

Education for diversity and inclusion in the gender perspective and its impact on Human Development

Educación para la diversidad y la inclusión en la perspectiva de género y su impacto en el Desarrollo Humano

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Abstract

This research aims to compare the perspective of education from a traditional one with the current perspective, in relation to gender identity. This involves considering previously established discourses that exclusively classify people into the categories of man and woman. It is essential to examine the theories that support the conception of gender identity, as this allows us to understand how it affects the thinking, feelings and behavior of individuals in the educational context. Importantly, in many cases, education professionals fail to show empathy toward diverse gender identities, which can lead to a hostile and oppressive classroom environment.

Diverse, Identities, Traditional, Relation, Context

Resumen

Esta investigación con enfoque cualitativo tiene como objetivo comparar la perspectiva de la educación desde una visión tradicional con la perspectiva actual, en relación con la identidad de género. Esto implica considerar los discursos previamente establecidos que clasifican exclusivamente a las personas en las categorías de hombre y mujer. Es fundamental examinar las teorías que respaldan la concepción de la identidad de género, ya que esto nos permite comprender cómo afecta el pensamiento, los sentimientos y el comportamiento de los individuos en el contexto educativo. Es importante destacar que, en muchos casos, los profesionales de la educación no logran mostrar empatía hacia las identidades de género diversas, lo que puede dar lugar a un ambiente hostil y opresivo en el aula.

Diverso, Identidades, Tradicionales, Relación, Contexto

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Introduction

Education plays a fundamental role in the construction of people's gender identity. Throughout history, there have been various theories and approaches in education, sociology, anthropology and psychology in relation to gender identity (Araujo- Cuauro, 2018; Aristizábal & Zuluaga, 2020; Arif, et al, 2023; Cid, 2016; Constant, 2019; Cruz Galindo, 2020; Echiburú, Vargas & Letelier, 2019; Fernández, 2022; Molina & Díaz, 2020; Patiño Reyes, 2020; Pineda & Torres, 2020; Romero & Jiménez, 2020; Torrejón, 2021; Quiroz-Fuentes, Sennas-Vásquez & Contreras-Salinas, 2019; Valdivieso, Paspuel, Ruiz & Berrú, 2021; Zunino, Medina & Russell, 2020). Some of the most relevant theories and approaches are presented:

In Gender Socialisation Theory: This theory argues that gender identity is formed through socialisation, i.e. through interaction with society and culture. Gender roles are transmitted through education, family, media and other social agents. Individuals learn what it means to be a man or a woman through these influences and construct their gender identity according to social norms and expectations. (Ibidem).

On the other hand, the Gender Identity as Social Construction Approach: is based on the idea that gender identity is a social and cultural construction, rather than an innate characteristic. It argues that gender norms are flexible and changeable over time and that individuals have the ability to redefine and explore their gender identity in a constantly evolving social context (Ibidem).

As for the Queer Theory Approach: this questions and challenges the traditional binary categories of gender (male/female) and sexuality (heterosexual/homosexual). It advocates the idea that gender identity is fluid and diverse, and that people may identify in diverse and changing ways throughout their lives.

This approach promotes acceptance of the diversity of gender identities and the elimination of normative gender restrictions. (Ibidem). In relation to the Gender Inclusive Approach to Education: This approach seeks to create an inclusive and respectful educational environment for all gender identities.

It focuses on the importance of recognising and validating diverse gender identities, as well as preventing gender-based harassment and discrimination in schools. (Ibidem).

Referring to Gender Performativity Theory: This theory, developed by Judith Butler, argues that gender identity is constructed through repeated performative acts. In other words, people "perform" their gender through their actions and behaviours, and these performances contribute to the construction of their gender identity (Ibidem).

Similarly, Social Learning Theory: focuses on how people learn about gender roles and behaviours through observing and imitating models around them. In the educational context, this highlights the importance of providing equitable and non-stereotypical gender role models for students. (Ibidem).

On the Feminist Education Approach: This approach is based on the idea that education should be used as a tool to challenge and change power structures and gender inequalities. It advocates the inclusion of feminist content and perspectives in the education curriculum and the promotion of gender equality in teaching and school leadership (Ibidem).

In addition, the Theory of gender identity as an individual process: Some approaches stress that gender identity is an individual and personal process that develops over time. This implies that people can explore and discover their gender identity at their own pace and that education should provide a safe and supportive space for this process. (Ibidem).

Jointly Trans Inclusive Approach to Education: This approach focuses on the need to recognise and support transgender people in the education system. This includes respecting the names and pronouns chosen by trans people, as well as creating policies and practices that protect trans students from discrimination and harassment. (Ibidem). In terms of Intersectionality Theory: recognises that gender identity is intertwined with other dimensions of identity, such as race, class, sexual orientation and disability. In education, this involves taking into account the multiple ways in which people experience discrimination and inequality because of their gender identity and other characteristics.

These approaches and theories illustrate the complexity of gender identity and the importance of addressing it in an inclusive and respectful manner in the educational environment. Education plays a critical role in shaping people's attitudes and beliefs about gender, so it is essential to promote an educational environment that fosters gender equality and an understanding of the diversity of gender identities.

In education, it is important to consider these approaches and theories in order to create an environment that fosters understanding, acceptance and respect for the diversity of gender identities. This implies the implementation of inclusive educational policies and practices that recognise and value all people, regardless of their gender identity (Araujo-Cuauro, 2018; Aristizábal & Zuluaga, 2020; Arif, et al, 2023; Chowdhury & Chowdhury, 2023; Cid, 2016; Constant, 2019; Cruz Galindo, 2020; Echiburú, Vargas & Letelier, 2019; Fernández, 2022; Molina & Díaz, 2020; Patiño Reyes, 2020; Pineda & Torres, 2020; Romero & Jiménez, 2020; Torrejón, 2021; Quiroz-Fuentes, Sennas-Vásquez & Contreras-Salinas, 2019; Valdivieso, Paspuel, Ruiz & Berrú, 2021; Zunino, Medina & Russell, 2020).

