



UNIVERSIDAD METROPOLITANA DE CIENCIAS DE LA EDUCACION
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DEPARTAMENTO DE INGLES

SENTIMIENTOS, EMOCIONES Y PERCEPCIONES SOBRE EL USO DEL LENGUAJE
INCLUSIVO EN LAS SALAS DE CLASE EN CHILE

SEMINARIO PARA OPTAR AL TÍTULO DE PROFESOR/A DE INGLÉS

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FEELINGS, EMOTIONS AND PERCEPTIONS ABOUT THE USE OF INCLUSIVE
LANGUAGE IN CHILEAN CLASSROOMS

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Resumen

El lenguaje inclusivo ha tomado relevancia en el contexto chileno en las últimas décadas creando un cambio en la sociedad. Su uso, expansión y promoción están estrictamente relacionadas con los movimientos LGBTIQ+ y feministas. La sala de clases, por su componente social, no se excluye de los cambios en la lengua. Por lo tanto, esta investigación apunta a entender, comprender y analizar los sentimientos, emociones y percepciones sobre el lenguaje inclusivo en la sala de clases chilena. Para esto, los investigadores aplicaron un cuestionario con preguntas abiertas y cerradas en dos centros educativos públicos de Santiago, Chile. Esta data fue recolectada para comprender la realidad del uso del lenguaje inclusivo en el contexto de las aulas chilenas. Los descubrimientos fueron clasificados en data cualitativa y cuantitativa, y explicada para descifrar el pensamiento de profesores y estudiantes sobre el lenguaje inclusivo. En estos, se puede apreciar un mayor uso del lenguaje inclusivo en profesores y estudiantes dentro y fuera del aula mayoritariamente, destacando las opiniones positivas de los estudiantes sobre este fenómeno lingüístico.

PALABRAS CLAVE: Lenguaje inclusivo, Educación, Movimientos sociales, Chile.

Abstract

Inclusive language has taken relevance in the Chilean population over the past decade creating a shift in society. Its use, expansion and promotion are strictly related with LGBTIQ+ and Feminist movements. The classroom, by its social context, is not excluded from the changes in the language. Thus; this research aims to understand, comprehend and analyze the feelings, emotions and perceptions towards inclusive language in the Chilean classroom, by asking the principal participants in the classroom, teachers and students. For this purpose, researchers applied a questionnaire with open and closed questions in two different public Schools in Santiago, Chile. This data was collected to give an idea of the reality of the usage of inclusive language in the Chilean educational context. The findings were classified into qualitative and quantitative data, and further explained to unravel the thinking of teachers and students around inclusive language. These data reveal a relevant use

of inclusive language from teachers and students generally inside and outside the classroom, highlighting the positive opinions of students about this linguistic phenomenon.

KEYWORDS: Inclusive language, Education, Social movements, Chile.

Introduction

Recently, there has been a lot of discussion in public opinion about the use of inclusive language in diverse scenarios of daily life. This discussion has taken the form of two marked positions: those who oppose its use, and those who are in favor. On the one hand, some people argue that inclusive language goes against the correct use of the Spanish language by using grammar as the main justification. On the other hand, others argue that language is used as a weapon to keep the LGBTIQ+¹ community and women under the power of a patriarchal society made by and for cisgender straight men. This study aims to comprehend and analyze the perceptions, opinions, and feelings towards the use of inclusive language inside the classroom in two public schools in Santiago, Chile, with students and teachers as the main participants. The present study is one of the first research studies regarding inclusive language carried out in educational settings, given the controversial nature of this topic in the public opinion.

Many indigenous cultures, including pre-hispanic cultures, recognize different genders outside of the male/female dichotomy before colonization forced them to acquire foreign languages. This can be evidenced by the natural inclusion of a third gender among the Zapotecs in Mexico, where the third gender, *muxe*, remains partially because of the maintenance of the concept in the language (Manrique Molina & Huertas Díaz, 2020). From this, it is possible to understand that binary language is not the only option available to speakers in all languages, and that a diversity of gender experiences has been recorded in the world. Unfortunately, some of these experiences have been erased from memory due to historical and political processes, leading to a change in language on account of the colonial processes experienced by languages in contact. This has faded all evidence from neutral pronouns and non-binary people by means of the prevalence of *linguas francas* such as English and Spanish, impacting directly the language, and, as a consequence, its teaching.

The majority of people who conform the educational system may not be aware that inclusive language goes beyond the mere use of the language, but rather, it has been considered as a way for LGBTIQ+ people to feel comfortable in alienating spaces and develop a sense of community and belonging (Weinberg, 2009). The importance inclusive

¹ Lesbian, Gay, Bisexual, Transgender, Intersex, Queer, Asexual and more.

language has had on Spanish speaking minorities is relevant, since Spanish lacked a way to speak or communicate inclusively. Due to Spanish suffixes *-o*, for masculine words, and *-a*, for feminine words, gender identity is never in question for cisgender and straight people, who have never been historically discriminated or segregated by Spanish speaking communities in comparison with other identities (Papadopoulos, 2022).

This term “inclusive language” is explained differently according to the source consulted. Due to this, one of the biggest difficulties relies on the variability of the definition, contributing to the feeling of confusion that some people might feel in relation to the matter. English and Spanish encompass these elements differently, since there are no clear definitions about inclusive language and given the differences in structure and culture. This element adds a level of difficulty to explain the concept in the classroom, leaving less room in the school for conversation around the phenomenon of inclusive language in daily use. Further in this investigation, it will be explained in detail how Spanish and English, two different languages, deal with the use of inclusive language.

The use of language can shape the way teachers make students feel welcome and acknowledged. It changes the dynamic and their disposition about learning, and it creates a safe and comfortable space for students to grow academically and personally. Thus, it is important for us to address the use of inclusive language, since it is seen as an ongoing shift in Chilean society, in which the LGBTIQ+ community and women are reclaiming their lives in a society that tries to segregate them, especially students and young people. Thus, it is relevant to acknowledge demands that come from communities who support intersectional inclusion for all social members, focusing on deconstructing educational practices to make them inclusive for all students. “Among these demands, non-sexist education has gained relevance and within it, one of the major purposes is to eradicate sexist language used in universities” (Espinoza et al., 2020). Therefore, these requests should not only start in public life, but also expand their frontiers to educational institutions, who will form future citizens and members of society. As soon as these demands are explained by experts in the classroom, the fastest the change can be reflected in society.

Generally, the information regarding inclusive language has a common pattern, which is the thought and rule that there is no such thing as inclusive language. Conservative Spanish linguists explain that the Spanish language is inclusive by itself, they state that the use of the

generic masculine used to refer to a group of people include women as well, even if the noun and pronouns are presented in masculine (usually suffix -o). To validate this perspective, Spanish investigations tend to consult the grammar and syntax presented by the Royal Academy of the Spanish Language (RAE in its Spanish acronym), which will be further explained in the following section.

Authors Schick Carrillo et al., (2019) on their paper “Al sur del sur: Reflexiones para una educación no sexista. *Estudios pedagógicos*” talk about the relevance of social context and movements, language and deconstruction of school and teaching practices, exploring the challenges that Chilean education has to face to put students into practices for an inclusive and non-patriarchal society. Furthermore, those authors also reflect on recognizing that the speaker, students and teachers, will modify their language, specifically grammatical and morphological changes, for the speaker to adjust it to their reality and social context, leaving behind the delimitations and grammatical prohibitions of the language. The authors also state that the social impact of gender and language are connected to inclusive language to eradicate patriarchal practices in the language, affirming the common belief that language is a tool used by people to shape their reality.

In addition to that, Ocaña Vallecillo (2021) mentions that language constructs realities, and those realities are in charge of cis-straight men created to dominate and maintain the status quo and jeopardize women, non-binary people and the LGBTIQ+ community. The author is pointing to historical facts supported by other authors, especially feminist scholars such as Rosi Braidotti, Judith Butler, Donna Haraway, and Rita Segato, who identify similar phenomenons. “Linguistic sexism refers to the discriminatory use of the language on the basis of sex, which can contribute to highlighting the dominance of one sex over other, or to hide the presence or contribution of one of them” (Sanchez-Apellaniz, 2009, as cited in Espinoza et al., 2020); because of this, the LGBTIQ+ community has reclaimed the use of inclusive language, using it in spaces where people feel uncomfortable, due to the reception of the language, along with the importance it has, since straight-cis men do not understand nor experience being a group of people who have faced adversities regarding their identity. The assumptions and previous beliefs held by this group of researchers were based on experiences regarding the use of inclusive language in the classroom and how impactful it was for LGBTIQ+ and female students.

Several authors support the idea that inclusive language is the way to a non-sexist society, where language plays a major role to highlight gender issues. For instance, Judith Butler refers to how necessary it is to develop and modify the language to consequently represent women. Also, Speyer and Schleef (2019) in “Processing ‘Gender-neutral’ Pronouns: A Self-paced Reading Study of Learners of English, Applied Linguistics” refer specifically to the use of pronouns, and how “he” is not gender neutral, since it has attached to its significance the male perspective, not including people equally, which contributes to perpetuate a male centered view. They preach the need to use a representative word for all by using “they”, researching if the incorporation of the word “they” has a negative effect on acquiring English as a second language. These authors come to the conclusion that learners are open to use singular “they” depending on the input they get, environment they live in, proficiency level, and if the teachers are willing to teach and learn gender-neutral and non-sexist language. This information suggests that it is fundamental to use singular they when teaching and learning a second language as English, since “he” falls into gender binarism and perpetuates the issue of inclusivity and binary pronouns do not represent all the queer community’s identity.

These authors stand for change as they have established, since rejecting the evolution of language is antipathy to gender equality and gender inclusiveness. Moreover, in “The Inclusion of LGBTI Students in Chilean Schools: Between Invisibility and Social Recognition”, Rojas et al. (2019) present the many problems within the Chilean school system on recognizing the LGBTIQA+ community as members of education. These authors claim that inclusion policies are very poor practices and volition to finally make students from the LGBTIQA+ community feel safe and important, as they do not help the community fight adversities within their educational space, a school they go to grow academically and personally.

Prior to carrying out this study, the idea researchers had regarding inclusive language was that it is a topic of particular importance for women and the LGBTIQA+ community. Because of this, we aimed to understand and comprehend the realities of young people and their teachers, who are experiencing a shift in society and the language used to communicate in social and educational environments. The main participants of the study are students and teachers, which will give us the opportunity to understand, analyze and contrast their

perceptions and beliefs on the matter. It is important to comprehend the reality and main problems of queer students and teachers to finally use this data to promote inclusion in the classroom. The foundation of this study is based on a series of questions regarding the cultural influence that inclusive language has in public schools, along with gender and identity, and the experiences of the subject of study with the educational environment and establishment regarding those topics.

After this first introductory chapter, the following reading will comprehend the following chapters. The second chapter is the literature review, where major contributions around gender and identity, education in the world and in the Chilean context, and inclusive language will be analyzed. The third chapter comprehends the methodology of the study, in which all the processes of this investigation are detailed and analyzed. The fourth chapter presents the results of data separated into two sections, quantitative and qualitative. Qualitative data will include the discussion in its section. The fifth chapter expands on the findings in a discussion around the answers of quantitative data. Finally, the last chapter concludes the study with the major discoveries of the study.

Literature review

This research aims to delve into the feelings, perceptions and emotions of Chilean students and teachers in regards to the use of inclusive language in the classroom. For this purpose, concepts such as gender, identity, feminism and inclusive language will be reviewed next in order to understand ongoing theoretical discussions that affect educational communities' experiences. Correspondingly, key concepts from critical pedagogy, engaged pedagogy, feminist pedagogy and queer pedagogy will be explained as their development has enriched discussions and praxis in education, and their input in respect to gender issues presented in classrooms.

1. Gender & Identity

1.1 Gender

The concept of gender, its meaning, and influence have been present in discussions in both academic and non academic contexts for decades. In order to understand it, many philosophers, such as Butler, Cornell, and Scott, have theorized the way in which it is approached in society. One of the most renowned people that has worked in the field is Judith Butler, mainly because her definitions of gender have served as a base for further investigations on the topic since the 90's. In her seminal work 'Gender Trouble', Butler (1990) states that gender is constructed culturally, and for this reason, it is not the direct result from sex nor is it as apparently rigid as sex is. Consequently, by separating both concepts and providing freedom to gender, it is possible to see that when viewing sex binarism (for an understanding purpose), what can be manly or masculine is not strictly related to men just as womanly or feminine is not to women; on the contrary, they can equally refer to "female or male bodies", which provides the notion that even though sex is binary perceived in society, there is no reason to think that gender will follow the same rules. Butler expands the deconstruction of said concepts by adding that gender is not to culture what sex is to nature (pp. 9, 10, 11); hence, one cannot assume that one of them is the cause and the other one is its direct effect. Furthermore, after an analysis and reflection, Butler also gets to the conclusion that "gender is also the discursive/cultural means by which "sexed nature" or "a natural sex" is

produced and established as “prediscursive”, prior to culture, a politically neutral surface *on which* culture acts” (1990, p. 11). Therefore, according to this statement it can be assumed that one of them already has to exist so the second one can be identified.

In addition to this point of view, Drucilla Cornell states that discrimination arises from the comparison of genders based on wrong norms, expectations or stereotypes. Thus, the deconstruction of strict gender identities can help to notice and change discrimination related to those categories (1992, p. 283). Moreover, the feminist historian Joan Scott affirms that “gender is a constitutive element of social relationships based on perceived differences between the sexes, and gender is a primary way of signifying relationships of power” (1986, p. 1067). For her, there are four main characteristics or elements that relate to gender. The first one is the

culturally available symbols that evoke multiple (and often contradictory) representations ... but also, myths of light and dark, purification and pollution, innocence and corruption ... Second, normative concepts that set forth interpretations of the meanings of the symbols, that attempt to limit and contain their metaphoric possibilities. These concepts are expressed in religious, educational, scientific, legal, and political doctrines and typically take the form of a fixed binary opposition, categorically and unequivocally asserting the meaning of male and female, masculine and feminine. ... [Third,] gender is constructed through kinship, but not exclusively; it is constructed as well in the economy and the polity, which, in our society at least, now operate largely independently of kinship. The fourth aspect of gender is subjective identity... Historians need instead to examine the ways in which gendered identities are substantively constructed and relate their findings to a range of activities, social organizations, and historically specific cultural representations. (pp. 1067-1068)

Scott states that her definition of gender gathers “all four of these elements, and no one of them operates without the others. Yet they do not operate simultaneously, with one simply reflecting the others” (p. 1069). Therefore, she points out that gender “provides a way to decode meaning and to understand the complex connections among various forms of human interaction” (p. 1070). This definition helps us understand some of the difficulties faced when dealing with gender issues, because by refusing to limit gender to just individual identities and

positioning them at the cultural and institutional levels, any change necessarily faces changes in a shared culture and institutions.

On the other hand, for Risman (2004), it is possible to see the effects of gender in three main categories or dimensions. The first one is related to the way in which gender affects a person as an individual. The second one is related to how it affects the relations with others or the interactions as a social being. The third one is related to how gender can be present institutionally with its “laws” or restrictions (p. 433). For him, viewing gender socially allows us to identify and discriminate how inequality is present within the dimensions previously mentioned. Since seeing gender as a social structure is promoted, it is possible to perceive its impact on people’s behavior and sometimes actions are perpetuated unintentionally as gender roles and how people should act have been culturally imposed on people even before they are capable of critiquing their habits. Moreover, the impact this situation has on people's identities and how they see themselves can be seen on these three domains, where it affects one's self awareness, how to relate with others and one's position in the world that has both expectations, restrictions, and discrimination based on your gender (p. 436).

1.2 Identity

In relation to identity, Judith Butler (1990) proposes that while this is preserved through the established concepts of sex, gender, and sexuality, the notion of the person itself is questioned by the cultural appearance of ‘incoherent or discontinued’ gender beings, who are people that apparently do not correspond with culturally intelligible gender norms by which a person is defined. These intelligible genders are the ones that somehow install and maintain the coherent and continuous relations of sex, gender, sexual practice, and desire. Therefore, the shadows of incoherence and discontinuity, are forbidden and frequently created by the same laws that attempt to make causal and expressive connections between biologic sex, culturally formed genders and the expression or effect of both into the emergence of sexual desire through sexual practice.

In this matter, the term consistency is a bonding political relation created by cultural laws, which determine and regulate the aspect and meaning of sexuality. The persistence and proliferation of some types of gender identities that do not adapt to these cultural intelligibility rules, helps to reveal different and subversive patterns of gender (pp. 23-24). Butler also states

that for her, there is no gender identity behind gender expressions, that identity is *performatively* conformed by the same expressions that, apparently, are the result of it (p. 33). The term performativity was first introduced by J. L. Austin in his conference published in 1955 'How to Do Things with Words'. Austin used the word performative to describe the interdependent relationship between words and actions,

The classic example is the "I pronounce you man and wife" of the marriage ceremony (2003). In making that statement, a person of authority changes the status of a couple within an intersubjective community; those words actively change the existence of that couple by establishing a new marital reality. (Felluga, D., 2011)

Butler takes this conceptualization further by investigating the ways that linguistic constructions create our reality in general through the speech acts that we participate in every day. All of these theories explore the ways that social reality is not a given but is continually created as an illusion "through language, gesture, and all manner of symbolic social sign" (1990). As Butler states, performativity "is always a reiteration of a norm or set of norms, and to the extent that it acquires an actlike status in the present, it conceals or dissimulates the conventions of which it is a repetition" (1993, p. 12).

A few years later, Judith Butler (2000) restates this notion by clarifying the necessity to "rethink performativity as cultural ritual, as the reiteration of cultural norms, as the habitus of the body in which structural and social dimensions of meaning are not finally separable" (p. 29). In general, acts, gestures, desires and enactments are related to the existence of intrinsic features of people which are presented or performed externally through their bodies, permitting the visualization of identity. Therefore, said acts or gestures are performative since this identity they try to portray is manifested through speech and corporeal gestures (Butler, 1990, p. 173). This conceptualization of gender shows how language has become an integral part of the discussion of gendered identities in the past 30 years.

1.3 Feminism & Intersectionality

Feminism can be understood as a movement for the full humanity of women, as it aims for the creation of a world in which gender does not set the standard of human value. This movement seeks to understand how the relations between women and men are constructed in order to see how they can be changed, since women are restricted, excluded and oppressed

given the fact that men are the standard in society (Cameron, 1992). The critiques and discussions involving gender and identity come from different feminist movements, since these concepts affect, through different aspects, a person's life. Feminism explores and brings to discussion how a person's gender can influence how they are perceived and categorized by society, in consideration of the fact that women and men seem to not have the same value.

In relation to this, the terms heterosexism and heteronormativity are commonly brought in feminist and LGBTQ+ discussion. This becomes relevant since “heterosexism (...) is one of the ways in which strict adherence to gender role stereotypes is enforced, and gender oppression maintained” (Kitzinger, 2001, p. 277), while in this same line, “heteronormativity is a form of oppressive ideology in which heterosexuality is assumed to be the normal, and often only, pattern of human romantic relationships” (Moore, 2020, p. 1). Thus, people who fall outside of heterosexual and gender stereotyped roles are considered abnormal and less valuable, which directly impacts the LGBTQ+ community and women. As Kitzinger affirms, this concept was born as an attempt to conceptualize certain behaviors, such as discrimination and violence against the LGBTQ+ community, that represent a problem in society. As long as heterosexism exists, the object of social change is the behavior of those who harm and perpetuate discrimination against LGBT people (2005).

However, these factors are not the only ones that take part in oppression towards some people, hence the significance of the concept of intersectionality. Kimberlé Crenshaw introduced the concept of intersectionality in 1989, which is rooted in Black feminism and Critical Race Theory, and addresses the marginalization of Black women in feminist and antiracist theory, since these discourses of resistance still produced and legitimized marginalization within the movements. In other words, intersectionality highlights the ways in which social movements omit the vulnerability of women in relation to their different identities. These different vulnerabilities affect mainly women of color, immigrant and other socially disadvantaged communities. Hence, this theory takes into consideration a range of issues, social identities, power dynamics, legal and political systems, when talking about oppression (Carbado, et al. 2013). In relation to the LGBTIQ+ community, Batchelor (2018) also agrees that sexual identities cannot be understood by themselves; race, class, gender and other identities must also be considered when talking about discrimination and stereotyping of LGBTQ+ people.

In addition, Troncoso et al. (2019, p. 5) state that “intersectionality seeks to highlight the interconnection, reciprocity, co-constitution, consubstantiality, and inseparability of ethnicity/race, gender, sexuality, and class, along with other categories that social movements are politicizing, such as abilities, age, and migratory status among others”². The authors relate the concept of intersectionality to education, by explaining that new pedagogical perspectives such as critical pedagogy and intersectional feminist pedagogy focus on inequality and power dynamics present in society, and how education reproduces and legitimizes patriarchal discourse. They express the need of implementing these pedagogies whose objective is focused on changing the patriarchal views and achieving social justice. In a country like Chile, with a profound influence of neoliberal policies enforced by the civic/military dictatorship in all aspects of life, intersectionality may help to provide better insights to the analysis of the reality of the gendered experience in the classroom.

2. Education

Discrimination in all forms is a social issue that attempts against human rights and, as the educational system is not left outside society, schools have to address it and manage solutions towards a more inclusive classroom. Homophobia, transphobia, and gender-related bullying are considered by UNESCO as a violation of children’s fundamental right of education and it states that it weakens the quality of the learning environment which should be based on human rights, undermining the victim’s school experience (2015, p. 14). In this regard, research on gender issues in education have tended to focus on students’ discrimination experiences, especially when students belong to the LGBTQ+ community. Research shows that LGBTIQ+ students are more likely to become subjects of discrimination and bullying in school, with 86.3% of them being discriminated against and/or assaulted based on their sexual orientation, gender, gender expression, and other characteristics such as race or disability (GLSEN, 2020, p. xix). In general, this phenomena may occur due to said students’ resistance or opposition to heterosexism and heteronormativity present in society and, therefore, in the educational system. As Herek (2007) declares “non heterosexuals, homosexual behavior, and same-sex relationships are presumed to be abnormal and unnatural and, therefore are regarded as inferior, as requiring

²Loosely translated by the authors

explanation, and as appropriate targets for hostility, differential treatment and discrimination, and even aggression” (as cited in Herek, n.d., p. 3).

This demeaning treatment towards LGBTIQIA+ people in schools leads to damaging behaviors for their well-being and the decreasing or complete lack of motivation in the learning process. As the study made by Reis (1999, as cited in UNESCO 2015) shows, people who were subjects of homophobia and gender-related bullying were more likely to avoid certain areas of their schools, to have difficulties focusing during lectures, a tendency to have lower grades, to change schools or even to drop out. Campos agrees that bullying against LGBTIQIA+ youth damages their mental health and adds that the adolescent stage can be the most difficult one in the person’s development because they tend to worry about fitting in and not being seen as different from their peers (2017, p. 289).

In addition to this, there are other ways of maltreatment that LGBTIQ+ students, or people in general, suffer from. For example, the existence of microaggressions, which according to Sue are “the brief and commonplace daily verbal, behavioral, and environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial, gender, sexual-orientation, and religious slights and insults to the target person or group” (2010, p. 5). These behaviors can be a form of bullying and looking down on people, especially to those who may not fit in the status quo, such as LGBTIQ+ people who struggle with this early in their ‘defiance’ to heteronormativity and heterosexism. This type of aggression can be as damaging as physical ones, and affect people in many ways.

