this study is the Faculty of Education of Andres Bello University in Viña del Mar. Originally, the sample the researchers were going to work with were the students from five areas of the faculty that were considered to be the most relevant for our research. These five areas are Nursery Education, Primary Education, Physical Education, English Pedagogy and Psychopedagogy. We chose these five areas because they have direct interaction with children at schools from an early age to adolescence during their practicums, and therefore, would help us have a closer understanding of what the future teachers of Chile perceive towards the sexual minorities they might encounter in the classrooms and how they are prepared at University to face some problems that can appear related to the topic.

The conditions necessary to participate in our research were that the students were undertaking their last year of education and that they have had at least one practicum in schools or nurseries. This was important because we wanted to know the perception they had based on real experiences at schools in the Chilean context. The schedule for the interviews was going to start on October 15th to October 30th, but given the circumstances that our country is going through, the
researchers decided to narrow down the study to just English Pedagogy students, being the area that we had more access and communication with.

3.4 Participants

The participants for this research were chosen at random considering the number of students on their last year of education in English Pedagogy who are going to graduate on December 2019 and that are going to be in service teachers starting next year. From a total of 21 students that are graduating, 19% correspond to male students while 81% are female students. Based on this, the five participants chosen randomly turned out to be 4 females and 1 male whose ages range from 21 to 44. All of them have been through 2 years of practicums in different educational contexts (public and private schools), and have experienced different realities inside the classroom.

3.5 Instrumentation

**Questionnaire**

Questionnaires are used in Qualitative and Quantitative Research. A questionnaire is a research instrument that consists of a series of questions related to a certain theme or topic. This method of data collection gathers the information in a quick, cheap and efficient way. A group of specific individuals are asked to answer several questions, which are easy to understand and not very long to maintain the interest and concentration of the participants. Even though they are an easy method to collect information, the use of questionnaires can provide fake answers from the participants. People may desire to portray a positive image of themselves and tend to lie or bend the truth to look good in the eyes of the researchers.

Questionnaires use both open and closed questions to collect data. Closed question structure the answers by allowing responses which fit into pre-decided
categories. In this category, questions usually have yes or no answers. It can also provide data that can be ranked, involves a rating scale to measure attitudes or emotions towards a specific subject. An example of this questions would be answers like; strongly agree, agree, neutral, disagree, strongly disagree, unable to answer. An important aspect of these questions is that the answers must always go from one extreme to another and have a neutral answer. Closed questionnaires are easy to answer and analyze, however one of its main limitations is the lack of detailed information they offer; the responses are fixed so participants cannot explain or reflect their true feelings on a subject.

Open questions allow the participants of the study to explain and express their emotions on their own words. Researchers use this type of questionnaire to gather in-depth answers from the respondents and are used for more complex questions that need more detailed answers. This method presents some limitations for the researchers. They are time-consuming for both participants and researchers, and it not suitable for less educates participants (such as young children) that are not able or do not have the writing abilities to express their feelings in a verbal way.

**Interview**

A Qualitative Research seeks an in-depth understanding of a social phenomena within the subjects natural setting. Its main purpose is to find the reason why something happens and relies on the experiences of a certain group of people to explain certain situations. One of the most interesting and important parts of this methodology is gathering information from the subjects through interviews. There a several kinds of interviews and depending on the objective of the study, the researchers chose which one to use.

The Informal Conversational Interview approach allows the researcher to ask more general questions about a certain topic and relies on the interaction that happens between the researcher and the participant. The interviewer does not
have specific questions written down but creates them as the interviewed answers.

Compared to the Informal Conversational Interview approach, the General Interview Guide approach is more structured and formal. The researchers follow a guide that contain the question to be asked, therefore it depends on the interviewer to achieve understanding from the participants. The questions can vary and depends on the interviewer style and interaction with the subject.

During a Standardized Open-Ended Interview, the participants are always asked the same questions which are very structured and worded in order for the answers to be open-ended. This kind of questions allow the participants to contribute with detailed and relevant information and lets the interviewer interacts with the subject with a follow-up question. This type of interview provides the participants with more possibilities to express their views and experiences, which is why is one of the most popular approaches used by researchers.

It is very important that the researchers prepare for the interview in advance. Practicing before conducting the meeting helps the researcher to add, change or eliminate questions that could interfere during the interview. Chenail (2009) states that by preparing the interview the researchers can foresee any biased situations.

“The researchers must choose a setting with little distraction, explain the purpose of the interview, address terms of confidentiality, explain the format of the interview, indicate how long the interview usually takes, tell them how to get in touch with the researchers later if they want to, ask them if they have any questions before they get started with the interview and don’t count on memory to recall their answers.” (retrieved from https://managementhelp.org/businessresearch/interviews.htm, 2009).
**Voice recording**

Interviews are an effective way to collect information regarding a specific topic. Whether it is a face-to-face or in a group discussion, the interview is one of the most effective and common methods and has been extensively used in qualitative research. The information obtained from these kinds of interviews are rich and give the researchers the perspective of someone who is or has relation with the topic. It is up to the researchers whether to use audio or video recording for their interviews, however in both cases the participants must be aware of the purpose of the study and notified about the final destination of their recordings (which could be preserved or erased at the end of the study).

The process of this method is the following; firstly, data are recorded, then transcribed and finally inspected by the researchers as soon as the meeting is over. Recording the interview let the researchers hear or view the participants response repeatedly in case of doubt and provides reliability and validity to the study. Some participants might feel intimidated by their response being recorded. In Nabeel Al-Yateem’s study (2012) “The effect of interview recording on quality of data obtained: a methodological reflection”, the author conducted a study in which he recorded the participants of the investigation. He noticed that even though they accepted being recorded, the interactions from the participants were less relaxed and achieving the same type of interactions observed during a non-recorded interview was difficult. It is up to the interviewer to make them feel at ease and provide a space in which they can answer the questions in a faithful way, without being judged. Recording is an effective and helpful method to gather information and it makes the researchers data analysis easier.

**Focus Group**

A focus group is a data collection technique in which a group of individuals are interviewed by an investigator on a certain topic that is relevant to its research. The purpose of this data collection technique is to gather personal thoughts, feelings, perceptions, beliefs, experiences and reactions of the interviewed
regarding a certain topic. In contrast to personal interviews, focus group discussions allow the investigator to have multiple looks of the emotional processes that the participants go through during the interview. This method centers its attention on the interaction and social dynamics that occur between the interviewed. It is important for the investigators to find out the perceptions, ideas or attitudes that people have towards something.

Researchers use this approach when there are few studies on a specific topic or subject. It could be applied in different contexts, to adults or children, illiterate people or intellectuals. Authors still have not conclude on how big the focal groups should be. However, most of them agree that it should vary between 3 and 12 participants (Turney and Pocknee, 2005) and if the topic in which the interview is centered on is sensible or complex, the group should be between 5 and 8 people. It is recommended that they should last at least 2 hours. The reason behind this number of hours is because the interviewer must follow a series of steps to inform the participants about the discussion (an introduction and closure, as well as time to point out some observations) and to maintain the attention of the interviewed. The moderator of the discussion must lead the participants in a conversation. Among its responsibilities are; inform the participants about the study, keep their focus on the topic of the subject and a constant rhythm, make them participate on the discussion, give each one of them time to answer and share their ideas.

The questions that are going to be asked must be easy to understand, starting with general questions and continuing with more specific ones. The researchers must avoid yes or no answer questions, because they cannot be analyzed. Throughout the development of the interview, it is not recommended that the researchers question the participants answers because the interviewed can get defensive and later restrain themselves to provide a real answer. In a 2-hour session interview, the researchers can ask up to 12 questions.
Steps to establish a focus group

1. The researchers must establish the objective of the research. To achieve this, they must answer some questions such as what they want to achieve, what is sought with this investigation, what information can be obtained from this group and what information is needed to meet the needs of the study.

2. The design of the investigation must be coherent in relation to the objectives of the study.

3. The researchers must create a schedule and plan the focus group meeting with anticipation as well to identify a good place in which the interview will take place on and get a hold of any material that is beneficial for the sessions.

4. According to Myers (1998) and Kitzinger (1995), in order to select the subjects, the researchers must consider the age and sex of the participants, socio-economic and educational background. The interviewed need to have something in common (a personal or common experience) that is relevant to the investigation. In some cases, it is important that people do not know each other so that their responses and attitudes are real, to avoid suppositions and prejudices.

5. Select the moderator of the discussion. One of the most important conditions is that it must be part of the research team. The moderator must have optimal communicational attitudes, know how to listen, observe and understand verbal and non-verbal expressions, know how to control the groups dynamic and efficient time management.

6. The questions that the participants are going to be asked must be concrete, stimulating, flexible and lead the interview from the most general topic to a more specific one.
7. The locations in which the interview takes place must be somewhere private where only the participant and researchers have access to. The physical space needs to have good ventilation, lighting, free of noise and comfortable.

8. The research team must assign one of them to oversee the logistics of the meeting. This varies from recruit participants, inform them about the time and place in which the interview will take place, organize the room and arrange the room in a certain way in which the moderator is surrounded by the interviewed.

9. Throughout the development of the interview, the researchers are not allowed to interfere in the discussion. However, they can take notes on the reactions or response of the participants. Once the meeting is over, the researchers must have a closure to the session and provide a general feedback.

10. It is recommended that the researchers analyze the information gathered immediately after the interview has concluded.

3.6 Interventions

**Questionnaire**

The research team decided to use a pre-existing questionnaire that was related to the topic to be researched on. The questionnaire applied, written in “La elaboración de un cuestionario para la detección de la homofobia”, was created by professor Melani Penna Tosso from Universidad Complutense de Madrid, Spain. It had Open and Closed Questions, which provides researchers with a wide variety of answers that could be analyzed. In order to make use of this questionnaire, the research team contacted professor Penna via email and got her authorization to apply it.

The questionnaire had to undergo some modifications to adapt it to the Chilean context; the research team changed some insults that were idioms that are used in Spain to its equivalent in the Chilean cultural context, and adapted some acronyms like ESO which stands for Educación Secundaria Obligatoria to
Educación Media in Chile, and LOE which is Ley Orgánica de Educación to LGE which means Ley General de Educación.

**Interview**

Before creating the questions that were going to be asked to the participants during the interview, the researchers had to analyze the answers from the questionnaire previously applied to the students. The questions were created following the questions of professor Melani Penna’s questionnaire as a guide and choosing the ones the researchers found more relevant.

The first question was created to see the level of general knowledge the participants had regarding LGBTI+ concepts. The interviewed had to identify each letter of the acronym by its name. The second question was created to have the subject’s perception towards public demonstrations of affection among couples and see if they made any difference between homosexual and heterosexual couples. The third question was more personal one; they had to define how a family is formed. This question was asked in order to observe their reactions, listen to their personal experiences and beliefs.

With the fourth question, the researchers asked the subjects about how children should be taught the topic of sexual diversity at school. With this question, the researchers aimed to know about their personal experiences at school and their opinions on the topic.

The fifth question aimed at knowing whether the university had given them any instances to learn about topics of LGBTI+ communities during their 4 years while studying (for example as a specific subject, as a topic during class, seminars, workshops etc.) This question was the most relevant for our study, because it provided us evidence on whether they feel prepared to deal with situations involving the LGBTI+ community in a school context.
The last question was divided in two parts. Firstly, the subjects were asked if they wanted to receive more formation or information about the topic and explain why. The second part of question number 6 was aimed to know if they would add anything (subject, seminar, workshop etc.) to English Pedagogy at Andres Bello University curricula. Participants were expected to provide the researchers with their perception of the universities’ stand on the topic and provide ideas that former students believe are interesting and necessary to be added to the curricula and formation of future professionals.

**Focus group**

The researchers had planned to make a focus group with participants from the 5 areas of the Faculty of Education from Andres Bello University. Due to the national contingency occurred in Chile in October of 2019, it was not possible to do so.

Consequently, they narrowed the universe of the focus group only to last year students of English Pedagogy in Andres Bello University. However, the researchers and participants had difficulties in looking for a date and location that was safe and suitable for the meeting to be held.

Considering all the facts mentioned above and that the sample for the focus group was too small, the researchers agreed on canceling and eliminating the focus group meetings from the research.

**3.7 Data Collection Procedure**

The first step was to apply the questionnaire to the students to have support for our problematic situation. The test was applied on August 30th to 16 students from English Pedagogy that were on their last semester of University education and that were up to date with all their subjects. They were present during the class of “Integración Laboral” and were given an informed consent for them to know that all the information would only be used for the research, and that any personal
information would not be shared. It took them approximately 15 minutes to finish the questionnaire, which had 20 alternative questions where they had to select just one answer, 8 multiple choice questions, 4 yes or no questions and 1 where the subjects had to write percentages according to what they believed. The questionnaire was going to be applied to the rest of the areas from the Faculty of Pedagogy, but due to logistic issues, the researchers were not able to coordinate meetings with the rest of the careers. The results were categorized and analyzed as will be shown further on, and used to support the problematic situation.

The second procedure were the interviews with the subjects. As shown beforehand, the interviews were applied to 5 students on their last year of English Pedagogy, who were chosen at random from a group of 21 students that are about to finish their University education. The interviews were done face to face with one of the three researchers each, complying to all the ethical considerations expected from an interview. For each interview, the subjects were called to set a date and place (due to the Chilean context, the University was not an option), and were given an informed consent for them to sign, explaining that their names and other personal information would not be used on the research. All the interviews were voice recorded and lasted from 10 to 15 minutes, and were transcribed by the researchers to be analyzed later on.

3.8 Ethical Considerations

For each instrument used by the researchers to conduct this study, the participants had to be previously informed about their rights and use of their answers.

For this research, the researchers decided to make the respondents participate anonymously. On the questionnaire applied in August and the Interview applied to on October, the participants had to provide the researchers with their gender and age.
Before applying each instrument, the researchers handed out a letter of consent which specified that the information gathered by the researchers would only be used for research purposes and their identities kept anonymous. The researchers also stated that the answers provided by the subjects would not be shared with the general public and they would not be judged while analyzing them.

3.9 Data Analysis Procedure

For the questionnaire, the researchers transferred the results to an Excel spreadsheet and classified them in different categories, depending on what the questions were related to. The categories were: family, relationships, sexual orientation, diversity and homophobia. The percentages for each question were calculated to have a numerical and graphic understanding of what the subjects who answered the questionnaire felt about sexual diversity. Then the answers were analyzed by its category, for example, questions related to family were analyzed as a whole, to get an idea of what the subjects thought about that concept in particular, and so on with the rest of the categories. The researchers used these results to support the problematic situation referring to the lack of knowledge of teachers regarding the LGBTI+ community and the multiple situations of discrimination towards sexual minorities, specially from teachers, in the Chilean context.

Later on, after the interviews were ready, they were transcribed and separated by the six main questions that were created for it. The answers were then codified on a spreadsheet in order to have a graphic understanding of what the interviewees mentioned about each question. The words or phrases that were most repeated were grouped together and structured as follows:
Figure 1: Example of categorization of an interview answer.

<table>
<thead>
<tr>
<th>Question 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>When do you think the topic of diversity should be treated in the educational centers? (nursery, primary and secondary education)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nursery (3 to 6 years old)</th>
<th>Primary education (6 to 12 years old)</th>
<th>Secondary education (12 to 18 years old)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject 1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Subject 2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Subject 3</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Subject 4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Subject 5</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

After having all the questions codified and grouped, each question was analyzed to have a more in depth understanding of what the interviewees perceive regarding family, sexual diversity education, general knowledge about LGBTI+ and what could be implemented in our Faculty’s curricula to be more formed and informed in this topic.
CHAPTER 4
RESULTS AND ANALYSIS


4.1 Questionnaire Results

A. Family

1) Do you believe two people from the same sex have the right to get married?
Participants believe everyone should have the right to a marriage, but 25% of them do not agree calling it “marriage” if they are from the same sex.