Nowadays, sexuality is a topic that has been taken beyond the four walls of homes, lifestyles, the way one wishes to live and experience sexuality goes beyond being categorised as male and female, everyone has a different idea, dresses differently, expresses themselves differently, talks and interacts differently, or at least that is what is intended.

Society is founded on the family structure, its traditions and customs, it refers to the importance of the family in the formation of society and how personal and social instincts interact in this context; quoting Auguste Comte (1842), he says:

Society is constituted on the foundations of the family: a social science that caters to the demands of individuals is doomed to failure. It is also within the family that personal whims are curbed for the good of society. The drive of human beings is personal and social instincts.

Today, the conception that condemns those who are different or act differently from what morality dictates must be reconsidered.

It is essential to take into account the differences between the times in which our parents and grandparents lived and the current reality in which we live. We can no longer perpetuate the idea that blue is exclusively for men or boys, while pink is only for women or girls. On the other hand, ethics and morality play a fundamental role in understanding how individuals and groups function and how we relate to society. Often, ethics marks from a personal perspective what is considered right and how we should live in harmony with society. However, it is crucial to ask ourselves some important questions: Is it wrong to be different? What if our personal preferences are right to discover our sexual identity? Is our behaviour simply a consequence of the behavioural patterns we have received throughout our lives?

It is necessary to question why we sometimes cannot accept the existence of boys without penises or girls with penises. Should we make a student feel bad just because we cannot accept their gender identity? Who is wrong in this situation, them or society? Why do we find it difficult to accept something that is different? What about the education system that seems to be unprepared to welcome children, young people and adults who have discovered that their identity is different from what society imposes?

Gender identity and sexual orientation

In accordance with these questions, it is essential to analyse what the authors and theories mentioned below (Araujo-Cuauro, 2018; Aristizábal & Zuluaga, 2020; Arif, et al, 2023; Cid, 2016; Constant, 2019; Cruz Galindo, 2020; Echiburú, Vargas & Letelier, 2019; Fernández, 2022; Molina & Díaz, 2020; Patiño Reyes, 2020; Pineda & Torres, 2020; OAS, 2023; WHO, 2018; Romero & Jiménez, 2020; Torrejón, 2021; Quiroz-Fuentes, Sennas-Vásquez & Contreras-Salinas, 2019; Valdivieso, Paspuel, Ruiz & Berrú, 2021; Zunino, Medina & Russell, 2020):

Gender diversity

To clarify the approach to this issue, it is essential to consider some concepts that will help us to analyse these ideas more precisely. The World Health Organization (WHO) defines gender as "the roles, characteristics and opportunities that society assigns as appropriate for men, women, boys, girls and people with non-binary identities" (WHO, 2018).

Gender identity, on the other hand, refers to "the internal and personal experience of gender, as each individual experiences it, which may or may not coincide with the sex assigned at birth. This includes personal perceptions of one's own body and other experiences of gender, such as how one speaks, dresses or behaves" (OAS, 2016).

Today's gender identities are diverse and reflect a wide range of experiences and expressions, and the understanding of gender has become more diverse and inclusive, recognising that not all people identify exclusively as male or female. According to various authors and institutions (Araujo- Cuauro, 2018; Aristizábal & Zuluaga, 2020; Chowdhury & Chowdhury, 2023; Cid, 2016; Constant, 2019; Cruz Galindo, 2020; Echiburú, Vargas & Letelier, 2019; Fernández, 2022; Leal Filho, et al, 2023; Molina & Díaz, 2020; Patiño Reyes, 2020; Pineda & Torres, 2020; OAS, 2023; WHO, 2018; Romero & Jiménez, 2020; Torrejón, 2021; Quiroz-Fuentes, Sennas-Vásquez & Contreras-Salinas, 2019; Valdivieso, Paspuel, Ruiz & Berrú, 2021; Zunino, Medina & Russell, 2020), some current gender identities are presented:

On the one hand, the Man: is someone who identifies and feels comfortable with the male gender assigned at birth (Ibidem).

And, on the other hand, the Woman: who is someone who identifies and feels comfortable with the female gender assigned at birth. (Ibidem).

In addition, Non-binary or gender non-conforming: A gender identity that does not conform to the traditional categories of male or female. Non-binary people may identify as a mixture of genders, as neither gender at all, or with a completely different gender identity. (Ibidem).

Gender fluid: are those whose gender identity may change or fluctuate over time. They may identify at different times as male, female or elsewhere on the gender spectrum. (Ibidem).

Gender-related: is someone who does not identify with any gender or who feels genderless. They may experience a lack of connection to traditional gender categories. (Ibidem).

Also Bigender: are people who identify with two different genders, either simultaneously or at different times. (Ibidem).

Also, Third Gender: in some cultures and societies recognise the existence of a third gender apart from male and female. These genders may vary by culture and may include terms such as "hijra" in India or "Two-Spirit" in some indigenous North American cultures (Ibidem). (Ibidem).

There is also Gender Neutral: people who identify with a neutral gender, which is neither male nor female. (Ibidem).

And then there is the Unspecified Other Gender: these are some people who may identify with a gender that does not fit into any of the above categories, and may use terms such as "other" or "unspecified". (Ibidem).

It is important to recognise and respect the diversity of gender identities and the ways in which people choose to define and express themselves in terms of their gender identity. Acceptance and inclusion of these gender identities are essential to promote equality and respect for all people, regardless of their gender identity.

Currently, four other main gender identities are also recognised (Araujo- Cuauro, 2018; Fernandez, 2022):

One is Cisgender: which refers to those whose gender identity coincides with the gender they were assigned at birth. (Ibidem).

Transgender: which applies to those whose gender identity differs from that assigned to them at birth, regardless of their biological sex or sexual orientation. (Ibidem).

Transgender: who are transgender individuals who wish or have chosen to modify their bodies, often through hormonal or surgical methods, to align as closely as possible with their gender identity (Ibidem). (Ibidem).

