GENDER-BASED VIOLENCE - FACING AND RESISTING TRANSPHOBIC AND HOMOPHOBIC VIOLENCE DURING CHILDHOOD, ADOLESCENCE AND YOUTH

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UNIVERSITAT ROVIRA i VIRGILI

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ELENA M. GALLARDO NIETO

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Doctoral Thesis

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Department of Pedagogy

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Accreditation of the doctoral dissertation

I STATE that the present study, entitled "Gender-based violence: Facing and resisting transphobic and homophobic violence during childhood, adolescence and youth", presented by Elena M. Gallardo Nieto for the award of the degree of Doctor and that opts to the International Mention, has been carried out under my supervision at the Department of Pedagogy of this university.

Signed in May of 2022 by everyone involved in the codirection of the doctoral dissertation.

Acreditación de la tesis doctoral

HAGO CONSTAR que el presente trabajo, titulado "Violencia de género: Sufrir y resistir a la violencia transfóbica y homofóbica durante la infancia, adolescencia y juventud" que presenta Elena M. Gallardo Nieto para la concesión del título de Doctor con mención internacional se ha llevado a cabo bajo mi supervisión en el Departamento de Pedagogía de esta universidad.

Firmado en mayo de 2022 por todas las personas encargadas de la supervisión de la tesis doctoral.

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To all of you who had no shame walking by my side.

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ABSTRACT

The problem of LGBTQI-phobia is a global phenomenon that affects the wellbeing, health and education of children and youth around the world. The cause of this inequality lies in the imposition of the binary system of gender and sexuality, which establishes the "correct" and "natural" forms of being, expressing and relating. Attending to the special vulnerability of children, adolescents and youth in educational environments, this dissertation has focussed on the presence of homophobic and transphobic violence and bullying in diverse educational institutions. This study has taken into account all protective and risk factors of the violence, such as internal conditions, external judgments, the role of relatives, peers and school staff, and others that may configure the presence of violence and its manifestations. Besides, this research has also approached the strategies of surviving and resisting violence and discrimination and considered all subjects involved in the resistance against the violence.

For the data collection, the research has followed the orientation of Feminist Ethnography perspective and Communicative Methodology. Thus, the dissertation has aimed to obtain evidence on the way in which homophobia and transphobia are reproduced in primary, secondary and tertiary educational environments. Also, these perspectives have contributed by highlighting the need to generate dialogic dynamics of participation of the LGBTQI+ community in the process of knowledge creation.

Findings of the research, presented through the compilation of articles modality, present three different lines of results: (1) the international evidence on the presence of violence and discrimination against the LGBTQI+ community in educational environments, (2) the demonstration of the socio-cultural roots of homophobic and transphobic violence, and (3) the presence and resistance against violence on the grounds of sexual orientation, gender identity and gender expression in Spanish educational institutions. In these publications, a research article belonging to the Uni4Freedom research project is included as part of the predoctoral work. In the conclusions, theoretical and social implications are explained.

RESUMEN

El problema de la LGBTQI-fobia es un fenómeno global que afecta el bienestar, la salud y la educación de niños y jóvenes en todo el mundo. La causa de esta desigualdad radica en la imposición del sistema binario de género y sexualidad, que establece las formas "correctas" y "naturales" de ser, expresarse y relacionarse. Atendiendo a la especial vulnerabilidad de niñes, adolescentes y jóvenes en entornos educativos, esta tesis doctoral se ha centrado en la presencia de violencia y bullying homofóbico y transfóbico en instituciones educativas. Este estudio ha tenido en cuenta todos los factores protectores y de riesgo de la violencia, como los condicionamientos internos, los juicios externos, el papel de familiares, iguales y personal de centros educativos entre otros que configuran la presencia de la violencia y sus manifestaciones. Además, esta investigación también ha abordado las estrategias de supervivencia y resistencia a la violencia y la discriminación y ha considerado todos los sujetos involucrados en la resistencia contra la violencia.

Para la recolección de datos, la investigación ha seguido la orientación de la perspectiva de la Etnografía Feminista y la Metodología Comunicativa. La tesis ha tenido como objetivo conocer la forma en que se reproducen la homofobia y la transfobia en los entornos educativos formales de nivel primario, secundario y terciario. Estas perspectivas han contribuido a resaltar la necesidad de generar dinámicas dialógicas y horizontales de participación de la comunidad LGBTQI+ en el proceso de creación de conocimiento.

Los hallazgos de la investigación, presentados a través de la modalidad de compendio de artículos, presentan tres líneas diferentes de resultados: (1) la evidencia internacional sobre la presencia de violencia y discriminación contra la comunidad LGBTQI+ en entornos educativos, (2) la demostración de la raíces culturales de la violencia homofóbica y transfóbica, y (3) la presencia y la resistencia a la violencia por razón de orientación sexual, identidad de género y expresión de género en las instituciones educativas españolas. En estas publicaciones se incluye como parte del trabajo predoctoral un artículo de investigación perteneciente al proyecto de investigación Uni4Freedom. En las conclusiones se explican las implicaciones teóricas y sociales del problema de violencia que sufren las personas LGBTQI+ y aquellas percibidas como tal.

RESUM

El problema de LGBTQI-fòbia és un fenomen global que afecta el benestar, la salut i l'educació dels infants i joves al món. La causa d'aquesta desigualtat rau en la imposició del sistema binari de gènere i sexualitat, que estableix les formes "correctes" i "naturals" de ser, expresar-se i relacionar-se. Atenent l'especial vulnerabilitat dels infants, adolescents i joves, aquesta tesi s'ha centrat en la presència de la violència homofòbica i transfòbica i l'assetjament escolar en diverses institucions educatives. Aquest estudi ha tingut en compte tots els factors protectors i de risc de la violència, com els condicionants interns, els judicis externs, el paper de familiars, grup d'iguals i personal de centres educatius entre altres que configuren la presència de la violència i les seves manifestacions. A més, aquesta recerca també ha abordat les estratègies de supervivència i resistència a la violència i la discriminació i ha considerat tots els subjectes implicats en la resistència contra la violència.

Per a la recollida de dades, la recerca ha seguit l'orientació de la perspectiva de l'Etnografia Feminista i la Metodologia Comunicativa. La tesi ha tingut l'objectiu d'aprofundir en la manera com l'homofòbia i la transfòbia es reprodueixen en els entorns educatius formals de nivell primari, secundari i terciari. Així mateix, aquestes perspectives han contribuït posant de manifest la necessitat de generar dinàmiques dialògiques de participació de la comunitat LGBTQI+ en el procés de creació de coneixement.

Els resultats de la investigació, presentats a través de la modalitat de compendi d'articles, presenten tres línies de resultats diferents: (1) l'evidència internacional sobre la presència de violència i discriminació contra la comunitat LGBTQI+ en entorns educatius, (2) la demostració de les arrels culturals de la violència homofòbica i transfòbica, i (3) la presència i resistencia davant la violència per motius d'orientació sexual, identitat de gènere i expressió de gènere a les institucions educatives espanyoles. En aquestes publicacions s'inclou un article de recerca pertanyent al projecte de recerca Uni4Freedom com a part del treball predoctoral. A les conclusions s'expliquen les implicacions teòriques i socials del problema de violència que pateixen les persones LGBTQI+ i aquelles percebudes com tal.

Notes:

[1] For the development of this dissertation references in different languages from English have been used. In the cases in which original quotations have been used from those sources, a translation by the doctoral candidate has been done with the interest of language coherence throughout the document. However, the original quotations of the texts have been added (in footnotes), to avoid biases caused by the translation.

[2] This dissertation has been possible with the support of the Secretaria d'Universitats i Recerca del Departament i Empresa i Coneixement de la Generalitat de Catalunya, the European Union (UE) and the European Social Fund (ESF) (funding reference number: 2019FI_B 01111).

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PRESENTATION OF THE DOCTORAL THESIS

The LGBTQI+[1] issue has recently bounced into theoretical, political, and social debates and realities covering how its existence may challenge the ways in which gender and sexuality are understood and politized (Butler, 2011; Fausto-Sterling, 2000b; Missé & Coll-Planas, 2010). Personally, being a member of the LGBTQI+ and transfeminist activisms generated in me during my university education on Social Work the concern on forms of inequality that crosses me. This need, together with the privilege that I embody of being openly visible and of publicly responding to the imposition of the binary system of gender, has been necessary for the elaboration of this dissertation. Due to this personal and academic positioning, this dissertation aims to reach and make visible the diversity behind the LGBTQI+ community and complexities around the origin, location and socio-political contexts of people who do not identify within the binary sexual and gender norms. Even so, there is a social and scientific unanimity that points out homophobia and transphobia as the main problems affecting the life quality and education of people who are either perceived or identify as non-heterosexual, cisgender, or enough male or female (Alessi et al., 2016; Aparicio-García et al., 2018; Guz et al., 2020; Lanham et al., 2019).

The case of Spain brings up issues of challenging political and social context, in which reactionary and antidemocratic political thoughts try to coexist with feminist, queer and liberatory movements. As expected, the situation of the LGBTQI+ community, among others, is not been easy, and the growing reported cases of LGBT-phobia prove it (Jaime Cereceda Fernández-Oruña et al., 2019). Even though statistics support this argument, they are infinite roots and extents of this problem and we are not being enough to cover, receive and end with the violence and discrimination against them (Ávila, 2018; Rebollo Norberto et al., 2018). The context in which the dissertation has been developed is in two Spanish regions, the ones that count with the most updated laws to grant LGBTI rights and to eradicate any form

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[1] When referring to this community, in this dissertation the author aims to cite to the diverse and wide community of subjects that share a social and political position of gender or sexual dissidence against the hetero and cis-normative norm. In this sense, the use of the acronym 'LGBTQI+' has been made with a deep concern on the social, political and scientific implications of the word use, it aims to address such community with an expansive meaning and far from hierarchies or exclusions between them. The author of this dissertation reflects more in deep into this concept and the use of others in the Theoretical Framework.

of hate or violence on the grounds of sexual orientation, gender identity, or gender expression (Ávila, 2018): Andalusia (A) and Catalonia (C)[2].

The problem of intolerance against gender and sexual diversity has also materialized in educational settings affecting LGBTQI+ even with the great political updates already active. This has revealed the dangers and vulnerabilities that children and youth face in one of the most significant institutions in their life when defying gender and sexual norms. Psychologic harassment, sexual violence, isolation and physical aggressions are just some of the dangers in schools that may threaten the lives of those who do not obey the binary system of gender and sexuality (Aparicio-García et al., 2018; Council of Europe, 2020, 2011; Reisner et al., 2020). But, above all, the most visible consequences of this violence, thoughts and decisions to end with the of adolescents and youth (Austin et al., 2020; Cover, 2012), urges *us* -scientists, activists, and members of the community- to articulate an effective strategy to prevent and fight all forms of violence. This *us* in this dissertation refers to the personal and political load behind the writers that has carried out the study considering both personal, academic and political issues. The use of the first person in the academic writing aims to portray the author both as a researcher and the history shaped by the suffering of violence and discrimination due to their sexual orientation and gender expression. Such experience has definitely shaped my life, viewpoints, and also professional interests and this act of transparency and accountability wants to make the readers connect to the purpose and driving force behind this work. This decision builds on the perspective of situated knowledges and

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[2] The regulatory framework that has shaped the studies involved in this dissertation are the followings state and regional laws which have made significant developments in the field of LGBTQI+ rights:

Ley 13/2005, de 1 de julio, por la que se modifica el Código Civil en materia de derecho a contraer matrimonio, Pub. L. No. Ley 13/2005, BOE-A-2005-11364 23632 (2005). https://www.boe.es/eli/es/l/2005/07/01/13

Ley 2/2014, de 8 de julio, integral para la no discriminación por motivos de identidad de género y reconocimiento de los derechos de las personas transexuales de Andalucía.

Ley 8/2017, de 28 de diciembre, para garantizar los derechos, la igualdad de trato y no discriminación de las personas LGTBI y sus familiares en Andalucía.

Llei 11/2014, per a garantir els drets de lesbianes, gais, bisexuals, transgèneres i intersexuals i per a eradicar l'homofòbia, la bifòbia i la transfòbia.

other relevant feminist works on the influence of the author's subjectivity (Haraway, 1988).

Objectives

Following the already mention premises and motivations, the **overall purpose** of this dissertation has been *to improve the life quality, education, and future of trans*, non-binary and LGBTQI+ children, adolescents, and youth*. In order to further elaborate on this general purpose, below I present the four **objectives** that have shaped the research work over the last three years[3]:

1. To analyse the state of the art at the national and international level regarding the recognition, protection and inclusion of LGBTQI+ children and youth in the educational environments.
2. To identify the forms and intensities of violence suffered by LGBTQI+ children, adolescents and young people in the educational environments.
3. To identify the forms of response and resistance to transphobic and homophobic violence against children, adolescents, and young people in educational settings.

In order to achieve the previously mentioned objectives, a qualitative study has been followed with the objective of generating an in-depth analysis on the reality of the trans* and non-binary children and youth in educational settings as a main focus. To complement this work, the qualitative results of a competitive research project have completed this work with the analysis of the situation of the LGBTQI+ community in Catalan universities. The implemented methodology in both studies have contributed with a transformative frame for the creation of a set of research instruments subject-focused and aiming to get to provide profound outcomes for the eradication of structural forms of violence and discrimination. Moreover, this project has been informed by both the Feminist and Communicative perspectives (Gómez González, 2021; Lykke, 2010), with the goal of creating knowledge that ends with social inequalities and structural forms of discrimination and with the inclusion of the voices of the protagonists of the reality. Such horizontal participatory glance has been at the core of the design of research instruments, striving for adapting to the reality of the fieldwork, temporalities of the encounters, and the needs of the

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[3] See the Annex 1 (Research questions, objectives and hypothesis) for a further breakdown of the research questions, general and specific objectives and hypothesis of the dissertation.

research subjects. Likewise, their voices have been included throughout the whole research process, for what the supervision bodies, Advisory Committees and Group of Experts, have provided the chance of matching scientific knowledge with social reality (Pallisera Díaz et al., 2015; Yuste et al., 2014).

In total, interviews, communicative life stories, and four other graphic research instruments have been implemented and a total of 46 subjects have participated in the project. In the following figure, Table 1 - Breakdown of research instruments and participants, find the detailed information of the used set of research instruments, interviewed participants and location over the course of the study. In safety and ethical terms, this dissertation complies with the European, Spanish, and Catalan regulations in the matter of social and human research by the European Commission and the current methodological, ethical, and legal requirements. Ethical validation was granted by to this work by both the Ethical Research Committee, at the Rovira i Virgili University, Lleida University, and Girona University.

Table 1 - Breakdown of research instruments[4] and participants

Instruments	Justification	Number of participants	Location[5]	
Semi-structured interviews	Semi-structured interviews have the main strategy for collecting discursive information in the research. This research instrument has been created to generate a consensual exchange between the researcher and the subjects to share, create and verbalize questions related to personal history in relation to: (a) their trajectory as LGBTQI+ through different institutions, (b) their accompaniment of	13 trans*/non-binary children and adolescents	A	C
		17 Accompanying adults of trans*/non-binary children or youth	A	C

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[4] In this table are introduced all research instruments included in the dissertation, both from the predoctoral work and the Uni4Freedom project. The case of semi-structured interviews with university staff and heads of university equality units and communicative life stories with university students belong solely to the work developed by the research team of the Uni4Freedom project during the funding. These research instruments were implemented by different researchers of the team in which I partially participated in the implementation, transcription, and analysis of the data.

[5] A: Andalusia; C: Catalonia.

	trans*/non-binary youth or (c) their role as members of university equality units.	12 university LGBTQI+ staff		C
		4 heads of university equality units		C
Communic ative life stories	Communicative life stories have followed the communicative orientation of the methodology by facilitating reflective dialogues between participants and the researcher about the incidence of violence due to sexual orientation, identity, or gender expression faced in their university trajectory as students.	12 university students		C
Writings	The completion of writing by the subjects has been the first instrument implemented in a complementary way to the interview. This was configured as the exercise of communicative expression in which subjects explored one significant personal experience to their gender identity or gender expression.	13 trans*/non-binary children and adolescents	A	C
Lifeline	In order to reconstruct the stories of trans*/non-binary adolescents and youth, the lifeline was implemented as a research instrument. This was the first of the visual techniques and it allowed the exploration of the personal story through the rescue of memory.	12 trans*/non-binary children and adolescents	A	C
Body maps	After the completion of the lifeline, the body map was introduced as an instrument of production by the subjects, focusing attention on the relationship between corporeality, emotions, and gender identity or gender expression.	10 trans*/non-binary children and adolescents	A	C

Emotional maps	The emotional maps, the latest complementary techniques to the semi-structured interviews with trans*/non-binary children and young people. This proposed a drawing exercise on the spaces they make use of within educational environments, to learn how trans*/non-binary children and youth perceive educational centres.	10 trans*/non-binary children and adolescents	A	C

This dissertation has lasted more than three years and has gathered the efforts and contributions from many scientists, academics, and researchers, all of it possible thanks to the Consolidated Research Group on Methodology of Educational Research at the Rovira i Virgili University (URV) (2017 SGR 1674). That context of innovative and scientific contributions and the line of work on the prevention of violence against the LGBTQI+ community[6] became an excellent breeding ground to develop this work. Along these lines, the readers will find a set of articles belonging to a compilation of articles thus completing the doctoral thesis. Those papers have resulted in a series of work made in both the framework of this doctoral thesis and the ground-breaking study *Uni4Freedom*[7] in which I collaborated. All papers jointly contribute to the scientific horizon with updated, honest, and depth results on the study of the reality of LGBTQI+, trans* and non-binary children, adolescents, and youth. And, indeed, all of them answered the research objectives of the dissertation as you can observe in the following figure (see Table 2 – Account of scientific articles of the dissertation and research articles).

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[6] I'd like to acknowledge the work leaded by Dr. Oriol Rios, co-director of this dissertation, on this matter, which has made me possible deepen the work on preventive practices, anti-violence strategies and the prevention of LGBTQI-phobia in educational institutions.

[7] Original title of the project: Uni4Freedom. Violència per raó d'orientació sexual, identitat o expressió de gènere a les universitats catalanes. Research project funded by Recercaixa. (Agreement number 2017ACUP00235).

Table 2 – Account of scientific articles of the dissertation and research articles

Scientific articles	Research Objectives		
1. Transphobic Violence in Educational Centers: Risk Factors and Consequences in the Victims' Wellbeing and Health	1		
2. Gender creativity versus sex-gender system: Voices of trans* children and adolescents[8]		2	3
3. On the imposition of the Gender System and Transphobia: Gender creative children and trans* youth life stories[9]		2	3
4. 'I was scared when I went to school. And, of course, I never said anything out of fear': Experiences of suffering and survival to transphobic school bullying (in peer-review)		2	3
5. Sexual orientation, gender identity and gender expression-based violence in Catalan universities: qualitative findings from university students and staff	1	2	3

Structure of the dissertation

In this subsection, the relation between chapters and content will be described, in order to give a sense of the structure and content of the doctoral dissertation. At a formal level, this doctoral is a **'compilation of articles'**, attending to the criteria of the Doctoral Program on Humanistic Studies on the Modality B to which the dissertation belongs dissertation and it will respond to this format in its chapters. In total, five manuscripts form the compilation and have already been published, accepted, or in the peer-review process with relevant indexed journals in Journal Citation Reports, SCOPUS, or Latindex. These texts primarily portray the work developed in the last six years in the study of how trans* and non-binary children, adolescents, and youth face social inequality based on gender in social institutions. The first article of the compilation illustrates the international panorama regarding the problem of

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[8] The original title of the article in Spanish is: "La creatividad de género frente al sistema sexo-genérico. Voces de niñxs y adolescentes trans*".

[9] The original title of the article in Spanish is: "Sobre la imposición del sistema de género y la transfobia: historias de niñxs creativxs con el género y jóvenes trans*".

transphobia in educational institutions, gathering results on the variety of violence manifestations, the main actors involved in it, and its effects of it on the health, well-being, and academic performance of the victims. Moreover, the second, third, and fourth manuscripts are the staggered result of the qualitative research developed with trans* and non-binary children and adolescents and their companions on the forms of violence and discrimination they face and the strategies they articulate to resist violence. In addition, and thanks to the collaboration with the competitive research project Uni4Freedom, the last article of the compilation complements this study by providing a qualitative approach to the reality of the LGBTQI+ community in Catalan Universities from the voices of LGBTQI+ students, researchers, professors, and other staff. The reason why they all belong to the same dissertation is because of the need of providing ethical, committed, and recent evidence on the problem of gender-based violence, and, especially on the issue of LGBTQI-phobia in educational institutions of all levels. Given the importance of educational and formal training, this work contributes to the detection of homophobic and transphobic forms of violence, the implementation of an upstander perspective of the educational community, and the improvement of the educational atmosphere to provide a safer environment for sexual and gender diversity. And, ultimately, this dissertation takes steps toward the improvement of the educational trajectory of vulnerable communities, protecting their well-being and health, and increasing the future opportunities of those affected by strong power relations and gender inequalities in educational settings.

To begin, the **Presentation of the Dissertation** has been introduced in the first pages of the dissertation, providing a summary of the research objectives, motivations, methodological facts, and perspectives that have guided this doctoral project. As well, it contributed with the detailed explanation of the structure of the dissertation chapter by chapter.

Second, **Chapter 1** introduces the first section containing the theoretical and methodological background of the doctoral project. The theoretical analysis goes through the four most relevant concepts needed to analyse the reality of trans* and non-binary children, adolescents, and youth in education: (a) sexual and gender dissident identities, (b) conceptualizations of childhood, adolescence, and youth, (c) violence and discrimination on the grounds of sexual orientation, gender identity, and gender expression, and (d) educational rights, settings, and agents. For this

purpose, a review of the most relevant authors and scientists theorizing LGBTQI-phobia. Likewise, the Methodology of this doctoral dissertation is presented, along with the orientations, perspectives, participants, and implemented research instruments.

Third, in **Chapter 2** the first scientific article is presented with the headline "Transphobic Violence in Educational Centers: Risk Factors and Consequences in the Victims' Wellbeing and Health". This is the literature review implemented in the study of school transphobic bullying and the consequences of this structural problem. This published article proposes risk personal and institutional factors to fight and prevent forms of violence and discrimination against trans* and non-binary children, adolescents, and youth in educational centers. As well, it contributes to key aspects in the prevention and intervention against this socio-cultural problem, such as the trust in educational agents, caregivers, and family members, the work on stigma and self-acceptation, and the strategies to cope with violence by the victims.

Four, in **Chapter 3 and 4** two scientific articles answer to the same premises: the study of the most notorious forms of transphobia in educational centers, exercised in different social institutions and also internalized by Andalusian participants. The publications "La creatividad de género frente al sistema sexo-genérico. Voces de niñxs y adolescentes trans*" and "Sobre la imposición del sistema de género y la transfobia: historias de niñxs creativxs con el género y jóvenes trans*" provide research results of the implementation of oral and graphic research instruments with trans* and non-binary children and adolescents who transitioned in school. Consequently, the articles prove the socio-cultural roots of violence through the imposition of the binary of gender and the current social and political struggle of families and children who defy gender assignation at birth.

Five, in **Chapter 5** another manuscript is presented continuing the results of the previous papers. The article is titled "'I was scared when I went to school. And, of course, I never said anything out of fear': Experiences of suffering and survival to transphobic school bullying" and it gathers the life stories of trans* and non-binary children, adolescents and youth from Andalusia and Catalonia who transitioned while being in an educational institution. This phase of the study allowed the researcher to gather experience of both the research subjects and also from other adults involved in their self-determination and transitioning, such as education and

health professionals, care-givers, relatives and friends of them. Results pointed at both the spaces, factors and aspects that may affect to the appearance and intensity of transphobic school bullying and the implications of other school members, considering the significant role of bystanders in violence.

In addition, in **Chapter 6** a scientific article connects all these results on the reality of trans* and non-binary students to the experience of a broader community: the LGBTQI+. In such a paper, forms of violence on the grounds of sexual orientation, gender identity, or gender expression are studied in Higher Educational Institutions (HEI) in the frame of the Uni4Freedom project. The article titled "Sexual orientation, gender identity and gender expression-based violence in Catalan universities: qualitative findings from university students and staff" proves how such structural problems can be installed in HEI's so deeply that their greatest danger is internalization and naturalization of the stigma. Besides, it has shown the main risk factors affecting the detection and intervention against it in Catalan universities: the problem of trust in the institution, violence normalization, and the lack of knowledge or strategies of the rest of the community to act on it.

By last, the **Final Chapter** concludes the doctoral dissertation presenting a summary of the research results including the findings from all the already mentioned articles. As well, the discussion of the results, the devolution of the return of the results, and the future lines of research also complete this chapter. Ultimately, the **Annexes** complement the content of the presented articles, contributions, and results with relevant tables and figures. For instance, annex 3 introduces the conferences in which the results of the dissertation have been presented. Overall, this final section aims to prove how innovative and transformative these findings are in the field of the prevention of violence and discrimination originating in educational institutions on the grounds of sexual orientation, gender identity, or gender expression as well as presenting forthcoming lines of work to its successful prevention.
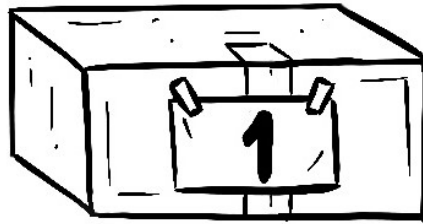
CHAPTER 1. INTRODUCTION

1.1. Theoretical Framework

In the following subsections, I will be presenting the theoretical and scientific premises and approaches in relation to the phenomenon of violence and discriminations on the grounds of sexual orientation, gender identity and gender expression in educational environments. For that purpose, the author has gathered relevant theories and approaches in recent studies to (1) the definition of gender and sexual identities and expressions and the system that hierarchize them; (2) the origin, understanding and consequences of the violence, discrimination and bullying against the LGBTQI+ community; (3) the specific phenomena of homophobic and transphobic school and university bullying; and (4) the most relevant theories and strategies to tackle, prevent, intervene and overcome this form of inequality.

The next subsections will allow readers to understand the theoretical, political and social precedents of a problem of hate, discrimination, and phobia against sexual and gender diversity and the key scopes that allow successful eradication of the problem. In the first instance, theoretical concepts introduce the chapter of the dissertation in an attempt to frame the importance of the use of language. In this first subsection, I reflect on the political and social importance of the epistemological

and linguistic choices when deepening the four axes that arrange the problem of violence and discrimination based on the imposition of the binary system of gender and sexuality. Besides, the second subsection reflects on the key elements that make this system a problem and how it is manifested in the social and cultural contexts. This branch of the theoretical section has the goal of stating the problem that threatens the life of LGBTQI+ individuals while exercising control in containing and limiting gender roles and their expression in society: the imposition of the binary system of gender and sexuality. Thus, the third subsection combines these two ideas and applies the problem of hate and control over gender and sexual diversity in its application in educational institutions. For this, I present the recent evidence that contextualizes the problem that makes educational environments the worst nightmare for trans*, non-binary and LGBTQI+ children and youth. This subsection aims to portray how the imposition of the system works in educational environments stating the most relevant affectations, consequences, and challenges of the problem. By last, given the transformative character of this work, I present educational and intervention perspectives that need to be accounted for when acting against transphobia and homophobia. Considering all members of the community together with establishing clear and horizontal spaces for learning, dialogue and reflections are, in this subsection, key lines of action to end discriminatory and violent behaviours in educational settings.

1.1.1. *Sexual orientation, gender identity, and gender expression*

In this subsection, I will try to name what the categories of sexual orientation, gender identity and, gender expression means, considering the system and context in which they are studied. The first problem facing this theoretical chapter is related to defining and naming, which is related to a complex set of social and political privileges that allow a subject to determine the significance of a concrete phenomenon, making invisible the whole epistemological burden behind the act of naming (Halberstam, 2018). To avoid reproducing epistemological discrimination through the act of creating knowledge, I aimed to make visible at all stages of the study their own voice and epistemology, discerning my viewpoint, which constructs the (research) object (Bourdieu et al., 2005). As an intervention against the discrimination over theorization, this dissertation will be framed under the transfeminist epistemologies against the act of defining theoretical objects by openly positioning and making visible the leading voice in the scientific role (Gregorio Gil,

2006; Haraway, 1988). This political choice responds to an ethical consideration over the responsibility that, *we* -as writers, researchers and scientists- have to put words and meaning over politized realities and whose lives depend on public policies (Butler, 2011).

1.1.1.1 Definitions that matter[10]

To understand the context of the research object, it is important to define what surrounds the reality of people who face violence or discriminations based on certain aspects of their human personality. Concretely, this dissertation problematizes the structural and systemic barriers that foster oppression against women and sexual and gender minorities (Rubin, 1986). The set of norms is called the '**system of sex, gender and sexuality**' and it has been historically and contextually adapted to categorize and hierarchize subjects based on biological differences and developing cultural assumptions around it. This theoretical concept has allowed scientists and scholars to study how different contexts develop socio-cultural differences and inequalities based on biological facts (Fausto-Sterling, 2000b; Pedreira & d'Angelo, 2001). This form of differentiation has led to cause structural and systemic barriers and inequal rights affecting gender and sexual minorities depending on what is conceived as "natural". This socio-cultural interpretation of what is called "natural" responds to the assignation of meaning, symbolization and organization of the sexual differences as a consequence of the social relations. The result of this differentiation is understood in the present under the concept **"sexual identity"**, which divide human and animal beings under the two main and opposite categories: male and female (Herdt, 1996).

Gender, for its part, has been a theoretical ground-breaking tool in the analysis of sexual differences and socio-cultural inequalities. Naming and conceptualizing all social reactions to the sex -the biology- has allowed a new understanding on how the system, besides being in some occasions static, repressive and binary, is also unreal

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[10] With the aim of generating an extensive use of terms and not reproducing biased, binary, and exclusive categories in relation to gender identity and gender expression, this dissertation will make use of two self-determined concepts that intensify the extensive and heterogeneous character of the identities. Concretely, I'll be using the term "gender creativity" to refer, especially in the case of children and adolescents, to the open and fluid processes of gender navigation and building (Ehrensaft, 2016; Miller, 2016; L. Platero Méndez, 2014). As well, the term "trans*" will provide with the intensification of the nature of trans and amplify its meanings and expressions beyond the gender binary (Halberstam, 2018; Hayward & Weinstein, 2015).

when aiming to erase all ambiguity or contrary aspects within the same sex (Rubin, 1986). When, for example, all "feminine" behaviours on male subjects or "masculine" attributes on female subjects when totally natural -and a common expression of gender diversity- are read as a threat or abnormality that has to be repressed. Precisely, the concept **"gender identity"** is relevant here as it has materialized this theoretical innovation by providing a category that sustain how human beings identify within the socio-cultural system of gender, in relation to the social attributes, expectations, roles and characteristics that male or female individuals should have – either women or men. And, the concept "gender expression" gathers all the manifestations of the gender identity in the outside, tangible and social world, such as the appearance, clothing, gesture, attitude and behaviour of a subject.

Furthermore, sexuality has been another historical aspect policed by the system of sex and gender. This, as a broad aspect of human existence, refers to the continuum of sexual experience of human beings, with or without others including all sorts of desire and interaction based on love, affective, sexual and emotional connections (Esteban, 2011). This category has been traditionally associated to the traditional gender roles that may sometimes reproduce binary and limiting identities on how to be and express in relation to gender and providing with two only options: male and female subjects. Precisely, the use of "**sexual orientation**" refers to the labelling of the human sexual experience in relation to this norm and to the sexes or genders wo which a subjects feel attracted, acts on that desire or stablish some sort of connection. Such unilateral conception over the human desire has crossed our culture and every inch of our system of values and conceptualizations structurally (Gregori Flor, 2008). This has become tangible when our acts, politics and other cultural products define what is allowed and forbidden and are based on the normalization and legitimation of a single legitimate and "natural" sexuality: heteronormativity.

Meanwhile, several schools of thoughts have theorized the problems and fragility that sustain this complex system. On the one hand, in biological terms, the main problem related to the assignation of gender in binary terms is related to the dichotomization of human beings based in "natural categories" and the supposed homogeneity that those two groups should have, interpreting it as a cultural reflection of the anatomical binary (Esteban, 2011; Herdt, 1996). Such translation of biological assumptions into cultural binarism may explain some of the limitations

that the system generates against sexual and gender diversity among human beings. As well, the studies on the sexes and intersexuality have proven wrong the conception of the two universal opposed sexual categories (Alcántara, 2016; Nieto Piñeroba, 2008; L. Platero Méndez, 2014). The work of the biologist Anne Fausto-Sterling on the sexual diversity and the evidence on the fabrication of sexual duality based on genital, gonadal, chromosomic and hormonal information (Fausto-Sterling, 1998, 2000b, 2012). Her work and more recent contributions point at the existing diversity within sexual categories and all biological implications, opening the current debates on human biology and gender differentiation (Sax, 2002; Zucker, 2002).

On the other hand, the cultural grouping of human beings on divergent, identities, tasks, roles and attributes has been the origin of the development and growing of identities defying the binary. There are numerous examples that suggest that challenging the binary system of gender is a cultural practice that overcomes borders, languages, cultures and time (Mas Grau, 2014; Puche Cabezas, 2018; Suess, 2016; Towle & Morgan, 2002). The case of third gender in non-occidental contexts, as an alternative to the gender binary, has been key to understand how not only the sex/gender system but also the contestation against it, which has contextually been either accepted or socially rejected. The case of transgender movements in the contemporary world resonates with the already mentioned examples as they aim to defy or question the binary system. In particular, the case of trans realities in Europe and Spain evidence how the binary system of gender has been promoted in occidental contexts and has been sustained over certain power articulations, such as mental pathologization and medicalization of gender and sexual diversity (Herek et al., 1991; Kara, 2017; Suess Schwend et al., 2018), which have had tremendous negative consequences in the lives of those who do not identify within the binary system.

1.1.2. Imposition of the binary gender and sexuality norms

The existence of the binary system of gender and sexuality is not a problem in itself. Rather, the problem is related to the cultural *imposition* of this form of "properly" identifying, experiencing desire, and appearing. Concretely, I'll be following in this dissertation a complex view on the study of power. From the Critical Trans Politics[11] perspective, the power arranging the imposition of homophobia and

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[11] This dissertation has been informed and framed under the Trans Studies current, a theoretical, political, and social movement that aims to identify and question the normalization of power relations based on the gender binary (Stryker & Whittle, 2006; Suess,

transphobia will be thought in a dispersive way, allowing us to understand that "the power is not simply about certain individuals being targeted for death or exclusion by a ruler, but instead about the creation of norms that distribute vulnerability and security" (Spade, 2015, p. 4). Building from the studies on hetero and cisnormativity by Judith Butler (Butler, 2004, 2011), it is necessary to challenge simplistic and victim/perpetrator models as a legal project based on the individualization of the problem. By contrast, this project points at the need of broadening our understanding of power to be able and grasp the complexity and set of relationships that configure systems like racism, sexism, ableism, homophobia, and transphobia, including law, control, distribution, and redistribution aspects (Spade, 2015).

All these aspects need to be considered when approaching the complex systems of sex and gender and the imposition of **hetero and cisnormativity** (Butler, 2004, 2011). Under such a set of norms, there is just one "proper" and "natural" way of experiencing as a human being gender and sexuality: being both heterosexual and cisgender - identifying with the gender assigned at birth and being attracted to those of the opposite gender-. That normativity establishes an arrangement of meaning, moral values, and control that maldistributes the life chances, access, quality of services, and quality of life of certain individuals. Thus, specific conditions would affect negatively the life and opportunities of those exceeding or not fitting enough the system in terms of gender, or sexuality. Samples of this can be found in various sources analyzing aspects, problems or issues that non-hetero, or cisgender subjects face systematically (Puche Cabezas, 2018; Spade, 2015; Suess, 2016).

1.1.2.1. Anchors and consequences

The enact of phobia against subjects who defy the gender and sexuality system into cultural, social, and political instances has various pillars and justifications. On the one hand, the social panorama evidence how there is an issue of intolerance, hate, and violence threatening and attacking the lives of those who either identify or are *perceived*[12] as not fitting into the gender and sexual normativity (Cover, 2012;

2016). This has implied an ethical and political compromise for the eradication of pathological categories in mental diagnosis manuals and professional practices for gender homogenization (Missé, 2018; Missé & Coll-Planas, 2010)

[12] When studying the problem of violence and discrimination against subjects on the grounds of sexual orientation and gender identity is important to acknowledge that, in most cases, it goes beyond the felt and presented identity or orientation of the victim. It is relevant to both, analyse when the presented identity is the target of the discrimination, and too when

Missé & Coll-Planas, 2010). This cultural construction of non-normative individuals resonates with the construction of alterity argued by Platero & Roson when referring to the figure of the monster, mystified that non-cisgender individuals embody (Alcázar Campos, 2010; R. (Lucas) Platero Méndez & Rosón Villena, 2012; Suess, 2016). This conception of the trans and non-hetero reality unequally has permeated institutions in different ways, an issue that has been publicly acknowledged by the most important organizations in the world (European Union Agency for Fundamental Rights, 2017; Rebollo Norberto et al., 2018; United Nations, 2011). And, this distorted image of the gender and sexuality alterity is sustained culturally under the stereotypes portraying homogenizing pre-constructed categories of trans and non-hetero subjects, constituting part of the system of values, meanings of people and their acts (Bodenhausen, 1988; Dovidio et al., 2000; Taylor & Falcone, 1982).

On the other hand, the history of homosexuality and transgenderism has been deeply determined by the pathologization and medicalization of these realities (Kara, 2017; Missé & Coll-Planas, 2010). These phenomena refer to the classification of gender transition and homosexuality as mental disorders in the most relevant manuals on mental health, disorders, and psychiatric diagnostic. This has configured the social and cultural treatment to this diversity, the implementation of pathologizing mental health treatments (such as conversion treatments), the access to state-funded health care, legal gender recognition under medical requirements, etc. This categorization of sexual orientations and gender identities as mental disorders has been the unequivocal cause of the dynamics of discrimination, stigmatization, and homophobic and transphobic violence perpetrated against non-hetero and cisgender individuals (Robles et al., 2021; Winter et al., 2009). Specifically, the International Statistical Classifications of Diseases and Related Health Problems (ICD) and the Diagnostic Statistical Manual of Mental Disorders (DSM) have classified homosexuality (in the past) as a mental disorder and, what is more worrying, currently categorized transgenderism as a mental disorder in

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the attack or act is made based on the perpetrator judgment on the victim's alleged identity or orientation. This is the reason why gender expression -understood as the individual's manners, behaviour, interests, appearance, etc.- must be considered as key when approaching the reality of the LGBTQI+ community, as it has a significant factor in the incidence of violence. In recent studies, this has been key to understand the depth, scope and the early appearance of violence against subjects based on the gender expression (ARC et al., 2016; Gallardo-Nieto et al., 2021; Gordon et al., 2018).

current versions of the ICD and DSM in the case of adults and children (Suess Schwend et al., 2018). This appearance of homosexual and transgender identities as mental pathologies in the past and present has become one of the most severe violations of Human Rights, having great repercussions in the life, access and quality to state-funded services, professional praxis, and politics on the life of non-hetero and cisgender individuals (Kara, 2017; Missé & Coll-Planas, 2010; L. Platero Méndez, 2014).

These socio-cultural and medical circumstances have been the breeding ground for the promotion of violence and discrimination against people who do not fit into the system of gender and sexuality. The scope of this problem has been targeted in this study aiming to grasp the consequences that it may have in educational institutions. And, in the following subsections, I'll be deepening the concrete problem of hate, violence, stigmatization, and discrimination based on sexual orientation, gender identity, or gender expression taking place in educational environments against children or youth.

1.1.3. Homophobia and transphobia in education

The reason why this dissertation has focussed on the presence of homophobic and transphobic bullying in educational environments is because of the high presence and significant impact that this kind of violence has in educational institutions, as stated by international organisms. According to UNESCO, approximately 246 million boys and girls annually experience school bullying in the world and, in terms of frequency, 34% of students aged 11-13 had been bullying in the past twelve months and an 8% had been bullied every day (Fleming & Jacobsen, 2010; UNESCO, 2019). Furthermore, school violence and bullying generate a great impact on both victims and perpetrators – generally resulting in violent and anti-social behaviours of the perpetrators (Liang et al., 2007). These consequences include affectations to academic performance, physical and mental health, and emotional well-being (UNESCO, 2018, 2019). And, with regard to long-term effects, the consequences of violence persist in adult life and generates wide social, emotional, and economic costs (UNESCO, 2018, 2019). These estimations and outcomes highlight that violence abuses the rights of children, adolescents, and youth, affecting both education and health.

These estimations draw attention to the general risk that all students have to suffer violence in educational institutions. However, this risk becomes higher in the case of some who are particularly vulnerable. Factors such as social status, poverty, ethnicity, linguistic or cultural differences, migration or displacement, and disability are some conditions that can accentuate the prospect of being the target of school violence (Devries et al., 2014). Besides, gender expression is a crucial factor that confers the danger of suffering violence in educational institutions (Azoulay, 2017; UNESCO, 2015, 2019). How students look and behave in terms of gender assignation at birth matters, and all those perceived as gender non-conforming – either seen too masculine girls or too feminine boys – are often more exposed to school violence than those that the rest of the general population. In this sense, homophobic and transphobic violence and the imposition of the binary norms of masculinity and femininity in educational institutions entail a form of education-related "gender-based violence, since it is clearly perpetrated as a result of existing gender norms and stereotypes" (Epstein et al., 2001; United Nations, 2016a, p. 23).

1.1.3.1. An issue of age, recognition and legitimacy

The example of Spain in this matter resembles the international concern on gender-based violence and the relevance of sexual orientation, gender expression, and gender identity as key factors for the danger of violence in educational institutions. The only official statistics regarding crimes (Jaime Cereceda Fernández-Oruña et al., 2019) committed on the grounds of sexual orientation, gender identity, or gender expression point at the progressive growth of hate crimes of this type in the last decade. This increase reaches an 8,6% variation in 2019 in comparison to the latter year. Additionally, this type of violence holds the third position based on the most reported forms of hate crimes (16,3%). In terms of territorial distribution, Catalonia, Melilla, Navarra, and the Basque Country hold respectively the highest rates of hate crimes compared to the rest of the regions. In addition, regarding the profile of the victims who suffer violence, in the case of violence against the LGBTQI+ collective or people perceived as such, the figures suggest that females and youth are at higher risk of suffering and reporting this form of violence than other types of hate-crimes. By last, the analysis on the profiles of the aggressors advises that male (86%) and youth profiles have developed more violent behaviours on the grounds of sexual orientation, gender identity, or gender expression in Spain. All these data points at the relevance of this problem but also

raise several doubts on the incidence of violence, the quality of report mechanisms, the processes of intervention and restorative work, the social awareness towards this accepting, normalizing and acting against this issue, and many other concerns in the study of violence and stigma. In terms of progress against LGBTQI-phobia in educational settings, Spain counts with a preventive law[13] that aims to gain improvement and boost continuous learning at the same time as prohibiting discrimination on these grounds while stating that this form of discrimination is serious misconduct. Besides, several regions (where Catalonia and Andalusia are included) are generating great advances in anti-LGBTQ-phobic violence protocols and laws for the prevention, intervention, and eradication of this form of violence[14]. Even so, several subjects are still in process of tackling LGBTQI-phobia, such as the development of mandatory teacher training on LGBTQI+ awareness among others (Ávila, 2018).

The case of children and youth has been internationally pointed as a form of infringement of Human Rights, violating the rights to education, freedom, dignity, and integrity (UNESCO, 2015). This perception coincides with the analysis proposed in the Sustainable Development Goals (SDGs) (UNESCO, 2019), in which school violence noted as a barrier to achieving these global goals, particularly affecting SDG 3's target of "good health and well-being", SDG 4's target of "safe, non-violent, inclusive and effective learning environments for all", SDG 5's target of "gender equality and empower all women and girls", and SDG 10's target of "reduce inequalities". When referring and researching with this group, it's important to point out certain aspects that configure the way in which politics and social phenomenon

[13] Ley Orgánica 8/2013, de 9 de diciembre, para la mejora de la calidad educativa, Pub. L. No. Ley Orgánica 8/2013, BOE-A-2013-12886 97858 (2013). https://www.boe.es/eli/es/lo/2013/12/09/8

[14] Ley 2/2014, de 8 de julio, integral para la no discriminación por motivos de identidad de género y reconocimiento de los derechos de las personas transexuales de Andalucía.

Protocolo de Actuación sobre Identidad de Género en el Sistema Educativo Andaluz.

Llei 11/2014, per a garantir els drets de lesbianes, gais, bisexuals, transgèneres i intersexuals i per a eradicar l'homofòbia, la bifòbia i la transfòbia.

Protocol per a l'atenció i acompanyament de l'alumnat transgènere en els centres educatius.

Protocol de prevenció, detecció i intervenció enfront l'assetjament escolar a persones LGTBI.

have related historically with this group. Children, understood as the group of population "underaged", as a category was raised in the 19th century as a "special category of concern" due to the problems of poverty and public health that they were suffering from in several zones of the world (Denmead, 2018). Then, children and youth irrupted in the public, political and scientific discourses in the problematization of child work (Hall, 1907). Since then, youth under 18 years old and especially children, have been understood as a symbolic future to adulthood, being the target of politics to intervene in and "protect" their future -the adult present- at the expense of their present (Denmead, 2018). Precisely, Sociology of Childhood suggests that this is an illegitimate and inferior social space that has been granted to children, adolescents, and youth due to their age, undermining the capabilities to think, consider, and make decisions for their best. Following the arguments of Lourdes Gaitán:

> Childhood is understood mainly as "not yet being" an adult, its definition is obtained by subtraction, becoming a residual category **whose true significance is granted in relation to its future potential, not of its present being**. Childhood develops rather in the realm of private life. Hidden in the family, it remains unseen and undisclosed from the adult gaze, except when its problematic behaviour threatens the social order. (Gaitán Muñoz, 2006, p. 22)[15]

By contrast, several political, pedagogical, and theoretical fields have proposed projects to overcome this power relation that affects the life, conditions, and rights of children, adolescents, and youth. The Latin-American movement of "Child Protagonism" has led to an innovative political project for the legitimation of the community in its power to decide and self-determine (Cussianovich, 2010). And, in terms of science, critical approaches have driven the inclusion of their voices as actors, in all stages of the research, acknowledging their rights and capabilities to decide and conceive their life conditions, opportunities, barriers, etc. (Christensen & James, 2000; Coyne & Carter, 2018; Farrel, 2005). These transformative approaches on children, adolescents, and youth have been the starting point and frame for the study of the phenomenon of school bullying and gender-based violence that target

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[15] This quotation has been translated by the researcher. The bold has been styled in the dissertation, it does not appear in the original piece. Find in the following the original quote in Spanish:

> La infancia es entendida principalmente como "aún no ser" adulto, su definición se obtiene por sustracción, deviniendo en una categoría residual cuya verdadera importancia está en función de su potencial futuro, no de su ser presente. La infancia se desarrolla más bien en el ámbito de la vida privada. Escondida en la familia permanece oculta y escondida para la mirada adulta, salvo cuando su comportamiento problemático amenaza al orden social" (Gaitán Muñoz, 2006, p. 22).

the life of children, adolescents, and youth. Thus, they have been conceived as the protagonists and main actors in schools and the current study has followed how they navigate bullying on the grounds of sexual orientation, gender identity, or gender expression.

1.1.3.2. Conceptualizations, rights, and forms of manifestation

After reviewing which are the aspect that configures what this dissertation has targeted, it is necessary to present the definition of the problem based on international agreements on the matter and the forms of manifestations of this violence that relevant organisms have identified. On the other hand, this study has aimed to analyse a problem that refers to any form of physical, verbal, psychological violence that is repeatedly perpetrated overtime against a community and usually occurs in educational environments, called "bullying" (UNESCO, 2013). On the other hand, international organizations and organisms share an agreement on its definition and deepen the concrete details and conditions that can help its appearances, such as a hostile environment and intentionality, and the presence of a power differential between those perpetrating the violence -bullies-, and the victims, -bullied- (European Commission, 2020; UNESCO, 2019). Thereby, the problem of violence <u>based on sexual orientation, gender identity, or gender expression repeatedly perpetrated over time and usually in educational settings and that targets the LGBTQI+ community or those perceived as such</u> is what is so-called **homophobic and transphobic school bullying**.

This problem has been extendedly reported as a "moral outrage and a serious violation of human rights" which has forced nations to take necessary measures to protect the society against it (UNESCO, 2019). Specifically, it threatens the right to education, which is granted in the Universal Declaration of Human Rights in 1947 and which was ratified in the International Agreement on Economic, Social and Cultural Rights (PIDESC), and the United Nations Convention on the Rights of the Child and the UNESCO Convention against Discrimination in Education. In addition, it also implies a violation of the right to education without discrimination based on sexual orientation or gender identity, which is detailed in the Principles of Yogyarkarta. Even though all students should have the universal right to quality education in a safe educational environment, this specific type of violence implies a human rights violation as it infringes the rights to education and it undermines

academic achievement of the victims, affecting their life, health and wellbeing too (UNESCO, 2013).

Meanwhile, the biggest challenge in the fight against this form of violence and discrimination has been the detection and identification of the types of manifestations in which they can manifest in educational environments. An important definition has been made recently on homophobic and transphobic violence in relation to its severity and form (UNESCO, 2018, 2019; United Nations, 2016b). On the one hand, <u>explicit</u> homophobic and transphobic violence consist of acts that make subjects feel uncomfortable, hurt, humiliated, and intimidated among other feelings. This type of violence can include forms of physical, psychological -including verbal and emotional abuse-, sexual -including rape, coercion, and harassment- and cyberbullying, and it is usual that peers and education staff share a feeling of inability to intervene when witnessing these incidents, which contributed to normalizing these acts instead of developing a routine disciplinary measure or find a way to resolve the problem. These forms of violence are acutely unreported due to the victims, peers, and education staff's fear of retribution or threats, combined with inadequate reporting and support system. On the other hand, <u>implicit</u> homophobic and transphobic violence refer to "symbolic violence" or "institutionalized violence", mentioning a more subtle than explicit violence. This form usually consists of persuasive attitudes or acts that can be perceived as harmless or natural to the educational community, but that usually allows and potentiate homophobia and transphobia. This is usually embedded in the everyday practices and rules guiding educational institutions and perpetuating harmful stereotypes against the LGBTQI+ community and those perceived as such. These forms of violence and discrimination and the negative representations of the community are often reinforced by policies, guidelines, and protocols.

1.1.4. *Prevention and intervention of bullying*

When approaching a problem of structural violence and discrimination, it's important to review how international organizations and organisms assess it. Attending to the data collected by the European organization on LGBTQI+ rights (Ávila, 2018), in their most recent report on Inclusive Education, several subjects are pointed as pending in the achievement of inclusivity, acceptance, and equality for LGBTQI+ community in educational institutions. Concretely, the indicators of the

study suggest that the already mentioned regional regulations and laws are not enough to overcome forms of violence and discrimination on the grounds of sexual orientation, gender identity, and gender expression. Rather, it advocates for further actions for its prevention, such as improving the "education curricula", creating a frame for "teacher training in LGBTQI awareness" and boosting a "data collection of bullying and harassment and monitoring policies" (Ávila, 2018, p. 188). These findings provide a preventive framework in which tools and knowledge are provided to educate institutional members to act against any form of violence, implicit or explicit. Accordingly, in the following subsection, theoretical threads will be presented to enclose the educational changes proposed to achieve gender and LGBTQI+ equality and overcome this form of discrimination.

1.1.4.1. The need for a dialogic and bystander-based frame to eradicate bullying in educational institutions

This dissertation has pursued both the study of the problem of LGBTQI-phobia and also the proposal of transformative actions to act against this socio-cultural problem. Concretely, as stated previously, the key of these transformations needs to be the educational community as a whole, in which all subjects are potential actors and agents to act and prevent it. Thus, the **dialogic model of problem resolution (DMPR)** puts forward a transformative perspective in which the educational community works as an active system in which all actors need to be empowered with knowledge and tools to promote and active positioning and solidarity (Duque et al., 2021; Villarejo-Carballido et al., 2019). This viewpoint focuses on the action based on the promotion of equal and horizontal dialogue between all educational members, in which the exchanges contribute with protective networks and relations to protect the institution from the problem of violence and bullying in educational settings. This has been recently proved to be a successful model to fight other forms of socialization based on unequal biases and prejudices, achieving more egalitarian relationships and preventing violence (Duque et al., 2021; Elboj-Saso et al., 2020; Gómez, 2015; Puigvert et al., 2019). This educational swifts towards the community as a motor of change reveal the powerful role of witnesses, peers, and other subjects in the institution, in coherence with the **bystander intervention model**. Both educational proposals highlight the need to emphasize the risk of ignoring mistreatments and other minimum or subtle stages of violence, in which bystanders can un/intentionally add, act or prevent the problem of violence and the feelings of

loneliness, belonging, and self-acceptance of the victims (Schneider et al., 2017). The combination of the two would raise the strength of the group of peers and institution staff to gain confidence and progressively be able to get consciousness of the naturalization of the violence, act and positioning against it protecting victims.

The applicability of these models to the problem of violence and discrimination based on sexual orientation, gender identity, and gender expression lies in the previously mentioned arguments of the socio-cultural roots of the problem and the need of engaging with the whole population participant of the institution to eradicate it. As well, as stated by several organisms, as this is already a problem that affects social institutions, it's necessary to not only act but also develop preventive strategies that stop its reproduction through the engaging of potential bystanders to reduce the risk (Coker et al., 2019; Nicolazzo, 2017; L. Platero Méndez, 2014; R. Platero Méndez & Gómez Ceto, 2008). The role and commitment of peers and staff as leaders and allies in the fight against homophobia and transphobia has been already demonstrated, in which they support the reduction of phobia and protect the LGBTQI+ individuals to overcome inequality. Thereby, it is necessary to start articulating preventive and intervention strategies in primary, secondary, and tertiary institutions that seek to engage community members in its prevention, through the provision of knowledge when addressing LGBTQI+ issues, tools, and safe procedures and protocols to act or accompany a victim of violence on the grounds of sexual orientation, gender identity or gender expression (Potter et al., 2012).

1.2. Methodology

Considering all theoretical premises and research objectives (Annex 1 – Table of research questions, research objectives and hypothesis), the doctoral thesis has been focused on the reality of two regions of Spain leaders in LGBTQI+ rights and legislation: Andalusia and Catalonia. These two regions share a remarkable activist trajectory on trans* issues during childhood and youth and, consequently, have developed relevant laws and anti-violence protocols to detect and intervene in cases of homophobia and transphobia. As well, it has both considered educational institutions in all three stages of primary, secondary, and tertiary education, as structured in the Spanish context which has been proved to be significant in the reproduction of LGBTQI-phobia and affecting the health, wellbeing and academic success of students.

The methodology followed in this study has fused three different perspectives and epistemologies. First, the **feminist ethnography** with a focus on children and adolescence has provided the concern and aim to deep into how power relations occur in educational institutions in relation to the system of gender and sexuality (Denzin & Lincoln, 2017; Ferrándiz, 2011; Gregorio Gil, 2006). With this approach, the study has been able to deepen how power relations are reproduced under the imposition of the gender and sexuality system. As well, it has made research an exceptionally and situated approach, making gender and sexual diversity at the core. Second, the **communicative methodology** (CM) has provided the transformative angle in the identification of successful and unsuccessful actions to prevent and act against problems of LGBTQI-phobia in educational settings improving the quality of life of LGBTQI+ children and youth (Flecha & Soler, 2014a; Gómez González, 2021; Gómez et al., 2006). The second perspective have complemented the critical and feminist perspective with a horizontal, participative and dialogic focus. Thus, certain actions have been taken to make the research subjects main characters of the research, both during the design, implementation and presentation of results, such as de creation of the Advisory Committee. Third, the **child-protagonist perspective** together with the **dialogic approach** have centred LGBTQI+ children, adolescence, and youth as the research subject, turning research into an egalitarian space for dialogue between all agents to end with the imposition of the binary system of gender and sexuality (Cussianovich, 2010; Qvortrup et al., 1994). By last, taking into account the magnitude of the problem and diversity present in the different institutions and territories, the current study has followed a **case study approach** aiming to study each instance in deep, considering all agents and circumstances that affects it (Denzin & Lincoln, 2017; Walker, 1983).

All these angles have shaped a complex and deep study that has not only gathered experiences of trans* and non-binary individuals during their childhood and adolescence but also been an active companion of their trajectory in social institutions. Bringing all these perspectives together has been the result of the researcher's educational trajectory together with the social and political obligation to transform society into a safer environment for all, as a queer and LGBTQI+ activist. Hence, the designed methodology has provided a situated, critical, and a participant-focus approach to ensure that the process of knowledge production

includes the main characters of the problem of violence and discrimination on the grounds of gender identity and gender expression.

1.2.1. Research instruments

The research instruments implemented in the study (see Table 1 - Breakdown of research instruments and participants for more details on research instruments and subjects) have been informed by all these premises and have been articulated into two different categories attending to the outcome of the fieldwork: discursive or visual result. The creation and articulation of such a set of instruments have been the result of the review of different phases of the fieldwork and its update towards a more open structure and participant-focussed methodological strategy. Thus, the following research instruments have made this study a unique portrayal of the life of trans* and non-binary individuals in their childhood and youth, considering their most personal, intimate, and subtle experiences regarding their gender identity and gender expression.

1.2.1.1. Discursive research instruments

Discursive instruments have been key in the study of the subjects' interpretation of their own life trajectory and the repercussion that the imposition of the binary system of gender and sexuality have had in their academic and personal life and the resistance they present against it. Concretely, interviews and communicative life stories have centred the attention of the fieldwork in the relationship of trust and care between the interviewer and the research subject, aiming to understand how LGBTQI+ students navigate educational settings and problems of violence and bullying and how they find strategies to escape that form of social inequality.