2) How is a family conformed?
Related to family members, there were different options to point out participants belief on how families are conformed to be called a family. The results show that 93.75% of the surveyed believe a family can be conformed by a woman with a child(ren), a man with a child(ren), and a man and a woman with a child(ren). A number of 81.25% establish a family can be a couple of two men or two women with one or more children, and also a man and a woman without any children. Meanwhile, 75% of the surveyed, point out a family can be: a couple of women without children, a couple of men and a woman with one or more children, and/or a couple of men and a woman with one or more children. There is also a 68.75% of people who believe a family can be conformed by a couple of man without any children.

3) In terms of adoption, do you believe some couples should be favored somehow before others to adopt a child?
In numbers, 68.75% of the surveyed believe some people should be favored more than others. While 31.25% think adoption should favor couples before people on their own, 25% of the people established that adoption by heterosexual couples should be prioritized before homosexual couples. Furthermore, 0% of the participants believes homosexual couples should adopt a child before heterosexual ones.
4) What percentage of heterosexual and homosexual families do you think exist in the student body in secondary education?
At least 75% of the surveyed believe that more than 30% of the student body from secondary education belongs to a heterosexual family. On the other hand, number of 43.75% establish that 5% of the student body from secondary education has a homosexual family.

B. Relationships
1) Do you know any gay, lesbian, bisexual, transgender, transsexual and/or heterosexual?
Every participant, 100% of them knows at least one gay person, meanwhile 87.5% of them knows at least one lesbian person than can from family, friends, work, school, among other. On the other hand, 65.5% of the surveyed knows one bisexual person, and 25% of the total knows at least one transsexual or transgender person.

2) Regarding public affection, what do you think when you see a couple of two men, two women or a man and woman, showing public demonstrations of affect?
At least 43.75% of the surveyed think it is alright for heterosexuals to show public affection, while 18.75% disagree with it. In regards to homosexual couples, 37.5% of them approve public displays of affection while 31.25% expressed not being comfortable witnessing lesbian couples and 25% gay couples.

C. Sexual Orientation
1) In which age gap do you think sexual orientation of people is defined?
The 56.25% of the participants believe that the sexual orientation can be defined before 18 years old. Meanwhile, a number of 37.5% think it can change at any moment over life, and the rest of the participant, 6.25% does not know which age gap defines anyone’s sexual orientation.
2) Do you believe sexual orientation is something definitive?
From the total of participants, 25% believes that sexual orientation is something definitive, and 75% thinks that sexual orientation can vary during each individual’s life.

3) From what age do you think sexual-affective diversity topic should be taught?
The 56.25% of the surveyed believe the topic of sexual-affective diversity should be included in every educational stage starting from primary education, while 25% states that these topics should be taught during nursery education. The rest of the participants expressed that sexual-affective diversity should be included during secondary education instead of nursery and primary education.

4) If a student told me its doubts about its sexual orientation, I would…. 
In this matter, 81.25% of the surveyed declared they would hear and try to orientate the student, while 31.25% expressed they would inform the family before advising the student. Furthermore, 12.5% of the participants does not know how they would react or would rather avoid knowing about it.

5) Do you believe sexual-affective diversity is an interesting topic for students?
At least 62.5% of in training teachers from last year of English pedagogy believe this is a topic that would definitely be of interest to students. On the other hand, 37.5% stated not knowing if the topic would interest all students or if it would only interest those who belong to the LGBTI+ community.

6) Have you ever received formation or information about sexual diversity at any educational establishments? Have you ever received any negative comments from your teachers about sexual-affective diversity?
A 93.75% of the in training teachers has not received any kind of formation nor information about sexual diversity during their years of study, but 12.5% of them
has received information about it during their practicum. At least two of the participants expressed having received negative comments from their teachers about sexual diversity.

7) **Would you be interested in receiving information about sexual diversity?**
At least 75% of the participants would like to receive information about sexual diversity, while 25% of them prefer not to or does not know.

8) **Do you consider that secondary education teachers should receive information about attention to sexual-affective diversity throughout the educational stages?**
From the total of participants, 87.5% believe secondary education teachers should receive information about attention to sexual-affective diversity throughout the educational stages, while the rest of the participants refrains.

**D. Diversity**
1) **Related to diversity, in which area do you believe you should be more informed?**
In relation to information, 47% of the participants said they would like to receive formation about multiculturalism, 37.5% about homophobia and topics related, 50% about disability, sexual diversity and gender equality and 43.75% of the total, about xenophobia.

**E. Homophobia**
1) **When you speak with other people, do you assume they are heterosexual?**
The 12.5% of the surveyed assumes the heterosexuality of other people by the way they act, speak, or dress, but 87.5% does not assume or notice the sexual orientation of others when they interact with people.
2) In relation to homosexuals (gays and lesbians) what do you think when relating to them?
At least three of the surveyed believe that establishing relationships with homosexual people can make others think they are gay too. Furthermore, four people think that relating or even hanging out with homosexuals can facilitate others into believing they are homosexuals too.

3) Is there a relation between sexism and homophobia?
Regarding these concepts, 56.25% of the participants believe sexism and homophobia are interrelated topics, and 12.5% think both are independent, while 31.25% of the surveyed do not know or understand the relation between both of them.

4) In general, do you think homophobia exists in educational establishments?
From the total, 81.25% of the surveyed believe there is homophobia at schools, while the remaining 18.75% thinks homophobia does not exist at educational institutions.

5) Do you know any gay, lesbian, bisexual, transgender, transsexual and/or heterosexual person?
Every participant knows at least one gay person, while 87.5% of them knows at least one lesbian person either from family, friends, work or school. Furthermore, 65.5% of the surveyed knows one bisexual person, and 25% at least one transsexual or transgender person.

4.2 Questionnaire Analysis

A. Family:
In questions related to family, specially marriage it is noticeable that people are against homosexual marriage. Even though they express being in favor of it, they
prefer not to be call it “marriage”. On the contrary, the participants show that a family can be composed traditionally by a man, a woman and children, but also, by a couple of men, a couple of women, with or without children. The final results also show the tendency to believe that among the members of a family should be at least one child, regardless of the sex of the couple. Furthermore, if a couple or someone alone wanted to adopt, the answers bow in favor of heterosexual couples above homosexual ones and people alone.

B. Relationships:
In questions related to relationships, the results show that every participant has at least one familiar, friend or acquaintance that is either gay or lesbian, and half of the group, eight people, recognize having a bisexual acquaintance. And, only four out of sixteen knows either a transgender or a transsexual person. Furthermore, to observe signs of homophobia, they were asked for approval related to public demonstrations of affect, and the result show that in general people do not like seeing lesbian couples, but they do prefers seeing gay couples instead of the other, and there is also a minimum number of three participants that do not tolerate seeing heterosexual people too showing signs of affection.

C. Sexual Orientation
In questions related to sexual orientation, participants point out that before eighteen years old students already know which is the sexual orientation that identifies them, but half of them believe sexual orientation can change throughout time according to life experiences. Besides, half of the participants who are teachers in training consider appropriate to teach sexual-affective diversity to students from primary education given the fact their orientation can be defined at any stage before eighteen years old. Nonetheless, in case one student comes in help with doubts related to sexual identity, most of the participants would help them but a small group of five people would derive the issue to their family justifying not feeling comfortable with an unknown topic.
Most of the surveyed believe sexual orientation is an important subject for young learners and in spite of not having received information, in training teachers are interested in learning more about sexual-affective diversity, though four out of sixteen participants are not interested at all.

D. Diversity
In questions related to diversity, the respondents established not having received any type of training or information about sexual diversity or any other item of diversity. Nevertheless, in training teachers show interest when asked about different areas of diversity they believe they should know about. In areas about multiculturalism and disability half of the participants think it is more important to be informed than in areas related to sexual diversity/orientation, while in areas related to homophobia and xenophobia they were less interested than in the other two matters, even though there are concrete proofs of homophobia and xenophobia against LGBTI students and people in and outside schools.

E. Homophobia
In questions related to homophobia, the surveyed expressed that sexism can be related to the fact that homophobia exists in schools and in different educational establishments. The rest of the results show that most of the participants do not notice nor assume the sexuality of people by their way of dress, act, speak and other, but at least all of all of them know someone from the LGBTI community either a gay, a lesbian, a bisexual, a transsexual and/or a transgender; from family, friends, work, or another place of social relations. On the contrary, a group of at least 7 people believe that relating with homosexual people can make others think they are a gay or a lesbian as well. Even though there is no assumption related to orientation, there are patterns of homophobia when it comes to relationships, people in general are not willing to relate with homosexuals.
4.3 Interview Results

In question number one, the subjects were asked to define each letter from the acronym LGBTI. Every subject was able to identify the first four letters of the acronym and the amount of time they took to answer the question was short (between 10 to 15 seconds). However, three out of five subjects could not define the last letter (I which stands for intersex). Subject number 2 could not remember what the last letter of the acronym meant, while subject number 5 did not know that the letter “I” was part of the initialism.

For the second question, subjects were asked on their opinions regarding public displays of affection. From the five subjects, four explained that they were not bothered by public demonstrations of affection, independently if the couples were homosexual or heterosexual. Nevertheless, three subjects mentioned that even if they were comfortable with affectionate displays, they considered that more passionate demonstrations are more personal and therefore should be more private, and not done in public places. However, one of the subjects mentioned that although these demonstrations between homosexual couples were not a bother, they were a shock because of the way the subject was raised and the lack of exposure to it during its childhood.

On the third question the subjects were asked to describe the components of a family. In this question there was a wide variety of answers. Subject number 1 stated that a family could be composed by blood relatives and friends, or more specifically by people that you have a close and personal relationship with. The subject also mentioned that it did not matter if the family was composed by a heterosexual or homosexual couple with or without kids, and also considered that homoparental families as valid. Subject number 2 believes that there is no real concept of family but stated that a family could be composed by a single parent with biological or adopted children, heterosexual or homosexual couples with or without children. It all depends on the strong and meaningful bonds that one
creates with another human or living being. Subject number 3 stated that it took the concept of family from its own experience, but later mentioned that it could also be composed by heterosexual and homosexual couples with or without children, and also considers a family a single parent with children. Subject number 4 was the one whose response differed the most from the answers of the rest of the subjects. Throughout its answer, it repeated several times the fact that society and the concept of family has changed and considered its own family composition as an example of a family. However, it made no mention about homosexual couples as families. Subject number 5 mentioned that it considers that couples are the main components of a family, regardless of their sex or sexual orientation. It mentions that it is not significant if the couples have offspring or not.

On question number four subjects were asked about how and when they thought the topic of sexual diversity should be taught in schools. From the five subjects, three stated that this topic should be introduced from a very young age during nursery school, while one of them believed that this topic should be explained to students who are in secondary education (from 13 to 18 years old) and the other subject believed that it was not a topic to be discussed at school. The reasons given by the subjects to start teaching these topics during nursery school were that they need to know the basic concepts of respect towards other people, considering their differences and personal traits. They explained that the information should be taught gradually, at first with pictures that represent the types of families that exist, and general information for them to know, and later during primary school reinforce the topic and clarify any doubts that students may come up with, from what they hear on TV or from their families. Subject number 5 states that during secondary school it should be treated in a more advanced way, with professionals on the topic or people related to the LGBTI+ community. Subject number 3 stated that it should be taught during secondary school, based on the belief that this topic is irrelevant for children during nursery school because they are unconscious about it and teaching it would be awkward at that age. However, in 8th grade, children start to understand the meaning of liking someone
else, that boys are supposed to like girls and girls are supposed to like boys, so that would be a better age to start explaining about sexual diversity and relationships. Nevertheless, subject number 4 states that beyond discussing about sexuality or the different sexual options, it is more important to talk about inclusion and discrimination. When children grow up, subject 4 claims to not being in favor of explaining this subject so explicitly as it depends on what the family or the people who are around the child is wishing to clarify about sexual diversities.

In question number five the subjects were asked about their formation in regards to LGBTI+ topics during their formal education at university. All of the subjects agreed that they did not have a formal unit or subject that studied these topics in an in-depth way. Three out of the five subjects stated that the topic of sexual orientation was mentioned briefly in psychology and during a specific instance in “Integración Laboral” (subject that considers methodologies, theories and practicum in a real school context), the teacher hurriedly referred to some laws that protect students that belong to the LGBTI+ community in the educational system. Subject number 5 made clear in its statement that during its four years studying at Andres Bello University, it did not receive any kind of meaningful formation and information about LGBTI+ topics, nor it heard any mention of it during its lessons from its professors. It mentioned that during its school years, it received more relevant information and even attended some seminars that were about the topics of sexual diversity and sexual orientation, while at university, it did not see any pamphlet with information about seminars or workshops in regards to topics related to the LGBTI+ community.

Question number six has two parts: which topics related to the LGBTI+ community the subjects think should be more informed about and how it can be implemented in the career’s curriculum. Regarding the first part of the question, the psychological aspects related to the community and the methodologies to apply during classes were the two facets most repeated by the subjects (3 out of 5 each). Some ideas shared regarding the psychological aspects refer to the
emotional process people go through when having a sexual identity different to heterosexual and their experiences during school, to have a deeper understanding of their perspective towards what is and what could be done. Regarding the methodological aspect, subjects explain they do not have the knowledge or the tools to guide a student from the LGBTI+ community without being inappropriate or in a deeper or more professional manner. Other topics mentioned during the interviews were the theoretical aspects, including the meaning of the terms and the differences between them and the role of the family in an LGBTI+ childhood, the different types of family that exist and how to deal with families regarding this topic, which, as the subject expressed, is something teachers are not as used to as when dealing with students directly. As for the second part of the question, on how the subjects would include these topics in their career’s curriculum, 3 out of 5 stated that they should be taught during psychology classes while 2 out of 5 said that methodology classes should include it, 3 out of 5 believed that there should be workshops related to the LGBTI+ community and 2 out of 3 believe that specialists on the topic should give seminars for pedagogy students, and 1 out of 5 believes that it is something that should be taught as a language topic (in case of the career of English Pedagogy). Furthermore, the subjects claim that the main focus of these formation from University is to give future teachers the ability to deal with LGBTI+ students without marking them negatively, while giving appropriate answers to questions that all students may have. It was also expressed that people who are from the LGBTI+ community could give talks to the pedagogy students, to learn about their experiences and how discrimination affected them and what we as teachers can avoid and apply during our classes.

4.4 Interview Analysis

Question one pointed at the knowledge the subjects had about the LGBTI+ community. From the 5 interviewees, all of them knew what the first four letters of the initialism stood for: Lesbian, Gay, Bisexual and Transgender, while only a 40%
(2 people) knew that the I stood for Intersex. Nevertheless, the last two subjects were not able to define what it meant to be an intersex person. This shows a lack of general knowledge about the LGBTI+ community and the diverse sexual and gender identities it includes, beyond the five letters it shows. As teachers, we should know what the community is about and what each group refers to, as we could have students in any type of education establishment who identifies as part of the community. It is also important to point out that throughout the interview one of the subjects used the term “este movimiento” (this movement) to talk about LGBTI+ people several occasions. This can be seen as a misunderstanding of terms, considering that the word movement can be related to concepts of social, ideological and political manifestations, different to the concept of community, which could be defined as a social group where people who share common characteristics are a part of, and in the LGBTI+ case it is a community that involves all people who do not identify as gender binary.

Question two pointed at the interviewee’s reaction towards affective demonstrations from people of the same sex in public. Most of the subjects answered that they did not care whether the couples were heterosexual or homosexual, but they did have issues when people were too passionate or sexual when expressing affection in public, and it was explained that there are some things that are to be done in private. There was only one subject who claimed not being comfortable with affective demonstrations in public from homosexual couples, but explained that it was because of the lack of exposure to it during childhood and not because of being against people of the same sex showing affection. Still, this shows a biased approach towards demonstrations of affection between same sex couples, and although it is only 20% of the participants, it shows that there are still people that have a certain rejection to the LGBTI+ community, and as teachers we must be open and able to discuss this topic without being influenced by our personal experiences.
The third question pointed to the subjects’ interpretations of what a family is. From all the subjects, 80% stated that they considered a couple, either heterosexual or homosexual, with or without children as a family. All of them claimed that children with only one parent could also be considered a family (homoparental family). Yet, there was one subject who only considered heterosexual couples as a family and made no mention of homosexual people. This could be because of the subject’s point of view regarding religion and the role family has concerning children’s development, and also its own family experience. Furthermore, later on the interview one subject also expressed that sexual diversity issues are for the family to explain to their children, and that they are the ones who should decide whether children should even know about it.