And Third gender or non-binary: includes those whose gender identity does not fully ascribe to the traditional categories of male or female, and may fall somewhere in between or in a separate category, unrelated to their sexual orientation (Ibidem). (Ibidem).

Other concepts that need to be recognised and identified are the following:

On the one hand, the meaning of Sexual Orientation: which is an enduring emotional, romantic, sexual or affectional attraction to others, it is about who you want to be with; this is different from gender and gender identity, as the latter is not about who you are attracted to, it is about who you are. And gender expression is "the outward manifestation of the cultural traits that enable a person to be identified as male or female in accordance with the patterns considered gender specific by a given society at a given historical moment" (WHO, 2018; OAS, 2023).

As for the acronym "LGBTTTIQ+", it has developed and expanded over time to encompass a variety of sexual and gender identities in the LGBTQ+ community. Its evolution has been gradual and has been the result of the growing understanding and recognition of diversity in sexual identities and orientations (Araujo- Cuauro, 2018; Aristizábal & Zuluaga, 2020; Cid, 2016; Constant, 2019; Cruz Galindo, 2020; Echiburú, Vargas & Letelier, 2019; Fernández, 2022; Je, Khoo & Yang, 2023; Leal Filho, et al, 2023; Molina & Díaz, 2020; Patiño Reyes, 2020; Pineda & Torres, 2020; OAS, 2023; WHO, 2018; Romero & Jiménez, 2020; Torrejón, 2021; Quiroz-Fuentes, Sennas-Vásquez & Contreras-Salinas, 2019; Valdivieso, Paspuel, Ruiz & Berrú, 2021; Zunino, Medina & Russell, 2020). Here is a brief description of the acronym's components:

As for the "L" in Lesbians. These are lesbian people identify as women and are sexually attracted to other women (Araujo-Cuauro, 2018; Aristizábal & Zuluaga, 2020; Cid, 2016; Constant, 2019; Cruz Galindo, 2020; Echiburú, Vargas & Letelier, 2019; Fernández, 2022; Je, Khoo & Yang, 2023; Leal Filho, et al., 2023; Molina & Díaz, 2020; Patiño Reyes, 2020; Pineda & Torres, 2020; OAS, 2023; WHO, 2018; Romero & Jiménez, 2020; Torrejón, 2021; Quiroz-Fuentes, Sennas-Vásquez & Contreras-Salinas, 2019; Valdivieso, Paspuel, Ruiz & Berrú, 2021; Zunino, Medina & Russell, 2020).

In relation to the "G" of Gays, it refers to people who identify as men who are sexually attracted to other men (Ibidem).

Likewise, "B" for Bisexuals. Describes people who identify as bisexual if they are sexually attracted to both men and women. (Ibidem).

As for the "T" for Transvestites (in some cases), a transvestite expresses and dresses according to the opposite gender. There are different types of transvestism, such as drag, which exaggerates the attributes of some gender change. (Ibidem).

As for the "T" of Transsexuals (in some cases), where their identity does not have to do with the gender role and identity they were assigned at birth, transsexuals assume the opposite identity to the one they were assigned and go through a transformation involving a sex change. Transsexuals assume the opposite identity to the one they were assigned and undergo a transformation that involves a change of sex (Ibidem).

Referring to the "T" in transgender: this term refers to people whose gender identities are different from the gender they were assigned at birth. Unlike transsexuals, a transgender person does not necessarily intend to undergo a sex change. (Ibidem).

In relation to the "I" for Intersex, where people with this identity have both genetic and physiological characteristics of both male and female sex. (Ibidem).

And the "Q" for Queer or questioning (also used as "questioning") refers to a person who thinks about relationships, sexual preferences and gender expressions outside of heteronormativity. That is, it is not governed by gender impositions that assume that human beings are limited to the identity of male and female. (Ibidem).

Finally, the "+" represents the inclusion of other sexual identities and orientations that are not explicitly mentioned in the acronym, acknowledging the continuing diversity of the LGBTQ+ community. (Ibidem).

The evolution and expansion of the acronym reflects an effort to include and make visible all people within the LGBTQ+ community and to recognise that sexual identities and orientations are diverse and may not fit neatly into rigid categories.

It is important to note that terminology and acronyms may vary by culture and region, and it is critical to respect and use the terminology preferred by individuals in their self-identification (Ibidem).

Today's gender identities are diverse and reflect a wide range of gender experiences and expressions. Today, understandings of gender identity have become more inclusive and it is recognised that not all people identify exclusively as male or female (Araujo-Cuauro, 2018; Aristizábal & Zuluaga, 2020; Cid, 2016; Constant, 2019; Cruz Galindo, 2020; Echiburú, Vargas & Letelier, 2019; Fernández, 2022; Je, Khoo & Yang, 2023; Leal Filho, et al, 2023; Molina & Díaz, 2020; Patiño Reyes, 2020; Pineda & Torres, 2020; OAS, 2023; WHO, 2018; Romero & Jiménez, 2020; Torrejón, 2021; Quiroz-Fuentes, Sennas-Vásquez & Contreras-Salinas, 2019; Valdivieso, Paspuel, Ruiz & Berrú, 2021; Zunino, Medina & Russell, 2020). Here are some current gender identities:

Regarding Man: refers to someone who identifies and is comfortable with the male gender assigned at birth (Ibidem).

Relating to Female: is someone who identifies and is comfortable with the female gender assigned at birth. (Ibidem).

Likewise, Non-binary or gender non-conforming: is a gender identity that does not conform to the traditional categories of male or female. Non-binary people may identify as a mixture of genders, as neither gender at all, or with a completely different gender identity. **Non-binary:** is a term used to describe a gender identity that does not fit into the traditional categories of "male" or "female". Non-binary people may identify as a mixture of genders, as neither gender at all, as gender fluid (changing over time) or with a completely different gender identity. It is important to recognise and respect the gender identity of non-binary people and to use the pronouns and language they prefer. (Ibidem).