In their study, Nadal et al. (2014 p. 76-78), found that transgender people (participants from 21 to 44 years old) react to microaggressions in various ways, which they divided as emotional, cognitive, and behavioral. Regarding emotions, anger, betrayal, distress, and hopelessness were some of the reactions obtained, which in case of being constant or being accumulated, may affect people’s mental health. Cognitively, it was perceived in the study that participants rationalized how people discriminatory acted due to their possible ignorance or the influence their cultures have when insensitively relating to others. Also, transgender people seem vigilant and cautious so they are aware of their surroundings and how their identity is perceived by others. In addition, they have resiliency and empowerment when reacting to microaggressions which they take from coping with discrimination. In terms of behaviour, one reaction to microaggressions is the direct confrontation, whether it is to correct

other people's sayings or to educate them on the topics or concepts they are not informed on. On the contrary, there is the indirect confrontation, setting boundaries, allowing other people to deal with situations when required such as an authority figure, or being incisive stating the intolerance of future inadequate behaviour. And then, there is passive coping, in which transgender people distance themselves from said situations or any confrontation, opting for deflection or avoidance. Taking this into account, the situations in which transgender people are physically or verbally affected are varied, where the perpetuation of microaggressions may be present in contexts such as the classroom (whether it is in childhood, adolescence, or adulthood), later in the workplace, and generally in life in relation to family, or unknown people they may communicate to (Nadal et al., p.79).

To fight discrimination in the classroom and its consequences, different types of more inclusive pedagogies have been emerging among teachers, after the traditional methodologies were starting to get outdated. Some of the main perspectives identified in the literature in relation to gender in education are critical pedagogy, which was developed around the 70's by Paulo Freire, a Brazilian teacher, as a way for the oppressed classes to recognize their realities and think critically about them through education. Further contributions are included by engaged pedagogy, where the inclusion and evaluation of personal growth are also elemental for student and teacher development. From this perspective, feminist pedagogy relates to critical and engaged pedagogy by criticizing cultural practices that develop unequal power systems. Feminist pedagogy redefines the relationship of power in the classroom and promotes the empowerment of students in a libertary environment. Queer pedagogy, includes the contributions of critical, engaged and feminist pedagogy, challenging the fixed normative of educational practices to create inclusive societies.

2.1 Critical Pedagogy

The term critical pedagogy was mainly developed by the Brazilian teacher and philosopher Paulo Freire, in which the way education works seems to be challenged by the social and even political aspects that affect the system. The concept arises from the analysis, notion, and belief that "traditional pedagogy, appropriate for higher classes, which Freire calls banking education model for the privileged, must change into a pedagogy for the oppressed,

with a critical vision of the world they live in” (Ocampo, 2008, p. 63)³. One of his most renowned works is ‘Pedagogy of the oppressed’ (1970), in which the author states that this is “the pedagogy of men who engage in the fight for their freedom (...) and it must have, in the oppressed who know and start to critically know themselves as oppressed, one of its subjects” (p. 34)⁴. In this text, Freire affirms

No truly liberating pedagogy can maintain itself distant from the oppressed, this means, making them unfortunate beings, subjects of humanitarian treatment, in order to try, through examples obtained from the oppressors, the elaboration of models for their promotion. The oppressed must be the example of themselves in the fight for their redemption. (p. 34)⁵

Therefore, it appears the paradigms of education do require a change that will provide students with the experience they need in order to feel comfortable in their learning process. Freire distinguishes the pedagogy of the oppressed

as a humanistic and liberating pedagogy [which] will have, then, two different but interrelated moments. The first one, in which the oppressed start discovering the world of oppression and start compromising, in praxis, with their transformation and, the second one, in which once transformed the oppressive reality, this pedagogy stops being from the oppressed and becomes the pedagogy of men in a permanent liberation process. (p. 35)⁶

In another of Freire’s texts called ‘Letters to Those Who Dare Teach’, the author mentions that “putting into practice an education that provokes the student’s conscience critically, we necessarily work against myths that distort us. By questioning those myths, we also face the dominant power, since they are expressions of that power, of their ideology” (1993, p. 78)⁷. For the author, educators are learning while teaching, which may provide an innate importance to the job. In his words,

the learning process of educators when they teach is verified to the extent that they, humble and open, are permanently available to rethink what was thought, to revise

³ Loosely translated by the authors

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their positions. It is perceived in how they try to get involved in the student's curiosity and the different paths it makes them go through. (p. 45)⁸

Hence, it seems necessary for teachers to challenge the different norms of society imposed on students, such as gender or identity, which are relevant to this study, encouraging them to criticize and rethink these aspects for themselves. Additionally, in this same text Freire states that "teaching (...) cannot happen without critical understanding of the social, cultural, and economical conditions of the students' contexts" (p. 91)⁹, expanding the aspects that need to be present in a critical pedagogy, where the intersection of different components seems relevant.

2.2 Engaged and Feminist Pedagogy

Similarly to critical pedagogy, engaged pedagogy answers the need of innovation, through new methods of teaching, in concordance to the participants and their contexts. However, engaged pedagogy is somewhat different in its approach to pedagogy, where there is special emphasis on involving in students' growth, while taking into account their experiences. It is not only related to reinforcing student and teachers critical thinking, but their integrity as a whole.

One of the precursors of this type of education is the educator, writer, and activist bell hooks (written in lower case by her preference), who puts forward the method in her work 'Teaching to Transgress' (1994). She refers to it as a practice

more demanding than conventional critical or feminist pedagogy. For, unlike these two teaching practices, it emphasizes well-being. That means that teachers must be actively committed to a process of self-actualization that promotes their own well-being if they are to teach in a manner that empowers students. (p. 15)

It seems that, in this way of practicing pedagogy, the involvement or disposition of teachers may be one of the main aspects that allows the teaching process to be fruitful. This is possible since the role of teachers appears to have a greater significance due to the way they encourage the students' thinking as well as their own. In relation to this, hooks (1994) states that this type of pedagogy

⁸ Loosely translated by the authors

⁹ Loosely translated by the authors

does not seek simply to empower students. Any classroom that employs a holistic model of learning will also be a place where teachers grow, and are empowered by the process. That empowerment cannot happen if we refuse to be vulnerable while encouraging students to take risks. (p. 21)

Changing the paradigms of education may not be as simple as its participants would expect. Until these days, part of what philosophers and writers proposed decades ago appears unable to be put into practise sometimes, such as incorporating the students' interests, including didactic activities to learn, allowing students to analyze and criticize their own learning process, among other characteristics; partly, because of the conservative way of thinking about education, and also partly because educators may lack interest when changing said paradigms. As hooks states, teachers' work in these situations could be relevant to transform pedagogy, especially since those who are trying to change the "curriculum so that it does not reflect biases or reinforce systems of domination are most often the individuals willing to take the risks that engaged pedagogy requires and to make their teaching practices a site of resistance" (1994, p. 21).

In other words, when it comes to engaged pedagogy, it seems necessary for teachers to create an inner evaluation, analysis, and renovation of behaviors, as well as their commitment, towards their work and their effect on students' performance. As bell hooks affirms, "professors who embrace the challenge of self-actualization will be better able to create pedagogical practices that engage students, providing them with ways of knowing that enhance their capacity to live fully and deeply" (p. 22).

It is fundamental to explain that the different pedagogies presented are not exclusive between each other; therefore, in this point the combination of engaged pedagogy and feminist pedagogy is related to the core of these practices. On the one hand, engaged pedagogy per se can be seen as one that is centered on teachers and students' work to achieve an emancipatory pedagogy; on the other hand, feminist pedagogy has as a main characteristic the pursuit of patriarchy's defeat. Then, while educating, it is possible that teachers put into practice varied types of pedagogies that complete and enhance each other.

From this perspective, the deconstruction of pedagogy can also be through feminist pedagogy. Elwell and Buchanan (2019, p. 2-3) use the term in plural ("pedagogies") because they want to portray it as different approaches that are constantly developing and changing,

which may not have an explicit definition, but that are still present in varied places. A possible definition for this approach can be provided by Shrewsbury's 'What is Feminist Pedagogy?' (1987), in which she explains the concept as a theory that covers the teaching and learning processes behind the strategies chosen to use in the classroom, taking into account certain criteria in relation to the results or goals desired. This is also related to the way learners are empowered to be responsible in their relations with others, applying their learning into social action (p. 166). The author delves into the characteristics of this kind of pedagogy, affirming that it

begins with a vision of what education might be like but frequently is not. This is a vision of the classroom as a liberatory environment in which we, teacher-student and student-teacher, act as subjects, not objects. (...) [Hence,] one goal of the liberatory classroom is that members learn to respect each other's differences rather than fear them. (p. 166)

It appears that the way in which teachers and students relate with one another is essential in order to create an environment where everybody is and feels supported. Shrewsbury identifies that "feminist pedagogy strives to help student and teacher learn to think in new ways, especially ways that enhance the integrity and wholeness of the person and the person's connections with others" (1987, p. 167). For this reason, transformations may take place in the classroom as a means to improve the educational system in ways that give value to every single participant of it. Therefore, there are some elements needed, such as "community, empowerment, and leadership, are central (...) and provide a way of organizing our exploration into the meaning of feminist pedagogy" (Shrewsbury, p. 168). Initially, a main purpose of feminist pedagogy is to depict and "reconceptualise", with teaching strategies, the classroom as a community where the autonomy, individuality, and mutuality of learners is congruent with the members' needs in terms of their relationship and connection (Shrewsbury, p. 171-172). Furthermore, in feminist pedagogy,

empowering strategies allow students to find their own voices, to discover the power of authenticity ... they enable individuals to find communion with others and to discover ways to act on their understanding ... empowering pedagogy does not dissolve the authority or power of the instructor. It does move from power as domination to power as creative energy. (Shrewsbury, p. 169)

In addition, Shrewsbury explains that “leadership is the embodiment of our ability and our willingness to act on our beliefs” (p. 171), where students learn how to respond to difficulties presented in the classroom, enhancing their response with the help of student leaders. In feminist pedagogy, feminist teachers are the main example of a leader. They accompany learners on their way to forming a community, in which they connect and work towards a common goal (Shrewsbury, p. 171-172).

Feminist pedagogy could also cover topics that affect students’ lives and are immersed in society’s structures, constantly being part of the debate on things that require deconstruction. For example, this model of education for Shrewsbury “is concerned with gender justice and overcoming oppressions. It recognises the genderedness of all social relations and consequently of all societal institutions and structures” (p. 167). According to her, it is teaching/learning engaged with varied topics or issues such as self-reflection, acquiring knowledge, fighting sexism, racism, classism, and homophobia, among other aspects in which social change is required (p. 166).

From a contemporary perspective, the definition of feminist pedagogy has evolved due to the contributions of intersectional social movements and studies. Consequently, it has been detected that patriarchy is not the central element that affects pedagogy but also factors such as capitalism and imperialism. Over this, popular feminism has expanded the central ideas proposed by Shrewsbury, including perspectives and practices that directly face these previous factors. According to Claudia Korol, feminist pedagogy is based on different systems to approach knowledge and rationality, differing from the hegemonic perspective, where feelings, affectivity, intuition and senses are present and connected with intersectional knowledge (2016, p. 151). Therefore, feminist pedagogy is nourished by intersectional discourses and strategies to overcome the hegemonic pedagogy system, embracing the experiences and overlapping identities of learners and teachers in a welcoming and emotional environment.

Following the same line of reasoning, Korol aligns popular and feminist education in the same context since both sectors deal with historical oppression, as well as the oppression of colonialism, capitalism, and also patriarchy. This led the author to think that emancipatory Popular Education cannot be done without thinking that one of its important dimensions is the feminist dimension. Thinking, for example, in the same context of injustices that both sectors

experience, such as the problems of overcrowding in lower sectors of the population and the constant discrimination against transgender people.

In addition, Korol (2015) states that popular education and everything that derives from it, is born as a pedagogy of the oppressed, of all the dissidences of the capitalist heteropatriarchy. But it not only names itself as a dissident pedagogy. It wants to be and it wants to continue being a pedagogy of the revolution, of the necessary revolutions that have been a struggle for many decades (p. 141).

Thus, in the interview conducted by the Escuela Pública Comunitaria (EPC) Korol identifies certain points of agreement between the interpretation of Popular Education and Feminist Pedagogy. For example, the idea of a dialogue of knowledge, which tries to break with the notion that there are some people who have all the knowledge and others, on the contrary, do not possess that knowledge. Also, a certain horizontality in the creation and construction of the teaching and learning processes, which starts from the concrete fact that all people have knowledge and can share it; on the other hand, the place of our bodies as a source of recognition of oppression and domination, but also of the possibilities they have for struggle and emancipation. Hence, Korol (2015) affirms that popular education has been a pedagogical proposal that allows us to think about the analysis of class exploitation, patriarchal oppression, colonial domination, the socialist, feminist project, and the correct way of living (p. 141-142).

Feminist pedagogy would then be a non-formal or established educational practice that is identified with the struggle of the oppressed and that plenty of groups assume as a tool for social change. It is a political-pedagogical proposal of the movements that fight against the different oppressions: Capitalism, colonialism, heteropatriarchy, etc. In this sense, then, feminist pedagogy according to Korol (2007) is a pedagogy that rebels against the knowledge that sustains and reproduces domination. It is a pedagogy that makes the act of teaching and learning one of the many ways to understand and transform the world (p. 218).

According to Rita Segato (2018), Patriarchy is the first instance of education, which constantly offers us models, content, images, narratives, symbolic places, spaces, and languages that build us as citizens. Feminism positions itself as a political struggle for equality and demands from education that political component of transgression that Freire (1969) already announced from critical pedagogy and as a practice of freedoms. Equality cannot be

reached by institutions that do not change. Thus, feminist pedagogies have a basic requirement: transforming traditional education.

The challenge is to continue building coeducational schools with equality and freedom. This relay to historical coeducation has been forged from feminist pedagogies that, as we have seen in the previous section, seek through systemic and transgressive proposals to depatriarchalizing curricula and teacher training beyond legal limitations, discourses, or complaints from certain social sectors. Then,

It is not a pedagogy of teachers and students, but of colleagues who dream together and think about our practices together, who try in the dialogue of knowledge, to create new knowledge of the world, since everything that has been created up to now is not enough to transform it. (Korol, 2009, p. 3)¹⁰

Feminist pedagogies are decolonizing, de-patriarchal, and intersectional (Galindo, 2013). They are in a continuous dynamism of construction and deconstruction since education is not neutral and will depend on specific contexts, times, and spaces (Martínez, 2016). Feminist pedagogies are situated in specific contexts looking for the structural transgression of the patriarchal system through a structural transformation of the educational system. In this regard, intersectional decolonial feminist pedagogies question the construction of identities from a dichotomized and binary normality, proposing the construction of diversities as an element of critical pedagogies, in order to deconstruct the educational "normality," and encourages the society to interweave pedagogies and social actions in favor of agency and empowerment, of diversities, individually and collectively, passing through bodies, emotions, behaviors, symbols, and languages.

2.3 Queer Pedagogy

Queer pedagogy is considered to be a new approach against heteronormativity which is widely present in the educational system. This type of pedagogy seeks to contribute to practices of education, analyzing the fluidity and the mobility of society and affirming that educational institutions should not attach themselves to one set model, since these ideals end up alienating, even excluding, certain individuals (Nemi, 2018). As Nemi describes,

¹⁰ Loosely translated by the authors

Queer pedagogy can help us in two ways. First, by problematizing the very school structure, the normalization of teaching per se and of the fixed and exclusionary content that is presented. Using a queer lens would involve, for example, discussing why terms like gay, lesbian, bisexual, and transgender do not find space in school vocabulary and why when they do, it is only through insults ... To be gay or transgender is part of the identity of an individual and as such, should be included in the day-to-day just as ethnicity, religion, and many other aspects should be. (2018, p. 592)

Nemi (2018) explains that the need for a queer education is simply based upon the fact that LGBTIQ+ youths need to have representation and a voice inside the classroom, as much as hetero and cisgender people. This representation can come in many forms as the author explained, for example: using more inclusive examples during a lesson, having representation in textbooks, or acknowledging the existence of diverse identities and sexual orientations (pp. 591-593).

For the development of a queer pedagogy it is important to take into consideration the term of inclusion in the educational field. According to Vitello and Mithaug (1998) the aim of inclusive education is to eliminate social exclusion that is a consequence of attitudes and responses to diversity in race, social class, ethnicity, religion, gender and ability (as cited in Ainscow & Miles, 2008, p. 16). Inclusion and representation inside a classroom could have a considerable impact on many LGBTIQ+ students whose realities have constantly been suppressed from academic realities. In their article, Cerezo & Bergfeld (2013) state that acknowledging and increasing the diversity representation of LGBTQ students and school staff could potentially improve their experiences, since they start being part of the school culture and, as a consequence, of the establishment of policies. By doing this, there is a space for LGBTIQ+ people to direct the school culture towards a place where one does not talk about tolerance; instead, there is real inclusion and recognition of LGBTIQ+ people as great contributors in the school community.

2.4 LGBTIQ+fobia / heteronormativity in education

In order to have a satisfactory learning experience for every student, many authors agree that educational centers have the extense task of queering their learning environment.

This, for the sake of stopping the invisibility and discrimination against LGBTIQ+ students, teachers, and school staff, but we continue to see how the curriculum is failing to challenge heteronormativity in schools (Fine & McClelland, 2006, p. 310).

According to Barreto & Villalobos, heteronormativity generates a predominance of heterosexuality in every aspect of life above all other expressions of identity, which promotes sexual prejudice and discrimination among the non-heterosexual community (2020, p. 434). It can be seen in everyday tasks as who to pick when teachers need help to carry heavy equipment; when providing examples such as “John and Alicia went on a date to the cinema”, which perpetuates the idea that a date has to be between a man and a woman; and so many other microsexism and microhomophobic conducts and comments which, if not questioned, have real repercussions for the LGBTIQ+ community such as bullying, homophobia, or hiding parts of their identity (Paiz, 2019, p. 3).

In addition, students are constantly exposed to other people’s identities, therefore the educational system has to emphasize the importance of treating everyone with respect regardless of their sexual preferences, gender, or identity. Furthermore, Moita-Lopes (2009), analyzing LGBTIQ+ themes in a class of fifth-graders from Brazil, found that while outside the classroom students did not have a problem to talk about LGBTIQ+ people with pejorative terms such as “flower” or “raving queen”, inside the class when doing tasks led by the teacher, the LGBTIQ+ topic, although was mentioned by students, it was mainly avoided, since the teacher seemed unable to address this matter inside the classroom. Queering teaching practices would mean to give space to these issues to be discussed in the classroom with the teacher as an intermediary, who could redirect the conversation by analyzing homophobic sayings for the sake of a respectful environment to discuss these topics.

Hence, Paiz mentions the necessity of queering the classroom to let students live their identities freely. By doing so, teachers can also equip students with non-discriminatory communication skills, making them able to speak with tolerance and respect to LGBTIQ+ people in their lives, communicate their own sexual identity in an appropriate way, and analyze the various identities that they can encounter in media and in their surroundings (2019, p. 4).

3. Chilean Context

University lawsuits in 2018 revealed a number of conditions affecting students, academics, officials, and sexual dissidents in educational spaces. Some of them include experiences of sexual harassment and abuse, gender stereotypes and sexism, androcentrism and heterosexuality, the reproduction of normative biases in the classroom, wage inequalities between teachers and university professors, lower participation of women in managerial positions, bias experienced by academics and students in their attempt to reconcile family and work life, which are reflected in different heteronormative institutional violence and discrimination against LGBT+ students and teachers alike in experience (Universidad de Chile, 2018). Without proposing a genealogical analysis of the need for non-sexist education, we will use examples to illustrate how students' questions are framed, recognizing the breadth of need and its ambiguity and limitations.

In this way, the student demands mobilized position sexist education as a problem articulating a range of situations, whose most profound criticism lies in how heteropatriarchy is reified in educational spaces, as stated in the Petition for Women of FACSO as well (FACSO Universidad de Chile, 2018). For them,

Chilean education, at all levels, reproduces the prevailing patriarchal system, establishes a division between what is expected of men and women based on gender stereotypes and roles, imposing mandatory heterosexuality and a traditional family model. Sexism in education is palpable in the educational curriculum, as well as in practices inside and outside the classroom. (FACSO Universidad de Chile, 2018, pág. 1)¹¹

Similarly, a petition by students from the Universidad Austral de Chile highlights the need for higher education institutions to take concrete measures to change the way knowledge is acquired in educational spaces and to promote preventive measures. For example, mandatory gender training and curricula in various fields, which can promote the absence of sexism and discrimination against women and sexual diversity. In this regard, they emphasized the relevance of

Thinking of education as a transformative tool, which requires a series of changes aimed at enhancing the processes of individual and collective freedoms, overcoming

¹¹ Loosely translated by the authors

the historical foundations of male chauvinism in Chile and its correlation in discrimination towards sexual diversities, as well as the reproduction of patriarchal and heteronormative values of society. (Estudiantes UACH, 2018, pág. 1)¹²

Students from this university also state that this change in education “must address the demands of women taking into account intersectionality, that is, taking into account intersecting social categories such as gender, race, social class, and sexual orientation, among others, when adopting a resolution “ (Estudiantes UACH, 2018, pág. 2).¹³

On the other hand, a petition of students from the Pontifical Catholic University of Chile highlights the following:

Include in the UC educational project a gender perspective, feminist and intersectional;
2. Establishment of gender quotas and dissent in teaching and administrative positions, on proportional grounds; 3. Implementation of compulsory branches of general education with gender perspectives and discrimination ...; 4. To allow the inclusive use of language in all levels of the university, considered as part of this academic delivery; 5. Creation of a binding, multi-stakeholder, a dissident, and feminist working group to discuss methods to avoid arbitrary discrimination in evaluations. (Estudiantes, PUC, 2018, pág. 5)¹⁴

We highlight two aspects: on the one hand, incorporating the concept of intersectionality into student policies requires understanding the intersection of structures and power relations in the educational field. On the other hand, it is necessary to point out the complexity of this concept because it includes theoretical, epistemological and methodological approaches, a way of understanding how power operates, as well as performing social psychoanalysis of situations. In this sense, it is problematic to see intersectionality as the sum of oppression or simply to name it without considering how sexism is linked to other forms of domination and what inequalities and power relations, or, in the need for a non-sexist education, how sexism becomes a node that expresses other aspects of differentiation/inequality/oppression (Troncoso, et al., 2019).

The debate on feminist pedagogy has developed in dialogue with critical pedagogy, which sees itself as an emancipatory and revolutionary pedagogy. This last aspect is a valuable

¹² Loosely translated by the authors

¹³ Loosely translated by the authors

¹⁴ Loosely translated by the authors

element considering the demands of the student feminist movement, which points to the need to understand space and "an alternative pedagogy" that can foster liberal processes instead of inequality and discrimination. When students pointed out the "patriarchal" character of the educational system, they illustrated the bonds and conflicts that were brewing within it, and feminism represented the possibility of an effective transformation. It is therefore necessary to pay attention to what emancipatory pedagogy proposes in this regard (Troncoso, et al., 2019).

Therefore, hope exists in the needs of today's students. It is possible to see in Chile the current conflict scenario that is being carried out by student movements led by young feminist groups and supported by female teachers and scholars, together with other social movements. These politically conscious groups seem to expose some vulnerability of the ruling class, which defends neoliberalism at all costs and believes that its ability to maintain hegemony is threatened by the social movements that have persisted in our country for more than a decade (Ortega, 2018). Today, demands for non-sexist education have joined the broader social movement in Chile that condemns and opposes market education; other lower-class groups have followed them, forming related movements, thus revealing a crisis of legitimacy for a seemingly impregnable model. Attempts have been made to suppress these demands and distract attention from the depth of their appeal, but the feminist movement does not stop. Criticism and subversion of this patriarchal system continue, and hope grows.

4. Inclusive language

Language plays a critical role to mold and frame how society interacts, perceives and behaves towards certain groups. As sexism in language is not an isolated social practice, in the context of a patriarchal culture and the gender ideology that it produces towards the social perception of women, men, and other individuals, gender inclusive language is a way of acknowledging diversity for all individuals and promoting equality. Therefore, language reform emerges as a basic and important issue (Remigio, et al., 2021). Thus, the debate around the use of inclusive language has become relevant in recent years, as different social movements have brought this discussion into educational spaces, politics, and mainstream media. As Zimman (2017) explains:

Language has played an enormously important role in the sea-change the United States is undergoing in terms of its understanding of and orientation toward transgender

issues. One of the milestones in this process is the growing interest in trans-inclusive language within linguistic institutions such as mainstream news organizations, medical providers and schools. (p. 85)

Inclusive language aims to create a more inclusive society for marginalized groups, in this case the LGBTIQ+ community, particularly for the trans community. Various authors (Baron, 2020; Conrod, 2020; Diaz, 2021) state that language is a reflection of gender and identity; therefore, trans and non-binary individuals may use, for example, different pronouns to indicate their gender. This is how they relate and express their identity to the world, but at the same time it is a political stance against the cis-heteronormativity present in society. In this way, “pronouns, a way to streamline language, have historically emphasized a binary construction of gender in many languages, including English” (Butler, 1999, as cited in The Trevor Project, 2020).