Question four aimed to what the interviewees thought to be the best time and way of teaching sexual diversity at school. Considering the children’s age, 60% believed that this topic should be introduced during Nursery school, to introduce basic concepts, the meaning of respect to others and the different types of families. Only a 20% stated that an appropriate age to start teaching about the LGBTI+ community is during secondary education, as then they are more mature and conscious of who they like and their personal identity, and the 20% left believes that this topic should not be discussed at school, as it is personal to each family to decide the time or whether it is necessary to teach it at all. The last subject’s attitude during the interview demonstrated that, although there is an acceptance of the existence of LGBTI+ people, and a close relationship with members from it, there is a bi-gendered concept of how society should be and act, which is also shown in the way the subject spoke about the LGBTI+ community. For example, for the subject to be LGBTI+ is not something people are born with but rather an “option”. All of the interviewees expressed the necessity of teaching about inclusion and respect, to avoid any type of discrimination, but some families are against discussing this topic, whereas because of religious reasons or personal beliefs. However, this has a negative side, because children will be eventually exposed to LGBTI+ people and will have
this notion that they “should not exist” or that “it is not normal”, which could be avoided by allowing children to handle the facts and formulate their own opinions.

Question five points at the formation the interviewees’ received at University about LGBTI+ topics. A 100% of the subjects claimed not having studied about it specifically in the different subjects, and a 60% recalled hearing about it briefly during a psychology class. But hearing about a topic this important “briefly” during 4 years of education is not enough to consider oneself informed about it, and demonstrates the lack of importance the University gives to the formation of sexual diversity on the Faculty of Education. Nowadays, people of all ages are being more open about their sexual and gender identities and as teachers we cannot be left behind on terms and knowledge that can be helpful when treating with related issues that our students from the LGBTI+ community may have. One of the subjects mentioned receiving more useful information about sexual diversity during school than during all the University years, even when looking for seminars or pamphlets on the university bulletin boards.

Question number six had two different aims. The first one pointed at what the interviewees believed they should be formed about regarding the LGBTI+ community. The communities’ psychological aspects and methodologies were mentioned by 60% of the subjects. This shows a lack of information regarding what goes through the minds of LGBTI+ children and how to act or apply activities without making them feel excluded. As it was explained by a subject, there is a fear from the teachers of saying or doing the wrong thing and affect the child negatively forever. Another characteristic mentioned was the emotional process that people from the LGBTI+ go through, which is especially important when they grow up in contexts which are not particularly inclusive or where this topic is not even discussed, and by knowing about it we could be the help that that child needs. A 20% of the subjects also mentioned they should be formed on theoretical concepts, to know what they refer to and understand the students who identify as such, while another 20% expressed that family is a topic they do not
know how to deal with, whether the parents are LGBTI+, or their child is. This is important because during our teaching role we must get involved not only with the students but with their parents also, and we need the knowledge of terms and approaches that are appropriate and accurate. The second aim pointed to how these matters could be included in the career’s curriculum. A 60% of the students believed that LGBTI+ related topics should be taught during psychology, to understand in depth the related issues and possible psychological approaches that exist depending on the problems that teachers might encounter with their students. On the other hand, 40% of the interviewees claimed that methodology should be the subject that includes sexual minorities, to be able to apply inclusive methodologies to our classes and not leave any student behind. For example, when teaching the topic of family, LGBTI+ children may not feel included in the typical family image, so we could be taught how to involve everyone, with different methods and tactics that are backed up by professionals that have studied about the topic. Furthermore, 60% of the subjects mentioned that as future teachers there should be workshops for us to learn more about the LGBTI+ community, while 40% claimed that pedagogy students should have seminars presented by specialists, or even people who identify as LGBTI+ so they can share their experience and give us insights on how and how not to deal with issues that can come up during classes.
CONCLUSION
After analyzing the results of the questionnaire and answers from the interviews, as a research group found that the problematic situation is a real issue that in-training teachers are facing today in English Pedagogy.

Throughout the personal interviews applied to our classmates about their experiences as students in Andres Bello University, we can agree that during our four years of university education we were never formed and informed regarding the topic of sexual diversity during our regular lessons nor through extra-curricular activities such as workshops or seminars. Teacher in-training don not feel capable of handling situations in which LGBTI+ students are involved (this could include discrimination towards them or the correct use of strategies to make them feel included in the school environment).

Some students from English Pedagogy feel this lack of formation makes them incapable of discussing topics related to the LGBTI+ community with confidence and accuracy. Also, considering that we are close to start our professional lives as teachers, it is of the outmost importance that we are provided with knowledge and strategies from an early stage of our education at university to approach our students with self-assurance and with theoretical grounds that support our claims. We believe that (at least in one of the five areas) all the five areas from the Faculty of Education in Andres Bello University must update their curriculum(s) to fulfil the necessities regarding the Chilean educational context.

Even though most of the participants of the research did not show prejudice against sexual minorities, it is not enough not to be biased, but it is imperative to count with the appropriate techniques to educate future generations in terms of the respect towards every human being, despite their sexual or gender identity, race, religion or personal ideals.
We do not only need information on how to behave while interacting with the LGBTI+ community, but also formation on how to treat this topic with all our students, creating an environment of mutual respect and understanding in a non-repetitive and accessible way for everyone.

Unfortunately, we were not able to apply this study to all five areas of the Faculty of Education due to the national situation we are experiencing since October. This would have given us a wider perspective and general idea of how each area is adapting or could adapt their curriculum to include topics of sexual diversity and that also considers all the new laws of inclusion that have been passed in the past 10 years.

Each area’s main concern and goal should be preparing teachers that serve as an example for inclusive and respectful professionals that are capable of dealing with different realities and situations that include the LGBTI+ community on a daily basis. We suggest that each area of the Faculty of Education reviews their curriculum and eventually adapts it so that every future teacher from Andres Bello University has the appropriate knowledge and attitude towards LGBTI+ students in the school context.
DISCUSSIONS
Considering the results obtained after the analysis from both instruments, the researchers were able to gather information about the perspective about LGBTI+ students from teachers in-training of English Pedagogy at Andres Bello University. Theory points at the importance of teachers concern in the welfare and mental health of sexual minorities in the school context.

As Salas (2016) mentions in “Tizas de colores: Hacia la enseñanza de la Inclusión sobre la Diversidad Sexual en la Formación Inicial Docente”, it is important that in-training teachers are formed and informed by their professors during their formative years at university in topics related to sexual diversity and inclusion.

One of the challenges that the Educational System is facing today, is to grant high-quality education for every child regardless their sexual orientation or gender identification. In the educational context, inclusion is successfully achieved when an Educational Establishment and its community changes in favor of LGBTI+ students. This can be achieved by adapting its curricula and PEI (Proyecto Educativo Institucional) into one where every student is respected and treated as equal by every member of the school’s community.

However, this challenge cannot be achieved if teachers are not capable of abandoning their prejudices or do not know how to adapt and act in different situations where they have to deal with minorities in general, and in this case with sexual minorities in the classroom. As Salas states “University is the place where the future teacher can identify and modify prejudices that he or she operates with, as well as to reflect on the relevance of them towards the goal of teaching” (Tizas de colores: Hacia la enseñanza de la Inclusión sobre la Diversidad Sexual en la Formación Inicial Docente in Revista Latinoamericana de Educacion inclusiva, 2016/ pg. 80 2016).

If an in-training teacher is not given the chance to receive education on topics of sexual diversity or experience and learn about different realities during their
professional practicums, once they start working as professionals, they will not be able to teach their students about respect without having their personal ideologies or beliefs aside, creating an atmosphere in which mutual respect does not exist.

After interviewing the subjects, we were able to identify some problems the participants faced during their years as university students and the concerns they have towards their future as professionals; all of them agreed that while studying English Pedagogy at Andres Bello University they were not formed nor provided with the minimum techniques or tools required to deal with members of the LGBTI+ community in an educational environment.

They believed that it would have been useful to add some content in their Psychology subject. They expressed the necessity of studying the psychological development of LGBTI+ people throughout their childhood and adolescence, and knowing how to provide help in cases where students are experiencing mental health problems.

Regarding this last issue, Salas highlights the importance of the role of the teacher as an advocate for their LGBTI+ students’ Rights and mental stability. “When there does not exists support from the family or school’s community at educational establishments, there is a relation between homophobic bullying and violence towards LGB adolescents and youngsters, and the feeling of hopelessness they experience with increased risk of suicidal ideations and attempts” (Ferrándiz, Generelo y Gómez 2012, p. 83).

In the same line, in training teachers declare not to have been informed about the laws that protect students belonging to the LGBTI+ while coursing their “Integración Laboral” subject. One subject mentioned it was essential for future teachers to learn about the laws that protect LGBTI+ students.
When referring to the national situation of sexual minorities, the MINEDUC has been trying to help students who have experienced discrimination at their schools by providing them with legal assistance, investigating the institution and giving information to the general public and school communities about LGBTI+ students’ Rights.

In 2016, the Ministry of Education distributed “Orientaciones para la inclusión de las personas lesbianas, gays, bisexuales, trans e intersex en el Sistema Educativo Chileno” whose aim was to inform members of the school’s community (teachers, directives, psychologists, psychopedagogues, etc.) about the role of MINEDUC. This consists in protecting and supporting the Rights of LGBTI+ students, and monitoring the actions and internal regulation code each school’s community has in order to protect every student’s Rights stated by Law 20.370 (Educación General), Law 20.845 (Inclusión) and Law 20.536 (Violencia Escolar).

Referring to philosophical concepts that describe human nature, “Otherness” tries to explain the reason why and how discrimination occurs. This philosophical concept establishes that there is a Self, who represents the norm of what is supposed to be, and the Other, who is different for whatever reason, to the norm. In this regard, heterosexual people would represent the Self while LGBTI+ people represent the Other.

The norm is not absolute, it changes and adapts through time. Society, with its growth and development, leads the way in which social standards evolve to mold itself according to the social context they are living in.

Relating this to the answers given by the participants, the subjects acknowledge the existence of a group of individuals that escape from the norms established by society. Some participants referred to the social modifications the country has experienced during the last 10 years. The Others (LGBTI+ people), have gained recognition and respect from the rest of the population. This is why some of them
believe that schools should teach children to respect everyone, especially if they stand-out from the norm, starting in their nursery years to their secondary years. However, one of our subjects differed from the others.

When asked about the concept of a family, this subject did not mention homosexual people as components of a family, but referred only to heterosexual parents and homoparental families. The participant mentioned its own personal concept of family which would be a father, mother and children. These answers make us believe that the subject considers its own experience and concept of family as the norm. By applying the philosophical concept of Otherness, the subject would identify itself as the Self, while members of the LGBTI+ community would represent the Other.

Furthermore, when the subject was asked its opinion of teaching about sexual minorities at school, the subject stated is was up to the family of the student to teach them and talk about topics related to sexual diversity, and that the schools should respect that. For the participant, these topics should be talked about in a controlled and risk-free space, and mentioning them in an educational environment could cause more harm than good.

By analyzing both answers, we can assume that mother and father, who represent the subjects’ concept of family as an accepted social and moral standard, represent the Self. Regarding the matter of teaching about sexual diversity at school, it is up to the Self to decide whether to teach their offspring about LGBTI+ people, that represents the Other.

By limiting the amount of information given to the child and preventing them of having acknowledgment of the LGBTI+ community Rights, the Self creates a distinctive gap between them and the Others, which could lead the youngster to adopt the social and moral standards of the Self, making them identify as part of
Self in the future, continuing the cycle of discrimination and disregard towards sexual minorities.

The LGBTI+ community has been historically and globally discriminated for being different to the socially accepted gender binarism, which states the existence of only two genders which are aligned with both sex and sexuality. Whether it is religion, culture or ideals, people from the community have come a long way to start being accepted by society. Because of our career, we will encounter many students who are LGBTI+ and who may feel discriminated against or left behind by their peers and families because of how they identify. It is our role as teachers to manage techniques that will allow us to provide an environment of respect and acceptance of others, despite their sexuality, race, religious beliefs or physical appearance. The socially accepted Self would be in this case a heterosexual person, while the Other would include everyone whose gender and/or sexuality are not aligned to the sex they were born with.
REFERENCES


Jiménez Mendoza, D. (2019). Constructos Sociales: Una mirada reflexiva a la construcción del género dentro de la academia [Blog]. Retrieved from https://www.academia.edu/30226240/CONSTRUCTOS_SOCIALES_Una_mirada_reflexiva_a_la_construcci%C3%B3n_del_g%C3%A9nero_dentro_de_la_academia


ANNEX 1: Request to use questionnaire from Melani Penna Tosso

29-11-2019  Gmail - Solicitud Universidad Andrés Bello

Gmail

Angela Gladys Macarena Seminario Tesis 2019 <semtesisagm2019@gmail.com>

Solicitud Universidad Andrés Bello
2 mensajes

Angela Gladys Macarena Seminario Tesis 2019 <semtesisagm2019@gmail.com> 7 de abril de 2019 a las 21:14

Para: melani.penna@edu.ucm.es

Viña del Mar, abril 2019

Doctora
Melani Penna Tosso
PhD en Educación Universidad Complutense de Madrid

De nuestra consideración

Junto con saludar, nos dirigimos a usted en nuestra calidad de alumnas de Pedagogía en Inglés de la Universidad Andrés Bello en Chile, cursando 4to año de la carrera.

Nos encontramos en proceso de realizar nuestra tesis final la cual se basa en un estudio sobre las actitudes que tienen los futuros profesores de la Facultad de Educación de nuestra universidad frente a alumnos pertenecientes al LGBTI. En el marco de nuestro estudio, queremos medir qué tan informados y preparados están los alumnos universitarios de todas las facultades de educación sobre temas de sexualidad y discriminación hacia alumnos LGBTI pertenecientes al sistema educacional chileno.

Es por esta razón que por medio del presente, nos dirigimos a usted para solicitar respetuosamente su autorización para utilizar el cuestionario de su autoría “La Elaboración de un Cuestionario para la Detección de la Homofobia”, publicado en la revista “La Técnica” tomo número 10 el año 2013, para poder aplicarlo en nuestra facultad.

Esperando nuestra solicitud cuente con una buena acogida quedamos atentas a su respuesta. Desde ya, muchas gracias.

Atentamente,
Ángela Guerra
Gladys Lobos
Macarena Zuñiga

8 de abril de 2019 a las 03:30

Estimadas Ángela, Gladys y Macarena,

Les felicito por su iniciativa. La discriminación hacia las diversidades sexo-genéricas es una de las violencias más frecuentes y difíciles de combatir desde el ámbito educativo. Pueden usar el cuestionario.

Si lo desean en mi tesis doctoral tengo el cuestionario más desarrollado y completo en los anexos. Pueden acceder a la tesis a través de este enlace:

https://eprints.ucm.es/18718/1/T34011.pdf

https://mail.google.com/mail/u/1?ik=26f36c5f03&view=pt&search=all&permthid=thread-a%3A1-1720072881445474157&simplesrch=msg-a%3A1-137560373...