Fluid gender refers to people whose gender identity may change or fluctuate over time. They may identify at different times as male, female or elsewhere on the gender spectrum. Fluid gender identity refers to a gender identity that does not remain fixed in a single gender category, such as male or female, but may vary or change over time.

People with fluid gender identity may be comfortable identifying at different times or in different situations as male, female, a combination of both genders, neither, or a completely different gender. Fluid gender identity is a way of understanding and expressing the diversity of gender experiences beyond traditional binary categories. (Araujo-Cuauro, 2018; Aristizábal & Zuluaga, 2020; Cid, 2016; Constant, 2019; Cruz Galindo, 2020; Echiburú, Vargas & Letelier, 2019; Fernández, 2022; Molina & Díaz, 2020; Patiño Reyes, 2020; Pineda & Torres, 2020; OAS, 2023; WHO, 2018; Romero & Jiménez, 2020; Torrejón, 2021; Quiroz-Fuentes, Sennas-Vásquez & Contreras-Salinas, 2019; Valdivieso, Paspuel, Ruiz & Berrú, 2021; Zunino, Medina & Russell, 2020). It is important to note that fluid gender identity is a personal and unique experience for each individual who experiences it. People with fluid gender identity may have different ways of expressing their gender and may use different pronouns or terms to describe their identity, such as "they/them", "he/she", "he/she", "he/she", "he/she", or other gender-neutral terms (Ibidem). (Ibidem).

Respect for fluid gender identities is essential to promote inclusion and support for all people, regardless of how they define their gender identity. Using a person's preferred pronouns and language and treating them with respect and dignity are important ways to support people with fluid gender identities and to create an inclusive and welcoming environment. (Ibidem).

Agender: is someone who does not identify with any gender or who feels genderless. They may experience a lack of connection to traditional gender categories. (Ibidem).

Likewise, Bigender: are people who identify with two different genders, either simultaneously or at different times. (Ibidem).

Third Gender: refers to the fact that some cultures and societies recognise the existence of a third gender apart from male and female. These genders may vary by culture and may include terms such as "hijra" in India or "Two-Spirit" in some indigenous North American cultures (Ibidem). (Ibidem).

Gender Neutral: describes people who identify with a neutral gender, which is neither male nor female. (Ibidem).

And referring to Other gender unspecified: shows that some people may identify with a gender that does not fit into any of the above categories, and may use terms such as "other" or "unspecified". (Ibidem).

It is important to recognise and respect the diversity of gender identities and the ways in which people choose to define and express themselves in terms of their gender identity. Acceptance and inclusion of these gender identities are essential to promote equality and respect for all people, regardless of their gender identity. (Ibidem).

Sexual orientation refers to the emotional, romantic and sexual attraction that a person feels towards other people. It is important to keep in mind that sexual orientation is diverse and can vary from one person to another. (Araujo- Cuauco, 2018; Aristizábal & Zuluaga, 2020; Cid, 2016; Constant, 2019; Cruz Galindo, 2020; Echiburú, Vargas & Letelier, 2019; Fernández, 2022; Molina & Díaz, 2020; Patiño Reyes, 2020; Pineda & Torres, 2020; OAS, 2023; WHO, 2018; Romero & Jiménez, 2020; Torrejón, 2021; Quiroz-Fuentes, Sennas-Vásquez & Contreras-Salinas, 2019; Valdivieso, Paspuel, Ruiz & Berrú, 2021; Zunino, Medina & Russell, 2020). Here are some common types of sexual orientation:

Person-referent Heterosexual (or heterosexuality): refers to people who are emotionally, romantically and sexually attracted to individuals of the opposite sex. That is, men who are attracted to women or women who are attracted to men (Ibidem).

Homosexuality (or homosexuality) refers to people who are emotionally, romantically and sexually attracted to individuals of the same sex. For example, men who are attracted to other men or women who are attracted to other women. (Ibidem).

Bisexual (or bisexuality) describes people who are emotionally, romantically and sexually attracted to individuals of more than one gender. Bisexual people may be attracted to both men and women, although not necessarily to the same extent or at the same time. (Ibidem). **Pansexual (or pansexuality)** refers to people who are emotionally, romantically and sexually attracted to individuals regardless of their gender or gender identity.

Pansexual people can be attracted to people of different gender identities, including male, female, non-binary, gender fluid, among others. This means that pansexual people can be attracted to people of any gender, whether male, female, non-binary, gender fluid or other gender identities. (Ibidem).

Also, Asexual (or asexuality): denotes people who experience a lack of sexual attraction to any gender. Asexual persons may experience emotional or romantic attraction, but do not feel significant sexual interest. (Ibidem).

Demisexual (or demisexuality): Refers to people who only experience sexual attraction after having established a strong emotional or romantic bond with someone. Sexual attraction arises in the context of a deep emotional connection (Araujo- Cuauco, 2018; Aristizábal & Zuluaga, 2020; Cid, 2016; Constant, 2019; Cruz Galindo, 2020; Echiburú, Vargas & Letelier, 2019; Lo Presti, et al..., 2023; Fernández, 2022; Molina & Díaz, 2020; Patiño Reyes, 2020; Pineda & Torres, 2020; OAS, 2023; WHO, 2018; Romero & Jiménez, 2020; Torrejón, 2021; Quiroz-Fuentes, Sennas-Vásquez & Contreras-Salinas, 2019; Valdivieso, Paspuel, Ruiz & Berrú, 2021; Zunino, Medina & Russell, 2020).

As for Polysexuality (or polysexuality): refers to people who feel emotional, romantic and sexual attraction towards individuals of various genders. It is similar to bisexuality, but may include attraction to genders that do not strictly conform to the male/female dichotomy. (Ibidem).

In relation to Queer: shows that some people use the term "queer" as a broad sexual identity that encompasses diverse sexual orientations that do not fit into specific categories. It is important to note that "queer" is a term that some people choose to use to describe their sexual orientation, but it is not acceptable to everyone, as it was historically used in a pejorative way (Ibidem). (Ibidem).