To better understand the relevance of this, it is necessary to make a distinction between inclusive language and non-sexist language. It is quite common to confuse the two terms, and sometimes they are used interchangeably; however, they have different foundations and principles. Radi and Spada (2020) explain that androcentrism is one of the most powerful expressions of sexism (which make the man as the norm and parameter of the human) and this is strongly present in language. Therefore, making a linguistic change in order to make the women visible (as adding “ellas”) would be a non-sexist language. But as they explain, inclusive language (referred as neutral language) goes beyond gender binarism. This is an act of defiance and its objective is to take apart cis-heteronormative norms, which strongly affects the trans community, and opens the discussion about people who do not fall under this binarism. Nonetheless, the objective they pursue is the same, which is to visualize minorities, such as women and the LGBTIQ+ community, and bring attention to the discrimination and inequality they face in society.

In the following paragraphs, inclusive language in Spanish and English will be reviewed, since these two approach in different ways on how to apply it. Afterwards, debates and postures regarding inclusive language, and the social, political and educational impact of this will be analyzed.

4.1 Inclusive language in Spanish and English

It is pertinent to analyze the differences present in distinct languages in relation to inclusiveness, since the way to create a more inclusive language may differ according to the structure of each one. In this line, it must be clarified that Spanish, as almost all Romance languages, has a grammatical gender, that is to say that almost all nouns have a marked gender (feminine or masculine). As Benegas and Lopez (2019) explain:

Spanish has a binary system, masculine and feminine, for the representation and indexing of human experience. In, for example, ‘El niño es hermoso’ (The boy is beautiful) or ‘Las niñas son hermosas’ (The girls are beautiful), the gender morphemes -o and -a are carried through in the phrase as there must be gender–number agreement. (p. 2)

Moreover, the use of the masculine (commonly morpheme -o) is used as a generic to refer to a group of people, not considering the gender of its participants. This has been criticized as an erasure of women, and more recently, for gender diverse individuals; along with the fact that gender ambiguous or diverse people are unable to express themselves easily due to this binarism present in Spanish (Slomp, 2021). For this reason, different movements demand the use of a more inclusive language, as a way to defy the patriarchal system present in language and to attain a more equal society: “feminist groups and linguists with lesbian, gay, bisexual, and transgender (LGBT) supporters have developed new linguistic forms to ensure the respect, discursive inscription, and visibility of all social actors” (Mare, 2018, as cited in Banegas, et. al 2021). In order to achieve this, a variety of methods have been emerging in the past decades, even if they had some detractors from more conservative linguistics, they are still present and spreading more each day within Spanish speakers.

Criticism for the masculine as a generic started to spread among feminist movements mostly since 1980. As a consequence, an attempt to change the male centered language is accompanied with the widespread use of computers; in this matter, the use of ‘@’ instead of the morpheme -o was proposed as a way to include women in written discourse. However, since this symbol can not be produced orally, the male generic was still present.

Along with this, the letter -x was also an option to replace the morpheme -o, as in the word *latino*, which became *latinx*. Nonetheless, this is also criticized since it was primarily used in the USA and for its pronunciation it is likely to exclude native Spanish speakers who

are not familiar with the use of -x. As Hinojosa (2019) expresses, “words like *latin@* and *latinx* are more prevalent in written communication; however, there is not an obvious (...) pronunciation for *-@*, and the pronunciation for *-x* does not fit the phonological/phonotactic constraints of many spoken Spanishes (As cited in Conrod, 2020). More recently, another alternative to change the generic male in Spanish has emerged, mostly through the use of social media, and this is the morpheme *-e*, changing the word *latino* to *latine* for example. Feminist and LGBTIQ+ collectives explain this is more inclusive since it includes people who do not belong to the categories of men and/or women.

On the other hand, the English language does not have a strong gendered grammatical structure. Thus, the same adjective can be used to describe a person regardless of their gender without making a modification to the word. For example, the adjective “funny” can be used for any person and the gender is already present in the pronoun. Whereas in Spanish some morphological change has to be made. For instance, when using the adjective “funny” in Spanish, besides the pronoun, the word itself must be modified to fit the gender (*divertido*, *divertida*, or more recently, *divertide*). Despite the structural differences with the Spanish language, there are still some ways in which English is predominantly male-centered and not inclusive to the LGBTIQ+ community, hence it has not been exempt from the debate of inclusive language.

To this extent, Speyer and Scheelef (2019) disclose the use of “he” as the general singular pronoun for unknown persons, which reflects the patriarchal views in language, since it makes the masculine as the standard; consequently, as an alternative the singular *they* is the pronoun offered most frequently. They state that while some argued that this can be confusing, history shows that singular *they* had been used before, which was widely used between the 14th and 17th, but this changed in the 18th century when *he* was the only pronoun considered grammatically correct when the gender is unknown.

However, the singular *they* began to be used more frequently in the late 20th and 21st century in a way to challenge the sexism of *he* as the standard. Although some more conservative linguists are against the use of the pronoun ‘*they*’ for a singular person, there has been an increased use of this pronoun to refer to non-binary and gender nonconforming individuals as a form to express their gender identity, since they do not identify either with he or she. As Arnold, et al. (2021) state: “the singular use of *they* is growing in acceptability, in

particular for individuals who identify as gender nonbinary ... there is a movement to use pronouns to signal gender identity, as in *my pronouns are they/them/theirs*". The main critique against the use of the singular pronoun is the fact that it can cause some misunderstanding; however, as Arnold, et al. express, linguistic meaning can be deduced from the context and be obvious in most cases.

In order to attain inclusiveness in language, there are diverse techniques that can be used. Rodriguez-Arcos and Diaz (2021) unfold some of these techniques: the first one is doublets, which is to include the feminine form of a word along with the masculine. In Spanish this would present, for example, as "los/las" or "alumnos/alumnas", however, this option becomes problematic typically in long texts as it is usually forgotten to use it within the total extension of said text, along with the fact that it can be tiresome given the constant repetition of words. In English this can be applied as the following: "aunt/uncle or father/mother", but since this language presents gender markers differently, it is not commonly used. The authors mention the use of generic terms as another method, which consists of replacing words that have a strong gendered marker. For example, in Spanish the word "menores" can be used instead of "hijos", but due to the grammatical structure of the language, this can be more difficult to apply. On the other hand, in English this technique is more widely used, for example by replacing words as "father" and/or "mother" by the word parent, which is gender neutral.

Notwithstanding the fact that there are diverse methods to embrace inclusiveness in language, there is still much that can be considered gender-biased in both languages. As Patev et al. (2019) explain, the masculine generic promotes images of cisgender men as the standard of society, at the same time, erasing women, transgender and gender non-conforming people, as well as perpetuating stigma and prejudice towards this community. Therefore, as the authors declare, one way to mitigate this prejudice is through examining the language that is used, since research has shown some connections between gendered language systems and sexist attitudes.

4.2 Debates on inclusive language

It is important to navigate the different definitions given by some organizations and/or authorities about what inclusive language is. By doing this, it is possible to analyze the point of view they have regarding the use and relevance of inclusive language in our society.

As Guerrero (2019) suggests, “if language is the main shaping vehicle of ideology, the dictionary becomes the recipient of that ideology” (p. 44), hence analyzing the definitions given by authorities regarding the Spanish language is fundamental. To this, The Royal Academy of the Spanish Language (RAE in its Spanish acronym) has provided a report which admits two interpretations of inclusive language:

a) Inclusive language is sometimes understood as that in which express references to women are carried out only through words marked as feminine [...]. From this point of view, the expression “los españoles y las españolas” would be inclusive, and the expression “los españoles” would not, even if enough context is given to understand that women are included in this last expression. It would also be considered “inclusive”, in this line of interpretation of the term, the strategy of using collective nouns of person, whether feminine (la población española), or masculine (el pueblo español), as well as using nominal terms that include both sexes (as in “toda persona española” instead of “de todo español”).

b) In the second interpretation, the expression inclusive language is also applied to masculine terms that clearly include men and women in their reference when the context makes it sufficiently clear that this is so, according to the linguistic awareness of Spanish speakers and with the grammatical and lexical structure of the Romance languages. This is what happens, for example, in expressions such as “el nivel de vida de los españoles” or “todos los españoles son iguales ante la ley”. (2020, p. 6)¹⁵

The perspective presented by the RAE through these definitions is that inclusive language is adding or mentioning the feminine form of word (todos y todas, los y las, niños y niñas, among others) or the use of collective nouns of persons instead the masculine (alumnado, profesorado, las personas que..). However, through the official account of the RAE in twitter, they state that “what is commonly called ‘inclusive language’ is a group of strategies whose objective is to avoid the use of the grammatical masculine generic, which is a

¹⁵ Loosely translated by the authors

mechanism that is firmly settled in the language and does not express any sexist discrimination” (2021)¹⁶. With this statement, it can be deduced that the use of inclusive language is not necessary, since the Spanish language is not sexist; nonetheless, as presented previously in this work, it is considered as an erasure and a way to oppress women.

Moreover, these definitions do not consider people beyond the binarism, as those who do not identify with the feminine nor the masculine form of nouns. Hence, the impact that the definitions established by the RAE have in Spanish speaking countries are crucial, since a significant amount of people consider this institution as an authority. Through time, this academy has build and legitimate its prestige as a normative authority among the spanish speakers by means of the production of canonical normative codes (dictionary, grammatical and orthographic rules) which dictates the discourse and the way the language is spoken (Rizzo, 2019, p. 426).

Unlike the Spanish language, English does not have just one authority when it comes to the use of the language. Different dictionaries exist, and most of them can be equally valid and important to English speakers. In relation to inclusive language, the Cambridge Dictionary does not provide a definition; one definition can be found in the online dictionary of Collins, and it is defined as “language that avoids the use of certain expressions or words that might be considered to exclude particular groups of people, esp gender-specific words, such as "man", “mankind”, and masculine pronouns, the use of which might be considered to exclude women” (2022). This definition seems to be more inclusive than the one provided by the RAE; this one acknowledges that certain words can exclude women, unlike the RAE which states that the language cannot be sexist. In the same line, no ‘authorities’ in terms of the English language state clearly that they are against the use of the diverse techniques that can be used to create inclusiveness in language.

Nevertheless, as in Spanish, this interpretation of inclusive language mainly focuses on women and not the LGBTIQ+ community, subsequently highlighting the importance of pronouns as a way to include trans and non-binary individuals to the discussion. Although some conservative linguists express that the use of singular ‘*they*’ is not correct and therefore it should not be used, for the trans community, pronouns are one of the most important ways of expressing their gender. To this, Perales et al., (2022) explain that pronouns are highly

¹⁶ Loosely translated by the authors

personal and a substantial part of the trans experience; then, disregarding a person's chosen pronouns is a form of discrimination, which minimizes their identity and value as a person.

4.3 Social, political and educational impact of inclusive language

Inclusive language also has a political stance, since it challenges the heteropatriarchal normative presented in society. As Gasparri (2019) declares, the subject is constructed and made through language; for this reason, it is completely valid for people to feel excluded from society when it is not inclusive. Gasparri (2019) explains that when a person decides whether to use or not inclusive language, is presenting their perspective on certain topics such as inclusion. This highlights the fact that current discussions about language are not only related to morphological and grammatical structural changes, but also how this confronts different power dynamics. In what respects to Spanish, inclusive language criticizes the imposition of man as the standard and the authority of the RAE as the governing body of language. To this, Niklison (2020) states

What is in game with this polemic is the authority over the language, and the relative success of a counter-hegemonic movement in the demand over the corpus have emphasized that language is no propriety of a few academics in Madrid, but by who speaks it. (...) Feminism has caused people to question the authority of the RAE, but even more, to talk about the relationship between language and domination, and the lack of representation of women and the LGBTQ+ community in culture, that is not limited to the language, nor within it, to the code. (p. 30)¹⁷

Recognizing the significance of the use of inclusive language is crucial to comprehend the repercussions that this can have in different aspects in today's society. Feminist groups and LGBTQ+ collectives have brought recognition regarding how language can impact our society, especially when it comes to marginalized groups. According to Rodriguez-Arcos and Diaz (2021), inclusive language is a language that demonstrates identity, and shows concern and awareness regarding social inequality and displays certain ideologies. The use of inclusive language aims to make trans and non-binary individuals feel represented, included, seen and important, considering the fact that historically they had been silenced and invisibilized, after all "in ignoring an individual's identity, we not only ignore their humanity, we objectify the

¹⁷ Loosely translated by the authors

individual and disregard them as human” (Bryant, 2018, p. 52). As is presented by The Trevor Project (2020), LGBTQ+ youth whose identities are respected through language (pronouns or chosen name) and other gender affirming practices (such as affirming clothing), have half the rate of suicide tendencies than those whose identities are not respected. Zimman (2017) states that, undoubtedly, physical violence demonstrates an enormous threat to transgender people; still, language serves as a key foundation by which they suffer violence and see how their identities are questioned and even invalidated. Nevertheless, language also serves, in the same way, as a feature that allows them to reaffirm, reclaim, and celebrate their own identities (p. 101-102).

Language helps people to feel more included and safe in different environments, and educational spaces are one of the most influential in a person's life. As presented before in this literature review, there is a need for queer classrooms, in order to create a safe space for LGBTQ+ people since “sexual identities are vital components of human social identity, ... this assumptions means that one must also accept that sexual identities may become salient in the classroom and influence language learning and acquisition processes” (Paiz, 2019, p. 2). In queering teaching practices, it welcomes people who might feel excluded in other environments, giving a sense of belonging; to which critical pedagogies play an important role. Esteban Mora et al.'s research (2022) indicates that an effective way to prevent bullying and violence against transgender students is through educational activities that encourage empathy, solidarity and positive attitudes, especially if it is taught from an early age. In this manner, inclusive language is a way to promote inclusion, equity and diversity, hence, the relevance of its use inside the classroom. In order for this to happen, teachers and pre-service teachers need to be trained and educated in this matter.

Authors as Tangen & Beutel (2016) and Vizcarra-Garcia (2021) indicate that teachers and pre-service teachers show willingness to be more inclusive in the classroom through language and other practices, and consider that it should be applied in the administrative area as well. In the Vizcarra-Garcia (2021) study, participants declared that “besides using inclusive language in oral discussions, teachers believe that it should also be applied in instructional materials such as book, handouts, powerpoint presentations, and other multimedia resources” (p. 113), bringing attention on how can be applied and the changes that should be made in the materials used. Nonetheless, different authors (Garcia-Holgado et al.,

2021; Plaza & Cruz, 2020; Lopez Leon, 2020) state that even if there is a growing knowledge and understanding of inclusive language, and positive attitude towards creating more inclusive classrooms, there is not enough training promoted by universities. They declare that, most of the time, university administrators do not show interest in this area, therefore, do not give the appropriate training for pre-service teachers.

The research previously mentioned has been helpful in order to understand key concepts that are relevant in the field and also serve as a base on which we can create new research. By reviewing aspects in relation to gender, education, and inclusive language we were able to identify the evolution of said concepts in time, as well as the different opinions towards them. At the same time, this research, some of which is from decades ago, allowed us to recognize areas that need to be developed, broadened, and analyzed from varied perspectives, being one of them the purpose of this research. We aim to delve into both students and teachers perspectives toward inclusive language and its use; by doing so, we can contribute to the analysis of a pertinent and situated language.

Methodology

The following section defines the methodological framework of the study around inclusive language in Chilean classrooms. In this chapter, readers will remember the purpose and core of the study, its parameters and specifications. The role of the researchers will be explained. A review on the research instrument and participants will be included as well. Following this, there will be a discussion around the data collection and its relationship with the purpose of the study. Finally, the data analysis will be presented.

1. Study Purpose

The use of inclusive language in Chile has increased after demands from feminist and LGBTIQ+ social movements, along with discussions around how pre-established social systems such as patriarchy interact with daily language. According to Spender D. (1985), men, as the social dominant group, shape the language production as gatekeepers of language following their subjectivity as human objectivity, showing a lack of women' perception in language reality and production. This phenomenon leads to a daily language that is unfinished as it does not portray nor understand either women or LGBTIQ+ people reality. Therefore, there is a general lack of understanding around what is the common definition and use of inclusive language. By this context, the classroom and the school environment are entities involved around the evolutionary use of language. However, little to no literature around the use of inclusive language in the public Chilean classroom can be found, nor data that collect the feelings, emotions or perceptions of Chilean students and teachers around the topic. This research has been carried out as an opportunity to explore and understand school communities' opinions, and contrast their perspectives around the matter.

As previously mentioned, the increase of inclusive language use is associated with LGBTIQ+ movements, thus, it is important to identify the opinion and perspective of queer students and teachers. According to Jr. J. M. (2020), schools tend to majorly be reactive instead of proactive in the protection of LGBTIQ+ students and their issues, leading queer teachers and students to fight and promote inclusion by themselves. This opportunity will allow us to classify and comprehend the main problems in the classroom for queer people in the school. Hence, this data can be further used to promote inclusion in the classroom.

2. Research Questions

The foundation of this study began with two main queries around inclusive language. Although the subject can be studied on a general social aspect, the writers decided to explore the cultural influence that the public school environment has on the use of inclusive language. The first research question is “What is the perception of Chilean language teachers on the use of an inclusive language in students’ school experience?”. The writers believe that the experience of language teachers can enrich the data on the school environment for pre-service teachers along with social studies. In comparison with students, teachers' ages will widely vary from students. Thus, it is elemental to observe if this factor will vary answers or if old and young teachers have a common ground to portray opinions. Additionally, teachers may include specific experiences that can expand data that researchers cannot prevent before the study. Hence, teachers’ experience is a valuable element to comprehend the classroom opinion.

To expand the understanding of the topic, researchers generated the question “What is the perception of Chilean Students of the use of an inclusive language in the classroom?”. In comparison with teachers, students' ages will not vary widely from one another, yet, their school experiences will be a defining point in their answers. As previously mentioned, researchers want to recognize elements that can provide a common pattern to detect students' opinions, beliefs, needs and experiences.

3. Research summary

3.1 General Objective

a) To analyze perceptions, beliefs and attitudes of two different educational communities in Santiago, Chile in relation to the use of inclusive language in the classroom.

3.2 Specific Objective

a) To characterize perceptions, beliefs and attitudes from Language teachers of

two different schools in Santiago, Chile in relation to the use of inclusive language.

b) To characterize perceptions, beliefs and attitudes from English students of two different schools in Santiago, Chile in relation to the use of inclusive language.

c) To compare different perceptions, beliefs and attitudes of teachers and students from two different schools in Santiago, Chile in relation to the use of inclusive language

This research was conducted under a mixed research method to gather the mentioned objectives. As an instrument, researchers created a questionnaire where students and teachers answered open and closed questions around their perceptions, beliefs and attitudes around the use of inclusive language in the classroom. The structure of this instrument allows researchers to acquire qualitative and quantitative data. Subsequently, this data was analyzed and compared. Finally, this study has been conducted under an inductive approach. According to Tromich (2022), inductive research uses observations to detect patterns and formulate hypotheses that conclude with a general theory. Therefore, this study is based on the observation of students and teachers. Consequently, the observation leads to possible answers and theories related to the study, which is the use of inclusive language inside the classroom. The study aims to determine behavior patterns to later formulate a possible hypothesis or explanation that can lead to further investigations, and finally develop general conclusions. The main objective of this study is to put in evidence the different realities of students and the role that inclusive language plays in their lives.

4. Instrument

As previously mentioned, the instrument used a mixed format where quantitative and qualitative data could be gathered by researchers. The instrument was delivered through an online format, powered by Google Forms, for its accessibility and simple interface. Researchers could use computers, smartphones, or laptops to complete the instrument with participants. With this same spirit of accessibility, the questionnaire was carried out in Spanish for all participants, since removing a language barrier can help people reflect easiest on their

experiences and encourage the participation of people who may not be proficient in English. In this text, all answers have been translated into English by the researchers.

Quantitative questions gathered information through multi-select multiple choice questions, open questions, and Likert scale questions. In contrast, qualitative data was gathered by open questions. Both questionnaires present common questions and specific questions depending on the participants (student or teacher). The instrument was divided into four sections. The questionnaire starts with a consent section, where participants can read the objective of the study and the instrument; the different sections in the instrument; and, a close question where participants agree or disagree to participate. The following sections, 2 and 3, gather data. The difference between students and teachers questionnaires will be explained. The last section thanks participants for their participation and includes a contact email to communicate with researchers in case needed. For favorable reasons, both questionnaires were presented in Spanish.

4.1. Students questionnaire

This questionnaire includes a Multi select multiple choice question aimed to comprehend the instances where inclusive language was used by students. Consequently, students explain if they can or cannot use inclusive language academically in every class. If it can be used in certain classes, students can explain in an open question. Two short open questions were added to acknowledge students' grades and gender identity. The long open question was used to ask students how they feel about using and hearing inclusive language. Finally, Likert scale questions were used to determine the individual opinion of students on different topics (Quality, frequency, importance, familiarity, security/safety, and approval). This questionnaire is available in **Appendix I**.

4.2. Teachers questionnaire

This questionnaire includes the same multi-select multiple choice question as the students' questionnaire. In contrast, open questions are related to information about their teacher labor. The short open questions are related to identify in which grades teachers gave lectures, their age, their years of experience, and gender identities. The long open question

was used to ask teachers how they feel about using and hearing inclusive language. Finally, Likert scale questions were used to determine the individual opinion of teachers on different topics (Quality, frequency, importance, familiarity, security/safety, and approval). This questionnaire is available in **Appendix II**.

5. Data collection

Data collection was executed by researchers from October to December 2022. In order to achieve consent to apply the instrument, a formal letter written by the guiding professor, a consent form document for teachers and parents, and a formal consent document for institutions were presented at both schools. These documents have the approval of the ethics committee of Universidad Metropolitana de Ciencias de la Educación. Voluntary participation was encouraged throughout the research process, especially in the case of students who were assured that they were not obligated to answer the questionnaire.

During the procedure, student participants answered the questionnaire next to researchers, who were vigilant in case they needed to explain questions or the procedure of the questionnaire. This was not the case for teachers, as the nature of their work made access to these participants difficult. In this case, the questionnaire was sent to the participants, who were expected to answer the instrument in their own time and pace.

6. Participants

For this study, students and language teachers of two different public schools in Santiago were interviewed. Researchers were intrigued by the perception that inclusive language has in public schools, focusing on the feelings, emotions, and perceptions of students and teachers. To justify this decision, researchers comprehend that students and teachers are the main characters in the classroom, as they commonly interact in this space throughout the school year.

To differentiate the particularities of these two establishments, the study will refer to those schools as “School A” and “School B”. These schools can be characterized as follows:

- a) **School A:** Located in Santiago Centro, this establishment is an ‘all-girls school’ with public administration, and a scientific-humanistic curricular approach to education. This school receives students from 7th to 12th year. This establishment was created in 1921 under the government of Arturo Alessandri Palma, and its first principal was the Chilean poet Gabriela Mistral. Until these days, educators follow Gabriela Mistral’s philosophy of education, where culture has a huge impact on students. It has a variety of professionals including teachers, social workers, a counselor, a psychologist, inspectors, and janitors. Although school A is a “single gender school”, students have the freedom of expressing their identities. The school gives a lot of importance to inclusion and non-sexist education.
- b) **School B:** Located in San Bernardo, Santiago, this school is a mixed gender school and public establishment with both scientific-humanistic and technical educational programs from 9th to 12th grade. This school is characterized by its social commitment with a great variety of activities to help the community; such as the Christmas dinner for homeless people; gathering plants and implements to improve the school gardens; helping on nursing homes, and other foundations. During 2022, the school implemented a LGBTIQ+ bathroom for students who were not comfortable using the binary bathrooms. Additionally, they had a couple of seminars on gender and violence against women, which were mandatory for teachers and voluntary for students. Nevertheless, even though they are concerned with these issues as a school, there is not a constant reminder in the classroom and there are no protocols for sexist and/or homophobic comments.