Before the implementation of any instrument, research subjects or, when necessary, their legal representatives were informed of the study and provided with the information sheets and consent forms in which all ethical, scientific, and social compromises were stated[16].

On the one hand, **communicative life stories** have been the instruments implemented with 12 LGBTQI+ university students in Catalonia to facilitate reflective dialogues on the incidence of violence due to sexual orientation, gender

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[16] All information sheets and consent forms for adults and underaged research subjects can be seen in the Annex 2 – Information sheets and consent forms.

identity, or gender expression faced or witnessed at their university. Such instruments are characteristic tools of the communicative methodology, they were designed to progressively deep into issues of identification of violence through a one-time informal conversation between researcher and research subject. This tool has contributed to the identification of forms or manifestations of violence or discrimination, and, by last, to the possible strategies to fight LGBTQI+ phobia in tertiary educational institutions (Gómez et al., 2006). Guidelines for communicative life stories can be consulted in annex 5: Communicative life stories.

On the other hand, **semi-structured interviews** have been pivotal instruments for the production of discourse on the experience as victims or witnesses of the violence targeting the LGBTQI+ community in educational settings (Denzin, 2001; Reinharz, 1992). These instruments were implemented with a total of 46 research participants, of which: 13 were trans* or non-binary children or youth (from both Catalonia and Andalusia); 17 were professionals or accompanying adults of trans* or non-binary children or youth (from both Catalonia and Andalusia); 12 were university LGBTQI+ staff in Catalonia, and 4 were heads or workers at Catalan university equality units. With these instruments, a consensual exchange between researcher and subjects was created to verbalize issues related to the personal history, educational trajectory[17], and the following themes respectively:

(a) the trajectory as trans* or non-binary subjects in different institutions;

(b) role as professionals or adults accompanying trans*/non-binary youth;

(c) experience and duty as both LGBTQI+ and university staff;

(d) pending and recent work on fighting against LBTQI-phobia at universities.

1.2.1.2. Visual research instruments

Due to the limitations of discursive research instruments in addressing issues of emotions, bodily experiences, and other key aspects of violence, the design of visual instruments has made possible the work on more subtle, naturalized and relevant forms of violence on the grounds of gender identity and gender expression as well as identify key actors and spaces for scaping and navigating the violence. Concretely, four graphic and visual instruments have been implemented after the

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[17] Guidelines of all semi-structured interviews are available in the Annex 3 – Guidelines for the discursive research instruments.

implementation of semi-structured interviews with trans* and non-binary subjects to expand the knowledge of the interpretations on transphobic violence and the spatial and emotional relation given bullying and educational settings.

The elaboration of **writings** has complemented the semi-structured interview by proposing a space for reflection in which subjects would identify a significant personal story related to their gender identity together with the accompaniment and guiding of the researcher (Rienda, 2016). This tool has provided a personal space to subjects to think and remember past experiences, allowing the possibility of rethinking, reviewing interpretations and significations attached to the chosen encounter (Valle, 1999). Using the written discourse instead of pursuing full discursive fieldwork, this tool was initiated by the researcher introduction and instructions to pick a specific past experience, giving a few minutes to select it and letting them privately and in silence to be able and translate it into a writing text. The role of the researcher in this stage of the fieldwork was merely as a guidance and ensure that the subjects could reflect on the experience, write it in a A4 blank page and guide a subsequent conversation about the experience and how it impacted their exploration, acceptance, and self-determination of gender identity. A total of 13 Catalan and Andalusian trans* and non-binary children and youth completed the writing during fieldwork having the research present in the moment of writing. In only one case and due to a force majeure, the subject prepared the writing by themselves and later had the conversation over it in another meeting with the researcher.

After this first session consisting of the interview and the writing, the researcher would give some space and time and meet up again with the research subjects for the next session aiming to allow participants to consider their participation in case it was needed. The next objective of the fieldwork would be to create a visual representation of the life trajectory of the research participants, using **lifelines** with 12 Catalan and Andalusian trans* and non-binary children and youth. This instrument aims to generate a space for reflection around the identification of their life milestones, through the complex exercise of emotion and memory (Shaw, 1996; Silva et al., 2013; Valle, 1999). Such exercise was introduced with the invitation to represent their life with a line on an A3 blank page and the need for making the most important events that they have experienced. The product of this exercise would allow the researcher to analyse how the imposition of the binary system of

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gender affects the lives of children and youth and its manifestations in social institutions as potential spaces of reproducing violence. Along with the use of lifelines, another instrument was implemented with the objective of mapping how those identified experiences have been materialized and affected their relationship with their body, self-esteem, and self-acceptance: the elaboration of **body maps** (Gallardo Nieto & Espinosa Spínola, 2019; Orozco-Orozco & Soriano Ayala, 2018; Silva et al., 2013). A total of 10 trans* and non-binary children and youth from Andalusia and Catalonia completed this instrument and provided knowledge on the bodily and emotional consequences of homophobia and transphobia in the life of children and adolescents who felt gender does not coincide with the gender assignation at birth. With an invitation to draw their body in a page-sized 2x1m, the research participants opened the possibility to speak and deepen their self-concept, sex-affective experiences, and other relevant themes that the interview could not reach (Esteban, 2004).

By last, the implementation of **emotional maps** in a latter session completed the emphasis on the educational setting by generating a visual outcome that perfectly portrays the emotional relationship with the educational environments. 10 trans* and non-binary children and adolescents from Andalusia and Catalonia achieved this exercise by reflecting and representing their experiences in the primary and/or secondary educational centre, manifesting experiences of violence, discrimination and harassment on the grounds of sexual orientation, gender identity, or gender expression and entangling complex power relations (Nold, 2009; Osorio Idárraga & Vergara Carvajal, 2016). This last activity would be introduced by the researcher's invitation to think and draw the educational centre on an A3 blank page and identify specific locations and emotions they have experienced there. This would be a perfect starting point for an exercise of remembering both positive and negative experiences related to their identity and gender expression and detecting relevant actors in their educational trajectory.

1.2.2. Research subjects

The choice of referring to the participants as research subjects lies in the importance of contributing to the study by sharing their personal trajectory. Such positioning has also moved the design of the research instruments and the fieldwork

to their needs (Lykke, 2010). Following Mari Luz Esteban's argument on the epistemological and empirical turn and how it impacts science:

> Taking people as agents also entails a movement, an epistemological and empirical displacement in which part of the feminist movement and the current social theory of the body is involved: moving from considering the body as an object to considering it as a subject to identifying selves and bodies, to read and write vital trajectories in another way, without leaving aside their materiality or observing the bodies from the outside[18] (Esteban, 2004, p. 10)

The research subjects of this doctoral work gather a diverse and complex group of participants, belonging to different social agents involved in educational and other social institutions who deal with LGBTQI-phobia in their daily life. In this study, a total of 46 research subjects have participated in the study. The complete breakdown of research subjects is detailed in the following:

- A total of 12 university students have participated in the study both belonging and not to the LGBTQI+ community, undergraduate students and affiliated to one of the six Catalan Universities partners of the Uni4Freedom project: Rovira i Virgili University, Girona University, Barcelona University, Lleida University, Vic University, and Ramón Llull University.

- 13 trans* and non-binary children, adolescents, and youth. Out of these 13, 3 of them at the time of the fieldwork were still or just ended their primary education and did their gender transitioning while being in school. 6 out of the total did their gender transition while studying in high school and were or just ended their secondary and mandatory education. By last, the lasting 4 subjects were at the time of the fieldwork adults and did their gender transition while studying in tertiary or professional education institutions.

- 17 health or social professionals or accompanying adults of trans* or non-binary youth. Out of these 17, 10 were mothers, female friends, partners, or ex-partners of the research participants with an explicit recommendation by the subjects to participate in the research. Out of the

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[18] Original citation: "Tomar a las personas como agentes conlleva también un movimiento, un desplazamiento epistemológico y empírico en el que está implicada parte del movimiento feminista y de la teoría social actual del cuerpo: pasar de considerar el cuerpo como un objeto a considerarlo como un sujeto, a identificar yoes y cuerpos, a leer y escribir también de otra manera las trayectorias vitales, sin dejar a un lado su materialidad ni observar los cuerpos desde fuera."

total, 2 were educational school staff: teacher and Head Studies of two Catalan primary and secondary education centres. The other 2 were professionals in social intervention services of a Catalan City Hall attending LGBTQI+ youth. Another one was a health professional attending a Catalan regional health transgender unit. And, the last one was a political representative of the Catalan regional government in LGBTQI+ issues.

- 12 LGBTQI+ university staff. Between these 12, there were administrative staff and university professors in all stages of their career, all of them belonging to the six Catalan universities partner of the Uni4Freedom project: Rovira i Virgili University, Girona University, Barcelona University, Lleida University, Vic University, and Ramón Llull University.

- 4 representatives or staff working at university equality units of four Catalan universities partners of the Uni4Freedom project.

All these subjects have been contacted thanks to the collaboration with local and regional organizations or organisms. Chrysallis, Fundación Daniela, H2O y Eufória, Familias Trans-Aliadas have been essential in favouring the process of networking and finding research participants as well as reviewing several stages of the study[19]. In the following table, I present a summary presentation of the research instruments and subjects of the study including all articles of the compilation (Table 3 - Summary of the research subjects and instruments):

Table 3 - Summary of the research subjects and instruments

Instruments	Number of participants	Location[20]	
Semi-structured interviews	13 trans*/non-binary children and adolescents	A	C

[19] Chrysallis: Asociación de Familias de Menores Trans*. Website: https://chrysallis.org.es/

H2O: Col·lectiu H2O (Gais, Lesbianes, Bisexuals i Transsexuals del Camp de Tarragona). Website: http://www.h2o.cat/portal/

Eufória. Familias Trans-Aliadas. Website: https://euforia.org.es/

[20] A: Andalusia; C: Catalonia.

	17 Accompanying adults of trans */non-binary children or youth	A	C
	12 university LGBTQI+ staff		C
	4 heads of university equality units		C
Communicative life stories	12 university students		
Writings	13 trans*/non-binary children and adolescents	A	C
Lifeline	12 trans*/non-binary children and adolescents	A	C
Body maps	10 trans*/non-binary children and adolescents	A	C
Emotional maps	10 trans*/non-binary children and adolescents	A	C

1.2.3. Stages of the research

In the following, the different stages of the research will be presented and a visual representation of its development through the years. It is necessary to point out that the extension of the research has been caused by the consecutive and coherent research works of the Bachelor's (Degree in Social Work) and the Master's (Erasmus+ Degree in Women and Gender Studies) final theses in 2016 and 2018. This expansion of more than 7 years has included two different research projects, the predoctoral work (2016-2022) on transphobic bullying and the competitive research project Uni4Freedom (2019-2021) on LGBTQI-phobia at universities. In the following, find a detailed explanation of the stages of the research:

Phase I – Literature review. This has been a long stage of the research and has been a continuous process from 2016 until 2021. In this stage, a complete search of theoretical sources and empirical results on the violence on the grounds of sexual orientation, gender identity, and gender expression and its incidence in education institutions. This aimed to achieve a full-scale scope gathering theoretical currents, reports, institutional documentation, studies, regulations, and projects are occurring in education institutions in the world. Specifically, international and high-impact academic journals have been reviewed, including those highly ranked (either Q1 or

Q2) in the Journal Citation Reports (JCR), Web of Science (WoS) and SCOPUS. In different moments of the research, theoretical and scientific frames have been built, and the last product of this work was the first publication of this compilation or articles: "Transphobic Violence in Educational Centers: Risk Factors and Consequences in the Victims' Wellbeing and Health".

Phase II – Design and institutional review of research instruments. The design of the methodology has also lasted five of the seven-year of the research and has been in constant update and review. This long and improvement process has allowed the creation of a subject-centred methodology and the design of concrete research instruments for the maximum care and protection of the research subjects. After the two first stages of the method design in the study of transphobic bullying for Bachelor and Master's Degree, a final design was made at Rovira i Virgili University which was both reviewed by the Advisory Committee and approved by the URV Ethical Institutional Board (CEIPSA) in 2020 and 2021[21]. At the same time, in the line of the study of LGBTQI-phobia at universities, the Ethical Institutional Boards of Lleida and Girona University in 2019.

Phase III – Fieldwork. A total of 46 research subjects were interviewed and follow-up in the frame of this research. The implementation of the research instrument has been done in three different years due to the different junctures of the projects. In a first place, in 2016 a first stage of the fieldwork was implemented with 5 trans* and non-binary children and adolescents in Andalusia. In the second place, a follow-up made on 4 of those 5 subjects was made in Andalusia. By last, and coincidentally were implemented the rest of the fieldwork with 41 interviews and research instruments in both Catalonia and Andalusia. At the same time as the fieldwork was taking place, the tasks of transcribing were made by the main researcher and other researchers of the Uni4Freedom project were made.

Phase IV – Analysis of the fieldwork data. The analysis of the data collected in the fieldwork was done interruptedly after all the fieldwork stages in 2016, 2018, 2020, and 2021. The analysis chart was used to codify and break down the findings

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[21] Further details of the Advisory Committee and the Ethical Institutional Board are specified on

1.2.4. Ethics.

to identify agents, actions, and forms of resistance to overcome and eradicate LGBTQI-phobic violence.

Phase V – Elaboration and publication of the results and return of the research results. During all the years of the research, work on writing and submitting manuscripts to academic high-impact journals has taken place, consequently after all phases of the fieldwork and the analysis of the collected data. This work has resulted in the publication and still peer-review of the articles that shape this compilation of articles. Besides, the design of the return of the results also coincided with this task by (1) meeting the research subjects to give back the results of the research, (2) completing the academic contributions in conferences and publications to return the results to the scientific community, and (3) design the training program for school and high school teachers in Tarragona on the prevention of gender-based violence and bullying.

Phase VI – Elaboration of the dissertation. By last, the writing of the dissertation has lasted the last two years of the research and has been done since the International Research Stay done at the Faculty of Education at Cambridge University (September to December of 2021) and 2022.

Find in the following table the concrete development of the phases in the 7 years of the research:

Table 4 - Phases of the research

Phases	2016	2017	2018	2019	2020	2021	2022
Phase I	██	██	██	██	██	██	
Phase II	██	██	██	██	██		
Phase III	██		██		██	██	
Phase IV		██	██	██	██	██	██
Phase V			██	██	██	██	██
Phase VI						██	██

1.2.4. Ethics

The exercise of thinking and reviewing how the researcher's epistemology and positioning affect the research is a relevant responsibility when performing empirical approaches to vulnerable groups. In the case of this research, the key issue

in terms of ethics is related to the use in science of life experiences of unprivileged groups, such as the LGBTQI+ community, and the implications that certain privileges and inequality have in the intersection between researcher and research subjects, in which all decisions and approaches obey to the national and international standards on research with vulnerable groups, guaranteeing rights of anonymity, and the protection of personal data[22]. In the following subsections, certain issues in relation to 1) ethical dilemmas, 2) epistemological positioning of the researcher, 3) strategies to guarantee safety and care processes, and 4) the return of the research results to all involved stakeholders.

1.2.4.1. Dilemmas

Locating both the study and the researcher within the feminist epistemologies has led to carrying out a reflexive exercise, since believing the consideration that the person who investigates "in the political dimension imbricated in social interactions in fieldwork and forces us to carry out a process of self-awareness in which gender takes a central place" (Gregorio Gil, 2006, p. 31). Therefore, this study has been designed to "involve(s) body, mind, reason, and emotion in an indissoluble way, as a practice of recognition of the configuration of power relations" (Gregorio Gil, 2006, p. 33). Thus, reflexivity is considered one of the ways to identify and reduce power relations, build careful scientific strategies, and contribute to enrichment through exchange between researchers (Karnieli-Miller et al., 2009; Nelson, 2020; S. Riley et al., 2003). Even so, the researcher is aware that reflexivity by itself is not the solution to power relations, since it will not end them or eliminate their risks in research, but it may provide a transformative element to critical social research.

a) Power relations

When researching with and for children and adolescents, I have come across questions and we have problematized both our epistemology and our naming and acting in the field. The perspective of child protagonism and the pedagogy of tenderness have given us an epistemological turn that has helped us resolve doubts and identify adult-centric practices in research (Cussianovich, 2010; Liebel, 2006).

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[22] - Regulation (EU) of the European Parliament and of the Council of 27 April 2016, on the protection of natural persons with regard to the processing of personal data and on the free movement of such data, and repealing Directive 95/46/EC (General Data Protection Regulation.
- Ley Orgánica 3/2018, de 5 de diciembre, de Protección de Datos Personales y garantía de los derechos digitales, no. BOE-A-2018-16673.

On the one hand, in our first encounters with children and adolescents, expectations towards them made us think that they would provide elaborate and coherent information on the issues we were working on and with the methodology, I design as an adult and queer researcher. There I found myself as an adult crossed by representations about childhood that infantilized and patronized them, when not recognizing their capacity for action. However, approaching the paradigm of child protagonism led the study to reflect on adult-centric practices, leading me to see the research subjects as protagonists of their own lives, beings with the capacity for action and decision, which meant a change in perspective and recognizing them as individuals with agency.

Likewise, in the first phase of the fieldwork with trans* children and adolescents and the experiences of pain, we found strong contradictions in relation to the methodology used with children and adolescents. In the first instance, an extensive semi-structured interview was designed to connect and delve into experiences of self-determination, self-awareness, and identification of violence. However, when designing a research instrument following classical guidelines and result-focused, I was aware that there may be a disconnection between the theoretical and methodological approaches and the reality that we study (Esteban, 2004). In 2015, I observed certain difficulties when implementing the interviews in which the questions were not enough and, if they were answered, it was only through monosyllables. After perceiving feelings of discomfort from subjects and researcher and different supervisions of the fieldwork plan, we identified a gap in localization and adaptation of the research to the needs of the subjects. This issue was fundamental in the configuration and subsequent evolution of the study in relation to its methodological complexity.

These experiences led me to seek new methodological horizons in research in which children and adolescents were agents in "learning about the practices of interpretation of human suffering" for the understanding of "social processes" (Jimeno, 2008, p. 267). In our case, for children and adolescents -who are often considered minors and inferiors- we decided to actively recognize them as legitimate subjects of self-determination and subjectivity in the face of transphobic violence. For this, the study identified affectivity, materiality, and emotions as the main axes in which to work in the field outside of hierarchical approaches to oral discourse. Thus, other research tools based on the production of images, representations, and

artistic expressions were found for the exploration of how discomfort can be embodied and closely related to people and emotions (Silva et al., 2013).

Following this transformation, the new instruments provided the possibility of evoking and reconstructing the past, granting new meanings and freeing the subjects from the pressures of the dynamics of spoken dialogue. Lifelines brought us closer to linear reconstructions of the different phases and milestones in the lives of trans* and non-binary children and adolescents. Body maps brought us closer to the bodily aspects of transphobic violence. And, emotional maps allowed us to delve into how trans* gender identities and expressions are constituted and subjugated in educational institutions (Hartman, 1997).

b) Visibility of spectacular forms of violence

In this dissertation, diverse forms of violence have been gathered and presented in national and international publications. Even though they have been presented with the scientific and social obligation to make this form of inequality evident, a dilemma has crossed this study on how to portray or reproduce publicly *spectacular* forms of violence. Concretely, I want to reflect here on a case of sexual assault manifested in the fieldwork and how relationships and trust are necessary to reveal how transphobic violence can be embodied. Following the words of Elain Scarry, at certain moments, the pain goes from being a bodily commotion to going beyond and breaking the communicative act (Scarry, 1988), putting an end to all preconceived ideas about how to sustain and accompany stories taking into account our limitations as moderators. In a specific case of this study, one of the interlocutors offered to talk about her sexual-affective experiences and their experience of gender dissidence. In the first instance, this person decided to make a classification between the people with whom they had enjoyed and those with whom they had suffered. In response to their interest in sharing and talking about past experiences, she decided to dwell on them, explaining that many of their past partners had hurt them, naturalizing the large number of couples who had exercised some type of violence. Finally, they told us about their first intimate encounter in which an experienced sexual abuse took place, without naming it as violence.

The second case that I reflected on had shown points to another problem that accompanies forms of extreme and continuous violence and that can lead to ending the lives of the victims. I want to name here suicidal thoughts and behaviours by

trans* youth as the most serious form of exposure to transphobic violence (Cover, 2012). During the research, I have come across cases in which subjects manifested having suicidal thoughts or attempts at different times, all of them responding to the suffering of harassment or transphobic violence, naturalized or not, in different social environments. One of our interlocutors explained to us how over the years they had suffered transphobic bullying at all educational stages, from school in the form of homophobia to transphobia, which was more visible in secondary school. They talked about different forms of violence, both physical, psychological, emotional, social, sexual, etc. Continuing exposure to violence led them to the point of engaging in self-injurious behaviours and attempting suicide to end the bullying. By delving into this question, self-destructive behaviours may originate within the dynamics of gender control and punishment by their classmates, who exercise violence. In this case, violence appears and is intensified when they begin to socialize with their felt gender through denial, threats, and constant reminders that their gender expression and genitality will never be enough to be recognized with their felt identity. At the same time, the negligent silences on the part of educators and staff who did not detect or intervene to put an end to the abuses also converge. So many conditioning factors generated deep discomfort in them that it manifested itself in the form of depression somewhat later, leading her to consider and carry out self-injurious practices to relieve pain and be able to face day-to-day life in and out of the school.

Witnessing how violence can end the life of the person in front of you has been traumatic as well as "empowering", following the words of Sarah Ahmed about the possibilities of pain (Ahmed, 2014). I have witnessed while collecting testimonies that bodily discomfort can relate to physical characteristics and gender. "Dysphoria" has been often framed in the fieldwork by research subjects as the strong and - usually- normalized internalized forms of violence replicated in different social institutions that threatened the stability and well-being of the victims. In these cases, two very serious and spectacular forms of violence have been observed: sexual violence and suicidal behaviour in the victim. The first of them transfers transphobic violence to the most intimate relationships that exist, impregnating their first sexual-affective experiences with terror, pain, and domination. On the other hand, the belief that death is the only way to end suffering becomes the greatest form of subjugation and domination, eventually forcing the victim to end their own life. Following the lines of Queer Theory, my conviction has always been to make all

forms of transphobic violence visible, and not just the spectacular ones, avoiding reproducing imaginaries of domination and violence by making the victims relive them (Spade, 2015).

Being a participant in these forms of pain also made me reconnect with my own experiences of pain caused by the terror of sexual violence or suicide. Specifically, this second case made me re-live a difficult personal moment when I simultaneously lost a loved one by taking their own life. This shared pain reduced the distance between researcher and subject but also highlighted how the field can revive us and represent this same suffering or terror for researchers when we are also crossed by the same forms of oppression and pain (Melzack & Wall, 1996). In order to face this confluence of pain, it was necessary the therapeutic accompaniment to survive the loss and continue accompanying the most spectacular forms of violence in research. This is how I can think and manifest that, as conscious researchers, situated and subjects of the investigation, we make and unmake ourselves when we endow the experience of suffering with meaning (Das, 2008; Sternbach, 1986).

1.2.4.2. Considerations

The main concern that has followed this scientific process has been related to, in words of Mari Luz Esteban, "considering people in the first instance as agents and not as victims" which "does not mean that their itineraries are thought to be shaped in a linear, flat way, as opposed to a classic victimizing orientation. Quite the contrary, the demands and sufferings to which they are subjected daily for being part of a culture that is internalized and assumed, of a society that causes social inequalities of different types that are inscribed in the body, are taken into account." (Esteban, 2004, p. 10). This epistemological turn and change towards shaping the research set the subjects and their emotional and bodily experiences in the core links with the transfeminist concerns of dismantling subordination and oppressive systems (Jaggar, 2014; Lykke, 2010; Reinharz, 1992) and the guarantee of Human Rights in all fields. For this reason, my responsibility as the main researcher is related to ensuring a safe space in research and all results of the study of self-expression and determination to all subjects, elaborating careful research instruments that enhance the protagonism and agency of the participants, far from pathologizing and questioning locations.

As well, another concern in the specific context of the research is related to considering, identifying, and stopping the potential risks of power relations. Making explicit an inherent reality of any social interaction and, concretely, of knowledge creation such as the presence of power relations based on authority, legitimation, gender and, age, is the first step in the reflection and work to provide with quality research (Alcázar Campos, 2014; Gaitán Muñoz, 2006). Consecutively, further steps need to be taken such as agreeing on fieldwork conditions, legitimizing dissident discourses and experiences, and offering space for expressing and portraying ways of transgressing, navigating, and navigating the imposition of the binary system of gender and sexuality (Gaitán Muñoz, 2006; Suess, 2016). For this, the non-adult centric and transfeminist standpoints have provided a critical alert on how the researcher can determine and affect the life and discourse of the research subjects, identifying and acting on possible power exercise. Preventively, a protocol to act in cases of risk or violence was created and used to keep from happening or to act safely if a situation of vulnerability was identified during fieldwork[23].

1.2.4.2. Advisory committee

Centring the LGBTQI+ community at the core of the research raises certain issues in relation to the voice, representation, and power of the target group in the project. In traditional research perspectives, this has been a background concern given the distance positioning of the research and researcher with the research participants and reality. In the case of this study, and following a characteristic of the Communicative Methodology and feminist perspectives in social research, the community has been considered as subject and this has been traduced in steps for the improvement of the project's depth, methodology, and results (Haraway, 1988; Pallisera Díaz et al., 2015; Yuste et al., 2014). For this reason, the role of the Advisory Committee was created in 2020 and offered the possibility of including their reality and voices in all stages of the research. The creation of this body aimed to encompass the academic vision over the reality of the LGBTQI+ community and the group of children, adolescents, and youth suffering from transphobia, adding to the transformative character of the study to improve the lives of those suffering from homophobia and transphobia in educational institutions. Thus, the study has

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[23] This protocol was created under the recommendation of the URV Institutional Ethical Board, it was reviewed by the Advisory Committee and it can be consulted in the annex: Action protocol for situations of risk or violence.

counted on more than 10 members of the committee members of local and regional LGBTQI+ or trans* rights[24], academic experts, research subjects, or some of their relatives involved in social activism.

The activity of this body was mediated by the researcher and they were invited to participate in two online gatherings. Beforehand, materials and content were sent to all members to allow them to review, reflect, and provide feedback during the meeting for its improvement. In these two meetings, several issues were reviewed: on the first meeting, the results of the literature review, theoretical framework, and methodology were discussed and their needs and considerations were included; on the second one, members were invited to discuss the results of the data collection process for the inclusion of further aspects or indicators to the analysis and future lines of work. All meetings were recorded and completed with the elaboration of the meeting minutes which included all agreements and changes agreed by the researcher. In the following table the concrete anonymized profile of the Advisory Committee is presented (Table 5 - Profile of members of the Advisory Committee):

Table 5 - Profile of members of the Advisory Committee

Age group	Gender identity	Institutional affiliation	Professional experience	Activist trajectory
Over 18 years old	Cisgender	University researcher		
Over 18 years old	Cisgender	University researcher	Experience in social intervention with LGBTQI+ groups	LGBTQI+ activist
Over 18 years old	Cisgender	University professor and researcher		Ally of trans* activism
Over 18 years old	Cisgender		Experience accompanying families with trans* children	Ally of trans* activism

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[24] The organizations EUFORA, H2O and Colors de Ponent have helped both in the process of searching for research subjects and Advisory Committee members.

Over 18 years old	Cisgender		Social intervention with LGBTQI+ youth	
Over 18 years old	Cisgender		Social intervention with LGBTQI+ youth	LGBTQI+ activist
Over 18 years old	Trans*	University student	Organization for LGBTQI+ rights	Trans* activist
Over 18 years old	Cisgender		Mother of a trans* adolescent	Ally of trans* activism
Over 18 years old	Trans*	University student		Trans* activist
Over 18 years old	Trans*	University student	Belonging to an organization for LGBTQI+ rights	Trans* activist

1.2.4.3. Data collection, management, and analysis

All issues related to data management and analysis have been relevant in this methodological process. In this subsection, concrete details will be described in relation to how discursive and graphic data will be collected and treated considering all ethical and safety issues. Besides, all these procedures have been approved by the URV Institutional Ethical Board (CEIPSA) and by the Department of Data Collection guaranteeing the safety and ethical parameters of the study[25].

Given the format and result of the research instruments, providing with both discursive (oral or written) and graphic data, procedures will be focussed on how to safely collect, treat, transcribe (if needed) and analyse all these outcomes. In the case of semi-structured interviews and communicative life stories, the conversations

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[25] All procedures performed in studies involving human participants were in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki declaration and its later amendments or comparable ethical standards. Institutional Ethical approval to this research was stated by the Ethics Committee concerning Research into People, Society and the Environment of the University Rovira i Virgili – CEIPSA (Ethical review code: 2020-TD-0001). Access annex 6 to check on the institutional board and department reports on the study on

Institutional ethical *and safety report*.

between the researcher and the research subject will be collected with an audio recorder provided by the researcher. The resulting audio material would be converted into a written document through the process of transcription which was done by the researcher and, in some cases, other team members of the projects involved. In the case of visual and graphic materials collected in fieldwork, after getting the explicit consent by the research subjects, they would be converted into image files by a scanner or high-quality photography, according to the size and resolution of the material. All these resulting materials, written documents and image files, were stored anonymized in a private hardware without internet access at the time.

In order to proceed then with the analysis of data, the triangulation of the technics and informants will be a priority to ensure reliability, stability, and consistency in the results. In this sense, all research subjects (trans* and non-binary children, adolescents, and youth, LGBTQI+ students, accompanying adults, and professionals and university staff) will be considered as research participants and will provide with the knowledge to identify what aspects and realities of educational settings contribute to reproducing violence and discrimination on the grounds of sexual orientation, gender identity and gender expression and which fight to end with it. For this goal, the communicative orientation has guided the analysis process and chart. In *Table 6 - Analysis chart*, the general structure of the analysis chart is presented and it has been used for the analysis of all collected data, in which dimensions (rows) represent the transformative or exclusionary aspects of violence and discrimination, and where categories (columns) and subcategories are designed through an inductive process to identify where and how forms of violence or discrimination against the LGBTQI+ community or the forms of resistance to it occur.

Table 6 - Analysis chart

Categories / Dimensions	Violence on the grounds of sexual orientation, gender identity or gender expression	Forms of resistance to violence or discrimination
Transformative Dimension	1	2
Exclusionary Dimension	3	4

By last, in order to keep safe all personal information of research subjects and avoid any possible identification, an alternative text file and written paper will keep the relation between pseudonyms and real names stored in a separated hardware and only manipulated when the device has no internet connection. As well, all signed consent forms were only kept in hard versions and will be destroyed two years after the research project has ended.

1.2.4.4. Return of the research results

The last concern experienced during the study has been related to the transferability and return of the results. For this task, all stakeholders have been considered: (1) research subjects, participants, and organizations, (2) education community, and (3) scientific community. In order to ensure their access and transferability, a plan was created to translate the results to their needs, uses, and potentialities.

In the case of research subjects, participants, and organizations involved in the selection of participants and advisory committee, the research results were provided to them virtually in the form of publications and also this doctoral thesis. There was no option of face-to-face gatherings for the return given the extraordinary circumstances of the pandemic and the distance between the location of all subjects.

In the case of the education community, two strategies have been followed to transfer the research results and the transformative actions proposed to improve schools, high schools, and universities into more inclusive institutions. On the one hand, several workshops have been developed in high schools and universities with the aim of providing knowledge and tools to identify and act against cases of LGBTQI-phobia. On the other hand, a training course has been created to struggle homophobic and transphobic violence and discrimination in primary and secondary schools in Tarragona in collaboration with the Pedagogic Resource Centre (CRP Tarragonés) and will be implemented in public schools in 2023 (see Annex 5 – Training proposal CRP Tarragonés to consult the most updated version of the training program).

By last, several contributions and publications have provided the scientific community with the most relevant results of the study. See the annexes 6 and 7 to consult all articles and book reviews published in academic journals, and oral presentations given in conferences and congresses since 2019.
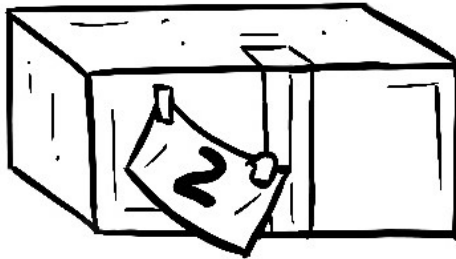
CHAPTER 2. CONSEQUENCES ON HEALTH AND WELLBEING OF TRANSPHOBIC BULLYING

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2.1. Introduction

Once the conceptualization of homophobic and transphobic violence has been done and the methodology of the dissertation has been detailed, the compilation of articles will complete the next chapter of the dissertation. In the first place, the article "Transphobic Violence in Educational Centers: Risk Factors and Consequences in the Victims' Wellbeing and Health" introduces high-impact scientific literature on the problem of violence and discrimination on the grounds of sexual orientation, gender identity, and gender expression in educational settings. Overall, this first publication develops the concept of homophobia and transphobia and deeps in how certain factors, agents, and environments can influence the incidence and configuration of the problem.

The goal of this second chapter of the dissertation is to frame the general picture over the problem of hate, discrimination, and bullying that affects the lives of children, adolescents, and youth who are or are perceived as LGBTQI+. To this end, a qualitative literature review has been done in high-impact academic journals in order to portray the gap on this problem and its presence in educational settings. To answer to this objective, the article responds by providing scientific results in the

study of homophobic and transphobic violence in different parts of the world aiming to find key protective and risk factors, forms of manifestations, and potentialities of agents in the prevention and intervention of violence. Thus, this first article of the compilation shapes the literature review of the dissertation with relevant results for the prevention, intervention, and eradication of this socio-cultural problem.

The following article was published in 2021 in the peer-review academic journal *Sustainability* from the Multidisciplinary Digital Publishing Institute. This journal was chosen given its aims and scope on sustainable progress, being high-impact while being indexed in *Journal Citation Reports* (Q2) and *SCOPUS* (Q1), as well as its open-access character, which boosts the aim of transferring the knowledge and making it accessible for all.

sustainability

MDPI

Review

Transphobic Violence in Educational Centers: Risk Factors and Consequences in the Victims' Wellbeing and Health

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Abstract: School violence and bullying re worrying problems due to their growing prevalence and severe consequences for adolescent and youth health and wellbeing. Sociocultural factors can contribute to, complicate, and increase the cases of violence in classrooms and spaces related to educational centers. Transphobic violence in this article is defined as the type of violence suffered by transgender and nonbinary adolescents and youth as a manifestation of the problem of discrimination and hate against gender and sexual diversity. This work intends to study the complex sociocultural dynamics of violence detected in educational contexts affecting transgender and nonbinary adolescents and youth identified by recent high-impact studies. At the same time, we aim to fill the gap in the scientific literature on transphobic violence and articulate successful strategies to prevent and combat it. In this review, transphobic violence is defined as the violence affecting transgender adolescents and youth, continuous in time, influenced by peers, and taking place in spaces or realities related to educational centers. The reviewed studies point at the complexity of this kind of violence due to the combination of socio-personal factors and its variety in manifestations. Furthermore, we study the consequences of transphobic violence for the wellbeing and health of transgender and nonbinary adolescents and youth to deepen the knowledge of their mental health repercussions. We end by providing suggestions for how this problem can be prevented in educational environments, grounded on scientific evidence in the materialization of a transformative approach.

Keywords: transphobia; violence; educational centers; health; wellbeing; adolescents; youth; transgender; nonbinary

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1. Introduction

"Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all" is, as stated by the United Nations [1] one of the development goals for both the reduction of inequalities and discrimination and the promotion of wellbeing and social justice. This fourth objective of the 2030 Agenda for Sustainable Development Goals (ASDG) aims to track a form of inequality that materializes in the educational system and can deeply determine the victim's future and right to quality education. Ethnicity, religion, origin, sex, gender, age, capabilities, and other sociocultural categories are subject to different forms of discrimination or violence in social institutions, as has been demonstrated by international observatories and organizations [2–5]. *Intersectional* [6–8] and *ecological perspectives* [9–12] are fundamental in the study of managing and preventing a complex and multidimensional field such as violence and victimization, as stated by the World Health Organization [13]. *Therefore*, these are *relevant approaches* to identify which factors are placing some vulnerable groups at a higher risk of suffering interpersonal violence. In this article, we aim to study a form of violence that has been identified in primary and secondary educational centers, affecting the lives of adolescents and youth all over the world. Attending to the ASDG, to achieve gender equality and empower all women and

girls appears to be one of the biggest challenges in the fight against inequalities [1]. In this case, gender becomes a global challenge in the fight against inequalities, discrimination, and violence when this sociocultural construct becomes an extended and invisible problem all over the globe. The case of the lesbian, gay, bisexual, transgender, queer, intersexual, and asexual (LGBTQIA+) community in the educational system, specifically in educational centers, has been extendedly reported due to the high rate of violence and discrimination that affects them on the grounds of sexual orientation, gender identity, and gender expression [4,14–17]. Moreover, the authors' academic background and research are also informed by transgender studies [18–25], a scientific discipline that has historically enhanced transgender voices and lives in the academic world by highlighting the needs on trans depathologization, non-binarism, and others. Overall, more evidence in high-impact research articles and research on transphobic violence is needed to demonstrate how the situation of inequality and vulnerability affects this community in educational institutions, and how this can be overcome. This gap affects the approach to violence, its detection, and the possibilities of combating it within educational institutions. In the present study, we try to fill this gap by providing two contributions: on one hand, a classification of the main barriers that LGBTQIA+ face in educational institutions; on the other hand, the successful strategies which have really impacted and improved their situation.

In the research carried out, the issue of transgender and nonbinary people has been a pending subject in all aspects of human wellbeing and recognition of self-determination, attending to anglophone research articles. These identities and expressions present groundbreaking positions in terms of gender and self-expression, allowing people to live their life freely as protagonists, presenting a new set of needs attached to this way of living gender [26]. Institutions and politics have not yet adapted to this new spectrum of identities, lacking strategies to ensure human rights and respectful environments in their institutions [27–30]. The case of those that do not conform to their gender assignation or to whom the binary system of gender is imposed shows a worrying position of inequality in different fields [31]. When approaching the reality of educational centers on this regard, the prevalence of violence taking place in classrooms is high [32–34]. Sociocultural factors can contribute to, complicate, and increase the cases of violence in classrooms, as is the case of the presence of nonbinary and transgender identities in educational centers [33,35]. Transphobic violence is a form of violence that has been identified, which affects transgender and nonbinary adolescents and youth (TNBAY) in education. It has a continuous character in time and usually involves the collaboration of other peers in the classroom [4,33,36,37]. Such a form of violence responds to an expression of denial, refusal, and hate against gender and sexual diversity which takes place in the most significant institution in charge of providing quality education in values of freedom, respect, and diversity. This same problem of daily violence against TNBAY has been identified as a threat to the lives of those who suffer transphobic violence, endangering the wellbeing and health of TNBAY. This has become an urgent sociocultural problem to fight, as it has already cost the lives of TNBAY through suicide [36,37].

This article is committed to social transformation to such extent that both shreds of evidence and policies for transformation must go hand in hand toward a more diverse, equal, and sustainable society for all [38]. The United Nations [26] set up a framework for the adoption of a legal and political framework for the effective protection of TNBAY from transphobic discrimination, exclusion, violence, and stigma. This positioning establishes a starting point in the recognition of human rights and the self-determination of TNBAY, refusing any type of violence and discrimination. Such a positioning coincides with the transgender depathologization struggle that aims to eradicate any treatment of transgender and nonbinary identities as medical conditions or illnesses [39]. This issue has been a historical problem of the transgender and nonbinary community, as it has had deep consequences for their access to and quality of health, education, professional careers, etc. Furthermore, it has been reported as a human rights violation [4,26,30,32,39–41].

An international demand for the effective defense of TNBAY and ensuring human rights are central to the construction of concrete and effective plans to fight against transphobic violence in educational centers [42]. Likewise, there is a need for developing respectful accompaniments for adolescents and youth, to tackle violence while also supporting the victims in their complex process of acceptance and overcoming such violence [43,44]. At the same time, critical pedagogies are necessary to develop affirming and recognizing felt gender identities and respectful practices in classrooms to ensure safe environments in educational centers [29,45–47]. This article intends to contribute to this ongoing work by constructing a scientific framework for the prevention and intervention in cases of transphobic violence. For a complete review of precedents in the study of transphobic violence affecting TNBAY, possibilities of prevention, perspectives of intervention, and accompaniment guidelines are also needed when studying this form of violence and inequality in educational centers.

This article is structured in five sections defined in the following outline: (1) the introduction conceptualizes the problem of transphobic violence tackled by international institutions and the reports of violence along with scientific evidence; (2) the method section establishes the concrete strategy through which this literature review was implemented by detailing every step of the process, research method, and category construction method; (3) the results gather all evidence collected in the target research articles of the review under the four categories of analysis; (4) the discussion aims to connect the results with the theoretical background presented in the introduction by putting both into conversation; (5) the conclusions focus on developing new research, prevention, and intervention lines against transphobic violence in educational centers grounded on the scientific evidence discussed in this article.

2. Methods

Before initiating the study, we obtained permission from Rovira i Virgili University to develop it within the framework of the received funding from the Secretaria d'Universitats i Recerca del Departament d'Empresa i Coneixement de la Generalitat de Catalunya, the European Union (UE), and the European Social Fund (ESF). Furthermore, this study went under revision by the Ethical Committee of the Community of Research on Excellence for All (CREA) and was approved (Project Identification Code: 20210105) following the APA Ethics Code and the rules of the Declaration of Helsinki on research involving human subjects (1975).

2.1. Reflexive Content Analysis

Content analysis is a social sciences research method, predominantly employed for text analysis. Content analysis allows for a deep study of literature by studying both the direct content of the selected materials and the latent meaning of the literature's content by also exploring the underlying significance and implications of the existing evidence. This method may offer three different approaches depending on the researcher's expertise, previous research, and existing research in the field [48]. In this case, the literature review worked on quantitative, qualitative, and mixed-method research articles.

Conventional content analysis is commonly used to describe an existing reality, when previous theory and evidence are limited, and it is the reason why this approach was implemented in this literature review. This approach allowed the authors to avoid preconceived notions of the matter, enabling them to deepen the literature and identify emergent categories, following an inductive category development [49,50]. This allowed the category construction of this review through the study of the literature and the identification of common findings between the selected materials.

2.2. Research Process

The literature search workflow involved multiple steps. First, we entered the search themes into the ISI Web of Science and SCOPUS databases to find suitable papers and

research articles for the review. We implemented several searches with the combination of the keywords "transphobia", "violence", "school", "gender identity", "transgender", and "educational centers", all of them in English; the search was made between September and October of 2020. The main results came from the most relevant journals publishing articles on the intersection among education, youth, and LGBT studies: The Journal of Adolescent Health and The Journal of LGBT Youth. A second phase of the literature search was completed by the inclusion of additional papers and research articles from our reference lists fitting the same criteria.

We designed criteria in terms of theme, period of data collection and publication, type of paper, and level of assessment of the papers by the journal. We selected only peer-reviewed research articles published from 2010 which targeted the dynamics of violence and discrimination on the grounds of gender identity and gender expression taking place in educational centers and affecting adolescents or youth. To limit our review more strictly to studies on the experience of this sociocultural dynamics of violence, we only accepted studies that explicitly collected the experiences of TNBAY, who are the main protagonists of this reality as victims of the violence.

After a first search, we identified more than 100 articles. After applying the criteria, we ended up with 12 articles, which were deeply studied. After this deep study, three target categories emerged from the literature: the variety of manifestations of transphobic violence, sociocultural factors that interfere with the violence, and consequences for the victims' health and wellbeing. Most of the results shared a mixed-method methodology and belonged to the psychological or medical fields, mainly studying how this form of violence affects the health and wellbeing of the subjects. Additionally, several articles also targeted risk factors, i.e., personal and sociocultural categories that can affect how transphobia takes place in educational centers or a familiar context.

The findings of this literature review allow us to deepen our knowledge on the following relevant issues: (1) an analysis was carried out of the various forms of manifestations that transphobic violence can have when taking place in educational centers affecting TNBAY; (2) a review was implemented of the current evidence on personal and sociocultural factors that can configure the sociocultural dynamics of violence and discrimination toward TNBAY; (3) an approach was given toward possible consequences of this form of violence for the subjects' wellbeing and health.

3. Results

All findings point to the existence of transphobic violence in educational centers which affects TNBAY in different spaces and forms, and which can be performed by different subjects of their surroundings. In the subsections below, we explore the most important findings of the literature review. This allows us to picture transphobic violence affecting youth and adolescents worldwide. This section is organized in four subsections where different issues regarding TNBAY are approached. The outline is as follows:

1. Risk factors: felt identity, sexuality, and self-perception; external circumstances and judgments.
2. Manifestations of transphobic violence: caregivers and the family context; peers and school personnel and educational centers.
3. Consequences for the health and wellbeing of victims: confidence and trust in the people around them when facing violence at educational centers; coping with distress after suffering transphobic violence; suicidal thoughts, planned or attempted.
4. Possibilities to prevent and intervene in cases of transphobic violence.

3.1. Risk Factors

Findings point to a range of factors that can influence transphobic violence, as well as its intensity and consequences due to sociocultural factors [37,51–59]. This subsection is divided into two given the pertinence of these factors: internal factors, such as felt gender

identity, sexuality, and self-perception, and external factors, such as circumstances and judgments.

3.1.1. Felt Identity, Sexuality, and Self-Perception

Findings show that transgender and gender-questioning subjects present a higher vulnerability to violence in comparison to their peers, and they are also the most likely to suffer deeply because of it [37]. As argued in other evidence, transgender female identities are more highly susceptible to any form of transphobic violence [57]. A combination of being part of both a sexual and a gender minority, such as being transgender and lesbian or gay, is also a heightened risk for suffering different forms of distress due to transphobic violence [37]. Lastly, transgender and nonbinary subjects show high risks of suffering transphobic violence through physical attacks, cyberbullying, and unsupportive environments, as well as experiencing low personal safety in educational centers; all this worsens the chances of overcoming violence in educational centers [52].

After suffering transphobic violence, certain sociocultural factors can impact how violence is internalized by victims, which is a common reaction to violence by TNBAY [53,59]. Enacted stigma has shown a higher risk of suffering eating disorders and engaging in unhealthy eating behaviors; supportive environments, caring friends, and family protection could act in such situations as protective factors [59]. Moreover, internalization is strongly related to and statistically significant for suicidality in the past 6 months, which demonstrates the great suffering to which TNBAY are exposed and the few tools that they can display to overcome the violence [53]. What can be truly transformative in this complex situation is the power of reporting and being heard by school personnel and relatives when transphobic violence takes place. Higher intentions to seek help for suicidal thoughts are associated with lower chances of suffering distress in different forms, which can be highly preventive for suffering diverse forms of distress and suicidal thoughts, plans, and attempts [54].

3.1.2. External Circumstances and Judgments

Findings point to how external judgments also configure the odds of suffering transphobic violence, as well as its manifestation and intensities. Gender expression is a very important factor due to its external weight, which comprises the display of gender and its external perception. Following Alessi, Kahn, and Chatterji's results [51], manifesting behaviors, dressing, or recreational activities socially assigned to another gender than that assigned at birth can contribute to suffering more violence. Additionally, gender expressions perceived as less masculine or feminine, which differ from the one assigned at birth, can also be more likely associated with experiencing violence [55]. Beyond gender identity, being categorized or perceived as lesbian, gay, bisexual, and/or transgender is also a risk factor as it may present more odds of experiencing at least one form of transphobic violence [51,55]. Additionally, migration and asylum-seeking circumstances might be strong factors for victims suffering more distress when exposed to transphobic violence [51].

Some of the research articles showed other factors regarding the educational centers and a familiar context as important markers of this kind of violence [53,54,58,59]. Emotional neglect and unsupportive family and caregivers have a significant weight, as they can add more distress to victims to such an extent that it can contribute to higher odds of lifetime suicidal attempts [53]. Emotional neglect, school belonging, and internalized self-stigma have a unique connection to a high level of distress to such a degree that it can contribute to suicidality in the past 6 months [53]. Additionally, social support given to victims is statistically significant for the prevention of or contribution to unhealthy weight and eating behaviors as a form of leading with distress [59]. Unsafe feelings in schools and the lack of LGBTQI+ representation among the school staff are also relevant factors that hinder TNBAY from freely expressing themselves [58]. Limited time, staff, and resources, along with school staff unawareness on how to report transphobic violence, do not help in building more friendly atmospheres in educational centers and possibilities to successfully tackle

transphobic violence [58]. These and other manifestations of non-LGBTQI+ supportiveness and safety at educational centers can be countered with gay–straight alliances in the educational centers, which can prevent and lower distress in victims [54]. Likewise, deeper alliances with students and LGBTQI+ supportiveness can prevent and improve the situation of TNBAY in educational centers by, for example, establishing trust relationships with them, working on LGBTQI+ youth awareness and resources, and working on the school staff knowledge on LGBTQI+ topics [58,60].

3.2. Manifestations of Transphobic Violence

When approaching transphobic violence in educational centers, it is necessary to study how it can be detected and identified, as this configures the possibilities of understanding the real damage, impact, and consequences of this problem. Evidence points to people who perform and execute transphobic violence as the most relevant when mapping this type of violence and developing successful strategies to detect and intervene [51,52,57,58,61].

3.2.1. Caregivers and the Family Context

Caregivers and close relatives are pointed out as overriding, as their power over the adolescents' lives is unquestionable given their right to decide on their good [51,52]. They are the most immediate and tight circle to the subjects, taking full part in their life and having a very big impact on the life of adolescents and youth. In the case of TNBAY family contexts and caregivers, they seem to have an indisputable role in their exploration of gender for this same reason. The importance of caregivers and the family context in the study of transphobic violence in educational centers is due to their importance and decisive role in approving, supporting, and/or accompanying TNBAY and their gender identity and gender expression path [51,52]. Various forms of transphobic violence have been found to take place at home or be exerted by caregivers against TNBAY, such as suppression attitudes, verbal and physical violence, and unsupportive behaviors. Alessi, Kahn, and Chatterji [51] detected different forms of violence at a very early stage (at the age of 5 years old) exerted by parents, relatives, or tutors of TNBAY, as these youth presented behaviors, manners of speaking, dressing, and other recreational activities which defied their gender expectations. Additionally, they found cases of severe verbal and physical abuse that began in childhood and continued into young adulthood, marking their gender and life quality, acceptance, and possibilities to freely live their felt gender.

When physical and verbal abuse fails in achieving the results of containing or pausing the victims' gender expression at a very early stage, findings point to other strategies developed by caregivers and relatives to coerce TNBAY. As Alessi, Kahn, and Chatterji [51] identified, at this point, the family context and/or caregivers have appealed to other relatives to support their thoughts against transgender or nonbinary gender expressions. Furthermore, nonbinary adolescents and youth seem to be the most affected by their closest environment, as they are the least supported by family and friends; thus, they end up being the most socially isolated group, both at home and school [52].

3.2.2. Peers and School Personnel and Educational Centers

Beyond the family context, the environments and the people that have been characterized as the most influential and with a higher impact on the life of TNBAY are those sharing the educational centers: school staff and peers [51,52,57,58,61]. A very wide range of abuse and violence has been found in educational centers against TNBAY exerted by peers, teachers, and school administrators while growing up [51,57], of which the perpetrators were classmates in most cases [57]. The reason for this kind of violence in most cases was TNBAY displaying gender nonconforming behaviors or being perceived as lesbian or gay, linking the abuse against nonconforming gender expressions and sexual orientation as very close problems: transphobic and homophobic violence [51]. Concerning violence exerted by teachers and school personnel, discriminatory treatments and becoming allies of violence exerted by classmates are usual forms of transphobic violence [51]. In the

following quotation, we can picture a materialization of this violence through an alliance between perpetrators and teachers manifested in classrooms [51] (p. 7):

> *"Chris: I used to remember that we have these tests where, it's sort of like a [physical education] test, but we have to dunk basketballs. [. . .] Like ten dunks to get a pass or what not. I couldn't get a single dunk, and I'd always get hit in the face by a ball for whatever reason and kids would laugh. Even the teacher would join in, by using, by shouting at me saying, you know, like um, 'Why are you such a . . . '. [. . .] It means tranny or sissy."*

Verbal abuse is the most common transphobic violence against TNBAY reported in educational centers [51,52,57]. TNBAY are at heightened risk of suffering violence both inside and outside of their school by peers [52]. Violence against TNBAY is manifested in various forms, such as being sent home from school, receiving failing grades, being suspended or expelled, or being threatened because of a nonconforming gender expression display. They experience a range of forms of violence from schoolteachers, such as not wanting to touch them, not grading their assignment, and forcing school faculty to retract from passing grades on TNBAY students [57]. These and other forms of verbal abuse impact the victims through very deep victimization, which results in a transfer to other educational centers or dropping out to avoid the violence [51]. Overall, the feelings of TNBAY victims include not feeling accepted, being excluded from group activities, being socially isolated, and not feeling free to be themselves in educational centers [57].

Physical abuse is another common form of transphobic violence in educational centers against TNBAY [51]. Physical violence is manifested as kicks, pushes, punches, beatings, and other brutalities, such as throwing stones and water on them, which is commonly linked to threats of physical violence [51,57]. In most cases, physical abuse is accompanied by verbal abuse, reported by victims as being teased or insulted with the intention of starting a physical fight [57]. Sexual abuse, cyberbullying, and social violence are other not-so-common manifestations of violence, but which strongly affect TNBAY in educational centers. Sexual violence manifests in diverse forms while using the restroom or other educational centers' spaces, such as peers insulting and sexually harassing TNBAY, because the victims are perceived as lesbian, gay, and/or transgender [51,57]. When approaching more invisible forms of violence, such as cyberbullying and social violence, nonbinary adolescents and youth seem to be at higher risk of suffering them [52].

To prevent these complex and unsuccessful practices in educational centers, TNBAY students have developed diverse strategies [61]. Some of them started seeking support from peers, older LGBTQI-identified students, and school staff, and they discovered that transgender friends provided a special source of support. Additionally, others described proactive forms of communication with teachers and administrators about their gender identity, chosen name, and pronouns; this seemed to be more challenging for nonbinary students that faced challenges with teachers on their reality. When avoiding people or conflicts was not possible, victims chose to ignore them or to stop correcting adults and asserting themselves, hiding their chosen name, pronoun, and gender identity. This can be seen in the following quotation: "I'm like deliberately misgendering myself because I don't wanna correct my gym teacher, who frankly kind of scared me" [61] (p. 10).

When the environments of educational centers were too negative and unfriendly for victims, they chose to stop attending school to avoid conflicts and start taking care of themselves, which in some cases resulted in transferring or dropping out of school. This had great consequences with regard to configuring their future, due to their lack of quality education [60,61].

3.3. Consequences for the Health and Wellbeing of Victims

All these different manifestations and types of violence have a strong impact on the life of TNBAY in educational centers. Research shows how, in the first place, it may affect their confidence and trust in their surroundings [51,52]; secondly, it might be manifested in

the victims in various forms of distress [37,51,52,57,59]; lastly, it could provoke thoughts and desires of ending their life to escape the anguish [37,51–53,57].

3.3.1. Confidence and Trust in the People around Them When Facing Violence at Educational Centers

Results of the review indicated a lack of confidence in the people around TNBAY as one of the most visible and common impacts of transphobic violence in their wellbeing [51]. When teachers and peers get involved in any form of transphobic violence in educational centers, victimization and self-stigma start to develop. Therefore, victims might start losing their trust and stop relying on their parents to protect them. This reaction is based on the internalized fear of continuing to suffer more violence when explaining this situation, fearing for deeper abuse at home. This may lead them to keep this situation in silence and not rely on their parents to find protection or acceptance. In addition to this, when transphobic violence occurs in a family context, the situation is quite complicated because TNBAY have no one to turn for support since it is within their closest social circle that the abuse was perpetrated, resulting in suffering the violence in silence. Nonbinary adolescents and youth seem to receive the least support from family and friends, ending up being the most socially isolated and unsupported group in the LGBTQI+ community [52]. Denial and blaming reactions to the violence by close relatives are embodied in the following fragments of interviews on Alessi, Kahn, and Chatterji's research [52] (p. 8):

> *"I came home, and I started to cry at dinner. I got yelled at because, you know, I get yelled at by my asking me to just deal with it: you're a boy."*

> *Parents replying when they turn for support because they were victims of abuse like: "It is your problem. Why you, why you appear like, why your appearance looks like alien or Martian?"*

In cases where TNBAY had the chance to turn for support to intervene against transphobic violence in educational centers and they mediated with school officials, the reactions focused on dismissing the family intervention [51]. School staff responded to this protection in different ways, such as minimizing the violence or overlooking any kind of complaints or reports of suffering abuse in the institution, thus conducting a serious reproduction of the violence. In the case where TNBAY and their families turned to religious institutions where they belonged for support, these groups reinforced homophobia and transphobia at the family and social level, since any form of gender or sexual diversity was pictured as abominations or sins to be eradicated. Searching for support and protection in the family and in religious groups after suffering transphobic violence in educational centers is not an option, as they might not act or may even worsen the situation by reinforcing the violence. Losing trust and confidence in the surroundings seems to be a natural reaction for self-protection when no one seems to be able to stop the violence [51,52].

3.3.2. Coping with Distress after Suffering Transphobic Violence

Apart from losing trust for support, suffering violence has direct consequences on the health of TNBAY. Victims of transphobic violence have reported experiences of psychological distress in childhood, which extended into adulthood, as well as beliefs of being defective, sick, or demonically possessed, caused by the internalization of negative messages in educational centers. Aside from this, when peers, family members, and other community members alienate TNBAY, they provoke feelings of desperation in them as they feel no one is understanding and supporting them [51].