Finally, Others: In addition to these sexual orientations, there are many other identities and terms that some people use to describe their unique and personal sexual orientation. Diversity in sexual orientation is broad, and it is essential to respect and recognise each individual's preferred terminology.

Sexual orientation is a natural part of human diversity and all sexual orientations are valid and respectable. Respect and acceptance of people, regardless of their sexual orientation, are fundamental to promoting equality and inclusion (Ibidem).

It is also essential to understand and respect both people's sexual orientation and gender identity. Respect for diversity in these areas is essential to creating an inclusive and welcoming society for all people, regardless of their sexual orientation or gender identity. (Ibidem).

The problem of the distinction between "gender" and "sex": polarity or continuum?

In his *Language and Gender. An Introduction* (2005, 2019), Mary M. Talbot argues that the need to distinguish between sex and gender is that an individual's membership of a particular classification affects not only how he or she lives and is treated, but how he or she uses language and language in turn is used by others to refer to him or her. Talbot then points to a basic distinction:

The separation between exclusive-type and preferential-type sex distinctions, "first suggested by the American linguist Ann Bodin" became popular for classifying two types of traits under investigation. Unlike exclusive-type sex distinctions, preferential-type sex distinctions are not absolute; they are matters of degree. (Ibidem).

Learning these forms, whether exclusive or preferential, is fundamental to behaving as a "man" or a "woman" in a given culture, otherwise the individual runs the risk of being stigmatised by the society to which he or she belongs or used to belong. This leads the researcher to the assertion that "sex is biologically determined", i.e. it is related to a genetic disposition between the combination of a pair of equal X chromosomes or the sum of one X and one Y as a result of fertilisation, all of which results in the development of male or female gonads or sex glands and male and female reproductive organs: "Sex is essentially binary. You are either male or female". (Ibidem). Gender, in contrast, is seen as a social construct and a learning process. People acquire characteristics that are perceived as masculine or feminine throughout their lives.

It is important to note that the categories of masculine and feminine are not mutually exclusive; rather, they allow for a certain semantic gradation. We can speak of "masculine", "more masculine", "the most masculine", but this is not the same as speaking of "man", "more man" or "the most manly". The author links the latter distinction to the exclusive and preferential categories mentioned above, which are in fact ways of differentiating gender and contribute to shaping what is understood as masculine or feminine (Ibidem).

Ultimately, gender is perceived as a continuum. It makes sense to speak of different degrees of masculinity and femininity, although the categories of male and female are often, but not always, well defined. Similarly, gender can also be perceived as a continuum. It is therefore important not to rigidly classify behavioural roles in an educational setting, recognising the diversity of gender identities and expressions that may exist (Ibidem).

Gender identity and school context

Within the educational and psychological field, the acquisition of gender identity will be analysed from the social learning theory and the cognitivist perspective. Thus, it will be the social learning theories that will analyse, for the first time, the processes of gender identity construction from a social perspective (Talbot, 2019).

They point out that reinforcement - positive and negative-, imitation and observational learning will be the basic processes involved in the construction of identity, as they will condition the relationship that both boys and girls (from now on boys, in general) maintain with the adult world (Ibidem).

In the process of gender construction, adults appear as "significant others" endowed with great power to establish models of desire and understanding that exert a significant influence on the daily interaction developed with children. In this sense, they are constructed as gendered persons in a context of multiple relationships, where the influence exerted by others acts as an aspect of great relevance. In the case of childhood, children show themselves as the adults around them expect them to behave, as they are particularly receptive to those prescriptions that meet the expectations of the adults around them (Ibidem).

What is particularly significant is that it should be noted that, in the process of socialisation, children maintain a disadvantage that is inherent to the position they occupy in the web of relationships, since it is the adults who set the rules of the game of interaction, and therefore it is the adult who must be prudent in the interactions they establish with minors.

In contrast, cognitivist theories are one step ahead. They affirm that the behavioural processes proposed from social learning must be duly complemented by models that highlight the importance of the cognitive organisation that children make of their social world.

In this sense, it will be Kohlberg (1972, in Edgar & Antonio, 2014) who will establish the assumptions of this model, based on a process of analogical transfer of Piagetian cognitive principles. He suggests that there are important cognitive components involved in determining gender role attitudes.

These components will emerge at various points in children's development and will condition children's interpretations of the gender differences established by the social order (Ibidem).

Thus, for example, the importance of the cognitive component of relativity is noted, which will allow children between 7 and 11 years of age to understand the arbitrariness and modifiability of social norms associated with gender (Rodríguez & Peña, 2005).

These cognitive components will be determinant to the extent that their lack will impede the development of different gender attitudes and behaviours. Thus, following the previous example, a child under 7 years of age will not be cognitively able to understand that social norms about gender are a social convention, susceptible to transformation.

From this point on, cognitivist developments have formulated the different phases through which the process of gender identity acquisition takes place, in a similar way as Piaget had determined the different phases of evolutionary development (Ibidem).

Transmission of gender identity

The whole process of acquisition and consolidation of gender identity is established throughout the process of socialisation, through stereotypes, roles, and the consequent subjective construction that each person makes of gender information, by giving them their own psychological content. The transmission of such information is sustained by socialising agents (Lo Presti, et al., 2023; Zaro, 1999, in Sánchez and Álvarez, 2018).

In addition to the family, there are other groups such as the school, groups of friends and the media that are responsible for disseminating the psychosocial content inherent in the culture (Ibidem).

School

Beyond the educational model, the school, as a common space where different activities take place, has constituted, after the family, the socialising agent par excellence, especially linked to gender. Zaro (1999), argues that gender constitutes "a major organising principle, applied to uniforms, curricular subjects, administrative practices, classroom activities and even the use of space in and around the school".