Students who replied to the questionnaire will be characterized in depth in the results section below. However, we can present that they range from 7th to 11th grade in the schools, which provides a good enough background for the schools’ range of students for secondary education. School B only had students from 9th and 11th grade participating. Students from 12th grade did not participate in either school, which can be explained by the data collection period which coincided with their final stages at schools and their worry with the upcoming national university admissions exams (PAES, in its Spanish acronym). Because of this milestone, most 12th grade students in the country leave school early in Chile to prepare for

these exams, which took place in the first week of December during the year 2022.

Teachers who participated in the study will be analyzed as one set, given the fact that only 5 people answered the questionnaire. The difficulty of having teachers participate in such studies like ours may be related to the great workload experienced by them throughout the school year. Because of this, this type of participant attrition can be expected in this group. Participating teachers are language teachers in both schools, teaching either Spanish or English. Both types of teachers were selected because of their closeness to the phenomenon of language, which might give them stronger, knowledgeable insights into the discussion regarding inclusive language.

7. Researchers' involvement and epistemological stance

The core of this study was influenced by our personal life and academic trajectory. As students of UMCE in Santiago, Chile, we have experienced and witnessed many similarities in lifestyles that women and LGBTIQ+ people have in educational establishments. Being principally women and LGBTIQ+ researchers, school interactions and events that were common for us during our school period are now problematic situations that can be damaging for our students. Theoretical background consumed during our university evidence how alarming these practices were for school students. For instance, how different communities with different sexual orientations shape their expressions and speech depending on the environment they interact with; This, in order to fit and blend in spaces where it is not safe for these people to be themselves. At the same time, we have witnessed and experienced survival stories; empathy towards the many people who have suffered from discrimination and segregation; and a deconstruction of behaviors that no longer serve our purpose to become the professionals and humans we aspire to be.

First, the topic of this study was focused on gender studies, and from there, researchers started to gradually change the dynamic and focus of our research towards women and LGBTIQ+ people, specifically their reality and experiences in schools. Then, this basis developed further and connected to language, and the relationship that language has to represent women and the LGBTIQ+ community. Finally, we focus our study on inclusive language, since it is a matter of discussion and fundamental need for these marginalized

groups to feel part of an inclusive society and education.

The need to understand, comprehend and analyze inclusive language has been incredibly important for us; Hence, we linked it with emotions and feelings, since one of our core values is emotional education and its impact to achieve a good learning experience. Researchers thought if there is no empathy nor respect towards the LGBTIQ+ people and women inside the classroom by using inclusive language, how can there be a learning environment in which students feel supported and motivated to learn. Therefore, our thesis is based on the perception of inclusive language by students and teachers in Chilean public schools, to dig deeper on the premise that inclusive language is the way towards a more inclusive and tolerant society and education for all.

8. Data Analysis

The analysis of the data was reviewed using descriptive statistics for quantitative data and categorization analysis for qualitative data. In the case of quantitative data, we analyzed means, medians, and modes to understand the tendencies of the participants' answers in order to get an overall feel of their perceptions, feelings, and experiences. Considering the amount of data gathered, and the nature of his study, no inferential statistical tests were carried out, as they intend to find generalizable patterns in data that cannot be applied to the cases of the two schools involved in this study.

Five categories were created for qualitative analysis: Positive response, Negative response, Indifferent, Conditional and No information. Each answer was grouped in their respective category. The first category is "positive response", placing each answer that would imply any kind of positive response to the question. For this, keywords that reflected any kind of comfort, respect, naturalness, and well-being were selected for the category. The second category is "negative response", placing each answer that would imply any kind of negative response to the question. For this, keywords that reflected any kind of discomfort, weirdness and unnaturalness were selected for the category. The third category is "indifferent", created for answers that would imply indifference or did not know what to answer. The fourth category is "conditional", placing answers that indicate discomfort in any way about the inclusive language, but would accept its use in certain situations. For this, keywords that

indicate discomfort, weirdness and unnaturalness along with comfort, respect, naturalness, and well-being in the same answer were selected for the category. The last category is “no information”, where answers were placed due to their lack of information or just did not answer the question.

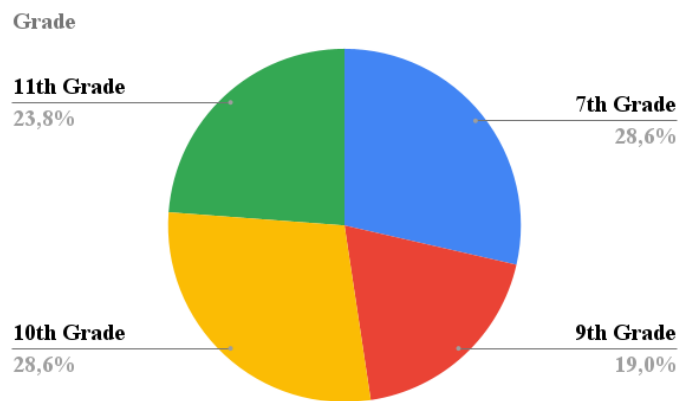
For teachers, a similar list was organized, ordered by questionnaire answers and using their gender identification, grades they teach, and answers. Afterwards, each answer was translated from Spanish to English. Each answer was submitted to the same categories created for students. Nevertheless, two categories were left with no answers due to no use; thus, teacher answers were classified into three categories only: Indifferent, Positive responses, and Conditional.

Results

1. Quantitative data

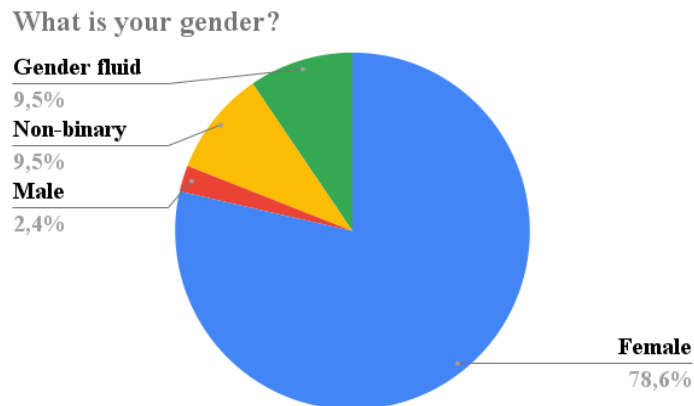
1.1 School A

In school A, 42 answers were gathered. Participants were divided by grades to answer the question “Which grade do you go to?” 28.6% of students were from 7th grade, 19% of students were from 9th grade, 28.6% of the students were from 10th grade, and finally, 23.8% of the students were from 11th grade.



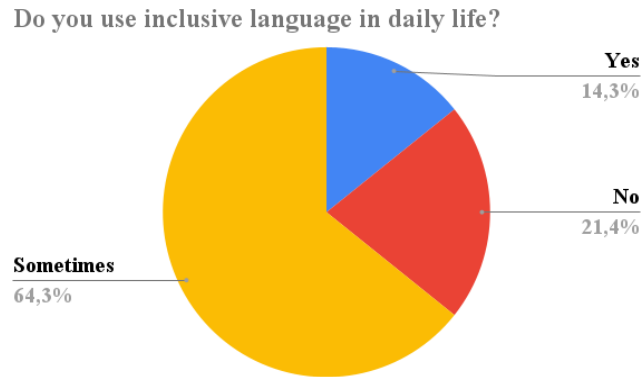
Graphic 1

When they were asked about the gender they identified with, 9.5% of participants answered gender fluid, 78.6% answered female, 9.5% answered non-binary, and 2.4% answered male.



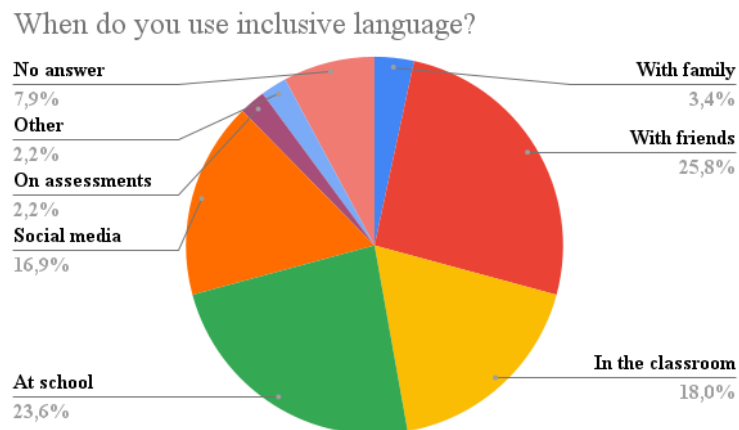
Graphic 2

When participants were asked if they used inclusive language in their daily life, 14.3% of the answers were yes, while 21.4% of the answers were no, and 64.3% of the answers were that they used inclusive language in their daily life sometimes.



Graphic 3

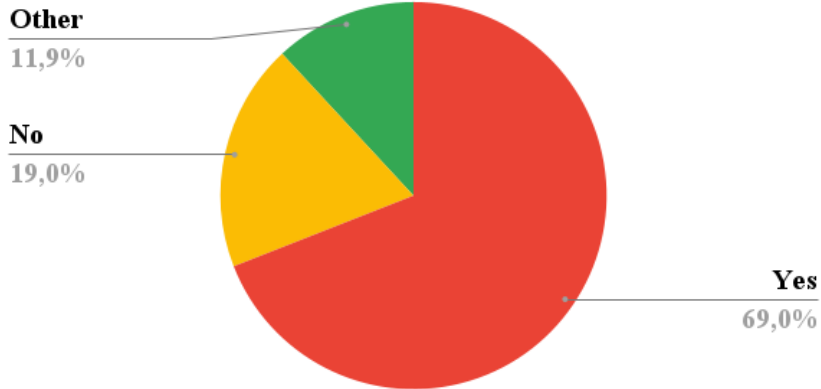
When answering the question “When do you use inclusive language?”; only 3,4% of the participants answered that they use inclusive language around family, 25,8% answered they use inclusive language around friends, 18% stated that they use inclusive language inside the classroom, 23,6% of the participants answered they use inclusive language in school, 16,9% of the students use inclusive language in social media, only 2,2% of the participants use inclusive language in evaluations and assessments, 7,9% did not answer the question. Finally, 2,2% of the participants answered that they use inclusive language on other occasions.



Graphic 4

When participants were asked if they could use inclusive language in their schools, 69% answered that they could use it, 19% did not use it or affirmed that they could not use it and only 12% said that it depended on the teacher or the type of evaluation.

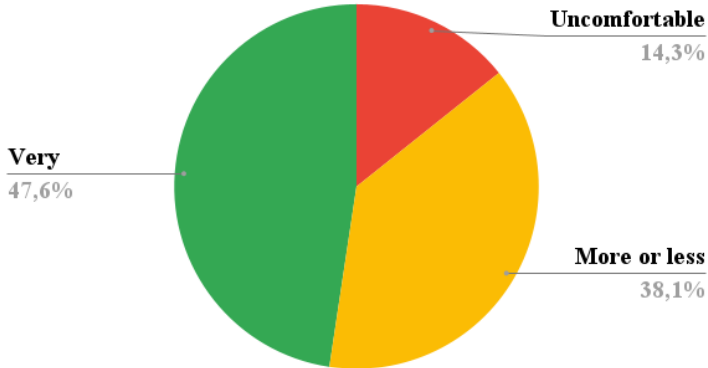
At your school, are you allowed to use inclusive language academically?



Graphic 5

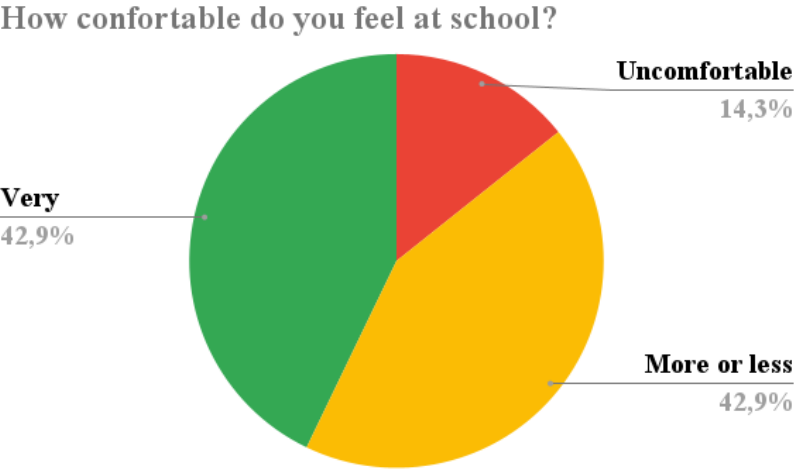
When participants were asked how comfortable they felt in the classroom, 47.6% of them answered that they felt very comfortable, whereas 14.3% answered that they felt uncomfortable, and 38.1% of participants answered that they felt more or less comfortable.

How comfortable do you feel in the classroom?



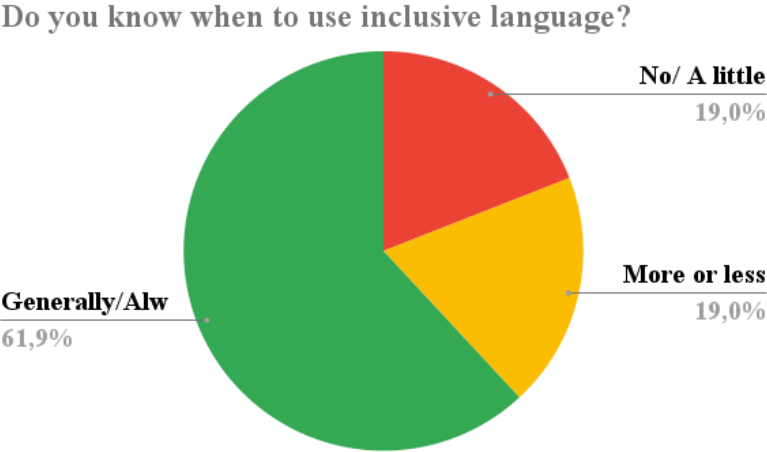
Graphic 6

When participants were asked how comfortable they feel in their school, 42.9% of the answers were positive, 14.3% were negative, and 42.9% of the answers stated that they feel more or less comfortable at school.



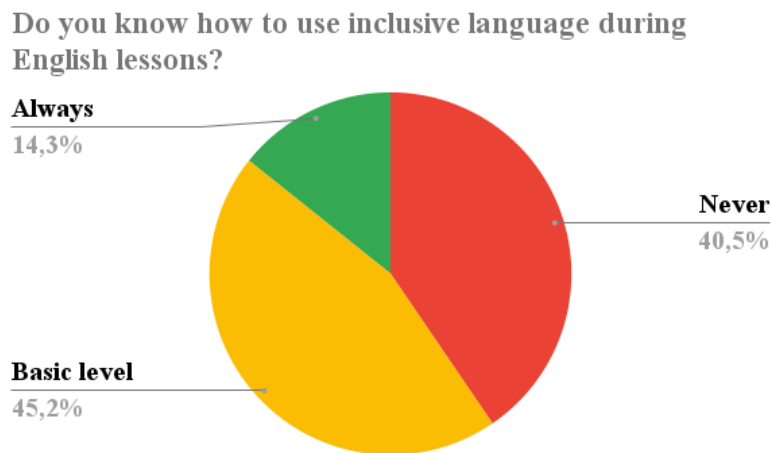
Graphic 7

When participants were asked if they know when to use inclusive language, 61.9% of the participants answer that they generally know when to use it, 19% do not know when to use it, and 19% have some knowledge about it.



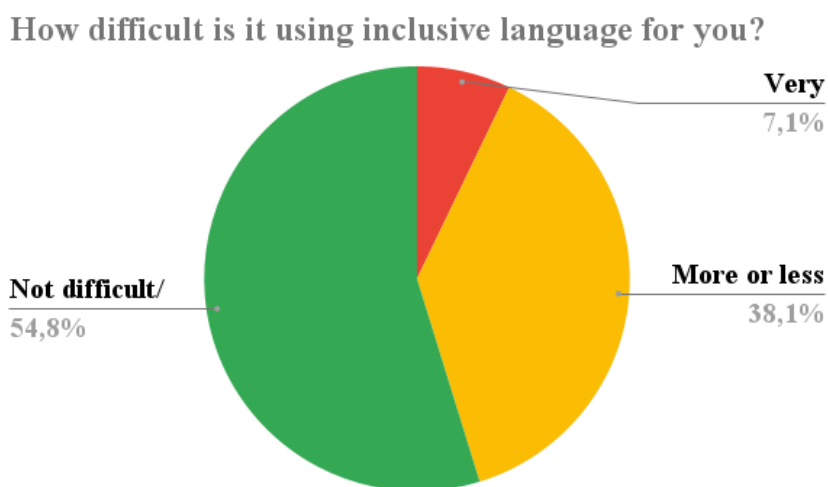
Graphic 8

When participants were asked if they knew how to use inclusive language during English lessons 14,3% of the students answered always, 45,2% said they can manage it on a basic level, and 40,5% of the participants answered they never know when to use it in English classes.



Graphic 9

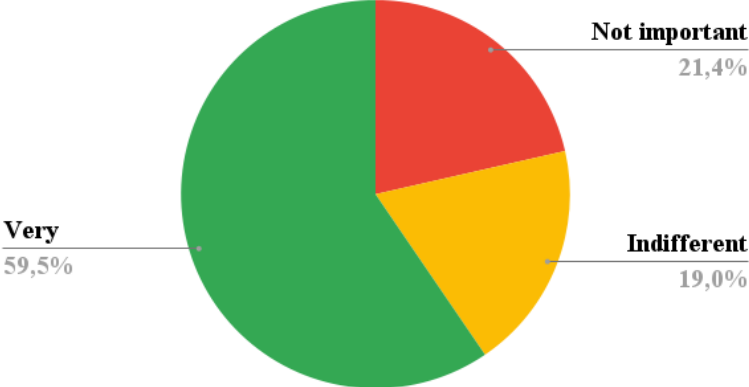
When participants were asked about how difficult it is for them to use inclusive language, 54,8% of the participants answered that it is easy for them to use it, whereas 7,1% find it very difficult, and 38,1% of the answers find it more or less difficult.



Graphic 10

When participants were asked about the importance of inclusive language for them, 59.5% of the participants answered that inclusive language is very important for them, 21.4% answered that it is not important for them, and 19% were indifferent.

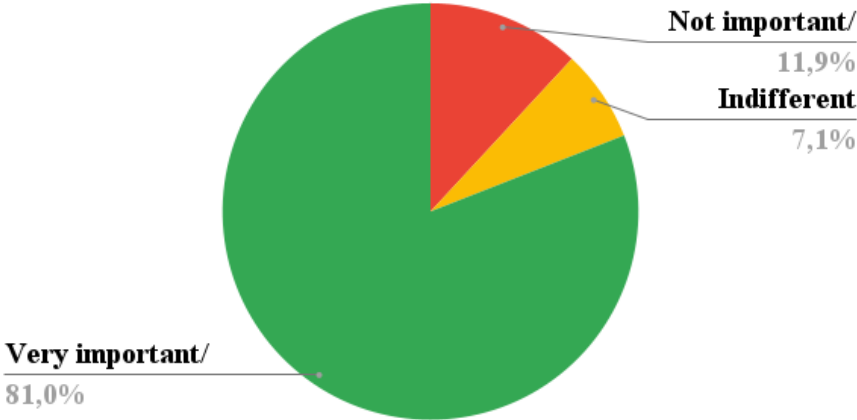
How important is inclusive language for you?



Graphic 11

When participants were asked about the importance of inclusive language for people in general, 81% of students answered that it is very important. On the contrary, only 11.9% answered that it was not very important and 7.1% answered that they were indifferent. Nobody answered that it was not important at all.

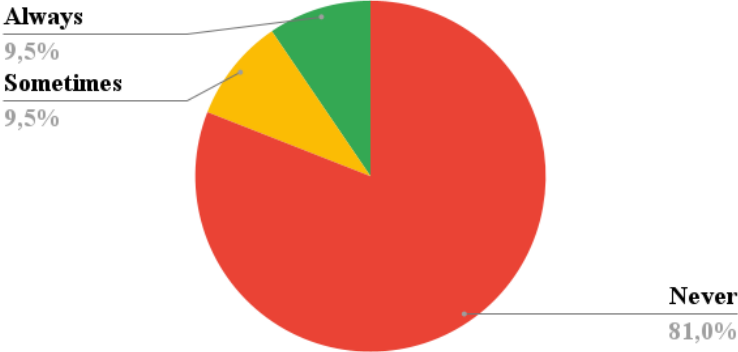
According to your perception, how important is inclusive language for everyone else?



Graphic 12

When participants were asked if anyone has ever disrespected their pronouns with bad intentions, 81% answered “never”, 9.5% answered that “sometimes”, and 9.5% of participants answered “always”.

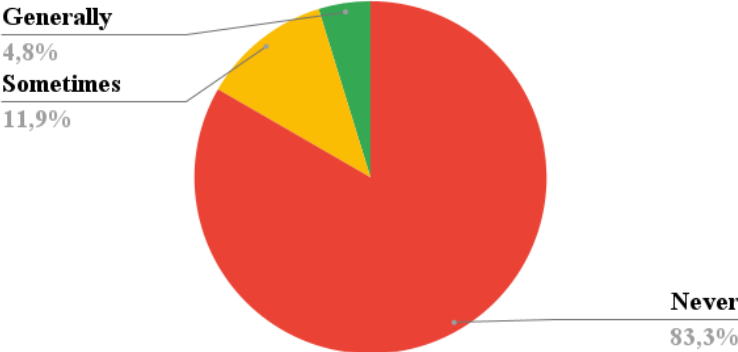
Has someone ever disrespected your pronouns with bad intentions?



Graphic 13

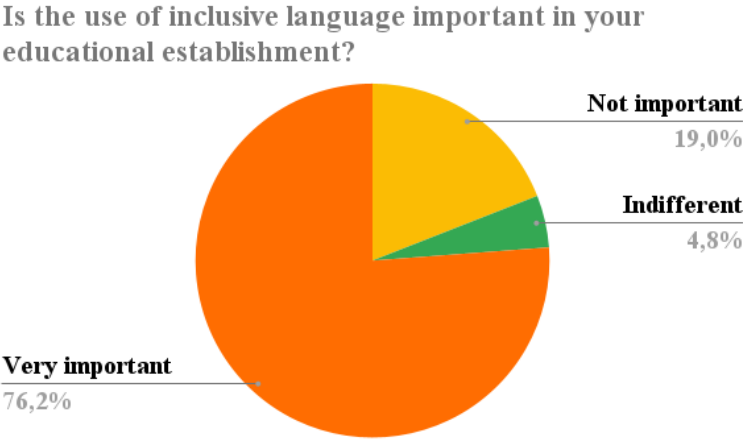
When participants were asked if they have felt excluded from places because of the use of language, 83.2% of the participants answered that they have never felt excluded, while 4.8% generally feel excluded, and 12% have sometimes felt excluded.

Have you ever felt excluded from different places because of the language used?



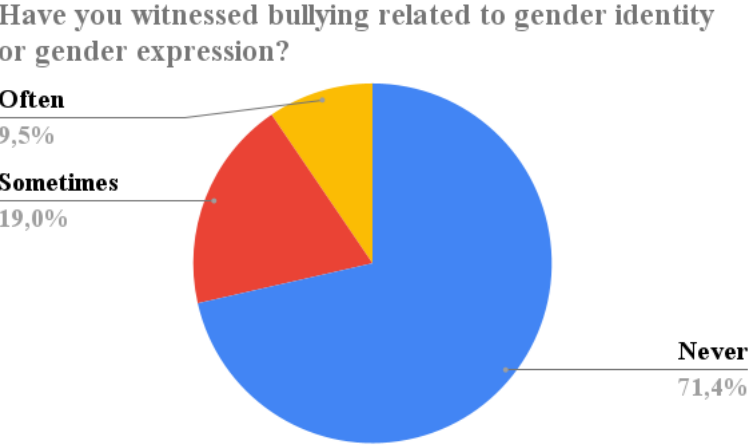
Graphic 14

When participants were asked if the use of inclusive language was important for their school, 76.2% stated that it was very important, 4.8% of the students answered that the school is indifferent towards the matter, 19% expressed that it is not important for their school to use inclusive language.