Adolescents and youth who are both transgender and female face transphobic violence in educational centers differently than others; they experience more feelings of humiliation, embarrassment, and anger when being treated unfairly, since they suffer discrimination for being both transgender and women [57], leading to transmisogynist forms of violence. Likewise, youth in educational centers who belong to a gender minority and to a sexual minority group are more vulnerable to depression or past-year depression [37]. Furthermore, nonbinary and youth who do not have a clear gender identity also

have a heightened risk of depression in comparison with their peers, which highlights the social risk of suffering violence for those who do not fit into the binary system of gender identities. It has been proven that, when TNBAY suffer transphobic violence in educational centers, their psychological health and wellbeing needs raise, they develop feelings of being socially isolated and unhappy, and they show more psychological health problems [52]. In Watson's study [59], the risk of suffering from unhealthy and dangerous eating or weighing behaviors, such as binge eating and losing weight, seems to be very high for TNBAY, risking their health, wellbeing, self-esteem, and acceptance.

All these forms of health and wellbeing adversities can also have consequences for their lives and their performance in educational centers. Some of the victims of transphobic violence start experiencing a worsening of their grades or even not passing or graduating as a result of the discrimination and suffering they face. Others decide to switch schools, drop out, or try to avoid the violence and discrimination in their school [57]. Eventually, these psychological struggles also impact their social environment through loss of relationships and increasing isolation due to the violence and the pressure caused by transphobic violence [51].

3.3.3. Suicidal Thoughts, Planned or Attempted

Suicide seems to be a harsh but very common circumstance that affects TNBAY suffering transphobic violence. Transgender youth are at a particularly high risk of having suicide plans as a reaction to the violence [37]. Nonbinary and nondecisive gender identities also experience the risk of having past-year suicidal plans.

By studying suicide and its presence in the life of TNBAY due to the severity of transphobic violence, we describe how it might appear according to its intensity and form. On the one hand, suicidal thoughts are the most common manifestation of distress in the form of speculation of wanting to end life after years of cumulative abuses of transphobic violence [51,52,57]. These ideas of ending with the suffering become touchable when suicide seems to be the only option to escape transphobic violence. Their feelings of isolation, deep suffering, and lack of support are manifested as "wanting to disappear" and being "broken inside" [51]. On the other hand, some circumstances can worsen and deteriorate their wellbeing and escalate suicidal thoughts to another stage. Familiar emotional neglect and lack of school belonging can contribute to chronic suicidal attempts, as well as internalized self-stigma that can significantly contribute to suicidality of TNBAY victims in the past 6 months [53]. Transgender youth vulnerability is manifested as a high risk of suicidal attempts and reported past-year suicides [37], as a reaction to the cumulative abuse of transphobic violence in educational centers.

3.4. *Possibilities to Prevent and Intervene in Cases of Transphobic Violence*

When studying the problem of bullying in the educational system, research points to the possibility of prevention of violence or to overcome this discriminatory situation. When going further in the study of LGBTQ-phobic violence, expanding the focus by including both the study of prevalence and consequences of the violence and the transformation possibilities, we involve the entire educational community in the struggle of transforming education institutions [38,62]. In that sense, some indicators have been identified in the literature for the successful prevention and intervention of cases of distress and other forms of suffering by TNBAY. Several articles referred to the relevant role of family members, peers, school staff, and friends of the victims [52,53,56]. Their role was largely determined to be significant in the sections above, as they might be the perpetrators or passive witnesses in cases of violence against TNBAY. However, the most transformative factor attached to the social relations when studying transphobic violence in educational centers is the potentiality of these relations; in some cases, they may become supportive relationships and stop a situation of transphobic violence as shown by the bystander perspective [63–65].

Studies show how, from a very early age, support from parents and other family members when TNBAY start to question gender norms becomes essential in their self-

acceptance and first reactions to their gender exploration experiences [51]. Similarly, peers have a very important role as classmates and partners in the prevention and intervention of this violence when witnessing and receiving experiences of suffering violence by other students [58]. Some articles demonstrate that the lack of knowledge, preparation, and skills in dealing with transphobic violence in educational centers is a major concern, especially when educational interventions may incur violence and discrimination against TNBAY [58,61]. For example, there were cases where victims reported violent episodes to school personnel and they did not receive any response, or perhaps victims were dismissed for not having proof, or adults never checked-in after transphobic violence incidents [58]. In other instances, victims suffered specific episodes of violence where their or other LGBTQ students' identity was disclosed to others without their permission (also known as "outing someone"). Due to this lack of confidence in careful and confidential interventions by school personnel, some victims decided not to talk about transphobic violence as they did not want to be "outed" to their family or peers, which could have deeper consequences in their life [58].

In this regard, TNBAY have developed significant and subtle actions against transphobic violent episodes to prevent them from happening. To maintain their self-worth and to make the educational center easier to cope with for themselves, some students decide to avoid people or situations and, when that is not possible or when the conflicts are too usual, they decide to ignore conflicts on gender issues regarding their own identity or expression. Moreover, victims decide to hide or lie regarding their gender identity, incurring invisibility of their transgender identities, another form of social violence [61]. In addition to this, results point to the importance of welcoming and supportive responses from school staff when being notified of experiences or reports of violence on the grounds of sexual orientation, gender identity, or gender expression. Intentions of seeking help and support are associated with lower levels of depressive symptoms in victims [54], and supportive and open school environments are strongly related to more positive results in transgender transitions, accompaniments, support, and acceptance in educational centers [60]. Circumstances as such need to be identified to start developing more successful strategies to identify, prevent, and intervene in cases of transphobic violence, to improve the quality of life of the victims, to make effective the right to equitable quality education, and to promote lifelong learning opportunities for all [1].

Work on the entire society is essential to ensure a better environment for future generations of TNBAY in both close social circles and educational contexts. Education on LGBTQI+ issues and gender perspective can help in the long-term prevention of a sociocultural problem that affects the life of transgender and nonbinary subjects in many spheres of their life, as demonstrated above. In this sense, education might lead to more sensitive and open environments in family contexts, in which the role of parenting and supporting the transgender and nonbinary kids seems unequivocal for a healthy gender transition in both family and school environments. It may prevent forms of violence within the family context, which have deep and strong consequences for the self-esteem and self-acceptance of TNBAY [52,53,56]. Additionally, it could provide healthy and supportive spaces for students to share and live gender and sexual orientation freely, which have a very positive influence on school climate, associated with lower psychological suffering and more help-seeking behaviors by victims [54]. Lastly, the implementation of consistent and critical and evidence-based training from a gender perspective and in the LGBTIQ+ reality for the school staff can prevent failures in the treatment of gender transitions, the reception of experiences of bullying, or the management of conflicts, some of the most common problems related to LGBTQI-phobic violence in educational centers [45,58].

4. Discussion

As argued in this literature review, the case of TNBAY presents very vulnerable conditions in educational institutions, given the high presence of violence and intolerance toward the diversity of sexual orientation, gender identity, and gender expression [4,14–17,33]. The

reality at educational centers grows more complex when approaching the prevalence of violence that takes place in classrooms affecting TNBAY [33,35]. Transphobic violence is where violent episodes threaten the life of those who do not follow the binary system of gender [4,33,36,37]. Accordingly, the results of the literature review point to the relevance of those who execute, assist, or witness the violence. At the same time, all the agents involved become perpetrators of the violence, and their roles need to be accounted for to understand and develop strategies to detect and intervene in cases of transphobic violence [51,52,57,58,61]. Additionally, the literature also remarks on the possible effects that sociocultural factors of victims and perpetrators may have on transphobic violence [37,51–59,66]. What these findings demonstrate is the intricacy of the reality of TNBAY, the severe consequences of transphobic violence (because of the number of people involved in the violence), and the ramifications given by the sociocultural factors that can configure these repercussions. These results demonstrate the difficulties in tasks of detection, intervention, and prevention when victims and perpetrators coexist, share relationships and classrooms, and are deeply tied up in sociocultural relations of power in the educational institution.

Research limitations are also present in the study of this reality. The subjects of the violence are subjected to power and age implications; this impacts research in the sense that not all TNBAY may appear in the studies, because their gender identity or gender expression might be silenced or overpowered by their closest circle, as stated by the literature [51,52]. Thus, both educational centers and figures of tutorship, such as parents, tutors, or institutional custodians, become the two main figures of power to take into account when approaching transphobic violence.

According to the literature review carried out in this article, more efforts should be taken to protect the whole spectrum of gender identities in all social institutions, specifically those who refuse to fit into the binary gender norms in combination with diverse sexual orientations [27–31]. Evidence illustrates that transphobic violence affects more harshly and silently nonbinary identities and those transgender subjects who simultaneously belong to sexual minorities, affecting even more their confidence and trust in their surroundings [39,52,53]. They are also affected by more complex forms of violence, such as cyberbullying and a wider range of sexual violence and harassment in educational centers [51,52,57]. What is even more worrying is that these subjects are also more strongly exposed to and affected by various forms of distress, consequently leading to desires to end their life upon suffering transphobic violence [37,51,52,57,59], which can influence their health, education, and future. To combat this inequality, activist organizations and feminist and queer studies have proposed more critical and diverse education practices, as well as sensitive accompaniments to ensure safer transitioning processes and an improved coexistence in educational centers for TNBAY [67–70].

Our review was able to deeply analyze high-impact research studies, including experiences of TNBAY with different belongings, beliefs, sexual orientations, gender identities, and ethnicities. Such variety and diversity are crucial in the articulation of new strategies for the prevention of transphobic violence at educational centers. Most of the difficulties of this review were related to access to research articles under the selection criteria. There is a lack of studies focusing on primary and secondary education age groups (from 12 to 18 years old), particularly those focused on identifying effective strategies with social impact that have contributed to reducing TNBAY's suffering. Such limitations explain why percentages of violence against TNBAY are still very high around the world. However, these limitations have helped authors to reflect on the need to deepen their knowledge on the protective factors which can help TNBAY to be safe in educational institutions.

After including all these findings and contributions in prevention and intervention, it is demonstrated that there are specific practices that could eradicate the form of violence that threatens the life and education of adolescents and youth merely because of their gender identity and gender expression. Such a social problem, not effectively stopped by social institutions, might implicate different forms of discrimination, such as institutional violence, which has been recognized by the United Nations on the Declaration in the

Elimination of Violence against Women [71], the Organization of American States at the "Belém do Pará" Convention [72], and the European Union at the Istanbul Convention [73]. For a more diverse, equal, and sustainable society [38], social and political agents are required to review the precedents of transphobic violence and work on successful possibilities for prevention, intervention, and accompaniments of TNBAY. On one hand, it is urgent to account for the involvement of agents in transphobic violence, as their role is essential in prevention and intervention strategies, as largely claimed in transgender studies [19,24,51,52,57,58,61,74]. Perspectives such as the bystander intervention propose a positive approach to educational centers arousing the community's responsibility to take part and intervene in cases of violence [63–65]. On the other hand, findings have illustrated how homophobia is tightly linked to transphobic violence in educational centers. Evidence has demonstrated how the external reading and expectations of gender and sexual orientation of TNBAY by others in educational centers carry the highest risk of suffering violence. This argues how homophobia and transphobia are repeatedly interconnected when studying violence affecting TNBAY, and it highlights the need for studying gender expression along with gender identity. This multiplicity and complexity of violence under the concept of transphobic violence needs to be fought and studied under an intersectional, transversal, and gender-sensitive approach in both research and intervention practices [9–12].

New perspectives would allow researchers and professionals to investigate the detection of transphobic violence and the transformation of social institutions to ensure the quality of life and education of adolescents and youth to freely express their gender [18,19,25,73]. Further research could explore the depth of transphobic violence and how this violence can alienate victims, affecting their agency and strength when facing it and trying to overcome it. Additionally, other research lines and policies need to be expanded concerning the implications and evaluation processes in social institutions. Moreover, they must approach the most effective and impactful strategies in the prevention of and intervention in this violence, ensuring the transformation of educational centers [75]. These lines of research would assess the level of implementation, impact, and difficulties in their application, issues which may help diagnose how educational institutions are managing the problem of transphobic violence.

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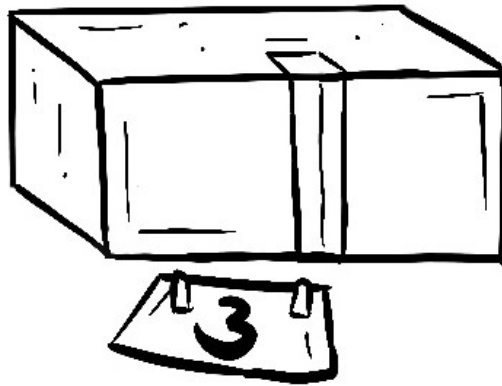
CHAPTER 3. INTERNALIZATION AND NORMALIZATION OF VIOLENCE

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3.1. Introduction

In chapters 3, 4, and 5, a presentation of the three stages of the fieldwork with trans* and non-binary children and youth are presented. This first stage, chapter 3, portrays the first phase in which five Andalusian families with trans* and non-binary children or youth became involved as research subjects. Here, a concrete concern guided the work behind this publication and this was the urge of collecting the needs and experiences of violence of children and adolescents in different social institutions. The following article, titled "Gender creativity versus the sex-gender system. Voices of trans* children and adolescents"[26] constitutes a first fieldwork

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[26] Original title in Spanish: "La creatividad de género frente al sistema sexo-genérico. Voces de niñxs y adolescentes trans*".

approach to the reality of homophobia and transphobia and the development of the concept and standpoint of gender creativity.

The goal of this third chapter of the dissertation is to question and deconstruct the binary system of gender and sexuality and reveal how it is structurally imposed and naturalized in social institutions. Concretely, this manuscript has deepened the structural burden and its manifestation in certain forms of violence, naturalization, and embodiment of the violence. In order to answer this goal, the article reveals, using the discourse of five trans* children and adolescents aged 9 to 16, how participants identify and signify the system of gender and the forms of violence they identify in the familiar, education and social contexts. Thereby, this article composes an introductory empiric approach implemented in 2018 on the reality of Andalusian children and adolescents navigating homophobic and transphobic violence.

This second article of the compilation was published in 2019 in the peer-review *Journal on Childhood and Adolescence*[27] which is indexed in *Latindex*, apart from other indexations and repositories such as Emerging Sources Citation Index and Dialnet. The reason why the manuscript was submitted to this journal is its direct aim of covering issues affecting the wellbeing of children and adolescents and its scope in the Spanish context. As well, as a priority in the dissertation, the accessibility and free access factor were key in the selection of academic journals.

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[27] Original title of the journal in Spanish: Revista de la Infancia y la Adolescencia.

LA CREATIVIDAD DE GÉNERO FRENTE AL SISTEMA SEXO-GENÉRICO
Voces de niñxs[1] y adolescentes trans*

(Gender creativity versus sex-gender system: Voices of trans* children and adolescents)

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Resumen

En este artículo vamos a reflexionar sobre la manera en la que se construye el género en nuestra sociedad y sobre cómo dicha construcción es interiorizada y/o contestada por la infancia con creatividad de género. En este sentido consideramos que transgredir un sistema binario rígido de sexo/género y no responder a los mandatos socioculturales establecidos conlleva para esta niñez experimentar ciertas formas de violencia que recae sobre sus cuerpos. La finalidad de la investigación que presentamos es, por una parte, conocer la forma en la que la infancia con creatividad de género representa el sistema sexo-género desde su subjetividad y, por otra parte, mostrar las diferentes expresiones de violencia que se encarnan en sus cuerpos cuando no responden al género cis asignado en su nacimiento. El enfoque metodológico que hemos utilizado ha sido el estudio de casos y las principales técnicas de recogida de información: las entrevistas y las redacciones. La duración de la investigación ha sido de dos años, iniciando en el año 2015 y finalizando en el 2017. Lxs sujetxs que han participado en la misma han sido cinco niñxs trans* de edades comprendidas entre los nueve y los dieciséis años. Todxs ellxs residentes en la Comunidad Autónoma de Andalucía, España.

Palabras clave: creatividad de género, identidad de género, trans*, infancia, transfobia.

Abstract

This paper reflects on the way in which gender is built in our society and how such construction is internalized and/or answered by gender creative children. In this sense, we consider that transgressing a rigid binary sex-gender system and not responding to the established sociocultural mandates entails for these subjects to experience forms of

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[1] Elegimos escribir con "x" con el fin de visibilizar otras realidades fuera del binario de género.

violence(s) that fall on their bodies. The purpose of the research that is presented is, on the one hand, to know the way in which gender creative children respond to the sex-gender system from their subjectivity and, on the other hand, to show the expressions of violence(s) that they experience by not responding to cis-gender assignment at birth. Our methodological approach to this reality is based on five case studies, using qualitative research techniques such as interviews and readings. The research had lasted two years, beginning on the 2015 and finishing on the 2017. The research subjects have been five trans* children between nine and sex-teen years old located in Andalusia, Spain.

Keywords: gender creativity, gender identity, trans*, childhood, transphobia.

1. INTRODUCCIÓN

En este artículo nuestra intención es llevar a cabo una reflexión sobre las identidades de género no normativas y sobre cómo estas aparecen atravesadas por un sistema sexo-género rígido y binario. Los objetivos que nos planteamos en la investigación realizada fueron dos: en primer lugar, queríamos conocer cómo lxs niñxs con identidades no binarias construyen su propia identidad de género y, en segundo lugar, identificar las diversas formas de violencia que experimentan en sus cuerpos al no responder a los mandatos socioculturales de género establecidos en nuestra sociedad. A partir de este trabajo pretendemos dar respuesta a las siguientes preguntas: ¿cómo construyen lxs niñxs con creatividad de género su identidad de género?, ¿qué sucede cuando estos niñxs deciden transgredir los mandatos culturales de género que prevalecen en nuestra sociedad?, ¿por qué a lxs niñxs con identidades trans* se les ha considerado durante mucho tiempo como personas enfermas? Y por último, ¿qué tipos de violencia experimentan?

Estas preguntas las abordaremos a partir de las vivencias de cinco niñxs trans* y/o con creatividad de género. Entendiendo por creatividad y/o diversidad de género la variedad de expresiones e identidades que son experimentadas por los sujetos más allá de una perspectiva binaria y cis-normativa. Siendo estas el resultado de una historia propia y una experiencia diversa que se construye a lo largo del tiempo (Platero, 2014).
Al hablar de creatividad de género hacemos referencia a una concepción del género en continuo desarrollo que se da en la etapa infante; una mirada que trata de transgredir la idea fija de la formación de la identidad como proceso adulto, estable y finito (Suess, 2016). En este sentido, la creatividad de género se configura como concepto que desafía el discurso biologicista patologizante, así como la creencia de que estxs chicxs deben "corregir un error de la identidad no binaria" (Platero, 2014, pp. 43).

Utilizaremos el término trans*[2] para referirnos al amplio espectro de personas e identidades cuya manera de estar en el mundo, expresarse y presentarse no se corresponda con percepciones normativas e identificables con el género asignado al nacer (Platero, 2014).

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[2] Para una revisión del término ver a Hayward y Weinstein (2015).

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Siguiendo los estudios trans de Stryker y Currah (2014) el asterisco en el término trans* propone un giro ontológico y epistemológico del sistema de identidades cisgénero. Este concepto conlleva desde esa mirada una ampliación del rango de significados y experiencias al romper con los usos normativos y estáticos de las subjetividades transgénero.

En este artículo mostraremos, por tanto, cómo la niñez que no responde a ese binarismo de género es patologizada desde el discurso médico, calando esta perspectiva en la forma en la que es imaginada y representada socialmente y, en consecuencia, en la manera en la que se establecen las relaciones con esos "otrxs". Nuestro interés por este tema surge a partir de procesos personales y académicos, así como de nuestra preocupación al conocer a través de los medios de comunicación diversos casos de transfobia vividos por niñxs en el contexto escolar durante los últimos años. El desencadenante para iniciar la investigación fue el caso de Alan, un chico con creatividad de género que en el mes de diciembre de 2015 se suicidó en la ciudad de Barcelona como consecuencia de las continuas agresiones y formas de violencia sufridas por no responder al sistema sexo-genérico predominante en nuestra sociedad (García Casuso, 2015).

Los episodios de violencia que hemos conocido a partir de los medios y, el caso de Alan en particular, han revivido en nosotras experiencias pasadas que ocurrieron durante nuestra infancia y adolescencia. Cuando nos preguntábamos por nuestros cuerpos y la correspondencia entre cuerpo, sexo y deseo, y comenzamos a pensarnos fuera de identidades y orientaciones normativas. También a partir de episodios de rechazo y discriminación vividos al estar en desacuerdo con los mandatos de sexo y género vigentes en nuestra sociedad.

Son, por tanto, nuestras "inquietudes encarnadas" (Esteban, 2004) las que han despertado nuestro interés por abordar este tema; unas inquietudes que, como plantea Esteban (2004, pp. 3), "combinan la perspectiva auto, la experiencia encarnada corporeizada y que nos mueve a la investigación". En este sentido, no solo el valor de lo personal ha sido influyente (Del Valle, 2012) sino también lo ha sido la propuesta de Haraway (1998) sobre los "conocimientos situados" al plantear la posibilidad de generar conocimiento desde un posicionamiento político que debe ser explícito y que pone en valor la investigación y a lxs sujetxs que forman parte de la misma.

Nuestro interés por este tema asimismo nos lleva a iniciar el trabajo de campo en el año 2015, abordándolo desde una mirada despatologizante y un posicionamiento transfeminista que aboga por la fluidez y creatividad de género; y que plantea la posibilidad de pensar el género fuera de la rigidez y el binarismo cisgénero (Butler, 2004).

Un acercamiento a la niñez con creatividad de género que aparece, a su vez, atravesado por una mirada concreta: la del protagonismo infantil (Cussianovich, 2010; Gaitán 2006, 2016; Liebel, 2006 y Espinosa, 2016). Una perspectiva teórica y política que pone el centro de atención en la agencia de la niñez al considerarla, tal y como sostiene Gaitán (1998), protagonista de su propio desarrollo. Es decir, pensándolxs con agencia, como sujetxs con capacidad de acción y decisión sobre sus vidas (Espinosa, 2011 y Espinosa, 2016). De esta manera, tratamos de romper con el adultocentrismo,

entendiendo por este las relaciones de poder que se establecen en función de la edad y que responden a un sistema de poder basado en la legitimación única de sujetxs en edad adulta, es decir, mayores de dieciocho años. En este sentido consideramos que este sistema es la base para el reconocimiento adultocéntrico ya que discrimina y deslegitima a las personas menores de dieciocho años (Sánchez, 2018).

Esta ruptura con el posicionamiento adultocéntrico a la hora de representar la infancia ha influido en nuestra manera de acercarnos a lxs chicxs que han participado en nuestra investigación pues hemos logrado establecer relaciones horizontales y de confianza. Relaciones que nos han permitido recoger sus discursos, narrativas y experiencias subjetivas, todo ello con la finalidad de visibilizarlxs, reconocer sus voces y su forma de interpretar la realidad.

El trabajo que presentamos se divide en cuatro grandes apartados. En el primero reflexionamos sobre el sistema sexo-género y cómo la infancia con creatividad ha sido patologizada como consecuencia de la manera en la que ha sido construido este desde el modelo médico. Mostramos también en este apartado investigaciones que se han ocupado de la infancia trans* y la forma en la que ha sido interpretada y representada la niñez con creatividad de género en el contexto internacional, español y andaluz.

En el segundo apartado explicamos la metodología utilizada en la investigación y las técnicas llevadas a cabo para recoger sus percepciones, ofreciendo información sobre el contexto de cada unx de lxs sujetxs que han participado en esta investigación. En el siguiente apartado y a partir de las técnicas utilizadas, presentamos el análisis de la información, centrándonos en dos grandes cuestiones: por un lado, la construcción de la identidad de género y los significados que le atribuyen lxs niñxs con creatividad de género y, por otro, las violencias vividas por no encajar en un sistema de género binario, rompiendo con las normas culturales que lo sostienen.

Por último, en el cuarto apartado reflexionamos sobre la fuerza del sistema sexo-género predominante en nuestra sociedad y sobre la urgencia de revisar nuestro ordenamiento sociocultural para contribuir a la transformación social, pues las consecuencias en las vidas de lxs sujetxs son en ocasiones irreversibles.

2. INFANCIA TRANS*: REVOLUCIÓN SEXO-GENÉRICA TEÓRICA, SOCIAL Y POLÍTICA

En nuestra sociedad y ya desde la infancia se nos educa dentro de un sistema sexo-genérico que establece la existencia de dos géneros, adscribiéndose a cada uno de ellos: hombres y mujeres una serie de características, comportamientos, actitudes, conductas y deseos en función del sexo anatómicamente impuesto. Nieto (2008) señala que durante la infancia se produce el proceso de enculturación, a lo que nosotras añadimos "de género". Es decir, es una etapa en la que lxs niñxs aprenden la existencia de un binarismo de género hetero-designado fundamentado a partir de una asignación biológica única y válida, que se interpreta como innata y natural. No responder a lo establecido se interpreta frecuentemente como una conducta desviada, anormal y patológica.

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Como consecuencia de dichas creencias, desde el modelo biomédico, cuando en la infancia no se responde a los mandatos socioculturales de género, es decir, cuando unx niñx no se comporta como tal o no desempeña los roles que le corresponden en función del género asignado se intenta situarlo en uno de los géneros. Realizar esta práctica castra la posibilidad de poder experimentar y expresarse fuera del binarismo de género y "homogeneiza a todas aquellas personas que no se sienten conformes con los géneros establecidos socialmente (Garaizabal en Missè y Coll-Planas, 2010, pp. 132).

Es así como la niñez que aún no se ha definido viene a ser categorizada como infancia trans*, siendo incluida y catalogada en los diagnósticos médicos del mismo modo que ha ocurrido en el caso de las personas adultas trans*. En estos casos el género se impone de manera violenta ya que lxs sujetxs deben responder a una identidad de género reconocible, y se activan fuertes mecanismos de control que se materializan en una violencia simbólica sobre lxs sujetxs que desafían al género (Butler en Missè y Coll-Planas, 2010).

Denominaciones como "trastorno de la identidad sexual", tal y como aparece en el manual de patologías en la cuarta edición revisada (DSM-V) de la Asociación Americana de Psicología (APA), "incongruencia de género" según la OMS dentro de su manual internacional de enfermedades en la undécima edición (ICD-11) y el diagnóstico médico que le asocia la legislación española "disforia de género" (Ley 2/2014, de 8 de julio, 2014), son ejemplos de los valores que guían las intervenciones médicas. Desde este modelo se interpretan, por tanto, las identidades trans* como patologías mentales crónicas y las identidades no normativas fuera de parámetros de vida sanos y deseables (Suess, 2016). De la Hermosa (2013) señala que esta visión centra el origen de la disforia en la persona y no contempla la posibilidad de que esta sea consecuencia de un sistema de control que ejerce violencia sobre lxs personas trans*. Es decir, es siquiera considerada la posibilidad de que el malestar puede tener su causa en el sufrimiento y la transfobia. Sin embargo, tal y como señala Gavilán (2016, pp. 17) "la transexualidad no es una cuestión médica. El problema lo tiene la sociedad que sistemáticamente ha marginado, excluido y estigmatizado a las personas transexuales, que se ha empeñado en medicalizar y patologizar la transexualidad".

Esta realidad y su manera de concebirla ha sido el motivo por el que en los últimos años se le ha empezado a prestar atención desde diversas disciplinas. Desde las ciencias sociales hemos encontrado investigaciones que tratan de conocer la situación de estos niñxs. Un ejemplo lo encontramos en el proyecto 'Trans Youh Project' (2018) donde se trabaja con población joven trans* en Estados Unidos para la construcción de herramientas que permitan a los educadores, profesionales de la salud, padres e hijxs entender la diversidad de género. Sus principales objetivos son conocer el desarrollo temprano de la identidad de género, salud mental, bienestar e identificar los impactos que experiencias a edad muy temprana pueden tener en lxs sujetxs.

Desde otros países hemos encontrado nuevas iniciativas que centran su interés de estudio en la diversidad de género en la infancia desde una mirada interseccional. Alcántara (2016) por su parte, analiza los retos teóricos y políticos que la infancia autodeterminada plantea a las políticas de identidad y teorías transfeministas y queer. Finalmente, hemos encontrado también trabajos que centran parte de su atención en la violación de derechos de la infancia con diversidad de género. Entre ellos, señalar el

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realizado por Kara y Cabral (2017) donde se realiza una crítica a los Estados que ratificaron la Convención sobre los Derechos del Niñx (Naciones Unidas, 1989), ya que estos deben garantizar la seguridad para la autoafirmación de género y, sin embargo, no desarrollan las medidas necesarias para ello. Según estas últimas autoras, lxs niñxs y adolescentes con diversidad de género se encuentran estigmatizados a nivel mundial y los Estados no realizan los esfuerzos requeridos para erradicar las distintas formas de violencia que sufren.

En el contexto español los colectivos trans* e inter* han visibilizado y denunciado durante más de dos décadas la mirada patologizante existente en la sociedad, así como las discriminaciones que se sufren por esta razón. Suess, por ejemplo, en su trabajo *Transitar por los géneros es un derecho: Recorridos por la perspectiva de la despatologización*, publicado en el 2016, muestra las diferentes etapas y problemáticas a las que el colectivo trans* se han enfrentado, visibilizando las mejoras de su calidad de vida a partir de las transformaciones y cambios que han tenido lugar en el sistema público de sanidad español. Es especialmente relevante la unión de fuerzas trans* e inter* en los debates y luchas que desestabilizan la forma de entender lxs sujetxs, la construcción de identidades y las políticas desde los transfeminismos (Ziga en Missè y Coll-Planas, 2010). Estos debates y cuestionamientos sobre el sistema identitario cisgénero y culturalmente designado también desafía las bases del feminismo, planteando debates tanto teóricos como epistemológicos. Los aportes que estos movimientos sociales y teóricos proponen representan avances potenciales para la forma en la que pensamos lxs sujetxs y hacemos política. Reflexiones y manifestaciones que debemos escuchar y atender si formamos parte de la lucha por los Derechos Humanos.

La primera de las acciones realizadas fue la lucha por la desmedicalización y despatologización trans* e inter* de enfermedades y trastornos mentales, es decir, la movilización por el reconocimiento de identidades legítimas que cuestionan al sistema identitario cisgénero basado en la designación genital. Junto a esta demanda política fue especialmente importante la denuncia y visibilización de las LGTBQI* fobias como problemas sociales que vulneran los derechos y la calidad de vida de las personas con identidades, expresiones y orientaciones diversas.

En relación a la niñez, es durante los años 2012 y 2013 cuando el activismo trans centra sus esfuerzos en el reconocimiento de las identidades de género diversas en la infancia. En ese período se celebró el primer Día Internacional por la Despatologización Trans que reivindicaba la erradicación de la identidad trans como enfermedad a partir del lema *"Stop Patologizing Gender Diversity in Childhood"* (2012).

Este cambio de perspectiva y la aparición de un nuevo foco de interés del movimiento Trans se debieron, según Suess (2016) a diferentes causas. En primer lugar, la preocupación por la clasificación diagnóstica de la transexualidad en el DSM-V. En segundo lugar, debido a la cantidad de casos de niñxs trans* que aparecían en medios de comunicación por las experiencias de transfobia vivida en el contexto escolar. A lo que se le une, en tercer lugar, la creciente aparición de organizaciones de familias en lucha por el reconocimiento de los derechos de sus hijxs.

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GENDER-BASED VIOLENCE - FACING AND RESISTING TRANSPHOBIC AND HOMOPHOBIC VIOLENCE DURING CHILDHOOD
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Como muestra Suess (2016) los cambios producidos han logrado centrar la atención en dos cuestiones que son básicas para facilitar el proceso de la infancia con creatividad de género. Por un lado, la demanda de acceso para las niñxs trans* a procesos de reconocimiento legal de su identidad por su sexo sentido y, por otro, la demanda de tratamientos con bloqueadores hormonales para controlar su desarrollo corporal.

En el contexto andaluz, dentro del Estado Español, las familias de la niñez con creatividad de género cobraron una relevancia especial tras organizarse y crear un movimiento que lucha por los derechos de la infancia. Estos padres y madres han tratado de mostrar y transmitir una manera diferente de aceptar las exigencias de sus hijxs ofreciéndoles su apoyo en sus manifestaciones sexo-genéricas desde temprana edad (Gavilán, 2016). Fenómeno que se presenta, tal y como plantea Gavilán (2016), como una oportunidad para cuestionar y construir nuevas formas de ser y de sentir la familia, las dinámicas y las bases para crecer dentro del espacio donde desarrollarse. Un lugar, parafraseando a este autor (2016, pp. 3), "en el que puedan crearse relaciones de confianza y de mutuo respeto con los padres y lazos que sirvan para controlar y superar todas las dificultades". De esta manera, se consolida un modelo distinto de apoyo y acompañamiento de las niñxs con identidades creativas (Gavilán, 2016). Un cambio de grandes dimensiones ya que "antes los padres y madres tendían a esconder a sus hijos e hijas, los excluían de la comunidad y los marginaban. Con su consentimiento se les segregaba y se les expulsaba de la sociedad, e incluso tendía a considerárseles dentro de la categoría de lo abyecto, seres que estaban por debajo de lo humano" (Gavilán, 2016, pp. 3).

3. METODOLOGÍA DE LA INVESTIGACIÓN

Dirigir nuestra atención sobre las prácticas y discursos de lxs niñxs con creatividad de género es el resultado de un proceso que se ha ido construyendo a partir de nuestro interés por intervenir en esta realidad. Interés que emerge de nuestras propias vivencias, al cuestionarnos teórica y políticamente formas de ser y sentir que no encajaban en los límites de la normatividad y el binarismo de género. A ello se añade historias de transfobia que, como la de Alan, nos alertan sobre una realidad que es invisible, que está silenciada y de la que debemos empezar a tomar conciencia.

Consideramos, por tanto, que las identidades y la percepción que tenemos de nosotras mismas son procesos activos, reales y en continuo cambio, porque "todo lo personal es político" (Dorlin, 2008) y cada parte de nosotras depende e interviene en la esfera de lo social. Hasta lo más íntimo de nuestra vida está regulado por la política, por ello es necesario el reconocimiento de lo íntimo, porque lo que sentimos merece la misma importancia social y política que cualquier otra esfera que afecte a la vida humana.

Desde un posicionamiento epistemológico y metodológico feminista, situamos a la niñez en el centro de su realidad, reconociéndola como protagonista de su propia vida. Es decir, considerar que tiene voz propia nos ha llevado a elegir el estudio de casos como enfoque en nuestra investigación, lo que nos ha permitido acercarnos a lxs sujetxs con el fin de conocer sus representaciones y subjetividades. Nos ha ofrecido la oportunidad de entender la manera en la que lxs niñxs con creatividad de género imaginan, dan

sentido a sus vivencias y se relacionan con el mundo que les rodea desde un proceso personal y biográfico.

En este sentido, entendemos el estudio de casos como análisis de "un ejemplo en acción. El estudio de incidentes y hechos específicos, y la recogida selectiva de información de carácter biográfico, de personalidad, intenciones y valores" (Walker, 1983, pp. 45). Esta investigación nos ha permitido conocer desde dentro y en profundidad la vida, experiencias y percepciones de lxs niñxs. En relación a las técnicas, las principales técnicas utilizadas han sido las entrevistas en profundidad y las redacciones. La finalidad de las entrevistas ha sido conocer las percepciones, subjetividades y vivencias de lxs chicxs en relación a su identidad de género y experiencias de transfobia vividas. Las temáticas sobre las que propusimos trabajar las dividimos en cinco subtemas, entre ellos: 1. Información personal, intereses, ocio y familia. 2. Percepción del sistema sexo-género. 3. La autoidentidad y autodeterminación. 4. Vivencias de transfobia. 5. Reinterpretación de su historia.

Los cinco apartados en los que dividimos las entrevistas nos han aportado una información muy valiosa desde el punto de vista "emic" ya que nos ha permitido, tal y como sostiene Espinosa (2012, pp. 83) "conocer y comprender sus formas de pensar y estar en este mundo". Estas entrevistas se llevaron a cabo en espacios individualizados, en los que familiares o amigxs no estuvieran presentes para así generar un espacio libre en el que poder expresarse.

La redacción como técnica de investigación ha arrojado luz sobre las vivencias experimentadas y violencias sufridas en relación a su identidad de género. Para ello, les propusimos que nos contaran una historia alegre o triste relacionada con su identidad. A partir de sus relatos, pudimos conocer cómo construían y expresaban su identidad, la manera en la que percibían que eran tratadxs por el resto y, si existían experiencias de transfobia.

Nuestrxs interlocutorxs han sido cinco niñxs trans* de edades comprendidas entre los nueve y los dieciséis años, a los que accedimos gracias a partir de ponernos en contacto con la Asociación Chrysallis y Fundación Daniela[3] en el año 2015. Las cinco familias con las que contactamos participaban de manera activa en las asociaciones señaladas y trabajan en el reconocimiento de los derechos de la infancia trans* en la Comunidad Autónoma de Andalucía. Su implicación y lucha han logrado conformar hogares donde se respeta y reconoce la identidad de género de sus hijxs. En todos los casos analizados han sido y son las mujeres, madres, las principales cuidadoras y también las principales defensoras de la identidad de género de sus hijxs. Por su parte, los padres han necesitado períodos más largos para reconocerlos siendo, por tanto, su proceso más complejo y difícil a la hora de aceptar la diversidad de género de sus hijxs. En algunos de los casos las madres decidieron separarse de los padres porque, según nos contaban ellas mismas cuando acudimos a sus casas para realizar las entrevistas

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[3] Asociación Chrysallis y Fundación Daniela. Sitios web: https://chrysallis.org.es/ y http://www.fundaciondaniela.org/.

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"la no aceptación de la identidad de género por parte de la figura paternal les impedía generar un espacio respetuoso en el que lxs niñxs pudiesen sentirse cómodxs y libres".

Lxs niñxs entrevistadxs han nacido en España y residen en las provincias andaluzas de Málaga, Almería y Cádiz. En relación a su nivel socioeconómico se ubican en la clase media, teniendo sus padres un nivel educativo medio-alto; residen en ciudades medianas y/o grandes y pertenecen a barrios de clase media y obrera. Todxs se encuentran actualmente escolarizados dentro de los ciclos de educación primaria, secundaria y grados de formación profesional en centros públicos, siendo su trayectoria escolar satisfactoria en todos los casos. Parte de sus amistades las han encontrado en el espacio educativo, aunque los lazos con otras familias con niñxs trans* son especialmente relevantes en sus vidas.

Con la intención de conocer más sobre lxs niñxs a los que nos hemos acercado y así comprender mejor sus historias a continuación vamos a presentar a cada unx ellxs, no sin antes aclarar que los nombres utilizados en este trabajo fueron elegidos por ellxs mismxs, siendo ficticios para con ello salvaguardar su anonimato.

De las cinco personas que han participado en la investigación, **Alba** es una chica de nueve años de edad que reside en la provincia de Málaga, se identifica como niña transexual. Su familia denunció la violencia transfóbica que sufrió en el centro escolar en el que estudiaba. **Andrea** es una chica de doce años de edad que reside en Málaga y se identifica como niña transexual. Su historia se convirtió en caso público en la provincia de Málaga debido a las agresiones psíquicas y amenazas transfóbicas que recibía por parte de iguales en el centro escolar. **Alejandra** es una chica de dieciséis años de edad que reside en la provincia de Almería, se identifica como niña transexual y ha sufrido discriminación y violencia verbal en el grupo de iguales. **Pollo** es un chico de quince años de edad que reside en la provincia de Cádiz y se identifica como niño transexual. Ha sufrido discriminación transfóbica y violencia psicológica, verbal y física principalmente por parte del grupo de iguales del centro escolar en el que estudia. Por último, **Victoria** es una chica de dieciséis años de edad que reside en la provincia de Cádiz y no se identifica como niña transexual**.** Ha sufrido discriminación y violencia verbal y psicológica tanto de sus iguales como de personas anónimas de su ciudad.

4. VOCES Y EXPERIENCIAS DE NIÑXS Y ADOLESCENTES TRANS*

4.1. Sobre la construcción del sistema sexo-género

En nuestra investigación la infancia con creatividad de género manifestaba la existencia de dos sexos y dos géneros en la sociedad, hombres y mujeres a los que atribuían una serie de características y atributos que los definían. Sin embargo, no siempre había una correspondencia entre las que la sociedad adscribe a unos y otras, y las que ellos y ellas desde su subjetividad les asignaban. Dichas características coincidían, es decir, eran similares para ellxs y la sociedad, al nombrar la manera de vestirse de unos y otras. Lxs niñxs, señalaban, visten con pantalones y camisetas. Las niñas, sin embargo,

pueden hacerlo con prendas tales como: vestidos, faldas, pantalones, pañuelos, tacones, colgantes en el cuello, pendientes y pulseras.

A lo que añadían diferencias en la manera de actuar y comportarse de 'hombres' y 'mujeres'. En este sentido, en relación a los estereotipos de género y concretamente, los vinculados con la masculinidad destacaban en sus narrativas la fuerza corporal, o los tipos de juegos que les gustaban y practicaban los niños. Alba en la entrevista nos contaba que "luchar" era uno de los juegos que practicaban, nos decía: "ellos siempre juegan a las luchas".

Sin embargo, algo en lo que diferían y aparece como una contestación al sistema sexo/género predominante, es la falta de correspondencia entre los genitales y el género establecido e impuesto en el nacimiento. Es decir, según lxs niñxs la sociedad considera que un niño debe tener pene y una niña vagina. Por el contrario, ellxs manifestaban que no era así siempre, que los genitales no determinan el constructo de género. Un ejemplo de esto lo encontramos en los casos de Andrea y Pollo.

Andrea nos contaba que la vagina y el pecho era lo que "los demás" (la sociedad) entre ellos, los y las compañeras de su clase, consideraban que marcaba ser niñas y en el caso de los niños el pene. Una creencia, que, según esta niña, en su clase cambió al explicarles su propia experiencia, la de una niña que no tenía vagina, sino pene.

> "Para los demás ser niña es tener una vagina y pecho, y ser niñx es tener un pene. No saben nada más (se refiere a los compañeros de clase), hasta el día que yo di una charla en mi clase y lo entendieron ya" (Andrea).

Andrea en la redacción realizada (imagen 1) nos cuenta el discurso que realizó el primer día que fue a clase, una carta dirigida a sus compañerxs en la que quiso transmitirles que era una niña con pene, una niña trans*, y que, a pesar de ello, no era diferente.

En la misma también se puede leer el sentimiento de bienestar y aceptación que experimentó cuando leyó la narración a sus compañeros ya que, tras hacerlo, todos le aplaudieron. Este episodio que nos narra Andrea lo interpretamos como una forma de actuar para mostrar a los demás su identidad sentida, siendo en este caso aceptada más allá de no corresponderse con el binarismo sexo-género establecido.

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Imagen 1. Redacción realizada por Andrea

Pollo, otro de los chicxs que ha participado en la investigación, en la entrevista coincidía con Andrea y con el resto de niñas, al señalar que no son los genitales los que determinan el género. Para él es la manera de actuar y comportarse lo que "marca" ser hombres o mujeres en una sociedad. En la entrevista nos explicaba también que esta creencia, presente en la sociedad es errónea, mostrándose así mismo, como un ejemplo de ello. Así nos lo contaba Pollo al preguntarle cómo definía ser un hombre o un chico en nuestra sociedad.

> "Para mis compañeros de instituto significa tener el miembro viril. Los genitales, pero, no sé…desde que aparecí yo es como que se dieron cuenta de que no hace falta tener genitales para ser lo que quieras ser… Para mí, para ser un chico no hace falta tener genitales, simplemente hace falta comportarte como un hombre. Yo me siento, yo soy un hombre por cómo me porto con la gente, por como soy, por cómo hago las cosas, los genitales es lo de menos para mí" (Pollo).

Las palabras de Andrea y Pollo muestran que lxs chicxs son conscientes de las concepciones sexo-genéricas binarias construidas en la sociedad en la que viven y que responden a dos sexos y dos géneros con sus características, atributos, formas de ser y comportarse. Es decir, advierten la existencia de una hetero-cis-designación de género biologizada que se construye a partir de parámetros genitalizados. Podemos por tanto afirmar que el "sexo" construye cuerpos generizados con determinadas características, habilidades y dimensiones en relación a dos opciones: hombres o mujeres (Platero, 2014).

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En este sentido, lxs chicxs comparten y reconocen parte del sistema sexo-género al atribuir unas características concretas, roles y funciones diferenciadas por género a niños y niñas. Lo que muestra siguiendo a García (2009) que se imponen en los cuerpos identidades diferenciales basadas en características que se atribuyen a los genitales que se insertan en categorías mutuamente excluyentes. Una realidad que obedece, tal y como sostiene Nieto (2008) a un proceso de enculturación a partir del cual lxs niñxs interiorizan y reproducen un binarismo que ha permeado y está presente en la sociedad. En palabras de Nieto (2008, p. 27) "ajustes y rechazos vienen expresados en cuanto que las conductas y actitudes masculinas y femeninas son derivativas del sexo anatómico. Se actúa en función del sexo. Se hace lo que el sexo marca".

Sin embargo, en sus discursos encontramos al mismo tiempo una ruptura en la hetero-cis-designación biológica pues para ellxs se puede transgredir esa asignación. Es decir, hay una fluidez en la construcción de la identidad de género puesto que consideran que el sexo-género adscrito al nacer no siempre se corresponde con el sentido. El género según sus narrativas puede transgredirse, no existiendo siempre una correlación entre los genitales masculinos y el género masculino y los genitales femeninos con el género femenino.

Esta creencia pone en cuestión la asunción del sexo como algo "impuesto" por la naturaleza y la biología, convirtiéndose en una herramienta de bi-categorización (hombre – mujer) política y social, y no biológica. El sexo y el género más allá de componer una relación de oposición son la unión de constructos culturales y sociales; entendiendo también que "la biología per se no garantiza las características que socialmente se le asignan" (Martínez, 2012, p. 130, 131).

4.2. Sobre las experiencias de transfobia vividas

Para conocer si el sistema sexo-género que preside nuestra sociedad genera violencia hacia aquellas personas que no responden al mismo, y en este caso concreto, durante la infancia y adolescencia, nos vamos a remitir a los discursos y narrativas de la infancia con creatividad de género a la que nos hemos acercado.

A partir del análisis de la información recogida a partir de las entrevistas y redacciones podemos señalar que la infancia con creatividad de género sufre con frecuencia episodios de violencia y esta se manifiesta de diferentes maneras; violencia física, verbal, psicológica, institucional y también simbólica. Esta última la entendemos siguiendo a Bourdieu (2000) como aquella forma de violencia que es estructural y que aparece invisibilizada al naturalizarse. Una expresión de la violencia sobre la que se construyen las otras y que además las legitima (Espinosa, 2015).

Las experiencias negativas narradas aparecían cuando los "otros", la "sociedad" les hacía presente que eran diferentes, cuando sufrían episodios de transfobia o les hacía sentir que tenían una enfermedad.

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Alejandra nos contaba en la entrevista algunos de los momentos vividos en los que tomó conciencia de que ella era diferente para los demás, la sociedad. Una divergencia que le generaba malestar y sobre la que sus compañeros construían prácticas violentas Así nos lo narraba en la entrevista al preguntarle por el trato que recibía de los demás:

> "Sí, me han tratado diferente porque yo decía de jugar y me decían "no porque tú eres el maricón y tú tienes que jugar con los que son como tú". Entonces yo me sentía mal, llegaba a mi casa llorando, pero yo no decía nada, yo siempre todo me lo guardaba" (Alejandra).

Otro ejemplo de los episodios de violencia experimentados nos lo muestra Pollo en la redacción que le solicitamos que nos hiciera, en la que le pedimos que nos contarán una historia alegre o triste relacionada con su identidad (Imagen 2).

Imagen 2. Redacción realizada por Pollo

La narrativa de Pollo muestra el conflicto y agresiones vividas un día que fue a la playa con un amigo ante la interpelación de un grupo de chicos cuando salían los dos del agua, momento en el que se evidenció que poseían pecho. Ante la pregunta ofensiva de los chicos "¿Qué, sois travelos de esos?" Pollo les contestó con rabia para explicarles que no por poseer ovarios era una mujer, y que eran "personas normales".

Este chico, como se puede leer en la redacción, deposita la responsabilidad de actuar y pensar de manera violenta en una sociedad que construye el género a partir de los genitales. Para Pollo enfrentarse a la violencia experimentada le brindó la oportunidad

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de superar el miedo y la vergüenza que durante muchos años había habitado en él. "Miedo y vergüenza por el qué dirán" que pone de manifiesto el sufrimiento vivido durante mucho tiempo y el dolor silenciado que ha experimentado al no responder a una identidad de género construida social y culturalmente.

La redacción de Pollo muestra, por tanto, que no responder a tales normas ocasiona malestar en lxs chicxs porque son lxs sujetxs sobre los que recae la violencia de una sociedad que no contempla la diversidad de género. En este caso concreto la violencia se manifestó a partir de recibir insultos y también, a partir de experimentar sentimientos de vergüenza y miedo. Sentimientos, ambos, que han sido una constante en las vivencias de lxs niñxs entrevistadxs.

Expresiones recogidas en las entrevistas cuando los chicxs nos describían sus cuerpos antes de transitar como "sentir que era una enfermedad" en el caso de Andrea, que "estaba atrapada en mi cuerpo" y que este era "una cárcel para mí", como nos contaba Alejandra, muestran el malestar experimentado y proyectado en su cuerpo[4]. Una forma de violencia simbólica a la que deben hacer frente estxs niñxs. En palabras de Andrea:

> "Pues me sentía como si fuera una enfermedad que se va, como un resfriado, pero al paso del tiempo me fui dando cuenta que eso no se cura y que tú decides por tu propio bien" (Andrea).

Su discurso pone de manifiesto la violencia a la que están sometidxs y que encarnan en sus cuerpos. Presiones a las que deben responder a temprana edad resultado de la inmediatez, en ocasiones, ya que esta no responde a un proceso. Sin embargo, como señala Ghosh (2009, p. 3) "el reconocimiento de la identidad de género es más un proceso que un hito en particular que aparece a cierta edad". Cuestión que atraviesa a las instituciones sociales, siendo especialmente una cuestión sensible en el ámbito educativo, en el que el acoso determina el bienestar y la calidad de vida de sujetos (Rodríguez Otero y Gallego Jiménez, 2018).

5. REFLEXIONANES FINALES

Nuestro acercamiento a la niñez con diversidad de género nos lleva a reflexionar sobre la manera en la que la nombramos pues consideramos que utilizar el término "transexualidad" conlleva una categorización, clasificación y la homogeneización de un

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[4] El cuerpo como pilar que atraviesa nuestra identidad sexo-genérica, junto al sexo y el género, cobra una importancia primordial ya que las diferenciaciones sexuales y genéricas atienden a su representación anatómica y fisiológica. Con el "cuerpo" nos referimos a la estructura física y material del ser humano, es decir, el conjunto de tejidos, órganos y sistemas que trabajan conjuntamente para el soporte de la vida, pero hemos de entender que el cuerpo no sólo representa la base fisiológica de la vida humana, sino que también incide como símbolo social y político.

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colectivo que es diverso. Consideramos, por tanto, que dicha clasificación limita la capacidad, libertad y el derecho de poder "transitar" por diversas identidades. En este sentido consideramos más adecuadas otras nomenclaturas más abiertas y fluidas como "infancia con creatividad de género" o "diversidad de género en la infancia" o "trans*" (con asterisco) pues entendemos que la identidad de género puede en muchos casos superar los cánones tradicionales de sexo y género binarios, y puede ofrecer un lugar desde el que poder defender la propia historia (Halberstam, 2018).

Consideramos por tanto que es importante concebirlo como una "construcción" que responde a un proceso que se construye y que puede variar. Entenderlo desde esta perspectiva posibilita su desarrollo durante el ciclo vital y brinda la oportunidad de experimentar las vivencias personales e íntimas de género que cada persona siente o puede sentir a lo largo de la vida.

Desde una mirada no adultocéntrica y respetuosa proponemos respetar los tiempos en los que transitar y una postura en la que la adultez la acompañe y acepte, coincidimos con Platero al plantear que "nuestra tarea adulta reside en escuchar, sin tomar decisiones rápidamente sobre lo que son o qué serán, ni buscar que tengan respuestas inmediatas para sus comportamientos" (Platero, 2014, p. 50).

El análisis de la información recogida en esta investigación muestra que para los niñxs existen una serie de características que se atribuyen a hombres y mujeres en la sociedad, resultado de la adscripción de las mismas a uno u otro sexo. Identidades sexuales que se encarnan en cuerpos generizados producto de un sistema binario de género. Sin embargo, en sus prácticas y discursos encontramos también una contestación en esa construcción de la identidad puesto que consideran que ésta es flexible y forma parte de su ser, sin ser impuesta biológicamente.

En este sentido, las prácticas para reivindicar dicha flexibilidad y que esta sea respetada, se configuran como hitos en la transformación social ya que están contribuyendo a cambiar la manera de pensar de sus iguales y de sus familiares. Es decir, la redacción escrita por Andrea donde trata de explicar en clase que es una niña con pene y la aceptación por parte de sus compañerxs, así como cuando Pollo nos contaba que desde que llegó a su clase los compañeros comprendieron que podían existir niñxs con vagina y él era un ejemplo, muestra el esfuerzo y la transformación que están logrando en relación al constructo de género en nuestra sociedad, y concretamente en el contexto escolar y familiar.

La infancia con creatividad de género no se limita a obedecer el binarismo de género, por el contrario, visibiliza que el sistema limita y asfixia a quienes no se ajustan a él. Un sistema que responde a un modelo biomédico que patologiza las identidades no normativas, siendo responsable del rechazo y auto-rechazo que sufren estas personas.

Los discursos y narrativas de lxs jóvenes entrevistadxs y nuestro acercamiento a lxs niñxs trans*, nos lleva a plantear que la manera en la que se ha configurado el constructo sexo/género en nuestra sociedad, donde se establecen una serie de atributos para hombres y mujeres que son hetero-designados por la biología impuesta, no permite la posibilidad o existencia de otros intersexos y/o intergéneros. Dicha rigidez genera

violencia física, institucional, psicológica, simbólica y acoso sobre aquellxs sujetxs que no responden a las normas establecidas.

Deberíamos pensar entonces en la posibilidad de considerar que los episodios de violencia sufrida, la violencia que experimentan en sus cuerpos al sentir que están enfermos y/o la que reciben por parte de esos otros a partir de insultos y rechazo, está relacionada con la forma en la que son representados desde el modelo médico.

La realización de esta investigación, el análisis de la información recogida, nos lleva a plantear la importancia y necesidad de reflexionar a partir de evidenticas científicas sobre la realidad de la niñez con creatividad de género. Visibilizar las vivencias de violencia que sufren y reivindicar el derecho de la infancia a transitar y vivir los géneros. De esta manera, desde la academia podemos contribuir en el cambio de un sistema binario que es rígido, que excluye y que en muchas ocasiones tiene consecuencias irreversibles en las vidas de la niñez con creatividad de género.

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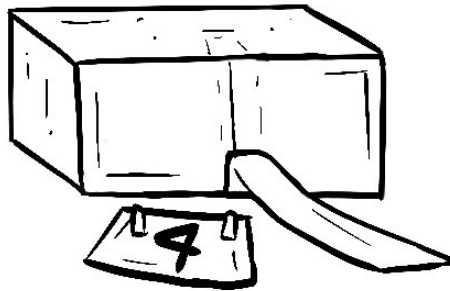
CHAPTER 4. THE IMPOSITION OF THE BINARY SYSTEM OF GENDER AT THE CORE OF TRANS AND HOMOPHOBIC VIOLENCE

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4.1. Introduction

This fourth chapter gathers the second phase of the empirical data collection with Andalusian trans* and non-binary children and adolescents. In it, a continuation on the socio-cultural roots of the violence and discrimination is performed as well as the conceptualization of internalised, embodied and expressed in affective manifestations of violence and discrimination experienced by the participants. The manuscript "On the imposition of the system of gender and transphobia: life stories of gender creative children and trans* youth"[28] builds on the previously published results and develops the argument of the dissertation.

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[28] Original title in Spanish: "Sobre la imposición del sistema de género y la transfobia: historias de niñxs creativxs con el género y jóvenes trans*".

The goal of this chapter is through empirical results detect key spaces, agents, factors to dismantle the system that sustains the homophobic and transphobic violence that threatens the lives of those who are or are perceived outside hetero and cis-normative norms. To answer this objective, the implementation of discursive and visual research instruments has provided clear portrays of how homophobic and transphobic violence affects the life, wellbeing, and academic success of those affected. At the same time, it has allowed the reveal of significant results such as the internalisation and normalization of violence, and the important findings related to the resistance strategies by children and adolescents.

The third publication of the compilation was published in 2021 in the peer-review academic journal *OBETS. Social Sciences Journal*[29] indexed in *SCOPUS* (Q3) and in other repositories such as Emerging Sources Citation Index and FECYT. The article was submitted to this journal given the relevant aims and scope of the publication, the high-impact of the accepted pieces and the open-access policy.

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[29] Original title of the journal in Spanish: OBETS. Revista de Ciencias Sociales.