In this context, the transmission of gender establishes differentiating patterns that delimit individual possibilities, where the general is the masculine and the particular is the feminine. In the analysis of the curricular contents taught in mixed schools, it has been observed that the transmitted cultural heritage excludes women from history and general knowledge, lacking quotes about women who have contributed to the evolution of society (those that are quoted, in any case, refer to acts typified as masculine, such as the deeds of Joan of Arc) (Zaro, 1999). (Zaro, 1999).

In this way, boys have been offered male role models to identify with (from sages to heroes, artists or politicians), while girls have to identify with the stereotypical female model without being offered relevant references to base themselves on and learn from (Ibidem).

Methodology

An exhaustive literature review and search of both primary and secondary sources in Spanish and foreign languages was carried out, with a preference for the qualitative paradigm. This process was carried out with the aim of deepening the understanding of the topic in question and addressing its various aspects.

In the context of gender identity research, special attention was paid to methodological peculiarities. These particularities were identified and analysed in detail through the literature review.

Following Jacob's approach (1987, cited in Buendía Eisman, et al., 1998, cited in Sierra Pineda, 2010), specific methodological attributes were focused on. These attributes include the description of gender identity and its impact on human development, the search for intelligibility in the study, and verification as an essential component of the observed scientific work. The research was notable for its focus on the authenticity of empirical science and understanding the reality of people in their natural environment.

It delved into the study of how people develop perceptions and interpretations, particularly in relation to the process of evolving perceptions and interpretations in the context of interaction with their mothers and fathers, focusing on the permissive parenting style. The processes by which symbols are constructed and how they are used to guide future actions were explored.

This research approach focused on micro-analytic designs at the ontological level of intervention, and is seen as a further stimulus for future focus group techniques.

Results

Traditionalist vs. current education

Traditionalist education and current education in relation to gender identity can differ significantly in approaches, aims and practices. Some of the key differences are presented here:

Traditionalist Education:

Referring to the term Gender Binary: Traditionalist education has often tended to reinforce a binary model of gender, which focuses on the dichotomy between "male" and "female". This perspective tends to ignore or minimise the existence of non-binary gender identities.

On the other hand, Gender Stereotypes: where traditionalist education has been prone to reinforce gender stereotypes, promoting specific roles and behaviours for men and women. This can limit freedom of gender expression and perpetuate discrimination.

Also, the Absence of gender diversity: traditionalist education tends to ignore or minimise the diversity of gender identities, which can make people who do not conform to traditional gender norms feel invisible or marginalised in the education system.

Also Lack of inclusivity: traditionalist education may not provide a safe and supportive environment for LGBTQ+ (lesbian, gay, bisexual, transgender, queer and other) students and may lack policies and resources to address their specific needs.

Regarding the Biological Approach: Traditionalist education has often approached gender from a biological perspective, relying on physical characteristics and sexual differences to define gender. This can exclude transgender and non-binary people whose gender identity does not match their sex assigned at birth.

On the other hand, Rigid gender norms: in traditionalist education, there is a tendency to impose rigid gender norms in terms of dress, appearance and behaviour, which can stifle people's authenticity and limit their freedom of expression.

Finally, Lack of resources and support: In many cases, traditionalist education has lacked resources and specific support for students who are exploring or expressing a gender identity different from the traditional one. This can lead to alienation and lack of emotional and social support.

Current Education:

Currently, in terms of Inclusive Approach: Current education tends to take a more inclusive and respectful approach towards the diversity of gender identities. It recognises that gender is a social construct and that people have a wide variety of gender identities.

Gender Awareness: in education today seeks to increase gender awareness among students and education professionals by promoting understanding of gender identity, gender expression and sexual orientation.

Regarding LGBTQ+ Policies and Resources: in current schools and educational institutions tend to develop policies and provide resources to support LGBTQ+ students, such as inclusion policies, support groups, and training for staff.

Regarding Gender Diversity Education: current education can include curricula that address gender diversity and the history of LGBTQ+ rights struggles, which contributes to a broader and more respectful understanding of these issues.

Also in Promoting Acceptance and Respect: In education today, acceptance of and respect for all gender identities is promoted, and work is done to prevent gender-based discrimination and harassment.

Likewise, the Gender approach as a social construct: current education considers gender as a social and cultural construct, recognising that gender identities are not simply determined by biological characteristics, but are influenced by social and personal factors.

Regarding Gender Inclusive Policies: Current educational institutions often adopt policies and practices that seek inclusion and respect for all gender identities. This may include policies on the use of toilets and locker rooms based on gender identity, as well as the implementation of name and gender change procedures in school records.

Also in Staff training: current education often provides gender training and awareness-raising for teaching and administrative staff, so that they are better prepared to support and understand the needs of LGBTQ+ students.

In addition, in Gender Diversity Education: current educational institutions tend to provide formal education and resources to promote understanding of gender diversity and the importance of respecting and accepting all people, regardless of their gender identity.

Regarding Support Groups and Inclusive Communities: in current education, the creation of support groups and inclusive communities for LGBTQ+ students and their allies is encouraged, which can provide a space for emotional and social support.

Current education in relation to gender identity tends to be more inclusive, diverse and respectful compared to traditionalist education, which is often based on binary models and gender stereotypes. Today's education seeks to create an environment in which all people, regardless of their gender identity, feel safe, accepted and valued. These differences illustrate how current education in relation to gender identity has moved away from more restrictive and binary approaches towards a more inclusive and respectful perspective of gender diversity. This reflects the evolving understanding of gender identities and the importance of creating an educational environment that is safe and welcoming for all people, regardless of how they define their gender.

Addressing gender diversity in schools

It is important to note that gender diversity education depends on the level of education, the age of the schoolchildren and the goals to be achieved. On the other hand, gender identity education in schools has evolved in many places to be more inclusive, respectful and aware of gender diversity. The following are some of the ways in which gender identity education is taking place in schools today:

On the one hand, Inclusive Education: in schools are adopting a more inclusive approach to gender identity, recognising and respecting a wide variety of gender identities, including those that do not fit into the traditional categories of male and female. It promotes the idea that all gender identities are valid and should be respected.