Graphic 15

At the moment of referring about bullying related to gender and/or gender expression, 71.4% of participants answered that they never or hardly ever witnessed bullying related to gender expression, 19% stated that sometimes they have witnessed those situations, and 9.5% of the participants answered that they often witnessed moments of bullying related to gender.

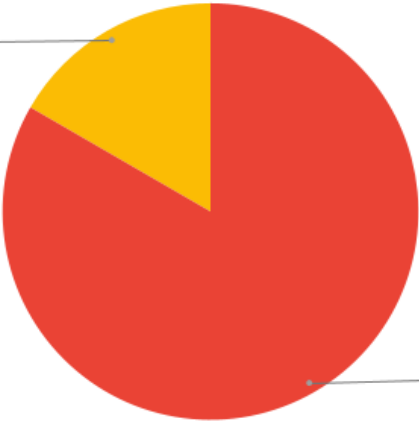


Graphic 16

When participants were asked if they have experienced bullying because of their gender or gender expression, 83.3% of the participants answered never, and 16.7% stated that they rarely have experienced bullying for that reason.

Have you been victim of bullying because of your gender identity or gender expression?

Rarely/
16,7%



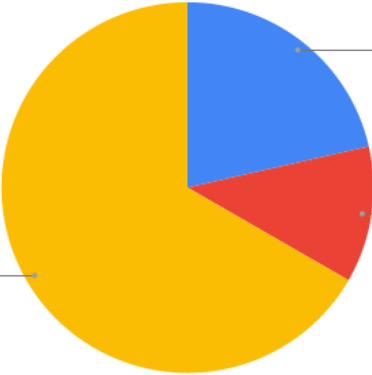
Never
83,3%

Graphic 17

When participants were asked if they felt confident with their gender identity and/or gender expression around their families, 66.7% answered that they generally or almost always felt safe, 21.4% answered that they never or almost never felt safe and 11.9% answered they sometimes felt safe.

Do you feel safe being yourself regarding your gender identity and/or gender expression with your family?

Generally
66,7%

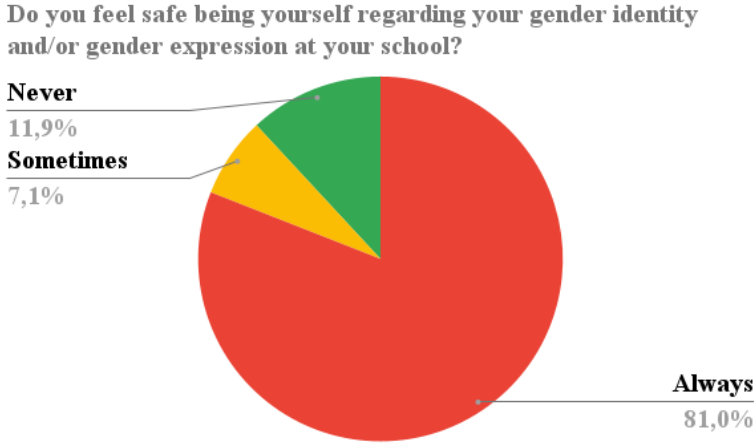


Never
21,4%

Sometimes
11,9%

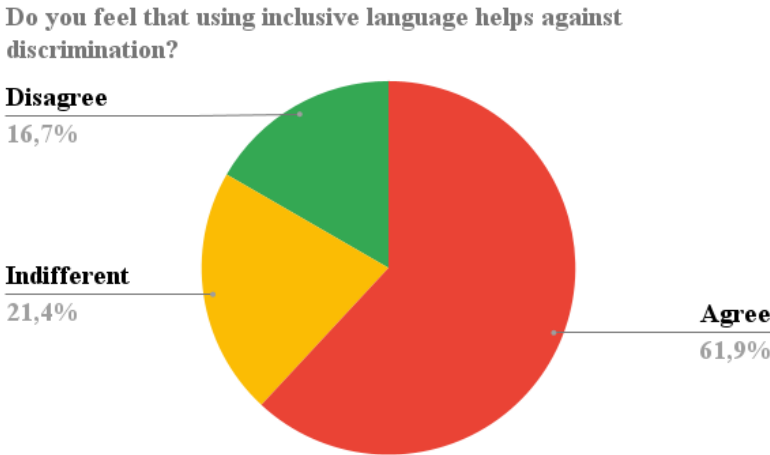
Graphic 18

When asked if they felt safe to express their gender identity and/or gender expression in their school, 81% answered that they always or almost always felt safe, while 11.9% answered that they never or almost never felt safe and only 7.1% answered they sometimes felt safe.



Graphic 19

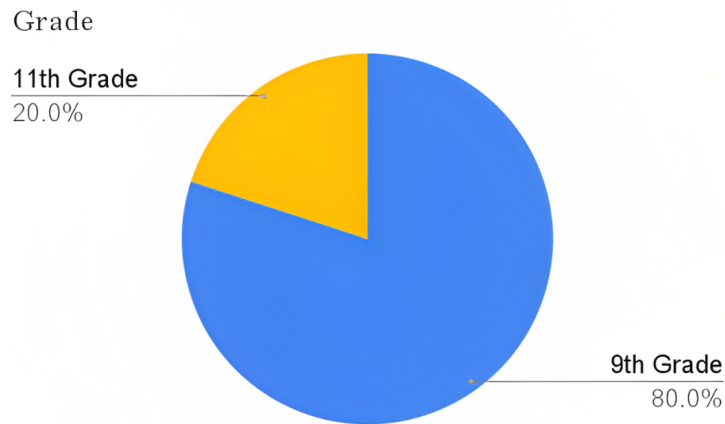
When participants were asked if they felt that inclusive language helped against discrimination, 61.9% of participants answered that they agreed with the statement, 16.7% disagreed with the statement and 21.4% were indifferent.



Graphic 20

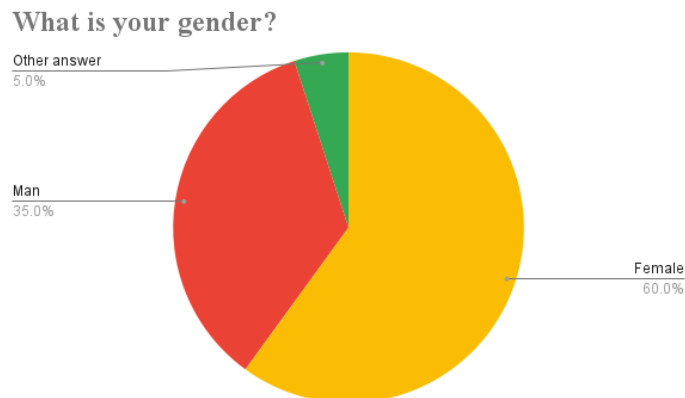
1.2 School B

In school B, 20 answers were gathered. The participants were asked about their grades to recognize their ages. 80% of students who answered the survey were from 9th grade, while 20% of students were from 11th grade.



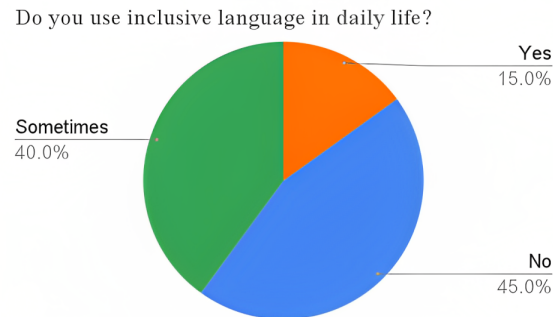
Graphic 21

When answering the question about which gender they identify with, 60% of the participants said that they identified as female, and 35% of the participants identified as male. However, 5% of the participants gave an answer that does not correspond to the gender umbrella.



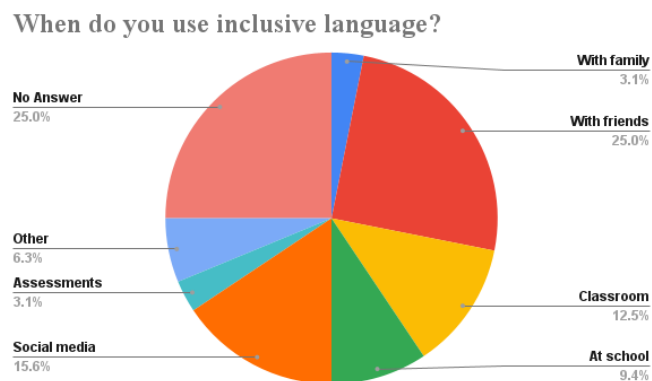
Graphic 22

When the participants were asked if they use inclusive language in their daily life, 15% of the answers were yes, while 45% of the answers were no, and 40% of the answers indicated that they used inclusive language in their daily life sometimes.



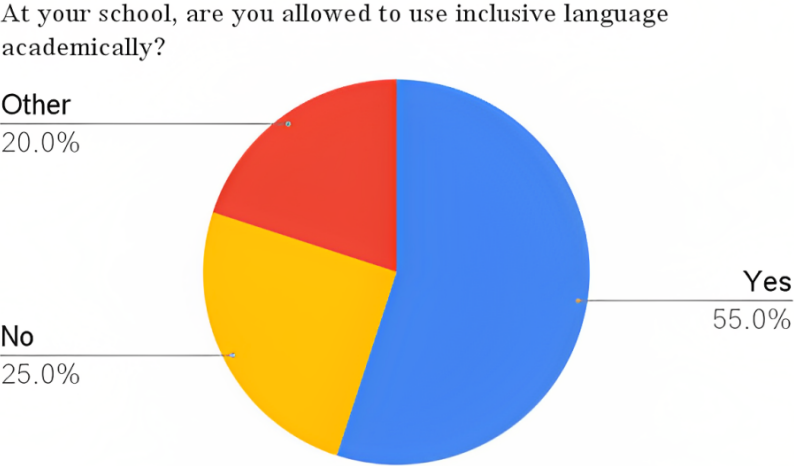
Graphic 23

12 participants answered the question “On which occasions do you use inclusive language?”; 3,1% of the participants answered that they use inclusive language around family, 25% indicated that they use inclusive language around friends, 12,5% stated that they use inclusive language inside the classroom, 9,4% of the participants responded that they use inclusive language in the educational establishment, 15,6% of the students use inclusive language in social media, 3,1% of the participants answered that they use inclusive language in evaluations and assessments. Among the answers, 6,3% of the participants said other, one of them stated that they would never use inclusive language, and another one responded that they would respect the pronouns that someone uses and would refer to them with their respective pronouns, lastly, there was 25% of the participants who did not answer the question, and it can be inferred that they do not use inclusive language at any moment.



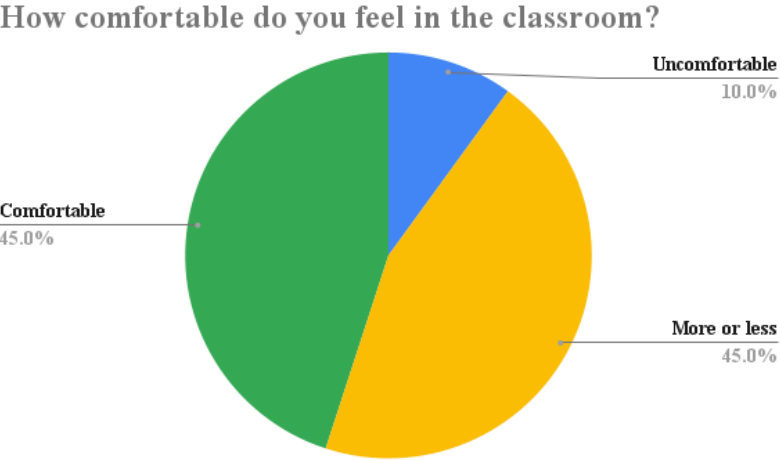
Graphic 24

When participants were asked if they could use inclusive language in their schools, 55% answered positively, 25% of the students stated they did not use it or affirmed that they could not use it, and 20% gave an open answer stating that they did not know or it depended on the person and circumstance/situation.



Graphic 25

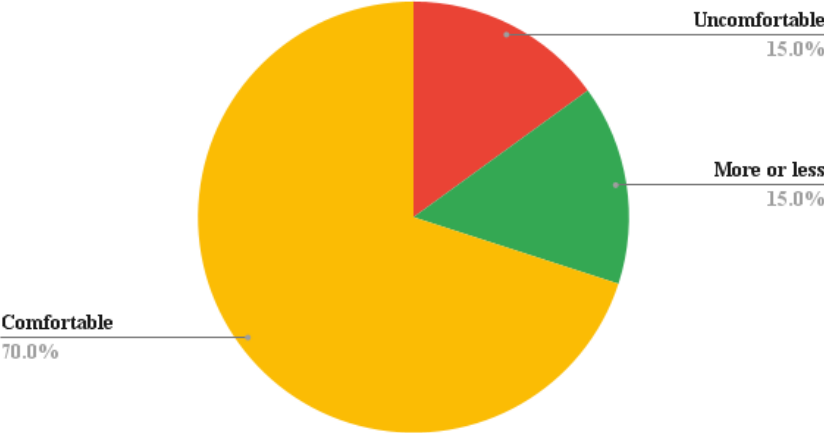
When participants were asked how comfortable they felt in the classroom, 45% of them answered that they felt comfortable, 45% indicated that they felt more or less comfortable, whereas 10% of participants stated that they felt uncomfortable in their classroom.



Graphic 26

When asked how comfortable the participants feel in their school, 70% of the answers were positive, indicating that they either felt very comfortable or comfortable, 15% of the participants responded negatively mentioning that they felt uncomfortable, and 15% of the students answered that they felt more or less comfortable in their school.

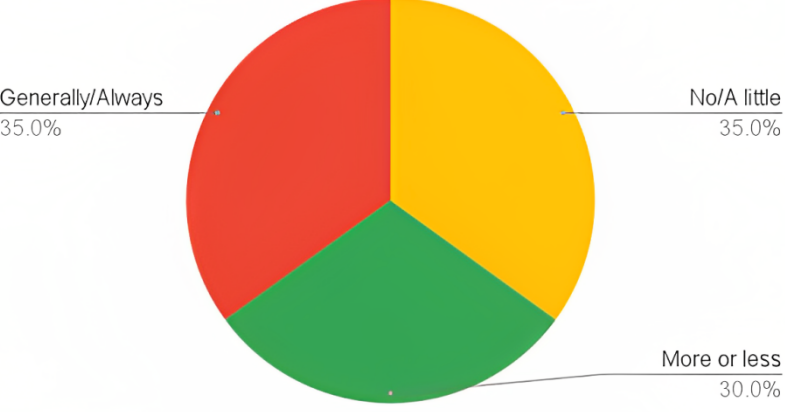
How comfortable do you feel at school?



Graphic 27

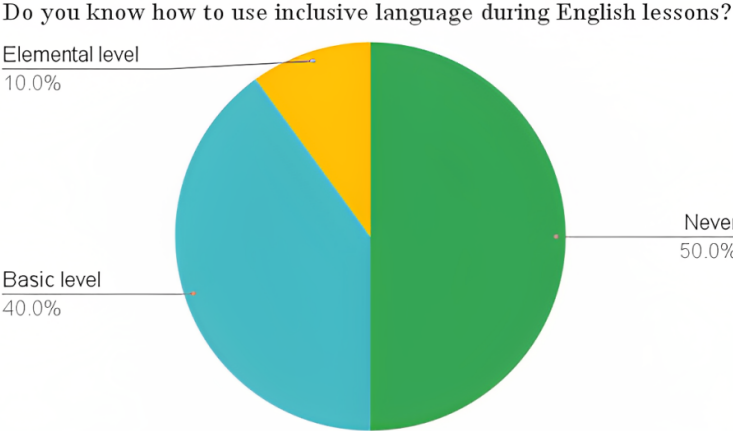
When the participants were asked if they know when to use inclusive language, 35% of them answered that they generally or always know when to use it, 35% of the students barely know or do not know at all, and 30% of them indicated that they have some knowledge about it.

Do you know when to use inclusive language?



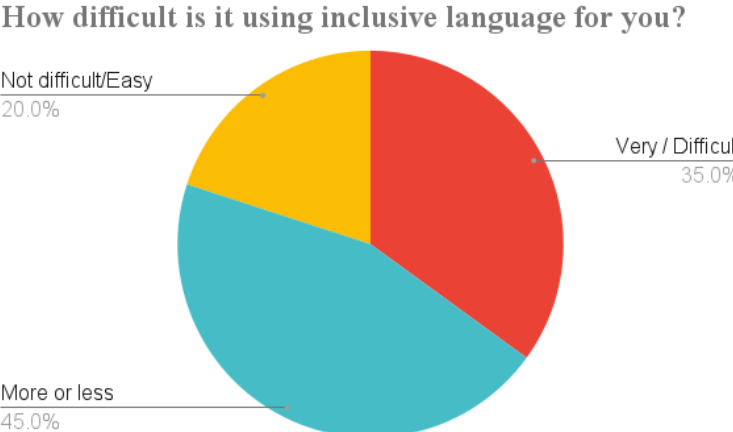
Graphic 28

At the moment of being specific about the English subject and its connection with inclusive language, the participants responded regarding if they know how to use inclusive language during their English classes, 50% of the students indicated that they never know how to use inclusive language in English lessons, 40% of them stated that they can manage it to a basic level, and 10% of the participants answered they could use it in an elemental level.



Graphic 29

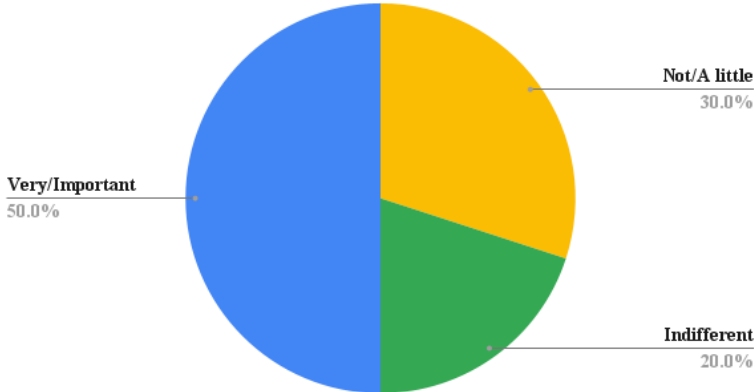
When participants were asked about how difficult it is for them to use inclusive language, 45% of the students indicated that they have some difficulty using it, 35% of them stated that they find it difficult or very difficult to use inclusive language, and 20% of the participants answered that it is easy or that they do not have a difficulty when they use it



Graphic 30

When participants were asked about the importance of inclusive language for them, 50% of the group answered that inclusive language is important or very important for them, 30% claimed that it is little or not important for them, and 20% of the students indicated that they feel indifferent towards the importance of inclusive language.

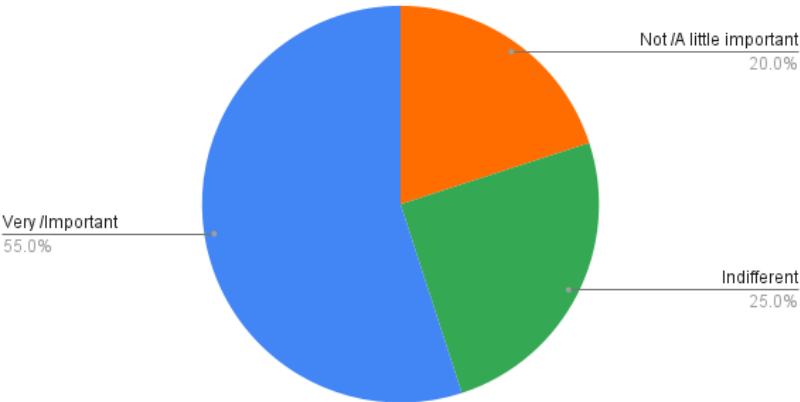
How important is inclusive language for you?



Graphic 31

When participants were asked about the importance that inclusive language has for other people, 55% of students answered that it is important or very important, 25% of them responded that they are indifferent towards the topic, and 20% of the participants stated that they find it not or barely important.

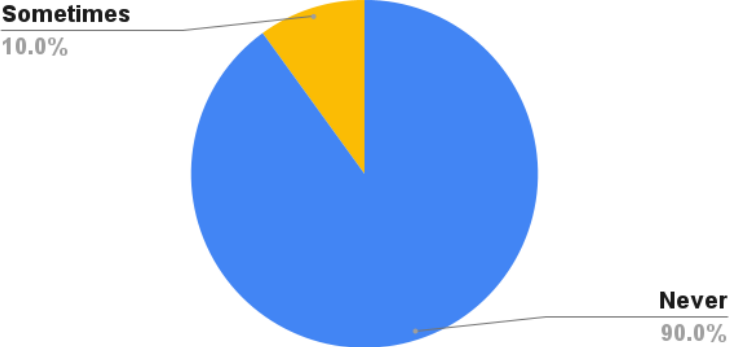
According to your perception, how important is inclusive language for everyone else?



Graphic 32

Regarding disrespect towards pronouns, 90% of the participants stated that they have not been treated with contempt about their pronouns, while 10% of the participants answered that there have been times when someone has disrespected their pronouns out of malevolence.

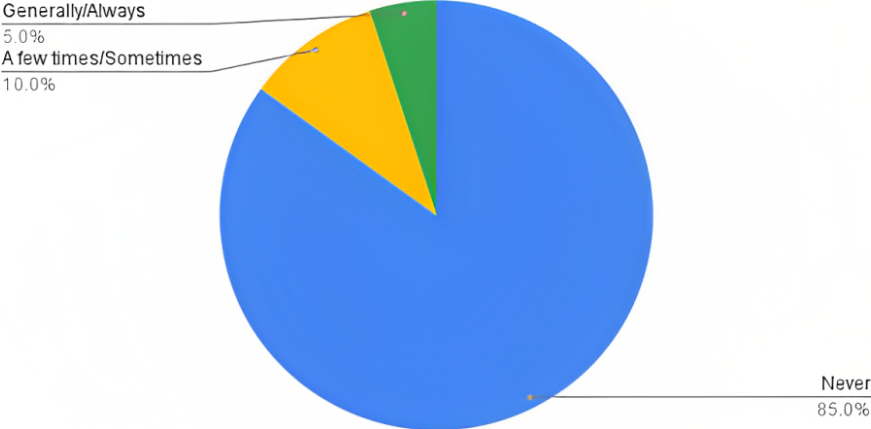
Has someone ever disrespected your pronouns with bad intentions?



Graphic 33

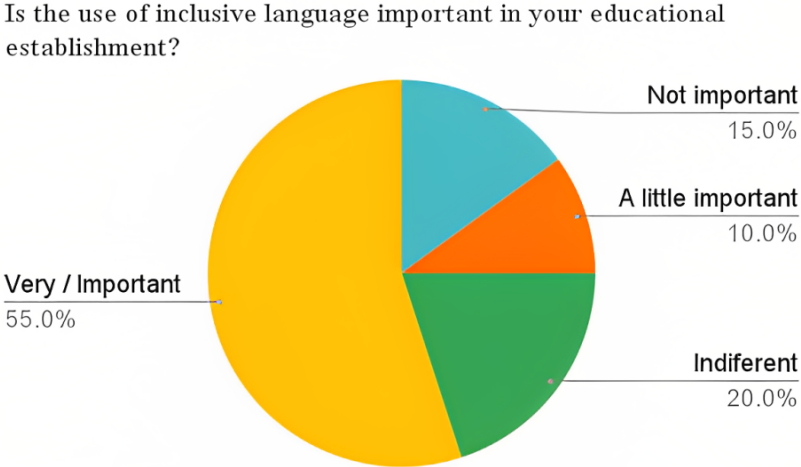
When participants were asked if they have felt excluded from places due to the use of inclusive language, 85% of the participants answered that they have never felt excluded, while 10% of them have felt excluded a few times or sometimes, and 5% of the students felt generally or always excluded from places.