SOBRE LA IMPOSICIÓN DEL SISTEMA DE GÉNERO Y LA TRANSFOBIA: HISTORIAS DE NIÑXS CREATIVXS CON EL GÉNERO Y JÓVENES TRANS*

ON THE IMPOSITION OF THE GENDER SYSTEM AND TRANSPHOBIA: GENDER CREATIVE CHILDREN AND TRANS* YOUTHS' LIFE STORIES

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Resumen

La situación de niñxs, adolescentes y jóvenes con expresiones o identidades de género no tradicionales comporta un problema social dentro de entornos educativos debido a la alta presencia de casos de transfobia dentro de escuelas e institutos en España. A partir de entrevistas, redacciones, líneas de vida y mapas corporales de niñxs[1] creativos con el género y jóvenes trans* andaluces, en este artículo identificamos formas de violencias que son claves para entender la raíz socio-cultural de la violencia transfóbica. Además, profundizamos en las formas de contestación y transformación social y política que niñxs y jóvenes desarrollan para resistir al sistema de sexo y género.

Palabras clave: Transfobia; identidad de género; creatividad de género; trans*; niñxs, jóvenes.

Abstract

The situation of children, adolescents and youths with non-traditional gender expressions or identities is critical within educational environments due to the high frequency of transphobic cases in Spanish primary and secondary schools. Through interviews, writings, lifelines and body maps of Andalusian gender creative children and trans* youth, this article identifies forms of violence that are key to understanding the socio-cultural roots of transphobic violence. Additionally, the forms of contestation and social and political transformation that children and youths develop to resist the sex-gender system are studied.

Keywords: Transphobia; gender identity; gender creativity; trans*; children; youth.

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1 Escribir con 'x' lo que en castellano debería ser con 'a' u 'o' no es una errata tipográfica, sino que, dadas las restricciones gramaticales del español, hemos tomado la decisión de este uso pues el que se promueve por grupos activistas trans* para marcar una tercera posibilidad dentro del binario del género masculino y femenino.

Extended Abstract

This article intends to highlight the social and political urgency to study and respond to the problem of transphobic bullying. After years of participation in LGBTQI+ and feminist activism, the researchers developed this study to analyse transphobic violence with the life stories of gender creative children and trans* youths and their educational trajectory. The frequent suicide cases of trans* youths in Spain strengthened the encouragement to make visible and transform the education system in our context, to make of it a safer and more respectful institution for all members. The stories of Alan, Ekai, Thalia, Lucas and Ursula are the extreme examples of the danger to those who rebel against gender assignation at birth. They committed suicide after years of bullying, when their felt identity did not coincide with gender expectations and they threaten the sex-gender system in educational environments.

Legal and policy advances regarding trans* inclusion and recognition are frequent in Spain; regional governments, schools and high schools have developed protocols and strategies to face the issue of transphobic violence. Despite this, the reality of gender creative children and trans* youths have not change in terms of their wellbeing in educational institutions (as this research demonstrates). In this article the authors would like to challenge the degree of implementation of prevention and intervention measures, as well as the implication of educators to make trans* inclusion a reality in educational environments.

In order to approach this reality, we need to visualize the socio-cultural system of sex and gender, which is sustained by the establishment of gender through gender assignment at birth. This establishment generates an inequality and hierarchy over those who do not obey the gender norm: cis-normativity. This system has been built by medical discourses and practices that pathologize non-traditional gender expressions and identities. When examining the terminological and classification changes in mental health manuals, there are still traces of trans* pathologization in them. They reproduce a power relationship that more severely affects those who break with the system of sex and gender during childhood and youth. Hence, our research questions are 'what violences threaten the bodies of gender creative children and trans* youth?' and 'what resistances do they articulate in response to transphobia?'

Given this background, there methodology has pivoted on three. First, the child protagonist paradigm crosses the study in the way we have configured our relationality with the research subjects in the fieldwork. Our challenge has been to review and problematize the adult-centric system (which hierarchize voices and experiences based on age "majority") in our research praxis. Secondly, we have designed a project, which puts materiality and emotionality at the core. Understanding bodies and feelings as the centre of the carnal experience, those has composed the reference entity for the construction of gender identity. Lastly, we have taken memory evocation as a vehicle to approach experiences and temporalities in relation to transphobic violence.

Qualitative and interpretative methods let us explore, in-depth, the life stories of five Andalusian trans* adolescents. We designed four research techniques that answered the research questions and concerns for the fieldwork. Half-structured and in-depth interviews were our first contact with the research subject, as a space to create and verbalize experiences related to their gender identities. Beyond the spoken discourse, we decided to implement techniques to trace experiences through other languages and channels. Writings let us generate spaces for reflection and discourse production for the research subjects, exploring concrete experiences of violence or resistance. Lifelines provided the visual representation of milestones and emotional relapses, generating relationships with transphobic violence. Lastly, body maps integrated the material, emotional and bodily approaches through a visual representation.

The results of the fieldwork pointed at four realities that crosses the lives of all five trans* subjects. Firstly, in the exploration of their gender, all research subjects started to experience certain emotions provoked by their environment. Shame, guilt and fear are emotions associated to the discovery of their gender identity and their first expressions of gender. All of them were prompted by social pressure to obey their gender assignation and adjust their gender expression to the binary. Secondly, their educational trajectories were drastically affected by the institutional perception and treatment to gender diversity. These experiences of bullying from peers and the lack of response from educators appeared in all their stories, causing complex and difficult sufferings. Results of these in-actions include damages to their personal and emotional wellbeing, negative consequences to their educational and professional careers, and in some cases escalating to dropping out of school. Thirdly, we discovered deeper experiences of violence that developed into complex behaviours of self-harm. Those were experiences in two different ways: on the one hand, as a fear of the perception own body as an obstacle to reach acceptation of the felt gender identity; and, on the other hand, for the relief of anxiety caused by the continued suffering of violence in educational settings. All these experiences pointed at the socio-cultural roots of transphobia. Lastly, the identification of forms of contestation to cis-normativity and transphobia has appeared in different ways. We found forms of resistance to the violence through actions for the inclusion and acceptation of their gender expression and identities. These bodily and affective resistances go beyond the individual bodies and claim affects as a transformative and self-determination strategy. We have also identified resistance practices projected outwards for the direct transformation of the environments, through educational and sensibilization actions on diversity.

As indicated by the fieldwork results, there is a need to intervene and make social institutions safer spaces for diversity, more specifically for gender expressions and identities. Its importance comes from the political and national responsibility to establish effective human rights, offering the same rights of access, success and respect within the education system to all residents. Additionally, we find a completely radical and revolutionary perspective approaching trans* lives; finding contestation, self-determination and resistance through bodily, affective and educational actions to transform the reality of their situations.

1. INTRODUCCIÓN

Este artículo recoge urgencias sociales y políticas por estudiar y responder a un problema que, aunque no es nuevo, sí se le ha comenzado a prestar atención en el contexto español e internacional recientemente. Nos referimos a la violencia transfóbica que experimenta la infancia creativa con el género y la juventud trans*. Al pensar en esta violencia, en primer lugar, nos cuestionamos como investigadorxs la práctica social y académica de poder nombrar y nos posicionamos al lado de nomenclaturas y definiciones autodeterminadas. Tal y como se plantea desde las pedagogías queer y el activismo de familias y niñxs trans*, elegimos usar los términos "infancia creativa con el género" y "adolescencia y juventud trans*" para hacer referencia al colectivo disidente con el género cuidando el constante cambio y transformación de la identidad en la nomenclatura, siempre fuera de terminologías patologizantes y binaristas (Ehrensaft, 2016; Halberstam, 2018; Green y Friedman, 2015).

En el año 2015 fue cuando se produjo un aumento y recrudecimiento de los casos de bulling transfóbico, violencias encarnadas que en ocasiones cuyo final fue el suicidio. Muertes que informan sobre las relaciones de control y violencia que se imponen sobre sujetxs que no pertenecen al binario hombre-mujer socialmente establecido (Alcántara, 2016). Ante esta situación nos vimos interpeladas como trabajadorxs sociales y feministas y decidimos iniciar una investigación con la finalidad de profundizar en las historias de dolor y sufrimiento que hay detrás de sus vidas para construir "en la teoría un espacio en el que sanar", un lugar en el que el dolor desaparezca cuando nos enfrentamos a las normas (hooks, 1991: 1).

En este trabajo que presentamos intersectan relatos de vida y de muerte, la de Alan en el 2015, un chico de dieciséis años de la ciudad de Barcelona, marca el comienzo de nuestra investigación al provocar en nosotrxs la necesidad y urgencia de revisar las políticas de prevención y protección a la infancia diversa. Alan se suicidó en Barcelona el 24 de diciembre de 2015 poniendo así fin a una vida marcada por el acoso tras transitar y revelarse ante el género asignado al nacer (García, 2015). El maltrato que sufrió remite al continuum de violencia(s) naturalizada(s) que forman parte de un sistema de control sobre lxs sujetxs que transgreden los ordenamientos socio-culturales de sexo y género presentes en nuestra sociedad[2] (Missé y Coll-Planas, 2010, 2018).

1.1. Juventud trans*: violencia y suicidio

La denuncia que llevó a cabo el colectivo trans y LGTBQ+ a partir de estos episodios de violencia ha supuesto un cambio en la conciencia y en la responsabilidad colectiva cuando suceden muertes provocadas por una violencia social continuada. En este sentido, fue a partir de este suceso que comenzó a depositarse la responsabilidad de esta forma de violencia en la sociedad, denunciándose estas muertes como "asesinatos sociales" (Sust, 2015). Esta acusación señala cómo la norma de género reproducida en las instituciones fue la responsable de estas muertes, fracasos que deben ser asumidos por un país y una comunidad que tiene el deber de garantizar una vida digna y, sobre todo, vivible. Posteriormente, en al año 2018, la historia se repite cuando Ekai y Thalia, al igual que Alan, se enfrentaron a un acoso transfóbico en el instituto durante años y a los catorce y diecisiete años de edad respectivamente decidieron quitarse la vida (García 2018a, 2018b). En el presente no estamos lejos de esta realidad, el miedo a ir a la escuela y a vivir sigue persiguiendo a niñxs creativxs con el género y jóvenes trans*. Es el caso de Lucas en el presente 2020 (Flick, 2020) y es parte de la vida de algunos de lxs sujetxs de esta investigación. Las historias de Alan, Ekai, Thalia, Lucas y Úrsula son ejemplos límite que demuestran el peligro que comporta la autodeterminación de género para la infancia y adolescencia cuando esta no coincide con las expectativas de género del entorno (Cover, 2012, 2016).

Las expectativas de género se encuadran dentro de la hetero-cis-normatividad, el sistema de orden social que establece la legitimidad y validez de orientaciones sexuales, identidades y expresiones de género. Esta hegemonía establece las normas y discursos sociales relativos al género de validez sobre las "identidades de género binarias, complementarias, opuestas y jerárquicas y, necesariamente heterosexuales" (Ocampo et al., 2019: 63). Asimismo, se pone de manifiesto en la forma en la que las identidades, orientaciones y expresiones no normativas son socialmente tratadas, aceptadas o discriminadas.

La disidencia de género, su aceptación y relevancia han ocupado un lugar periférico en cuanto a la aceptación e importancia dentro del panorama mediático, discurso público y reconocimiento social en el pasado reciente. Por este motivo, en la actualidad deberíamos prestar atención y analizar la influencia de las redes sociales y medios de comunicación que, como medios de socialización de género, ocupan un lugar central en la forma en la que pensamos y tratamos la creatividad de género y lo trans* (Langarita, 2016; Langarita y Mas, 2017; Rodríguez y Facal, 2019; Iglesias, 2012)

En relación a los casos de suicidio ya nombrados, en esta investigación entendemos este acto como un último estadio de la violencia y, a su vez, como una respuesta y forma de contestación legítima ante la misma: una manera de decir "no" a la hegemonía y de ejercer la agencia en su forma más cruda y letal (Cover, 2012, 2016; Esteban, 2009; Münster y Broz, 2015). Sin embargo, estas muertes de jóvenes trasns* son sólo una muestra de un problema con raíces socio-culturales que afecta gravemente a nuestro entorno geopolítico. Existen a su vez otros indicadores que, aunque insuficientes para captar la complejidad del problema, aportan información para dimensionar los alcances de la transfobia y la manera en la que esta afecta a la infancia creativa con el género y la juventud trans*. Las estadísticas del Ministerio de Interior sobre los tipificados como 'delitos de odio' por razón de 'orientación o identidad sexual' son una de las acciones contra actos de violencia y discriminación por parte del Estado Español desde el establecimiento del reglamento en 2012[3]. Este informe evidencia el aumento de los casos de discriminación o violencia hacia personas con identidades u orientaciones no tradicionales que, debido a su brutalidad, llegan a alcanzar instancias policiales a través de la denuncia y la activación del protocolo contra comportamientos discriminatorios.

Ante el vacío de informes y medidas nacionales contra la transfobia (Suess, 2018a), pasamos a analizar cuáles han sido los cambios y avances legislativos y de

medidas para actuar contra la transfobia que afecta a niñxs y adolescentes con especial énfasis en entornos educativos dentro del territorio donde se lleva a cabo la investigación. En el año 2014 se aprueba el Protocolo de Actuación sobre Identidad de Género en el Sistema Educativo Andaluz (Junta de Andalucía, 2014) que plantea los procesos y pasos a seguir en caso de que unx niñx o joven manifieste una identidad trans*. Este protocolo establece cómo debe ser la atención a sujetxs trans* y los mínimos de no discriminación transfóbica en entornos educativos. Pocos años más tarde, se aprueba, gracias a la confluencia de activismos, entidades y familias trans*-aliadas la ley 8/2017, de 28 de diciembre, para garantizar los derechos, la igualdad de trato y no discriminación de las personas LGTBI y sus familiares en Andalucía (Junta de Andalucía, 2017). Esta ley fue pionera en el contexto español por unificar autonómicamente medidas para la igualdad de personas con formas de ser y sentir no tradicionales y por ser construida entre agentes sociales y políticos. Los mayores avances que plantea son el nombramiento de medidas concretas contra la transfobia en el ámbito escolar y el maltrato infantil por motivo de expresión e identidad de género en el ámbito familiar. Por último, en el año 2018 se publica en Andalucía una extensa guía para entender y trabajar en casos de delitos de odio contra personas LGTBQI+ (Alises, 2018). Esta se dedica a ahondar en los problemas de los delitos de odio basados en identidades, orientaciones y expresiones no tradicionales, analiza nuevas formas de violencia y establece las posibles acciones legales contra estos delitos.

Lo que verdaderamente pone en cuestión esta crítica realidad es que, a pesar de los intentos y recientes avances legislativos regionales por la no discriminación y violencia, es, por un lado, el grado de implementación e implicación de las medidas por la prevención y la intervención y, por otro lado, la voluntad e interés político por generar estrategias nacionales y con impacto en la cotidianidad escolar de niñxs creativxs con el género y jóvenes trans* en todo el territorio español. La urgencia de este problema tiene su origen así en la falta de una estrategia más contundente y extensa que prevenga, y no solo intervenga, en casos de acoso transfóbico en entornos escolares, cuestión que motiva la puesta en marcha de esta investigación (Suess, 2018a; Rebollo et al., 2018; Ávila, 2018; Puche 2018; Moreno y Puche, 2013).

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3   Los tipificados como delitos de odio por razón de orientación o identidad sexual según el Plan de Acción contra los Delitos de Odio tiene como objetivo intervenir en actos, manifestaciones y actitudes vejatorias y discriminatorios que atentan contra la libertad y dignidad de personas por su identidad u orientación sexual y que vulneran los Derechos Humanos (Rebollo et al., 2018).

1.2. Patologización Trans

Visualizar y retratar la cuestión trans* en España pasa por estudiar la relación jerárquica que la condiciona desde una perspectiva social, cultural y médica. Lo trans* constituye la no pertenencia a un orden socio cultural de género y su existencia ha estado plagada de estrategias de aislamiento y opresión contra lo 'anómalo' y amenazante de su presencia en un rígido sistema de género que sustenta una cultura de la diferencia. Lo trans* funciona dentro del sistema de sexo y género como el *otro* simbólico y narra una historia marcada por procesos de deslegitimación, medicalización y patologización de identidades que rompen con el binarismo de género (Suess, 2016). La alteridad opera como mecanismo relacional alarmante de diferencias entre dos heterogeneidades en la que uno de los grupos – cis, correspondencia entre género sentido y asignado al nacer - tiene mayor poder y se autodenomina como opción legítima y válida (Alcázar, 2010; Gregorio, 2006). Esos *otros* cuerpos, por el contrario, encarnan el objeto de políticas y discursos que niegan su existencia, la validez de su ser y sentir el género, justificándose así todo un continuum de violencias sobre quienes incumplen las normas de género.

Los discursos médicos y manuales psiquiátricos han sostenido una mirada patológica sobre lo trans* generando una estructura normalizante y binarista sobre identidades disidentes (Missé y Coll-Planas, 2010; Suess, 2016). Analizar la mirada médica nos obliga a reconocer el impacto de los discursos y prácticas en los itinerarios vitales de quienes no están conformes con el género. En este sentido, la Asociación Americana de Psiquiatría (APA) y la Organización Mundial de la Salud (OMS) han re/producido fuertes y complejos discursos, y relaciones de poder con formas de sentir y ser no tradicionales (Missé y Coll-Planas, 2010). Desde la primera edición del Manual Diagnóstico y Estadístico de Trastornos Mentales (DSM) procedente de la APA y la sexta edición de la Clasificación Internacional de Enfermedades (CIE) de la OMS se hace evidente el carácter homogeneizante y patologizante de la diversidad fuera de lo hetero y la cisnormatividad (Suess, 2016). Actualmente continúan existiendo códigos que patologizan lo trans*, desde la OMS, por ejemplo, se ha generado un nuevo código llamado "Incongruencia de género", con dos subcódigos "Incongruencia de género en la adolescencia y adultez"

e "Incongruencia de género en la infancia" en un nuevo capítulo 'Condiciones relacionadas con la salud sexual' (CIE-11, 2019); y según la APA es tratado como "Disforia de género", con dos subcódigos "Disforia de género de adolescentes y adultos" y "Disforia de género en niños" (DSM-5, 2013). Estas cuestiones han sido abordadas por el activismo trans*, desde la repulsa total al tratamiento de lo trans* por parte del DSM-5 como trastorno mental y el rechazo de ser clasificado como trastorno mental del CIE-11, propuestas necesarias para hacer la atención pública trans*-específica más accesible y respetuosa (Suess *et al.*, 2018; Suess, 2018b). Estos discursos patológicos hacen visible el sistema cultural hetero y cis-normativo en contra de lo trans* y las relaciones de poder que mantienen bajo la jerarquía a las identidades no tradicionales. Estudiar el sistema de sexo y género requiere mirar el carácter social y cultural que lo caracteriza y que amenaza las vidas disidentes de niñxs creativxs con el género y jóvenes trans*, siendo este sistema binario el principal causante del miedo y el sufrimiento de quienes se salen de las normas (Platero, 2014; Gavilán, 2016).

Tras mirar la urgencia y complejidad de las dimensiones del problema de la transfobia en el contexto español, limitaremos nuestras inquietudes investigadoras sobre este tipo de violencia, centrándonos en los mecanismos sociales de represión a los que niñxs y jóvenes se enfrentan y que responden al orden social de género establecido (Platero, 2014). Siguiendo estas corrientes y prácticas patologizantes y escuchando a lxs niñxs y jóvenes hemos conseguido trazar una imagen sobre cómo "género e identidad" se negocian en instituciones y espacios de socialización donde están presentes complejas relaciones de poder de género, edad y sexualidad (Missé y Coll-Planas, 2010; Alcántara, 2016; Green y Friedeman, 2015). Acercarnos a la realidad de niñxs creativxs con el género y jóvenes trans* nos ha llevado a preguntarnos, por una parte, por cómo las violencias aparecen en las historias de lxs sujetxs, cómo las perciben y llegan a encarnarse en sus cuerpos cuando no encajan en los ordenamientos de género. Por otra parte, nos preguntamos por cuáles son las prácticas de resistencia que han llevado a cabo para hacer frente a esa(s) violencia(s). De esta manera, nos hemos preguntado *¿qué violencias amenazan los cuerpos de niñxs creativxs con el género y jóvenes trans*? ¿Qué estrategias de resistencia han puesto en práctica?* Porque, por un lado, hemos observado cómo políticas,

protocolos e intervenciones profesionales se inscriben en los cuerpos trans* reproduciendo violencias estructurales y naturalizadas. Violencias ante las que lxs niñxs reaccionan para protegerse. Y porque, por otro lado, hemos tratado de conocer cómo se construye y negocia el género en los diferentes discursos que guían estas políticas, estableciendo el género como norma de orden social excusado en la 'naturaleza' que reproduce discursos biologicistas, individualizadores y culpabilizadores (Missé y Coll-Planas, 2010; Suess, 2016). En este trabajo tratamos de dar respuestas a estas preguntas desde las propias vivencias y percepciones de lxs niñxs creativxs con el género y jóvenes trans*. En este sentido, mirar lo íntimo y lo cotidiano nos ha permitido teorizar sobre cómo representar la infancia y su agencia fuera de imaginarios simbólicos que incapacitan a este colectivo (Edelman, 1998; Espinosa, 2010, 2018, 2019; Cussianovich, 2010).

2. METODOLOGÍA

El protagonismo infantil[4] se configuró como primer eje que atravesó nuestra investigación al ser el paradigma de partida que marcó nuestra relación con lxs participantes. Esta perspectiva tiene como objetivo la problematización de la infancia y adolescencia como grupo institucionalizado y categoría de análisis vacía de revisión, atendiendo a la edad como sistema de poder (Gaitán, 2006). Hacer de este cuestionamiento teórico la base de la investigación nos ha llevado a revisar cómo nuestros discursos y miradas desde el privilegio adulto influían en las voces e interpretaciones que lxs sujetxs hacían sobre su propia historia (Gallardo y Espinosa, 2019; Espinosa, 2010, 2012, 2016 y 2019). Esta tendencia adulto-céntrica ha sido objeto de observación en la investigación con la intención de hacer que los discursos partiesen de las necesidades e intereses que lxs sujetxs realizaban de su trayectoria vital reconociendo así la capacidad creativa, de reflexión y decisión de la infancia (Qvortrup *et al.*, 1994). En la práctica esta cuestión nos ha llevado a pensar sobre la relación de poder entre sujetxs e investigadoras, cuando la edad, el género y los discursos intersectan el proceso de investigación. Para hacer frente a ello tratamos

de respetar y de ofrecer un espacio de seguridad y confianza a lxs protagonistas, espacio y lugar de interlocución en el que se sintieran reconocidos como personas con capacidad de acción y decisión sobre sus vidas (Espinosa, 2010, 2019).

Otro objetivo metodológico de esta investigación ha sido poner en el centro la materialidad y la emocionalidad como medio a través del que producir conocimiento (Esteban, 2004a; Ahmed, 2014). Así, nos hemos enfrentado a muchas dificultades a la hora de articular y formular un lenguaje y técnicas desde las que hablar sobre el cuerpo y las emociones. El cuerpo, entendido como centro de la experiencia carnal, ha conformado la entidad de referencia para la construcción de una identidad de género dinámica y situada dentro del sistema de género (Esteban, 2004b). El interés por poner el cuerpo y las emociones en el centro de atención, ha entrañado desafíos epistemológicos y metodológicos a la hora de elegir las técnicas y materiales para el trabajo de campo (Christensen y James, 2000) (Farrel, 2005). En este sentido, las técnicas seleccionadas han perseguido recoger la expresión de sensaciones, vivencias y emociones en los lenguajes y materiales para, de esta manera, favorecer la fluidez y evocación del recuerdo de lxs niñxs y adolescentes (Coyne y Carter, 2018).

Y, por último, el tercer eje que ha atravesado la investigación ha sido la evocación de la memoria, pues los recuerdos funcionaron como vehículo para acercarnos a conocer sus vivencias pasadas y presentes, las temporalidades e historias corporales relacionadas con violencias transfóbicas encarnadas y las resistencias. Así, al referirnos a la memoria, coincidimos con la conceptualización de Shaw al hablar de ella como "historia encarnada", que ha sido "interiorizada como una segunda naturaleza y, por lo tanto, como historia vital" (Shaw, 1996: 56). "La memoria" así "rompe con la linealidad del tiempo" ya que, "mientras que experiencias que afloran pueden en el presente actuar de elemento castrante y paralizador, en otras ocasiones, nos puede ayudar a dar pasos hacia adelante" (Del Valle, 1999: 19). Esta posición constructiva de la exploración de la memoria nos ha ayudado a conocer cómo se vive y encarna la violencia en la infancia, explorando dimensiones y temporalidades que rompen con concepciones lineales, normativas y adultocéntricas del tiempo y las relaciones.

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4   Para una revisión de esta perspectiva teórica ver Cussiánovich, (2010), Gaitán (2016) Liebel (2006), Martínez (1988), Espinosa (2016).

Para responder a las preguntas de la investigación que desarrollamos con niñxs creativxs con el género y jóvenes trans* nos hemos situado desde el paradigma interpretativo en investigación, ya que a partir de la misma tratamos de comprender e interpretar una realidad, en este caso, la violencia transfóbica que experimentan en sus cuerpos, causas y percepciones de la misma, así como también tratamos de identificar y comprender la formas o estrategias que generan para hacerle frente. El método utilizado ha sido el cualitativo. La finalidad, conocer las percepciones y subjetividades de los sujetos en relación a los dos objetivos generales que son centro de interés en esta investigación:

1. Conocer qué tipo de violencia(s) sufren lxs niñxs creativxs con el género y jóvenes trans*.

2. Conocer la raíz sociocultural de la violencia transfóbica.

Así como en relación a los objetivos específicos de esta investigación, que son:

a) Identificar cómo son percibidas, experimentadas y sentidas las distintas formas de violencia(s).

b) Identificar formas de contestación y estrategias de resistencia para hacerle frente.

c) Mostrar la relación existente entre la imposición de nuestro sistema sexo/género y la transfobia.

Los métodos cualitativos, en este sentido, nos han permitido conocer "la captación del sentido de lo que" lxs otrxs "quieren decir a través de sus palabras, sus silencios, sus acciones y sus inmovilidades a través de la interpretación y el diálogo (…) que permitan entender los aspectos comunes de personas y grupos en el proceso de producción y apropiación de la realidad social y cultural en la que se desarrolla su existencia" (Sandoval, 2002: 32). Asimismo, nos ha brindado la posibilidad de recoger información detallada sobre sus vivencias, experiencias y emociones de forma introspectiva. De esta manera, hemos construido una narrativa sobre historias de vivencias compartidas penetrando en las relaciones de significación, socialización y resistencia que marcan la experiencia de la niñez y juventud trans*.

2.1. Sujetxs de investigación

Los cinco relatos que conforman nuestra investigación son historias de vida que nos han permitido articular sus vivencias, haciendo uso para ello del enfoque biográfico (Denzin y Lincoln, 2017). La reconstrucción de los itinerarios vitales nos ha dado la posibilidad de reflexionar en torno a cómo damos sentido a las experiencias, cuerpos y pasados desde lo queer (Gregorio, 2006; Del Valle, 2012; Allen-Collinson, 2015; Reed-Danahay, 1997; Willis & Trodman, 2000). De esta manera, cobra fuerza y poder aquello que ha estado relegado de la producción científica positivista, "lo personal, lo subjetivo en la práctica científica y académica" para así "validar otras formas de expresión y acercamiento a la realidad social" (Esteban, 2004a: 49).

La estrategia de muestreo utilizada ha sido siguiendo el modelo de conveniencia, atendiendo a criterios y necesidades programáticas, de accesibilidad y conveniencia del trabajo de campo. A su vez complementamos esta estrategia de muestreo con el método de bola de nieve dando respuesta a una investigación cualitativa y con el objetivo de estudiar una realidad muy concreta y a la que difícilmente se puede acceder sin la existencia de conexiones sociales y personales con los movimientos. A su vez, para el análisis de la información no se utilizó ningún programa o software de transcripción o análisis cualitativo. La información recogida se trató a partir de la codificación de la información en función de las preguntas planteadas y posterior análisis del discurso. A ello se añade el análisis de redacciones según temática planteada y análisis de la línea de vida a partir de su representación y narrativa experiencial que le acompaña.

Las historias que dan voz a esta investigación son las de cinco niñxs creativxs con el género y jóvenes trans* de entre los 8 a los 18 años de edad durante los cuatro años de la investigación. Ellxs son Alba, Andrea, Alejandra, Pollo y Victoria[5], todxs jóvenes trans* con una identidad de género diferente a la asignada al nacer y situada dentro del binario en el caso de lxs sujetxs y con un reconocido apoyo familiar en su trayectoria de género. La mayoría de ellxs han sufrido alguna forma de violencia transfóbica dentro de la familia, la escuela o el sistema sanitario. Las familias generalmente estaban compuestas por una pareja heterosexual y solo en uno de los casos ambos (padre/madre) mantienen aún una relación sentimental.

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5 Estos nombres son los pseudónimos para la protección de su anonimato y fueron elegidos por ellxs mismxs durante el trabajo de campo.

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En este sentido nos gustaría señalar que las madres de los niñxs y jóvenes entrevistadxs nos manifestaron en los encuentros que sus relaciones familiares estuvieron fuertemente afectadas por el tránsito[6] de sus hijxs. Todas las familias son andaluzas y residen en ciudades capitales de provincia de la comunidad autónoma. En cuanto a su paso por el sistema educativo, unx de ellxs ha abandonado los estudios por el acoso que sufría, otrx necesitó cambiarse de centro educativo por la violencia institucional a la que estaba sometidx y el resto, frente a las dificultades, han logrado sentirse reconocidxs dentro del centro educativo en el que estudian (Tabla 1).

2.2. Técnicas de investigación y acceso al campo

Nuestro acercamiento a lxs sujetxs ha estado marcado por la manera de establecer las relaciones, la reciprocidad, la escucha y el tiempo. Así conseguimos establecer relaciones de confianza y cuidado. En este sentido consideramos que, desde nuestro posicionamiento feminista situado, nuestras prácticas a la hora de desarrollar el trabajo de campo mutan para reivindicarse como "relaciones de cuidado" (Gregorio, Pérez y Espinosa, 2020). Es decir, las "presuntas relaciones de "confianza", incluso de "amistad" establecidas en el campo las traducimos como relaciones de cuidado, subvirtiendo lógicas de investigación positivistas, racionalistas y descorporizadas" (Gregorio, Pérez y Espinosa, 2020: 15). Las relaciones de las que hablamos iniciaron en el año 2016, momento en el que tiene lugar la primera fase del trabajo de campo y se retomaron en el 2018, momento en el que se desarrolla la segunda fase, comenzando y dirigiendo el contacto siempre a partir de contactar primero con las madres de cada unx de lxs jóvenes y niñxs[7]. Tras explicarles a ellas y a los chicxs las motivaciones de la investigación y su finalidad, unx de nosotrxs se desplazó a cada una de las ciudades, quedándose en sus hogares en la mayoría de los casos para compartir con ellxs su cotidianidad. Esto

Tabla 1. Características de lxs sujetxs y consecuencias generales del tránsito.

Nombres ficticios	Edad (2016)	Edad de tránsito	Papel de la familia frente a la identidad sentida	Cambios estructurales en la familia (durante/tras el tránsito)	Tipo de centro educativo durante el tránsito	Reacción del entorno educativo al tránsito
Alba	8	7	Apoyo de la madre, rechazo del padre	Separación y divorcio de p/madres	Concertado religioso	La familia necesita la intervención por parte de una entidad mediadora para prevenir violencia transfóbica durante y tras el tránsito. Medidas discriminatorias en el uso de aseos y uniforme.
Andrea	10	9	Apoyo de la madre, neutralidad y dudas del padre	-	Público	La familia necesita la intervención por parte de una entidad para prevenir violencia transfóbica durante y tras el tránsito.
Alejandra	14	13	Apoyo de la madre, rechazo del padre	Separación y divorcio de p/madres	Público	La familia necesita la intervención por parte de una entidad mediadora para prevenir violencia transfóbica durante y tras el tránsito. Rechazo de compañerxs.
Pollo	16	15	Apoyo de ambos p/madres	-	Público	La familia necesita la intervención por parte de una entidad mediadora para prevenir violencia transfóbica durante y tras el tránsito. Fuerte rechazo y violencia de compañerxs.
Victoria	16	15	Apoyo de la madre, rechazo y neutralidad del padre	Separación de p/madres	Público	Rechazo y violencia de compañerxs.

6 Se denomina "tránsito" al proceso social por el que la persona comunica su identidad de género sentida y la expande a esferas sociales más amplias, proceso crucial en entornos educativos.

favoreció que el contacto y la convivencia nos dotase de tiempo e implicación más allá de la pura relación investigadora, compartiendo paseos con lxs chicxs, jugando, acompañándolxs al instituto, compartiendo cenas, viendo películas juntos, asistiendo a sus grupos de apoyo, acompañándolos a sus citas médicas, etc. En definitiva, yendo más allá, trasgrediendo no sólo las distancias y las relaciones de poder, sino también las implicaciones y responsabilidades generadas con nuestros interlocutorxs.

En cuanto a la articulación de técnicas de investigación, diseñamos entrevistas en profundidad semiestructuradas y abiertas para construir sus biografías. Las mismas nos brindaron la posibilidad de generar y compartir un espacio en el que crear y verbalizar experiencias, vivencias y emociones imbricadas con su identidad de género (Denzin y Lincoln, 2017; Reinharz, 1992). La conversación inicial fue siempre precedida por la explicación del proyecto y la lectura del consentimiento informado, documento que presentaba los compromisos entre las investigadoras e interlocutorxs con la finalidad de garantizar una relación ética en la investigación. Sus narrativas solo tenían lugar si la motivación era personal y consentida por parte de lxs niñxs y jóvenes durante todo el proceso en un intento por hacer legítima su autonomía. En todo momento madres/padres han estado apoyando la participación de lxs sujetxs según el requisito legal, aunque ha sido decisión final y única de lxs niñxs y jóvenes la de participar, dándole relevancia a su agencia (Farrel, 2005). Otros aspectos éticos tenidos en cuenta han sido; mantener el anonimato de lxs niñxs que han participado en la investigación, y los tres principios recogidos en el Informe Belmont (1978) sobre los que se basan las normas de conducta ética en la investigación, el principio de beneficencia (no hacer daño, no lastimar) el principio de respeto a la dignidad humana y el principio de justicia[8].

Más allá del discurso hablado, elegimos técnicas que permitieran generar conocimiento e historia tanto discursiva como material, es decir, técnicas discursivas y visuales (Denzin y Lincoln, 2017). En primer lugar, la redacción, como técnica de recogida de información que utilizamos invitaba a que construyeran una historia positiva o negativa vivida relacionada con su

identidad de género en formato escrito en un espacio compartido o no con la investigadora (Rienda, 2016. De esta manera, intentamos generar un espacio propio y la oportunidad que ofrecía un momento de liberación en la conversación, facilitando plantear nuevos temas o vivencias que no aparecían durante la misma y que trasgredieran las temporalidades y condiciones de la entrevista. En este sentido, la redacción fue utilizada como técnica que nos permitió recoger información subjetiva sobre sus percepciones y experiencias de violencias (Gregorio, Espinosa y Molina, 2006). En segundo lugar, la línea de vida constituyó un marco de referencia para revisar experiencias vitales a partir de trabajar con la linealidad del tiempo (Silva, Barrientos y Espinoza-Tapia, 2013). Esta línea de vida nos ayudó a contextualizar los diferentes hitos vitales y contribuyó a profundizar en diversos momentos vividos, eventos y/o emociones relacionadas con experiencias relevantes en sus vidas. La línea de vida se diseñó "como una gráfica en la que la persona identificaba los nudos de acontecimientos que –para sí- eran más relevantes en un período de vida", su ubicación mostró su biografía en secuencias de tiempo, visibilizando procesos situados en su contexto político, social, económico y cultural (Silva, Barrientos y Espinoza-Tapia, 2013: 167). Y, en último lugar, el mapa corporal (como técnica de recogida de información utilizada) respondía a la intención de abordar la materialidad de la experiencia, corporalidad y emocionalidad. Esta técnica nos dio la posibilidad de conocer y profundizar sobre el simbolismo y la reinterpretación del cuerpo a través de una actividad de dibujo y expresión libre sobre papel a tamaño real. Esta cartografía representa "la autoimagen y la imagen social denominada "gramática corporal" en la que se plasman emociones, sufrimientos, mitos, tabús etc. inscritos en la carne" de lxs sujetxs (Orozco-Orozco y Soriano, 2018: 30). Una imagen creada que "permite interpretar, así como transformar a la persona, pues al crearla se convierte en un diálogo, texto, confrontación que genera rupturas y liberación" (Orozco-Orozco y Soriano, 2018: 30).

Este engranaje metodológico ha sido un proceso complejo de revisión constante debido a la exposición durante años a cuestiones personales, sociales, políticas y éticas entre investigadoras e interlocutorxs (Christensen y James, 2000; Farrel, 2005; Qvortrup *et al.*, 1994). Las herramientas han soportado el peso de las preguntas de investigación, las tensiones de poder y

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8   Para un desarrollo de los principios éticos señalados, ver Informe Belmont (1978).

relación entre sujetxs e investigadoras. La complejidad de este proceso y de los diferentes momentos vitales de cada participante han sido condicionantes que han acompañado al proceso metodológico y que han permitido avanzar y profundizar en temas de tan pesado significado personal, emocional y político.

3. ANÁLISIS DE LOS RESULTADOS

Las vivencias e historias que nos han compartido nuestrxs interlocutorxs nos han llevado a plantear que existen nexos comunes entre ellas. Las resonancias ponen de manifiesto cómo los cuerpos y las emociones sentidas que aparecen atravesadas por el género se articulan configurando relaciones de poder cotidianas (Del Valle, 1994). Miraremos las experiencias, "sentires", "pensares", "memorias" y "recuerdos" para construir e identificar formas o expresiones de violencia(s) para el establecimiento estructural de la desigualdad y las relaciones de poder cisnormativas. En este apartado de análisis recorreremos los cuerpos y las emociones que niñxs creativxs con el género y jóvenes trans* sienten y articulan en su lucha cotidiana contra la violencia transfóbica y las experiencias de resistencia, superación y alianza contra ella.

3.1. Expresiones de género consideradas confusas

De la misma manera que lxs sujetxs comienzan a pensar su género al enfrentarse al sistema binario de género, iniciamos el análisis a partir de la revisión del proceso de división social jerárquica basada en el género en lo cotidiano (Alcázar, 2010). Concretamente nos acercamos al proceso de establecimiento de ese "otro" social, ése fuera del género normativo del que los niñxs creativxs con el género y jóvenes trans* forman parte. Así las historias de lxs sujetxs ponen de manifiesto cómo el entorno reacciona con rechazo sobre los cuerpos "diferentes" para hacer patente la relación de otredad y desigualdad basada en el género y la sexualidad. Platero y Rosón (2012) teorizan sobre esta relación de alterización sobre niñxs y plantean la figura del monstruo como ficción para mantener el orden social y hacer imborrables las líneas del género. Esta configuración de lo denigrado recoge parte de la raíz de la violencia transfóbica en esta investigación: aquello que es señalado como diferente, aberrante, anómalo, confuso, caótico; aquello indispensable para que la norma de género exista.

En base a esta configuración podemos señalar que los relatos de los niñxs ponen de manifiesto que la confusión y/o dudas han conformado el primer contacto en relación al género y sexualidad, pues han experimentado que sus cuerpos se encontraban entre dos "opciones", un lugar de ambigüedad y diferentes formas de sentir y de ser en las que no encajaban. Las dudas que surgieron al escuchar narrativas descalificadoras y discursos binaristas con respecto al género en sus familias y entornos más cercanos. La reproducción de este sistema binario llevó a varios de los chicxs a dudar e incluso experimentar miedo a la hora de pensar en la posibilidad de expresar y legitimar su "sentir". Ese miedo para Ahmed (2014) tiene la potencialidad de establecer distancias y proximidades entre cuerpos para dar respuesta o protegerse, o lo que es igual, que implica la proximidad o distanciamiento que cuerpos toman de sí mismos para su existencia y supervivencia.

En este sentido, Alba al narrarnos su recorrido por la infancia nos relataba cómo su género sentido estaba presente desde un 'querer ser', es decir, experimentaba un deseo que no se correspondía con las expectativas de los mandatos de género. Entre sus palabras y silencios observamos cómo hablaba de ese deseo cuando era pequeña como problemático, llegándose a culpar y responsabilizar del mismo al considerarlo "erróneo" ya que la identidad y expresión de género no le correspondían. Ella relataba que a la edad de tres años "ya quería hacer cosas raras", identificando anomalía en la naturaleza de ese deseo y la necesidad de poner atención a esa rareza. Una "rareza" que evidencia la relación de alteridad, la creación de la otredad en la que dos heterogeneidades se presentan como opuestas y fijas, en una relación desigual, donde una, a la que pertenecen niñxs creativxs con el género y jóvenes trans*, aparece como inferior (Alcázar, 2010). Pertenencia experimentada como contradictoria y confusa en unas ocasiones y que, en este caso, constituye una represión. Tras años de vivir esa "ambigüedad" en lo social y el cuestionamiento continuo de su entorno, Alba tomó la decisión de situarse en ese "otro", reivindicando su género sentido y haciendo el tránsito. Señalaba esta decisión como difícil al tener que enfrentarse a su entorno educativo, llevándole a necesitar de la intervención de una organización por los derechos trans* para que fuera posible en el centro.

Asimismo, la forma en la que Victoria comenzó a explorar el género tiene bastante en común con esa "rareza" de explorar el género contrario. En su caso, ella llegó a recibir correcciones por esa expresión de género "errónea", esfuerzos por la normalización de género que tuvieron lugar en su casa y que la llevaron a sentir miedo por expresarse libremente. Ella contaba:

> Ellos verían, tú sabes, que yo hacía cosas y que me vestía de mujer y eso. (…) Mi padre no me dejaba y a mi madre le daba igual. Yo iba a casa de mis tías que vivían en el piso de enfrente y ellas me dejaban disfrazarme, ponerme pelucas... Mi padre no, me escondía porque me daba miedo, y regañaba a mis tías, les decía "¡no le dejes que haga eso, no sé qué!

Estos ejemplos muestran cómo la diferencia en la expresión de género puede llegar a convertirse en formas de violencia y normalización. El aumento de la dureza en sus vivencias y en los discursos de contención de sus identidades aparece cuando lxs niñxs y jóvenes toman la decisión de mostrarlas ejerciendo así su autodeterminación. La diferencia al hacerse aquí más visible se convierte en una amenaza contra el orden social por lo que agentes, instituciones y sociedad se ven interpelados y tratan de contener esta amenaza. Entonces las instituciones establecen estrategias de control como actos de defensa contra quien intenta desestabilizar las normas de género. Aquí, la vergüenza emerge como una de las armas de las que hacen uso para controlarlxs y paralizarlxs. En este sentido, "hacerlxs sentir vergüenza" ha sido una constante en sus experiencias. Aumentado ese "sentir" en algunxs de lxs chicxs en los momentos posteriores al tránsito, tiempo en el que se les requería mostrar una identidad y expresión de género fija, estable y binaria.

Siguiendo la lectura de Ahmed (2014) sobre cómo teorizar sobre las emociones, y concretamente sobre la vergüenza, tal y como señala, esta puede convertirse en objetivo operativo de la violencia que da forma a los cuerpos individuales y colectivos en las narrativas y relaciones alterizadas. Analizar esta emoción como arma arrojadiza nos llevaba a visibilizar cómo el malestar experimentado por parte de lxs niñxs creativxs con el género y jóvenes trans* es provocado, convirtiéndose incluso en una forma de violencia autoinfligida. Es así como la vergüenza se configura como recurso responsabilizador del "error" de género, haciéndoles sentir culpables de ese "fallo". Una realidad

que puede llegar a materializarse en la propia relación con el cuerpo. Un ejemplo lo encontramos en el caso de Pollo cuando hace referencia a sus defectos y faltas en su cuerpo en la cartografía corporal realizada, en la misma, como se puede observar en la "Ilustración 1" señala la entrepierna y el pecho como zonas no deseadas y de las que se avergüenza.

Ilustración 1. Mapa corporal de Pollo.

Sin embargo, esta falta de aceptación corporal no tiene un único origen, pero nos puede ayudar a pensar en discursos, interacciones y experiencias que han podido motivar este auto-rechazo. El auto-rechazo experimentado por Pollo va seguido por la vivencia de una emoción que con frecuencia aparece en las relaciones de poder y amenazas: el miedo. Sentir el miedo es, como plantea Ahmed, un "enunciado

ontológico" que afirma un estado del ser sobre y para sí mismo, situando e identificando al agente que causa el miedo, haciendo que la relación sea personal y directa (Ahmed, 2014: 62). En este sentido, algunxs de lxs niñxs nos contaban cómo el miedo se configuraba como estrategia articuladora de sus pensamientos y acciones. Pollo en la entrevista afirmaba haber asumido una expresión e identidad de género impuesta durante años debido al miedo fundado por comportamientos homo y tránsfobos manifestados en el hogar. El miedo fue el motivo por el que a Pollo le costó tanto manifestar su identidad de género a su familia. Él contaba:

> Antes de hacer el tránsito, que era cuando yo tenía miedo, salía en la televisión un transexual no sé qué y mi abuela decía "ay ¡ya está en la televisión otra vez los travestis estos!" y me quedaba…. "¿y su reacción cuando le cuente lo mío cual va a ser?". Yo tenía ese miedo. (…) No lo he expresado [género sentido] porque claro mi familia era católica, apostólica, romana y tenía miedo de que me rechazaran porque escuchaba decir "lo han echado de casa por ser así", "lo han echado de casa por ser gay o por ser lesbiana" y claro decía, "si lo ha echado de casa por ser lesbiana, si soy digo que no me siento a gusto con mi cuerpo, a mí me revolean en el campo". Yo tenía mucho miedo, por eso, no lo expresé hasta los quince años.

3.2. Violencia transfóbica en centros educativos

Siguiendo las historias de lxs protagonistas, en este apartado identificamos formas de violencia(s) que aparecen tras el proceso de autodeterminación y liberación, y una vez que las familias hacen pública la identidad de género sentida del niñx. Las reacciones institucionales frente a los tránsitos de lxs sujetxs de la investigación han sido objeto de investigación, al ser lugares que señalaron que estaban más presentes en sus vidas. Aquí identificamos cómo en los mismos se concibe y responde a esta diversidad de género de múltiples formas. Mirar las instituciones y cómo los cuerpos negocian su identidad dentro de ellas nos ha dado la posibilidad de ir más allá de un análisis que versa sobre lecturas victimizantes de lxs sujetxs trans*. Reconocer estas violencias pasa por identificar sus "itinerarios corporales" entendidos estos, tal y como los define Ferrándiz como "procesos vitales individuales que nos remiten siempre a un colectivo" (1995: 142). En este sentido, las similitudes y la variabilidad de experiencias de lxs sujetxs han contribuido a entender cómo el cuerpo conforma ese "lugar de la vivencia, el deseo, la reflexión, la resistencia, la contestación y el cambio social" en los diferentes conflictos y circunstancias que configuran la historia de niñxs creativxs con el género y jóvenes trans* (Esteban, 2004a: 54).

En el caso de nuestrxs interlocutorxs, hemos encontrado que los ideales de género son binaristas e inalcanzables para lxs protagonistas. Establecen relaciones jerárquicas en las que lxs sujetxs trans* son "inferiores" por situarse fuera de los mandatos de género. En el caso de la infancia creativa con el género y adolescencia trans* es especialmente relevante el proceso de tránsito social en el que, de manera acordada, consensuada y de urgencia, se realizan procesos de reafirmación de género y sensibilización en el centro educativo y en el entorno dxl niñx o joven para favorecer su respeto y reconocimiento. La historia de Pollo demuestra que este proceso se articula con el bienestar, reconocimiento y aceptación de la identidad trans* en el ámbito educativo. Su historia rompe con la "idea" de concebir el tránsito como proceso que, de forma automática, genera un clima de inclusión y aceptación de la identidad trans*. En este sentido, Pollo, por ejemplo, experimentó un aumento del rechazo, agresiones y sufrimiento al reafirmar en el centro con el tránsito su "diferencia". Si se observa su línea de vida, (Ilustración 2), se puede identificar la existencia de altibajos en su trayectoria educativa por este motivo. Algo que, a su vez, le afectó emocionalmente manifestando síntomas depresivos que lo llevaron al ejercicio de prácticas autolesivas para aliviar el sufrimiento.

Aparte del recrudecimiento de la violencia, la falta de implicación y apoyo por parte del profesorado hicieron de esta fase para Pollo un momento crítico a la edad de 15 años. Esta negligencia por parte de los responsables educativos y de intervención por parte de la directiva del centro "llegó a hacerse insoportable" según nos contaba, hasta el punto de tener un gran impacto en su rendimiento académico. Así lo relataba:

> *Pues cuando dije en el instituto empezaron a reírse de mí, a mofarse de mí, fue el peor año de mi vida porque yo venía de repetir curso porque claro, yo no sabía, yo tenía en mi cabeza "¿cómo coño digo esto?". Y claro, repetí ese año y al repetir pues mis compañeros siguieron para adelante, se fueron para tercero de la ESO, me quedé en*

Ilustración 2. Línea de vida de Pollo.
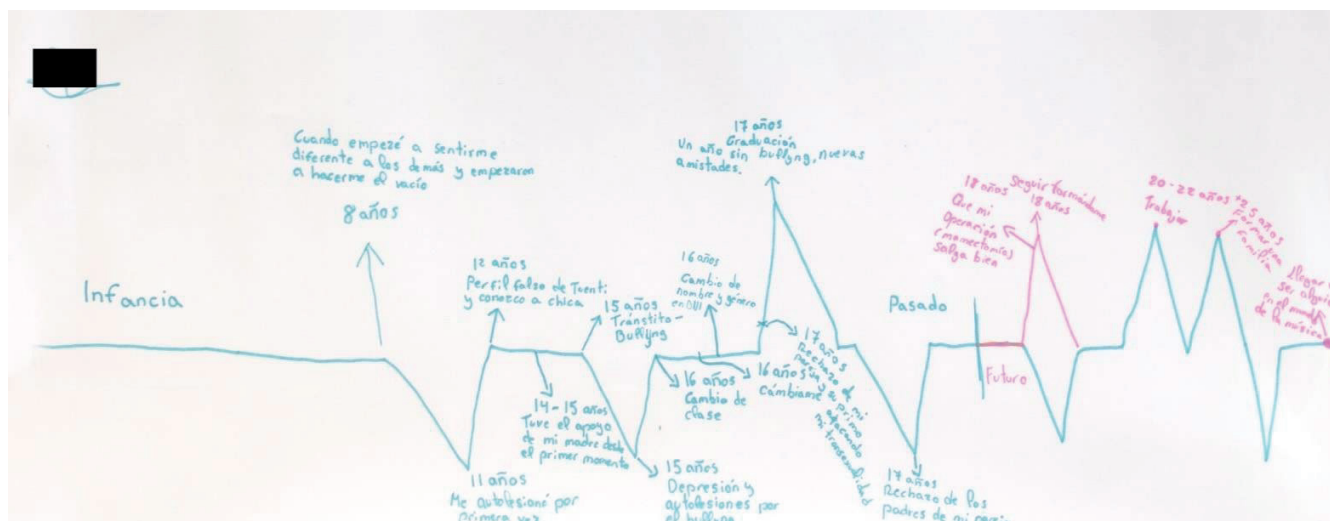
segundo y claro, caí con los más pequeños y claro cuando dije eso… en mi clase, que me sentía así, madre mía… Me decían: "que eso no puede ser, que tú eres una tía, que tú cómo vas a ser un tío si no tienes polla, tú jamás vas a ser un hombre, que hasta que en tu DNI no ponga Pollo, no te vamos a llamar así." (…) Se lo dije a mi tutor y él me dijo "levántate y díselo a la clase". Lo dije a la clase y la clase se quedó un poco impactada (…). Me decían "¡no, no, no, tú a mí no me toques! ¡uy qué asco, no me toques!" y yo "pues bueno, ya está no te toco". Y ya fui a dar el tránsito a la semana siguiente y buah, chaval, ¡buah!... impresionante. Me hacían el vacío, se metían conmigo, se reían de mí… en fin."

La falta de implicación y respuesta por parte del profesorado y que consideramos violencia institucional[9] también se hizo manifiesta en la historia de Victoria. En este caso, tras el tránsito en el instituto y la falta de aceptación por parte de sus compañerxs su situación empeoró pues fue sujeto de fuertes agresiones verbales y acoso. Este continuum de violencia la obligó a abandonar el centro en el año 2016. Una realidad que pone de manifiesto que las consecuencias del acoso escolar y la falta de una

intervención adecuada por parte del profesorado tiene un alcance incalculable en términos personales y sociales, pues favorece el mantenimiento de relaciones de poder y comportamientos acosadores en los centros educativos, lxs expulsa del sistema y atenta contra su integridad, teniendo un impacto muy importante en su futuro académico y profesional (Pichardo y De Stefano, 2015; Coll Planas y Missé, 2018). Hablamos de la realidad presente en el sistema educativo español con duros casos de violencia, fracaso escolar, sufrimiento e, incluso, autolesiones o pensamientos suicidas (Pichardo y De Stefano, 2015).

3.3. Interiorización de transfobia

La suma de todas las formas de violencias que se sostienen en la diferencia se han reproducido y perpetuado en las instituciones durante muchos años. Algunxs de lxs jóvenes nos contaban cómo ese sufrimiento continuo en el tiempo llegó a desencadenar conductas violentas encarnadas. En este sentido, han sido diversas las prácticas identificadas con esta finalidad, Pollo, por ejemplo, comenzó a tener pensamientos y conductas autolesivas. El sufrimiento y dolor eran tan paralizantes, nos decía, que empezó a autolesionarse a la edad de 11 años. Él contaba:

En este punto [señala el punto "11 años, me autolesioné por primera vez" de la línea de vida – Ilustración 2], caí en depresión porque estaba muy mal, estaba muy mal. Y nada más que iba cuesta abajo y también se vio reflejado en las mis notas porque me comía mucho la

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9   Entendemos por violencia institucional la definida por las Naciones Unidas en su documento "Declaración sobre la eliminación de la violencia contra la mujer, art.2, como "violencia de Estado" aquella "perpetrada o tolerada por el Estado y sus agentes, donde quiera que ocurra". Una forma de violencia que vulnera los Derechos Humanos por acción u omisión del Estado donde se incluye "autoridades, funcionarios, agentes e instituciones estatales" (Convenio de Estambul 2011, artículo 5).

cabeza, yo decía "pero ¿qué me pasa? ¿qué me pasa?" y no estudiaba, yo pasé de ser un chico de sacar 7 u 8, 9 en el colegio a sacar 5, 6… sacarlas raspadillas. Y todo esto empezó con ocho años (…) El punto este más bajo es cuando con diez u once años me corté por primera vez. Me autolesioné por primera vez.

- ¿Y qué te llevo a ti hasta llegar ahí?

Pues la angustia de que nadie me entendía, esa angustia. Lo pasé muy mal, muy mal, muy mal, muy mal. (…) Y sentí mucho alivio, era mi única forma de desahogarme: hacerme daño a mí mismo. Pero claro decía "este no es mi cuerpo, esto no es mío, pues lo destruyo".

Tras años expuesto a fuertes agresiones y acoso dentro de instituto, los cortes, tal y como nos explicaba, se convirtieron en una estrategia para controlar el dolor de sentirse obligado a convivir con sus agresores cada día. A la edad de 15 años su situación en el instituto empeoró al aumentar la violencia. A consecuencia de lo cual nos manifestaba su necesidad de herirse, de buscar en el dolor físico el alivio del sufrimiento emocional. Así lo narraba:

- ¿Cómo eran los altibajos?

Altibajos de que podía estar media hora normal, luego me acordaba de que tenía que ir mañana al instituto y bajón, bajón. Era pensar en el instituto y bajón. (…) Caí en depresión, yo no podía… y mi madre te lo puede decir, yo no quería salir de la cama, yo intentaba poner cualquier excusa para no ir a clase porque es que no quería ir, es no quería… no quería. Porque es que era ir a clase y eran seis horas de infierno. Me autolesioné, me autolesioné mucho, que ahí es cuando ir al psicólogo, empecé a ir entonces más seguido por el tema este del bullying. Y empecé a medicarme porque claro yo dormía, tenía altibajos muy duros en los que le pude decir a mi madre "voy a comprar pipas" y a lo mejor me tiraba media hora en la calle y cogía un cristal del suelo y me cortaba. (…) Me aliviaba, era como desahogar mi rabia. La primera vez fue con once años, fue que cogí un cristal del suelo y me quería quitar la vida.

3.4. Resistencia(s) a la violencia transfóbica

Conocer la(s) diversa(s) violencia(s) que recaen sobre los cuerpos de estxs chicxs nos ha llevado asimismo a identificar prácticas que lxs sujetxs han puesto en marcha para hacerles frente. Con esta finalidad hemos revisado cómo se imagina la resistencia y trasgresión desde la corporalidad, emocionalidad y afectividad de niñxs creativxs con el género y jóvenes trans* partiendo

de su agencia y cotidianidad.

Al igual que Mari Luz Esteban teoriza, entendemos la(s) resistencia(s) como "la contestación y las transformaciones que los individuos ponen en marcha, consciente o inconscientemente frente a su cultura" (2004b: 10). Estas deberán ser leídas más allá de la simple denuncia, ya que constituyen la contestación a contradicciones y conflictos culturales desde la complejidad de los diferentes itinerarios de género no tradicionales. La emoción del dolor aparece en las conversaciones mantenidas como origen y motivación de estas prácticas de resistencia. Siguiendo a Ahmed (2014), la afectividad del dolor complejiza el análisis de las resistencias al implicar diferentes agentes en la acción de resistir desbordando lecturas de causa-efecto que discursos médicos achacan a la sensación de dolor. El dolor cuenta una historia de sí mismx, del ser y del vivir en un cuerpo atacado y herido y para lxs sujetxs el dolor compone no sólo una vivencia sino también un medio para la transformación social y política (Ahmed, 2014).