Inclusive curriculum: some schools are now incorporating content related to gender identity and gender diversity into their educational programmes.

This can include the history of LGBTQ+ rights struggles, exploring gender stereotypes and promoting gender equality. Not forgetting that it depends on the age of the children.

Regarding Staff Training: Education staff, including teachers and administrative staff, often receive gender and diversity training so that they can better understand and support LGBTQ+ students and those who are exploring their gender identity.

Regarding Inclusion Policies: Schools can implement policies that promote the inclusion of LGBTQ+ students and address issues such as the use of chosen names and pronouns, protection from harassment and gender-based discrimination, and access to bathrooms and locker rooms that match a student's gender identity.

Also Support Groups: occurring in many schools, support groups and inclusive communities are created for LGBTQ+ students and their allies, providing a safe and emotionally supportive space where they can share experiences and gain resources.

In addition to Open Conversations: Open conversations and dialogue in the classroom about issues of gender identity, sexual orientation and gender diversity are encouraged. This can help students better understand and respect the experiences of their peers and promote a more inclusive school environment.

Also Resources and referrals: schools often provide resources and referrals to organisations and support services for LGBTQ+ students and their families, to help them find the support they need outside of the school environment.

On the other hand, Student Alliances: some schools have LGBTQ+ student groups and allies who actively work to promote inclusion and gender awareness on campus.

Also, Psychological support and counselling: where schools often provide psychological support and counselling services for students who may be dealing with issues related to their gender identity. Trained school counsellors can provide a safe space for students to explore their feelings and concerns.

Regarding Inclusive extracurricular activities: Schools can promote gender diversity inclusion through extracurricular activities, such as GSA (Gay-Straight Alliance) clubs or gender equality groups, where students can participate in open discussions and educational activities related to gender identity and LGBTQ+ equality. **Also Readings and educational resources:** school libraries often provide a variety of books and educational resources that address gender identity, gender diversity and LGBTQ+ experiences. These resources can be used by students and educators to foster understanding and empathy.

There is also Inclusive Gender Policy Advocacy: where schools can play an active role in promoting inclusive gender policies at local and national levels. This can include supporting legislation and policies that protect the rights of LGBTQ+ people and promoting safe and respectful school environments.

Not forgetting the Celebration of LGBTQ+ events: where schools can celebrate LGBTQ+ events and awareness days such as LGBTQ+ Pride Day or Transgender Awareness Day. These celebrations can include educational activities, talks and displays to promote understanding and acceptance.

Collaboration with LGBTQ+ organisations: Schools can collaborate with local LGBTQ+ organisations and groups to provide resources, support and advice to students and families in need.

Also, ongoing evaluation and review: schools often review and evaluate their policies and practices related to gender identity on a regular basis, constantly looking for ways to improve inclusion and support for LGBTQ+ students.

Overall, schools are taking a more progressive and sensitive approach to gender identity issues, working to create an educational environment that is safe, respectful and inclusive for all students, regardless of their gender identity. This involves promoting gender equality, eliminating gender stereotypes and celebrating gender diversity.

It is important to note that gender identity education can vary by country, region and community. However, in many places, there is a growing awareness of the importance of addressing gender identity issues in a respectful manner and providing a safe and welcoming educational environment for all students depending on their educational level and age, regardless of their gender identity.

Opposition to inclusive education

However, in some communities and regions, there are groups of parents and other community members who oppose inclusive education from a gender perspective. These objections may arise for a variety of reasons and concerns. The following are some of the perspectives and arguments that these groups may express:

On the one hand, there are Religious and Traditional Beliefs: for some parents and community members, they may base their objections on their religious or traditional beliefs, which may hold a traditional and rigid view of gender identities and sexuality. They feel that inclusive education conflicts with their religious and moral values.

On the other hand, concerns about influencing children: where some opponents may believe that gender-inclusive education introduces children to issues related to sexuality and gender identity at too early an age, which they consider inappropriate. Also, lack of understanding or misinformation: sometimes opposition to gender-inclusive education may be based on lack of understanding or misinformation about what gender-inclusive education entails. They may have misunderstandings about the aims and content of inclusive education programmes.

There are also Fears about loss of parental autonomy: where some opponents fear that inclusive education may erode parental authority in their children's education by introducing gender and sexuality issues into the school curriculum, and believe that these issues should be addressed at home.

Not forgetting the Privacy and Safety Concern: there are concerns about students' privacy and safety in relation to access to gender identity toilets and changing rooms, with some opponents arguing that this may lead to uncomfortable or unsafe situations.

There is also the Gender Ideology Argument: some opponents of gender-inclusive education use the term "gender ideology" to describe their objections. They argue that inclusive education promotes an ideology that they consider contrary to traditional and natural beliefs about gender and sexuality.

In addition to concerns about gender confusion: there is concern that talking openly and positively about gender diversity may cause confusion for children and adolescents. Some argue that this could lead to mistaken gender identity or irreversible decisions, such as gender transition, early in life.

Also age-appropriateness issues: Opponents may argue that gender and sexuality issues should be dealt with in a more limited and age-appropriate manner, especially at younger educational levels. They consider certain content inappropriate for young children.

There are also Fears about indoctrination: as some opponents fear that gender-inclusive education is a form of ideological indoctrination that seeks to impose specific beliefs and values about gender identity and sexuality on students. Consider Parental Rights: where opposition may be based on the belief that parents have the exclusive right to educate their children on issues of gender and sexuality, and that gender-inclusive education may undermine these rights.

Consider Concern about politics and polarisation: where some opponents may see gender-inclusive education as a political issue and argue that it divides rather than unites society. They may believe that education should focus on academics rather than social and cultural issues.

It is important to note that opposition to gender-inclusive education is a controversial and diverse issue, gender is not uniform and can vary widely according to community and individual beliefs with a wide range of opinions and arguments. Discussions around this issue often involve diverse stakeholders and can influence education policies and practices in different regions and countries. Schools and communities often work to find a balance between promoting equality and respect for gender diversity and the concerns and values of parents and community members.