74
Igualmente en la revista iberoamericana de educación publicamos un artículo que aborda estas cuestiones en Ecuador y que quizás les sea de utilidad, se titula LOS NÍVLES DE HOMOFobia EN LOS FUTUROS DOCENTES, UNA CUESTIÓN DE DERECHOS, SALUD MENTAL Y EDUCACIÓN
Esta disponible en este link:
https://eprints.ucm.es/39011/1/rie66a08-5.pdf

Un afectuoso saludo,

Malaní Perna Tosso
Universidad Complutense de Madrid
Departamento de Estudios Educativos
Facultad de Educación, Centro de Formación del Profesorado
Despacho 4353
of Rector Royo Villanova, s/n
28040 Madrid
ANNEX 2: Questionnaire from Melani Penna Tosso to identify Homophobia

<table>
<thead>
<tr>
<th>Formación del profesorado en la diversidad afectivo-sexual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Responda a las siguientes preguntas seleccionando la respuesta con la que más se identifique.</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>1. ¿Cree usted que dos personas del mismo sexo deben tener derecho a casarse?</td>
</tr>
<tr>
<td>Sí, pero sería más adecuado que no se llamara matrimonio.</td>
</tr>
<tr>
<td>Sí, está bien que tengan ese derecho.</td>
</tr>
<tr>
<td>No, considero que no tienen que tener ese derecho.</td>
</tr>
<tr>
<td>2. Si un hombre y una mujer muestran su afectividad en público.</td>
</tr>
<tr>
<td>Me parece mal, no deberían hacerlo.</td>
</tr>
<tr>
<td>No me gusta verlo.</td>
</tr>
<tr>
<td>Me da igual que lo hagan pero no en público.</td>
</tr>
<tr>
<td>Me da igual.</td>
</tr>
<tr>
<td>Me parece bien.</td>
</tr>
<tr>
<td>3. Si dos mujeres muestran su afectividad en público.</td>
</tr>
<tr>
<td>Me parece mal, no deberían hacerlo.</td>
</tr>
<tr>
<td>No me gusta verlo.</td>
</tr>
<tr>
<td>Me da igual que lo hagan pero no en público.</td>
</tr>
<tr>
<td>Me da igual.</td>
</tr>
<tr>
<td>Me parece bien.</td>
</tr>
<tr>
<td>4. Si dos varones muestran su afectividad en público.</td>
</tr>
<tr>
<td>Me parece mal, no deberían hacerlo.</td>
</tr>
<tr>
<td>No me gusta verlo.</td>
</tr>
<tr>
<td>Me da igual que lo hagan pero no en público.</td>
</tr>
<tr>
<td>Me da igual.</td>
</tr>
<tr>
<td>Me parece bien.</td>
</tr>
<tr>
<td>5. Le parece bien qué se incluyan las técnicas de reproducción asistida para parejas de mujeres lesbianas en la Seguridad Social?</td>
</tr>
<tr>
<td>Sí</td>
</tr>
<tr>
<td>No</td>
</tr>
<tr>
<td>No sé</td>
</tr>
<tr>
<td>6. Le parece bien qué se incluyan las técnicas de reproducción asistida para parejas de hombres gays en la Seguridad Social?</td>
</tr>
<tr>
<td>Sí</td>
</tr>
<tr>
<td>No</td>
</tr>
<tr>
<td>No sé</td>
</tr>
<tr>
<td>7. Le parece bien qué se incluyan las técnicas de reproducción asistida para parejas de un hombre y una mujer en la Seguridad Social?</td>
</tr>
<tr>
<td>Sí</td>
</tr>
<tr>
<td>No</td>
</tr>
<tr>
<td>No sé</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Señale cuáles de las siguientes uniones forman, en su opinión, una familia...</th>
</tr>
</thead>
<tbody>
<tr>
<td>8. Una pareja de un hombre y una mujer sin hijos(as)</td>
</tr>
<tr>
<td>9. Una pareja de mujeres sin hijos(as)</td>
</tr>
<tr>
<td>10. Una pareja de hombres sin hijos(as)</td>
</tr>
<tr>
<td>11. Una mujer sola con uno o más hijos(as)</td>
</tr>
<tr>
<td>12. Un hombre solo con uno o más hijos(as)</td>
</tr>
<tr>
<td>13. Una pareja de hombre y mujer con uno o más hijos(as)</td>
</tr>
<tr>
<td>14. Una pareja de mujeres con uno o más hijos(as)</td>
</tr>
<tr>
<td>15. Una pareja de hombres con uno o más hijos(as)</td>
</tr>
<tr>
<td>16. Una pareja de hombres y una mujer con uno o más hijos(as)</td>
</tr>
<tr>
<td>17. Una pareja de mujeres y un hombre con uno o más hijos(as)</td>
</tr>
<tr>
<td>18. Una pareja de hombres y una de mujeres con uno o más hijos(as)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>En relación con la adopción...</th>
</tr>
</thead>
<tbody>
<tr>
<td>19. Se debe favorecer la adopción en parejas heterosexuales antes que en parejas homosexuales</td>
</tr>
<tr>
<td>20. Se debe favorecer la adopción por parte de parejas antes que por parte de personas solas</td>
</tr>
<tr>
<td>21. Se debe favorecer la adopción en parejas de lesbianas antes que en parejas de gays</td>
</tr>
<tr>
<td>22. Se debe favorecer la adopción en parejas homosexuales antes que en parejas heterosexuales</td>
</tr>
<tr>
<td>23. Se debe favorecer la adopción en parejas de gays antes que en parejas de lesbianas.</td>
</tr>
</tbody>
</table>
24. No creo que se deba favorecer a unas personas frente a otras en lo relativo a la adopción

<table>
<thead>
<tr>
<th>Refiriéndonos a la orientación sexual y a la identidad de género...</th>
<th>he escuchado o presenciado</th>
<th>he realizado o utilizado</th>
<th>me han dicho o hecho</th>
<th>he defendido de</th>
<th>NS/NC</th>
</tr>
</thead>
<tbody>
<tr>
<td>25. - Agresiones físicas (tirar cosas, golpes, empujones...)</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>26. - Arroñazos</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>27. - Insultos: maldición, boleto, trato...</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>28. - Burlas, chistes, imitaciones, gestos... frente a alguien</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>29. - Comentarios negativos o rumores de alguien</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>30. - Ignorar, no dejar participar, aliar...</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>31. - Invisibilizar</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>32. - Acoso laboral (Mobbing)</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

En un aula, qué porcentaje de alumnado cree que hay con las siguientes características...

<table>
<thead>
<tr>
<th></th>
<th>Lesbiana</th>
<th>Bisexual</th>
<th>Gay</th>
<th>Transsexual</th>
<th>Con discapacidad</th>
<th>Con altas capacidades</th>
<th>Inmigrantes</th>
<th>Con hiperactividad</th>
<th>Heterossexuales</th>
<th>Población gitana</th>
</tr>
</thead>
</table>

Responda a las siguientes preguntas seleccionando la respuesta con la que más se identifique

---EN ESTE APARTADO MARQUE SOLO 1 OPCIÓN DE RESPUESTA-----

43. ¿En qué tramo de edad considera que se define la orientación sexual?
☐ A partir de los 18 años. ☐ En cualquier momento de la vida. ☐ Puedo cambiar a lo largo de la vida.

44. ¿Qué % de familias heterosexuales estima que hay entre el alumnado de Ed. Secundaria?
☐ 0-5% ☐ 5-10% ☐ 10-20% ☐ 20-30% ☐ Más de 30%

45. ¿Qué % de familias homoparentales estima que hay entre el alumnado de Ed. Secundaria?
☐ 0-5% ☐ 5-10% ☐ 10-20% ☐ 20-30% ☐ Más de 30%

46. ¿Considera que la orientación sexual es algo definitivo en la vida de una persona? ☐ SÍ ☐ NO

47. En general, cuando habla con otras personas, ¿Da por supuesto que son heterosexuals? ☐ SÍ ☐ NO

Señale su grado de acuerdo o desacuerdo con las siguientes afirmaciones...

<p>| 48. Si trabajo en un centro y un compañero me dice que es gay, no me gustaría tener una relación demasiado íntima con él porque los abusos compañeros/as podrían pensar que yo también soy heterosexual. | 1 | 2 | 3 | 4 |
| 49. Si defienden a una persona homosexual de un insulto, es probable que otras personas puedan pensar que eres homosexual. | 1 | 2 | 3 | 4 |
| 50. - Salir con personas homosexuales facilita que otras personas piensen que eres homosexual. | 1 | 2 | 3 | 4 |
| 51. - Luchar contra la homofobia en los centros educativos es una labor de los docentes homosexuales que son los que se encuentran implicados. | 1 | 2 | 3 | 4 |
| 52. - Las personas homosexuales poseen actualmente los mismos derechos que las personas heterosexuales. | 1 | 2 | 3 | 4 |
| 53. - Expresar como &quot;manojo&quot; o &quot;manincho&quot; son maneras de hablar, no un insulto. | 1 | 2 | 3 | 4 |
| 54. - Antes las personas LGBT estaban discriminadas, ahora ya no. | 1 | 2 | 3 | 4 |
| 55. - En ocasiones, las agresiones a las personas homosexuales están justificadas por la conducta provocadora y exhibicionista que éstas adoptan. | 1 | 2 | 3 | 4 |
| 56. - Si trabajo en un centro y una compañera me dice que es lesbiana, no me gustaría tener una relación demasiado íntima con ella porque los otros/as compañeros/as podrían pensar que yo también soy homosexual. | 1 | 2 | 3 | 4 |</p>
<table>
<thead>
<tr>
<th>Pregunta</th>
<th>Opciones</th>
</tr>
</thead>
</table>
| 57. ¿Considera que se deben introducir contenidos relacionados con la diversidad afecto-sexual en los centros de enseñanza? | - Sí, de manera específica en diferentes asignaturas.  
- Sí, de manera transversal.  
- Sí, pero solo con el alumnado que no tiene clara su orientación sexual.  
- Sí, mediante talleres  
- No, creo que tratar estos temas puede confundir al alumnado.  
- No, a menos que en el centro se den circunstancias que lo hagan conveniente  
- Otras respuestas: ........................................
| 58. ¿A partir de qué edades consideraría apropiado que se tratasen estos temas? | - A ninguna edad  
- En todas las etapas educativas desde Ed. Infantil.  
- En todas las etapas educativas desde Ed. Primaria.  
- Sólo en la etapa de Ed. Secundaria.  
- Otras respuestas: ........................................
| 59. Si un/a alumn/a le contara sus dudas sobre su orientación sexual... | - No me gustaría porque considero que es un asunto muy delicado  
- Informaría a sus familiares para que hablaran con él  
- Le escucharía e intentaría orientarle  
- No sabría qué hacer  
- Derivaría esta cuestión al centro  
- Otras respuestas: ........................................|
| 60. Si una alumna le contara que ha recibido una agresión homófoba por parte de otros compañeros | - Trataría el asunto con toda la clase  
- Trataría el asunto en privado, solo con ella y sus agresores  
- Trataría el asunto a nivel de centro  
- Informaría a los familiares de los agresores para que hablaran con ellos  
- No sabría que hacer  
- Derivaría esta cuestión al centro  
- Otras respuestas: ........................................|
| 61. Si un alumno le dice que recibe insultos de que va con su novio de la mano en los recreos | - Trataría el asunto con toda la clase  
- Le sugeriría que no andarán de la mano para no provocar a sus compañeros.  
- Trataría el asunto en privado, solo con él y sus agresores  
- Trataría el asunto a nivel de centro  
- Le diría que los insultos son algo normal, que trate de ignorarlos.  
- Informaría a los familiares de los agresores para que hablaran con ellos  
- No sabría que hacer  
- Derivaría esta cuestión al centro  
- Otras respuestas: ........................................|
| 62. ¿Qué relación considera que hay entre el sexismo y la homofobia? | - Ninguna, son aspectos independientes  
- Son aspectos interrelacionados.  
- No lo sé.  
| 63. ¿Considera que, en general, existe homofobia en los centros de enseñanza? | - Sí  
- No  
| 64. ¿Considera que la diversidad afecto-sexual es un asunto que interesa al alumnado? | - Sí  
- No  
- Sólo al alumnado LGBT.  
- No se  
| 65. ¿Ha recibido algún tipo de formación en atención a la diversidad en los centros educativos? | - No  
- En jornadas-congresos  
- En cursos-seminarios  
- En la carrera de. ........................................  
- En el posgrado de ....................................  
- Otras respuestas: ........................................|
| 66. ¿Ha recibido algún tipo de formación en atención a la diversidad afecto-sexual en los centros educativos? | - No  
- En jornadas-congresos  
- En cursos-seminarios  
- En la carrera de ....................................  
- En el posgrado de ....................................  
- Otras respuestas: ........................................|
<table>
<thead>
<tr>
<th>Pregunta</th>
<th>Opciones</th>
</tr>
</thead>
<tbody>
<tr>
<td>67. ¿Ha recibido algún comentario negativo por parte de sus docentes respecto a la diversidad afectivo-sexual?</td>
<td>No, En jornadas-congresos, En cursos-seminarios, En la carrera de, En el postgrado, Otras respuestas</td>
</tr>
<tr>
<td>68. ¿Tendría interés en recibir formación vinculada con esta temática?</td>
<td>Sí, No, NS/NC</td>
</tr>
<tr>
<td>69. ¿Considera pertinente que el profesorado de secundaria reciba formación específica relacionada con la atención a la diversidad afectivo-sexual?</td>
<td>Sí, No, NS/NC</td>
</tr>
<tr>
<td>70. ¿La LOE establece la obligación de trabajar la diversidad afectivo-sexual en los centros de enseñanza a lo largo de las diferentes etapas educativas?</td>
<td>Sí, No, NS/NC</td>
</tr>
<tr>
<td>71. En relación con la atención a la diversidad, marque con una cruz los aspectos en los que considera que debería estar formado...</td>
<td>Multiculturalismo, Igualdad de género, Homofobia, Xenofobia, Personas con discapacidad, Todos son igual de importantes</td>
</tr>
<tr>
<td>72. Su titulación universitaria es:</td>
<td></td>
</tr>
<tr>
<td>73. Su sexo es:</td>
<td>Hombre, Mujer, Otro</td>
</tr>
<tr>
<td>74. Su edad:</td>
<td></td>
</tr>
<tr>
<td>75. Su lugar de nacimiento:</td>
<td></td>
</tr>
<tr>
<td>76. Su religión es:</td>
<td>Ateo/a, Agnóstico/a, Católico/a, Musulmán/a, Judaí/a, Evangelista, Otro, No religioso</td>
</tr>
<tr>
<td>77. ¿Se considera practicante de esta religión?</td>
<td>Sí, No</td>
</tr>
<tr>
<td>¿Conoce a personas...</td>
<td>Lesbianas, Gays, Bisexuales, Transgénero, Transsexuales</td>
</tr>
<tr>
<td>78. - No conozco a nadie</td>
<td></td>
</tr>
<tr>
<td>79. - No entiendo la palabra</td>
<td></td>
</tr>
<tr>
<td>80. - Familiares</td>
<td></td>
</tr>
<tr>
<td>81. - Amistades cercanas</td>
<td></td>
</tr>
<tr>
<td>82. - Alumnado al que haya impartido clases</td>
<td></td>
</tr>
<tr>
<td>83. - Docentes</td>
<td></td>
</tr>
<tr>
<td>84. - Compañeros/as de trabajo</td>
<td></td>
</tr>
<tr>
<td>85. - Compañeros/as de estudios</td>
<td></td>
</tr>
<tr>
<td>86. - Conocidos/as</td>
<td></td>
</tr>
<tr>
<td>87. - Yo mismo/a</td>
<td></td>
</tr>
<tr>
<td>88. - Personajes históricos o literarios</td>
<td></td>
</tr>
<tr>
<td>89. - Personajes de la TV, el cine...</td>
<td></td>
</tr>
<tr>
<td>90. ¿Cuál es su ideología política? Sitúese en este continuo que va de la extrema izquierda (1) a la extrema derecha (5)</td>
<td>1, 2, 3, 4, 5</td>
</tr>
<tr>
<td>91. ¿En que tipo de centro cursó la enseñanza obligatoria (Ed. Primaria y ESO)?</td>
<td>Público, Privado laico, Privado religioso, Concertado laico, Concertado religioso</td>
</tr>
</tbody>
</table>
**ANNEX 3: Informed consent for the questionnaire**