Have you ever felt excluded from different places because of the language used?



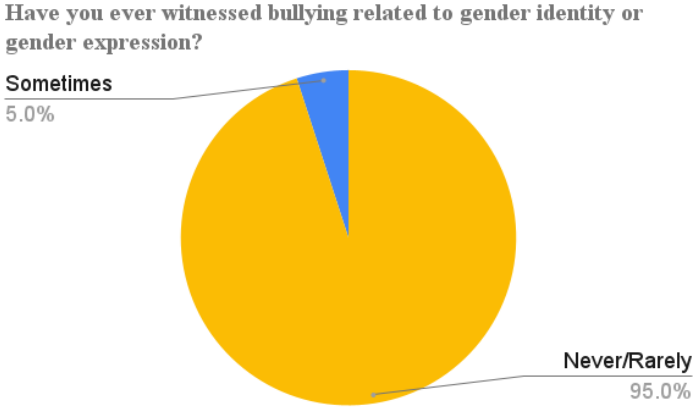
Graphic 34

Educational establishments play an imperative role in educating students, therefore when the participants were asked if inclusive language was important for their educational establishment, 55% of them stated that it is important or very important, 20% of the students answered that the school is indifferent towards the matter, 10% expressed that the use of inclusive language is little important for the school, and 15% of the students indicated that inside the establishment it is not important at all the use of inclusive language.



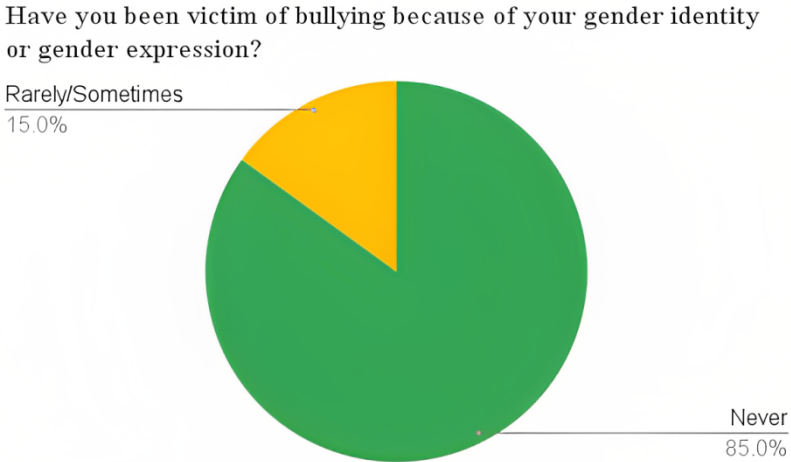
Graphic 35

When participants were asked if they have ever witnessed bullying related to gender identity or gender expression 95% of participants answered that they never or rarely have witnessed someone being bullied due to their gender expression or gender in general, and 5% stated that sometimes they have beheld situations of harassment.



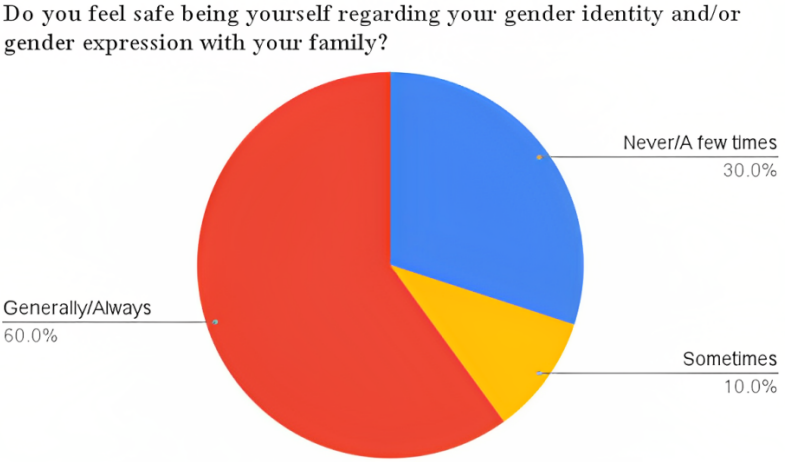
Graphic 36

When participants were asked if they have experienced bullying related to their gender or gender expression, 85% of the participants answered that they have never gone through said situations, and 15% of the respondents stated that they sometimes or rarely have experienced bullying for gender reasons.



Graphic 37

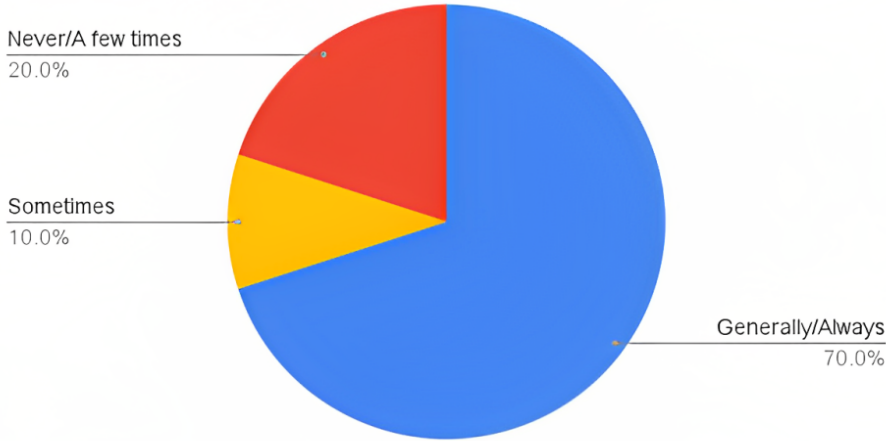
When the participants were asked if they felt safe regarding their gender identity and/or gender expression around their families, 60% of the students answered that they generally or always felt safe, 30% of them indicated that there are never/few times moments when they feel safe, and 10% of the participants stated that they feel safe sometimes.



Graphic 38

When asked if they felt safe expressing their gender identity and/or gender expression in their school, 70% answered that they always or generally felt safe, 20% responded that they never or few times feel safe, and 10% indicated that they sometimes felt safe.

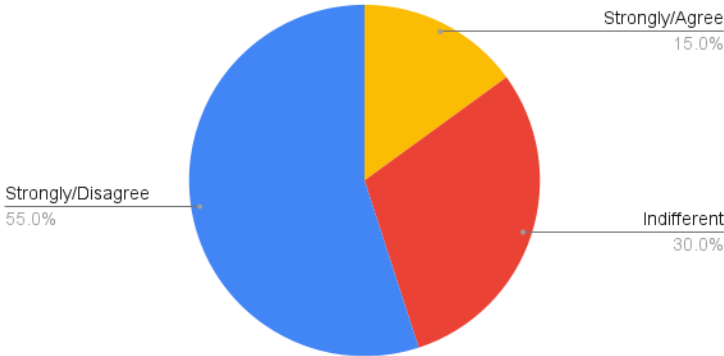
Do you feel safe being yourself regarding your gender identity and/or gender expression at your school?



Graphic 39

When the participants were asked if they feel that inclusive language helps against discrimination, 55% of the group answered that they disagreed or strongly disagreed with the statement, 30% of the students indicated that they feel indifferent about the question, and 15% agreed or strongly agreed regarding the fact that inclusive language helps against discrimination.

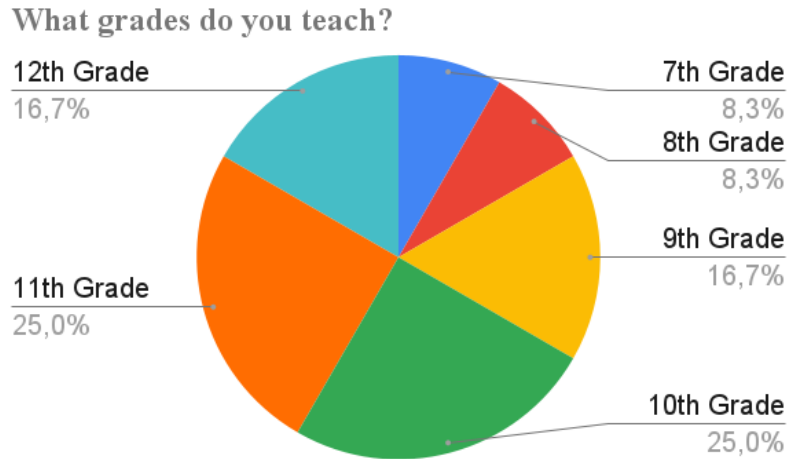
Do you feel that using inclusive language helps against discrimination?



Graphic 40

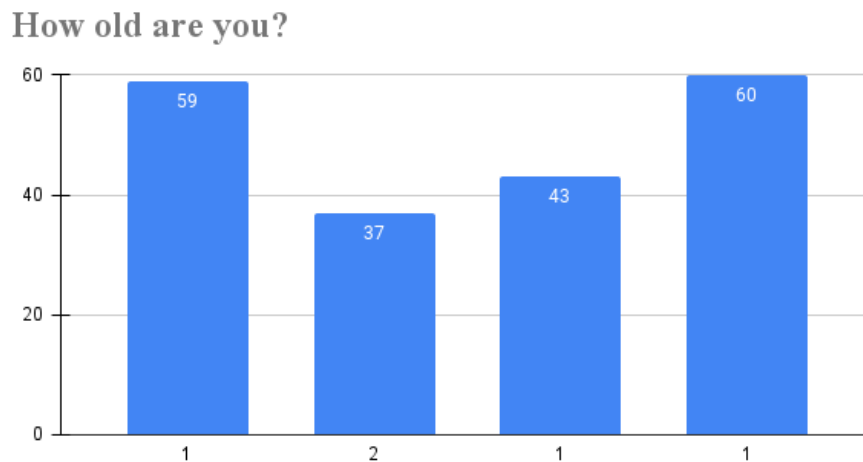
1.3 Teachers' responses

The survey from the teachers gathered 5 answers including both schools. First, the teachers were asked about which grade they teach, 8.3% indicated that they teach in 7th grade, 8.3% of them teach 8th grade, 16.7% teach 9th-grade students, 25% of teachers answered that they teach 10th graders, 25% teach 11th grade, and 16.7% of them responded that they teach to 12th-grade students.



Graphic 41

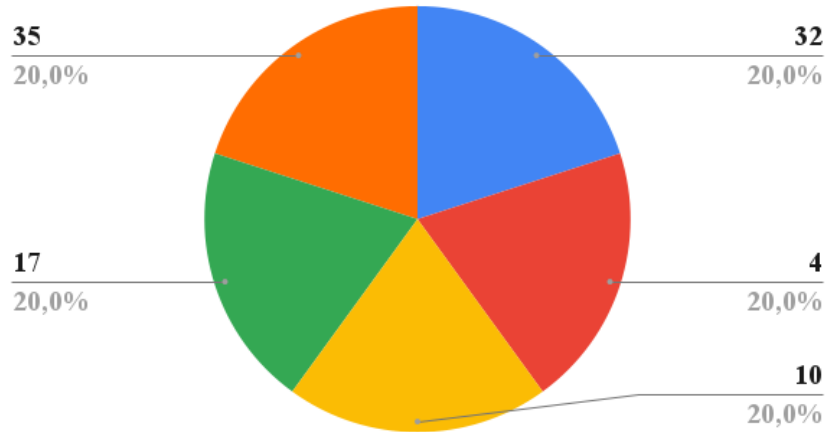
Regarding teachers' ages, they go from 37 years old up to 60 years old, 20% of teachers are 59 years old, 40% are 37 years old, 20% are 43 years old, and 20% are 60 years old.



Graphic 42

In terms of years of teaching experience, the answers gathered were: 4, 10, 17, 32, and 35 years of experience; being 20% each.

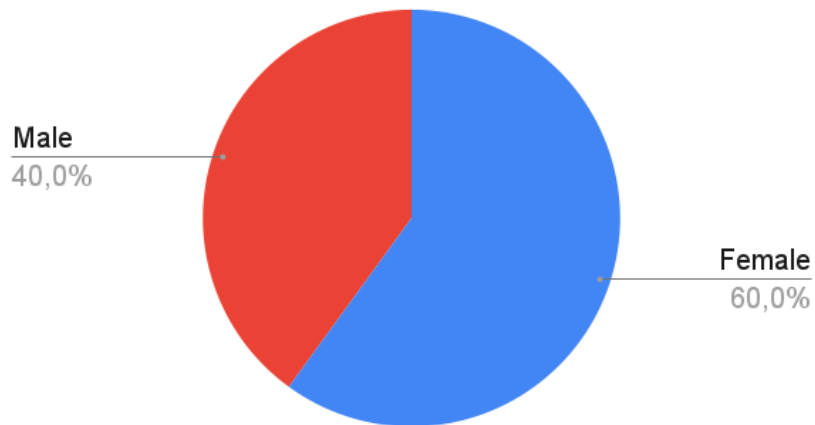
How many years of teaching experience do you have?



Graphic 43

When asked about their gender 60% of teachers identified as female, and 40% as male.

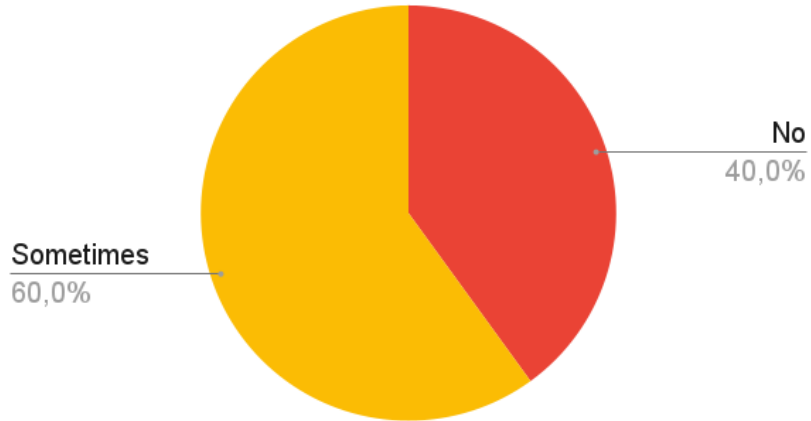
What is your gender?



Graphic 44

Answering the question “Do you use inclusive language in your daily life?” 40% answered that they do not use it, and 60% indicated that they use it sometimes.

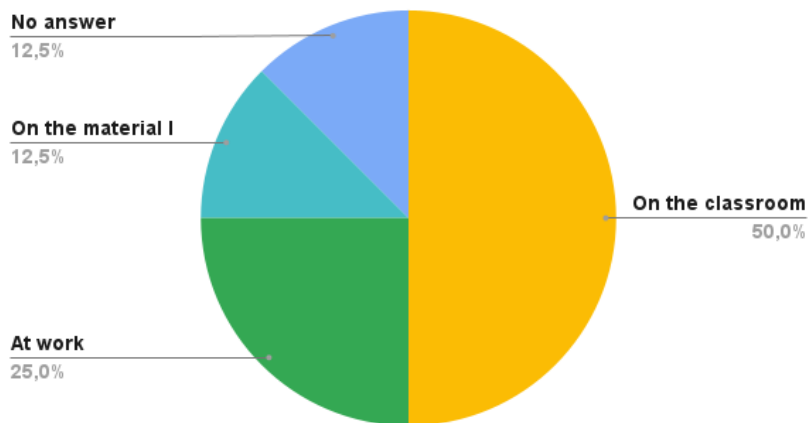
Do you use inclusive language in your daily life?



Graphic 45

Following up on the previous question, they were asked when they use inclusive language, where 50% of the answers indicated that the teachers use inclusive language in the classroom, 25% of the answers showed that they use inclusive language at their workplace, 12,5% claimed to use it on the material that they design, and the other 12,5% did not give an answer.

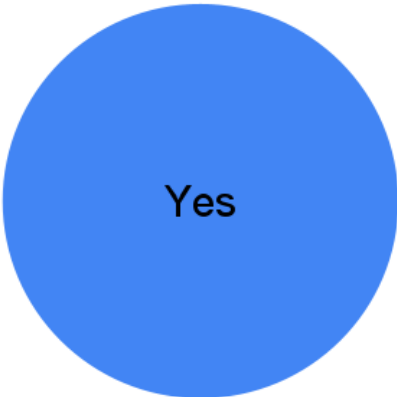
When do you use inclusive language?



Graphic 46

The teachers were also asked if they let their students use inclusive language in academic activities, such as assessments, tests, presentations, etc. and there was a positive response where 100% of the teachers indicated that they allow the academic use of inclusive language.

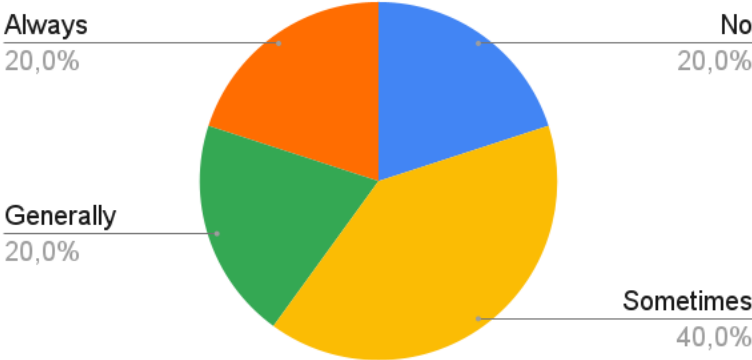
Do you allow students to use inclusive language academically on assessments, tests, presentations, etc.?



Graphic 47

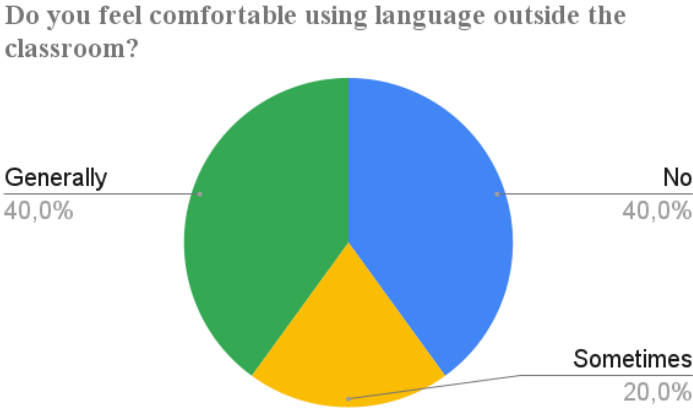
When asked if they felt comfortable using inclusive language inside the classroom, 40% of the teachers responded that sometimes they felt comfortable, another 20% of the teachers indicated that they were generally comfortable, there were also 20% of teachers who always felt comfortable, and the last 20% of the teachers who answered the survey claimed that they did not feel comfortable using inclusive language in the classroom.

Do you feel comfortable using inclusive language inside the classroom?



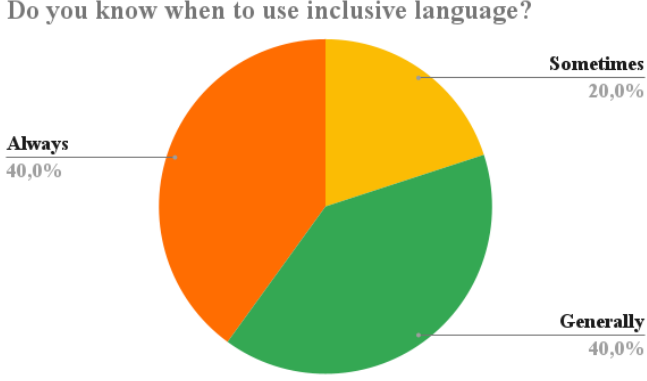
Graphic 48

Answering the question “Do you feel comfortable using inclusive language outside the classroom?” with colleagues, for example, 40% of the respondents answered that they do not feel comfortable using inclusive language in this situation, 20% stated that they sometimes feel comfortable using inclusive language, and 40% of the teachers answered that they generally feel comfortable using the inclusive language outside the classroom.



Graphic 49

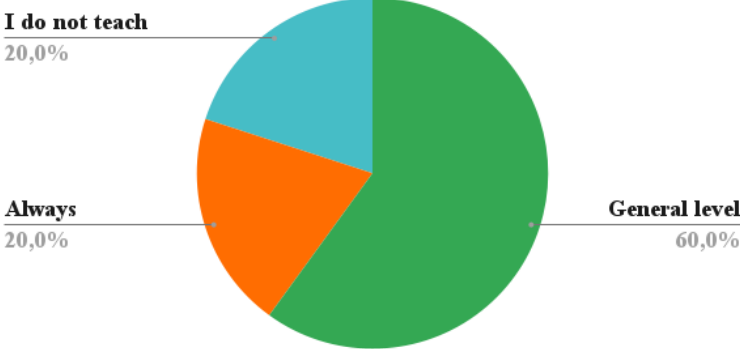
Regarding the use of inclusive language, the teachers were asked if they were aware of when to use it. The answers gathered showed that 40% of the teachers always know when to use inclusive language, the other 40% of them responded that they generally know when to use it, and the 20% left of the teachers answered that sometimes they knew when to use inclusive language.



Graphic 50

After being asked about when to use inclusive language, the teachers also answered if they know how to use inclusive language, more specifically during the English lessons, 60% of them indicated that they could use inclusive language up to a general level, the 20% of teachers claimed that they always knew how to use it, and there were 20% of teachers who answered the survey that did not teach English, therefore it is assumed that they do not know about inclusive language in English.

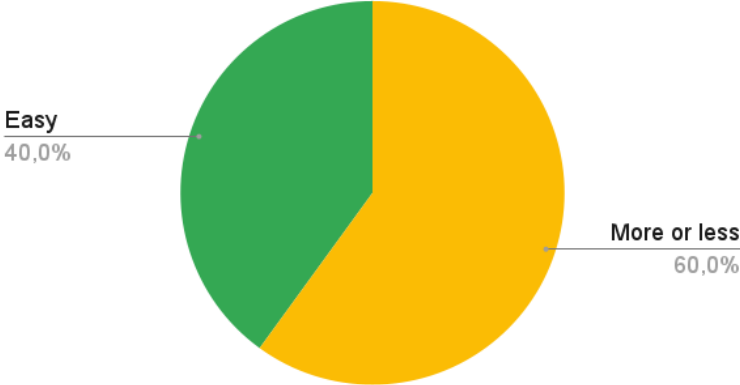
Do you know how to use inclusive language at English lessons?



Graphic 51

When teachers were asked about how difficult it is for them to use inclusive language, 60% of them found it more or less difficult to use, and 40% of the teachers answered that they find the use of inclusive language easy.

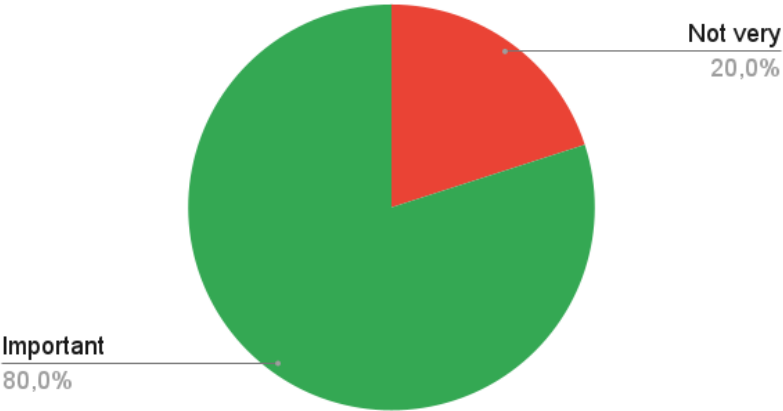
How difficult is it for you to use inclusive language?



Graphic 52

Regarding the importance that inclusive language has for them, 20% of teachers answered that it is not very important, while 80% of the respondents answered that inclusive language is important for them.