En primer lugar, nos hemos acercado a las resistencias que parten y atraviesan los cuerpos. Nos referimos a ellas como las resistencias corporales y afectivas, término con el que nos acercamos a las prácticas que involucran a los cuerpos, propios y ajenos, y que empoderan desde la afectividad para enfrentar situaciones de violencia. Estas recogen historias corporales y afectivas de cambio, autodeterminación y empoderamiento para lxs sujetxs que traspasan los límites de cuerpos individuales y reivindican la importancia de los afectos. Valorar la materialidad de la realidad abre nuevas preguntas para entender el activismo y la transformación social y política desde el nivel más inter/personal. Hemos observado el juego, el uso de vestimenta, práctica de actividades y apariencias asociadas al género como ejemplos y jugar con ellxs trasgrede y revierte toda expectativa basada en el género. Estos ejercicios de apropiación son interpretados a la vez como actos de rebeldía y de reapropiación de género. Victoria compartió cómo ella experimentaba esa reapropiación de vestimenta durante unas fiestas populares, donde los zapatos y el ruido que hacían al caminar constituían un elemento de feminidad reconfortante para ella. Alba por su lado, lo vivió en el día de su comunión gracias a los zapatos y el sonido que emitían al caminar, cuestión que asociaba al género sentido:

Otro año fue en la comunión porque los zapatos hacían ruido de tacones. Si no, no hubiera hecho la comunión, vamos… [Me gustaban] Porque hacían ruido y me gustaba. Y yo cuando iba a la feria de chica, me vestían de gitano, en ese entonces, llevaba botas entonces las botas eran de tacón entonces por eso me gustaba ir a la feria, porque me ponían tacones.

La emoción y la aceptación componen complejos procesos de reconocimiento y asimilación que constituyen otra forma de resistencia. Para Pollo, su "liberación" supuso finalizar el sufrimiento, y esta se hizo realidad al recibir el apoyo y aceptación de su género sentido en el entorno familiar:

Me sentía liberado, mucho mejor. Me quité un peso de encima cuando se lo conté a mi familia. Poder decir cómo yo me sentía, eso ya… puf… Que me aceptaran, que sí que tuve bullying, por una parte, pero que el bullying desapareciera, que me trataran como Pollo eso para mí fue un logro. Me sentía libre.

Sus historias de resistencia cuentan cómo el empoderamiento y las fortalezas residen en la capacidad de dotar de un significado y poder al cuerpo y a la vivencia corporal a pesar del sufrimiento. Este análisis nos acerca a pensar en las afectividades y las relaciones entre cuerpos como aliadas en el empoderamiento de lxs niñxs creativxs con el género y jóvenes trans*. Victoria relacionaba, en este sentido, su corporalidad y la aceptación de su cuerpo con la importancia de la confianza en el establecimiento de relaciones socio-afectivas. Ella así lo contaba:

Al principio me costó un poquito enseñar mi cuerpo, me daba mucha vergüenza, hasta que me fui aceptando y dije "es mi cuerpo, tengo que aceptarme y aceptar mi cuerpo. Entonces…

¿Y todas las personas con las que has estado, ha sido fácil abrirte?

No todas no, con las que creían que se lo merecían y merecían tener esa confianza de mí, ¿sabes?

- ¿Cuál era el límite de la confianza?

El mío enseñarle mi cuerpo totalmente. Que supieran como soy mía totalmente. Pues que soy una mujer como todas, pero que hay algo que me distingue y que no todo el mundo es capaz de aceptarlo en ese momento íntimamente ni capaz de fijarse ni nada de eso.

Ilustración 3. Mapa corporal de Victoria.
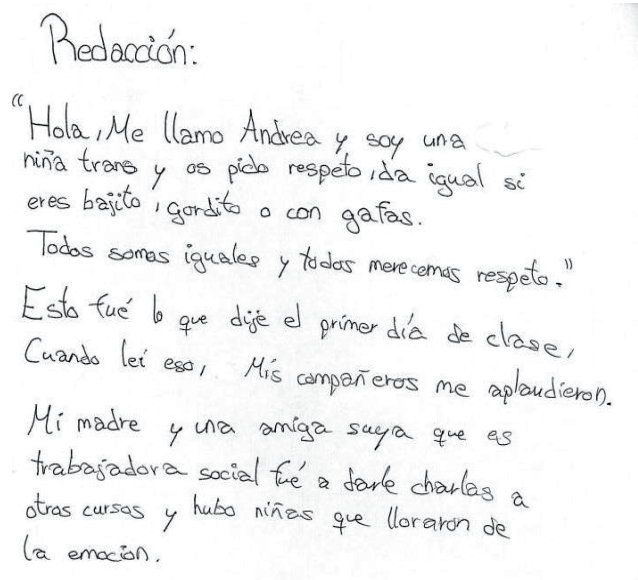
Mostrar su cuerpo y la figura de la desnudez, apareció en su discurso y en su mapa corporal (Ilustración 3) como hito vital. La liberación de su cuerpo pasó también por la necesidad de respetarlo y aceptarlo tal y como es, entendiéndolo como medio y lenguaje para establecer relaciones. La sexualidad y el cuerpo han tomado para ella un valor esencial como territorio de confianza, respeto e, incluso, transformación social. Entendemos esa apropiación como una estrategia que en este caso Victoria llevó a cabo para hacer frente al miedo y en consecuencia a una de las formas de violencia que experimentan.

En segundo lugar, hemos recogido aquellas resistencias que salen al exterior a través de acciones que están motivadas por una transformación social y política en primera persona y en materia de diversidad y respeto. Tras las manifestaciones en la familia, lxs niñxs creativxs con el género y jóvenes trans* se enfrentan al proceso de tránsito social en entornos educativos. El ejemplo Andrea es protagonista al ser ella misma

la que decidió explicar a su clase el tránsito y lo que significaba ser una chica, episodio que podemos leer en su redacción (Ilustración 4). Tras el verano en el que contó a su familia su incomodidad con el género asignado al nacer, comenzó a usar vestimenta más cercana a la expresión de género femenina y cuando llegó al colegio en septiembre decidió contar en primera persona a sus compañerxs de clase quién era y por qué merecía respeto. Su objetivo al hacer la lectura en público de esta carta era para convencer de que el respeto era merecido como persona y no cómo sujetx trans*, al igual que otrxs compañeros con otras cualidades o realidades.

Ilustración 4. Redacción de Andrea.

Escuchar y leer de nuevo estas vivencias nos lleva a pensar en la importancia de los lazos y el acompañamiento en procesos de autodeterminación de niñxs creativxs con el género y jóvenes trans*. La variabilidad en los diferentes contextos de socialización, en educación y otras experiencias marcaron la forma en la que ellxs enfrentaban la violencia y los dilemas de legitimidad y derechos. Andrea y Pollo decidieron formar parte en tareas de sensibilización y formación como protagonistas por una transformación social más profunda y cercana que se materializase en la atención más directa con lxs niñxs y jóvenes. Ellxs se implicaron en iniciativas para hacer de las escuelas espacios más tolerantes y seguros para todxs. Tomar parte en estas actividades desde su mirada podía lograr la transformación del sistema educativo y con

ello el reconocimiento de los Derechos Humanos para personas trans*.

4. CONCLUSIONES

Conocer en profundidad las vidas de Alba, Andrea, Alejandra, Pollo y Victoria nos ha permitido comprender y acercarnos a las posibles violencias que sufrieron Alan, Ekai, Thalia, Lucas y Úrsula. Motores de esta investigación, pues nos hicieron plantearnos la urgencia y necesidad de estudiar el tema que aquí abordamos, la violencia transfóbica.

Sus narrativas han dado respuesta a nuestras preguntas de investigación, a interrogantes como ¿qué violencias recaen sobre los cuerpos de la infancia y adolescencia trans*? ¿Cómo son percibidas? ¿Cómo afectan a sus vidas? ¿Qué prácticas de resistencia ponen en marcha para hacerle frente? A partir de su agencia y desde un lugar protagónico, podemos decir que sus experiencias ponen de manifiesto la existencia de una serie de violencia(s) encarnadas experimentadas por el hecho de enfrentarse al sistema binario de género, ordenamiento sociocultural de género que prevalece en nuestra sociedad. En este sentido, y a partir de adentrarnos en sus "sentires", "pensares", memorias y recuerdos interpretamos que esa(s) violencia(s) se construyen sobre el discurso de la "diferencia y otredad" y las relaciones de poder que se generan a partir del mismo. La sociedad y las personas que forman parte del entorno de estos chicxs con frecuencia rechazan sus expresiones de género que al ser representadxs como diferentes. Configuración de lo denigrado que explica la raíz de la violencia transfóbica.

De esta forma, el discurso binarista que marca la "otredad" y su consecuente anomalía y rechazo genera relaciones de poder que aparecen atravesadas, entre otras categorías, por el género, la edad y la sexualidad, generando toda una serie de conductas transfóbicas. Es así como la(s) violencia(s) se construyen y manifiestan de diversas formas, sosteniéndose y reforzándose a partir de discursos médicos y sociales que deslegitiman, medicalizan y patologizan a estos niñxs y jóvenes.

En el caso de lxs niñxs entrevistadxs, los sentimientos contradictorios y confusos se manifiestan a partir de la vergüenza y/o el miedo y los interpretamos como una forma de violencia(s) simbólica normalizada visible e invisible que, a su vez, funciona como estrategia de

control pues lxs niñxs se convierten en una amenaza para el sistema fijo, estable y binario establecido. A ello hay que añadir la violencia que experimentan en el contexto escolar, violencia institucional, como consecuencia de que lxs responsables y profesorado de algunos centros educativos no suelen intervenir y/o mediar en los episodios de violencia física, psicológica o verbal que deben soportar lxs chicxs en ese contexto, perpetuándose y reproduciéndose esta expresión de la violencia. A lo que debemos sumar el rechazo que algunos de lxs jóvenes experimentan hacia la escuela o instituto, e incluso el abandono escolar. Una realidad que puede ser interpretada también como una forma de violencia institucional, pues la violencia que recae sobre ellxs actúa como factor, causa o motivo que lxs aleja y expulsa del sistema educativo. Asimismo, las narrativas que describen autolesiones y rechazo hacia los propios cuerpos. Esa interiorización de la transfobia que algunxs de lxs chicxs reproducen de manera encarnada, no es sino una muestra más del sentimiento de odio que genera esa "alteridad" y su consecuente denigración. Una expresión de la violencia que denominamos como auto-transfóbica resultado de una más amplia, la estructural y simbólica. Sin embargo, desde la autodeterminación y agencia de los chicxs también hemos podido identificar estrategias de resistencia. En este sentido, el reconocimiento y aceptación del propio cuerpo por parte de los chicxs, el reconocimiento de la identidad por parte de su entorno más cercano: familia, amigxs, compañerxs de clase, profesorado a partir de su libre expresión de género, el acompañamiento en los procesos de autodeterminación de sus cuerpos y/o o luchar por los derechos de lxs niñxs con identidades de género diversas, forman parte del proceso de empoderamiento de lxs chicxs y en consecuencia, podemos interpretarlas como acciones y prácticas que realizan para hacer frente a la violencia que sufren.

Por todo lo expuesto, podemos concluir señalando que las vivencias de la infancia y adolescencia que ha participado en la investigación muestran que son diversas y múltiples las formas de violencia(s) transfóbica que experimentan en sus cuerpos y también las prácticas de resistencia. Visibilizar esas opresiones nos ayuda a entender los motivos que lxs pueden llevar a situaciones extremas. Pero no solo eso, identificar la formas en las que se expresa y toma cuerpo la violencia transfóbica así como conocer las prácticas que ellxs han generado para hacerle frente,

también nos puede ayudar a identificar qué discursos e imágenes debemos transformar y cambiar en nuestro ordenamiento sociocultural de género, en qué ámbitos debemos intervenir, así como pueden contribuir a reflexionar sobre qué medidas igualitarias y preventivas se deben establecer para erradicar el acoso y la violencia transfóbica. Todo con la finalidad de construir y garantizar entornos sociales y educativos más seguros y libres de violencia. Todo ello para garantizar el derecho a una vida sin violencia y a una vida "vivible".

Como retos para la disciplina del Trabajo Social y partiendo de los resultados obtenidos, podemos señalar que este trabajo persigue la reflexión y acción a partir de las experiencias y percepciones de lxs chicxs sobre las medidas de actuación contra la transfobia en los entornos educativos, sociales y familiares. Para ello, planteamos diferentes medidas que pueden cambiar significativamente su realidad, como puede ser: contribuir a mejorar las medidas de no discriminación transfóbica y maltrato infantil por motivo de expresión e identidad de género en el ámbito familiar y la mejora de las medidas y protocolos ya existentes de prevención de la violencia. Estas líneas de investigación ya forman parte de nuestra dedicación académica mediante el proyecto de tesis doctoral que la investigadora Elena Gallardo lleva a cabo y la Dr. Dña. María Espinosa le codirige. En esta tesis desde la epistemológica, teoría(s) y metodología feminista se tratan de analizar desde una lectura de género y feminista las vivencias de estxs chicxs con la intención de encontrar vías, apoyos, relaciones y estrategias que sirvan para mejorar la vida y la trayectoria educativa de niñxs y jóvenes trans* en sus diferentes espacios.

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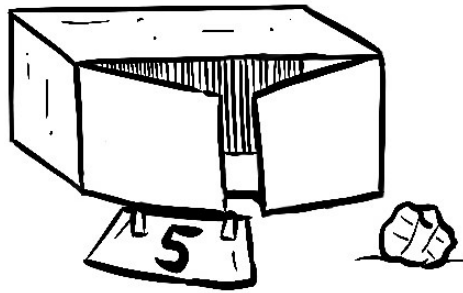
CHAPTER 5. EXPERIENCES OF SURVIVAL AND RESISTANCE TO HOMOPHOBIC AND TRANSPHOBIC BULLYING IN SPAIN

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5.1. Introduction

The fifth chapter of the dissertation composes the third stage of data collection with trans* and non-binary children, adolescents, and youth. In it, a final outline and the definition of needs for the prevention and intervention of homophobia and transphobia is made in the most recent publication of the dissertation: ""I was scared when I went to school. And, of course, I never said anything out of fear". Experiences of suffering and survival from transphobic school bullying".

This chapter aims to: (1) define the key aspects that need to be considered when studying and dealing with problems of violence or discrimination on the grounds of sexual orientation, gender identity, and gender expression; (2) identify the most relevant actors and agents to stop and act when this problem occurs in educational settings; and, (3) point out concrete needs and lines of actions needed to fight against

LGBTQI-phobia in education. The following article responds to this motivation with the analysis of significant data collected with trans* and non-binary subjects, and a group of adults and professionals in trans-specific services in Catalan and Andalusian contexts. Findings demonstrate the appearance of this problem in the Spanish context and the regulatory shortcomings in the tackle of homophobic and transphobic violence in educational settings.

The manuscript is under peer-review process at the moment in the International Journal of Transgender Health. The reason why this journal was chosen is related to the relevance and high-impact and relevance of their contributions in the field of transgender health multidisciplinary, and international perspective, as well as the important indexation in *Journal Citation Reports* (Q1) and *SCOPUS* (Q1).

5.2. Article[30]

"I was scared when I went to school. And, of course, I never said anything out of fear". Experiences of suffering and survival from transphobic school bullying.

Background: Binary and non-binary transgender children and adolescents are the most likely individuals to suffer violence in educational settings. Transphobic school violence is characterized by continuation over time and perpetration by peers. It has a great impact on the health and wellbeing of its victims and must be tackled to ensure safe and equal access to the right to quality education.

Aims: We analyse the reality of pupils who defy gender assignation at birth and explore how their health and wellbeing are affected by transphobic school bullying. We also evaluate how children and adolescents deal with and survive transphobic school bullying in Spain.

Method: We compiled the experiences of thirteen binary and non-binary transgender children and adolescents who transitioned at school. We used a qualitative ethnographical approach, followed our participants over several years, and employed several research instruments adapted to their needs.

Results: Our results indicate a severe level of school bullying that impairs the lives of binary and non-binary transgender children and adolescents in Catalonia and Andalusia. Despite significant legislative advances introduced to combat school bullying, the quality of life and well-being of victims who defy their assigned gender at birth are seriously diminished.

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[30] As this manuscript has not been published yet, the style of this article is the one requested for the peer-review process in the International Journal of Transgender Health.

Discussion: Our results show how educational institutions are failing to provide quality education or protect vulnerable subjects. We found that transphobic violence and harassment are ingrained in educational institutions and negatively affect the health and wellbeing of some pupils. Overall, we identified a need for accurate and transversal regulations, protocols and preventive actions – such as teacher training – to protect the health and wellbeing of transgender children and adolescents.

Keywords: transgender; binary; non-binary; transphobia; bullying; school; health.

5.2.1. Introduction

Expressions of hate, fear and violence against non-cis and hetero-normative individuals permeate our society (United Nations, 2016a) despite international policies, institutions and laws introduced to combat them. Specifically, phobia against the LGBTQI+ community is a global challenge when it continues to spread and adapt to social and cultural advances. These attacks "constitute a form of gender-based violence, driven by a desire to punish those seen as defying gender norms" and reflect the compulsory socio-cultural system of binary gender (United Nations, 2011, p. 8). Violence is present globally and is especially hurtful for those whose gender identity differs from their gender assigned at birth (Carless et al., 2020; Clements-Nolle et al., 2006; Lennon & Mistler, 2010; E. Riley, 2018; Schmidt et al., 2011). Moreover, if we examine the diversity in transgenderism, we find that non-conforming, non-binary or fluid expressions may face even more vulnerable and challenging conditions in various contexts (Aparicio-García et al., 2018; Do et al., 2020; Peng et al., 2019).

Several fields of thought have transformed the way we understand gender. These have had an effect on society, leading to an increase in tolerance and the

freedom to explore, navigate and express sexual and gender identity (Ehrensaft, 2016; Gavilán, 2016; Miller, 2016; Stryker & Whittle, 2006; Suess Schwend, 2018). Specifically, Gender and Queer Theory has revolutionized the social and cultural construction of gender, questioned traditional identity categories, and confronted a common enemy: an oppressive power system based on the hegemony of gender normativity (Butler, 2004, 2011; Fausto-Sterling, 2000a; Halberstam, 2005; McBean, 2016; Ocampo González et al., 2019). Indeed, we are witnessing a cultural and generational change that has led to new parenting models, gender creativity, and diversity during childhood and adolescence (Halberstam, 2018; Missé, 2018). The increase in supportive families with transgender children, the birth of movements and organizations of families and transgender youths and their close involvement in education and sexual and gender awareness are symptoms of this ongoing transformation (Aramburu Alegría, 2018; Gavilán, 2016). However, this progress has been unable to end the problem that threatens the health and well-being of those who challenge their assigned gender at birth (Alessi et al., 2016; Aparicio-García et al., 2018; Aramburu Alegría, 2018; Austin et al., 2020; Colvin et al., 2019; Goodboy & Martin, 2018; Reisner et al., 2020).

Unfortunately, transgender history has been determined by transgender pathologization through psycho-medical classifications and laws that categorized this identity as a mental illness (Kara, 2017; Skagerberg et al., 2013; Suess Schwend et al., 2018). Historically, this has led to serious consequences in the way transgenderism is conceived, and has configured images, stereotypes and prejudices based on gender cisnormativity. Indeed, education is currently the most challenging aspect for transgender individuals internationally.

5.2.1.1. Transphobic school bullying

School bullying is the continued expression of aggressive behaviours in which a pupil or group of pupils intentionally harm their victims over a period of time. It is characterized by a power imbalance between victims and bullies (Olweus, 1993). Transphobic school bullying is the continued harassment against binary or non-binary transgender individuals in educational environments (Cover, 2012; Formby, 2013; E. Riley, 2018; United Nations, 2011, 2016b, 2016a). This form of violence imposes binary norms of gender expression and gender identity. It responds to prejudices and stereotypes on cisgender norms about how to feel, identify or perform gender.

The most recent studies report the various manifestations of transphobic school bullying and the effects of such bullying on the health and wellbeing of its victims (Alessi et al., 2016; Aparicio-García et al., 2018; Hillier et al., 2019; Lanham et al., 2019; Olweus, 2013; Reisner et al., 2020). Manifestations include physical and verbal abuse, sexual harassment, cyberbullying, social isolation/exclusion, unsupportive environments, discriminatory treatment/punishment in schools, and victimization dynamics. While the violence may be (re)produced by all members of the school community or family environment, it is most commonly committed by peers. Effects are reported on the mental, physical and cognitive health and well-being of victims subjected to transphobic school bullying during childhood (Witcomb et al., 2019) that affect both their present and their future (Takizawa et al., 2014). School bullying inflicted by peers is often associated with a lower sense of belonging to the school community, higher levels of anxiety, depression and post-traumatic stress disorder, and suicidal ideation (Austin et al., 2020; Collier et al., 2013; Guz et al., 2020; Heikkilä et al., 2013; Idsoe et al., 2012; Kaltiala-Heino & Fröjd, 2011; Liang et al., 2007; Skagerberg et al., 2013). Transgender individuals who access clinical

services usually present higher levels of mental health affectations than the general population (Arcelus et al., 2016; Bouman et al., 2017; Warren et al., 2016). Moreover, those who identify themselves as non-binary transgender individuals are even more vulnerable as they usually present more mental health issues than those who identify themselves as binary (Claes et al., 2015; Rimes et al., 2017; Thorne et al., 2018).

Transphobic school bullying has been widely acknowledged by international bodies as a problem requiring effective educational responses all over the world (Azoulay, 2017; United Nations, 2011, 2016b, 2017). These bodies recognize a shared responsibility for equality, respect and transgender recognition as well as a need for effective policies, anti-violence protocols, training programmes, relevant curricula and training materials, and support for staff and families. All these aspects are contained in the fourth and fifth Sustainable Development Goals, which aim to ensure "Gender Equality" and safe equal access to "Quality Education" (Department of Economic and Social Affairs, 2020), i.e. the framework strategy for combatting inequality and promoting global development.

5.2.1.2. The case of Spain

This study extends the limited knowledge of transphobic school bullying and its effects on victims in the specific context of Spain. Numerous reports suggest that a strong legal framework is key to ensuring effective enjoyment of the right to quality education. Two Spanish regions have the most updated laws on LGBTI rights and the eradication of all forms of hate or violence on the grounds of sexual orientation, gender identity or gender expression (Ávila, 2018). These are Andalusia and Catalonia, both of which have promoted anti-discrimination regulations and

education action protocols against transphobia[31] in Spain. However, even with these legal and educational advances, teacher training on LGBTQI+ awareness is not yet mandatory. This is another barrier to the eradication of transphobia, since educators do not have the knowledge or resources to act against it. These implications are discussed in the Results section, which takes into account evidence from both these regions. However, we would like to highlight current difficulties in collecting data on transphobic violence and the fact that transgender individuals tend not to share or report cases of violence for fear of suffering more violence, reprisals or revictimization. As the United Nations states: "Even where systems exist, incidents may go unreported or are misreported because victims distrust the police [or the school staff], are afraid of reprisals or threats to privacy, are reluctant to identify themselves as LGBT or because those responsible for registering the incidents fail to recognize motives of perpetrators." (United Nations, 2011, p. 9).

5.2.1.3. Statement of the problem

A gap exists in the literature in relation to the depth, causes and implications of all the variables and actors involved in transphobic school bullying. Moreover, the literature focuses on the likelihood or rates of violence or its effects on the health and wellbeing of transgender individuals. While this focus on typologies, adult experiences, and comparisons between transgender individuals and the general

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[31] Protocolo de Actuación Sobre Identidad de Género En El Sistema Educativo Andaluz, 2014;

Ley 2/2014, de 8 de Julio, Integral Para La No Discriminación Por Motivos de Identidad de Género y Reconocimiento de Los Derechos de Las Personas Transexuales de Andalucía., 2014;

Ley 8/2017, de 28 de Diciembre, Para Garantizar Los Derechos, La Igualdad de Trato y No Discriminación de Las Personas LGTBI y Sus Familiares En Andalucía., 2017;

Ley 11/2014, de 10 de Octubre, Para Garantizar Los Derechos de Lesbianas, Gays, Bisexuales, Transgéneros e Intersexuales y Para Erradicar La Homofobia, La Bifobia y La Transfobia, 2014;

Protocol per a l'atenció i Acompanyament de l'alumnat Transgènere En Els Centres Educatius, 2017.

population is important for preventing violence and discrimination, it may neglect the voices and needs of pupils who experience transphobic school bullying. In this study we focus on the experiences and discourses of binary and non-binary children and adolescents by using a methodological strategy exclusively designed to connect with transgender children and adolescents. Specifically, we aimed to determine the needs of these individuals as they navigate through school and focus on how educational institutions can be improved for them. The research questions behind this study were:

RQ1. How does transphobic bullying affect binary and non-binary transgender children and adolescents in educational settings? We hypothesized that individuals who identify as transgender may suffer violence in various forms and environments within educational settings. We also hypothesized that the effects on the health and wellbeing of those who are bullied are related to variables such as the abscence, unsupportiveness or non-attendance of family members, school staff and peers.

RQ2. What forms of response exist against transphobic school bullying? We hypothesized that the presence, support and protection of family members, school staff and peers are related to the presence and success of responses to the violence. We also hypothesized that these responses are related to positive mental health outcomes in the victims.

5.2.2. Method

5.2.2.1. Participants

Our participants were binary or non-binary transgender children and adolescents as well as adults or professionals in educational or healthcare settings involved in trans-specific services. These participants were interviewed according to their profile using different research instruments and at different phases.

Thirteen binary or non-binary trans children or adolescents were interviewed face-to-face and in depth in three phases (2016, 2018 and 2021): six female binary trans children, adolescents or young adults aged 7–20, six male binary trans children or adolescents aged 14–18, and one non-binary trans adolescent aged 15. All participants were residents of small or medium-sized cities in Andalusia or Catalonia at the time of study. All had socially transitioned before their participation and were living according to their affirmed gender and using their chosen name. Although the participants attended school in their affirmed gender, their legal name remained the one they were given at birth unless necessary documentation had been submitted, which occurred in most cases. See *Table 7* - Participants, Gender Assignation at Birth (GAB), Affirmed Gender (AG), Age at Gender Transitioning (AGE-A), Psychological symptoms (PS). Own source. for further details on these participants.

Table 7 - Participants, Gender Assignation at Birth (GAB), Affirmed Gender (AG), Age at Gender Transitioning (AGE-A), Psychological symptoms (PS). Own source.

Participant[32]	GAB	AG	AGE-A	PS[33]
Alba	M	F	7	
Andrea	M	F	11	NS-SI
Alejandra	M	F	13	
Pollo	F	M	14	SI, DS, SI
Victoria	M	F	15	DS
Noa	F	M	18	SI, SI
Arnau	F	M	16	SI, DS, SA
Seven	F	NB	15	SI
Rubén	F	M	18	
Atlas	F	M	18	
Estel	M	F	20	
Betty	M	F	6	
Borja	F	M	17	

[32] All names are fictional and pseudonyms were chosen by the participants.

[33] Psychological symptoms or suffering revealed by participants during the fieldwork: Non-intentional self-injury (NI-SI), Self-injury (SI), Suicidal ideation (SI), Suicidal attempt (SA), Depressive symptoms (DS).

Seventeen adults or professionals were also interviewed during the final phase of the study (2021). Seven of these were mothers of trans children or adolescents and activists for trans rights. Four were close friends, partners or ex-partners of the trans children or adolescents who took part in the study. Two were educators or school staff members who assist trans children or adolescents. One was a health professional involved in supervising gender-affirming treatments and procedures, and two were professionals in social intervention at local institutions responsible for defending sexual and gender diversity. Most interviews with adults were conducted face-to-face and individually even during the pandemic. All relevant safety measures were followed. Only two interviews were conducted online. Only in one case (that of Lola and Mari Carmen) was the interview conducted jointly with another close relative.

The recruitment and selection of participants was made possible thanks to the leader researcher's activist trajectory and support from local organizations for LGBTQI+ rights who participated in the study's Advisory Committee[34].

5.2.2.2. Procedure

The study was approved by the Ethics Committee on Research into People, Society and the Environment of the Universitat Rovira i Virgili, Tarragona, Spain (CEIPSA)[35]. Informed consent was obtained from all participants as well as from the

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[34] The aim of the Advisory Committee was to actively involve the experiences of other protagonists and social agents at all phases of the study. The Committee was made up of nine participants: binary and non-binary transgender young adults, supportive relatives, and other local specialized professionals in youth transgenderism. This characteristic tool of the communicative methodology aims to create equal dialogues in the process of generating knowledge and to match evidence with reality (Gómez et al., 2006; Pallisera Díaz et al., 2015; Yuste et al., 2014). The researchers would like to thank Chrysallis (Asociación de Familias de menores Trans*), Chrysallis Catalunya, Fundación Daniela, Familias Trans-Aliadas and H2O for their support and involvement at all stages of the study.

[35] Code number: CEIPSA-2020-TD-0001

parents of all minors who took part. Data were collected from the trans children and adolescents between 2018 and 2021 according to the following schedule:

(1) Initial contact with the children or adolescents and their mothers.

(2) Introductory semi-structured and in-depth interview.

(3) Writing, line of life and body map.

(4) Emotional map.

The data from the adults were collected via a single in-depth semi-structured interview with mothers, relatives, educators and healthcare or social intervention professionals. In this paper we mainly report the data collected from the binary and non-binary trans children and adolescents. All semi-structured interviews were conducted by the main author face-to-face or via a video call lasting 30–90 minutes. All interviews were recorded and transcribed verbatim.

5.2.2.3. Research Instruments

We focused on the discourse of binary and non-binary transgender children, adolescents and young adults in order to map their needs as they navigate through educational settings and encounter transphobic school bullying. To do so, we designed several research instruments (see Table 1 - Breakdown of research instruments and participantsfor further details) that were intended to successfully connect with the participants. This process was guided by feminist ethnography and communicative orientation (Ferrándiz, 2011; Flecha & Soler, 2014b; Francé et al., 2011; Gómez et al., 2006), approaches whose critical and transformative purpose is to question power relations and the imposition of gender binary and find strategies for successfully tackling transphobic school bullying. Below we describe the research instruments we used in this paper:

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(1) Semi-structured, in-depth interviews. These were designed for our initial contact with the binary and non-binary transgender children and adolescents and with the adults and professionals[36]. This informal conversation promoted an in-depth exchange of experiences of navigating through educational settings and facing school bullying on the grounds of gender identity or expression (Denzin & Lincoln, 2017; Newhook et al., 2018). The binary and non-binary transgender children and adolescents were also asked to complete the instruments below.

(2) Writings. The subjects were asked to write subjectively about a significant experience related to their affirmed gender identity. This enabled them to take a certain time and distance, focus on a specific experience, review its interpretation and meaning, identify milestones for transgender children and adolescents, and investigate the implications of binary gender imposition (Del Valle Murga, 1991; Rienda, 2016).

(3) Lines of life[37]. The subjects were asked to provide a pictorial representation of personal milestones, stages, and people who have influenced their lives (Del Valle Murga, 1991; Shaw, 1996; Silva et al., 2013). This enabled discussions between researchers and subjects about important interactions, spaces and emotions the subjects had experienced and how these relate to their gender identity or expression.

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[36] The interviews with adults and professionals were based on the following topics: (1) their role in the lives of transgender children, adolescents and young adults, (2) their perceptions of the challenges and difficulties encountered before, during and after gender transitioning, (3) becoming a trusted adult who witnesses and receives information about transphobic violence, and (4) their personal motivation and actions aimed at preventing or ending the violence.

[37] The line of life is a research instrument and psychological and medical tool used to explore a person's life trajectory and highlight the milestones in that person's life from their drawing or painting of a line either on paper or on screen. The line symbolizes the person's history, experience and background. Their experiences divide the line and life trajectory, establishing various stages, partitioning the representation of the person's life, and enabling each stage to be explored.

(4) Emotional maps[38]. Subjects were asked to identify specific conflicts or interactions in family or educational settings in relation to their gender identity or expression and to represent these graphically (Nold, 2009; Osorio Idárraga & Vergara Carvajal, 2016).

5.2.2.4. Analysis

The discourses were analysed and coded by the leading author using the communicative orientation approach (Flecha & Soler, 2014b; Garcia Yeste et al., 2018; Gómez et al., 2006; Redondo-Sama et al., 2020). The analysis chart (see Table 6 - Analysis chart included findings from the interviews and artistic research tools and was structured by dimension and category. The dimensions, located in the rows, refer to results that help (transformative) or do not help (exclusionary) to eradicate violence or inequality on the grounds of gender identity or expression. The categories emerged deductively during the literature review. The educational environment was identified as significant for studying transphobic school bullying.

The leader author processed the qualitative results from the fieldwork in accordance with the requirements of both the Ethics Committee and data protection to ensure the safety and anonymity of the participants. The coding process was conducted using the numbers in the design chart. No software was used to systematize this process.

5.2.3. Results[39]

We have classified our results according to their impact on the reproduction of

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[38] Emotional maps are an educational and research instrument used to study the relationship between emotions and experiences in relation to a specific location, space or territory. They aim to obtain a sense of the person's experience at that location and build a response to problems that affect them when there or using it.

[39] All figures containing relevant text in Spanish are translated to English in a footnote to facilitate the readers understanding.

transphobic bullying (the exclusionary dimension) or success in overcoming it (the transformative dimension). These dimensions enabled us to identify aspects, situations, agents and environments that helped to end this violence and discrimination based on gender identity or expression (ways of navigating school transphobic bullying) or did not (discriminatory and abusive behaviours in schools).

5.2.3.1. Discriminatory and abusive behaviours in schools

RQ1. How does transphobic bullying affect binary and non-binary transgender children and adolescents in educational settings?

The relationship between educational institutions, family and the healthcare system played a key role in creating spaces of discomfort and reinforcing forms of violence against transgender individuals and their families. These forms generated deep and irreversible mental suffering for victims through stigma, victimization and pathologization. Our results on the exclusionary dimension include: (a) stressful or harmful spaces in schools, (b) teacher negligence or abusive actions, and (c) violence by peers and others.

a) Stressful of harmful spaces in schools

Several spaces were identified as stressful or uncomfortable for transgender children and adolescents in educational settings. All were related to past traumatic experiences of violence, self-exposure or gender segregation. Changing rooms and segregated bathrooms were repeatedly described as uncomfortable spaces by our participants, all of whom reported difficulties in finding a strategy that would enable them to feel safe and comfortable there. For some, their experience became even more traumatic. One case is that of Noa, who mentioned that these spaces caused him great anxiety even before he realized his gender identity (drawn in pink and blue in the top right-hand side of the image). Another case is that of Ruben, who also

drew this space on his emotional map (see Figure 1 - Noa's emotional map) and discussed it in our conversation:

> Elena: Was there any place where you felt uncomfortable?
>
> Rubén: In the locker rooms at high school when I had to change clothes. I would always go into the bathroom; I'd go into the changing rooms and hide in the [private] bathroom.

Figure 1 - Noa's emotional map
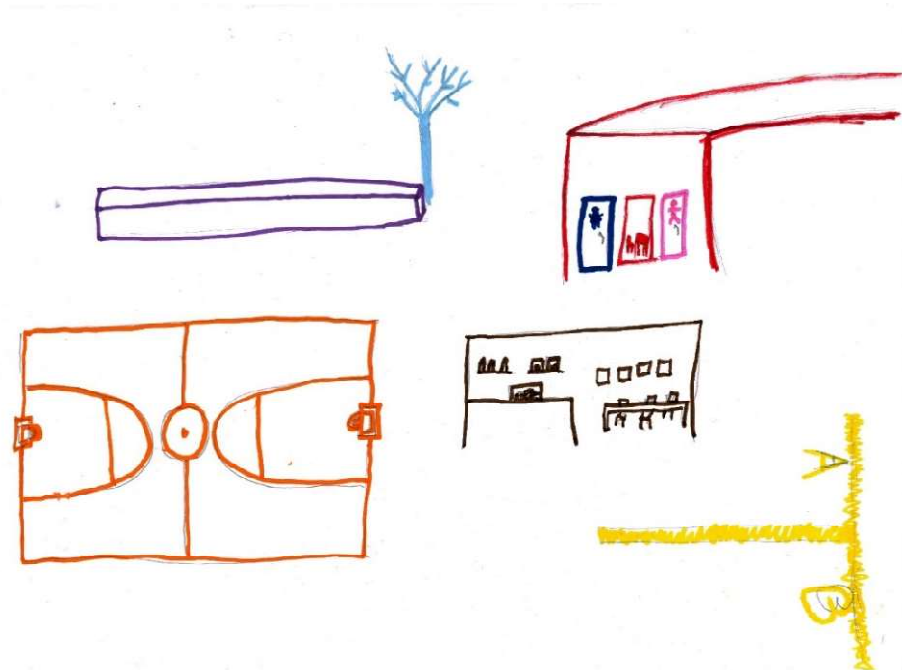
Other spaces that also made our participants feel more exposed to their peers were also traumatic for them, as Noa reported when referring to school trips and the segregation rules for bedrooms:

> I think there is always control over gender; it's a typical thing at school that when you go to camp; for example, they tell you "No, you have to sleep in the girls' room; you can't be with the boys even if they are your friends".

In other cases, PE (physical education) classes created feelings of discomfort, lack of belonging and self-exposure, as some of our participants drew on their emotional maps (see the drawing containing the word *gimnasio* in *Figure 2* - Seven's emotional map).

Figure 2 - Seven's emotional map[40]

For Seven, this was a real issue because they felt obliged not to do sport since they had endured jokes and other psychological forms of bullying when doing so in front of their classmates. In our conversation, Seven talked about an anxiety attack they suffered after a meeting they had with their PE teacher, school counsellor, tutor and mother to talk about sports. The adults wanted to force Seven to participate actively in sports activities without considering any condition or situation that could be causing them to avoid such activities:

> That was a terrible day. We had a meeting with the PE teacher, my tutor, a school psychopedagogist, and my mother. I wouldn't do PE and the teacher always put me in detention and, because I didn't go to class and didn't go to school much, we had a meeting and they all started to tell me off, saying I had to do PE because I couldn't keep skipping class, and that I had to use a toilet [...]. They told me, "No, you can't go

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[40] Translation of text in the figure (from left to right and top to bottom): *Bathroom; Disabled bathroom; Headmaster's hallway; Classroom; Psychologist's office; Gymnasium; Changing rooms and bathrooms; Cafeteria; Bathrooms, hallway, studio; Director of studies' office.*

> to the boys' toilet because you'll feel uncomfortable but neither can you go to the girls' toilet because you feel bad, and you feel bad in the disabled toilet". They started to nag me and told me that I had to do PE, that I had to participate with my classmates, that I had to do things. In the end, I started crying a lot and had an anxiety attack. […]. It was time for break and I was still having an anxiety attack when I was in the headmaster's hallway…

As well as a lack of commitment from the school staff, which deepened the complexity of the transgender adolescent's discomfort, other issues were also affecting Seven. In one of our conversations, they said that, even when they "knew they were non-binary", they "would never have told the teachers" out of fear because, in Seven's words: "If they know nothing about being trans, they will know even less about being non-binary".

Among other participants, more subtle forms of violence occurred through the internalisation of transphobia and the imposition of binary gender roles. Arnau, for example, felt compelled to imitate the gender expression of his peers and hide his own gender identity and expression in order to fit in and avoid isolation at school:

> First, I tried to look as feminine as possible because all the girls there were super-posh and super-dressed up, with expensive brand-name clothes, you know? And I was like super-ugly, you know? Like, in between, with horrible hair and braces, well, the worst … […]. Also, as I was suffering from depressive symptoms and so on, my appearance was awful, but well, little by little I tried to adapt more to what my classmates were like. To be more like them or buy the clothes they bought. I copied them especially with that, with the clothes they bought. I started to imitate them: I let my hair grow long and started to wear make-up …

b) Negligence, passive bystanding and abusive actions by teachers

The role of teachers is identified as critical in the educational trajectory of transgender children and adolescents. Their role as mediators, role models and educators is key to identifying and preventing violence and accepting gender diversity in school. However, we found that various forms of violence were reproduced by the teachers themselves. One practice that most often reproduces teacher transphobic violence relates to gender presentation processes. In several

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cases, tutors forced transgender students not only to come out to the rest of the class by themselves but also, without support, to explain and defend themselves. Pollo, another participant, illustrated this situation when he talked about his gender presentation process at his high school, describing how it worsened the situation and increased bullying by his peers:

> Well, I started talking to two or three kids in my class. I talked more to girls than to boys, I started to tell them, "Look, this is what's happening to me", and so on. And they asked me, "What do you want us to call you?" And I said, "I want you to call me Pollo". And they said, "Then [we'll call you] Pollo". And, of course, I told my tutor and he said, "OK, get up and tell the class". I told the class, and the class was a bit shocked. [...]. They just saw my radical change from having hair more or less around my shoulders to having it cut short and they didn't even want me to touch them. They said, "Oh, that's gross! Don't touch me". And, of course, I took the step and made the gender transition the following week and boy, oh god, was I shocked! They isolated me, picked on me, and laughed at me ... it was unbelievable.

When studying transphobia, it is important to consider the gender presentation process and its repercussions. Some participants reported they had no support or follow-up after their gender presentation at school, which left them feeling alone after a highly critical process of exposure. This turned into passive bystanding when the transgender student reported violence but nobody reacted to it or when the intervention was isolated or ineffective. Pollo also reported this occurrence:

> Paula is a counsellor who is very much involved in this subject. She's a member of an organisation and is very much involved in the issue of bullying, transitioning, and all. And, of course, she went to my school to give a talk, but people ignored it; they just carried on and on and on. Of course, I talked to her about it. This is happening to me and I just can't take it anymore. And she went to give the talk, she gave the talk after I told her; it must have been in April or May. And they kept saying, "Yes, yes, I understand, I know, I know". In front of Paula, they put on a good face but when Paula left two hours later, everything remained the same.

More active and more direct educational practices were identified in our research, however, when certain educators reproduced transphobic violence in the classroom. On one hand, we have identified certain gender-segregated activities in

classrooms as forms of violence and discrimination that deeply affect the self-acceptance and self-esteem of binary and non-binary transgender pupils. Andrea, for example, endured this situation as a child when taking part in an activity in which the class was divided into two groups, i.e. girls and boys (see *Figure 3* – Andrea's emotional map to see Andrea's drawing of this situation).

Figure 3 – Andrea's emotional map

This turned into a horrible day for Andrea when her teacher confronted her, telling her that "she wasn't a girl, he was a boy" in front of the whole class without regard to further tensions surrounding her gender expression and identity. This caused such profound suffering and generated psychological symptoms that made her inflict non-suicidal self-injuries to relieve the pain. We also identified other forms of transphobia when teachers reproduced gender-stereotyped norms in response to abusive or discriminatory jokes in the classroom. In one interview, the mother of a transgender girl reported a teacher's ill-judged response after her daughter was called a 'faggot' in class because she was playing with a kitchen:

Elena: Did they pick on her at school?

Lola: Yes, there were several episodes of bullying. Well, even the teacher had a go at her when she said, "Miss, that boy is calling me a faggot because I'm playing at making a stew with the girls." And she told him "Of course he's going to call you a faggot! Go and play football with the boys and stop playing at kitchens with the girls".

c) Violence by peers

The violence most often suffered by participants is inflicted by peers. This violence varies between the psychological, the physical and the social. In all cases, these repetitive acts of hate cause the victims a great deal of anguish, as we see, for example, in several lines of life (see *Figure 4* – Noa's line of life and *Figure 5* – Pollo's line of life).

Figure 4 – Noa's line of life[41]

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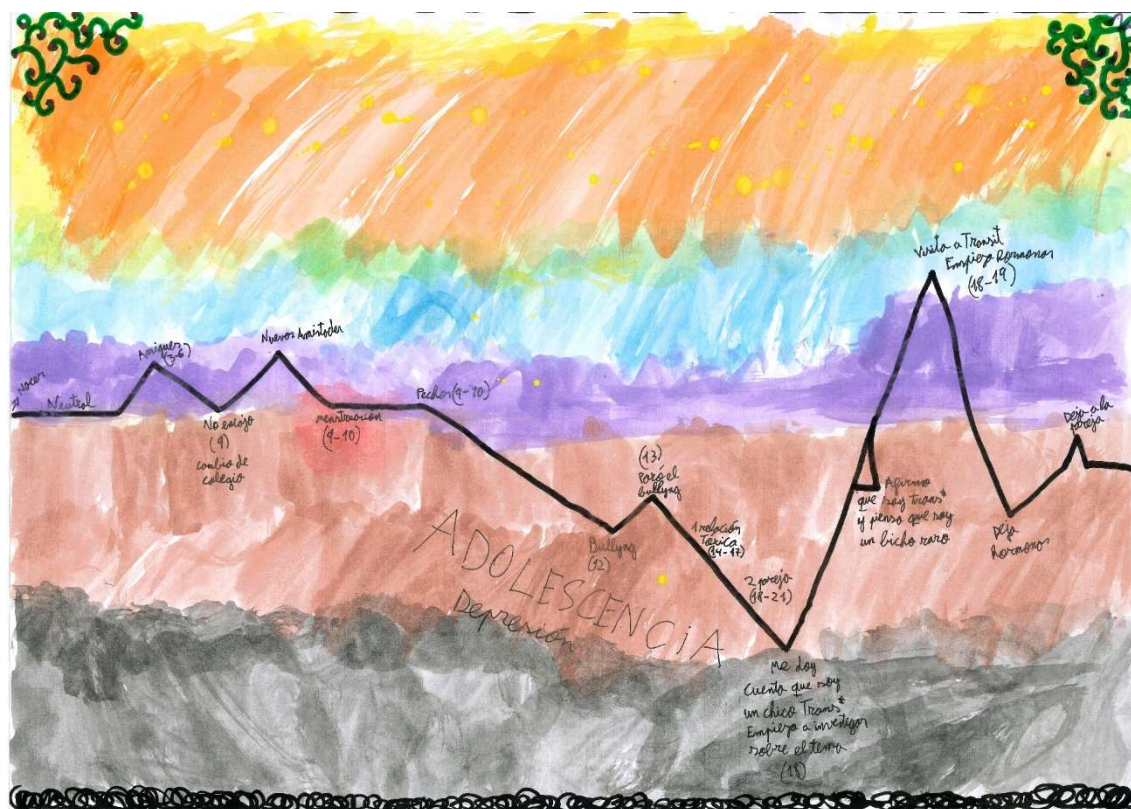
[41] Translation of text in the figure (from left to right): *ADOLESCENCE. Depression.* (Under the line); *Be born; Neutral; Friends (3-6 years old); I'm not fitting in. Change of school (9 years old); New friends; Menstruation (9-10 years old); Breasts (9-10 years old); Bullying (12 years old); The bullying stops (13 years old); First toxic relationship (14-17 years old); I realized I'm a Trans* boy. Start to research the topic (18 years old); I affirm that I'm Trans**

Figure 5 – Pollo's line of life[42]
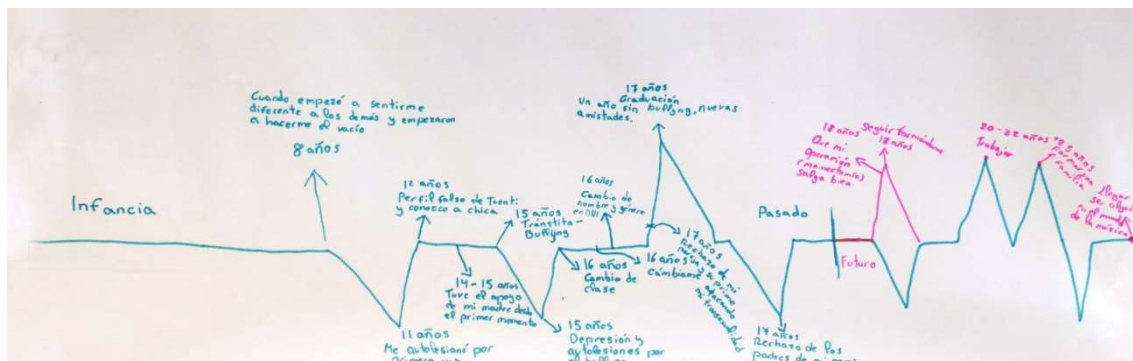
The most common forms of violence were transphobic jokes and insults, such as those heard by Andrea:

> Elena: What was it like at school?
>
> Andrea: Horrible. Because the time I received the most bullying was also the time I was going to the Gender Identity Disorder Unit (UTIG); it was the most difficult time of my life.
>
> Elena: Did you get bullied, by whom?
>
> Andrea: By the pupils.
>
> Elena: What kind of bullying did you face at school?
>
> Andrea: Well, they called me "faggot" and "gay", and I suffered physical abuse, not much, just one day...

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and I think I'm a weirdo; Visit Transit. Start hormone treatment (18-19 years old); Quit the hormone treatment; I break up with my partner.

[42] Translation of text in the figure (from left to right):
Childhood; 8 years old. When I started to feel different to the rest and they started to isolate me; 11 years old. I self-harmed for the first time;
12 years old. False account on Tuenti [social media account] *and I met a girl; 14-15 years old. I had the support of my mum from day one;*
15 years old (top). *Transitioning-bullying; 15 years old* (bottom). *Depression and self-harm behaviours because of the bullying; 16 years old* (first). *Change of class in school;*
16 years old (second). *Cámbiame* [TV programme];
17 years old. (middle). *Rejection from my partner and her cousin because I'm transsexual;*
17 years old (top). *Graduation. A year without bullying, new friendships;*
17 years old (bottom). *Rejection from my partner's parents; Past; Future; 18 years old* (first). *My top surgery (mastectomy) goes well;*
18 years old (second). *Continue with my education;*
20-22 years old. Work;
25 years old. Form a family;
To get to be someone in the music industry.

Pollo also received threatens, insults and hateful comments, as well as physical attacks, as he illustrated in the following fragment from his interview:

> A lot of bullying, at the beginning, a lot of bullying; they picked on me. Because of the transition. They said I wasn't a real man and that I didn't have balls. And that I was never going to be a real man, that nobody was going to love me. There was a lot of verbal bullying and they even hit me in the corridors. And, oof, it was very bad [...]. And, of course, I had to retake that school year. My classmates moved up to third year but I stayed in second year. Of course, I fell in with the younger ones. Of course, when I told them in my class that I felt like that, my God ... "That's not possible", they said. "You're a girl. How are you going to be a guy if you don't have a dick? You're never going to be a man. Until your ID card says Pollo, we're not going to call you that". Things like that. They used to stick my head in the toilet, and they used to hit me as I was leaving. I was scared when I went to school. And, of course, I never said anything, I never said anything out of fear.

In some cases, the violence was so continuous and exerted by so many pupils that the victims ended up feeling isolated and alone at school, which is a form of second-order violence (Vidu et al., 2017). Arnau, for example, reported that only occasionally did he enjoy the support of a female pupil, who probably also felt threatened for being near him. The continuous and cruel nature of the violence led to Arnau suffering gaps in his memory in response to the suffering:

> It was the whole school year, it was two or three classes, and I maybe had a girl who sometimes helped me, you know, a classmate, but that's all, I didn't have anyone. Sometimes she would come with me, but I think she did so out of pity, I don't know. Because sometimes she was also attacked for coming with me, so ... I can understand why she didn't want to come with me because of that, you know? But well, that's how it is, what can we do?

Overall, social isolation was the most common form of violence our participants experienced at school. This made them suffer, get bad grades and generally lower their academic performance. In some cases, the cumulative violence the victims endured in school made them drop out of school or move to another town (see *Figure 6* – Arnau's line of life).

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Figure 6 – Arnau's line of life[43]

Arnau told us how the bullying forced him and his family to move to another town. This made him feel responsible for such a great change and led to him repressing his gender expression and increased his suffering even more:

> As I went through bullying issues, I tried to repress myself as much as possible. For most of my childhood, from the age of eight when the bullying started to around the age of 15, I repressed everything. At primary school the bullying started and, of course, at secondary school, when I changed school, we also moved to another town. There, the bullying was pretty bad, so the whole family had to leave. We came to live here and as I didn't want it to happen again, or to be a freak, or to give them an excuse to do it to me again, I tried to repress it as much as possible and be what society wants me to be.

5.2.3.2. Ways of navigating transphobic school bullying

RQ2. What forms of response exist against transphobic school bullying?

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[43] Translation of text in the figure (from left to right):
In 2001 (5 years old). Birth of my sister.; In 2008 (12 years old). Moving away because of school bullying;
In 2013 (17 years old). Coming out as a boy; In 2015 (18 years old). Acceptance at home and start of hormonal treatment;
In 2016 (20 years old). Mastectomy.

Institutions are important for providing opportunities for victims to survive transphobia in schools. The family environment also plays a key role. The transformative dimension of our analysis therefore includes: (a) a supportive familiar environment, and (b) friendships and alliances with teachers and peers.

a) Supportive family environment

A supportive family environment is needed to enable transgender children and adolescents to confront and combat school violence. The life stories of most participants suggested how their quality of life improved after gaining acceptance from their close family. In some cases, distant relatives or significant others helped their parents to see and understand the situation, as Arnau explained:

> Elena: You told me that at some point you told your mother you wanted to be a boy.
> Arnau: Yes, when I was little, I told her but she said, "No, you can't be". That was it.
> I don't know, my mother didn't have any information about it, so she thought that I couldn't be a boy … My babysitter told me that when she came to work at our home and saw all my toys, she said to my mother, "Oh, they're all boys' toys, aren't they?" And my mother said, "Well, that's what she wants". And sometimes my babysitter would ask me about it; she was more attentive to this issue than my mother was.

As with other participants, parental acceptance changed the course of Arnau's life, making him feel cared for, protected, and even happy from then on, as we observe from his line of life. In his writing, Arnau described the exact moment his mother expressed her unconditional love for him. This was the happiest moment of his life (see *Figure 7* – Arnau's writing).

Figure 7 – Arnau's writing[44]

Fueron los principios de 2015. Después de años pidiéndolo y rogando que me dieran acceso a la hormonación.

Finalmente encontré una salida y finalmente mi familia había decidido acompañarme y ayudarme.

Fue la vigilia de mi primera dosis de hormonas. Mi madre me sorprendió diciéndonos que nos iríamos a cenar juntos para celebrar el nuevo comienzo. Nunca habíamos ido a cenar o comer fuera sin mi padre. Ese mismo día mi madre empezó a tratarme en masculino por primera vez, después de varios años negándome la identidad. Mi hermana se sumó a hacerlo también. Fue una cena modesta, un simple Burger King, pero fue la mejor cena de mi vida. Incluso me pidieron disculpas por si se equivocaban de pronombres al hablarme, por la costumbre. Nunca antes los había abrazado tanto. Ahí empecé a ser más feliz, por fin.

In this process of coming out to one's family and gaining parental acceptance, other transgender children's loved ones (outside the nuclear family) also emerge as important players. Cristina, the mother of a transgender boy, discussed this in the

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[44] Translation of the written text:

It was at the beginning of 2015. After years of demanding access to hormonal treatment. Finally, I found a way out and my family decided to come with me and help me. It was the day before my first dose of hormones. My mum surprised me by telling us we would go out for lunch without my father. That same day my mother started to treat me in the masculine for the first time. My sister also started to do it. It was a very modest dinner, we just went to Burger King, but it was the best meal of my life. They even apologized in case they made a mistake with pronouns when referring to me, as they weren't used to it. We had never hugged like that. That's when I started being happier, finally.

context of her own family and explained the important role her sister played in informing her of the issue and protecting the child:

> Elena: Do you know how that conversation (with his aunt) went?
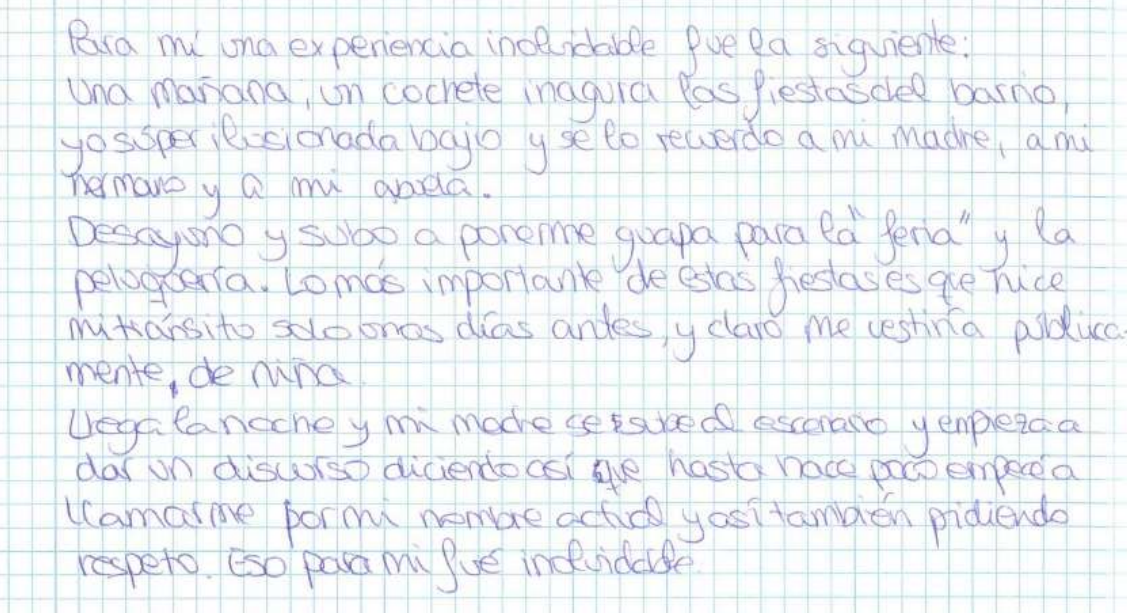>
> Cristina: Yes, a few months before he had said, "Auntie, I have to tell you first because I don't know how to tell my mother". And she replied, "I know what you want to tell me". And so she met me the next day and said, "Let's go for a coffee as I have to talk to you". And, of course, she told me because I suppose it's normal. You don't know how you're going to react, you're afraid of the reaction. Yes, she told me what we had talked about. And what do you want me to say? Maybe at that moment you're taken aback ... I reacted very well. But the next day it was worse.
>
> Elena: Was he in the conversation?
>
> Cristina: No. Then his aunt called him and he came; he didn't dare, he didn't dare. It must be very scary; it can't be easy.