<table>
<thead>
<tr>
<th>Consentimiento Informado de Participación en Proyecto de Investigación</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Dirigido a:</strong> estudiantes de Pedagogía en Ingles cursando su último año de educación en la Universidad Andrés Bello</td>
</tr>
<tr>
<td>Mediante la presente, se le solicita su autorización para participar de estudios enmarcados en el Proyecto de investigación “Estudio Fenomenológico de las Representaciones Sociales Frente a las Minorías Sexuales LGBTI+ de Profesores en Entrenamiento”, presentado para conseguir el título profesional de Profesor de Inglés para la Enseñanza Básica y Media con grado académico de Licenciado en Educación y conducido por la profesora Flora Mandiola Villalobos, perteneciente a la Universidad Nacional Andrés Bello Viña del Mar.</td>
</tr>
<tr>
<td>Dicho Proyecto tiene como objetivo principal interpretar las percepciones sociales de los alumnos que cursan su último año de Pedagogía en inglés en la Universidad Andrés Bello Viña del Mar frente a las minorías sexuales. En función de lo anterior es pertinente su participación en el estudio, por lo que, mediante la presente, se le solicita su consentimiento informado.</td>
</tr>
<tr>
<td>Al colaborar usted con esta investigación, deberá responder honestamente las preguntas de selección múltiple y las preguntas abiertas, las cuales se realizarán mediante un cuestionario impreso durante clases. Dicha actividad durará aproximadamente 10 minutos.</td>
</tr>
<tr>
<td>Todos los datos que se recojan, serán estrictamente anónimos y de carácter privados. Además, los datos entregados serán absolutamente confidenciales y sólo se usarán para los fines científicos de la investigación. El responsable de esto, en calidad de custodio de los datos, será el Investigador Responsable del proyecto, quien tomará todas las medidas necesarias para cautelar el adecuado tratamiento de los datos, el resguardo de la información registrada y la correcta custodia de estos.</td>
</tr>
<tr>
<td>El investigador Responsable del proyecto y la Universidad Nacional Andrés Bello aseguran la total cobertura de costos del estudio, por lo que su participación no significará gasto alguno. Por otra parte, la participación en este estudio no involucra pago o beneficio económico alguno.</td>
</tr>
<tr>
<td>Si presenta dudas sobre este proyecto o sobre su participación en él, puede hacer preguntas en cualquier momento de la ejecución del mismo. Igualmente, puede retirarse de la investigación en cualquier momento, sin que esto represente perjuicio. Es importante que usted considere que su participación en este estudio es completamente libre y voluntaria, y que tiene derecho a negarse a participar o a suspender y dejar inconclusa su participación cuando así lo desee, sin tener que dar explicaciones ni sufrir consecuencia alguna por tal decisión.</td>
</tr>
<tr>
<td>Desde ya le agradecemos su participación.</td>
</tr>
<tr>
<td>Ángela Guerra, Gladys Lobos y Macarena Zúñiga</td>
</tr>
<tr>
<td>Investigadoras Responsables</td>
</tr>
</tbody>
</table>
Yo__________________________, alumno(a) de Pedagogía en Inglés, en base a lo expuesto en el presente documento, acepto voluntariamente participar en la investigación “Estudio Fenomenológico de las Representaciones Sociales Frente a las Minorías Sexuales LGBTI+ de Profesores en Entrenamiento”, conducida por la Profesora Flora Mandiola Villalobos, investigador(a) de la Pontificia Universidad Católica de Valparaíso.

He sido informado(a) de los objetivos y de las características de mi participación. Reconozco que la información que provea en el curso de esta investigación es estrictamente confidencial y anónima. Además, esta no será usada para ningún otro propósito fuera de los de este estudio.

He sido informado(a) de que puedo hacer preguntas sobre el proyecto en cualquier momento y que puedo retirarme del mismo cuando así lo decida, sin tener que dar explicaciones ni sufrir consecuencia alguna por tal decisión.

Entiendo que una copia de este documento de consentimiento me será entregada, y que puedo pedir información sobre los resultados de este estudio cuando éste haya concluido. Para esto, puedo contactar al Investigador Responsable del proyecto al correo electrónico semtesisagm@gmail.com.
ANNEX 4: Adapted questionnaire applied to one of the subjects

Formación del profesorado en la diversidad afectivo-sexual

Página 1

El presente cuestionario forma parte de la realización de una tesis de pregrado alumnas de último año de la Carrera de Pedagogía en Inglés de la Universidad Andrés Bello. Se pretende administrar a los estudiantes por egresar el presente año de las respectivas carreras de la Facultad de Educación.

En responder a todas las preguntas del cuestionario se tarda, aproximadamente, 10 minutos.

Agradecemos profundamente su colaboración.

EN ESTE APARTADO MARQUE SOLO 1 OPCIÓN DE RESPUESTA

¿Cree usted que dos personas del mismo sexo deben tener derecho a casarse?*

☐ Sí, pero sería más adecuado que no se llamara matrimonio.
☐ Sí, está bien que tengan ese derecho
☐ No, considero que no tienen que tener ese derecho

Si un hombre y una mujer muestran su afectividad en público... *

☐ Me parece mal, no deberían hacerlo.
☐ No me gusta verlo.
☐ Me da igual que lo hagan pero no en público.
☐ Me da igual.
☐ Me parece bien.

Si dos mujeres muestran su afectividad en público.... *

☐ Me parece mal, no deberían hacerlo.
☐ No me gusta verlo.
☐ Me da igual que lo hagan pero no en público.
☐ Me da igual.
☐ Me parece bien.
<table>
<thead>
<tr>
<th>Pregunta</th>
<th>Sí</th>
<th>No</th>
<th>No sé</th>
</tr>
</thead>
<tbody>
<tr>
<td>Si dos varones muestran su afectividad en público, ¿qué opinas?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Me parece mal, no deberían hacerlo.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. No me gusta verlo.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Me da igual que lo hagan pero no en público.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Me da igual.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Me parece bien.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>¿Le parece bien que se incluyan técnicas de reproducción asistida para parejas de mujeres lesbianas en el AUGE?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Sí</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. No</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. No sé</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>¿Le parece bien que se incluyan técnicas de reproducción asistida para parejas de hombres gay en el AUGE?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Sí</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. No</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. No sé</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>¿Le parece bien que se incluyan técnicas de reproducción asistida para parejas de un hombre y una mujer en el AUGE?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Sí</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. No</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. No sé</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
EN ESTE APARTADO MARQUE SOLO 1 OPCIÓN DE RESPUESTA

Señale cuáles de las siguientes uniones forman, en su opinión, una familia...

<table>
<thead>
<tr>
<th>Opción</th>
<th>Sí</th>
<th>No</th>
<th>NS/NC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Una pareja de un hombre y una mujer sin hijos/as</td>
<td>☒</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Una pareja de mujeres sin hijos/as</td>
<td>☒</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Una pareja de hombres sin hijos/hijas</td>
<td>☒</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Una mujer sola con uno o más hijos/as</td>
<td>☒</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Un hombre solo con uno o más hijos/as</td>
<td>☒</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Una pareja de hombre y mujer con uno o más hijos/as</td>
<td>☒</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Una pareja de mujeres con uno o más hijos/as</td>
<td>☒</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Una pareja de hombres con uno o más hijos/as</td>
<td>☒</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Una pareja de hombres y una mujer con uno o más hijos/as</td>
<td>☒</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Una pareja de mujeres y un hombre con uno o más hijos/as</td>
<td>☒</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Una pareja de hombres y una de mujeres con uno o más hijos/as</td>
<td>☒</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

En relación con la adopción...

<table>
<thead>
<tr>
<th>Opción</th>
<th>Sí</th>
<th>No</th>
<th>NS/NC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Se debe favorecer la adopción en parejas heterosexuals antes que en parejas homosexuales</td>
<td>☒</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Se debe favorecer la adopción por parte de parejas antes que por personas solas</td>
<td>☒</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Se debe favorecer la adopción en parejas de lesbianas antes que en parejas de gays</td>
<td>☐</td>
<td>☐</td>
<td>☒</td>
</tr>
<tr>
<td>Se debe favorecer la adopción en parejas homosexuales antes que en parejas heterosexuales</td>
<td>☐</td>
<td>☐</td>
<td>☒</td>
</tr>
<tr>
<td>Se debe favorecer la adopción en parejas de gays antes que en parejas de lesbianas</td>
<td>☐</td>
<td>☐</td>
<td>☒</td>
</tr>
<tr>
<td>No creo que se deba favorecer a unas personas frente a otras en lo relativo a la adopción</td>
<td>☐</td>
<td>☐</td>
<td>☒</td>
</tr>
</tbody>
</table>
Refiriéndonos a la orientación sexual y a la identidad de género...

| A. Agresiones físicas (lizar cosas, golpes, empujones...) | O | O | O | O | NS/NC |
| B. Amenazas | O | O | O | O | NS/NC |
| C. Insultos (maricon, camiona...) | O | O | O | O | NS/NC |
| D. Burlas, chistes, imitaciones, gestos... frente a alguien | O | O | O | O | NS/NC |
| E. Comentarios negativos o rumores de alguien | O | O | O | O | NS/NC |
| F. Ignorar, no dejar participar, aislar... | O | O | O | O | NS/NC |
| G. Invisibleizar | O | O | O | O | NS/NC |
| H. Acoso laboral (mobbing) | O | O | O | O | NS/NC |

En un aula, qué porcentaje de alumnado cree que hay con las siguientes características...

<table>
<thead>
<tr>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lesbianas</td>
</tr>
<tr>
<td>Bisexuales</td>
</tr>
<tr>
<td>Gays</td>
</tr>
<tr>
<td>Transexuales</td>
</tr>
<tr>
<td>Con discapacidad</td>
</tr>
<tr>
<td>Con altas capacidades</td>
</tr>
<tr>
<td>Inmigrantes</td>
</tr>
<tr>
<td>Con hiperactividad</td>
</tr>
<tr>
<td>Heterosexuales</td>
</tr>
<tr>
<td>Población gitana</td>
</tr>
</tbody>
</table>

EN ESTE APARTADO MARQUE SOLO 1 OPCIÓN DE RESPUESTA

¿En qué tramo de edad considera que se define la orientación sexual? *

- O 0-6 años, en Ed. Parvularia.
- O 6-12 años, en Ed. Básica.
- O 12-18 años, en Ed. Media.
- O En cualquier momento de la vida.
- O Puede cambiar a lo largo de la vida.
- O No se.
¿Qué porcentaje de familias heterosexuales estima que hay en el alumnado de Educación Media? *

- 0-5%
- 5-10%
- 10-20%
- 20-30%
- > de 30%

¿Qué porcentaje de familias homoparentales estima que hay en el alumnado de Educación Media? *

- 0-5%
- 5-10%
- 10-20%
- 20-30%
- > de 30%

¿Considere que la orientación sexual es algo definitivo en la vida de una persona? *

- Sí
- No

En general, cuando habla con otras personas, ¿De por supuesto que son heterosexuales? *

- Sí
- No

Selezione su grado de acuerdo o desacuerdo con las siguientes afirmaciones... *

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>NADA DE ACUERDO</td>
<td>ACUERDO</td>
<td>ACUERDO</td>
<td>ACUERDO</td>
</tr>
<tr>
<td>1. Si trabajo en un centro y un compañero me dice que es gay, no me gustaría tener una relación demasiado íntima con él porque los otros/as compañeros/as podrían pensar que yo también soy homosexual.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Si defiendes a una persona homosexual de un insulto, es probable que otras personas puedan pensar que eres homosexual.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Salir con personas homosexuales facilita que otras personas piensen que eres homosexual.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Luchar contra la homofobia en los centros educativos es una labor de los docentes homosexuales que son los que se encuentran implicados.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Las personas homosexuales poseen actualmente los mismos derechos que las personas heterosexuales.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Expresiones como &quot;maricón&quot; o &quot;marimacho&quot; son maneras de hablar, no un insulto.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Antes las personas L.G.B.T estaban discriminadas, ahora ya no.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. En ocasiones, las agresiones a las personas homosexuales están justificadas por la conducta provocadora y exhibicionista que ellas adoptaban.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Si trabajo en un centro y una compañera me dice que es lesbiana, no me gustaría tener una relación demasiado íntima con ella porque los otros/as compañeros/as podrían pensar que yo también soy homosexual.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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EN ESTE APARTADO MARQUE TODAS LAS OPCIONES DE RESPUESTA QUE CONSIDERE CORRECTAS

¿Considera que se deben introducir contenidos relacionados con la diversidad afectivo-sexual en los centros de enseñanza? *

☐ Sí, de manera específica en diferentes asignaturas.
☐ Sí, de manera transversal.
☐ Sí, pero solo con el alumnado que no tiene clara su orientación sexual.
☐ Sí, mediante talleres.
☐ No, creo que tratar estos temas puede contundir al alumnado.
☐ No, a menos que en el centro se den circunstancias que lo hagan conveniente.
☐ Otras respuestas: 

¿A partir de qué edades consideraría apropiado que se tratasen estos temas? *

☐ A ninguna edad.
☐ En todas las etapas educativas desde Educación Primaria.
☐ En todas las etapas educativas desde Educación Básica.
☐ Solo en la etapa de Educación Media.
☐ Otras respuestas: 

Si un/a alumno/a le contara sus dudas sobre su orientación sexual... *

☐ No me gustaría porque considero que es un asunto muy delicado.
☐ Informaría a sus familiares para que hablaran con él/ella.
☐ Le escucharía o intentaría orientarle.
☐ No sabría qué hacer.
☐ Derivaría esta cuestión al centro.
Si una alumna le contara que ha recibido una agresión homófoba por parte de otros compañeros...

- Trataría el asunto con toda la clase.
- Trataría el asunto en privado, solo con ella y sus agresores.
- Trataría el asunto a nivel de centro.
- Informaría a los familiares de los agresores para que hablaran con ellos.
- No sabría qué hacer.
- Derivaría esta cuestión al centro.
- Me pondría en contacto con una asociación de gays y lesbianos para asesorarme.

Si un alumno le dice que recibe insultos desde que va con su novio de la mano en los recreos...

- Trataría el asunto con toda la clase.
- Le sugeriría que no andaran de la mano para no provocar a sus compañeros.
- Trataría el asunto en privado, solo con él y sus agresores.
- Trataría el asunto a nivel de centro.
- Le diría que los insultos son algo normal, que trata de ignorarlos.
- Informaría a los familiares de los agresores para que hablaran con ellos.
- No sabría qué hacer.
- Derivaría esta cuestión al centro.
- Me pondría en contacto con una asociación de gays y lesbianas para asesorarme.

¿Qué relación considera que hay entre el sexismo y la homofobia?

- Ninguna, son aspectos independientes.
- Son aspectos interrelacionados.
- No lo sé.

¿Considera que, en general, existe homofobia en los centros de enseñanza?

- SI
- NO
¿Considera que la diversidad afectivo-sexual es un asunto que interesa al alumnado? *

☐ Sí.
☐ No.
☐ Sólo al alumnado LGBT.
☐ No sé.

¿Ha recibido algún tipo de formación en atención a la diversidad en los centros educativos? *

☐ No.
☐ En jornadas-congresos.
☐ En cursos-seminarios.
☐ Otras respuestas: (carrera, posgrado...)

¿Ha recibido algún tipo de información en atención a la diversidad afectivo-sexual en los centros educativos? *

☐ No.
☐ En jornadas-congresos.
☐ En cursos-seminarios.
☐ Otras respuestas: (carrera, posgrado...)

¿Ha recibido algún comentario negativo por parte de sus docentes respecto a la diversidad afectivo-sexual? *

☐ No.
☐ En jornadas-congresos.
☐ En cursos-seminarios.
☐ Otras respuestas: (carrera, posgrado...)

¿Tendría interés en recibir formación vinculada con esta temática?