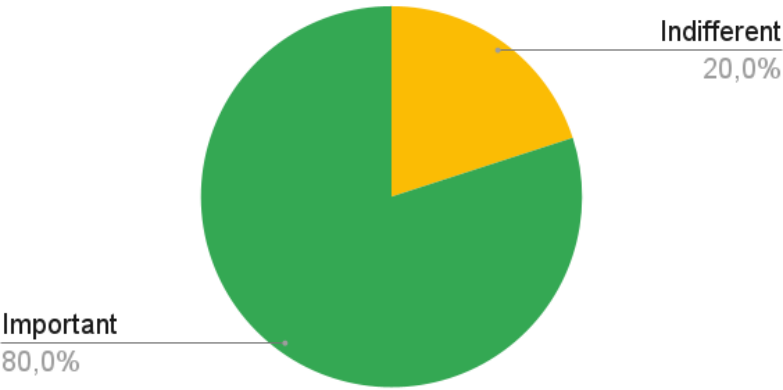
How important is inclusive language for you?



Graphic 53

Answering the question “how important is inclusive language for everyone else?”, 20% answered that they were indifferent, while 80% answered that inclusive language is important for everyone else.

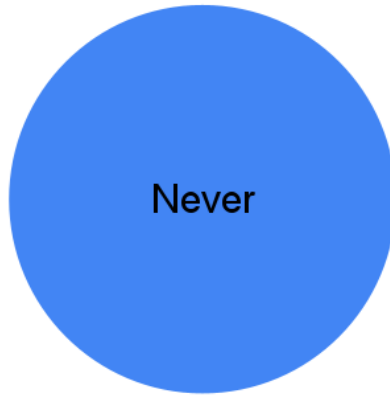
According to your perception, how important is inclusive language for everyone else?



Graphic 54

When teachers were asked if someone has ever disrespected their pronouns, it was an unanimous response, where 100% of the respondents stated that their pronouns have never been disrespected.

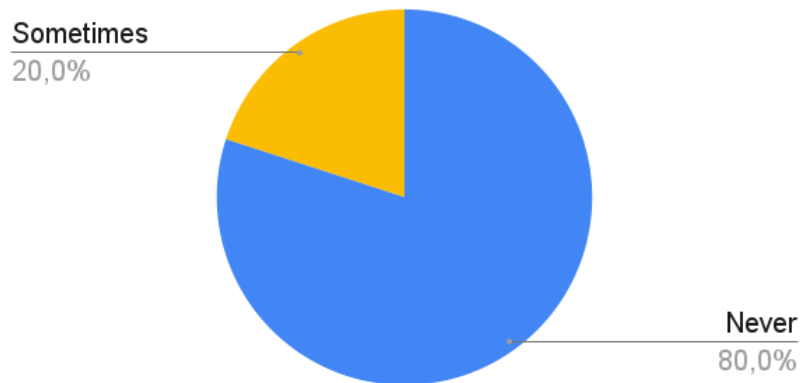
Has someone ever disrespected your pronouns?



Graphic 55

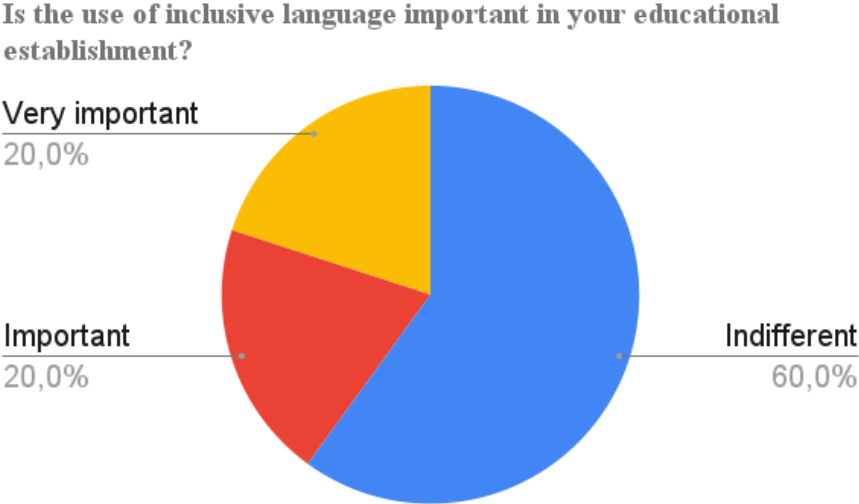
Teachers were asked if they have ever felt excluded from spaces because of the use of inclusive language, 80% stated that they have never felt excluded for this reason, and 20% answered that they sometimes have felt excluded.

Have you ever felt excluded from somewhere due to the language you use?



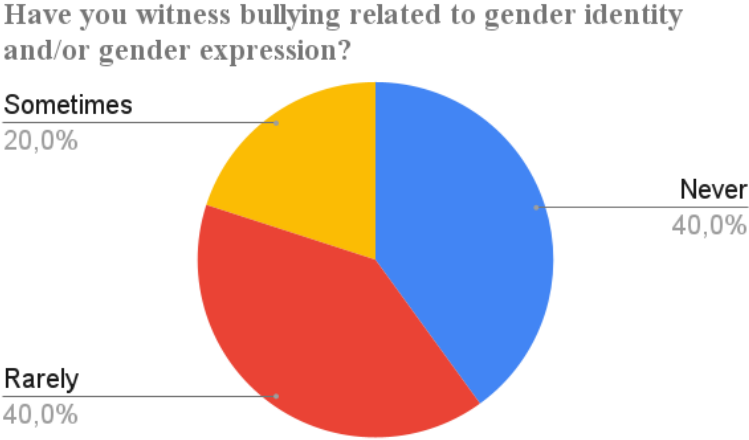
Graphic 56

The teachers were asked about the importance of inclusive language in their respective educational establishments, 60% of them stated that their schools were indifferent in regards to inclusive language, 20% indicated that it was important, and the other 20% of teachers answered that in their school it was very important to use inclusive language.



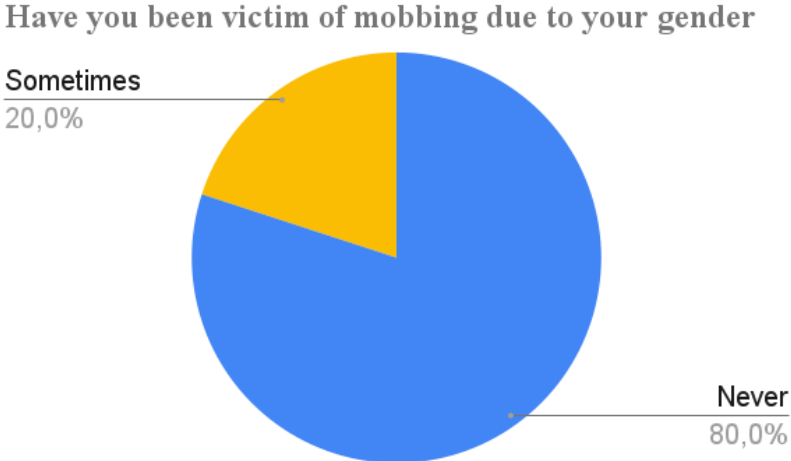
Graphic 57

In regards to bullying related to gender identity and/or gender expression, 40% of teachers indicated that they have never witnessed bullying related to said situations, the other 40% responded that they have rarely seen it, and the 20% left claimed that sometimes they have witnessed said bullying situation.



Graphic 58

Following the previous question, the teachers were also asked if they have been victims of mobbing due to their gender identity and/or gender expression, 80% of them indicated that they have never been a victim of mobbing in their workplace, and the 20% of teachers responded that sometimes they have suffered harassment related to their gender identity and/or gender expression.



Graphic 60

Regarding their gender and/or gender expression, the teachers were asked about their safety in their workplace, they had a unanimous agreement, and 100% of the teachers answered that they always feel safe in their workplace.

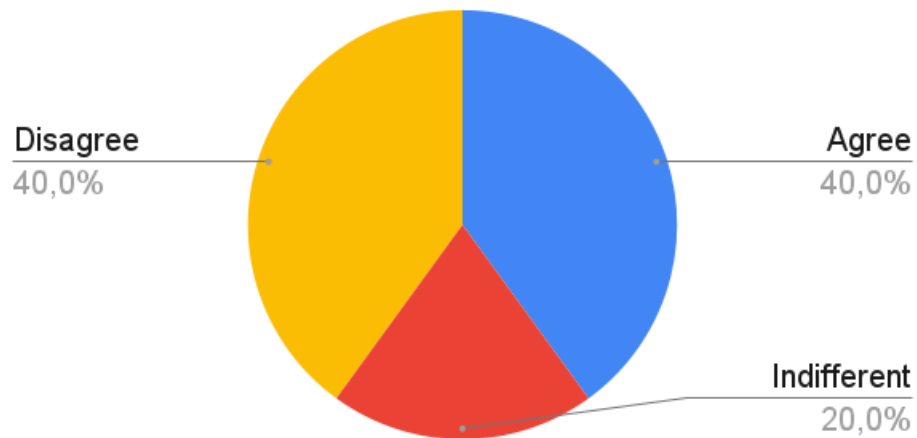
Regarding of your gender and/or gender expression, do you feel safe in your workplace?



Graphic 61

The final question was if they feel that inclusive language helps against discrimination, 40% of them agreed with the statement, 40% disagreed, and 20% of the teachers felt indifferent about inclusive language helping to avoid discrimination.

Do you feel that the use of inclusive language helps against discrimination?



Graphic 62

To continue with the presentation of the data, the following section will consist of presenting the qualitative data, in which open questions will be presented and analyzed. The following answers are constructed from the answers of teachers and students, which provide a deeper understanding of their perception in the use of inclusive language, having the freedom to write down their answers in order to project their thoughts and opinions regarding the topic presented.

2. Qualitative data

In the following section, the data provided by the open questions will be analyzed. Students and teachers were asked: “How does it make you feel to use and listen to Inclusive Language?”. Students' answers will be revised in order, based on their respective categories. Consequently, the same process will be done with teachers' answers. These answers have been translated from Spanish to English.

2.1 School A data

School A registered a variety of positive answers that will be presented as general ideas and thoughts throughout the analysis and transcription of the answers. The majority of the answers were similar, that students feel regular, comfortable, and fine about listening and using inclusive language. However, if teachers and educational establishments use it more, in academic and social settings, it will provide a good example and send a message of inclusion, in that way students will feel a bigger sentiment towards the use of inclusive language and its community. There were responses from students that answered the questions with more meaning and purpose, they expressed that they feel good because in that way more people are included; also, students stated that inclusive language helps to respect pronouns and different identities. Additionally, they stated that inclusive language provides a comfortable environment for everyone.

The words and ideas that were repeated the most in these answers were respect, comfort, and willingness to use inclusive language if someone asks them to. The consideration and empathy from students to admit that they do not use it, but if someone asks them to, confirms their approval regarding inclusive language since they are willing to use it and respect other people's identities and communities. Something that stands out from the positive answers, is the simplicity in which students talk about inclusive language, they do not find it complex, instead, they feel just fine or indifferent, even though they will use it if people asks them to, students do not overthink listening nor using inclusive language, since it is as simple as respecting other people and making them feel comfortable, as mentioned by them. The fact that students have this way of thinking is beneficial for them and their environment, especially for students who have inclusive language as a part of their lives. After all,

Inclusive language has an important impact on the mental health of children, teenagers and young people from the LGBTQA+ community. It plays a role in the process of inclusion and in the non discrimination in different settings in the life of young people. Definitely, it contributes as a protective factor for the LGBTQIA+ community. Particularly, in the juvenile segment, since it reduces discrimination culture. (Fundación Todo Mejora, 2022)

In relation to the negative answers of school A, the majority of students used the word weird to describe how they feel when using and listening to inclusive language. One of the reasons provided by students is that it is difficult to understand and to use, because although other people may like to use it, it does not relate with our education and the correct use of language. Also, it is possible to compare two answers which, although they express a similar feeling, are presented differently. One of them says that it feels different and weird, but it should be respected, while another answer directly states that the student feels absolutely uncomfortable towards it. As it is possible to see, the spectrum of the answers is not too wide, and almost all of them are not justified for this feeling of weirdness. Then, it is possible to deduct that among the reasons behind this feeling, there may be a lack of familiarity or presence of inclusive language in the classroom, providing a space where feelings such as weirdness are common for students. For this reason, it is relevant to take into account that the school, as any other educational institution, is a place where students can get together and form a community, one in which they are able to share their ideas, beliefs, and language in order to create a common place based on mutual respect and support. By doing so, students are provided with a culture that permits them to cherish the created community, enhancing its participants' relationships as well as their environment (Espinoza, L. et al, 2020, p. 42). Therefore, students who answered this question may have had in mind the context in which they have heard of inclusive language, being school the most expected, that led them to feel weird about it.

Continuing with the conditional category, there were fewer answers for this school. One student felt uncomfortable when people refer to them using inclusive language, but comfortable using it to address other people. Another student, affirmed that sometimes it feels weird hearing and using it, although affirming they use it out of respect generally. Something that attracts the attention of the researchers is the fact that the answers cataloged in the

conditional category from school A were from non-binary and gender fluid students, respectively. These answers need to be further explored, as it is commonly associated that people with these gender identities are more willing to use and promote inclusive language; nevertheless, the second student adds a reason behind this feeling, the fact that not everyone uses inclusive language

Then, another category is the indifferent one, where students, in general, expressed that listening to and using inclusive language does not affect them, they are indifferent, or it does not make them feel anything in particular. This response can be understood as the students' disconnection with an environment in which inclusive language plays a major role in some people's lives. It cannot be thought of as something either positive or negative since their answers do not provide enough information for us to analyze. However, it is possible to notice that if they had a more significant connection with this, their answers would have been proposed differently, due to a potential impact of inclusive language to their surroundings, their identity, and their relationship with others.

2.2 School B data

In school B the positive answers were generally related to feeling fine with the use of inclusive language, however, they did not go deeper into their argument. Participants also expressed that using inclusive language makes them feel good because they are including people, as well as respecting their identities. It is important to highlight one answer where the participant expresses that he finds inclusive language fine and funny which shows a positive inclination towards the use of inclusive language, but also a type of weirdness or lack of familiarity in the use of it. One participant started her answer with ambiguity stating that the use of inclusive language makes her feel nothing or just normal, but she still uses it with the right people and also she does not like it when people use it sarcastically. With this information it can be inferred that the lack of argumentation in the participants' answers could be related to different motivations: either there is little information or little use of inclusive language in daily life, or young people have naturalized the use of inclusive language in ways that have not yet been accounted for in research or in daily conversations. According to Espinoza, L et al., (2020) it is important that everyone in the educational environment uses

inclusive language properly since we are living in a new reality which should condition people to be respectful of different identities.

In contrast with the positive answers, the negative responses are very few, and they all refer to the same premise, which is that it makes them feel weird, and uncomfortable. These feelings come from the lack of inclusion and the creation of barriers inside the classroom regarding the language that is used by the teacher, and consequently, students. Therefore, when people use inclusive language, some may feel uncomfortable about it, since they have never been in spaces where it is used, which is why it is important to bring it in more contexts, for students to become more familiar with inclusive language.

It is what we call inclusion, the process that involves identifying and minimizing the barriers of entry and citizen participation in all expressions of social life. The barriers, as well as the resources to reduce them, can be found in all the elements and structures of the system: Schools, universities, community, and national and local policies. (Espinoza, L et al, 2020)

As Espinoza mentions, it is important for every educational establishment, specially schools, to encourage the use of inclusive language. This, in order to break barriers created by society and to create a more inclusive environment in the classroom.

The Conditional category on school B has two answers, both answers consider that using and hearing inclusive language is weird for them, nevertheless both of them attribute this feeling to the small amount of time that inclusive language has been used. Following that train of thought, they are not against the normalization of the inclusive language. It is interesting how students still express a sentiment of acceptance and transformation, acknowledging how inclusive language will be developed and used in a society that is constantly changing and expanding further towards knowledge and acceptance of inclusive language.

Another category to present is the indifferent one, in which students shared an opinion in common, which is “I don’t care” or “is not really my thing”. These answers do not provide more information about their opinion nor feelings regarding inclusive language, only that they do not feel in any particular way towards it. It can be assumed with these answers that these

participants might not care about the people who are impacted by the use of inclusive language and all it entails. Said students also do not acknowledge the issue or do not feel affected by the language used in their environments. “The group which has the power to ordain the structure of language, thought and reality has the potential to create a world in which they are the central figures, while those who are not of their group are peripheral and therefore may be exploited. In the patriarchal order this potential has been realized.” (Spender, D, 1985) with that in mind it can be inferred, by the way they answered the questions, that they may have never been in situations where the language used made them feel uncomfortable or excluded from scenarios. Therefore, they can have the privilege of feeling secure and comfortable, without thinking about the problems behind the language used currently in society.

Regarding the no information category, as explained before, students’ answers did not provide enough information to contribute to the study. Examples of these answers are only a period, stating “I don’t know”, or explaining when they use inclusive language instead of expressing how they feel towards it. This type of responses are similar between both schools, although more than a half of them correspond to School A, allowing us to identify that there is a part of the participants who may have not been interested enough on the topic in order to elaborate their answers.

2.3 Teachers’ answers

The majority of the answers to this question had a positive connotation since there is a willingness to understand and use inclusive language. Among the answers, one of the teachers stated that they feel updated, which can be seen as highly positive since there is an implication that the way language is used nowadays is changing and improving, thus teachers seem to be inclined to also make that change inside their classrooms. Their answers to the question also point to how others might feel when inclusive language is being used. The participants show interest in making their students feel included, and using inclusive language might lead them in the right direction. Weinberg (2009) explained that being a teacher is also guiding students to take part in the world, so when teachers are thoughtful regarding how they use language, it can encourage LGBTIQ+ students to feel more comfortable with themselves, besides teaching them to show respect and integrity to others. Thus, the positive responses from the teachers

suggest that if they continue to acquire new knowledge regarding the topic, they will become more eager to implement inclusive language in educational establishments, and as soon as they start incorporating it, students will benefit from an atmosphere of inclusion.

There were no negative answers from the teachers regarding the use of inclusive language, along with listening to it. Teachers' perception will improve the environment in the classrooms since students observe how teachers communicate and behave. When educators are careful with their attitude, they can transform the classroom into a place of inclusion, making their students feel comfortable with themselves (Weinberg, 2009). Therefore, it can be concluded that teachers support inclusive language and do not find it threatening or harmful, instead, they view it as an opportunity and positive change in society and education.

One of the teachers answered that they did not have any problems whatsoever with the use of inclusive language on a daily basis. However, when it came to its use in academic situations, they mentioned that they find it uncomfortable, arguing that to their knowledge it is still not used in said contexts, and using feminine and masculine pronouns does not include everyone who is involved. The participant shows a positive attitude toward the use of inclusive language, but they explain that its use has a condition and will depend on the context; it can be implied that in case they acquire new information regarding the topic, their opinion might change as well. However, it is important to highlight that their argument includes the misconception that inclusive language only refers to the gender binary; nonetheless, Parra & Serafini (2022) explain that using inclusive language will help to give visibility to marginalized groups, such as women and the LGBTIQ+ community, there is an urge to use linguistics to demonstrate inclusion and fight against discrimination. Since the answer of the teacher was formulated under some misrepresented ideas about this phenomenon, it can be expected that other people might also have a wrong perception of the meaning behind using inclusive language.

The indifferent category only has one answer. As the teacher expressed “It's not relevant, there is not enough culture about the topic¹⁸”. For research purposes, a literal translation of the answer was used. Following that though, it is important to point out that the word culture can have a different connotation in Spanish, and it can be understood as a lack of education, understanding, or familiarization with the changes our language is going through.

¹⁸ Loosely translated by the authors

Here, the participant establishes that inclusive language is not relevant besides a lack of information on the topic. However, the answer did not provide support nor rejection to inclusive language, a consistent behavior with all the misconceptions around the relationship between inclusion, language, gender, and culture.

As final thoughts, teachers and students' answers revealed a clear tendency to acknowledge the use of inclusive language. The tendency that prevailed among all the answers was that participants are respectful about the use of inclusive language and towards the people who decide to use it. Even though there are negative responses, most of them are not against inclusive language, but rather they are related to the weirdness of incorporating this new way of communicating. What the answers provide is a clear positive attitude towards inclusive language and the acceptance and willingness to learn more about it, while being conscious about how it can impact the reality of different communities. This is an opportunity to show people the responsibility that teachers and schools have to incorporate inclusive language inside the classroom, in order to educate young people who are conscious that people live and exist beyond binarism.

Discussion

1. Students answers analysis

This chapter examines the quantitative results presented in school A and school B which will be discussed, interpreted, and analyzed, providing a deep understanding of inclusive language and the impact it has in two different public schools; contrasting the realities and experiences of students and teachers in Santiago.

As presented in the methodology, School A is a same-gender school located in the center of Santiago, while school B is a mixed school located in San Bernardo. That information gives us the context in which educational establishments/environments inclusive language is more acceptable/used. The students who answered the questions/participated in the study are from 7th grade to 11th grade. Providing a broad perspective and thoughts regarding inclusive language. The number of answers varies depending on the school. For instance, in school A, 42 students participated in the study, while in school B, only 20 students participated (around half the participants in comparison). Given the fact that school A is a same gender school, we conclude that they were more willing to participate in this study than school B, which is a mixed school. We conclude that women and LGBTQ+ students are more open to participate in gender and inclusive language studies than people who identify as men.

Among the main findings in the questionnaire, the results show a significant difference between the results of school A and school B regarding the use of inclusive language in daily life. Although the results between both schools maintained the predominance to use inclusive language "sometimes", with school A 64.3% of the time and school B 40%, there was a significant variation in terms of the refusal to use it, where in school A it was 21.4% and in school B increased to 45%. Moreover, language is one of the key factors determining cultural and social attitudes; thus, historically oppressed groups commonly offer less resistance to this type of change. Women and LGBTIQ+ communities are more willing to implement inclusive language in their daily lives. The reproduction and institutionalization of language have historically been a task for men. For example, in 1791, De Gouges published The Declaration of the Rights of Woman and the Female Citizen in response to The Declaration of the Rights of Man and of the Citizen that in the middle of the French Revolution did not include women. These types of actions relativize the fights of communities that had been

historically diminished and forgotten for a society that focuses on men's problems portrayed as the most relevant, inclusive, and common issues. From feminist theory, the development of a language that adequately and fully represents women has been necessary to promote their political visibility. This has been considered of great relevance, given the prevailing cultural situation, in which “women's lives were misrepresented or not represented at all” (Butler, 2002). Furthermore, Eulalia Lledó (1992) argues that “language is not sexist in itself, its use is”. However, in some cases language can be used to exclude certain people or play negative biases towards others. Research from Stanford University explains how certain words in everyday language, even if they seem relatively harmless, can perpetuate gender stereotypes. The way in which daily language corresponds to an essential aspect that allows inclusion in society; therefore, students who use inclusive language should be more aware of discrimination and inequality in society.

Among other observations, it can be perceived a difference in the importance of inclusive language between the two schools. School A states that more than half of the answers say that inclusive language is very important for them, while school B stated that half of the participants consider inclusive language very important for them. According to this data, it can be concluded that inclusive language is needed and has to be implemented in all schools, even though inclusive language is clearly more important to women and the LGBTQI+ community. The reason for this is the significance and importance of fighting against a sexist language, the implementation of it can lead to an all inclusive education for everyone, creating a more conscious pedagogy for students, especially for men, who are the ones that feel more comfortable in a language created for and to them. According to Red Chilena contra la Violencia hacia las Mujeres, sexism in education not only generates discrimination and segregation by the power roles employed on the phenomenon, but also denigrates integration as a desirable value for students.¹⁹

Regarding students' perception on how important they thought inclusive language is for other people, in both schools, more than half of their participants answered that it was very important. However, in school A, 80.9% of students agreed with this, while in school B, 55% of students did. This allows us to identify that, although both of them answered positively, they still have wide differences about how they perceive and confront the topic, whether it is

¹⁹ Loosely translated by the authors

due to their personality or simply because of the amount of people that answered the questionnaire. Going further in this analysis, student's perception of the importance of inclusive language to other people can even be related to their relationships with each other, their friendships, with the continued presence of it in the school which may create a sense of familiarity, as well as its possible connection with student's tolerance and empathy towards those who use inclusive language, in an effort to acknowledge how important its usage is for them. As Burke & Greenfield explain, inclusivity in the classroom and the curricula, especially of the LGBTIQ+ community, sets a place where students are able to express themselves, sharing their thoughts and impressions with their peers, to then discuss outside the classroom their ideas. What can be named as the ripple effect, allows the existence of a respectful environment, where everyone finds inclusion and tolerance (2016, p. 50). Moreover, the way in which they perceive it can be in concordance with their own environment, which in this study's case, varies from a same gender school to a mixed one.