Alejandra also mentioned this situation because her family's acceptance and protection was a "life-changing moment" for her. It was a particular milestone for her because her mother decided to announce it in public and let all the neighbourhood know (see *Figure 8* – Alejandra's writing).

Figure 8 – Alejandra's writing[45]

In addition to its transformative power, parental and family acceptance in some cases developed into supportive and caring environments for the children and adolescents. For example, some close relatives allowed them to explore their gender expression and even confronted other, intolerant, adults to protect them. Mari Carmen and Lola, for example, referred to two episodes in which they had to protect their daughter and granddaughter by confronting her father:

> Mari Carmen: One year, for her birthday she got dolls and I hid them because her father said, "The crane, the crane!" She got up in the morning and he put the crane out for her and I didn't take it away because of her father. When she got up and saw the doll, she paid no attention to the crane and went hysterical. And her father said, "What are you doing?" And I said, "I did what I had to do. Make him happy. If that's what he wants, that's all there is to it".
>
> Lola: And the cherry on top was me telling him that I would put his suitcases at the door and he would have to go and live with his mother. I told him, "Maybe someone is out of order but it's not my daughter. It's you who's out of order; you're the one who won't accept the family unit. If you're not going to accept it, pack your bags and go and live with your mother, not here". The thing was, the girl wanted to dress like a princess and we had already made the transition, etc., and he was being very restrictive. And he'd go and cry in the bathroom whenever he saw her in the corridor dressed as a girl.

b) Friendships and alliances with teachers and peers

Educational institutions propose a wide range of responses and strategies to end the violence. Our results suggest the importance of support from local organizations, which can influence the negotiation process with schools in matters of

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For me, an unforgettable experience was the following: One morning, fireworks inaugurated our neighbourhood's festivities, I was very excited and went downstairs, and I remember my mother, my brother, and my grandmother.
I had breakfast and went upstairs to make myself pretty for the fair and go to the hairdresser's. The most important thing about this fair is that I had transitioned just a few days earlier, and, of course, I was dressing publicly as a girl. When it was night-time, my mum got on stage and gave a speech in which she said I started to be called by my felt name when I was very little and she demanded respect. That, for me, was unforgettable.

administration, identification and other requirements. Some of our participants and their families have even reported cases of transphobia to the national press, gained public support, and changed anti-discrimination policies in their schools. Certain agents within the education community have also been important in the fight against violence and discrimination. Pollo commented how certain teachers significantly changed their educational trajectory and improved their quality of life after giving him their recognition and support. He even reflected on this in his emotional map (see the top of *Figure 9* – Pollo's emotional map).

> When I exploded, with the two teachers I've been telling you about from my school, who were the ones who helped me to get over it, they saw I was in a bad way and, of all the teachers in the school, they were the only ones who approached me. Well, one day I arrived with cuts on my arms and they both saw me and came up to me and talked to me. "What's wrong with you, and why?" And I explained how I felt and, unlike the rest, they said, "Ole! If that's the way you are, go ahead and don't let anyone tell you otherwise". I told them about the aggressions, but of course I didn't want to give them any names. And from then on, they were more watchful and the number of incidents went down. When I was alone or something, every now and then someone would push me or pick on me, but it wasn't like at the beginning, you know?

Figure 9 – Pollo's emotional map (top section)[46]
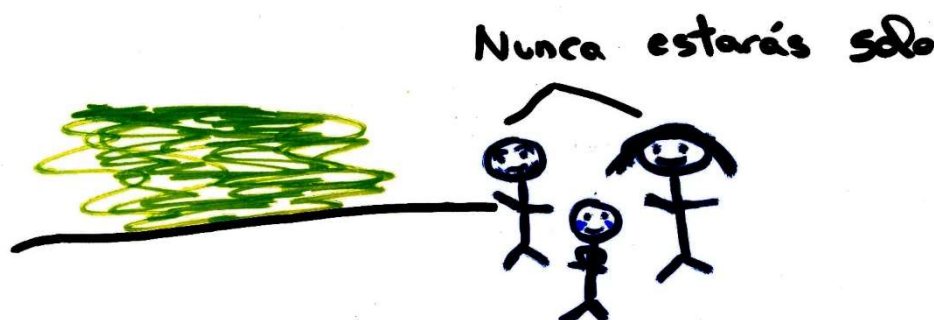
Pollo also suggested that masculinity plays a role in the acceptance of transgender identities in educational settings and made a comparison with female

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[46] Translation of the written text in the figure: "You'll never be alone*".*

adolescents or adults. In his experience, violence was always exerted by male pupils, whereas female pupils, as occurred with other transgender boys we interviewed, showed him nothing but support:

> Elena: But what kind of bullying did you experience?
>
> Pollo: Verbal. Classmates. The girls, on the other hand, were the ones who supported me the most. It was the boys.
>
> Andrea also mentioned the importance of her relationship with her classmates and school staff. For her, violence was exerted only by students who were not in the same class as her, as they would not know her and would act on prejudice:
>
> Elena: And the only problems you've had have been with classmates, right? Well, with people from school.
>
> Andrea: But not from my class, from other classes.
>
> Elena: From outside your class, why do you think that was?
>
> Andrea: Because they were the ones who knew me the least. Because everybody who has known me has always ended up liking me and I think they've ended up understanding me.

Some adult participants suggested that teachers have helped to provide support for their children, even if their knowledge of LGBTQI+ issues was inaccurate. Lola also mentions this when she remembers a very close teacher her daughter had during her primary education. Without even knowing about her daughter's felt gender identity, she worked out that something was the matter and somehow let the family know while also asking them to above all protect her and love her:

> One time I met her she said, "I wanted to tell you that you have a very special child; you know that, don't you?" I answered. "Yes, because he's very special, because you will notice it when he goes to school…". But she was talking about sexual orientation. […]. And she confessed to me that she thought my son was gay; she didn't think she was transsexual at all. So, she was uneducated like all of us who have gone through it [...]. And she talked to me to let me know that something was the matter. What I understood afterwards was that she was trying to convince me that I had a wonderful son, as if I didn't know, and she was telling me, "But that's very special, isn't it? Wonderful, that's the best thing". And I didn't understand what she wanted to tell me until it happened.

In one case the educational setting even felt more comfortable than the family environment, as it provided the transgender adolescent with a space in which to explore and freely experience their felt gender. This was a milestone for Arnau, whose family did not want to hear about his felt gender identity for years. Arnau's new high school was characterized by acceptance and openness towards gender diversity by both peers and certain teachers, which was extremely positive for his wellbeing, as he illustrated in our conversation:

> Arnau: Yes, all the teachers call me Arnau, no problem […]. One day I got to class and I wasn't too afraid because they were very open … I mean, we were friends from the very first moment. I arrived in class one day in 2013 and when I arrived, I said, "Call me Arnau and address me in the masculine, please, to try it out and see how I feel about it". Because at that time I didn't know very much about gender … And well, I said it like that in class and everything was super-cool, you know? Some people found it a bit difficult, but it was normal, a normal place. It was quite quick; after a week or two weeks everyone addressed me in the masculine and called me Arnau.
> Elena: How did the teachers react?
> Arnau: As there were teachers I didn't like or didn't get on with because I was very bad at studying, well, with the art teachers, no problem. For the rest of the classes, I didn't say anything.

Finally, certain reactions to transphobic violence by teachers and school boards have led to significant changes in the educational trajectory and well-being of transgender students in schools. Victoria, for example, mentioned how the school chose to respond to bullying by giving a presentation on gender. This made the whole school realize the situation and even apologize to her for all the abuse she had endured in the past:

> Then one day, at the same time, in all classes from kindergarten upwards, from the little ones to those in their final years, they said, "There is a pupil in school who is going to change sex and she is going to be called Victoria". And then everyone from the moment I left the classroom to the school gate was looking at me, saying (and pointing), "That's the one, that's the one". Afterwards, many people spoke to me to tell me something and many of those who had picked on me apologised. They said, "If

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I had known that you were like that, I wouldn't have picked on you, I'm really sorry". And, in fact, many people in my class who only days before had said, "But you'll never be a woman, no man will want to go out with you", started to cry. Everyone, my whole class cried. And everyone was crying, giving me hugs, saying "I'm really sorry" and "I'm sorry for saying those things to you". And in fact, when they see me, they say, "You are nothing like you were before".

5.2.4. Discussion

This study has shown that the spatiality, norms and symbols that constitute school environments are significant in the problem of transphobic school bullying. Specifically, socializing spaces outside classrooms, such as schoolyards and bathrooms, are critical to the emergence of initial and brutal forms of violence against transgender pupils or pupils who are perceived as such. In line with Seven's experience, previous studies have shown that PE and sports present "the best time to assault someone. Because you can pass it off as an accident." (Carless et al., 2020, p. 10). Similarly, private spaces such as gender-segregated bathrooms, as in Pollo's case, are also some of the most dangerous spaces for sexual- or gender-diverse students in schools (Lanham et al., 2019) and the most likely spaces to host forms of sexual abuse (Alessi et al., 2016). That these educational environments are crucial to the emergence of violence reveals the lack of action or clear authority compared to classrooms. The specific problem of bathrooms and other segregated spaces – away from classrooms – illustrates the vulnerability of gender-diverse children and adolescents and their greater likelihood of suffering harassment. Considering these spaces as complex could provide further information or help generate effective preventive actions against violence. It is urgent, therefore, to explicitly target these spaces in protocols and laws against transphobia, implement those that have already been created in collaboration with transgender rights organizations, and recognize gender self-determination without pathologizing perspectives. All school spaces

must be viewed as equally fundamental for student socialization and be able to generate important consequences for pupils' well-being. To tackle this problem, bystander intervention could help ensure that those who use and own these spaces contribute to creating a school atmosphere that disapproves of any form of violence (Ahrens et al., 2011; Dessel et al., 2017). This could help make peers active bystanders against violence also in spaces that escape the supervision of educators and other school staff members.

As in previous research (Colvin et al., 2019), other tangible concerns in relation to the educational trajectories of transgender children and adolescents relate to the role of peers and educators as protectors or aggressors. Peers as perpetrators of transphobic school violence are reported in numerous studies (Reisner et al., 2020) and represent the majority perpetrators in ours (specifically, for Alba, Andrea, Alejandra, Pollo, Victoria, Arnau, Seven and Borja). Other pupils with a transphobic attitude also represent a clear threat to the well-being of victims on account of their number, continuity and proximity in the victims' daily lives. The main danger with regard to peers as perpetrators of violence and bullying is their power to obtain the permissiveness of others (for fear of being bullied themselves) or to oblige them to inflict violence or isolate victims. This was mentioned by Arnau when referring to his only supporter in the school: "Sometimes she would come with me, but I think she did so out of pity, I don't know. Because sometimes she was also attacked for coming with me, so ... I can understand why she didn't want to come with me because of that". In terms of regulation, the protocols in the regions in which this study was conducted suggest that this is one of the most common situations when it comes to violence perpetrated against transgender pupils and so incorporate guidelines to combat it. Importantly, however, policies do not prevent violence inflicted before the pupil's realization of their transgender identity. These forms of

violence must be tackled by taking into account conditions, relationships and power relations both inside and outside the classroom. On one hand, this can be achieved through quality training and transversal education on gender and sexual perspectives. As is stated in applicable laws and protocols, staff and pupil training is essential, but this must be guaranteed, not just proposed by the regulatory frameworks (Ávila, 2018). On the other hand, generating a respectful school atmosphere with an emphasis on the role of bystanders has proved effective in the fight against violence (Byers, 2013). Specifically, staff should provide pupils with the tools and knowledge for creating environments that respect sexual and gender diversity and ensure that pupils are both protected and free to experience their own gender identity and expression.

Finally, the role of educators and school staff is another urgent issue in view of their power to allow/inflict transphobic violence or to act against it (Alessi et al., 2016; Hillier et al., 2019). Andrea, who suffered her teacher's abusive transphobic comments and actions, seems to represent just a minority of pupils. However, her case illustrates a most dangerous form of violence since it was inflicted by someone who ought to have ensured a respectful environment and an excellent learning process. In this study we have observed how teacher-perpetrated violence can be both implicit and explicit and is a reality for some children in Spain. This aspect must be considered in legislation, anti-violence protocols and prevention strategies aimed at protecting binary and non-binary transgender children and adolescents in schools. Quality, up-to-date training on sexual and gender diversity and the prevention of homophobic and transphobic bullying should be mandatory for educators and other school staff in order to ensure that they have the knowledge and tools necessary for implementing the applicable protocols. Such changes would help

to transform the protection of transgender pupils and those who explore their gender identities and gender expressions.

Although our results indicate that cruel forms of transphobic bullying exist, there is also evidence of the transformative impact of response and resistance to the violence (O'Donoghue & Guerin, 2017). Our results also show how supportive family and educational environments can greatly influence how transgender pupils navigate and survive school bullying. This support can be both a protective factor against the violence and a place to turn to if it appears at other institutions. When it comes to transphobic school bullying, family protection can provide victims with a safe space in which to communicate their abuse, express and ease their discomfort, and find strategies to oppose the violence that are backed by legal representatives. This is clearly important to prevent mental distress, self-injury or even suicide ideation (Aparicio-García et al., 2018). Supportive educational environments and alliances can also greatly influence prevention and intervention against transphobic violence through displays of protection and solidarity for victims. This can also significantly reduce the psychological symptoms of transgender children and adolescents in schools (Aparicio-García et al., 2018).

The experiences expressed by our participants illustrate the pervasion of this socio-cultural problem caused by the imposed gender system. Their life stories reveal the complexity of exploring and navigating gender identities and expressions outside binary norms during adolescence. In particular, it reveals the social dynamics of discrimination that can appear in primary and secondary schools in Catalonia and Andalusia, regions in which political anti-violence efforts have recently been made. Our results reveal the need to monitor and revise protocols, regulations and laws to safeguard the human rights of children and adolescents in schools. Above all, transformations are needed to make educational institutions become safe spaces in

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which pupils can not only identify themselves but also be understood beyond gender or sexual norms without prejudice. Moreover, the lack of cohesion and unity in anti-transphobic violence regulations and protocols reveals the vulnerability children in Spanish schools can suffer depending on their context. This vulnerability could become a reality due to the diversity of laws and protocols aimed at protecting pupils against transphobic school bullying. This issue must be tackled through a unitarian, transversal and state-wide legal framework that includes all educational agents and provides a common effective pathway for fighting transphobia.

Declaration of interest statement: The authors declare that they have no conflict of interest.

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CHAPTER 6. HOMOPHOBIC AND TRANSPHOBIC VIOLENCE IN HIGHER EDUCATION INSTITUTIONS IN CATALONIA

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6.1. Introduction

This sixth chapter of the dissertation completes the compilation of articles providing a specific review on the presence and consequences of homophobic and transphobic violence in Catalan Higher Education Institutions. Thereby, this manuscript complements the results presented in the previous articles by adding qualitative evidence on the case of LGBTQI-phobic violence at universities. The manuscript that poses an analysis of qualitative data on this problem is titled "Sexual orientation, gender identity and gender expression-based violence in Catalan universities: qualitative findings from university students and staff".

The objective of this sixth chapter is to transfer the problematization of the imposition of the binary system of gender and sexuality to the tertiary education institutions, in which different power relations, manifestations, and agents coexist

and foster forms of violence and discriminations based on sexual orientation, gender identity, and gender expression. The project Uni4Freedom has been the pioneering initiative that filled with empirical data this issue with significant quantitative[47] and qualitative evidence for the study of the problem of LGBTQI-phobia. Thus, this publication, elaborated in collaboration with other researchers of the project team, represents the last stage of the dissertation covering all stages of the Spanish education system.

This last article was published in 2021 in the peer-review academic journal *Archives of Public Health*. The open-access factor together with the relevance of the journal and its important indexation in *Journal Citation Report* (Q2), *SCOPUS* (Q2), *PubMed,* and *PubMed Central* were strong reasons for the selection of the journal.

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[47] To consult further quantative results of the Uni4Freedom project, see the following reference: Dueñas, J.-M., Racionero-Plaza, S., Melgar, P., & Sanvicén-Torné, P. (2021). Identifying violence against the LGTBI+ community in Catalan universities. *Life Sciences, Society and Policy*, *17*(1), 3. https://doi.org/10.1186/s40504-021-00112-y

Archives of Public Health

RESEARCH   **Open Access**

Sexual orientation, gender identity and gender expression-based violence in Catalan universities: qualitative findings from university students and staff

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Abstract

Background: Hate crimes have raised in Spain and the gender and sexuality-based conflicts persist worldwide which leads to this problem having an effect on health and wellbeing. Following a focus of transforming Higher Education Institutions, this research analysed the problem that affects undergraduate students in six Spanish universities. The research goal is to improve the life quality of lesbian, gay, bisexual, transgender, queer and intersex university students, breaking the silence that exists around the violence that this group suffer in Catalonia, Spain.

Methods: Following the Communicative Methodology, this study has identified violence based on sexual orientation, gender identity or gender expression in the target universities and provided guidelines to improve anti-discrimination protocols. A qualitative method has reached experiences of university students, heads of equality commissions, professors and administrative staff regarding this conflict. Focussing on the qualitative research tools, 30 semi-structured interviews were conducted with university students and staff around issues related to the violence against lesbian, gay, bisexual transgender, queer and intersex students: 1) perception of violence and discrimination, 2) institutional measures, 3) actions against violence. An analysis of exclusionary and transformative dimensions was used to identify emergent themes.

Results: We have identified two dimensions for the analysis given their impact in contributing or overcoming violence: exclusionary and transformative. A wide range of forms of violence on the grounds of sexual orientation, gender identity and gender expression perpetrated at universities have been identified as exclusionary facts and described by participants in the study. Equality commissions have not received reports of violence based on sexual orientation, gender identity or gender expression, and university staff shows certain unfamiliarity regarding the measures and politics to prevent and intervene in cases of violence against the lesbian, gay, bisexual, transgender, queer and intersex community. Among the results identified as transformative are the ways through which actions of lesbian, gay, bisexual, transgender, queer and intersex groups against violence and the professors' commitment to intervene have a relevant impact on student's wellbeing. An improvement and implementation of anti-discrimination protocols with mandatory applicability has also been documented.

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Conclusions: Findings highlight the need of collecting more evidence that contributes to the improvement of protocols, measures and politics to protect all the members of the university community. A better understanding of violence based on sexual orientation, gender identity and gender expression in HEI's may guide national and international governments to improve the health and well-being of lesbian, gay, bisexual, transgender, queer and intersex persons.

Keywords: Violence, Discrimination, Social problem, Health education, Universities, Sexual orientation, Gender identity

Background

Violence based on sexual orientation, gender identity or gender expression is present in our society and within the university community [1–3]. Numerous international studies have shown that the lesbian, gay, transgender, queer and intersex (LGBTQI+) community have more risk and probabilities to suffer sexual discrimination or harassment during their university trajectory [2, 3]. Furthermore, the risk of being object of violence increases in the case of transgender students [4–6]. National politics and international agendas have given priority to the legislation and regulation to end with LGBTQI-phobia [7, 8], even though the risk of suffering sexual harassment is still higher in the case of sexual minorities [1, 6, 9, 10]. The case of Spanish universities reflects the international panorama in relation to the LGBTQI+ academic community [11]. Educating in diversity, tolerance and acceptance towards diversity is crucial, but international reports show that this is still a pending issue in Spain [12]. The lack of literature and research about how this phenomenon affects Higher Education Institutions (HEI's) is striking and generates a significant silence towards the situation of the LGBTQI+ community and the consequences of LGBTQI-phobia in their personal, academic and health status. As a response to this reality, the research *Uni4freedom* seeks to contribute to breaking the silence that goes along the LGBTQI+ community at HEI's, improving the quality of life of the academic community and the struggle against violence based on sexual orientation, gender identity and gender expression in the Catalan context.

The main challenge when studying the discrimination against the diversity of sexual orientations, gender identities and expressions is the diversity of violence manifestations. A change in the ways violence against the LGBT community is manifested, has been shown in the literature in the last years, shifting towards more subtle and unnoticed manifestations [6]. Verbal forms of violence [9, 13, 14], homophobic jokes [10, 15, 16], anti-LGBT paintings, graffities and threats [3, 13], social distance [10, 15, 17], not-inclusive or acceptance spaces [18] and possible risk of suffering from unprotected forms of sex and AIDS' contagion [19] have been identified as advanced forms of violence based on sexual orientation or gender identity or expression. On the one hand, the case of a hostile environment is conditioning the free expression of the felt gender identity and sexual orientation [9, 18–22]. On the other hand, all these forms and manifestations of violence can generate a response of internalization and normalization of the homophobic actions, perpetuating the violence and affecting negatively in the life quality and wellbeing of the LGBT+ academic community [3, 16, 22–25].

According to the findings in the scientific literature, violence and discrimination based on sexual orientation and gender identity and expression, has consequences in three spheres of the LGBT university students' life. Firstly, it affects the health status, both physically and mentally. It has been shown that LGBT students present higher symptoms of depression and anxiety [9, 13] and suffer various forms of physical ache [10, 16]. Secondly, it affects their academic performance, presenting a lower grade in average in comparison to hetero-cis students [26]. This difference of academic results has been analysed as an aftereffect of LGBT stigmatization creating difficulty to focus on their studies [19, 27], having further consequences in their future possibilities and academic success [24]. Thirdly, these realities of LGBT-phobia in HEI's promote exclusionary climates and negatively affects the cohesion and relationality of sexual minority students [22]. The seen or suffered experiences of harassment or discrimination can generate a feeling of isolation and exclusion [6, 26] which can be reinforced by the institutional invisibility of LGBT perspectives and role models [13].

Evidence shows six different axes to prevent and intervene in front of violence based on sexual orientation and gender identity and expression within university institutions. Visibility of the LGBTQI+ collective and their situation in the university scope is key to prevent LGBTQI-phobia. Besides, generating profound awareness of university members is necessary to be able to face the problem of LGBT-phobia [1, 28]. In order to make this awareness effective and reach the whole academic community, the inclusion of LGBT literature in academic curriculums has the

highest impact in the reduction of LGBT-phobia [18, 28]. Another protective factor for the prevention and intervention in cases of violence based in sexual orientation, gender identity and gender expression is the explicit institutional support towards the LGBTQI+ community through the implementation of politics and strategies towards the reduction of hetero-sexism [6, 9, 29, 30].

This article presents qualitative evidence about how to overcome this form of gender inequality in a very relevant social institution. We have chosen a qualitative method in order to delve into the complexities of suffering or witnessing violence at HEI's and the possibilities of intervention that participants identify in their own interpretation. This methodological choice aims to reinforcing the knowledge and contrasting the depth and complexities of the qualitative findings of the project. Very important issues to be considered when preparing policies for the prevention and intervention of LGBTQI-phobia are thus presented. In conclusion, the study aimed to give visibility to the violence based on sexual orientation, gender identity or expression that takes place in HEI's, and to identify successful practices and decisions for the eradication of this violence.

Methods

This article has been focussed it research methodology for social impact. The voices of the end-users of the research have been incorporated in all phases of the research, in order to contribute to the social impact and social transformation of the conflict [31]. To make that possible, the methodological design is based on the Communicative Methodology of Research (CMR) [32], which stands out for its capacity to identify successful actions that contribute to overcoming inequality and to generate social policies based on these actions. CM stands out for generating scientific knowledge through the contrast of the scientific evidence (contributed by the researchers) and the contributions of the social agents' participants in the research, defined as the *world of life* [33–35].

The study was designed to understand how, why, in which forms and circumstances this form of violence in HEI's take place affecting university students' life, health status and future. Given the scientific evidence on LGBTQI+ violence prevalence and the aims of the research, the main research objective is to improve the quality of life of LGTBIQ university students, breaking the silence that exists about the violence they suffer.

Following the communicative perspective, Uni4-Freedom has implemented mixed-methods research [34] of which the qualitative techniques' results are presented in this article. Semi-structured interviews[1]

with communicative orientation have composed the fieldwork of the study taking place in six universities of the Catalan region [36–38]. The fieldwork has been designed in order to, firstly, make an approach and a diagnose of the reality that the LGBTQI+ community faces at Catalan universities and, secondly, delve into the perspective of university staff and professors, exploring the possibilities to implement and propose transformative actions for the inclusion and non-discrimination. The population target of the study is the academic community enrolled in different disciplines within the project's six partnering Catalan universities[2]: students, university professors, administrative staff and heads of equality commissions or units at these institutions.

Communicative organization of the research

In order to ensure the social impact of the research, the voices of the LGBTQI+ community and LGBTQI+ organizations have been included in different forms and phases during the study. Their participation has been indispensable, contributing with reciprocity, advice and follow-up to guarantee that the research objectives are met and ensuring ethics' standards in the methods. The Advisory Board is a follow-up and supervising body which has been formed by representatives of organizations of reference on LGBTQI+ rights in the territory[3]. In two different stages of the project and face-to-face meetings in 2018 and 2020, this board has debated and reviewed the methodological plan, research technics, findings and proposals grounding the materials in their experience and expertise in LGBTQI+ rights and reality. Their contribution has contributed to comply with ethical principles as well as to ensure the work and results for the improvement of the situation of the LGBTQI+ community at Catalan HEI's.

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[1]Interviews had an approximate duration of 40 min and the place was chosen by both participant and researcher. Interviews were normally implemented in public spaces which allowed the researcher to generate an atmosphere of trust, such as cafeterias or university offices. The materials result of the interviews were the manual transcriptions made by members of the research team of the Uni4Freedom project. Then, the analysis took place as it follows in the Data Analysis subsection.
[2]The partner universities of Uni4Freedom are: Rovira i Virgili University; University of Barcelona; University of Girona; University of Lleida; Ramón Llull University and University of Vic.
[3]Participant entities and organizations on the Advisory Board:

- Col·lectiu H2O · Gais, Lesbianes, Bisexuals i Transsexuals del Camp de Tarragona.
- SAI Tarragona - Servei d'Atenció Integral a les Diversitats Sexuals i de Gèneres de Tarragona.
- Xarxa Solidària de Víctimes de Violència de Gènere a la Universitat.
- Gènere Lliure.
- Col·lectiu de gèneres i sexualitats dissidents (GSD).

Fieldwork

We have conducted 12 semi-structured interviews with communicative orientation to LGBTQI+ university staff from the partner universities of the project. Besides, we have conducted 4 semi-structured interviews with communicative orientation to heads of equality units or commissions from the partner universities of the project. And finally, 12 *communicative daily life stories* with University students have also been done. These technics have followed the communicative orientation of the methodology by facilitating reflective dialogues between participants and researchers about the incidence of violence due to sexual orientation, identity or gender expression faced in their careers as university professor/ staff or student. Proposals to make university a more LGBTQI+ friendly space were also gathered from these qualitative work. The distribution of research tools and participants has been as follows:

Research tools

The guidelines of the interviews have been designed following the communicative perspective, attending to the results of the literature review and contrasted with the Advisory Committee. This combination in the design process has allowed us to develop complex guidelines that enable the identification of situations, characteristics and circumstances that either promote or allows to transform situations of violence based on sexual orientation, gender identity or expression at HEI's. We have identified three sections that have let us build the data collection process of the interviews. In what follows, the structure of the interview under the three sections and some of the questions of the interview's guidelines are introduced:

1) To describe and presentgeneral aspects of the research method, theme, exploring different perspectives and ideas in relation to the reality of the situation of the LGBTQI+ community in University.

2) To study the experience or perception of violence based on grounds of sexual orientation, gender identity or expression at University or spaces related to the institution according to the results of the literature review. The opening question of this section in the case communicative daily life stories with students was the following:

   a) "If you know of any cases of violence due to sexual orientation, gender identity or gender expression, comment on it:
      • Do you think that the people who suffer from any of these situations are considered victims of violence because of their sexual orientation, gender identity, or gender expression. Why? Why not?

      • What was your reaction to the situation of violence? Why?

      • What was the victim's reaction to the violence or discrimination? Why?

      • If it was reported to the university, what was the institution's response? How did they interpret it? How does the institutional response affect the victim's decisions and behaviors?

      • What consequences did the fact of reporting have on the aggressor? And on the victim?

      • Do you know what has to be done in the case of suffering a situation of violence due to sexual orientatio, gender identity or gender expression?"

3) To approach the perception of institutional strategies to detect, prevent and intervene in cases of LGBTQI-phobia by the research participants attending to their different roles in the community. Two questions from the semi-structured interviews with university staff from this third section were the followings:

   a) "In the section on harassment and discrimination, the inclusion of sexual orientation and gender identity/expression in anti-discrimination policies and the approval of protocols against LGBTI-phobia is considered. Some universities, such as Oxford, Tuft and UCL, have explicit online policies regarding sexual orientation, and other ones have specific policies concerning the trans* community, as well as policies to ensure inclusive language.
      • Do you think that this would be convenient at your university? Do you think it would be appropriate? Do you think it would be viable? Why? What benefits would it have and how would students experience it?"

   b) "Finally, on training for members of the university community to detect, prevent and act against LFBTI-phobia. Universities like Pennsylvania and Washington train the community to ensure Safe Zones, zones free of any violence, and others like Cambridge and Oxford train the community in successful actions, such as bystander intervention and providing online resources.

- Do you think that this would be convenient at your university? Do you think it would be appropriate? Do you think it would be viable? Why? What benefits would it have and how would students experience it?"

Ethical validation

The study has received the ethical validation of the ethical committees of Girona University and Lleida University in 2019. After submitting a detailed protocol for the fieldwork, containing consent forms and interview guidelines, the Ethics and Biosafety Committee of the University of Girona approved the start of the fieldwork. For the second ethical approval, the Committee for the approval of research studies at the Faculty of Nursing and Physiotherapy of the University of Lleida approved the fieldwork plan, consent forms and guidelines for interviews under the ethical requirements of confidentiality and good praxis without any objections.

Consent forms were systematically signed by all research participants and by the researchers implementing the tools, in order to ensure the former's rights in the research. These forms helped us to protect their right to confidentiality, anonymity, wilfulness, possibility to stop or leave the study at any moment and receive all necessary information for their involvement by the researcher.

Aside of the institutional validation, the research counted with an Advisory Board which supervised, followed-up and advised the research team in three different phases: approval of the literature review, fieldwork plan and preliminary results of the study. This board was composed by members of the LGBTQI+ community, university students and representatives of active organizations for LGBTQI+ rights of the territory[4]. Their belonging to the targeted community was due to the need of including the voices of the end-users of the research throughout the whole process of the research. The role of the board has been to relate the theory and scientific evidence to the daily reality of the LGBTQI+ community, reinforcing the transformative role of the research through their very contributions in the study.

Data analysis

The analysis chart has been designed to collect contributions from interviews and communicative daily life stories considering all the dimensions and categories selected (Table 1 – Result analysis chart). Dimensions are located in the rows and refer to the two sorts of

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[4]The participant entities in the Advisory Committee have been:
- Col·lectiu H2O (Gais, Lesbianes, Bisexuals i Transsexuals del Camp de Tarragona).
- SAI Tarragona - Servei d'Atenció Integral a les Diversitats Sexuals i de Gèneres de Tarragona: suport social, informació i atenció piscològica i jurídica.

results depending on their contribution or transformation of the target conflict, referring to the Communicative Methodology. Categories are the concepts that are being used in the research process to analyse the results of the fieldwork and they are located in the columns (Table 1 – Result analysis chart). The categories have been defined through a deductive method of definition, meaning that they have been determined before fieldwork through the study of scientific literature regarding LGBTQI-phobia in HEI's. The categories resulting from this study are: LGBTQI-phobic violence, actions against the violence and university politics and measures against the violence.

The research team has processed the qualitative results of the fieldwork ensuring the anonymity of the participants in all the phases of the study. Members of the research team have transcribed the interviews and daily life stories verbatim. Then, the research team has coded the transcription by using the numbers of the designed analysis chart (Table 1 – Result analysis chart), identifying results and matches between the targeted categories and dimensions on the transcriptions. We have not made use of any software or program for the systematization of this process.

Results

In this section, we have made an in depth approach to the research target: studying violence against LGBTQI+ community in HEI's. On the one hand, we have analysed the results that do not contribute to overcoming the problem of violence based in sexual orientation, gender identity or expression, encompassed within the exclusionary dimension. On the other hand, we have analysed the contributions that have an influence in transforming and overcoming the targeted violence in HEI's, included in the transformative dimension. All of the results presented belong to the research tools and the research participants already mentioned in the fieldwork subsection (Table 2 - Fieldwork distribution).

Violence's normalization and internalization

Normalization and internalization of LGBTQI-phobia are the most present consequences of the violence in HEI's. These results show the need to promote measures of awareness-raising to promote respect to diversity. Under this category, we highlight the normalization of violence in the daily discourses at universities as a consequence of the constant violence against the LGBTQI+ community. The normalization of violence is funded on naturalizing discriminatory comments towards the LGBTQI+ community, which can happen even within classrooms, as stated by a LGBTQI+ university professor in an interview:

Table 1 Result analysis chart

	Violence against the LGBTQI+ groups	Actions against the violence	University politics and measures
Exclusionary dimension	1	2	3
Transformative dimension	4	5	6

Chart of relation between categories and dimensions for the analysis of the results
From: Table created by the research team of the project during the elaboration of the results for the analysis of the results of the fieldwork

Then, inside the class, let me think... at the break and when we leave and so on, I've seen someone say to another "hey faggot, you didn't get the work done today!" maybe they said that and, I don't know, I have it so incorporated that I don't realize either.

In this sense, students have also shared in everyday life stories experiences that prove the naturalization of discriminatory discourses towards the LGBTQI+ community, as stated by a female undergraduate and LGBTQI+ student in a communicative daily life story:

Well, I don't know, if in class or between classes, we are talking, or they are talking, so in a group, and they want to refer to a boy as being a freak or weaker than the rest they refer to him as a faggot.

The LGBTQI+ participant students in the research have claimed the consequences of the normalization of the violence. Following their discourse, they have found that reproduction of homo and lesbo-phobic comments and the self-internalization of the violence are results of having received a LGBTQI-phobic socialization. As a female and LGBTQI+ student expresses in a communicative daily life story:

Many times, I think they overlook these comments because we are used to them. For me what happens to me is like, if one day I hear someone say butch or something, it's not hard for me to pass but I guess I would think that he's an asshole, you know? But then I would think that, he's silly and that's it and I wouldn't take it as something personal, but as something more social that looks normal.

Transgender vulnerability in the conflict
Research has shown that transgender people are the most prone to have difficulties and to suffer violence or discrimination at HEI's [4–6]. This form of vulnerability in the university context is even more disturbing when the results show the complexity and accumulation of forms of violence that only transgender students suffer. There can be specific circumstances that transgender students live, such as the social transition and the bodily

changes, elements that can make their educational process at university even harder when belonging to the LGBTQI+ community. As a transgender student states in a communicative daily life story regarding the transitioning:

Then I made the transition and it's like that, with the medication and that, I was like super confused with many things, I was relocating mental issues, because in the end I didn't know many things either, because the medication numbed me and I don't know. Of course, I did notice suspicion and misunderstanding and a feeling of being something weird, feelings of disgust, by some colleagues and I realized it but well, as I'm saying I tried to ignore it because I have enough problems.

The exclusionary discourses, looks and refusal perception is clear in the voice of the interviewed people, showing the need of promoting measures of awareness raising that advocate the respect to diversity and differences. In this sense, the need of intervention and respect towards the transgender groups is especially relevant, as it has been shown in the interviews' fragments.

Unfamiliarity of institutional mechanisms and interventions
Secondly, findings on *university policies and measures* have indicated the lack of actions, university policies and measures to fight violence and, at the same time, they prove the ignorance of professors and staff about the mechanisms to prevent and intervene in cases of LGBTQI-phobia. Furthermore, the lack of cases of violence due to sexual orientation, gender identity or expression reported at equality offices indicates the complexity of this form of violence and the likely unawareness about violence based on the grounds of sexual orientation, gender identity and gender expression by officials at universities. The fact that some Heads of University Equality Offices claim not to have received complaints regarding violence based on sexual orientation, gender identity or expression is relevant, as one experienced worker on an Equality Office shared regarding the cases of LGBTQI-phobia in an interview:

The truth is that no. I have not dealt with any cases at the observatory, no petitions nor expositions have

Table 2 Fieldwork distribution

Research tool	Participants	Institutional affiliation
Semi-structured interviews	12 active university professors or staff.	Belonging to the participant Universities in the study[5]
Semi-structured interviews	4 heads of the University Equality Unit or Committee presently active, and professionals working in them.	Units belonging to the participant Universities in the study.
Communicative daily life stories	12 university students starting from second year of the BA degree up to the last year of the PhD.	Belonging to any Catalan University.

Chart of the distribution of research tools, sample and target institutions for the organization of the fieldwork
Form: Table elaborated by the research team of the project for the organization and distribution of research tools and academic community

been received of violence based on gender identity or sexual orientation. We haven't realized it. For me, it hasn't come directly to me as a teacher or as a colleague. It hasn't reached me. I know it's a college reality, but the truth is I can't say it's a reality for me because I haven't seen it.

The figure '0' of cases of violence based on sexual orientation, gender identity or expression at universities can be explained by the lack of mechanisms and abilities by university professors and staff to identify and detect the violence [6, 39, 40]. Moreover, it could also be justified by the attempts to generate safe and friendly spaces for the LGBTQI+ community to make the process of filing a complaint of LGBTQI-phobia easier. As we can see in the following fragment from a communicative daily life story with a transgender student which has already faced the process of name change, he reflects on other possibilities to it within HEI's:

I think that a trans person should not go through an equality unit to request a name change, right? But I think that this could already be done in a much easier administrative process of administrative, that is, how you do your... You fill out your application for the first time, that is, in that database, what if there were what is called a chosen name?

The lack of knowledge from university professors, staff and officials about measures, resources and officials of reference in cases of LGBTQI-phobia has been stated in the interviews as a constant reality, as mentioned by a female university professor in an interview: "I'm not responsible. I don't know if within the management team there is someone in charge of this policies in case there is a problem."

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[5]The participant universities in the study are:

- Rovira i Virgili University.
- Girona University.
- Lleida University.
- Vic University.
- Barcelona University.
- Ramón Llull University.

We have identified other indicators apart from unawareness which could respond to the lack of a support network for victims of LGBTQI-phobic violence within HEI's. Many university policies and educational protocols for the prevention and intervention in cases of violence based on sexual orientation, gender identity or expression have been developed in the last years from Equality Units and Commissions and other spaces towards equality and against discrimination in HEI's. The ignorance of the international scientific evidence about the existig policies carries a limitation in the struggle against the violence towards the LGBTQI+ community. This is due to the lack of knowledge and training on the measures and the roots of LGBTQI-phobia for the implementation. In order to understand the notions on institutional measures to intervene in conflicts based on sexual orientation, gender identity or expression, we can see an active LGBTQI+ university professor's discourse where he discusses the thoughts on the transgender name-change process as it follows a fragment of an interview:

The doubt that I was holding is the legal part. Without a doubt the university has to support straight away and if it is necessary to change, it is changed [referring to the name], if you have special needs, it has to be attended, they have to be listened to and we have to see what can be done, of course. What confuses me a little is the legal issue. (...) To the official lists, they appear with the birth name, but they can be changed, and it seems viable, and they are comparable because at the end, that's the name that they identify with. "I do not identify myself with Antonio José... I identify myself with Toni." And it seems very comparable. If this person wants to change the name of Maria to Peter because he identifies himself as Peter, so Peter be it and that's it. What I find most complicated is at a more internal level, for example in the records, that you have the name changed because there would probably be a conflict of legal identity.

In this sense, students agree in recognizing that ignorance complicates the process of identification and

support in particular situations of LGBTQI-phobia at universities. For that reason, training and awareness raising on LGBTQI+ issues are both considered very necessary towards turning all university members into agents of change, whether being or not part of the LGBTQI+ community, as a cis-heterosexual female student points out in a communicative daily life story:

I think so, I have not experienced these situations, and I don't know these type of situations. I'm sure it happened. I think that it should be known both for those who do not know it and for those who suffer it or have seen it, to know that they are not alone that someone is aware of the issue and that they take measures against these situations and that there are those points of help. There are also people who do not want to come out of the closet and they may have problems but they will not ask for help because they have not yet come out of the closet, so it would be good for them to know that there are actions that can help them without anyone knowing anything and keeping their secret. It is an option for those people to have help.

University as a safe space

Secondly, on the variable *LGBTQI+ actions against violence* findings point at the existence of three protective factors that lead to overcoming violence and discrimination: HEI's perceived as safer spaces compared to other places, compromise and predisposition of professors to successfully prevent and intervene in cases of violence and university protocols and measures of intervention including all university community. This is due to the role of Equality Units, their familiarity, respect and openness has an important effect in the prevention and intervention of cases of LGBTQI-phobia. We have identified that HEI's offer a very wide window of possibilities for intervention, acceptance and respect compared to other spaces, as a LGBTQI+ female student points out in a communicative daily life story:

Sexual diversity is more comfortable at university than in other places and that's why I also think it's sometimes easier to make more demands within university, right? Because as there is this freedom or this friendly climate, right? Friendly to make claims, to make demands for improvement, so it's easy to get it and therefore I think that precisely freedom encourages more freedom of expression, right? And more diversity.

Another protective factor within HEI's towards the LGBTQI+ community and for the transformation of the violence and discrimination is related to the compromise of professors to prevent and intervene. The alliance between students and professors is especially valuable

when having the support of a more powerful group within the educational institution in terms of decision and action. This particular support can be offered for different reasons, firstly for the training, awareness and activism in terms of rights by professors. Next, the importance and urgency of intervening in order to transform and stop the conflict based on gender or sexual diversity is made explicit by one of the LGBTQI+ university professors interviewed:

Having just one victim is enough to talk about it and explain that these things are happening, anonymously. If not, we have to orient ourselves differently, lead it in a way that if things happen socially, we try not to let them happen here. Obviously, they shouldn't take place anywhere. We protect the space; I think we have to find a balance in that so as not to create an alarm.

The compromise to intervene in cases of violence based on sexual orientation, gender identity or expression has been expressed in different forms in the discourses of LGBTQI+ staff. The following case goes one step further as, aside of an open commitment with LGBTQI+ issues, this social conflict is taken into consideration as part of the very teaching praxis. As a result of this, we see how a safer space in the classrooms can be created, by making sexual and gender diversity an issue in the lectures. A LGBTQI+ male professor - committed to openly talking and discussing about matters of gender, sexuality and diversity in class-, talks about the reaction of his students when addressing these issues:

No! Not in class, maybe that's because we criticize it, and make people think and everything is politically correct...to let them see their experiences based on that and then see how they act...of course, in class I guess that they are aware that it would not look very good for them to do joke about it if we are working for them not to do so in their own environments.

When breaking the silence on the issue of LGBTQI-phobia so that the topic becomes a recurring theme in the classroom, students become active upstanders questioning themselves and intervening in cases of violence [41]. In this sense, another cis-heterosexual university professor highlighted in the interview the need to break the silence and generate mechanisms facilitating that people dare to complain:

It may also be that things are happening and we don't know it because there aren't protocols, so this is also a way to encourage people who are going through things to report it. Because violence is always hidden actions. If this is giving them a little

encouragement to report and explain what is happening, even if the violence is not physical, that is verbal, that is behavioural, exclusionary...

The value of receptiveness and alliances

Thirdly, on the variable *university policies and measures,* we have identified evidence of the openness towards sexual and gender diversity by university professors, also considering the need of prevention and intervention plans and measures of high quality in order to transform the reality. This is the case of protocols and measures of intervention generated by the Equality Units at HEI's that have been interviewed. They highlight the quality and connection with the reality of the LGBTQI+ community of their regulations and intervention measures in their own Units. This is due to the success of negotiation processes between HEI's and Equality Units, thanks to the sanctions that exist in case of not implementation and to the inclusion of gender identity and sexual orientation perspectives in the regulations. This is introduced by a long experienced worker on the service of the Head of an Equality Office at one participant university in an interview:

> We have a regulation for the prevention of gender violence. The difference between regulation and protocol is that all other universities have protocols, ours has sanctions. The others do not have it typed. Our regulation -which was one of the first to be done, but which had two years of negotiation with the University-, is a comprehensive one because it covers the entire university community (officials, staff, professors, students) and it is also a one that entails penalties that many of the university's protocols do not have. Then what we have done is the adaptation of it, when we already made the regulation, we put for example everything that was harassment due to sex and sexual orientation, we added all the sexual orientation tag.

The interviewees have shown willingness to learn the measures and implement them in the Catalan University contexts, even though if they have not received any training in LGBTQI+ issues. The following fragment refers to a LGBTQI+ male university professor's interview referring to the measures of trans-inclusion at their institution:

> Of course, as the number does not change, so there is no problem, and everything is linked to the ID number and instead you can change the name. I think it's ok, if there is a real need for it and it is a request from individuals or the community itself, I do not see it difficult and do not see a problem. I

think it would bother me to call this person by the name with which they do not feel identified. If they tell me to change the name, I tell them that way, because otherwise there is not an effective dialogue, so I think that if possible, I think it's perfect and go ahead.

Predisposition and interest by professors have appeared in the qualitative fieldwork together with the claim of needing scientific evidence as well as the inclusion of voices of the own community and of experts in the field. Then they could advise and orientate regarding measures and politics at HEI's. A university professor claimed it during the interview as follows:

> Totally, but I think that the experts here are somehow the ones who have to take the lead because I do not consider myself an expert on the subject, I am a total ignorant, because I find it hard to find the right words to talk about this community, if we are referring to differentiated groups. Mm, I feel I can talk about certain things, but when I think about it, I think that maybe I had not realized it. My normal life is not affected, but there might be other people's life who is (...) and then if the need exists and the university has the measures to make it feel normal, so that this becomes of normality, then I will be happy to follow any training that is needed because for me it is also an exciting topic, not morbid-like, but to know. Because it is becoming more and more visible.In the same way that this professor commented, another student also claimed the need of measures and politics to have some support in case of suffering violence based on sexual orientation, gender identity or expression. The following statement is a fragment of LGBTQI+ activities and university student's communicative daily life story, reflecting clearly on the need of feeling institutional protection in order to feel integrated at University:

> That people feel safer, better, that they have a real moral and psychological support because until now, they are not considering themselves part of anywhere. Having such a policy would help us a lot to feel that we belong and that we are considered part of something because, of course, we are having to face these LGTB-phobic behaviours and they have to be counteracted with something, right?

Discussion

Our study demonstrates the urgency of the conflict taking place at HEI's on the grounds of sexual orientation, gender identity and gender expression. It has also provided us with the scientific evidence and the protagonists' discourses by bringing to discussion how both dimensions match and complement each other when

facing conflicts, needs and discrimination based on sexual orientation, gender identity and gender expression. Furthermore, the study has added relevant knolwedge to previous research with an evidence-based approach and successful cases to improve protocols and strategies for the struggle against the problem of LGBTQI-phobia taking into account the voices of the university community in the Catalan context. Contributing to the previous research on gender violences at Catalan and Spanish universities [31], our study has gone further in studying the problem of gender violence against the LGBTQI community in HEI's for the first time in Catalonia. The complementarity of both the generation of evidence and new proposals of avenues for the improvement of current protocols, policies and measures towards the inclusion of the LGBTQI+ community sets a precedent on how to turn HEI's into more LGBTQI+ inclusive institutions.

Challenges in identifying violence

There is plenty of evidence about how the conflict of violence based on sexual orientation, gender identity or expression is a current reality, which is visible and has become a relevant subject for the development of international policies and agendas in Europe [42]. Furthermore, the scientific literature describes how this conflict can permeate social institutions, affecting subjects in different spaces, dimensions and degrees. The main challenge identified in the struggle against this social conflict is its identification and detection in institutions, as it has been mutating and changing its form to avoid being detected [6].

Our study has, not only proven the existance of a variety of forms of direct violence that take place in HEI's, but it has also identified more subtle and unnoticed forms of violence. Verbal forms of violence, such as homophobic and transphobic comments and jokes, paintings and non-inclusive spaces and classrooms are just the more apparent forms of violence pointed out in the research [9, 10, 13–16, 18]. What has made the situation in the Catalan context more complex is the generalized reaction of internalization shown by LGBTQI+ victims and other agents. As the literature highlights, this response of normalization and naturalization of the violence against sexual or gender diversity contributes in the reproduction of the violence against the LGBTQI+ community [3, 16, 23–25].

Besides the reaction of the victims and the LGBTQI+ community, the responses from the rest of institutional agents facing the conflict are especially significant. As mapped by the research, the role of other students and peers [27], professors and staff is key when approaching the cases of LGBTQI-phobia at university, as the relationality, authority and influence is compelling [8, 20–22]. As the findings have shown, their availability,

openness and attitude towards the LGBTQI+ community and sex and gender diversity can have an impact on the perception of classrooms and university campuses as free and safe spaces. Additionally, we have found how previous debates or workshops of LGBTQI+ issues at university classrooms can prevent some forms of LGBTQI-phobia from happening. As well, these previous experiences on discussing gender could facilitate processes of social transition, reception of reports of violence or discrimination, improving the perception of the university as a friendlier and safer space. In addition, the heads of Equality Units' figure entails two different roles: as social agent and worker as well as a representative in terms of equality and non-discrimination in the institution. In any case, this readiness and preparation does not suffice while numbers show that there are no cases of LGBTQI-phobia arriving to institutional instances in some of the participant HEI's.

Damage on wellbeing of LGBTQI+ students

Given the findings about the prevalence of violence on the grounds of sexual orientation, gender identity and gender expression in Catalan universities, the negative impact on the well-being and life quality of LGBTQI+ students is a fact. If the existence of violence against sexual and gender diversity in university spaces is a reality, the probability of having students suffering physically and mentally, presenting symptoms of depression, anxiety and various forms of physical ache are a worrying reality for the institution [9, 13, 16]. Furthermore, this difficulty affecting only a group of students would generate a gap in the access, quality and academic success compared to the rest of the community due to their health status [25]. The lack of social cohesion within the university community and students, has a high impact in the present and future of LGBTQI+ students in Catalonia. LGBTQI+ stigmatization also results in impediments for LGBTQI+ students to reach the same academic level and success than the rest of the students [19, 23, 43, 44].

The findings about the damage of the LGBTQI+ students at University has given visibility to the risk that the LGBTQI+ community suffers which also affects their wellbeing. This evidence indicates that the generation of successful strategies to prevent, detect and intervene in cases of violence on the grounds of sexual orientation, gender identity and gender expression is urgent. This emergency lies on the institutional duty of offering quality higher education for everyone without of any type of discrimination. In order to eliminate any form of discrimination effective anti-discrimination strategies based on scientific evidence need to be developed.

University policies and measures a the LGBTQI-phobia

Given the results about the implemented strategies to fight and prevent forms of violence on the grounds of sexual orientation, gender identity and gender expression, issues on the evaluation, quality and follow-up of these measures are still pending. The evidence shows that the current strategies to fight, prevent and intervene in cases of LGBTQI+ realities in Catalonia are configured as responses to concrete and specific situations. This conception of the LGBTQI+ reality as a transitory conflict and circumstance implies that the forms of intervention planned only take into account the specific conflict, without paying attention to a reality that is present in all the spheres of the university. This can respond to the lack of continuous and more transversal actions that educational systems implement to carry out more equitable actions for the inclusion of LGBTQI+ realities within HEI's.

Giving visibility and raising awareness of the LGBTQI+ circumstance is a very pressing issue present both in the literature and in the results of the research, as it can prevent different forms of LGBT-phobia. These actions are identified as protective factors in the prevention and intervention of discrimination and violence on the grounds of sexual orientation, gender identity and gender expression, as well as for generating and improving the LGBTQI+ students' feelings of belongingness to HEI's. More in depth, literature and participants have identified the need of training professors and other university staff about LGBTQI+ perspective [1, 28]. This could have an impact on the way conflicts and discrimination on the grounds of sexual orientation, gender identity and gender expression is managed with professionals, ensuring safe follow-up and accompaniment processes by educators and staff -who would be trained on the situation of the LGBTQI+ community through scientific evidence-.

In order to translate this process of making LGBTQI+ issues a closer reality to the university community, the inclusion of literature from a LGBT+ perspective in the academic curriculum has been identified as having the highest impact for the reduction of violence and discrimination on the grounds of sexual orientation, gender identity and gender expression [20, 28]. Its implementation would require HEI's to include LGBTQI+ issues horizontally in all university degrees' classrooms, considering as an institutional duty the need of ensure freedom of living and expressing sexual and gender diversity. Another way of institutionally protecting the LGBTQI+ community is by explicitly supporting the community as has been informed by the literature [6, 9, 29, 30]. Lastly, the urgency of addressing the transgender issues at universities is present in both the project's results and literature [45], highlighting the need of articulating

successful practices and accompanying processes to transgender students for the improvement of their health [43]. This would require that universities start conceiving the transgender reality as a continuous, individual and changing phenomenon that goes beyond the name and gender change in the identification documents, affecting the live of students with different intensity and in different stages and social circles.

Altogether, the complexity of assessing and reviewing the success and impact of university protocols, measures and strategies to intervene is both a scientific and socio-political issue, attending to the changing political circumstances that affects the European and Spanish context. The research limitations that have affected the study have been closely related to the human interactions during the fieldwork, the protection of the anonymity, the search for gender and sexual minority participants and the issues of visibility and public recognition of participants. For that reason, we have worked very hard in the ethical framework and approval to ensure everyone's safety, respect, confidentiality and support during and after the fieldwork. Otherwise, the qualitative method and results of the study have also set limits on the applicability and transferability of the findings. Although quality-centred findings do not offer results that can be generalized to the whole Catalan university community, they have allowed us to delve into the reality of the Catalan HEI's through the discourses of university staff and students.

Conclusion

Following our research goal of improving the quality of life of LGBTQI+ university students, through the CM and breaking the silence that exist about this sort of violence, the study identified protective and exclusionary factors likely to have a high impact in the quality of life of University LGBTQI+ students in the Catalan region. This innovative and transformative focus has provided the dialogue-based methodology on the study of the conflict of gender and sexual diversity in the most relevant educational institution.

The need of studying the conflict of LGBTQI-phobia at universities lies on the importance of higher education in the lives of students and in their future possibilities. It also falls on the strong impact of suffering violence and discrimination for several years while the right of living one's sexual orientation, gender identity and gender expression freely is not guaranteed. All of this shows how gender and sex norms permeate educational institutions [46, 47], making visible the current positioning of Catalan HEI's against LGBTQI-phobia and towards a more inclusive and diverse university community.

New avenues and research targets on this matter could contribute to identifying other needs and axes of actions

that could be essential in the struggle against LGBTQI-phobia. On the one hand, investigating the positioning of professors in the classrooms and their previous training on gender and LGBTQI+ perspective with a base on scientific evidence could open new lines of research for the prevention of violence. Furthermore, the inclusion of LGBTQI+ literature to be addressed in classrooms and the impact of normalizing gender and sex diversity in educational institutions would also be relevant. Our study highlights the importance of the alliance of university professors in the struggle against LGBTQI-phobia as upstanders in the conflict, an issue that must be paramount in new research lines and actions against violence on the grounds of sexual orientation, gender identity and gender expression. On the other hand, studying the case of transgender needs and trajectories in HEI's is still a pending issue. Tackling the need to underst transgender identities and non-binary gender expressions within the institutional framework would contribute to detect and explain forms of violence yet to be identified as well as the strategies to counter these.

Abbreviations
CM: Communicative Methodology; HEI: Higher Educational Institution; LGBTQI+: Community of lesbian, gay, bisexual, transgender, queer, intersexual and other groups with non-conforming and dissident identities, orientations or expressions

Authors' contributions
The first author EMGN contributed to the data collection and writing of the manuscript along with other project collaborators. The second author AGG contributed with the methodological review of the manuscript. The third author RGC participated in the analysis of the results of the study. The fourth author MMRS contributed to the review of the manuscript offering feedback on editing and stylistic issues. All the authors read and approved the manuscript.

Availability of data and materials
The datasets used and/or analysed during the current study are available from the corresponding author on reasonable request.

Ethics approval and consent to participate
All study protocols were approved by the Ethics Committee of Girona University on December 19th of 2018 and the Committee for the approval of research studies of the Nursing and Physiotherapy Faculty of Lleida University on May 17th of 2019. As well, all participants gave assent to complete the research tools. Development and monitoring of these protocols involved a study advisory group, which included LGBTQI+ academic community and LGBTQI+ organizations of the local territory.

Consent for publication
Consent procedures permitted use of verbatim quotations from participants in suitably anonymised form.

Competing interests
The authors declare that they have no competing interests.

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Publisher's Note

CHAPTER 7. FINDINGS AND CONCLUSION

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7.1. Main findings and discussion

The results gathered in this dissertation have aimed to identify the most relevant issues, spaces, relationships, and factors that may affect positively or negatively the incidence of homophobia and transphobia in educational settings. As the previous chapters were reviewing the different approaches done to the collected data, this chapter will focus on the definition of the main lines of findings, the discussion of those results, the conclusion, and the reflection on the possible future lines of research to continue the work on violence prevention based on sexual orientation, gender identity or gender expression.