☐ Sí.
☐ No.
☐ NS/NC

¿Considera pertinente que el profesorado de Educación Media recibiera información específica relacionada con la atención a la diversidad afectivo-sexual en los centros de enseñanza a lo largo de las diferentes etapas educativas? *

☐ Sí.
☐ No.
☐ NS/NC
¿La LGE establece la obligación de trabajar la diversidad afectivo-sexual en los centros de enseñanza a lo largo de las diferentes etapas educativas? *

☐ Sí. ☐ No. ☒ NS/NC

En relación con la atención a la diversidad, marque los aspectos en los que considera que debería estar formado...

☒ Multiculturalismo.
☐ Homofobia.
☐ Personas con discapacidad.

☐ Igualdad de género.
☐ Xenofobia.
☒ Todos son igual de importantes.

Página 5

La carrera que estás cursando es: *


Su sexo es: *

☒ Hombre.
☐ Mujer.
☐ Otro: 

Su edad: *


Su lugar de nacimiento: *


Su religión es: *

☐ Ateo/a  ☐ Agnóstico/a  ☐ Católico/a  ☐ Musulmán/a  ☐ Judío/a  ☐ Evangélico/a

☒ Otro: 


¿Se considera practicante de esta religión? *

- Sí
- No

¿Conoce a personas... *

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>No conozco a nadie</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No entiendo la palabra</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Familiares</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amistades cercanas</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alumnado al que haya imitado clases</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Docentes</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Compañeros/ías de trabajo</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Compañeros/ías de estudios</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conocidos/ías</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yo mismo/a</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personajes históricos o literarios</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personajes de la TV, el cine...</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

¿Cuál es su ideología política? Sitúese en este continuo que va desde la extrema izquierda (1) a la extrema derecha (5). *

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Usted</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
</tbody>
</table>

¿En qué tipo de centro cursó la enseñanza obligatoria (Educación Básica y Media)? *

- Público
- Privado-laico
- Privado-religioso
- Subvencionado-laico
- Subvencionado-religioso

YA HA TERMINADO EL CUESTIONARIO
GRACIAS POR SU COLABORACIÓN!!!

* Redirection to final page of Online Encuesta (cambiar)
**ANNEX 5: Informed consent for the interview**

<table>
<thead>
<tr>
<th>Consentimiento Informado de Participación en Proyecto de Investigación</th>
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<td>Dirigido a: estudiantes de Pedagogía en Ingles cursando su último año de educación en la Universidad Andrés Bello</td>
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Mediante la presente, se le solicita su autorización para participar de estudios enmarcados en el Proyecto de investigación “Estudio Fenomenológico de las Representaciones Sociales Frente a las Minorías Sexuales LGBTI+ de Profesores en Entrenamiento”, presentado para conseguir el título profesional de Profesor de Inglés para la Enseñanza Básica y Media con grado académico de Licenciado en Educación y conducido por la profesora Flora Mandiola Villalobos, perteneciente a la Universidad Nacional Andrés Bello Viña del Mar.

Dicho Proyecto tiene como objetivo principal interpretar las percepciones sociales de los alumnos que cursan su último año de Pedagogía en inglés en la Universidad Andrés Bello Viña del Mar frente a las minorías sexuales. En función de lo anterior es pertinente su participación en el estudio, por lo que, mediante la presente, se le solicita su consentimiento informado.

Al colaborar usted con esta investigación, deberá responder honestamente las preguntas abiertas de esta entrevista, las cuales se realizarán a modo de conversación y cuyas respuestas serán grabadas en una nota de voz. Dicha actividad durará aproximadamente 10 minutos.

Todos los datos que se recojan, serán estrictamente anónimos y de carácter privados. Además, los datos entregados serán absolutamente confidenciales y sólo se usarán para los fines científicos de la investigación. El responsable de esto, en calidad de custodio de los datos, será el Investigador Responsable del proyecto, quien tomará todas las medidas necesarias para cautelar el adecuado tratamiento de los datos, el resguardo de la información registrada y la correcta custodia de estos.

El investigador Responsable del proyecto y la Universidad Nacional Andrés Bello aseguran la total cobertura de costos del estudio, por lo que su participación no significará gasto alguno. Por otra parte, la participación en este estudio no involucra pago o beneficio económico alguno.

Si presenta dudas sobre este proyecto o sobre su participación en él, puede hacer preguntas en cualquier momento de la ejecución del mismo. Igualmente, puede retirarse de la investigación en cualquier momento, sin que esto represente perjuicio. Es importante que usted considere que su participación en este estudio es completamente libre y voluntaria, y que tiene derecho a negarse a participar o a suspender y dejar inconclusa su participación cuando así lo desee, sin tener que dar explicaciones ni sufrir consecuencia alguna por tal decisión.

Desde ya le agradecemos su participación.

Ángela Guerra, Gladys Lobos y Macarena Zúñiga
Investigadoras Responsables
ANNEX 6: Interviews transcription

SUBJECT 1

1. ¿Podrías definir la sigla LGBTI?
Sé que significa como… son las siglas de todas las orientaciones sexuales, que es: lesbianas, gays, bisexuales, transexuales e intersexual. Eso es lo que sé, no sé si estará bien pero se que es como que reúne a todas la diversidad sexual en una sigla de toda comunidad.

2. ¿Qué opinas sobre las muestras de afecto públicas entre personas, independiente si son hombre-mujer, hombre-hombre o mujer-mujer?
Opino que las muestras de afecto públicas están bien, no me incomoda por ejemplo que sea hombre-hombre, hombre-mujer, mujer-mujer; un abrazo o un beso o tomadas de mano o caricias en el pelo, no, no me molestan, ahora sí van de una connotación más sexual en la vía pública ahí ya es un poco más chocante por el hecho de que hay niños y los niños no a cierta edad no saben emmm.. sobre sexo por ejemplo o ya algo más pasional. Pero demostrarse afectuosamente sea cual sea la relación encuentro que está bien, no discrimino entre género.

3. ¿Cómo se constituye una familia, quienes pueden componer una familia?
Una familia siento que son aquellos que conforman tu núcleo más cercano independiente si es consanguíneo o no, creo que puede ser incluso si vives con un amigo, puede ser considerado tu familia, creo que son todos aquellos que están siempre en las buenas y en las malas, en la salud en la enfermedad, emmm, cualquiera puede ser una familia: papá, mamá, hijo, papá adoptivo, hijo, dos papás, hijo adoptivo, no, no, no discriminó en ese sentido. Una familia se trata más del hecho de que quién la compone, es la relación, cómo se protegen, cómo se cuidan, lo preocupados que están unos con otros. Muchas veces por ciertas situaciones/circunstancias tener a tu lado la familia consanguínea es
complicado, por lo tanto si tu escoges vivir con un grupo de amigos o con tu pareja y aislarte de tu familia consanguínea, eso también es una familia. Y... dos mujeres con un hijo, dos hombres con un hijo, mamá-papá, mamá soltera, papá soltero, ehhh, pareja; es tu familia.

4. ¿Cómo crees que se deberían tratar temas de diversidad sexual en los centros educativos (educación parvularia, básica o media)?
Siento que ahora como el tema es más fácil de tratar por toda la información que se ha abierto ahora podría enseñarse desde parvularia, educación parvularia: con dibujos, esquemas. Los niños ahora están como más abiertos, ellos son super de mente más abierta que los adultos, y yo me he dado cuenta por eso, por mis primos chicos que cuando le hablamos le conversamos, tiene cinco años, y cuando le conversamos el tema de que podían haber familias de mamá con hijos, papá con hijos, dos papás un hijo, dos mamás un hijo, él dijo “ah sí, ya lo sabía”, tiene cinco años y yo creo que primero va desde la casa y ya que eso se extienda, como que lo valide la educación formal, por así decirlo. Entonces, se podría intentar desde parvularia con dibujos, ehh.. con representaciones; no creo que sea más complicado ahora. En básica, me ha tocado ver que los niños ya están bien asumidos en ese tema, entonces a veces hay dudas, a veces hay dudas, entonces uno tiene que explicarles, mostrárselas las esquemas; que mientras... indicarles una cosa, que mientras haya amor, haya protección, y preocupación por el otro, está bien. Ahora, lo que está mal, es cuando en la familia se agreden a unos con otros, ese es el tema, que una familia homoparental como una familia heterosexual, de heterosexuales, de papás hetesexuales, y eso más que nada.

5. ¿Qué tipo de formación considera que ha recibido en relación a la diversidad sexual en la universidad?
En la universidad, eh bueno, tomando mi caso personal, como me vine, como vengo de Coyhaique, que es como ya casi una burbuja, y en esos años, estoy hablando 2009-2008 no se tocaba mucho el tema, de hecho tengo muchos amigos que vivieron encubiertos toda su adolescencia temiendo decirle a sus
padres que eran homosexuales, dentro de ellos, por así decirlo mi ex pareja. Cuando recién llegaron acá a la zona centro al tener como la mirada más natural del, de todo, recién tuvieron esas agallas, valentía de decirle a sus familias de que eran homosexuales, entonces pero así como formar la universidad, nada o sea fue como por puro mirar y darse cuenta que el tema de la homosexualidad o diversidad sexual es más natural de lo que uno cree. Creo que tomar una postura, no creo que dependa de una educación formal, creo que va de una manera muy personal más que nada. Y en la universidad hemos recibido esa formación en algunas clases de filosofía o por boca a boca, como contando historias personales, escuchando a tus compañeros, pero más allá como que uno reciba más educación mas allá, no, no he visto y nunca me enteré, fue solo por mirar a mi alrededor y darme cuenta, oh claro, hay más relaciones homosexuales de las que yo me imaginaba.

6. ¿En qué temas relacionados con la diversidad sexual cree que podría estar más informado y cómo cree que podría implementarse dentro de tu carrera/curriculum?

Guau, esta pregunta es un poco más difícil, porque podría si clarificarse el tema de las orientaciones, porque me han hablado de que soy pansexual o que soy demisexual y no se cual es la diferencia, de manera teórica es super difícil decir cual, porque suena como lo mismo. Entonces más que nada eso, como clarificar las orientaciones y lo otro quizás tomar como una manera como herramienta, algún taller de cómo guiar a los adolescentes en este tema sin caer en lo inapropiado, ¿a qué me refiero con esto? a que por ejemplo de repente llegan alumnos que preguntan ciertas cosas entonces uno queda como plop y no sabe qué responder y mmm ahora no me ha pasado dentro de la carrera de pedagogía pero sí me pasó en salud que fue como: “oiga señorita, ¿cómo mantengo una relación sexual entre homosexuales?”. Y fue cuando estaba en el programa del adulto joven, del adolescente en el consultorio, quede así como plop, pero sí mi profesora guía ahí intervino, pero ella fue dada por la experiencia no porque le hayan dicho “oye mira puedes contestar de esta manera…” porque también para
los papás debe ser… muchas veces los papás no saben la orientación sexual de su hijo y tampoco querer caer en lo inapropiado.
Implementarse dentro del currículum, igual es como difícil, no sabría cómo la verdad, pero sí podrían ser como talleres para poder dar respuestas sinceras, o sea respuestas apropiadas más que nada.

**SUBJECT 2**

1. ¿Podrías definir la sigla LGBTI?
Bueno, respecto a la sigla LGBTI se que es la sigla de la comunidad homosexual. La “L” significa lesbianas, la “G” gays, la “B” bisexuales, la “T” creo que son transexuales y travestis y, oh se me olvida uno, pero se que cada una de esas letras corresponde a la identificación de ciertas identidades sexuales.

2. ¿Qué opinas sobre las muestras de afecto públicas entre personas, independiente si son hombre-mujer, hombre-hombre o mujer-mujer?
Las muestras de afecto públicas entre personas me afecta un poco, respecto a las muestras hombre-hombre, mujer-mujer. Pienso que debe ser por mi crianza, me choca, no es que me moleste, siento que me choca ver muestras de afecto o sea besos en la boca, tomarse de la mano, caminar de la mano pero no me choca en el sentido de que encuentre que está mal, si no que pienso que por mi crianza de.. eh, yo no vi esas cosas de niña, para mi no es algo entrecomillas, algo normal pero no me molesta, no es que me de asco, ninguna cosa así solamente que me siento extraña ver muestras de afecto de esa forma en la calle y jamás agrediría a una persona o a una pareja o les diría alguna cosa desagradable porque al final todos tenemos la, el derecho de amar a la persona que decidimos amar y da lo mismo si es un hombre o una mujer o no sé. Creo que el amor no tiene identidad sexual, pero si me choca, no puedo decir que no me afecte, como te digo me choca pero no encuentro que este mal, es como un contrasentido en mi cabeza, pero eso.
3. **¿Cómo se constituye una familia, quienes pueden componer una familia?**

Bueno, las familias yo creo que existen distintos tipos de familias, creo que lo más importante dentro de una familia, el concepto de familia es un grupo de personas que se aman, que comparten sentimientos de amor y lazos de amor, creo que una familia tiene que tener una cabeza, puede ser una persona o una pareja, la persona puede ser un hombre, puede ser una mujer, si es una pareja pueden ser dos hombres, dos mujeres, puede ser un hombre y una mujer; y de la cabeza nacen las ramas que serían los hijos, y los hijos pueden tener lazos consanguíneos, lazos genéticos, pueden no tenerlos, pueden ser adoptados, pueden ser recogidos, pueden ser mascotas, pueden ser cualquier tipo de ser vivo. Al final yo creo que al final la familia es cuando uno construye lazos afectivos fuertes entre personas, incluso creo que parte de la familia son los amigos cuando uno crea lazos de tal forma que te afecta positiva o negativamente, lo positivo y lo negativo que les pase a ellos. Pero no creo que haya un concepto de familia: papá, mamá, e hijo biológico, yo creo que aquí una mamá puede ser soltera, puede ser un papá soltero, puede ser un papá adoptivo, puede ser una mamá adoptiva, puede ser una pareja heterosexual, puede ser una pareja homosexual que hayan decidido adoptar niños, que hayan decidido recoger niños, que hayan decidido tener hijos biológicos por medios como la fertilización in vitro o cosas así, o puede ser simplemente una pareja que decida tener una mascota o una persona que está sola que necesite dar amor/afecto y decida tener una mascota y esa mascota para ella/para esa persona pase a ser parte de su familia.

4. **¿Cómo crees que se deberían tratar temas de diversidad sexual en los centros educativos (educación parvularia, básica o media)?**

Respecto a la, a como se deberían tratar los temas de diversidad sexual en los centro educativos, pucha es como súper complicado porque yo me he dado cuenta que los niños no tienen ningún tipo de discriminación, la discriminaciones las tenemos nosotros los adultos entonces yo creo que más que tratar los temas de diversidad sexual deberíamos tratar el respeto porque en base al respeto nosotros vamos a, no vamos a tener problemas en temas de la diversidad sexual.
sí nosotros les enseñamos a los niños a respetar a las personas por ser seres humanos y no por su condición sexual o por su género no deberíamos tener problemas, o sea si por ejemplo nosotros vemos hoy en día el abuso hacia las mujeres si nosotros enseñamos el respeto a los niños por ser mujer, por ser hombre, por ser pequeño, no tendríamos ese tipo de problemas. En cuanto a la diversidad sexual es lo mismo si lo que nosotros tenemos que hacer dentro de las salas de clase en educación básica, educación media, en parvularia, es enseñarles a los niños el respeto, el respeto por el ser humano, respeto por la otra persona, que la otra persona también siente, también le duelen cosas, también ama, también llora; si nosotros lográramos eso yo creo que ni siquiera tendríamos que tratar esos temas de diversidad o sea los niños de adulto serían personas que,... seres que respetarían al otro sin importar su condición sexual, su identidad, su género, su nada, y nos podríamos a ver al otro, como seres humanos y esas cosas, la identidad sexual pasaría a un segundo plano, no tendría ninguna importancia si es que nosotros nos vemos como seres humanos sin importar si uno es hombre, si es mujer, si es bisexual, si es lesbiana, si es gay, si al final somos personas y eso es lo que vale. Podemos ser buenas o malas personas, y no tendría porque importar la identidad sexual para valorar a la otra persona, no tendría porque haber discriminación a la comunidad homosexual, porque son homosexuales, porque la persona homosexual no siente, no piensa, no tiene inteligencia, no es capaz de hacer cosas; no po... si al final todos somos seres humanos y tenemos los mismos derechos y tenemos los mismos sentimientos y somos todos iguales, o sea yo creo que partimos por la educación parvularia y ya después lo reforzamos en la básica y ya en la media tenemos mejores personas.