When contrasting the two schools regarding the use of inclusive language in English, it is interesting to mention that School A is the only one in which students answered that they always know how to use inclusive language in English with 14,3%, followed by a 45.2% that can use it on a basic level, while School B a total of 50% of the students answered that they could use between a basic to an elementary level. Therefore, it can be inferred that school A English teachers use inclusive language in the classroom actively, since the level of understanding of it. Another alternative can be related to an active use of different media in English, such as video gaming and social media, which may contribute to this knowledge and skills. Regarding the use of Spanish inclusive language, in School A, only 7,1% of students find inclusive language very difficult, while 35% of the students in School B find it very difficult.

There is a major difference regarding the use and understanding behind inclusive language due to the previous discussed schools's differences, therefore the use of inclusive language in one educational community is more common and normal because of the people who conform it, while in the other there is less people who find it as a necessity inside their environment and social groups. "The use of the '@', the 'x' and the vowel 'e' are linked not with the language per se, but with the people who use it. The use of a language in a society has a component of power and those who hold that power decide what language will be used

and how.” (Castillo, S et al, 2019), as Castillo mentions, the use of inclusive language is linked to the society who compone an environment, usually domained by the ones who are in power, therefore, it could be stated that in School A the power is held by women and LGBTQIA+ people, as in School B the power is held by men. Although the difficulty of using inclusive language in both schools, it can be concluded that the deficiency in English inclusive language could be caused by the underuse in Spanish. To implement inclusive language intersectionality in FL²⁰ classes, it is important to establish it and teach it in the mother tongue first, in that way it can transcend to other languages, prevent students confusion and promote the importance of inclusion in all languages.

In terms of inclusion and language, over 80% of students in both schools reported that they never felt excluded from a variety of spaces, regardless of the language used in those places. Nonetheless, in both schools more than 55% expressed that they consider the use of inclusive language important, as much as in their schools and daily life; thus, considering that it helps to promote non-discrimination between peers. For a long time, language has been a source of symbolic and physical violence against people that do not fit into the standards that straight society established by a specific sector of the population. Therefore, the use of inclusive language would help to reduce discrimination against LGBTQIA+ communities which have long suffered violation of rights and discrimination. Hence, the implementation of inclusive language reinforces respect and inclusion; and incorporating this in the daily linguistic practices of humanity is a primary task that not only responds to the struggle of sexual dissident groups to find equitable spaces in different social contexts, but it will lead to breaking down of barriers that will open the way to the transcendence of a culture of rights for all (Huesca, et al., 2018). In addition, discrimination and inequality towards sexual dissident communities has been normalized through language that labels people into heterogeneous and cisgender figures. Hence, recognizing the ways in which linguistic inequality reinforces gender and other inequalities is essential to develop a culture of inclusiveness; although evidence suggests that gender inequality is perpetuated by language (Remigio, et al., 2021). It can be deduced then, that a form of non-discrimination and real inclusion for students is the use of the inclusive language in the educational establishment, since through it, safe spaces for the LGBTQ+ community can be created.

²⁰ Foreign Language

On the other hand, there is some percentage in schools A and B, specifically 30 %, that state inclusive language is indifferent for them in terms of discrimination. Possibly, the reasons behind these attitudes relies on the unaware relevance that inclusive language has on discrimination; moreover, these students may not be aware of the correct terms to use. Although with social networks and among friends, young people are the ones who are most exposed to the use of language, allowing them to converse and identify how language affects them, their identity and gender expression. These and similar themes need to be explained by experts to educate people, as it is not just a change of letters in a word, but rather people's identities.

Students' experiences on the use and importance of inclusive language in their educational establishments academically reveal that they can mostly use it, referring to written and oral assessments, presentations, evaluations, among others. However, there are still a few students in both schools who answered that they can not use it. That particular answer and percentages provide information that can be linked to the teacher, their subject and evaluation. Creating a connection between the two answers and what may cause the little use of inclusive language academically.

In relation to the importance of inclusive language in the educational establishment from the viewpoint of the students, in both schools, more than half of the students claim that inclusive language is very important. It is crucial to point out that school A provides an incredibly high response on that answer, while school B barely passed half of the students who answered the question. These answers can be linked to the student's experience concerning the support, visualization, and recognition of their identity by the educational establishment, since straight-cis men would rarely feel uncomfortable in a place made for and to them, based on the history of education in general. It is also important to point out and analyze that school B is the only one who responded that the use of inclusive language is not important at all in their educational establishment, suggesting that the school has not implemented nor encouraged the use of inclusive language in comparison with school A. Therefore, it can be understood that the students from school B do not perceive or visualize the educational establishment as a place where inclusive language can help with inclusion and respect, linguistically speaking, to view language as a path towards a non sexist language, to treat all students with respect, including women and the LGBTQI+ community.

2. Teachers' answers analysis

Firstly, it can be observed that 60% of the teachers identify as female, and 40% identify as male. Considering that the questionnaire was open for all teachers to participate, it can be analyzed that women were more open to participate in a study where inclusive language is being the focus of the research, while the participation of men is minor. According to the questionnaire, 40% of the teachers do not use inclusive language and 60% of them use it. These answers and percentages correlate with the previous answers, as teachers who do not use it are men and the teachers who use it are women. This answer puts in evidence that language is not made for everyone, and advantages a large group of people while leaving aside minorities and segregated communities, like women and LGBTQI+ people. However, the fact that male teachers do not use inclusive language also affects their students as the educational environment feels more encapsulated in a heteronormal classroom. It is remarkable to understand that teachers validate the language used inside the classroom (Ackah-Jnr, F, et al., 2020); thus, if male teachers use inclusive language they will reduce the stigmatization that it has. It is also important to take into consideration the internal rules of the school, since the teacher may want to use inclusive language, yet there is an impediment from people beyond them hierarchically.

From the study, 100% of the teachers stated that they let their students use inclusive language in academic activities, an exceptionally positive answer, since even though some teachers answered that they do not use inclusive language, they do not force their beliefs or choices upon the students, letting them choose their path and express themselves freely with no judgment regarding the language they decide to use. Teachers, therefore, need to be conscious and guard against all forms of discriminatory language, intonation, and innuendos. These actions not only promote gender equality, but also, develop students with gender sensitivity and responsiveness (Vizcarra-Garcia, J, 2021).

When teachers answered if they have ever felt excluded from spaces due to the language that was used, 80% stated that they have never felt excluded, while 20% answered that they sometimes feel excluded. This data provides evidence on how language is a barrier for some people, making them feel excluded from spaces, that is why inclusive language is vital, to expand inclusion beyond social use, and bringing it into education transforms spaces to a place where everyone is welcome and comfortable. However, this answer also provides

evidence of how language can be used to purposely exclude people and make them feel unwelcome by not respecting their identity. Language shapes and transforms realities, but it can also destroy them. Following this perspective, language shapes privilege and oppression, leaving the use of language as a tool that can highlight the oppressed and their spaces (Fundación Todo Mejora, 2022).

Regarding the educational establishments, 60% of the teachers answered that their schools were indifferent towards inclusive language, 20% indicated that it is important, and 20% stated that inclusive language is very important for their educational establishments. Looking at these percentages, it can be concluded that 40% of teachers work with school administrators that consider inclusive language as a relevant event in society and consider inclusive language important for students' formation. The lack of inclusive language from teachers can hinder students' learning and socialization process, leading to a rejection, hesitation, or unwillingness to collaborate with peers or teachers who use inclusive language. (Ackah-Jnr, F, et al., 2020) Thus, it is interesting how there were no answers indicating that it is not important at all. Therefore, inclusive language is gaining major relevance in educational establishments, leaving aside whether they consider it important or not, teachers have the option to use it, along with students. This may indicate a core change in linguistic culture driven by young people's stance in relation to gender and inclusive language in particular.

As observed in the answers, the majority of the teachers with a total of 80% feel comfortable using inclusive language in the classroom, while 20% of the teachers do not feel comfortable using inclusive language in the classroom. Inclusive language is necessary for academic and personal growth, and when teachers do not implement it in the classroom, that affects students' personalities and responses towards LGBTQI+ people who use it as a part of their daily life/vocabulary. The way in which language describes people or movements affects their visibility, acknowledgement, identity, and validity (Jimenez, M, et al, 2011). Therefore, language creates a barrier between different communities, so when inclusive language is not used in the classroom, it causes invisibilization and segregation, and straight-cis people will never be conscious nor educated to be allies against a heteronormative language which excludes peers that are directly affected by it. As Rincón (2008) argues, language and thinking have a dialectic relationship; thus, language can change through social interactions such as education and culture, influencing human behavior and reality perspective.

The last question provided answers regarding discrimination and if inclusive language helps on the matter. By analyzing the answers, there was the same amount of teachers who consider that inclusive language helps against discrimination, and the same amount of teachers who consider that inclusive language does not help with discrimination, leaving 20% of the teachers who feel indifferent about inclusive language helping to avoid discrimination. These answers tend to lead on a train of thoughts where language, its use and its expressions do not help into the transformation of reality, as 60% of teachers commonly believe that inclusive language does not help to fight discrimination. This idea is interesting as Martinez (2019) discusses social changes do not start from the language, yet language is shaped after discrimination, humiliation, and injustice reflecting the social necessity to communicate it. Thus, it is important to expand on this thinking to unfold the correlation that teachers have between language and discrimination and how LGBTQI+ problems are not addressed by using inclusive language.

Conclusion

As coming to the end of the study, in this conclusion some final thoughts based on the research findings and all that entails will be put forward. During this research, Chilean students reflected on the use of the language, showing more relevance for their daily life, specifically used with their friends, school, and social apps. However, students reduce its use inside the classroom, on assessments, and with their families. The use of inclusive language is more relevant for students in school A, whose institution has generated more instances to encourage the use of inclusive language than in school B. Nevertheless, students from both schools present positive feelings towards the use of inclusive language in general, followed by respectful opinions and indifferent appreciations around its use. In contrast with students, teachers' reflections showed that inclusive language can be generally used and allowed inside the classroom and on assessments, yet, it lacks a real meaning for their daily life, as it was never used. Nonetheless, teachers recognize different levels of appreciation in the use of inclusive language, which tend to be positive feelings and emotions. Even when teachers may understand the use of inclusive language, they do not reflect profusely on the benefits that this linguistic phenomenon has inside and outside the classroom. These perspectives need to be explored in further research as it is shown that both participants use inclusive language; however, they do not completely understand their use for an inclusive society.

This research has shown that inclusive language is something that needs to be implemented more in classrooms and educational establishments for the student's personal and educational development. The findings portrayed a lack in the use of inclusive language since it is being used and implemented in society's way of communication just in these recent years, providing a shift in society and its established rules of language that should be changing along with the people who use it. However, it is possible to observe a gradual shift in educational communities' perspectives regarding the appropriateness of the use of linguistic innovations in such institutional, formal contexts. Considering that education is directly linked with the development of young people and children, the use of inclusive language should be incorporated in its curriculum and values. The use of inclusive language intercedes for an education focused on more sensitive, empathic, and respectful people and the view and relationship they have on LGBTIQ+ people and women, segregated communities who are

trying to reclaim spaces that were taken away from them by men. Especially men and their way to behave and treat these people.

In terms of limitations and suggestions for future research, we identified difficulties at different levels for this study. At a theoretical level, inclusive language studies tend to find limited literature around the matter as these studies are being more discussed in recent years. This factor is more evident when comparing English literature with Spanish literature. Therefore, the information used for this research had to be chiefly based on English literature and linked with intersectional studies related to inclusive language. At a methodological level, another challenge faced is the limitation of schools. For this study, participants were teachers and students established in two public schools in which pre-service teachers were doing their final practicum/placement. Consequently, the data gathered was limited, and that was a reason to not extend further. Finally, the last limitation presented was to do this study with two educational establishments located in Santiago, the findings could not go further to other regions, not allowing a de-centralized perspective nor a plurinational perspective to play a fundamental role in the research. Even though there were a few limitations, as a research group it is viewed as aspects to work and develop for further research, allowing this area of study to grow.

Nowadays it is perceived that inclusive language is relevant in the Chilean society and educational settings as it is already established in daily life (Castillo Sánchez, S., & Mayo, S. 2019) yet there is a general lack of understanding of how to apply it and the impact it has on speakers to stop sexism and discrimination (Bolívar, 2019). Furthermore, changing the paradigm around inclusive language has grown in other social entities, which are opening the discussion around the use of inclusive language in common social spaces (Luque Rodrigo, A. U. R. A. 2021). Additionally, in the Chilean context, inclusive languages have had a difficult time as Chileans, generally, adults, do not understand the necessity of a morphological and phonetic change in the Chilean Spanish language (Liistro, 2019). However, the majority of opinions have come from adults or university students and educators. Adults are an important part of society; yet, it is also necessary to acknowledge the thinking and opinions of students and teachers. This research tries to add the perceptions, feelings, and emotions of young social actors and their educators, who have been generally overlooked, underrepresented, and underestimated in these types of research. By analyzing these different aspects, it is possible

to notice how change can occur in educational contexts where all of the participants' experience is taken into account, and where people can reflect on democratic, engaged principles of action.

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Appendix I Students' questionnaire

Formulario de estudiantes

Primera sección: Caracterización de Estudiantes

En la siguiente sección, te pedimos que completes las preguntas con tu información. Con esta información, podremos conocer más acerca de ti y tus conocimientos/experiencias sobre el lenguaje inclusivo.

Lee atentamente las preguntas y responde cada una.

- 1) ¿En qué curso vas?
(Open answer)

- 2) ¿Con qué género te identificas? (hombre, mujer, no binarie, género fluido, agénero, queer, etc.) (en caso de no especificar, escriba NO ESPECIFICADO)
(Open answer)

- 3) ¿Usas lenguaje inclusivo en la vida cotidiana?
 - a) Sí
 - b) No
 - c) A veces

- 4) ¿En qué ocasiones usas el lenguaje inclusivo? (dejar en blanco si se respondió negativamente la pregunta anterior)
 - a) Con mi familia
 - b) Con mis amigos
 - c) En la sala de clases
 - d) En mi establecimiento educativo
 - e) En redes sociales
 - f) En trabajos o pruebas
(Multi select multiple choice answer)

- 5) En tu establecimiento educacional ¿Puedes usar el lenguaje inclusivo académicamente? (pruebas, presentaciones, trabajos, etc.)

Si solo algunos profesores/es lo permiten, por favor indique en cuáles situaciones en la opción "Otra".

- a) Sí
- b) No
- c) Otra: ... (Open answer)

Segunda sección: Percepciones y experiencias en el aula

En la siguiente sección buscamos conocer tus experiencias personales con el lenguaje inclusivo dentro de tu establecimiento/aula.

Lee atentamente las preguntas y elige la opción más acertada a tu opinión. Algunas preguntas son de respuesta abierta.

- 1) ¿Qué tan cómoda/o/e te sientes dentro de la sala de clases?
 - a) Muy poco
 - b) Poco
 - c) Más o menos
 - d) Bien
 - e) Bastante

- 2) ¿Qué tan cómoda/o/e dentro de tu establecimiento educacional?
 - a) Muy poco
 - b) Poco
 - c) Más o menos
 - d) Bien
 - e) Bastante

- 3) ¿Sabes cuándo utilizar el lenguaje inclusivo?
 - a) Para nada
 - b) Poco
 - c) Más o menos
 - d) Generalmente
 - e) Siempre

- 4) ¿Sabes cómo utilizar el lenguaje inclusivo durante las clases de inglés?
 - a) Nunca
 - b) A un nivel básico
 - c) A un nivel elemental
 - d) A un nivel general
 - e) Siempre

- 5) ¿Qué tan difícil es para ti utilizar lenguaje inclusivo?
- a) Muy difícil
 - b) Difícil
 - c) Más o menos
 - d) Fácil
 - e) Muy fácil
- 6) ¿Qué tan importante es el lenguaje inclusivo para ti?
- a) Para nada importante
 - b) No muy importante
 - c) Indiferente
 - d) Importante
 - e) Muy importante
- 7) Según tu percepción, ¿Qué tan importante es el lenguaje inclusivo para los demás?
- a) Para nada importante
 - b) No muy importante
 - c) Indiferente
 - d) Importante
 - e) Muy importante
- 8) ¿Cómo te hace sentir el utilizar y escuchar lenguaje inclusivo?
(Open answer)
- 9) ¿Alguna vez alguien no ha respetado tus pronombres con mala intención?
- a) Nunca
 - b) A veces
 - c) Pocas veces
 - d) Generalmente
 - e) Siempre
- 10) ¿Alguna vez has sentido que te han excluido de ciertos espacios por el lenguaje que se utiliza? (uso de lenguaje inclusivo, referirse a un grupo en masculino aún habiendo personas de distintos géneros, etc.)
- a) Nunca
 - b) Pocas veces
 - c) A veces
 - d) Generalmente
 - e) Siempre

- 11) ¿Es importante en tu establecimiento educacional el uso de lenguaje inclusivo?
- a) Para nada importante
 - b) Poco importante
 - c) Indiferente
 - d) Importante
 - e) Muy importante
- 12) ¿Has visto situaciones de acoso escolar relacionadas al género y/o expresión de género de las personas agredidas?
- a) Nunca
 - b) Rara vez
 - c) Algunas veces
 - d) A menudo
 - e) Constantemente
- 13) ¿Has vivido situaciones de acoso escolar por tu propio género y/o expresión de género?
- a) Nunca
 - b) Rara vez
 - c) Algunas veces
 - d) A menudo
 - e) Constantemente
- 14) ¿Sientes seguridad en ser tu misma/o/e respecto a tu género y/o expresión de género con tu familia?
- a) Nunca
 - b) Pocas veces
 - c) A veces
 - d) Generalmente
 - e) Siempre
- 15) ¿Sientes seguridad en ser tu misma/o/e con respecto a tu género y/o expresión de género en tu establecimiento educacional?
- a) Nunca
 - b) Pocas veces
 - c) A veces
 - d) Generalmente
 - e) Siempre
- 16) ¿Sientes que utilizar el lenguaje inclusivo ayuda contra la discriminación?

- a) Muy en desacuerdo
- b) En desacuerdo
- c) Indiferente
- d) De acuerdo
- e) Muy de acuerdo

Appendix II Teachers' questionnaire

Primera sección: Caracterización de Participantes

En la siguiente sección, le pedimos completar las preguntas con su información. Gracias a esta podremos conocer más acerca de usted y sus conocimientos/experiencias sobre el lenguaje inclusivo.

Lea atentamente las preguntas y responda cada una.

- 1) ¿A qué cursos le hace clases?
(Open answer)

- 2) ¿Cuántos años tiene?
(Open answer)

- 3) ¿Cuántos años de experiencia tiene como educador/a/e?
(Open answer)

- 4) ¿Con qué género se identifica? (hombre, mujer, no binarie, género fluido, agénero, queer, etc.) (en caso de no especificar, escriba NO ESPECIFICADO)
(Open answer)

- 5) ¿Usa lenguaje inclusivo en la vida cotidiana?
 - a) Sí
 - b) No
 - c) A veces

- 6) ¿En qué ocasiones usa el lenguaje inclusivo? (Dejar en blanco si se respondió negativamente la pregunta anterior)
 - a) Con mi familia
 - b) Con amigas/os/es
 - c) En la sala de clases
 - d) En el establecimiento educacional donde trabajo
 - e) En redes sociales
 - f) En los trabajos, pruebas y/o material que diseño
(Multi select multiple choice answer)

- 7) En su establecimiento educacional ¿Le da la posibilidad a sus estudiantes para que usen el lenguaje inclusivo académicamente? (pruebas, presentaciones, trabajos, etc.) Si solo lo permite en ciertas situaciones, por favor indíquelas en la opción "Otra".
- a) Sí
 - b) No
 - c) Otra... (Open answer)

Segunda sección: Percepciones y experiencias en el aula

En la siguiente sección buscamos conocer sus experiencias personales con el lenguaje inclusivo dentro de su establecimiento/aula.

Lea atentamente las preguntas y elige la opción más acertada a su opinión. Algunas preguntas son de respuesta abierta.

- 1) ¿Siente seguridad/comodidad en usar lenguaje inclusivo dentro de la sala de clases? (Ya sea si es dirigido a estudiantes o si está presente en el material que planifica o revisa)
- a) Para nada
 - b) Poco
 - c) A veces
 - d) Generalmente
 - e) Siempre
- 2) ¿Siente seguridad/comodidad en usar lenguaje inclusivo en su establecimiento educacional de trabajo? (instancias fuera del aula, con pares, funcionarios, etc.)
- a) Para nada
 - b) Poco
 - c) A veces
 - d) Generalmente
 - e) Siempre
- 3) ¿Sabe cuándo utilizar el lenguaje inclusivo?
- a) Para nada
 - b) Poco
 - c) A veces
 - d) Generalmente
 - e) Siempre
- 4) ¿Sabe cómo utilizar el lenguaje inclusivo dentro de las clases de inglés?

- a) Nunca
- b) A nivel básico
- c) A nivel elemental
- d) A nivel general
- e) Siempre
- f) No hago clases de inglés

5) ¿Qué tan difícil es para usted usar lenguaje inclusivo?

- a) Muy difícil
- b) Difícil
- c) Más o menos
- d) Fácil
- e) Muy fácil

6) ¿Qué tan importante es el lenguaje inclusivo para usted?

- a) Para nada importante
- b) No muy importante
- c) Indiferente
- d) Importante
- e) Muy importante

7) Según su percepción, ¿Qué tan importante es el lenguaje inclusivo para los demás?

- a) Para nada importante
- b) No muy importante
- c) Indiferente
- d) Importante
- e) Muy importante

8) ¿Cómo le hace sentir el utilizar y escuchar lenguaje inclusivo?

(Open answer)

9) ¿Alguna vez alguien no ha respetado sus pronombres con mala intención?

- a) Nunca
- b) Pocas veces
- c) A veces
- d) Generalmente
- e) Siempre

- 10) ¿Alguna vez ha sentido que le han excluido de ciertos espacios por el lenguaje que se utiliza? (uso de lenguaje inclusivo, referirse a un grupo en masculino aún habiendo personas de distintos géneros, etc.)
- a) Nunca
 - b) Pocas veces
 - c) A veces
 - d) Generalmente
 - e) Siempre
- 11) ¿Es importante en su establecimiento educacional de trabajo el uso de lenguaje inclusivo?
- a) Para nada importante
 - b) Poco importante
 - c) Indiferente
 - d) Importante
 - e) Muy importante
- 12) ¿Ha visto situaciones de acoso escolar relacionadas al género y/o por la expresión de género de las personas?
- a) Nunca
 - b) Rara vez
 - c) Algunas veces
 - d) A menudo
 - e) Constantemente
- 13) ¿Ha vivido situaciones de acoso laboral por su propio género y/o expresión de género?
- a) Nunca
 - b) Rara vez
 - c) Algunas veces
 - d) A menudo
 - e) Constantemente
- 14) ¿Siente seguridad en ser usted misma/o/e con respecto a su género y/o expresión de género en su establecimiento educacional de trabajo?
- a) Nunca
 - b) Rara vez
 - c) Algunas veces
 - d) A menudo
 - e) Constantemente

15) ¿Siente que utilizar el lenguaje inclusivo ayuda contra la discriminación?

- a) Muy en desacuerdo
- b) En desacuerdo
- c) Indiferente
- d) De acuerdo
- e) Muy de acuerdo