Concretely, the following subsections will illustrate the two sides of the analysis found in the collected data with children, adolescents, youth, and adults on this matter in relation to its potentiality to either protect or favour the presence of this form of violence. This binary distinction aims to refer to the **Communicative Methodology** analysis strategy to identify successful actions to end problems of gender inequality, which has led to the analysis of the data. This approach contrasts those issues that negatively affect the lives of LGBTQ+ groups in educational

environments by re/producing or facilitating the incidence of violence -also referred to as those in the exclusionary dimension- and those that have an impact on the prevention and overcoming of this form of inequality – those identified within the transformative dimension.

7.1.1. Risk factors, forms of manifestation, actors and consequences of this form of violence

Comparing the research results and the literature review in other contexts, the qualitative findings of the dissertation prove the existence of homophobic and transphobic violence taking place in educational environments or involving members of the educational community in the Spanish context. Besides, results have provided a clear definition of risk factors, actors, forms of manifestations, and consequences of the phobia, hate and inequality affecting people who identify outside the cisgender or heteronormative system or that are perceived as such. Next, a detail on all those factors and conditionings are explained.

Firstly, the results in the shown have proved the existence of **personal or internal circumstances** that, in the first instance, may increase the odds or even intensify the suffering of abuse or violence as called for in Chapters 3, 4, 5 and 6. Gender expression appears throughout this research as one of the most significant individual factors that affect the external judgments and assumptions, and, therefore, the possibility of being the target of violence. The ambiguous character of gender expressions in relation to the normative gender roles may represent a big threat to the patriarchal system and it has become, in most cases, a challenge in educational environments given the strict gender roles and attributions attached to traditional feminine and masculine identities. This is due to the naturalized models of femininity that impregnates social institutions. Having this in mind, gender expression, without considering self-determined (or 'outed') identities or orientations, acts by itself as a risk factor that needs to be accounted for when belonging to an educational institution, as this composes a huge threat of violence as it differs from gender normativity. And, additionally, the awareness of the gender expression as a risk factor by children and youth together with suffering from subtle forms of violence based on gender expressions has led to a form of internalized discrimination containing, or even hiding the felt gender expression out of fear of suffering abuse. This form of naturalized oppression to repress gestures, clothing,

and appearance needs to be considered as crucial in any procedure or action that aims to have an impact on the overcoming of homophobic and transphobic violence, as it extends the scope and understanding of this form of gender discrimination. This form of internalized homophobia or transphobia responds to the embodiment of the binary models of femininity and masculinity that establishes those accepted expression or those marked as "rare", unnatural, or monstrous and it is an important indicator of the pressure imposed on the bodies of children and youth.

Besides gender expression, self-determined and exposed identities, orientations, and other (socially degraded) circumstances - such as race, ethnicity, sensory or functional diversity, religion or beliefs, asylum-seeking situation, etc. - may generate a negative impact too and/or increase the odds of suffering from this and, simultaneously, other forms of discrimination or phobias. By last, the victims' acknowledgment of the suffering and violence on its internalization or normalization also can affect the way in which they perceive, channel, and act against it, usually acting as a risk factor that worsens their navigation of educational institutions and may lead into more explicit forms of abuse. And, in this normalization, findings have shown the vulnerability that trans* and non-binary subjects embody in the problem of LGBTQI-phobia, suffering in the case of research subjects from forms of violence that are more continuous and normalized by the rest of the community.

In addition to individual factors, results have shown as put forward in Chapters 5 and 6 how **external factors, actors, and spaces** to the people targeted by this form of violence can also reproduce or even provoke certain forms of violence on the grounds of sexual orientation, gender identity, and gender expression. Something that has been identified by both scientific literature and this study, has been the role of masculinities in the actors involved in all social systems of children and youth. More concretely, the appearance of traditional and hegemonic masculinities represents an important problem as they contribute negatively to the free living of non-hetero or cis-normative expressions or identities. First, the personal conditions of members of the educational community and the familiar context can represent an important opportunity to overcome or danger to suffer violence of the LGBTQI+ students. Awareness of gender and sexual diversity, knowledge on LGBTQI+ issues, interest, and predisposition of all actors involved in children and youth life can have a crucial role in protecting or re/producing violence. Second, the role of relatives, close friends, and partners of LGBTQI+ youth seem essential in the process of self-

acceptance and "coming out", and their attitude towards this reality usually determines their decision on self-determining or hiding their felt identity, expression or sexuality. Apart from this limiting form of violence from the closest system in their life, they may in some cases impose the system of gender and sexuality and explicitly exercise violence in various forms.

As outlined in Chapters 3, 4, 5 and 6, the most usual **forms of violence** performed against LGBTQI+ individuals is related to a lack of interest and protective attitude toward the person facing homophobic or transphobic violence or taking the first steps in gender or sexual determination publicly, ending up feeling alone and powerless through that process. In a secondary, but as important, <u>members of the school, high school, or universities – peers, educators, administrative staff, etc.-</u> play a significant role in either ignoring, performing, or normalizing homophobic or transphobic forms of violence, usually the most implicit ones. Apart from those attitudes or behaviors, the lack of knowledge or familiarity with anti-violence or bullying mechanisms has appeared in the research as a risk factor related to the educational community, more precisely in the case of tertiary education institutions. And, by last, certain <u>spaces in educational settings</u> have been identified as key in the reproduction of certain forms of explicit or implicit violence. Such spaces are usually related to sex-segregated locations, such as bathrooms or changing rooms, or zones in which educators are not usually attentive to control, such as schoolyards. Research subjects have pointed mainly those, apart from other ones, like the ones in which they experience more uncomfortable or even live as traumatic.

Last but not least, the variety of manifestations of violence have proven the problems that LGBTQI+ children and youth face and how tricky those dynamics of violence are, being hard to detect and, at the same time, naturalized at educational communities. The most common forms of violence, as well as those most assimilated, are related to <u>implicit or subtle forms of violence</u> such as insults, restrictive comments on gender expression, jokes, anti-LGBTQI+ paintings, isolation to victims or their allies. This has appeared in the lives of the research subjects in the initial phase of the violence and represents one of the first alarms that they experience when expressing certain diversity through their appearance, expression, or way of relating. In a second stage, <u>more explicit and continuous forms of violence</u> have been experienced (or at least expressed in the fieldwork) by the research subjects, for example, verbal and emotional abuse, psychological harassment, physical

aggression, or even sexual abuse or violence. All of these represent the manifestation of a form of inequality that directly marks the lives of those who are identify themselves or are perceived as LGBTQI+.

The impact and damage that these forms of violence are incalculable and can affect their lives in ways we may still not conceive, but this dissertation has managed to grasp some of the **effects that children and youth have suffered** as explained in Chapters 4, 5 and 6. Thanks to the articulation of a set of graphic and discursive research instruments, consequences of transphobic and homophobic violence and discrimination have been collected from children, adolescents, and youth. In the case of trans* or non-binary research subjects, when suffering from subtle manifestations of LGBTQI-phobia in educational settings they usually experience forms of <u>sadness and fear</u> to freely express in the context, becoming the first step in the internalization and stigmatization of violence by the victims. For those being targeted by continuous forms of abuse and harassment, various short and medium-term consequences in the well-being and mental health have been found, such as manifesting diverse forms of suffering, which subjects have expressed in forms of <u>depressive or anxiety symptoms, loss of confidence in their surroundings and distress</u>. Apart from the mental health affectations, students at educational institutions also suffer from <u>academic repercussions</u> of the violence, through worsening their performance, lowering grades, or event dropping out of school/university due to the discomfort generated in the centre. And lastly, the most dangerous forms of suffering have been found in the case of those suffering from long-term school harassment at the same time that they do not have strong support strategies or fight against violence. It is here when the most serious forms of violence and stigmatization take place through the manifestation of <u>self-harm behaviors, having thoughts, considering, or even attempting suicide</u> to end the suffering.

7.1.2. Strategies of survival to violence and discrimination

Looking at the results of relevant international studies in the field, there is an evident lack of focus on how LGBTQI+ children and youth face, resist, and overcome this severe problem of discrimination. Concretely, **the case of school bullying on the grounds of sexual orientation, gender identity, and gender expression** rise then like a complex issue to which states and regions have still very little evidence on how to safely act against it and prevent more damage in the life of those suffering it, as laid

down in Chapter 2. Besides, the <u>lack of trajectory in most countries in the European context</u> implementing anti-bullying and violence protocols and preventive strategies in this regard, represents another barrier to the successful eradication of this form of inequality. Considering this complex panorama, the research has aimed to identify the most valuable strategies that LGBTQI+ children and youth consider for the <u>prevention and navigation</u> of violence and discrimination on the grounds of sexual orientation, gender identity, and gender expression. The main findings of this research have pointed at two main reference systems for the victims' acceptance, confidence, and protection when this problem occurs in educational environments.

As with the actors and spaces in which violence may occur and increase, the same contexts and actors are equally as important for the prevention and eradication of this problem. The **role of relatives, friends, partners and other close relationships** has been identified as the first – in terms of proximity – to have the potential to <u>impact positively the lives of LGBTQI+ children and youth</u>, as outlined in Chapters 2, 5 and 6. Such relationships have proved to be able to be both a positive support system as well as an active protective structure for research subjects. In all of the cases of trans* and non-binary children, only when at least their <u>mothers</u> were open and receptive to their felt gender identity and expression, they felt prepared enough to do their gender presentation in other contexts. Beyond the realities of children and adolescents, youth who realized their gender identity received in only some cases the full <u>backing of their close support system</u>. In the case they did not receive it, they felt distanced from them as this is an essential part of their lives. And, in all those cases, they decided independently to either test or do their gender presentation or coming out as non-hetero or cisgender individuals. These facts point at the crucial role that this close systems have in the quality of life, confidence and bravery of LGBTQI+ children and youth to take steps towards living their sexual orientation, gender identity and gender expression freely while having the protection and security of a space of full acceptance.

On the one hand, **peers** appear to be decisive too for the navigation of transphobic or homophobic bullying as put forward in Chapters 2, 3, 4, 5 and 6. As stated in some of the research publications, research subjects have manifested how <u>having support or positive relationships with peers or other students in educational institutions can be extremely transformative</u>. In most cases, when having a friendly relationship with students of the educational community, research subjects could find certain

spaces as safe in the institution or even be able to explicitly act against violence. As well, their significance also lies in the <u>potential to develop preventive and inclusive atmospheres</u> in educational and/or social circles, improving the possibilities for LGBTQI+ children and youth. On the other hand, as **teachers and university professors** carry an important weight as they have the potential to both act as <u>leaders and authorities</u> within certain institutional spaces as well as relevant supporters of LGBTQI+ students as called for in Chapters 2, 5 and 5. This consideration has been confirmed by some of the cases of the study, emphasizing the <u>power</u> that they embody to prevent, identify and intervene in cases of LGBTQI-phobia. As stated by one of the research subjects, the first appearance of educators explicitly <u>supporting </u>his self-determined gender identity literally "saved his life" and allowed him to imagine new futures. This support has usually been related to a certain interest in gender and sexual diversity manifested by educators and/or experience or knowledge on this matter. Apart from this, the <u>knowledge and familiarity with prevention and intervention institutional mechanisms</u> against violence and discrimination also appear to be another protective factor that could have a determinant impact on the way they identify, manage and act against implicit and explicit forms of violence and discrimination.

7.2. Final conclusion and future lines of research

Given that the previous section posed a detailed description of specific results and limitations of the research, this subsection will focus on posing the general conclusions and proposal of future lines of action and research for tackling the problem of LGBTQI-phobia in education institutions. Concrete outcomes will be drawn considering all research results and problems concerning cases of violence on the grounds of sexual orientation, gender identity, and gender expression. Besides, specific proposals will be done for a global transformation in the matter of gender and sexuality for the creation of more inclusive and safe environments for all.

Considering all research objectives and research questions, this dissertation the implemented study has succeeded in helping how to understand the problem of hate, violence and discrimination towards LGBTQI+ groups, providing relevant findings in the incidence, socio-cultural problem and proposed with explicit and concrete lines of action to eradicate transphobia and homophobia in education.

Considering the first research objective of the thesis:

RQ1: "How is the problem of homophobia and transphobia understood and intervened in educational settings at an international level?"

The first and second chapters of the dissertation have attempted to **respond to this query through the presentation of a strong state of the art on how the problem is framed within the system of gender and sexuality and problematizing its imposition in social institutions**. That, together with relevant scientific evidence on the incidence, form and consequences of this form of violence in the lives, well-being, and mental health of victims have completed this first research question. On the one hand, chapter 1 establishes a common theoretical ground to study the problem of transphobia and homophobia. Besides, it introduces essential concepts, a historical approach to the LGBTQI+ community, the argument on why the imposition of the binary system of gender is the problem to which this dissertation aims to fight and, by last, it raises relevant intervention perspective for the prosperous struggle against LGBTQI-phobia. On the other hand, **chapter 2** aims to illustrate the international problem of hate, violence and discrimination on the grounds of gender expression, and gender identity. A specific analysis is done to identify common factors, forms, actors, and opportunities to overcome the problem in educational settings and affecting the lives of trans* and non-binary children, adolescents, and youth.

Besides, the second research question of the thesis aimed to know how the problem of transphobia and homophobia takes place in educational settings:

RQ2: What types of violence and in what intensities do LGBTQI+ children, adolescents, and youth suffer in educational settings?

To answer this question, chapters 3, 4, 5, and 6 had the goal of generating the **general picture of how non-binary, trans* and LGBTQI+ students navigate and experience educational environments**. Due to the problem of the imposition of the binarism of gender and sexuality, it has been shown that transphobic and homophobic violence not only appears often in formal education settings but this is the main context in which it is exerted and reproduced. Chapter 3 points to the importance of making visible this form of violence and unraveling homophobic and transphobic discourses. This is because of its blaming character to the victim, which develops the internalization of violence, generating a great barrier for the affected people. In addition, chapter 4 aimed to portray how, in the life trajectories of trans*

and non-binary children and adolescents, transphobia is projected, exercised, and kept invisible by different actors in their contexts. In this, a specific analysis is done considering the importance of gender expressions, affects, and school bullying interrelate to sustain the binary order. Chapter 5 on its own, combines the scientific evidence gathered in the literature review with the results collected in the study from the Andalusian and Catalan contexts. Findings in this manuscript indicate the high incidence of violence, the implicit, and variety in the forms of manifestations and the most important challenges to overcoming this form of inequality. By last, chapter 6 translates the issue of gender and sexuality imposition to the university context in Catalonia. Based on the qualitative findings of the competitive and pioneer Uni4Freedom research project, have illustrated the problem of violence and discrimination on the grounds of sexual orientation, gender identity, and gender expression in Higher Education Institutions in Catalonia.

By last, the third research question has raised the importance of the transformative character of the research:

RQ3: How do LGBTQI+ children, adolescents, and children react and respond to violence in educational settings?

As with the prior research question, this third one has been answered too in chapters 3, 4, 5, and 6. All of them united **not only the goal of making transphobia and homophobia visible but also of finding fruitful strategies to tackle this socio-cultural problem and pose future social, political, and scientific challenges toward a safer, more inclusive, and open society**. In the first stage, chapters 3 and 4 I have reflected on individual strategies developed by the research subjects together with their most intimate circles to face and survive violence and harassment. In chapter 5 a more in-depth analysis of the success of the displayed strategies to prevent and intervene against transphobia and homophobia was done. This manuscript provides clear conclusions on what subjects, approaches, and interventions should be potentiated to keep working towards more equal institutions and contribute with quality and safe education for all. By last, chapter 6 replicates this analysis to the university context in Catalonia. In it, the most important factors and actors are considered for the identification of useful actions, policies, protocols, and processes to make universities safe for sexual and gender diverse groups.

Having all this in mind, international and high-impact literature has proven the high presence of diverse forms of LGBTQI-phobia in educational environments during all stages of formal education. Furthermore, the consequences of this form of violence as well as the mental and well-being affectations on the victims appear to be one of the biggest challenges for having inclusive and quality educational institutions for all community members, according to the third, fourth, and fifth sustainable development goals. While such critical situations continue to affect Spanish educational settings, it has been shown how the legal bodies have adapted to the political and social demands for the recognition of LGBTQI+ rights in all sectors, and institutions. Concretely, relevant and updated laws, already mentioned in the first chapter, anti-violence, and trans-specific follow-ups procedures have been approved and have provided a new standpoint for educational centres, educators, staff and students. Meanwhile, certain barriers seem to affect the way in which those mechanisms are perceived, activated, and used by the educational community when, for example, in the case of most of the research subjects, no protocol was ever activated to face the problem of homophobia or transphobia that most of the subjects suffered. Such finding proves the hurdles that education community members have to either or both identify forms of violence targeting LGBTQI+ subjects or those perceived as such and to know or decide on the activation of such actions. This issue challenges several conditions and realities within education settings, such as professional training, implication, school atmosphere, and institutional concerns towards these procedures and the impact they may have on their assessment or perception.

On the one hand, a need for strong and clear implementation of the anti-violence and bullying protocols has been identified in the research as laid down in Chapter 2, 3 and 4, issue that could have improved the school and university atmospheres or trajectory of LGBTQI+ students. This implementation, at least, would have provided clear processes, reference actors, communication channels, and training opportunities to provide a better climate to act or prevent any form of violence or discrimination, which has been proven to be crucial for the eradication of LGBTQI-phobia. On the other hand, in the case of institutional anti-violence actions and procedures, it is important to consider all people involved in the conflicts and take them all into account for the development of a more transformative and safe perspective. In my opinion, more actions would need to be implemented both to

protect the victims and, at the same time, to educate and reintegrate aggressors and bystanders as active subjects and to provide more inclusive, open, and tolerant values. All these intervention actions and the improvement of procedures would allow for concrete steps to strengthen school and universities atmospheres based on all-embracing and openness principles.

Besides these measures against violence, a more transversal and preventive strategy needs to be articulated in the work of ending violence and discrimination on any grounds. In this sense, following the recommendations by international organisms and reports, education and training must be considered a core issue in the fight against the problems of tolerance and hate that affect the LGBTQI+ community and other realities in educational settings. Precisely, educational actions need to include changes in (1) national primary, secondary and tertiary curriculum including gender and sexual diversity content; (2) the revision and eradication of homophobic, transphobic, and gender stereotypes that appear in support material; (3) the implementation of mandatory and national educational actions to all education community members on LGBTQI+ reality; and, by last (4), the development of quality and continuous training actions to educators, teachers and university professors on sexual and gender diversity and on mechanisms to act against cases of violence and bullying, apart from any other vulnerability that may be the target of violence, phobia or hate. With this in mind, **the main objective of the dissertation went beyond ending with violence and discrimination on the grounds of sexual orientation, gender identity, and gender expression and aimed to contribute to a bigger purpose: struggling with forms of social inequality**.

In order to strengthen the current measures to prevent and intervene in cases of LGBTQI-phobia, I would suggest the improvement and review of such mechanisms in collaboration with local or regional organizations working with LGBTQI+ children and youth. This cooperation with experts and agents daily involved in working with youth and children who may be the target of violence can provide with needs, circumstances, and appreciation that policy-makers and decision-making actors may ignore. This evaluation and review urgency lies in the need of providing updated and quality mechanisms to fight violence, and provide safe institutions for all members involved. Besides, there are other actions that positively improve the impact of anti-bullying, mechanisms, and preventive strategies, such as transparency efforts. As done in other contexts with decisive outcomes, the publicity of rates of LGBTQI-

phobic violence in educational institutions can enhance the trust in the centre and make explicit the institutional commitment to eradicate discrimination and inequality and, at the same time, raise awareness of the real affectation of this form of violence. On this account, I believe that the categorical institutional acknowledgment of the matter of discrimination needs to be accounted for and has to be materialized in mechanisms and transformations focus on eradicating inequality.

By last, I would like to reflect on how future lines of research may transform the current problem of hate and rejection against sexual and gender identity. On the one hand, following the existence and current challenges in the implementation and follow-up of the updated anti-violence protocols, I believe that there is a strong line of investigation on this matter that needs to be exploited to ensure the safety, protection, and tracing of LGBTQI-phobia in educational settings. This could be a great opportunity to improve the capabilities and knowledge of educators, teachers, and professors in the challenge of identifying or detecting forms of violence that may seem subtle or imperceptible. On the other hand, and with a preventive orientation, looking at the data in relation to a context who have developed a national curriculum with an LGBTQI+ perspective and sensitive with sexual and gender identity, it proves how crucial education and training must be. To that end, shifting the focus towards a bystander consideration and making all members leaders of action (peers, educators, and centre staff) may provide the enhance of climates based on values of inclusion, tolerance, and freedom of belonging to schools and universities.

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ANNEXES[48]

Annex 1 – Table of research questions, research objectives and hypothesis

Research Question 1	How is the problem of homophobia and transphobia understood and intervened in educational settings at an international level?
Overall Objective 1	To analyse the state of the art at the national and international level regarding the recognition, protection and inclusion of LGBTQI+ children and youth in the educational environments.
Specific Objectives 1	- To review how the LGBTQI+ community is identified, conceptualized and treated in relation to childhood, adolescence and youth at the international level. - To study the evidence on the presence of homophobia and transphobia in primary, secondary and tertiary educational institutions in Spain and internationally. - To identify existing strategies and measures for the identification, prevention and intervention in cases of homophobic and transphobic violence or harassment in educational settings. - To deepen the influences and responsibilities between institutions for tolerance and overcoming transphobic violence.
Hypothesis 1	Homophobia and transphobia are structural social problems presents in educational settings in direct, symbolic, implicit, bullying and other forms. It directly threatens the quality of life and well-being of LGBTQI+ youth and children. The family, relationships with equals and the trajectory through health care configure the possibilities of preventing and overcoming the violence.
Research Question 2	What types of violence and in what intensities do LGBTQI+ children, adolescents and youth suffer in educational settings?
Overall Objective 2	To identify the forms and intensities of violence suffered by LGBTQI+ children, adolescents and young people in the educational environments.

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[48] All of the documents belonging to the annexes section were originally created in Spanish or Catalan. The translation to English has been made by the researcher in order to facilitate the understanding of the complementary materials to readers.

Specific Objectives 2	- To explore indirect and naturalized forms of discrimination and violence based on sexual orientation, gender expression or gender identity of children, adolescents and youth in educational settings. - To examine forms of discrimination and direct violence and delve into relationships of bullying suffered by children, adolescents and youth from educational settings. - To track transphobic and homophobic violence in other social institutions and the influence on tolerance or overcoming violence or educational harassment of children, adolescents and youth.
Hypothesis 2	Children, adolescents and youth may suffer various forms of violence based on their felt/expressed sexual orientation, gender identity or gender expression. Ongoing transphobic or homophobic bullying is the most obvious form of violence in educational settings. In most cases, the presence of violence or unacceptance of the felt identity, expression or sexual orientation of children, adolescents and young people appears in the familiar context and also on healthcare treatments and it can affect its appearance, intensity and acceptance in the educational environments.
Research Question 3	How do LGBTQI+ children, adolescents and children react and respond to violence in educational settings?
Overall Objective 3	To identify the forms of response and resistance to transphobic and homophobic violence against children, adolescents, and young people in educational settings.
Specific Objectives 3	- To identify forms of response and resistance to transphobic and homophobic violence in educational settings. - To study the presence of responses to transphobic and homophobic violence from other social institutions and its impact on overcoming violence against LGBTQI+ people.
Hypothesis 3	LGBTQI+ children, adolescents and youth have developed different forms of resistance to violence, in the form of direct, personal responses, collective acts, interventions, and awareness-raising actions with their educational environments. The degree of acceptance and support of the felt gender identity, gender expression or sexual orientation within other institutions has a strong impact on the response and resistance to the violence in educational settings.

Annex 2 – Information sheets and consent forms[49]

Information sheet for children and adolescents (under 18 years old)

Information sheet

<u>Research title</u>: Transphobic bullying in educational centers: A feminist ethnography on family, social and educational prevention and intervention"

<u>Researcher</u>: Elena María Gallardo Nieto

<u>Center</u>: Rovira i Virgili University, Department of Pedagogy

<u>Introduction</u>

By receiving this information sheet, you are being invited to participate freely and voluntarily in the doctoral thesis project on transphobic violence in educational centers. Likewise, she is obtaining all the necessary mandatory information as a participant to assess whether or not she wishes to participate in the study "Transphobic bullying in educational centers: A feminist ethnography on family, social and educational prevention and intervention".

<u>Voluntary participation</u>

For this, we would like to have your participation in the research within the field work phase in interviews and other research techniques such as drawings, painting, photographs, etc. Your participation will be completely voluntary and you can withdraw, stop or end the session at any time you see fit. Take the necessary time and ask all the questions you consider appropriate to evaluate before and during the session if you consider it necessary. In addition, we inform you that you have the right to receive a return of the results of this investigation.

<u>General information of the study</u>

The doctoral thesis project "Transphobic bullying in educational centers: A feminist ethnography on family, social and educational prevention and intervention" is registered in the Doctoral Program in Humanistic Studies of the Rovira i Virgili University and is led by the doctoral student Elena M. Gallardo Nieto. You are being invited to participate in the research that aims to:

- Study the problem of transphobic bullying in educational settings.

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[49] All information sheets and consent forms in the annexes were originally created and used in either Spanish or Catalan. Its translation to English has been done by the Ph.D. candidate only for this dissertation.

- Generate prevention and intervention strategies against these types of violence, attending to the needs and demands of transgender people.

This study aims not only to know how violence and discrimination based on gender identity and expression take place in educational centers, but also to transform these institutions and turn them into safe and equal spaces for everyone. To carry this out, the study aims to collect information from adolescents and young trans*, family members, educators and other professionals in contact with the transit processes and their monitoring. The ethnographic methodology and a series of research instruments sensitive to the suffering of violence and the expression of emotional processes will allow the researcher to collect a clear image of this reality and propose guidelines for protocols against transphobic violence and its monitoring.

<u>Advantages and risks of the participation</u>

Thanks to your participation, both you and the rest of the scientific and educational community and society as a whole will benefit from the possible changes and transformations that this doctoral thesis project seeks. Regarding the possible risks, derived from your participation in the study there will be no type of physical risk. The use of your data, your experience and its treatment will be carried out following the instructions of Security and Data Protection of the URV to prevent any type of misuse, registration and treatment. You will learn more in the next section.

<u>Confidentiality and data protection</u>

In accordance with the provisions of the current legislation on data protection applicable to the Rovira i Virgili University (URV) and published in the "Applicable legislation" section of the "Protection of personal data" space of the Electronic Office (https ://seuelectronica.urv.cat/rgpd/), the following information is brought to the attention of the interested parties:

The person responsible for processing your data is:

Identification	Universitat Rovira i Virgili CIF: Q9350003A
Address	Carrer de l'Escorxador, s/n 43003 Tarragona

Contact data of data protection delegates	Delegats de protecció de dades de la URV Email: dpd@urv.cat

Personal data is processed to participate in the study of the Doctoral Thesis in the terms described in the information sheet for the participant. In the event that the study provides for the publication and dissemination of the results obtained including personal data, the personal data will be used for this purpose provided that the interested party has expressly given their consent.

Within the framework of the aforementioned treatment, your data will not be transferred to third parties unless there is a legal obligation or expressly indicated in the information sheet to the participant.

The legitimacy of this treatment is based on the consent given by the interested person expressly.

The University is responsible for applying the security measures and the rest of the obligations derived from the personal data protection legislation in accordance with the National Security Scheme, Royal Decree 3/2010.

In this sense, the Rovira i Virgili University has provided a Security Policy that can be consulted in the "Legislation and regulations" section of the University's website under "Own regulations" and "Other regulations", http://www.urv.cat/ca/universitat/normatives/altres-normes/.

Additionally, the Participant Information Sheet specifies some specific security measures that will be taken into account during the study.

The interested party has the right to access their personal data, to request the rectification of inaccurate data, to request cancellation and deletion, and to oppose the treatment, including the creation of profiles, to limit the processing of their data until a certain date. and their portability, in electronic format.

The participant may discontinue her participation in the study by withdrawing her consent at any time, without explanation. In this case, the data cannot be deleted to guarantee the validity of the results and comply with the legal obligations applicable to the study, but it will not be possible to link them to your person.

You may exercise your rights of access, rectification, cancellation, opposition, limitation and portability by written communication, detailing the request with

reasons, addressed to the General Registry (C / Matadero, s / n, 43003 Tarragona) or by submitting it to the Registry General of the University, face-to-face or online, as indicated in https://seuelectronica.urv.cat/registre.html.

Likewise, we inform you that you have the right to file a claim with the Catalan Data Protection Authority through the mechanism established. You can consult more information at https://apdcat.gencat.cat/ca/inici

Finally, we inform you that you can request information related to the protection of personal data by email to our data protection delegates at the address dpd@urv.cat

The data retention period is 5 years after the end of the study, unless the participant information sheet establishes a different period. In any case, until the revocation of consent by the interested person.

<u>Signature in agreement with the receipt and reading of the information sheet</u>

With the following signature I confirm that I have received and have read the Information Sheet for participation in the study "Transphobic bullying in educational centers: A feminist ethnography on family, social and educational prevention and intervention." directed by the researcher Elena M. Gallardo Nieto:

Name of the research subject:	Parent or tutor's name:
Signature:	Signature:
Date and place:	

Information sheet for professionals and accompanying adults of

children and youth

Information sheet

Research title: Transphobic bullying in educational centers: A feminist ethnography on family, social and educational prevention and intervention"

Researcher: Elena María Gallardo Nieto

Center: Rovira i Virgili University, Department of Pedagogy

Introduction

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Voluntary participation

For this, we would like to have your participation in the research within the field work phase in interviews and other research techniques such as drawings, painting, photographs, etc. Your participation will be completely voluntary and you can withdraw, stop or end the session at any time you see fit. Take the necessary time and ask all the questions you consider appropriate to evaluate before and during the session if you consider it necessary. In addition, we inform you that you have the right to receive a return of the results of this investigation.

General information of the study

The doctoral thesis project "Transphobic bullying in educational centers: A feminist ethnography on family, social and educational prevention and intervention" is registered in the Doctoral Program in Humanistic Studies of the Rovira i Virgili University and is led by the doctoral student Elena M. Gallardo Nieto. You are being invited to participate in the research that aims to:

- Study the problem of transphobic bullying in educational settings.
- Generate prevention and intervention strategies against these types of violence, attending to the needs and demands of transgender people.

This study aims not only to know how violence and discrimination based on gender identity and expression take place in educational centers, but also to transform these institutions and turn them into safe and equal spaces for everyone. To carry this out, the study aims to collect information from adolescents and young trans*, family members, educators and other professionals in contact with the transit processes and their monitoring. The ethnographic methodology and a series of research instruments sensitive to the suffering of violence and the expression of emotional processes will allow the researcher to collect a clear image of this reality and propose guidelines for protocols against transphobic violence and its monitoring.

Advantages and risks of the participation

Thanks to your participation, both you and the rest of the scientific and educational community and society as a whole will benefit from the possible changes and transformations that this doctoral thesis project seeks. Regarding the possible risks, derived from your participation in the study there will be no type of physical risk. The use of your data, your experience and its treatment will be carried out following the instructions of Security and Data Protection of the URV to prevent any type of misuse, registration and treatment. You will learn more in the next section.

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The person responsible for processing your data is:

Identification	Universitat Rovira i Virgili CIF: Q9350003A
Address	Carrer de l'Escorxador, s/n 43003 Tarragona

Contact details of the Data Protection delegates	Delegats de protecció de dades de la URV Email: dpd@urv.cat

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Within the framework of the aforementioned treatment, your data will not be transferred to third parties unless there is a legal obligation or expressly indicated in the information sheet to the participant.

The legitimacy of this treatment is based on the consent given by the interested person expressly.

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The participant may discontinue her participation in the study by withdrawing her consent at any time, without explanation. In this case, the data cannot be deleted to guarantee the validity of the results and comply with the legal obligations applicable to the study, but it will not be possible to link them to your person.

You may exercise your rights of access, rectification, cancellation, opposition, limitation and portability by written communication, detailing the request with reasons, addressed to the General Registry (C / Matadero, s / n, 43003 Tarragona)

or by submitting it to the Registry General of the University, face-to-face or online, as indicated in https://seuelectronica.urv.cat/registre.html.

Likewise, we inform you that you have the right to file a claim with the Catalan Data Protection Authority through the mechanism established. You can consult more information at https://apdcat.gencat.cat/ca/inici

Finally, we inform you that you can request information related to the protection of personal data by email to our data protection delegates at the address dpd@urv.cat

The data retention period is 5 years after the end of the study, unless the participant information sheet establishes a different period. In any case, until the revocation of consent by the interested person.

<u>Signature in agreement with the receipt and reading of the information sheet</u>

With the following signature I confirm that I have received and have read the Information Sheet for participation in the study "Transphobic bullying in educational centers: A feminist ethnography on family, social and educational prevention and intervention." directed by the researcher Elena M. Gallardo Nieto:

Name of the research subject:

Signature:

Date and place:

Information sheet for university staff and students

Uni4Freedom. Violence due to sexual orientation, expression or gender identity in Catalan universities.

Please read this information carefully before continuing

From the Rovira i Virgili University, teaching and research staff of the Department of Pedagogy, in collaboration with other Catalan universities, we are conducting a study with the following objectives:

a) To delve into the state of the issue in relation to violence due to sexual orientation, identity or gender expression in the university context.
b) Identify violence due to sexual orientation, identity or gender expression in Catalan universities.
c) Provide guidance for the development of non-discrimination protocols in the university field based on scientific evidence and following the guidelines of Law 11/2014.
d) To sensitize social agents and political leaders and provide evidence that improves their actions and decisions.

Invitation to participate

Therefore, we ask for your participation by answering the following questionnaire, based on your experience and opinion on the issue of violence due to sexual orientation, expression or gender identity in the context of Catalan universities.

Content of the survey

We estimate that you will need approximately 20 minutes to complete the quiz. The questionnaire has a first part of descriptive personal questions, a second part of questions about your experience in relation to violence based on sexual orientation, identity or gender expression, and a third part of opinion on the services available. or not Catalan universities to respond to this problem.

Information treatment

The data you provide in the questionnaire will in no way allow you to relate it to your identity, thus maintaining anonymity throughout the process. In the case of the interview, your answers will be associated with a code or pseudonym that cannot be linked in any way to your identity. All information collected will be treated confidentially and kept in a single institutional device with protected and limited access to research staff.

In addition, the data set will be analyzed globally for scientific publications, dissemination in specialized conferences and to present it to interested agents. Under no circumstances will results be published individually or any information that may identify you. Personal data will be protected and subject to the guarantees provided in the General Data Protection Regulations. In no case will they be transferred to third parties or institutions.

Data access, modification or elimination

If you want to access your data or modify or delete it, you can contact the main researcher of the project (joseoriol.rios@urv.cat) or the institutional manager, the data protection delegate. of the Rovira i Virgili University (dpd@urv.cat).

Participation

Participation in this study is entirely voluntary and you may withdraw at any time without explanation or penalty. By participating in the study, the team agrees to share the results with all participants who are interested in getting to know them and so indicate.

Project leader

This project is led by Dr. José Oriol Ríos González, attached to the Department of Pedagogy of the Rovira i Virgili University. If you have any questions about this study, you can ask questions now or at any time about your participation at uni4freedom@gmail.com or at joseoriol.rios@urv.cat.

Consent forms for children and adolescents (under 18 years old)

Consent form

Research title: Transphobic bullying in educational centers: A feminist ethnography on family, social and educational prevention and intervention"

Researcher: Elena María Gallardo Nieto

Center: Rovira i Virgili University, Department of Pedagogy

Contact details of the researcher: Elena María Gallardo Nieto

Telephone: +34692525542

emgallardonieto@gmail.com

Research centre: Universitat Rovira i Virgili, Departamento de Pedagogía

I, ………………………………………………., with ID number …………………………:

- I have read the participant information sheet for the study of which a copy has been provided to me.

☐Yes ☐No

- I have been able to ask questions and resolve my doubts about the study and my participation.

☐Yes ☐No

- I understand my participation in the study as expressed in the participant information sheet about the study and the answers to my questions, as well as the risks and benefits involved.

☐Yes ☐No

- I accept that my participation is voluntary and I freely give my consent to participate in the study.

☐Yes ☐No

- I know that I can withdraw from participation in the study at any time without this being detrimental to me.

☐Yes ☐No

- I am informed about the treatment that will be carried out on my personal data.

☐Yes ☐No

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- I give my consent for the access and use of my data under the conditions detailed in the participant information sheet about the study.

☐Yes ☐No

- I consent to the dissemination of my personal data together with the publication of the study results.

☐Yes ☐No

- Once the research is finished, it is possible that the data obtained will be of interest for other related studies. In this regard, the following options are offered:

☐ NO, I do not authorize the use of your data in other research projects related.

☐ Yes, I authorize the use of your data in other related research projects.

- After the investigation is complete, there may be sample left over. In relation to these, the following options are offered:

☐ Destruction of the remaining sample.

☐ Its use in future research projects related to the same topic.

And, to confirm my consent, the participant signes on .... and in …….…….. this consent form:

Name of the participant:	Name of the parent, tutor or representati
Signature:	Signature: Relationship with the participant:

PERSONAL DATA PROTECTION INFORMATION

Responsible	The person responsible for the processing of your personal data Rovira i Virgili University with CIF Q9350003A and with fiscal ad at Calle del Matadero, s / n, 43003 in Tarragona.
Purpose	Participate in the study of the Doctoral Thesis in the terms des in the information sheet for the participant. In the event that the provides for the publication and dissemination of the results obt including personal data, the personal data will be used for this pu provided that the interested party has expressly given their conse
Rights	You can exercise your rights of access, rectification, del portability, limitation or opposition to the processing, by writing General Registry of the URV at the same address as the fiscal do or by submitting it to the General Registry of the University, in p or electronically, as indicated https://seuelectronica.urv.cat/registre.html.
Additional Information	You can consult additional information about this processi personal data called URV Doctoral Thesis and your rights in the Register of Processing Activities published https://seuelectronica.urv.cat/rgpd where you can also consul Privacy Policy. Privacy of the URV. You can also find this inform on the Study Participant Information Sheet. Additionally, yo address any query about personal data protection to our data prot officers at the email address dpd@urv.cat.

Consent forms for professionals and accompanying adults of

children and youth

Consent form

Research title: Transphobic bullying in educational centers: A feminist ethnography on family, social and educational prevention and intervention"

Researcher: Elena María Gallardo Nieto

Center: Rovira i Virgili University, Department of Pedagogy

Contact details of the researcher: Elena María Gallardo Nieto

Telephone: +34692525542

emgallardonieto@gmail.com

Research centre: Universitat Rovira i Virgili, Departamento de Pedagogía

I, ……………………………………………., with ID number ....:

- I have read the participant information sheet for the study of which a copy has been provided to me.

☐Yes ☐No

- I have been able to ask questions and resolve my doubts about the study and my participation.

☐Yes ☐No

- I understand my participation in the study as expressed in the participant information sheet about the study and the answers to my questions, as well as the risks and benefits involved.

☐Yes ☐No

- I accept that my participation is voluntary and I freely give my consent to participate in the study.

☐Yes ☐No

- I know that I can withdraw from participation in the study at any time without this being detrimental to me.

☐Yes ☐No

- I am informed about the treatment that will be carried out on my personal data.

☐Yes ☐No

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- I give my consent for the access and use of my data under the conditions detailed in the participant information sheet about the study.

☐Yes ☐No

- I consent to the dissemination of my personal data together with the publication of the study results.

☐Yes ☐No

- Once the research is finished, it is possible that the data obtained will be of interest for other related studies. In this regard, the following options are offered:

☐ NO, I do not authorize the use of your data in other research projects related.

☐ Yes, I authorize the use of your data in other related research projects.

- After the investigation is complete, there may be sample left over. In relation to these, the following options are offered:

☐ Destruction of the remaining sample.

☐ Its use in future research projects related to the same topic.

And, to confirm my consent, the participant signes on .... and in ……..…….. this consent form:

| Name of the participant: |
| Signature: |

PERSONAL DATA PROTECTION INFORMATION	
Responsible	The person responsible for the processing of your personal data Rovira i Virgili University with CIF Q9350003A and with fiscal addr Calle del Matadero, s / n, 43003 in Tarragona.

Purpose	Participate in the study of the Doctoral Thesis in the terms descri the information sheet for the participant. In the event that the provides for the publication and dissemination of the results obt including personal data, the personal data will be used for this pu provided that the interested party has expressly given their consent
Rights	You can exercise your rights of access, rectification, deletion, porta limitation or opposition to the processing, by writing to the Ge Registry of the URV at the same address as the fiscal domicile submitting it to the General Registry of the University, in pers electronically, as indicated in: https://seuelectronica.urv.cat/registre
Additional Information	You can consult additional information about this processing of pe data called URV Doctoral Thesis and your rights in the URV Regis Processing Activities published at https://seuelectronica.urv.ca where you can also consult the Privacy Policy. Privacy of the URV. Y also find this information on the Study Participant Information Additionally, you can address any query about personal data protect our data protection officers at the email address dpd@urv.cat.

Consent form university students and staff

I declare that I have been informed/da/did about the Uni4Freedom study. *Violence due to sexual orientation, expression or gender identity at Catalan universities*, directed by Dr. José Oriol Ríos González, attached to the Department of Pedagogy of the Rovira i Virgili University.

I certify that:

1. I have rebut enough information about the study.
2. I have been able to ask them all what I have considered convenient about the study and they have answered satisfactorily.
3. I understand that my participation is voluntary and that I will not receive financial compensation.
4. I understand that I can withdraw from the study and revoke this consent:
5. how vulgui,
6. Sense haver to donate explanations,
7. Sense cap consequence of cap mena.
8. I have been informed that the personal data will be protected and subject to the guarantees provided by the General Data Protection Regulation and that the personal data will be transferred to third parties or institutions.

For the purpose of the General Data Protection Regulation (RGPD), the intervener is hereby informed and expressly consents to the incorporation of these data to the fitxers for which the Rovira i Virgili University is responsible.

The Universitat Rovira i Virgili guarantees that all the personal data provided by the owner will be treated with the utmost confidentiality and in the manner and with the limitations provided for in the RGPD and other applicable regulations.

The present consent is granted without prejudice to all the rights that I assist in by virtue of the aforementioned regulations and especially the possibility of exercising the rights of access free of charge to the information that we have provided and the rectification or cancellation at any moment that you wish. For this reason, it must be addressed in writing to Dr. Oriol José Ríos González, main researcher, joseoriol.rios@urv.cat. In case you do not receive an answer, you could address it to the Department of Protection of Dades of the Rovira University i Virgili, dpd@urv.cat.

In view of all this, I GIVE my CONSENT to participate in this study, in accordance with the specified objectives.

☐ Yes, I want to participate.   ☐ No, I do not want to participate.

Signature: Name and signature of the researcher

Date and place: who has handled this consent form:

You will be receiving a copy of this document.

Annex 3 – Guidelines for the discursive research instruments

Communicative life stories guidelines for university students

Gender: Sexual orientation:

Age: Year in the university system:

Degree you study at the moment:

Year: University:

I. INFORMATION TO PROVIDE TO THE PARTICIPANTS BEFORE STARTING THE COMMUNICATIVE LIFE STORY:

IMPORTANT: *It is not a question of discussing this information with students, but only of providing them with a framework to contextualize the purpose of the research and the concept of violence from which it is based..*

1. Exoçplanation of the research objectives and the fieldwork:

▪ **Research objective:**

The overall goal of this project is to improve the quality of life of LGBTIQ + college students by breaking the silence surrounding the violence suffered by this group. For this reason, Uni4Freedom seeks to raise awareness among social actors and policy makers about this social issue and provide guidance for the development of non-discrimination protocols based on scientific evidence and the guidelines of Law 11/2014.

For this reason, the project aims to highlight the presence and magnitude of violence due to sexual orientation, identity or gender expression in Catalan universities and analyze those measures that are being successfully implemented internationally to respond to these types. of violence to assess its transfer to the Catalan context.

▪ **Objectives of the qualitative fieldwork:**

To analyze the perception of students, teachers and heads of equality units in relation to the incidence of violence due to sexual orientation, identity and gender expression, the level of response of institutions and the implementation of measures to prevent and eradicate this violence.

- ▪ **Objective of the qualitative life stories:**

To collect students' experiences in relation to the incidence of violence due to sexual orientation, identity or gender expression in their university career, as well as the perception of the impact and the level of response by the students. institutions. However, it also includes assessing the feasibility of various measures to prevent and eradicate violence against the LGBTIQ + community.

2. Definition of violence based on sexual orientation, identity, or gender expression

To design this project is based on the definition provided by the Yogyakarta Principles (2006), developed by 29 international human rights experts with the aim of clarifying and collecting the application of international human rights law in relation to sexual orientation and gender identity (Onufer Corrêa & Muntarbhorn, 2008). Thus, Principle 2: Equal Rights and Non-Discrimination states:

"Discrimination on the grounds of sexual orientation or gender identity includes any distinction, exclusion, restriction or preference based on sexual orientation or gender identity that has as its object or as a result the annulment or impairment of equality before the law or equal protection under the law, or the recognition or enjoyment, on equal terms, of human rights and fundamental freedoms. Discrimination on the grounds of sexual orientation or gender identity may be aggravated by discrimination based on other causes, including gender, race, age, religion, disability, health status, and economic status. " (p. 19)

In addition, it is understood that::

a) **a) Sexual orientation:** the ability of people to feel emotional, sexual, physical or romantic attraction towards other people that may lead to intimate and / or sexual relations with these people. This attraction can occur in individuals of different genders, of the same gender, or of more than one gender, among others. It is therefore related to the object of desire or the absence of sexual desire.

b) **Gender identity:** the gender with which a person identifies who may or may not be attached to one sex. Forms of identification are not limited to the female or male binomial (as shown by people with gender or those who do not identify as female or male). This concept includes personal

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perception of the body (and may include modification of body appearance through medical or surgical means if freely chosen) and other gender expressions, such as clothing, speech, or behavior.

c) **Gender expression:** a person's behaviors, roles, dress, hobbies, and gestures. Gender expression should not be confused with gender identity. The latter refers to the gender with which a person feels identified, and does not always coincide with the expression gender. That is, a man can be very feminine and this does not mean that he feels identified as a woman, or vice versa.

II. GUIDELINES OF THE COMMUNICATIVE LIFE STORY WITH STUDENTS:

IMPORTANT: *It is not a question of entering into a debate on whether or not violence exists on the grounds of sexual orientation, identity or gender expression in Catalan universities. Research and evidence at an international level allow us to start from the premise that this reality also occurs in the Catalan university context. In addition, quantitative fieldwork has corroborated this starting point. For contextualization, some examples of situations of violence against the LGBTIQ + community in the university context will be provided, without going into quantitative details.*

1. Some of the quantative results [no details]:

Fieldwork has been carried out at 6 Catalan universities, through the distribution of a questionnaire to students and teachers. This questionnaire has identified the presence and magnitude of various situations of violence due to sexual orientation, identity or gender expression in Catalan universities, such as:
- Physical aggression
- Sexual assault
- Psychological violence
- Avoid expressing sexual orientation or gender identity for fear of negative consequences
- Discriminatory comments against people in the LGBTIQ + community or comments that degrade or humiliate them.

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- If you know of any cases of violence based on sexual orientation, identity or gender expression, please comment:
- Do you believe that people who suffer from any of these situations are considered victims of violence because of their sexual orientation, identity, or gender expression. Because yes? Why not?
- What was your reaction to the situation? Because?
- What was the reaction of the victim. Because?
- If reported to the university, what was the institution's response? How do they interpret it? How does the institutional response affect the victim's decisions and behaviors?
- What were the consequences of this complaint to the aggressor? And the victim?

- Knowledge of what to do if you experience violence based on sexual orientation, identity, or gender expression.

2. Some of the measures of prevention and care related to violence due to sexual orientation, identity or gender expression that are contemplated in Law 11/2014 and that are being implemented in internationally recognized universities.

[About their university, if they know of any mechanism or measure to prevent or combat violence based on sexual orientation, identity, or gender expression]

- Rethink spaces transforming toilets, changing rooms and university residences so that they are inclusive. Universities such as Princeton, Pennsylvania, Maryland and UCL (among others) have individual or gender-neutral toilets and rainbow residences with campus maps with their respective locations

    - Do you think it would be convenient at your university? Appropriate? Viable? Because? What benefits would it have and how would students experience it?

- The section on harassment and discrimination includes the inclusion of sexual orientation and gender identity / expression in anti-discrimination policies and the approval of protocols against LGBTIphobia. Universities such as Oxford, Tuft, and UCL have explicit online policies regarding sexual

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orientation, and others specific to the trans * community, as well as policies to ensure inclusive language:

- o Do you think it would be convenient at your university? Appropriate? Viable? Because? What benefits would it have and how would students experience it?

- o It is also contemplated the dissemination of reporting mechanisms and universities such as Tuft, Cambridge, Oxford and Maryland apply successful measures such as:
  - o Direct telephone service to report or ask for help
  - o Online resources with secure contacts of offices and members of the group to go to
  - o Publication of hate crime figures at the university (maintaining anonymity)
  - o Do you think it would be convenient at your university? Appropriate? Viable? Because? What benefits would it have and how would students experience it?

- o Finally, training for members of the university community to detect, prevent and act against LFBTIQphobia. Universities like Pennsylvania and Washington train the community to ensure Safe Zones, zones free of any violence, others like Cambridge and Oxford, train the community in successful actions such as bystander intervention and provide online resources:
  - o Do you think it would be convenient at your university? Appropriate? Viable? Because? What benefits would it have and how would students experience it?

- o With specific reference to the trans reality, the Law contemplates to eliminate the institutional discriminations towards the trans people, with procedures of management of the change of the identity and to accompany the transition of the trans people of the university community, elaborating protocols of support to the PDI and PAS in relation to workplace. Some universities, such as Tuft and Washington, are already considering changes to their identity in all documentation, and in the second, UCL has already taken a first step with a guide to support the transition of students:

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o Do you think it would be convenient at your university? Appropriate? Viable? Because? What benefits would it have and how would students experience it?

o Finally, in the field of research, an ethical and inclusive design and development that does not pathologize or discriminate against the LGBTIQ + group and that includes their voices, elaborating codes of ethics and encouraging the participation of members of the group in research from an egalitarian perspective.

   o Do you think it would be convenient at your university? Appropriate? Viable? Because? What benefits would it have and how would students experience it?

o Other measures (that they propose).

o Which individuals or groups should be involved in these measures?
   o Teaching staff: in some universities the teaching staff acts as an advisor.
   o Students: in many cases it is the students who claim these actions from the student movements.
   o PAS, Administration and Services Staff.
   o The whole university community
   o Others

Semi-structured interviews guidelines for university professors and

administrative staff

Objective

1) Evaluate the perception of university professors and administrative staff about the various manifestations of violence in the university environment due to sexual orientation, identity or gender expression.

Description

1. Perception of violence.

There is a discrepancy in the literature regarding the definition of violence, especially in the classification of its manifestations. In fact, verbal abuse is often not included in violence. However, (Jackman, 2002) established a number of parameters in order to analyze violence based on different existing definitions, considering that violence should focus on the injustices of actions, separate from social positions. , moral or legal. This semi-structured interview understands violence as those actions or threats that cause harm to individuals or groups. These actions can be physical, written, or verbal, and the injuries can be physical, psychological, material, or social (Jackman, 2002).

BLOCK I

General aspects

Now we will talk about the situation of LGBTIQ + people in Catalan universities.

*In this interview, when we talk about **sexual orientation**, we are talking about the ability of people to feel emotional, sexual, physical, or romantic attraction to others that may lead to intimate and / or sexual relationships with these people. This attraction can occur in individuals of different genders, of the same gender, or of more than one gender, among others. It is therefore related to the object of desire or the absence of sexual desire.*

*When we talk about **gender identity**, we are talking about the gender with which a person identifies and may or may not have sex. Forms of identification are not limited to the female or male binomial (as shown by people with gender or those who do not identify as female or male). This concept includes personal perception of the body (and may include modification of body appearance through medical or surgical*

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means if freely chosen) and other gender expressions, such as clothing, speech, or behavior.

*Finally, when we talk about **gender expression**, we mean a person's behavior, roles, dress, hobbies, and gestures. In other words, a man can be very feminine and this does not mean that he feels identified as a woman, or vice versa.*

These kinds of questions serve to identify the visibility of LGBTI people *. In order to control this bias.

1. Do you think that the university _____ is a safe place for LGBTI* people?
   1.1.   Why? Please, explain de reasons why you consider that that university is ot not a safe place for LGBTI* people.
2. Do you think that there are inequalities between LGBTI* people and the rest of the university membres?
   2.1.   Please, explain the reasons why you consider that there are or not inequalities.
3. Do you know people within the university institution that are either students, PDI, PAS or other staff who identify themselves as Gay/Lesbiana/Bisexual o that express their gender non-traditionally?
   In case you know any:
4. Have you ever perceived any sort of discrimination against them?
   4.1.   What type of discrimination?

We will now focus on specific aspects. Please, if you don't understand a question, I can explain it again.

BLOCK II

Violence

5. Is there evidence that someone inside the university has been the victim of any type of violence or harassment, whether physical (beatings, kicks, punches ...), psychological (exclusion, defamation ...), sexual (abuse, touching, innuendo ...) or verbal (insults, homophobic comments, writings, virtual messages ...) due to sexual orientation, identity or gender expression?
   In case it is afirmative:

   5.1.   Please explain the situation.
   5.2.   What did you do in this situation?
   5.3.   What did other people do about it?
   5.4.   Do you know if that situation was reported?

   In case it is affirmative.

      5.4.1. What were the consequences for the aggressor?
      5.4.2. What were the consequences for the victim?

In case of verbal violence:

6. How often have you heard homophobic expressions (LGBTI * phobias), such as "fagot", "bollera" or any other insult to LGBTI * people?
7. How often have you heard expressions like "this is very gay"? What do you think about such expressions?
8. How often have you heard negative comments about someone who is not acting "masculine" or "feminine" enough?
9. How often have you heard negative comments specifically about trans * people and their identities?
10. How often have you heard comments on moral questions about the gender identity of trans people *?
11. To what extent did it bother you to hear these expressions / comments at the university?

In case of writen violence:

12. Where did you see the writing?
13. How long was the writing?
14. Did you hear comments of approval / disapproval from others?
15. Was there any explicit rejection by the university community?
16. How often do you see this kind of writing?

In case of sexual violence:

17. Please could you explain the situation to me in detail?
18. Questions related to the type of situation.

En cas violència psicològica, a més

19. Could you please explain some situations to me in detail?
20. What did you do in this situation?
21. What did other people do about it?
22. How did the victim react?

BLOCK III

Institutional interventions

The following are some of the prevention and care measures related to violence based on sexual orientation, identity or gender expression that are covered by Law 11/2014 and are being implemented at internationally recognized universities. [About your university, if you know of any mechanism or measure to prevent or combat violence based on sexual orientation, identity, or gender expression]

o **To rethink spaces transforming toilets, changing rooms and university residences so that they are inclusive.** Universities such as Princeton, Pennsylvania, Maryland and UCL (among others) have individual or gender-

neutral toilets and rainbow residences with campus maps with their respective locations.

- o Do you think it would be convenient at your university? Appropriate? Viable? Because? What benefits would it have and how would students experience it?

- o **The section on harassment and discrimination includes the inclusion of sexual orientation and gender identity / expression in anti-discrimination policies and the adoption of protocols against LGBTIphobia.** Universities such as Oxford, Tuft, and UCL have explicit online policies regarding sexual orientation, and others specific to the trans * community, as well as policies to ensure inclusive language.

  - o Do you think it would be convenient at your university? Appropriate? Viable? Because? What benefits would it have and how would students experience it?

- o **It is also contemplated the dissemination of reporting mechanisms** and universities such as Tuft, Cambridge, Oxford and Maryland apply successful measures such as:

  - Direct dial-up service to report or ask for help
  - Online resources with secure contacts for offices and members of the community to contact
  - Posting Hate Crime Figures at University (Maintaining Anonymity)
  - Do you think it would be convenient at your university? Appropriate? Viable? Because? What benefits would it have and how would students experience it?

- o **Finally, training for members of the university community to detect, prevent and act against LFBTIQphobia.** Universities like Pennsylvania and Washington train the community to ensure Safe Zones, zones free of any violence, others like Cambridge and Oxford, train the community in successful actions such as bystander intervention and provide online resources:

  - o Do you think it would be convenient at your university? Appropriate? Viable? Because? What benefits would it have and how would students experience it?

o   With specific reference to the trans reality, the Law contemplates **eliminating institutional discrimination against trans people, with procedures for managing the change of identity and accompanying the transition of trans people from the university community, elaborating protocols to accompany the PDI and PAS in relation to workplace**. Some universities, such as Tuft and Washington, are already considering changes to their identity in all documentation, and in the second, UCL has already taken a first step with a guide to support the transition of students:

   o   Do you think it would be convenient at your university? Appropriate? Viable? Because? What benefits would it have and how would students experience it?

o   Finally, in the field of research, **an ethical and inclusive design and development that does not pathologize or discriminate against the LGBTIQ + group and that includes their voices, elaborating codes of ethics and encouraging the participation of members of the group in research from an egalitarian perspective:**

   o   Do you think it would be convenient at your university? Appropriate? Viable? Because? What benefits would it have and how would students experience it?

o   Other measures (that they propose).

o   Which individuals or groups should be involved in these measures?

   o   Teaching staff: in some universities the teaching staff acts as an advisor.
   o   Students: in many cases it is the students who claim these actions from the student movements.
   o   PAS, Administration and Services Staff.
   o   The whole university community
   o   Others

Semi-structured interviews guidelines for representatives of

university equality units

Objective

1. Perception of the people responsible for the equality units of the universities in relation to the various manifestations of violence in the university environment due to sexual orientation, identity or gender expression.

2. Perceptions of the level of response by university institutions and equality units.

We will talk about the situation of LGBTIQ + people in Catalan universities.