5. ¿Qué tipo de formación considera que ha recibido en relación a la diversidad sexual en la universidad?

En la universidad no se si hemos recibido formación con respecto a la diversidad, en cuanto a nosotros como carrera, como futuros docentes recuerdo sí que hemos hablados algunas veces sobre la diversidad sexual y sobre el respeto de
los estudiantes que tienen, no sé po, diversos intereses o identidades que les hacen bullying por su identidad o por ejemplo ellos no se han dado cuenta de que por ejemplo son homosexuales y los molestan pero no creo que, no siento que hayamos tratado el tema de diversidad sexual como tal, como para nosotros estar preparados para interactuar con ellos de una manera que nosotros no los dañemos y que estemos capacitados para trabajar con ellos en ese sentido en la parte emocional, en la parte psicológica, porque como… igual si para un niño es difícil el área educativa el mundo de la escuela y todo eso, para un niño que tiene una identidad sexual diferente es más complicado porque se tiene que enfrentar a problemas familiares, tiene que enfrentarse a problemas en el mismo establecimientos y miedo y un montón de cosas que nosotros no sabemos y tal vez nosotros sí deberíamos tener una mayor preparación ese sentido porque al final con la formación y la preparación que tenemos nosotros en este sentido en este momento; apelamos más al sentido común que a otra cosa, entonces sí, yo creo que deberíamos profundizar un poco más en esa área y darle más importancia y salir mejor preparados de la universidad como para poder atender a la diversidad sexual que hoy en día existe en los establecimientos educacionales.

6. ¿En qué temas relacionados con la diversidad sexual cree que podría estar más informado y cómo cree que podría implementarse dentro de tu carrera/curriculum?

Yo creo que aquí lo más importante, es que deberíamos estar más informados respecto al tema, a los procesos emocionales y psicológicos de los chicos que tienen una identidad sexual diferente a la heterosexualidad y tal vez podría eso implementarse en el ramo de psicología porque es importante que nosotros sepamos cómo tratar con ellos porque lo que nosotros hagamos con los niños dentro del establecimiento escolar los va marcar para siempre, entonces por ejemplo si uno no sabe tratar a estos peques y no sé po… hace algo que los dañe psicológica o emocionalmente a lo mejor va ser una marca que ellos van a llevar por el resto de sus vidas, entonces yo creo que.. si bien hay muchos temas que
se deberían tratar respecto a la diversidad sexual en las carreras, en especial en las carreras de pedagogía, yo creo que lo más importante es enfocarse en eso, en el área emocional y psicológica de los peques y eso tratarlo en Psicología. Yo creo que a estas alturas debe haber un monton de informacion de trabajo y de investigación hechas respecto a las diferentes identidades sexuales y eso podría aplicarse en la carrera, podría aplicarse en psicología o podría aplicarse en otros ramos también, en metodología, en área que nos enseñen a nosotros cómo tratar a los peques de la mejor forma posible para no crearles traumas y no marcarlos negativamente y puedan desarrollar su infancia entre comillas más normal.

SUBJECT 3

1. Podrías definir la sigla LGBTI+?
Ah, es lo de lesbian, gay, bisexual, transexuals, y no se que más. Una lesbiana es una persona que se siente conforme con el sexo femenino pero le atraen las mujeres. Los gays son hombres que se sienten conformes con ser hombres, pero le atraen los hombres. Los bisexuales, que bueno, independiente que sea hombre o mujer, es que le gustan ambos sexos. Transexual es el que se siente inconforme con el sexo con que nació. Intersex, que sería la I en la sigla no se que es.

2. ¿Qué opinas sobre las muestras de afecto públicas entre personas, independiente si son hombre-mujer, hombre-hombre o mujer-mujer?
A mi personalmente me da igual, no me molesta, pero yo creo que todos sabemos hasta qué punto uno se puede como exponer en una relación así afuera, en la calle por decirlo de otra manera. Para mi no hay diferencia en si la pareja es homosexual o heterosexual cuando muestran afecto en público

3. ¿Cómo se constituye una familia, quienes pueden componer una familia?
Yo creo que, claro, mi familia tiene un concepto de familia, y para mi, no sé, padres en general e hijos. Me refiero al concepto padres en global, no mamá –
papá, papá – papá o mamá – mamá, o solo mamá o solo papá, todos. Pueden tener un hijo, o la pareja sola.

4. ¿Cómo crees que se deberían tratar temas de diversidad sexual en los centros educativos (educación parvularia, básica o media)?
Yo creo que, ya cuando uno es más grande se ve influenciado por todo lo que dicen las personas y ya como que uno conoce más. Cuando uno es muy chiquito, onda todo lo que sea infant school, yo creo como que a ellos les es irrelevante eso, les da igual, entonces siento que como meterles ese tema y empujarlos a que sepan mas sobre eso, se les hace como incómodo, fome, nefasto incluso, y yo creo que ahí empiezan como los pleitos de como “ah es que mi mamá me dijo esto”, “ah es que la profesora dice tal cosa”, es así, es como incomodo. Yo creo que básica ya es como, no se, 6to básico, una cosa así, podría ser como una buena edad para hablar el tema porque ahí ya los niños como que ya empiezan ah, niña, niño, a las niñas se supone que le tienen que gustar los niños, y ahí como que empiezan ya, otra onda. Según yo cuando, no se, no voy a englobar en general, pero he visto como varios casos de cuando son gay, que son de muy chiquititos, y para ellos es incomodo mostrarse como son en ese momento pero yo creo que ya en periodo básica ya saben lo que son, pero mas chiquito es como inconsciente.

5. ¿Qué tipo de formación considera que ha recibido en relación a la diversidad sexual en la universidad?
Yo creo que es como una educación dentro de una burbuja, la verdad, porque aparte de lo que nos enseñan en la universidad, venimos como con las bases de la casa, del colegio, y eso cero posibilidad de que se hable en el colegio, y en la casa es como la excepción en ciertas familias, y en la universidad como que uno lo intenta incorporar, al menos en la educación, en todos, cualquier caso, porque en tu sala puede haber cualquier caso, entonces tienes como que pensar fuera de esa burbuja, y siento que de repente, por ejemplo en psicología me hubiera gustado tocar mas esos temas. Porque por ejemplo me preguntaste lo de
intersexual y no tenia idea lo que es eso, entonces a menos que yo lo busque, no lo voy a saber, pero siento que nosotros deberíamos saber eso porque es el entorno en el que nos vamos a desarrollar como profesores. Yo creo que durante estos 4 años de u no hemos recibido educación frente al tema desde los profesores a nosotros, pero por ejemplo, el trabajo que hicimos el año pasado en investigación de la educación, que tuvimos que hacer como una pre-tesis y hablamos sobre el tema de los transexuales, fue bastante gratificante porque es meter un tema que es como tabú en general, pero en la educación no puede ser así, para nada, entonces haberlo incorporado en ese ramo fue bastante interesante.

6. ¿En qué temas relacionados con la diversidad sexual cree que podría estar más informado y cómo cree que podría implementarse dentro de tu carrera/curriculum?

Así como, no es como informado, pero me llama más la atención, no es como las relaciones así aisladas de cada pareja, sino que como el tema de la familia que siempre se discute mamá, papá y solo eso. Que en caso por ejemplo de las adopciones, que en general siempre tiene que ser que tiene que tener una mamá y un papá, es como no, o sea, esos niños vienen de una familia en que no los quisieron y terminaron ahí, o no se pudieron hacer cargo y terminaron ahí y lo único que quieren es a alguien que los quiera, independiente si es hombre – mujer, hombre – hombre y mujer – mujer, da lo mismo, el punto es que esa es su familia, y a él o ella le va a importar nada si es mamá o papá, porque si jamás lo ha tenido nunca va a tener la idea de “oh, debería tener un papá, o si tengo dos papás” o “debería tener una mamá si tengo dos mamás”. Creo que como en ese aspecto se debería abrir más la mente de los niños en que la familia no son solamente mamá – papá, porque en la sala siempre cuando se habla el tema de familia siempre es eso, y es como un poco fome en realidad hablar eso ahora en este tiempo en que sabemos que las familias no son así, y a veces incluso es solamente un papá o una mamá, entonces hay como que cambiar esa idea. Yo creo que en el currículum se puede incluir este tema de la familia, y algo que no
nos preparan mucho es la reunión de apoderados, y que de repente a alguno se le sale, por último, dígánele al papá de… y no tiene papá, es solamente la mamá, o son dos mamás, y eso como que a nosotros no nos preparan. Como que nosotros tenemos que estar abiertos a distintas situaciones y de repente nos guiamos por la que siempre nos enseñaron, y siento que nos deberían poner distintos casos en que no se, nos toque solo un papá o solo una mamá o papá viudo, mamá viuda y etc, otros tipos de familia. Entonces yo creo que si estuviéramos más informados en eso, y al mismo tiempo estar más informado en todo lo que cabe dentro del concepto de LGBT, claro tocar el tema con los papás sería mucho más fácil si nosotros tuviéramos esa información y no tuviéramos que buscarla nosotros mismos, porque al final, en eso fallamos porque yo creo que la parte más complicada para los profesores yo creo que es la comunicación con los apoderados, más que con los niños, porque con los niños lo ves al niño en sí, da lo mismo lo que sea o como quiera ser, pero el apoderado es otro mundo, y yo creo que en la universidad no nos preparan para el apoderado, nos preparan para enfrentarnos a la clase, a 40 personas, 50 personas, pero un papá que es el papá, y se va encontrar de los profesores de una porque él es el que paga el colegio y blablablá, si tu no sabes llevar eso, hay muy poca preparación, entonces si se nos informará más en familia, conceptos en general, probablemente estaríamos más preparados para poder enfrentarnos a esas situaciones.

SUBJECT 4

1. ¿Podrías definir la sigla LGBTI?
L de lesbiana, G de Gays, B de Bisexuales, T de transexuales, I de Inter género o intersex, no recuerdo bien.
2. ¿Qué opinas sobre las muestras de afecto públicas entre personas? Independientemente si son hombre-mujer, hombre-hombre, mujer-mujer.
La verdad es que en lo personal me molestan todas las expresiones de afecto que sean excesivas. Entiéndase como algo que va más allá de un beso piola entre una pareja. Pero para mí es bastante incómodo por ejemplo, en alguna plaza, verlos besándose acostados uno encima del otro, siento que es innecesario. Para mí, las demostraciones de afecto son un tema más privado de las parejas. Cualquier tipo de pareja. Ya es cosa de cada uno, tu no puedes ir gritando por la calle para que paren, eso es de locos. Pero no me hacen sentir cómoda, da lo mismo el tipo de pareja.

3. ¿Para ti cómo se constituye una familia?
Uf es difícil. En el sentido tradicional, para mí una familia es un padre una madre, hijos.. pero yo se que igual esto hace años cambió y se modificó en el sentido social. Osea una madre soltera con sus hijos, o papá soltero con hijos, o un matrimonio que no pueda tener hijos constituyen una familia. Pero para mí, en lo personal sería un padre una madre e hijos. Pero también entiendo cómo ha ido evolucionando esto.

4. ¿Cómo crees que se deberían tratar los temas de diversidad sexual en los centros educativos?
Bueno, el mundo ha cambiado y lo encuentro super positivo sobre todo en el tema de la inclusión. Yo creo que más allá de hablar de diferencias sexuales o opciones…o del lado de incluir distintos tipos de sexualidades entre las personas, creo que es importante hablar desde el tema de la no discriminación. Hablar especialmente en preescolar... enseñar los básico, como que todos son personas, que todos tienen derechos. No discriminar al otro por quien es la pareja o que persona le gusta. Creo que va desde ese lado. Después, cuando los niños son más grandes… no soy muy partidaria de hablar las cosas tan explícitamente, porque siento que depende mucho y soy fiel creyente de que todo depende de los papás o de la familia o quienes rodean al niño. Creo que la educación parte
por casa y creo que son los padres son los responsables de tocar esos temas con los hijos. Lo que sí, tampoco hay que olvidar que hay niños cuyos padres no aceptan las cosas y eso es lo que puede agarrar uno como profesor y tratar de ayudarlos, pero creo que son temas personales no es como para ventilar en público o tratar como un tema curso.

Si tu les enseñas desde chiquititos a respetar, no debieses tener problemas como curso en aceptar a un compañero que sea gay o lesbiana o cualquiera... de lo que sea. No debería ser problema en ese sentido más que poder ayudarlos, orientarlos personalmente como profesor y el alumno. Entonces para mi es un trabajo en conjunto de la familia con el colegio. Eso es lo importante.

El rol que toma la familia sea cual sea, el colegio tiene que respetarlo. Creo es super importante respetar la comunicación que tiene la familia, pero si se da la situación de que hay un quiebre en la familia, es ahí donde el colegio tiene que intervenir más potentemente pero creo que toda estas situaciones son tan personales y de uno que siento que a veces se entorpece al tratar de hacer mejor algo...se entorpece el hacerlo más público. Para mi lo primordial en enseñar el respeto y la empatía desde que son chiquititos. En la media los niños ya tienen más o menos claro su sexualidad o quien les gusta. Bueno considerando que hay gente que se da cuenta años después. Pero bueno más o menos claro. Creo que lo primordial es darles el espacio para que puedas expresar sus opiniones. Tiene que ser un espacio muy bien controlado y aprueba de cualquier riesgo.

5. ¿Qué tipo de formación considera que ha recibido en relación a la diversidad sexual en la universidad?

Uf, diría que por parte académica de la universidad a sido nula. Lo que te da la universidad es mas oportunidades o tener distintos contextos. Te abre más el espectro a lo que uno ya está acostumbrado a ver en el día a día. Pero creo que es importante mencionar que la universidad y la carrera no ha dado muchos espacios para los profesores en formación para enseñar didácticas o términos psicológicos para ayudar en casos que sea necesario ayudar a los chicos.
Siendo que tuvimos dos ramos de psicología, siento que se trató mucho del desarrollo de niño a adolescente en términos biológicos, pero la sexualidad como tal, que es algo que, si o si vamos a ver como profesores, se le dio muy poca importancia, casi nula, se le dio muy poca profundidad y fueron temas que no alcanzamos a abordar... en el ramo de integración vimos la parte de no discriminación, pero tampoco más allá de eso. Metodológicamente hablando tampoco se vio cómo manejar una clase con algún problema así...creo que eso faltó, un poco más de preparación para enfrentar los problemas del día a día en el colegio. Mi práctica actual es en un colegio católico y de esto no se habla. No es un tema que se mencionan en el colegio. Es un colegio particular, privado y católico. Y entonces es muy difícil que un profesor llegue hablando de estos temas y aún más difícil que una alumna que fuese lesbiana, transgénero o transexual entrara al colegio. Es un colegio solo de niñas. Por el proyecto educativo, no hay por dónde. En mi práctica pasada tenía varios alumnos de la LGBTI. Con ellos ningún problema, ellos tenían claro lo que eran... o son. No había problemas de acoso o discriminación o bullying hacia ellos. Estaban bien integrados. Pero sí, he estado en prácticas muy distintas y he visto de todo. La verdad es que tengo, aunque mucha gente no lo crean, muchas amigas lesbianas y tengo familiares o gente en general que conozco que son gays. La verdad creo que en ese sentido me puedo manejar un poco mejor y todo, pero creo que me faltaría más conocer sobre otros tipos de comunidades, profundizar más sobre otros temas. Por lesbianas y gays me manejo más y creo que podría solucionar un conflicto que se pudiese dar en clase.

6. ¿En qué temas relacionados con la diversidad sexual cree que debería estar más informado y cómo cree que podría implementarse dentro de tu carrera/curriculum?