In this interview, when we talk about **sexual orientation**, we are talking about the ability of people to feel emotional, sexual, physical, or romantic attraction to others that may lead to intimate and / or sexual relationships with these people. This attraction can occur in individuals of different genders, of the same gender, or of more than one gender, among others. It is therefore related to the object of desire or the absence of sexual desire.

When we talk about **gender identity**, we are talking about the gender with which a person identifies and may or may not have sex. Forms of identification are not limited to the female or male binomial (as shown by people with gender or those who do not identify as female or male). This concept includes personal perception of the body (and may include modification of body appearance through medical or surgical means if freely chosen) and other gender expressions, such as clothing, speech, or behavior.

Finally, when we talk about **gender expression**, we mean a person's behavior, roles, dress, hobbies, and gestures. In other words, a man can be very feminine and this does not mean that he feels identified as a woman, or vice versa.

The interview is divided into different blocks, we will start by talking about general aspects related to the university climate and violence due to sexual orientation, identity or gender expression in universities. Remember that this interview is not intended to judge your work, but quite the opposite; jointly construct the current reality for possible actions.

1. Is human sexuality diverse, are you or any member of your team an expert or have you had any training on sexual diversity in the last two years?
2. Continuing with the same topic, does your unit seek advice from experts in sexual diversity, for example NGOs, research groups, foundations?
3. Do you know any of these people, whether they are students / PDI / PAS / other people working in the university context who identify as gay / lesbian / bisexual or who express their gender in a non-traditional way?
4. In general, how would you describe the college climate for LGBTIQ + students at your university?
5. And for LGBTIQ + POI / PAS?
6. Do you know what actions are contemplated by Law 11/2014 to guarantee the rights of lesbians, gays, bisexuals, transsexuals and intersex people within the framework of universities?
7. What actions are being taken by the equality unit or the institution to ensure the implementation of this law?
8. Is there evidence or has attended to any person who has been a victim of violence due to sexual orientation, identity or gender expression in their university, whether physical (beatings, kicks, punches ...), psychological (exclusion, defamation ...), sexual (abuse, touching, innuendos ...) or verbal (insults, homophobic comments, writings, virtual messages ...)?
9. Does the equality unit you represent have protocols against discrimination, aggression, or violence based on sexual orientation, identity, or gender expression?
10. In the face of acts of abuse, violence, aggression or discrimination, what institutional mechanisms do students have?
11. In the event that a student is the victim of abuse, violence, aggression or discrimination on the grounds of sexual orientation, identity or gender expression, how many processes does he / she have to go through in order to report it? How many times should you report the situation? What are the forms of complaints? written, oral, e-mail
12. If the unit has specific protocols and counseling services for LGBTIQ + people, what is the way to advertise them in the university community?
13. What resources does the unit have to work on sexual diversity? They can be economic, personal, alliances…
14. In the international context, there are many universities that are implementing actions to combat discrimination based on sexual orientation, identity and gender expression that are yielding good results. Do you know of any examples of these actions?
15. What do you consider to be the challenges of Catalan universities in the face of sexual diversity?

Interview guidelines for children and youth

Date and place	
Introduction	First of all, I want to thank you for being here, for having decided to be part of this investigation and to contribute by telling me your story. As you already know, I am Elena Gallardo, a researcher at the URV who, with this research (financed by the Generalitat de Catalunya) with which I want to improve the quality of life of children, adolescents and trans* youth and people who are a reference in their transit and life.
Consent	I present to you the document in which all the agreements and legal requirements on the anonymity and privacy of your identity for participating in the research are drafted, you can ask me all the questions you have now and whenever you want and we will have to sign it together with your m/ father to start the interview. Anyway, I want you to know that you are free to stop, cut or end the conversation whenever you want and feel, there will be no good or bad questions, I just want to know your experience and your reflections. If you could remember a person who made you feel listened to and cared for during a conversation, can you tell me what it was like to talk to them? what made that conversation worthwhile? what qualities did the conversation have? What should this conversation have to make it worthwhile and make you feel good? About care in case of emotion: recognition of emotion, do you think you could tell me if you don't feel good or uncomfortable? would you feel it in your body? as? After being shocked, what could we do so that you wouldn't be left in a bad place after this conversation?

Opening	Could you tell me what makes you want to be part of the investigation? Motivation?
	What would you like to contribute to a study to improve the quality of life and the rights of future children, adolescents and trans* youth?
	What impact do you want to have by participating in this research?
	Have you previously participated in other investigations/interviews? How was your experience?
	Can you tell me how is your day to day?
	What do you do for fun?
	What is your group of friends/colleagues like? Do you like spending time with them? What do you usually do when you are together?
1st Part	How did you realize that there was something different in you from the rest? What did you notice? What did you feel? How old were you?
	When you started feeling this way, what were you doing? How did you express these wants and needs? Did you feel free to explore it?
	How did you find out you were trans*?
	How did you tell that you were trans*? Who did you tell? Why?
	How did your family react? Could you tell me what that moment was like? What ideas and reaction did each of them have?
	How did your family's reaction affect you? What did it make you feel to hear and see their reactions?
	Did you feel support from them? Did you feel accepted as you are? Do you think they understood what you were telling them?
	When time passed, how was the situation in your family? Was there any change? How did the passage of time affect your reaction and acceptance of your identity?
	Did you feel that they wanted to make a decision to improve the situation in relation to your identity? What type? Why do you think they wanted to do it? How did you feel about that decision?
	Do you think your family needed support from someone or something to deal with this situation? Whose? Did they come to them? If yes, what impact did it have on the situation?

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2nd Part	When and how did you make the decision to tell it at school/institute? How did you cope with this change?
	How was the moment when you told your identity at school? Who did you go to first? How was your reaction? Did you feel supported and accepted? Did you feel that it was a problem or setback for the center?
	How did the school deal with this situation? How was the decision to make the transition reached? Did they put you any difficulty in doing it and in having a reciprocated treatment with what you feel?
	How was the transit? What did you do so that everyone knew and understood what it meant to be trans*?
	What reaction was there in the center after the transit? How did the teachers react? How did your colleagues react? Did you feel supported? Did you feel understood? Why?
	How was the day-to-day life at the school/institute again after the transit? What changes were there?
	Did you feel respected? Was there anyone who did not accept or understand the changes?
	How did their behaviors affect you?
	Did you have any kind of accompaniment from your family after the transit? As was?
	Did you have any type of accompaniment from the center after the transit? As was?
	What changes did transit have in your family and social environment? How did you experience it? Did you feel respected and recognized?
	Have you attended any entity or organization of trans* families and children? If yes, what reason led you to do so? How was your relationship? Are you still participating? What changes did your involvement have in your family and educational environment?

3rd Part	Have you ever felt that someone did not respect your identity or needs? If yes, could you tell me how it was? How did it make you feel? Do you know what led him to behave like this? Has anyone ever stepped in when this happened? If yes, who? What did he do? How did it make you feel that someone intervened? Have you felt able to tell someone what was happening? If yes, to whom? How was your relationship? Has there been anything that has made you feel better about this? If yes, what? How have you dealt with these people/behaviors? Has there been someone who has accompanied you and helped you in the face of these behaviors? If yes, how has he supported you? Has it had any impact on the situation? Have you learned anything after suffering and facing this type of behavior? The fact that? Do you think you have felt some kind of discrimination for being trans*? Do you think you have suffered any kind of violence for being trans*?
Closure	Is there anything else you would like to share in the investigation? I want you to know that I understand you and that I support you in everything you have shared with me. I really appreciate you opening up and sharing all of this with me. If you feel like it and feel comfortable, we can continue working with the other research activities. Is there anything we can do to make you feel more comfortable?

Interview guidelines for professionals and accompanying adults

Date and place	
Introduction	First of all, I want to thank you for being here, for having decided to be part of this research and to contribute by telling me about your experience accompanying X. As you know, I am Elena Gallardo, a researcher at the URV who, with this research (financed by the Generalitat de Catalunya) with which I want to improve the quality of life of trans* children, adolescents and young people through the study of stories of trans* children and young people and people who are references in their transit and life.
Consent	I present to you the document in which all the agreements and legal requirements on the anonymity and privacy of your identity for participating in the research are drafted, you can ask me all the questions you have now and whenever you want and we will have to sign it together with your m/ father to start the interview. Anyway, I want you to know that you are free to stop, cut or end the conversation whenever you want and feel, there will be no good or bad questions, I just want to know your experience and your reflections. If you could remember a person who made you feel listened to and cared for during a conversation, can you tell me what it was like to talk to them? what made that conversation worthwhile? what qualities did the conversation have? What should this conversation have to make it worthwhile and make you feel good? About care in case of emotion: recognition of emotion, do you think you could tell me if you don't feel good or uncomfortable? would you feel it in your body? as? After being shocked, what could we do so that you wouldn't be left in a bad place after this conversation?

Opnening	Could you tell me what makes you want to be part of the investigation? Motivation? What would you like to contribute to a study to improve the quality of life and the rights of children, adolescents and trans* youth? What impact do you want to have by participating in this research? Have you previously participated in other investigations/interviews? How was your experience? Can you tell me how is your day to day? What do you do for fun? What do you do for a living? What do you like most about your job?
1st Part	How did you realize that there was something different about X? What did you notice? What did you feel? When you began to feel that something was different, what did you do? How did you react to? How did you find out I was trans*? How was that moment? What were your first thoughts? Why? How did his family react when they found out? And inside the educational center? What impact did the reaction of each of them have on you? Do you think it has been supported? Did you feel that they accepted him as he is? Do you think they understood what was happening to them? Do you think they have suffered any kind of discrimination or transphobic violence? What type? Could you tell me how it was and how it affected you? Did you feel that they wanted to make a decision to improve the situation in relation to their identity from the educational center? What type? Why do you think they wanted to do it? Do you think there have been measures to prevent some type of violence due to their gender identity or expression? Do you think there have been measures to prevent some type of violence due to their gender identity or expression?

2nd Part	What measures or changes have taken place in the educational center since your identity was known? How was the process of transit and name change?
	How was the moment when the transition was made? Who did you go to first? How was the reaction? Did you feel supported and accepted? Was it perceived as a problem or setback for the center for the center?
	How did the school deal with this situation? How was the decision to make the transition reached? Did they put any difficulty in doing it and in having a respectful treatment?
	How was the transit? What did you do so that everyone knew and understood what it meant to be trans*?
	What reaction was there in the center after the transit? How did the teachers react? How did the companions react?
	How was the day-to-day life at the school/institute again after the transit? What changes were there?
	How did their behaviors and reactions affect X's life?
	Was there any kind of accompaniment from your family after the transit? As was?
	Was there any type of accompaniment by the center after the transit? As was?
	What changes did you have in your family and social environment after the transit? How did you experience it?
	Have you attended any entity or organization of trans* families and children? If yes, what reason led you to do so? How was your relationship? Are you still participating? What changes did your involvement have in your family and educational environment?

3rd Part	Have you ever seen or thought that someone did not respect your identity or needs? If yes, could you tell me how she was? How did it affect you? Do you know what led to it?
	Has anyone ever stepped in when this happened? If yes, who? What did he do? How did it make you feel that someone intervened?
	Has he counted on you to tell or denounce what was happening? If yes, how was your reaction?
	Have there been more people, groups, entities or centers that have supported you? How? When?
	Do you think he has felt some kind of discrimination for being trans*? Do you think he has suffered any kind of violence for being trans*?
Closure	Is there anything else you would like to share in the investigation in relation to your experience accompanying a trans* child or youth?
	I thank you very much for your time and all the experience you have shared with me for the investigation.

Annex 4 – Institutional ethical and safety review

Action protocol for situations of risk or violence

Unrelated risks or situations to fieldwork	
Situation	Intervention by the researcher
1. Suffering from violence or negligence on the part of the people in charge of their care and protection.	a) In the case of people under the age of 18, after identifying or receiving information about this reality, the researcher will notify the co-supervisors of the doctoral thesis. The researcher, together with the people in charge of supervision, will make the decision to inform the person responsible for the guardianship of the child or young person of this situation, inform Social Services or report this reality if they see fit and always with the consent of the victim. In all cases, the researcher will be involved with the informant, accompanying them in the process, respecting their time and demands.
2. Suffering from violence or neglect in educational contexts or peer environments.	a) In the case of people under the age of 18, after identifying or receiving information about this situation, the researcher will notify the co-supervisors of the doctoral thesis. The researcher together with the people in charge of supervision will make the decision to inform the guardians of the child or young person of this problem and always with the consent of the victim. In all cases, the researcher will be involved with the informant, accompanying them in the process, respecting their times, needs and demands.
3. Suffering from violence or negligence related to health care.	a) In the case of people under the age of 18, after identifying or receiving information about this situation, the researcher will notify the co-supervisors of the doctoral thesis. The researcher, together with the people in charge of supervision, will make the decision to

	inform the guardians of the child or young person of this reality and always with the consent of the victim. In all cases, the researcher will be involved with the informant, accompanying them in the process, respecting their times, needs and demands.
4. Problem or worsening of any health condition.	a) In any case, the researcher will first contact the emergency services if the situation is serious enough. If not, the researcher will contact the guardians of the child or youth, communicating the situation. In all cases, the researcher will be involved with the informant, accompanying them in the process, respecting their times, needs and demands.
Risks derived from fieldwork	
Situation	**Intervention by the researcher**
1. Discontent or discomfort during fieldwork.	a) The researcher will be actively in charge of receiving this discomfort, getting to know the cause of it and trying to eradicate that aspect or condition to help the person to continue participating in the fieldwork. In the event that the annoyance is continuous or has affected the subject emotionally, the researcher will be responsible for dialoguing with the informant to find a respectful way to end that session and postpone or end the fieldwork.
2. Intention to end their participation in fieldwork.	a) In case of receiving this statement, the researcher will be responsible for closing the fieldwork with the informant, thanking them for their participation and interest. The researcher will inform that all the material already collected in the fieldwork will be used in the research unless the opposite is stated. In addition, the researcher will be in charge of finding out what has caused

	this situation in order to avoid it in other sessions.
3. Emotional affectation or collapse of a research subject during fieldwork.	a) In case of identifying or receiving a statement about the emotional affectation or breakdown by the informant, the researcher will be solely responsible for carefully and safely close the session. This action will be carried out through an open and careful dialogue with the person, receiving all emotional information about their process and closing the session in the way that the person needs to end with more positive feelings. After this situation, the researcher will consult with the person about their state of mind and will monitor their state. Also, the researcher will leave a time (which both consider) before returning to fieldwork session.

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CEIPSA
Comitè Ètic d'Investigació en Persones, Societat i Medi Ambient

En español a continuación / In English below:

CATALÀ

DICTAMEN

AITOR GÓMEZ GONZÁLEZ, President del Comitè Ètic d'Investigació en Persones, Societat i Medi Ambient de la Universitat Rovira i Virgili (CEIPSA) dona fe dels acords aprovats.

Aquest Comitè, en la reunió de data 23/6/2021, acta número 7/2021, ha avaluat i decidit emetre Informe favorable perquè es realitzi l'estudi:

Títol: "El acoso transfóbico en centros educativos: una etnografía feminista sobre la prevención e intervención familiar, social y educativa"

Codi CEIPSA: CEIPSA-2020-TD-0001

Directora de la tesis: Carme García Yeste

Doctoranda: Elena María Gallardo Nieto

CONSIDERA QUE:

- La proposta de projecte presentada està d'acord amb les bones pràctiques científiques, els valors de correcció científica, capacitació, justícia, solidaritat, protecció dels subjectes vulnerables, tracte digne, autonomia personal, privacitat, confidencialitat, reparació del dany i respecta els Drets humans.
- La proposta de projecte compleix amb la legislació europea, espanyola i catalana vigent aplicable, així com la normativa pròpia de la URV en matèria d'R+D+I.
- La proposta de projecte compleix amb les exigències metodològiques, ètiques i jurídiques en l'àmbit de les competències del CEIPSA, en relació amb els següents aspectes:
  a) Valor social i justificació del projecte.
  b) Personal investigador.
  c) Metodologia.
  d) Aspectes ètics específics: risc-benefici, mesures de prevenció i reparació del dany, selecció i reclutament, protecció de subjectes vulnerables, informació, consentiment, privacitat i confidencialitat.
  e) Compliment de la documentació: consentiment informat, document de seguretat de l'arxiu, autoritzacions i requisits normatius vigents.
- Cas que en el desenvolupament de l'activitat de recerca es produeixin modificacions rellevants sobre les condicions inicials aprovades, el director/a de la tesi ha d'informar al comitè d'aquests canvis abans de dur-los a terme, segons allò especificat a l'apartat 10.3.4 del Reglament d'aquest comitè.

UNIVERSITAT ROVIRA i VIRGILI

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En el cas que s'avaluï algun projecte en què participi com a investigador / col·laborador algun membre d'aquest comitè, s'absentarà de la reunió durant la discussió de l'estudi.

La composició a la data de l'avaluació de l'CEIPSA de la Universitat Rovira i Virgili és la següent:

President
Dr. Aitor González Gómez
Professor Agregat del Departament de Pedagogia de la URV

Secretària
Sra. Cristina Salvadó Baza
Secretària CEIPSA

Vocals

Dr. António Miguel Osório Da Costa
Professor Agregat del Departament d'Economia de la URV

Dra. Gisela Cebrián Bernat
Professora Lectora del Departament de Pedagogia de la URV

Dra. Josefa Canals Sans
Catedràtica d'Universitat de Departament de Psicologia de la URV

Dra. María Dolores Jiménez López
Professora Agregada del Departament de Filologies Romàniques de la URV

Dra. Maria Teresa Novo Molinero
Professora Agregada del Departament de Bioquímica i Biotecnologia de la URV

Antonio Cortés Martínez
Delegat de Protecció de Dades de la URV

Sra. Mireia Herranz Aparicio
Delegada de Protecció de Dades de la URV

Sra. Gemma Garcia Camps
Coordinadora de l'Oficina de Prevenció de Riscos Laborals Mancomunada de la URV i la FURV

Sra. Sandra Rodríguez Rodríguez
Jurista del Gabinet Jurídic de la URV

Signatura

Dr. Aitor Gómez González
President CEIPSA URV

UNIVERSITAT ROVIRA i VIRGILI

CEIPSA
Comitè Ètic d'Investigació en Persones, Societat i Medi Ambient

ESPAÑOL

DICTAMEN COMITÉ ÉTICO DE INVESTIGACIÓN EN PERSONAS, SOCIEDAD Y MEDIO AMBIENTE

DON AITOR GÓMEZ GONZÁLEZ, Presidente del COMITÉ ÉTICO DE INVESTIGACIÓN EN PERSONAS, SOCIEDAD Y MEDIO AMBIENTE DE LA UNIVERSITAT ROVIRA I VIRGILI (CEIPSA) da fe de los acuerdos aprobados.

Este Comité, en su reunión de fecha 23/6/2021, acta número 7/2021, ha evaluado y decidido emitir Informe Favorable para que se realice el estudio titulado:

"El acoso transfóbico en centros educativos: una etnografía feminista sobre la prevención e intervención familiar, social y educativa**"**

Código CEIPSA: CEIPSA-2020-TD-0001
Directora de la tesis: Carme García Yeste
Doctoranda: Elena María Gallardo Nieto

CONSIDERA QUE:

- La propuesta de proyecto presentada está de acuerdo con las buenas prácticas científicas, los valores de corrección científica, capacitación, justicia, solidaridad, protección de los sujetos vulnerables, trato digno, autonomía personal, privacidad, confidencialidad, reparación del daño y respeta los Derechos humanos.
- La propuesta de proyecto cumple con la legislación europea, española y catalana vigente aplicable, así como la normativa propia de la URV en materia de I+D+I.
- La propuesta de proyecto cumple con las exigencias metodológicas, éticas y jurídicas en el ámbito de las competencias del CEIPSA, en relación con los siguientes aspectos:
  a) Valor social y justificación del proyecto.
  b) Personal investigador.
  c) Metodología.
  d) Aspectos éticos específicos: riesgo-beneficio, medidas de prevención y reparación del daño, selección y reclutamiento, protección de sujetos vulnerables, información, consentimiento, privacidad y confidencialidad.
  e) Cumplimiento de la documentación: consentimiento informado, documento de seguridad del archivo, autorizaciones y requisitos normativos vigentes.
- En caso de que en el desarrollo de la actividad de investigación se produzcan modificaciones relevantes sobre las condiciones iniciales aprobadas, el director/a de la tesis debe informar al comité de estos cambios antes de llevarlos a cabo, según lo especificado en el apartado 10.3.4 del Reglamento de este comité.

UNIVERSITAT ROVIRA i VIRGILI

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Comitè Ètic d'Investigació en Persones, Societat i Medi Ambient

En el caso que se evalúe algún proyecto en el que participe como investigador/colaborador algún miembro de este comité, se ausentará de la reunión durante la discusión del estudio.

La composición a la fecha de la evaluación del CEIPSA de la Universitat Rovira i Virgili es la siguiente:

Presidente
Dr. Aitor González Gómez
Profesor Agregado del Departamento de Pedagogía de la URV

Secretaria
Sra. Cristina Salvadó Baza
Secretaria CEIPSA

Vocales

Dr. António Miguel Osório Da Costa
Profesor Agregado del Departamento de Economía de la URV

Dra. Gisela Cebrián Bernat
Profesora Lectora del Departamento de Pedagogía de la URV

Dra. Josefa Canals Sans
Catedrática de Universidad del Departamento de Psicología de la URV

Dra. María Dolores Jiménez López
Profesora Agregada del Departamento de Filologías Románicas de la URV

Dra. Maria Teresa Novo Molinero
Profesora Agregada del Departamento de Bioquímica y Biotecnología de la URV

Sr. Antonio Cortés Martínez
Delegado de Protección de Datos de la URV

Sra. Mireia Herranz Aparicio
Delegada de Protección de Datos de la URV

Sra. Gemma Garcia Camps
Coordinadora de la Oficina de Prevención de Riesgos Laborales Mancomunada de la URV y la FURV

Sra. Sandra Rodríguez Rodríguez
Jurista del Gabinete Jurídico de la URV

Firma

Dr. Aitor Gómez González
Presidente CEIPSA URV

UNIVERSITAT ROVIRA i VIRGILI

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ENGLISH

STATEMENT BY THE ETHICS COMMITTEE CONCERNING RESEARCH INTO PEOPLE, SOCIETY AND THE ENVIRONMENT

AITOR GÓMEZ GONZÁLEZ, President of the ETHICAL COMMITTEE CONCERNING RESEARCH INTO PEOPLE, SOCIETY AND THE ENVIRONMENT OF THE UNIVERSITAT ROVIRA I VIRGILI (CEIPSA) attests to the agreements passed.

During its meeting on 23/6/2021 (archive number 7/2021), the Committee evaluated and decided to issue a Favourable Report for the study entitled:

"El acoso transfóbico en centros educativos: una etnografía feminista sobre la prevención e intervención familiar, social y educativa "

CEIPSA code: CEIPSA-2020-TD-0001
Director or the doctoral thesis: Carme García Yeste
Doctoral student : Elena María Gallardo Nieto

THE COMMITTEE CONSIDERS THAT:

- The project proposal presented is in accordance with good scientific practices and the values of scientific correctness, training, justice, solidarity, protection of vulnerable subjects, dignified treatment, personal autonomy, privacy, confidentiality, reparation of damage and respect for human rights.
- The project proposal complies with current applicable European, Spanish and Catalan legislation, as well as the URV's own regulations on R+D+I.
- The project proposal complies with the methodological, ethical and legal requirements within the scope of CEIPSA's competences and in relation to its:

  a) Social value as a project.
  b) Research staff.
  c) Methodology.
  d) Specific ethical aspects, namely the risks and benefits, the measures regarding damage prevention and repair, the processes regarding selection and recruitment, the protection of vulnerable subjects, and the aspects relating to information, consent, privacy and confidentiality.
  e) Compliance with the documentation, namely the informed consent document, the document confirming file security, the authorizations and the current regulatory requirements.

- In the event that, whilst the research activity is under way, significant changes are proposed to the initially approved conditions, the director of the doctoral thesis must inform the committee of these changes before implementing them, in accordance with section 10.3.4 of the committee's Rules of Procedure.

UNIVERSITAT ROVIRA i VIRGILI

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Comitè Ètic d'Investigació en Persones, Societat i Medi Ambient

If a member of this committee participates as a researcher / collaborator in a given project, they will not attend any meeting at which the project is discussed.

On the date of the URV's CEIPSA evaluation, the committee's members were:

President
Dr Aitor González Gómez
Associate Professor of the Department of Pedagogy of the URV

Secretary
Mrs. Cristina Salvadó Baza
CEIPSA Secretary

Members

Dr António Miguel Osório Da Costa
Associate Professor of the Department of Economics of the URV

Dr Gisela Cebrián Bernat
Lecturer at the URV's Department of Pedagogy

Dr Josefa Canals Sans
University Professor at the URV's Department of Psychology

Dr María Dolores Jiménez López
Associate Professor of the URV's Department of Romance Studies

Dr Maria Teresa Novo Molinero
Associate Professor of the URV's Department of Biochemistry and Biotechnology

Mr Antonio Cortés Martínez
URV Data Protection Officer

Ms Mireia Herranz Aparicio
URV Data Protection Officer

Ms Gemma Garcia Camps
Coordinator of the Joint Occupational Risk Prevention Office of the URV and the FURV

Ms Sandra Rodríguez Rodríguez
Lawyer from the URV's Legal Office

Signed by

Dr Aitor Gómez González
President CEIPSA URV

Annex 5 – Training proposal CRP Tarragonés

Activity title: **"Gender perspective in the prevention and intervention against violence and discrimination in the classroom"**

Pedagogical Suitcase: Discovering Sexuality and The Trunk of Tales

Type of activity: Hybrid (attending to the instructions regarding the pandemic caused by COVID-19).

Duration:

Total duration	15h
Synchronic sessions	10h
Self-empoyed work	5h

Participants: Maximum 20 participants.

Recipients: Primary school teachers.

Summary

<u>Contents:</u>

 · Theory and evidence on the deconstruction of sex, gender and sexuality during childhood and adolescence.

 · The gender perspective in the fight against violence and discrimination.

 · Evidence of child and adolescent suffering in the discovery and exploration of gender and sexuality due to school rejection and review of the possibilities of being and feeling.

 · Learning to identify manifestations of gender / gender diversity in the classroom and possible responses and use.

 · Data and guidelines for the prevention and intervention of homophobic, biphobic and transphobic violence in the classroom.

 · Resources and tools that can help in the prevention and intervention against violence against diversity.

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<u>Targets:</u>

・Reflect and learn about inequalities, social constructions and other important categories in discrimination.

・Know from a gender perspective the process of discovery and exploration of gender and sexuality by children and adolescents.

・Provide specific materials and practices that promote freedom, respect, and quality of life in the classrooms of adolescents and children in relation to sexual and gender diversity.

<u>Brief description of the activity:</u>

This training is designed for primary school teachers in the area who are interested in developing skills, knowledge and practices for the protection of children in the field of gender. More specifically, to act from the prevention of any form of violence or discrimination of gender or sexuality.

Breakdown of the training activity

<u>1. Presentation</u>

Catalonia is one of the autonomous communities in Spain that has registered and detected more discriminatory or violent situations towards the LGTBIQ group, despite being classified as hate crimes. Although progress has been made in the legislative and political spheres in recent years, the educational context - and specifically in primary and secondary schools - remains a silenced reality where we still find situations of discrimination and gender-based violence. of sexual orientation, identity, or gender expression. Specifically, several competitive international studies show that children and adolescents who identify or are identified as members of the LGBTQI + community are more likely to experience violence or discrimination. In addition, being victims of ongoing violence over time, also called bullying, can cause them problems in their school career, negatively impacting their mental health or increasing the risk of consuming toxins, chances of school failure or suicide attempts. In this sense, the doctoral thesis project Transphobic harassment in schools: A feminist ethnography on family, social and educational prevention and intervention, funded by the Secretary of Universities and Research of the Department of Business and Knowledge of the Generalitat de Catalunya, the European Union (EU), and the European Social Fund (ESF) (grant number: 2019FI_B 01111) will be key to providing evidence and successful strategies to combat any type of violence gender in schools.

The target group of this training, as present educators, have a fundamental role to play in eradicating these situations of harassment and in preventing any violence or discrimination on the grounds of sexual or gender diversity. that OECD research highlights that the role of teachers and their professional quality are key factors in the educational success of all children.

In this way, and in line with the provisions of Law 11/2014 of the Generalitat de Catalunya to guarantee the rights of lesbians, gays, bisexuals, transgender and intersex people and to eradicate homophobia, biphobia and transphobia in the context of education, this training aims to contribute with a gender perspective and LGTBIQ + in the training of educators, helping to ensure an education that is based on the principles of co-education, equal opportunities and the eradication of violence. Consequently, the training will promote the use of educational material on the

prevention of violence created by the Pedagogical Resource Center for reasons of sexual orientation or gender expression and will offer spaces for dialogue and discussion to deepen the theoretical bases related to the topic and analyze and discuss cases and actions for the prevention of violence.

<u>2. Objectives or lines of work</u>

1. To reflect and learn about inequalities, social constructions and other important categories in discrimination.

1.1. Deconstructing sex, gender and sexuality.

1.2. Gender perspective in the fight against violence and discrimination.

2. To approach from the gender perspective the process of discovery and exploration of gender and sexuality by children and adolescents.

2.1. Evidence on child and adolescent suffering in the discovery and exploration of gender and sexuality due to rejection.

2.2. Learning to identify manifestations of gender and sexuality diversity in the classroom, possible responses, and use.

3. To deepen specific materials and practices that promote freedom, respect, and quality of education and life in classrooms of adolescents and children in relation to sexual and gender diversity.

3.1. Data and guidelines for the prevention and intervention of homophobic, biphobic and transphobic violence in the classroom.

3.2. Resources and tools that can help in the prevention and intervention against violence.

<u>3. Units and content</u>

First unit: Reflect and learn about inequalities, social constructions and other important categories in discrimination

First of all, the training plan, schedules, structure and objectives that will be achieved with the assistance and use of the training will be presented. As a welcome, a group dynamic will be proposed to present the space as a place of free, safe and transformative reflection. After an introduction and presentation by the group, we will move on to those topics of interest for this session.

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On the one hand, the most relevant and significant theories on gender, sex and sexuality and their link to socialization and education will be presented. From this content, we will be able to work on gender-based violence; that is, all those violence is based on power relations related to the social and cultural constructions of gender present in society. In order to be able to advance in the forms of violence and on how these can be manifested in the classrooms, through group activities a study of different discriminatory situations will be made. This dynamic and the moderation of the trainer will allow the participants to reflect on their experience in the classroom with forms of violence and, from this beginning, to continue with the explanation of power relations, discrimination and categories. which must be taken into account in the classrooms.

Finally, as a successful strategy for preventing and combating violence based on sexual orientation, identity, or gender expression, we present the gender perspective as a strategy for detecting and acting in discriminatory circumstances.

In this first unit the shared contents will be complemented by the introduction of a first proposal for the use of the "Érase dos veces" collection of the El Bagul dels Contes pedagogical suitcase available in Annex 7.1. Proposal for the use of materials I) with the aim of generating egalitarian dialogues in the classroom and reflection in relation to gender, social constructions, inequalities and the search for strategies to rethink current inequalities through the most traditional stories.

Second unit: Getting to know the process of discovering and exploring gender and sexuality by children and adolescents from a gender perspective

In this session, there will be both explanations of the trainer and group dynamics and debates that allow you to reflect and reason in the face of this reality. On the one hand, we will present and work with data and evidence on school violence and rejection on the grounds of sexual orientation, identity, or gender expression in schools. Within this section, the results of the doctoral thesis project within the framework of this training will be used, providing real and localized cases in the Catalan territory. This data will be accompanied by group dynamics to be able to reflect on possible situations identified in the classroom and possible interpretations. On the other hand, successful strategies against violence against the LGBTQI + community will be presented in classrooms indicated by legislation, international bodies and scientific evidence. Next, in groups, we will work on specific ways to

implement these measures and actions within the daily professional practice. These measures will be accompanied by material created by the Pedagogical Resource Center within the different Pedagogical Suitcases.

In this second unit the shared contents will be complemented by the introduction of a first proposal for the use of materials contained in the pedagogical suitcase Discovering Sexuality available in Annex 7.2. Proposal for the use of materials II) with the aim of generating egalitarian dialogues in the classroom and reflection on the concepts of gender, sex, sexuality and providing strategies so that they can rethink current social problems and inequalities.

Third unit: Work on specific materials and practices that promote freedom, respect, and quality of life in the classrooms of adolescents and children in relation to sexual and gender diversity

In the last session of the training, we will work on those affirmative and transformative practices that prevent any kind of violence and promote safe and free spaces for everyone in schools. This content will be worked on in groups and individuals before and during the last training session. On the one hand, using recent documentaries on trans reality in schools, and in groups, we will identify what strategies could have been carried out to prevent the experiences that the protagonists relate to. This activity will deepen the skills of identifying violence and articulating strategies for action to overcome and prevent any kind of violence. On the other hand, different materials will be presented to ensure the prevention of violence against the group, such as readings, debates and other participatory dynamics with students. Finally, the training session will be closed and the final individual work will be presented on a real case study for which they will have to develop effective prevention and intervention strategy.

In this third session the shared contents will be complemented by the introduction of a first proposal for the use of materials contained in the pedagogical suitcase Discovering Sexuality available in Annex 7.3. Proposal for the use of materials III) with the aim of empathizing with diverse realities about gender and sexuality and being able to develop strategies based on care and collective responsibility.

<u>4. Methodology</u>

The methodology of the course will follow the perspective of the Communicative Methodology generating egalitarian spaces of dialogue and promoting the participation of the participants. The sessions will take place in the general group of participants and dynamics will also be carried out in small groups. These dynamics will facilitate and improve communication, collaboration and innovation between the participants and thus make the most of the skills and experience of the participants.

4.1. Assessment and certification

In order to obtain a positive evaluation and certification of the course, all the people participating in the training activity must:

- To attend a minimum of 80% of the synchronous training hours.
- To participate actively in the activities and debates proposed within the training activity.
- To receive a positive evaluation of individual and group tasks in relation to the profiling and transfer of content and tools.
- To carry out and positive evaluation of the final work of the training.
- Preparation and planning of at least one of the proposals for the use of the teaching bag in the classroom.

<u>5. Evaluation indicators</u>

For this issue, the following qualitative and quantitative indicators have been designed to collect data on participants 'contribution to training and their suitability for evaluation criteria. The following is a breakdown of indicators:

Table 8 - Breakdown of the evaluation indicators of the training activity

Objectives	Indicators	Assessment
1. To reflect and learn about inequalities, social constructions and other important categories in discrimination.	QUANTI: Participation in the activities of the first session related to the identification of violence and discrimination.	
	QUALI: New views on possible inequalities and the social constructions that support them.	
1.1. Deconstructing sex, gender and sexuality.	QUANTI: Active participation in activities and explanations on this issue.	

	QUALI: Implementation of knowledge in interventions in debates and activities.	
1.2. Gender perspective in the fight against violence and discrimination.	QUANTI: Active participation in activities and explanations on this issue and application of perspective in group activities.	
	QUALI: Reflection and application of the gender perspective in interventions in debates and activities.	
2. To approach from the gender perspective the process of discovery and exploration of gender and sexuality by children and adolescents.	QUANTI: Active participation in activities and explanations on this issue and application of perspective in group activities.	
	QUALI: Deepening and reflection in the interventions in debates, activities and the final work.	
2.1. Evidence on child and adolescent suffering in the discovery and exploration of gender and sexuality due to rejection.	QUANTI: Active participation in the explanation of this issue.	
	QUALI: Demonstration of the knowledge and new challenges that must be faced in the classroom in relation to the discovery of gender and sexuality in interventions in debates and activities.	
2.2. Learning to identify manifestations of gender and sexuality diversity in the classroom, possible responses, and use.	QUANTI: Active participation in activities and explanations on this issue.	
	QUALI: Demonstration of knowledge in activities on identifying violence in debates, activities and final work.	
3. To deepen specific materials and practices that promote freedom, respect, and quality of education and life in classrooms of adolescents and children in relation to sexual and gender diversity.	QUANTI: Active participation in activities and explanations on this issue.	
	QUALI: Critical and reflective implementation of the tools and guides presented.	
3.1. Data and guidelines for the prevention and intervention of homophobic, biphobic and transphobic violence in the classroom.	QUANTI: Active participation in activities and explanations on this issue.	
	QUALI: Reflexivity in interventions in debates, activities and final work on data and prevention guidelines.	
3.2. Resources and tools that can help in the prevention	QUANTI: Active participation in activities and explanations on this issue.	

and intervention against violence.	QUALI: Critical and reflective application of tools in debates, activities and final work.	

6. Evaluation of the training action

For a correct and transformative evaluation of the training, a qualitative and quantitative instrument has been designed that will help to know the social impact of the training activity. The person in charge of the training will also have to monitor the activity, implement the ex-ante and ex-post techniques and analyze the data collected on the impact of the training. The following is the form for assessing the impact of the training that will be implemented at the beginning and end of the activity with all participants:

Table 9 - Pretest and postest form

Training activity evaluation survey "The gender perspective in the prevention and intervention against violence and discrimination in the classroom"
Centre: Cicle: Course:
1) Indicate your agreement or disagreement with the following statement: "Gender-based violence is replicated in educational institutions, impacting the well-being and mental health of victims": Strongly disagree 1 2 3 4 5 Totally agree 2) Indicate your agreement or disagreement with the following statement: "The role of teachers is fundamental in the prevention and eradication of situations of harassment and any gender-based violence or discrimination": Strongly disagree 1 2 3 4 5 Totally agree 3) Indicate your agreement or disagreement with the following statement: "Concealing or avoiding manifesting one's sexual orientation or gender identity for fear of discrimination is a form of gender-based violence": Strongly disagree 1 2 3 4 5 Totally agree 5) Indicate your agreement or disagreement with the following statement: "Mocking, insulting, giving homophobic, lesbophobic or transphobic nicknames is a form of gender-based violence": Strongly disagree 1 2 3 4 5 Totally agree

6) Of the following situations that can occur between two people (whether known or unknown), check the ones that you consider gender-based violence:
- Mocking, insulting, giving homophobic, lesbophobic or transphobic nicknames.
- Exclude from certain social activity.
- Threatening, harassing or intimidating.
- Pressing to keep sexual orientation hidden.
- Press to keep gender expression hidden.
- Being persecuted in a threatening manner.
- Directing contemptuous glances or being insistently observed with contempt.
- Avoid freely expressing gender identity for fear of negative consequences.
- Avoid freely expressing sexual orientation for fear of negative consequences.
- Hitting, pushing or exercising physical brutality.
- Verbalize homophobic, lesbophobic or transphobic jokes or stereotyped comments about the LGBTIQ + community.
- Denying jobs or job promotions (includes denying scholarships, project participations ...).
- Harassing or attacking people defending victims of violence.
- Attacks or physical aggression.

7) Which of the following types of violence are included in gender-based violence?
- Sexist discrimination or violence.
- Vicar violence.
- Sexual exploitation.
- Trafficking in women for the purpose of sexual exploitation.
- Gender-based violence (against the victims).
- Violence or discrimination based on sexual orientation, gender identity or gender expression.

8) Do you know of any national or regional regulations on violence against the LGBTQI + community in the territory?
_____
—.

9) Do you know of any protocols or regulations for cases of violence based on sexual orientation, gender identity or gender expression?
_____
—.

10) Do you know any members of the teaching staff at your center who are aware of gender or LGBTQI + issues?
_____
—.

11) Do you know any members of the teaching staff of your school or others who carry out activities focused on the prevention of gender-based violence?
_____
—.

12) Do you know of any public services that are responsible for ensuring the well-being, protection and support of LGBTQI + children and young people in the territory?

_____

__.

13) Do you know any local or regional entity or association that supports the LGBTQI + reality in the territory?

_____

__.

14) Have you been or are you involved in initiatives or organizations against gender-based violence?

_____

__.

15) Have you been or are you involved in initiatives or organizations against gender-based violence?

Poor 1 2 3 4 5 Excelent

16) Indicate your agreement or disagreement with the following statement about your contact with the gender and LGBTQI + perspective during your college education and during your continuing education in the present "I have dealt with violence because of sexual orientation, gender identity or gender expressio ":

Totally disagree 1 2 3 4 5 Totally agree

17) According to the FRA (2019), two out of five LGBTQI + people (38%) in the EU have suffered violence or discrimination for being part of the group. As an education professional, do you think your role in eradicating these harassment situations and preventing any gender-based violence or discrimination is essential? Briefly argue your answer.

_____
_____
_____

__.

18) How important do you think it is to receive training in the prevention and detection of gender-based violence in your university education? Mark the answer that you most agree with.

• Open spaces for dialogue to find out the reality on this issue.
• Know the theoretical bases of the main actions in the prevention of violence.
• Both are necessary.

19) Do you know of actions that research is proving to be effective in preventing gender-based violence in educational contexts? If so, which ones?

• No.
• Yes: _____.

20) Do you know what to do if you experience or witness a situation of violence based on sexual orientation, gender identity, or gender expression? If so, explain what you think you should do if you experience or experience LGBTQI-phobic violence.

• No.

- Yes:
  _____
  _____
  _____
  _____.

7. Suggestions for new material

Labelle, Sophie. (2017). My father thinks I'm a boy. Barcelona: Bellaterra Editions.

Platero Méndez, Lucas. 2014. Trans * exualities. Accompaniment, health factors and educational resources. Barcelona: Bellaterra.

hooks, bell. 2017. Feminism is for everyone. Madrid: Traficantes de Sueños.

Ehrensaft, Diane. 2016. The Gender Creative Child: Pathways for Nurturing and Supporting Children Who Live Outside Gender Boxes. The Experiment. New York.

Miller, SJ. 2016. Teaching, Affirming, and Recognizing Trans and Gender Creative Youth. edited by W. F. Pinar, N. M. Rodriguez, and R. Ugena Whitlock. Boulder, Colorado, USA: Springer Nature.

8. Annexes

8.1. 1st Proposal for the use of materials

1st PROPOSAL OF THE USE OF MATERIALS
Pedagogical suitcase: Trunk of Tales   **Materials:** "Erase una vez" Colection
Objective   The aim of this group dynamic is <u>to promote conversations, debates and reflections by students on issues of social inequality and structural problems of violence and discrimination</u>. Specifically, they will want to plan and rethink how categories affect people's lives.
Previous recommendations   Before implementing or introducing any of the topics or precedents to the students, it is important to <u>establish rules of conduct, respect and validity</u> for the comments made in this and any other session, always respecting the dignity and freedom of other peers. These minimums must ensure that all students feel as valid subjects with their experiences that can be infinitely diverse and of the enrichment that they can bring by sharing their experiences.   In addition, it will be necessary to establish <u>limits of respect</u>, clearly defining which words, expressions, questions and behaviors make up an offense or violence

and which should be prevented. These guidelines follow the indications and evidence that point to the fact that the most subtle forms of violence normally occur, unnoticed in educational contexts. These are manifested in the form of jokes, the use of homophobic and transphobic insults, micro-aggression, the reproduction and projection of stereotypes, and so on. For this reason, constant attention to the dynamics of the classroom is essential to prevent forms of violence in the most subtle phases.

Specifically for activities that focus on the LGBTQ + reality, we recommend that educators never individualize any of the example experiences that are presented or commented on, <u>preventing people who may be from the group from feeling compelled to expose</u>. publicly. And, in case something like this happens in the classroom, public support should be given to the person who made the brave decision, apart from accompanying him both during the session and throughout the course. , addressing their needs and vulnerability to violence or harassment both within the family and at the center.

Preparation

It is recommended to know the stories "The Little Mermaid", "Cinderella" and "Beauty and the Beast" in original version and read the new collection of them in "It was twice." Critical reading of the traditional version of 'these stories and a proposal to revise them will provide a new perspective on how gender and relationships can convey limited, discriminatory, and closed messages about people's lives and destinies, including in the realm of fiction.

We will propose two activities that can be implemented separately or continuously in different sessions.

We also recommend working in depth on the concepts of love, gender, sexuality and the process of social construction of oppression by those in charge of guiding these activities to ensure that the activities succeed in making children and adolescents think about inequalities and inequalities. importance of classical works in his life.

Implementation
a) Debate

In a first session we propose that, after reading one (or) of the three works in the "Érase dos veces" collection, open a space for dialogue and respectful debate with the students where they can reflect on how they are constructed. inequalities and how they and they experience or perceive them. The following questions can be used to guide the discussion in this discussion:

- What did we like most about the stories (traditional and revised version)?
- Who are the main characters and how are they?
- Is there anything that makes us feel identified with them and them? What? How?
- How does this comparison with the characters in the accounts make you feel? Do you think it affects you in any way?
- Do you think that the men and women who appear in traditional stories have things in common? Which is? And with people in reality?

- What is the value of beauty and love? And how do these affect the characters in the stories?
- What is the difference between one story and another while telling the same story? Which one do you feel most identified with?

It is important to always remind students of the importance and validity of their opinions (as long as they respect others), so that they can share and learn from the experiences and arguments of their peers.

b) New stories

After reading the traditional and reprinted stories, we invite students to organize themselves into small groups. Alternatively, these groups will have to work together to create a new story for the characters in a traditional story with a new destiny or reality. The aim of this session will be to look for more egalitarian, realistic and localized alternatives to traditional stories that mythologize affective relationships, love, femininity and masculinity.

In collaboration with the whole class, there will be a brainstorming session on issues that cross our minds and are never considered in the stories and that would change their perspective.

We will have to prepare two boxes to put, on the one hand, the titles of the best known traditional tales and, on the other hand, circumstances that never appear in the tales and that reflect the reality as they and they know it. For example, a distribution of these could be:

Tales:
- Beauty and the Beast
- The Little Mermaid
- Cinderella
- Little Red riding hood
- Snow White
- Sleeping beauty

Circumstances:
- The protagonist is in love with another boy.
- The protagonist does not want to be saved or rescued.
- The protagonist is in a wheelchair.
- The protagonist feels the need to take the first step in the relationship.
- The protagonist has to take care of his family and is too busy.
- The protagonist is afraid of relationships and commitment.

After making these lists, all the titles and situations will be written down, written down and saved in two separate boxes. Each group will have to take a title and a situation and create a new story with the same characters as the new situation. The groups will have time to talk and decide the new story and will have to share it with the rest of the class.

Closing of the activity

The intention of these exercises is that, from the creation of new stories, they can rethink the realities and issues that mark our daily life, and also know how the rest of the class sees and imagines them. For this reason, they encourage the

> people who guide the sessions to make a closing where all the visions are taken into account and where the lack of reality that these and other stories to which we are exposed that make a clear difference of gender.

8.2. 2nd Proposal for the use of materials

2nd PROPOSAL OF THE USE OF MATERIALS
Pedagogical suitcase: Descobrim la sexualitat **Materials:** - "Descobrint el cos, sembrant paraules" - "Ara em dic Joana"
Objective The purpose of this group dynamic is <u>to create a safe space for students to rethink the issues of gender and sexuality</u> that they are exploring. In addition, the aim will be to be able to translate certain situations into reality and review how we deal with diversity, such as family, friends, or classmates.
Previous recommandations Before implementing or introducing any of the topics or precedents to the students, it is important to <u>establish rules of conduct, respect and validity</u> for the comments made in this and any other session, always respecting the dignity and freedom of other peers. These minimums must ensure that all students feel as valid subjects with their experiences that can be infinitely diverse and of the enrichment that they can bring by sharing their experiences. In addition, it will be necessary to establish <u>limits of respect</u>, clearly defining which words, expressions, questions and behaviors make up an offense or violence and which should be prevented. These guidelines follow the indications and evidence that point to the fact that the most subtle forms of violence normally occur, unnoticed in educational contexts. These are manifested in the form of jokes, the use of homophobic and transphobic insults, micro-aggression, the reproduction and projection of stereotypes, and so on. For this reason, constant attention to the dynamics of the classroom is essential to prevent forms of violence in the most subtle phases. Specifically for activities that focus on the LGBTQ + reality, we recommend that educators never individualize any of the example experiences that are presented or commented on, <u>preventing people who may be from the group from feeling compelled to expose</u>. publicly. And, in case something like this happens in the classroom, public support should be given to the person who made the brave decision, apart from accompanying him both during the session and throughout the course. , addressing their needs and vulnerability to violence or harassment both within the family and at the center.
Preparation It is recommended to know the books "Descobrint el cos, sembrant paraules", "Ara em dic Joana" which will be used in the classroom. These materials will

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provide the person leading the session with possible questions, realities and concerns that young people and adolescents may have.

We also encourage the educator to read the book "Tell Me" * which can guide the educator in asking questions about sexuality, desire, gender, and concerns that may affect the reality of girls and boys.

*We recommend extracting some of the topics raised in the books and avoiding the reproduction of binary discourses and closed definitions about identities.

Implementation

In this session focused on taking out and reflecting on the concerns of children, we invite educators to read in class one or both works in one or two sessions, and then facilitate a dialogue with students where everyone can share. and rethink what we mean by sexuality, relationships, identity, and so on. It is important that the person leading the session has the tools to answer the doubts and concerns and not just act as a moderator, to ensure that students get to know more about these realities that are discussed in the classroom. Always from the perspective of the naturalization of these issues and also from the visibility of bodily and sexual-affective diversity.

It is important to always remind students of the importance and validity of their opinions (as long as they respect others), so that they can share and learn from the experiences and arguments of their peers.

Here are some questions that can be used in the face of both stories:

"Descobrint el cos, sembrant paraules"	"Ara em dic Joana"
- What reminded you of this story? Because? - Has anyone experienced something like this? What did you hear - Does anyone know what genitals are? Can you explain it to the rest? Who told you that? - Why do you think it's important to know them?	- What reminded you of this story? Because? - Has anyone experienced something like this? What did you hear - Does anyone know what genitals are? Can you explain it to the rest? Who told you that? - Why do you think it's important to know them?

Closing of the activity

The intention of these exercises is that, by reading new stories, we can rethink the realities and issues that mark our daily lives, and also know how the rest of the class sees, lives and imagines them. For this reason, they encourage the people who guide the sessions to make a closing where all the visions are taken into account and where the lack of reality that these and other stories to which we are exposed that make a clear difference of gender.

<u>8.3. 3rd Proposal for the use of materials</u>

3rd PROPOSAL OF THE USE OF MATERIALS
Pedagogical suitcase: Descobrim la sexualitat **Materials:** - "Mi padre cree que soy un chico" - "Aitor tiene dos mamás"
Objective The aim of this group dynamic is <u>to create a safe space where students can reflect and think about how to act in the face of unexpected circumstances that are part of diversity</u>. The aim of this session is to empathize with the stories of the students and to reflect on the responsibility of the class for the well-being and happiness of others.
Previous recommandations Before implementing or introducing any of the topics or precedents to the students, it is important to <u>establish rules of conduct, respect and validity</u> for the comments made in this and any other session, always respecting the dignity and freedom of other peers. These minimums must ensure that all students feel as valid subjects with their experiences that can be infinitely diverse and of the enrichment that they can bring by sharing their experiences. In addition, it will be necessary to establish <u>limits of respect</u>, clearly defining which words, expressions, questions and behaviors make up an offense or violence and which should be prevented. These guidelines follow the indications and evidence that point to the fact that the most subtle forms of violence normally occur, unnoticed in educational contexts. These are manifested in the form of jokes, the use of homophobic and transphobic insults, micro-aggression, the reproduction and projection of stereotypes, and so on. For this reason, constant attention to the dynamics of the classroom is essential to prevent forms of violence in the most subtle phases. Specifically for activities that focus on the LGBTQ + reality, we recommend that educators never individualize any of the example experiences that are presented or commented on, <u>preventing people who may be from the group from feeling compelled to expose</u>. publicly. And, in case something like this happens in the classroom, public support should be given to the person who made the brave decision, apart from accompanying him both during the session and throughout the course. , addressing their needs and vulnerability to violence or harassment both within the family and at the center.
Preparation It is recommended to know the books "Mi padre cree que soy un chico" and "Aitor tiene dos mamás". These materials will provide the person who will lead the session with examples of situations that adolescents and young people go through when their reality or that of their environment does not belong to the norm of desire, relationships or family models. In order to be able to work in depth and with preparation on the trans * issue, it is recommended to have read "Trans*exualidades" in order to offer students

definitions, explanations and justifications against transphobia and where they can empathize with what a trans * person * can be heard in educational settings. This handbook can help teachers with tools and knowledge that can prevent possible problems and discussions about it.

Implementation

For the work of these materials, we want to focus on the existence and naturalness of trans and homo-diverse realities in the environment of girls and boys. In this session we invite educators to read both stories and then be able to facilitate a dialogue with students where everyone can share what they feel and be able to agree on strategies that can help the whole class feel more comfortable and safe. . It is important that the person leading the session has the tools to answer the doubts and concerns and not just act as a moderator, to ensure that students get to know more about these realities that are discussed in the classroom.

It is important to always remind students of the importance and validity of their opinions (as long as they respect others), so that they can share and learn from the experiences and arguments of their peers.

Here are some questions that can be used in the face of both stories:

- Is there anything that caught your eye? Which one? Because?
- Does anyone know such a story?
- What do you think needs to be done about it?
- Do we think that what we want to do to make this classmate feel good coming to class, any ideas?
- What would you like the rest to do?
- Could you put yourself in their situation? How would the rest of the class react?
- What would make you feel good about the rest if you were in your situation?

Closing of the activity

The intention of these exercises is that from these stories, children can face different realities both their own and others from a perspective of care and respect. For this reason, they encourage the leaders of the sessions to make a closure where all views are taken into account and where the need for empathy and collective responsibility in caring for others is evident.

Annex 6 – Research articles of the dissertation

Published articles

Gallardo Nieto, E. M., & Espinosa Spínola, M. (2019). La creatividad de género frente al sistema sexo-genérico. Voces de niñxs y adolescentes trans*. *Revista Sobre La Infancia y La Adolescencia*, *12*, 21–39. https://doi.org/10.4995/reinad.2019.11770

Gallardo Nieto, E. M., & Espinosa Spínola, M. (2021). Sobre la imposición del sistema de género y la transfobia: Historias de niñxs creativxs con el género y jóvenes trans*. *OBETS. Revista de Ciencias Sociales*, *16*(1), 115–134. https://doi.org/10.14198/OBETS2021.16.1.08

Gallardo-Nieto, E. M., Espinosa-Spínola, M., Ríos-González, O., & García-Yeste, C. (2021). Transphobic Violence in Educational Centers: Risk Factors and Consequences in the Victims' Wellbeing and Health. *Sustainability*, *13*(4), 1638. https://doi.org/10.3390/su13041638

Gallardo-Nieto, E. M., Gómez, A., Gairal-Casadó, R., & Ramis-Salas, M. M. (2021). Sexual orientation, gender identity and gender expression-based violence in Catalan universities: Qualitative findings from university students and staff. *Archives of Public Health*, *79*(1), 16. https://doi.org/10.1186/s13690-021-00532-4

Articles in peer-review

Gallardo-Nieto, E.M., Rios-González, O., García-Yeste, C. & Espinosa-Spínola, M. (2022). "I was scared when I went to school. And, of course, I never said anything out of fear". Experiences of suffering and survival from transphobic school bullying". (in peer-review process)

Annex 7 – Dissertation results presented in congresses and conferences

Gallardo Nieto, E.M. & Rios González, O. **CICFEM 2022**. *Impacto Social: clave en la lucha contra la violencia LGBTQI-fóbica en instituciones educativas* (February 4th and 5th, online).

Gallardo Nieto, E.M. **Maricorners II 2021**. *La incomodidad de investigar: Epistemología, ética y metodología conectando con niñxs y jóvenes trans** (October 6th, 7th & 8th, Madrid).

Gallardo Nieto, E.M. **Online Conference Up4Diversity Project**. Evidence-based practices and training for the prevention of transphobic violence (Septembre 9th, online).

Girbés-Peco, S.; Rios González, O.; Valls Carol, R.; Gallardo Nieto, E.M. & Legorburo Torres, G. **ECER 2021**. *Overcoming Violence Against LGBTQ+ Community at the University: the Uni4Freedom Research Project* (September 2th & 3rd, online).

Gallardo Nieto, E.M. **AIBR 2021**. *Revisando relaciones, temporalidades y distancias en la etnografía transfeminista: desafíos desde y más allá del COVID-19.* (Juliol 27th-30th, Vila Real).

Rios González, O.; Gallardo Nieto, E.M. & Legorburo Torres, G. **CIMIE 2021.** Violencia contra el colectivo LGBTQI+: Estrategias Formativas Basadas en Evidencias (Juliol 1st & 2nd, Barcelona).

Gallardo Nieto, E.M. **CICFEM 2021**. Evidencias científicas en género frente a bulos que fomentan la violencia de género y la desigualdad (Panel) (March 5th & 6th, online).

Rios González, O; Gallardo Nieto, E.M. & Legorburo Torres, G. **CICFEM 2021**. *HEI4Diversity y UP4Diversity: Estrategias de éxito para prevenir la violencia hacia el colectivo LGBTIQ+* (March 5th & 6th, online).

Rios, O.; Valls-Carol, R; Girbes, S; <u>Gallardo, E.M.</u> **CICFEM 2020**. *Uni4Freedom. Rompiendo el silencio sobre la violencia LGBTQI+ en las universidades* (February 28th & 29th, online).

<u>Gallardo Nieto, E.M.</u> **The 7th Nordic Transgender Studies Network Symposium.** *ERROR 404: Methodology Not Found: A methodological proposal to connect with trans* children* (November 14th & 15th, Lund).

<u>Gallardo Nieto, E.M.</u> **The 6th Nordic Trans Studies Network Conference.** *Recovering the T from LGBTQI. Theoretical and Political Trans Challenges in Europe* (September 11th-13th, Trondheim).

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