Mira yo creo que la universidad per se tiene una comunidad LGBTI, lo he visto en un stand. La información está, pero uno tiene que buscarla, pero por parte de la carrera, es importante que nos preparen en la parte psicológica, tengamos una unidad dedicada a estos temas en cómo poder ayudarlos y como ser un aporte y
no causarles más daño. Yo creo que mucha gente por tratar de hacer el bien puede meter más la pata. Entonces estar bien informado es lo más importante. Recibir alguna charla de alumnos que hayan sufrido de bullying sería interesante porque nos da la perspectiva desde adentro de la comunidad. A las carreras de pedagogía pondría las charlas de manera obligatoria. Uno puede decir “Ah, sí tengo conocimientos sobre el tema” pero en realidad no saber mucho de ellos, de la comunidad. Creo que es importante por un tema de cultura general, algo básico y saber cómo ser un aporte. Si ellos sienten que no hay una comprensión y todo es porque todavía sigue siendo muy cerrado. No es algo que se converse en todos los colegios entonces siento que se cierre aún más el tema. Para mí, mientras más se hable, no debería haber problemas.

SUBJECT 5

1. ¿Podrías definir la sigla LGBTI?

Sí, creo que es Lesbianas, gays, bisexuales y transgéneros… no recuerdo muy bien la verdad. No sabía que la letra “I” formaba parte de la sigla… no se que es.

2. ¿Qué opinas sobre las muestras de afecto públicas entre personas?

Independientemente si son hombre-mujer, hombre-hombre, mujer-mujer. Personalmente no me importaría ver a gente expresándose, es decir… como un beso sutil o un abrazo… personalmente no me importa. Pero si esto comienza a escalar a algo más apasionado, todo lo que conlleva eso… creo que hay lugares más privados para hacerlo. No creo que la gente quiera ver su romance privado o la manera que tienen para demostrarse ese tipo de afecto de manera pública. Personalmente eso a mi no me gusta, me molesta bastante… no se si al punto de estar incómodo e irme pero no es algo que quiera ver… independiente de las parejas.
3. ¿Para ti cómo se constituye una familia?
Una pareja, ya sea mujer-mujer, hombre-hombre, mujer-hombre. Yo creo que una pareja es lo fundamental para constituir una familia. Desde los pilares serian los padres y si bien pueden optar a tener un hijo sería como el plus de la familia. También considero que las madres o padres solteros constituyen una familia.

4. ¿Cómo crees que se deberían tratar los temas de diversidad sexual en los centros educativos?
Yo creo que todos estos temas se deberían abarcar a penas los niños entren a estudiar a un establecimiento educativo para que tengan ya una idea, si bien no completa en un principio, pero ya van a saber lo que es. Si les preguntas al respecto, si les preguntas su opinión sobre ciertos temas de diversidad sexual, van a saber responder, van a tener algo que decir aunque no sea muy elaborado o muy completo. Van a conocer lo que es. Si creo que deben partir desde que entren al colegio, así saben respetar a los demás. Ya estamos en el siglo 21, creo que todo lo que es restricción de parte de las religiones o culturas ya está obsoleto, muy del pasado. Creo que es correcto y bueno que un niño del siglo 21 no esté viendo o les repriman estas cosas…me estoy refiriendo a la diversidad que existe en el mundo. En la media es muy necesario. Aquí ya debería tratarse de una manera más avanzada… tal vez con profesionales o gente relacionada con la comunidad LGBTI que expliquen cómo se constituyen las familias, transmisión de enfermedades… todos eso que esté ligado a lo que es diversidad sexual pero más en profundidad.

5. ¿Qué tipo de formación considera que ha recibido en relación a la diversidad sexual en la universidad?
En la universidad… nula. Creo que no nos pasaron nunca sobre esto o no nos dieron información relevante durante los cuatro años de universidad. Creo que me hablaron más de este tema en el colegio cuando iba en la media que en la universidad. Recuerdo que en el colegio hacían conversatorios sobre el tema,
nos explicaban todo lo que conlleva este tema… nos explicaban temas de diversidad sexual…tuvimos orientación sexual.

Yo no recuerdo que en estos cuatro años que me hayan enseñado nada sobre el tema o que algún profesor lo haya tratado en todos estos años. Tampoco recuerdo haber visto algún tipo de cartel o pancarta en la universidad sobre información de este tema ni conversatorios comparado con lo que se hacía en mi colegio. Absolutamente nada.

6. ¿En qué temas relacionados con la diversidad sexual cree que debería estar más informado y cómo cree que podría implementarse dentro de tu carrera/curriculum?

Si bien tengo una opinión formada al respecto no se si es una opinión informada al respecto. Pero si puedo opinar frente a estos temas. Como te repito, en la universidad no tuve ningún tipo de formación al respecto más de la que tuve en el colegio.

Yo creo que, desde primer año, en el primer semestre con conversatorios, charlas talleres probablemente…traer gente especialistas en estos temas, ejemplos…traer gente que sea parte de este movimiento…lesbianas, gays, transgéneros… todas las personas que están dentro de este movimiento. Me imagino que podría ser una muy buena idea escuchárslo y aprender sobre sus experiencias y sobre ellos. Que vayan a hablar como se sienten, como fue su experiencia en el colegio. Sería bueno, porque me choca bastante el hecho de que en mi carrera, una carrera de pedagogía no hayamos tenido ninguna preparación para esto…en lo relacionado con la metodología o leyes.

Si en estos momentos me toca tener un alumno que sea parte de este movimiento yo no sabría o no podría tratar el asunto de una manera más profunda o profesional con el o ella…ya que como ellos son parte de este movimiento ellos saben o supongo que están informados de lo que es…más que yo tal vez… No sabría cómo manejar una situación así, no sabría cómo tratarlos porque probablemente se pueden molestar o sentir si los llamo de cierta forma.
ANNEX 7: Questionnaire’s results graphs

0-Cree usted que dos personas del mismo sexo deben tener derecho a casarse?

1-Si un hombre y una mujer muestran su afectividad en público

2-Si dos mujeres muestran su afectividad en público
3. Si dos varones muestran su afectividad en público

4. Le parece bien que se incluya técnicas de reproducción asistida para parejas de mujeres lesbianas en el AUGE

5. Le parece bien que se incluya técnicas de reproducción asistida para parejas de hombre gays en el AUGE
6-Le parece bien que se incluya técnicas de reproducción asistida para parejas de un hombre y una mujer en el AUGE

Le parece bien que se incluya técnicas de reproducción asistida para parejas de un hombre y una mujer en el...

- No: 1
- No sé: 1
- Sí: 14

TOTAL

7-Señale cuál de las siguientes forman en su opinión una familia

7.1-Una pareja de un hombre y una mujer sin hijos/as:

Señale cuál de las siguientes forman en su opinión una familia
1.- Una pareja de un hombre y una mujer sin hijos/as

- No: 2
- No sé: 1
- Sí: 13

TOTAL

7.2-Una pareja de mujeres sin hijos/as:

Señale cuál de las siguientes forman en su opinión una familia
2.- Una pareja de mujeres sin hijos/as

- No: 2
- No sé: 2
- Sí: 12

TOTAL
7.3-Una pareja de hombres sin hijos/as:

Señale cuál de las siguientes forman en su opinión una familia
3.- Una pareja de hombres sin hijos/as

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7.4-Una mujer sola con uno o más hijos/as:

Señale cuál de las siguientes forman en su opinión una familia
4-Uma mujer sola con uno o más hijos/as

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7.5-Un hombre solo con uno o más hijos/as:

Señale cuál de las siguientes forman en su opinión una familia
5.- Un hombre solo con uno o más hijos/as

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<tbody>
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<tr>
<td>Sí</td>
<td>15</td>
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</table>
7.6-Una pareja de hombre y mujer con uno o más hijos/as:

Señale cuál de las siguientes forman en su opinión una familia
6.- Una pareja de hombre y mujer con uno o más hijos/as

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TOTAL

7.7-Una pareja de mujeres con uno o más hijos/as:

Señale cuál de las siguientes forman en su opinión una familia
7.- Una pareja de mujeres con uno o más hijos/as

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TOTAL

7.8-Una pareja de hombres con uno o más hijos/as:

Señale cuál de las siguientes forman en su opinión una familia
8.- Una pareja de hombres con uno o más hijos/as

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<th>Sí</th>
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TOTAL
7.9-Una pareja de hombres y una mujer con uno o más hijos/as:

7.10-Una pareja de mujeres y un hombre con uno o más hijos/as:

7.11-Una pareja de hombres y una pareja de mujeres con uno o más hijos/as:
8-En relación con la adopción
8.1-Se debe favorecer la adopción en parejas heterosexuales antes que en parejas homosexuales:

8.2-Se debe favorecer la adopción por parte de parejas antes que por personas solas:
8.3-Se debe favorecer la adopción en parejas de lesbianas antes que en parejas de gays:

8.4-Se debe favorecer la adopción en parejas homosexuales antes que en parejas heterosexuales:

8.5-Se debe favorecer la adopción en parejas de gays antes que en parejas de lesbianas:
8.6-No creo que se deba favorecer a unas personas frente a otras en lo relativo a la adopción:

9.- Refiriéndonos a la orientación sexual y a la identidad de género, he escuchado o presenciado.

10.- pregunta eliminada

11.- ¿En qué tramo de edad considera que se define la orientación sexual?
12.- ¿Qué porcentaje de familias heterosexuales estima que hay en el alumnado de Educación Media?

13.- ¿Qué porcentaje de familias homosexuales estima que hay en el alumnado de Educación Media?

14.- ¿Considera que la orientación sexual es algo definitivo en una persona?
15-En general, cuando habla con otras personas, ¿da por supuesto que son heterosexuales?

16- Seleccione su grado de acuerdo o desacuerdo con las siguientes afirmaciones
16.1-Si trabajo en un centro y un compañero me dice que es gay, no me gustaría tener una relación demasiado íntima con él porque otros/as compañeros/as podrían pensar que yo también soy homosexual:

16.2-Si defiendes a una persona homosexual de un insulto, es probable que otras personas puedan pensar que eres homosexual:
16.3- Salir con personas homosexuales facilita que otras personas piensen que eres homosexual:

3.- Salir con personas homosexuales facilita que otras personas piensen que eres homosexual

16.4- Luchar contra la homofobia en los centros educativos es una labor de los docentes homosexuales, que son los que se encuentran implicados:

4.- Luchar contra la homofobia en los centros educativos es una labor de los docentes homosexuales, que son los que se encuentran implicados...

16.5- Las personas homosexuales poseen actualmente los mismos derechos que las personas heterosexuales:

5.- Las personas homosexuales poseen actualmente los mismos derechos que las personas heterosexuales
16.6- Expresiones como "maricón" o "marimacho" son maneras de hablar, no un insulto:

6.- Expresiones como "maricón" o "marimacho" son maneras de hablar, no un insulto

16.7- Antes, las personas LGBT estaban discriminadas, ahora ya no:

7.- Antes, las personas LGBT estaban discriminadas, ahora ya no

16.8- En ocasiones, las agresiones a las personas homosexuales están justificadas por la conducta provocadora y exhibicionista que estas adoptan:

8.- En ocasiones, las agresiones a las personas homosexuales están justificadas por la conducta provocadora y exhibicionista que estas adoptan
16.9- Si trabajo en un centro y una compañera me dice que es lesbiana, no me gustaría tener una relación demasiado íntima con ella porque los otros/as compañeros/as podrían pensar que yo también soy homosexual:

17- ¿Considera que se deben introducir contenidos relacionados con la diversidad afectivo-sexual en los centros de enseñanza?

18- ¿A partir de qué edades consideraría apropiado que se tratasen estos temas?
19- Si un alumno/a le contara sus dudas sobre su orientación sexual...

20- pregunta eliminada
21- pregunta eliminada
22- ¿Qué relación considera que hay entre el sexismo y la homofobia?

23- ¿Considera que, en general, existe homofobia en los centros de enseñanza?
24- ¿Considera que la diversidad afectivo-sexual es un asunto que le interesa al alumnado?

25- ¿Ha recibido algún tipo de formación en atención a la diversidad en los centros educativos?
26- ¿Ha recibido algún tipo de información en atención a la diversidad afectivo-sexual en los centros educativos?

27- ¿Ha recibido algún comentario negativo por parte de sus docentes respecto a la diversidad afectivo-sexual?

28- ¿Tendría interés en recibir formación vinculada con esta temática?
29- ¿Considera pertinente que el profesorado de Educación Media recibiera información específica relacionada con la atención a la diversidad afectivo-sexual en los centros de enseñanza a lo largo de las diferentes etapas educativas?

30- ¿La LGE establece la obligación de trabajar la diversidad afectivo-sexual en los centros de enseñanza a lo largo de las diferentes etapas educativas?

31- En relación con la atención a la diversidad, marque los aspectos en los que considera que debería estar formado.
32. ¿Conoce a personas...?
32.1- Lesbianas:

32.2- Gays:

32.3- Bisexual:
32.4- Transgénero:

- ¿Conoce a personas...?
  - No conozco a nadie: 1
  - No entiendo la palabra: 0
  - Familiares: 0
  - Amistades cercanas: 2
  - Alumnado al que ha hablado: 1
  - Docentes: 1
  - Compañeros/as de t: 1
  - Compañeros/as de e: 1
  - Conocidos/as: 1
  - Yo mismo/a: 1
  - Personajes históricos: 2
  - Personajes de la TV: 7

34.5- Transexuales:

- ¿Conoce a personas...?
  - No conozco a nadie: 1
  - No entiendo la palabra: 0
  - Familiares: 0
  - Amistades cercanas: 2
  - Alumnado al que ha hablado: 1
  - Docentes: 1
  - Compañeros/as de t: 1
  - Compañeros/as de e: 1
  - Conocidos/as: 1
  - Yo mismo/a: 1
  - Personajes históricos: 3
  - Personajes de la TV: 6

32.6: Heterosexuales:

- ¿Conoce a personas...?
  - No conozco a nadie: 1
  - No entiendo la palabra: 0
  - Familiares: 13
  - Amistades cercanas: 13
  - Alumnado al que ha hablado: 13
  - Docentes: 13
  - Compañeros/as de t: 9
  - Compañeros/as de e: 11
  - Conocidos/as: 12
  - Yo mismo/a: 10
  - Personajes históricos: 12
  - Personajes de la TV: 12
### Question 1
Can you define the acronym LGBTI+?

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### Question 2
What do you think about public demonstrations of affection among people? Is there a difference for you if they are heterosexual or homosexual? Why?

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**Question 3**

How is a family formed? what do you consider are the components of a family?

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<th>Couple either heterosexual or homosexual without kids</th>
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**Question 4**

When do you think the topic of diversity should be treated in the educational centers? (nursery, primary and secondary education)

<table>
<thead>
<tr>
<th>Nursery</th>
<th>Primary education</th>
<th>Secondary education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject 1</td>
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</tr>
<tr>
<td>Subject 2</td>
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</tr>
<tr>
<td>Subject 3</td>
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</tr>
<tr>
<td>Subject 5</td>
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</tbody>
</table>

**Question 5**

What type of formation do you consider having received during your university education?

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<tr>
<th>Implicit</th>
<th>Explicit</th>
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<tbody>
<tr>
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<td>Subject 2</td>
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</tr>
<tr>
<td>Subject 3</td>
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</tr>
<tr>
<td>Subject 4</td>
<td>1</td>
</tr>
<tr>
<td>Subject 5</td>
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</tr>
</tbody>
</table>
### Question 6

A) In which topics related to the LGBTI+ community do you think you should be more informed?

<table>
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<tr>
<th></th>
<th>How to deal with the families</th>
<th>Psychological aspects</th>
<th>Emotional aspects</th>
<th>Methodologies</th>
<th>Theoretical concepts</th>
</tr>
</thead>
<tbody>
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<tr>
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</tbody>
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B) Do you think that it could be implemented in your career's curriculum? How?

<table>
<thead>
<tr>
<th></th>
<th>Workshops</th>
<th>Language topics</th>
<th>Specialist talks/seminars</th>
<th>Psychology</th>
<th>Methodology</th>
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<tbody>
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