However, many educational institutions and experts in the field of education argue that gender-inclusive education is essential to creating safe, respectful and welcoming school environments for all students, including those who are LGBTQ+ or who have diverse gender identities. These approaches seek to promote understanding, equality and respect for all gender identities, while working to prevent discrimination and bullying. Debates on this issue are often complex and polarised, often involving parents, educators, school leaders and legislators in discussions about education policy and practice.

Risks that can confuse children on gender identity perspectives

It is important to approach gender identity education in a careful and age-appropriate manner, as there are potential risks of confusion if not handled with sensitivity and consideration. Some of the risks that may confuse children in relation to the gender identity perspective include:

On the one hand, Lack of cognitive development: children in the earliest stages of their cognitive development may have difficulty understanding abstract concepts such as gender identity. They may become confused if presented with explanations that are too complex or advanced for their age.

Simplified Stereotypes: If gender identity education focuses only on simplified gender stereotypes, such as telling children that "girls do this" and "boys do that", this can lead to a superficial and stereotypical understanding of gender identities.

Also, overly advanced concepts: introducing more advanced concepts, such as diversity of gender identities and gender fluidity, can be confusing for younger children who are still developing a basic understanding of the world.

Also, simplified representations: using examples or representations that do not adequately reflect the diversity of gender identities can lead to inaccurate understanding. For example, representing all transgender people in the same way can be misleading.

In addition to Lack of context and support: children may feel confused if they are presented with information about gender identity without adequate context or without emotional support and opportunities to ask questions and express their concerns.

Inadequate communication: How gender identity education is communicated is crucial. Using inappropriate or unclear language can lead to confusion rather than understanding.

Regarding Education without parental consent: In some cases, if gender identity education is introduced at school without parental consent or involvement, this can lead to confusion and lack of support at home.

Also, Negative reactions or lack of acceptance: If children face negative reactions or lack of acceptance from peers or adults in relation to their gender identity or the gender identity of others, this can be confusing and harmful.

To address these risks, it is essential that gender identity education is age-appropriate, based on an understanding of child development, inclusive and respectful of the diversity of gender identities. It is also important that educators are trained to address these issues in a sensitive manner and provide space for children to ask questions and express their thoughts and feelings. Open communication and emotional support are essential to ensure that children can understand and process information appropriately.

Gender identity in the school context

Gender identity in the school context is an important and complex issue that addresses how people identify and express their gender in the educational environment. Here are some key considerations on how gender identity relates to the school context:

Regarding Diversity of gender identities: schools must recognise and respect the diversity of gender identities among students. This includes those who identify as male, female, non-binary, gender fluid, agender and other gender identities. Each student has the right to define his or her own gender identity and to express it authentically.

Use of pronouns and names: It is important that education staff and classmates use students' preferred pronouns and names to refer to them. Respecting a person's name and pronoun is an essential part of recognising their gender identity.

Establishing Inclusive Policies and Practices: Schools should establish inclusive policies and practices that protect and support LGBTQ+ (lesbian, gay, bisexual, transgender and other) students and those with diverse gender identities. This may include non-discrimination policies, training for staff and access to gender-neutral facilities.

In addition to Education and awareness-raising: where education on gender diversity and gender identity should be part of the school curriculum. This helps to promote understanding, empathy and respect among students and education staff.

Also have social and emotional support: It is essential to offer social and emotional support to students who may face challenges related to their gender identity. This may include counselling, support groups and a school environment that fosters acceptance and well-being.

Implement Bullying and Harassment Prevention Policies: Schools should take effective measures to prevent and address bullying and harassment related to gender identity. This may include zero tolerance policies and intervention programmes.

Also, involve parents and caregivers: Collaboration with parents and caregivers is essential to create an inclusive and safe school environment for all students. Schools can provide resources and support to families to understand and support their children's gender identities.

Encourage Respect for Confidentiality: It is important to respect the confidentiality of LGBTQ+ students and those with diverse gender identities. Disclosure of information about a student's gender identity should be done with their consent and in a discreet manner.

Therefore, respect and inclusion of diverse gender identities in the school context is essential to creating a safe and welcoming learning environment.

Education and awareness-raising are key tools to promote equality and respect for all people, regardless of their gender identity.

Gender identity and its impact on human development

These are significant areas that have received increasing attention in research and understanding in psychology and sociology. Here are some key aspects of how gender identity can influence human development:

Gender Identity Formation Required: Gender identity is formed throughout a person's life and begins to manifest itself in early childhood. Influences include socialisation, culture, upbringing and personal experiences.

Detecting the Impact on Self-Esteem: Congruence between a person's gender identity and gender expression and social recognition can have a significant impact on self-esteem and emotional well-being. People who are able to live and express their gender identity authentically often experience greater satisfaction with life.

Care for the Consequences of Discrimination and Stigma: People whose gender identity does not conform to traditional gender expectations often face discrimination, stigmatisation and prejudice. These experiences can have negative effects on people's mental and emotional health, as well as on their overall well-being.

Encourage the Development of Social Relationships: Gender identity can influence how people interact with others and build social relationships. Individuals can seek out communities and friendships that are supportive and respectful of their gender identity.

Encourage Access to Resources and Support: Recognition and support of gender identity from family, community, and institutions can be crucial to human development. Having access to health services, counselling, support groups and resources that respect one's gender identity is critical to one's well-being.

Monitor the Impact on Decision-Making: Gender identity can also influence the choices people make in their lives, such as choosing names, accessing health care related to gender transition, and participating in LGBTQ+ rights movements.

Encourage the Evolution of gender understanding: it is constantly evolving in society, and this has an impact on how people explore and understand their own gender identity. As a greater diversity of gender identities is recognised, more people can feel empowered to express their identity authentically.

It is important to emphasise that each person is unique and their experience of gender identity is personal. The impact of gender identity on human development can vary widely from person to person. Promoting an inclusive and respectful environment, and providing appropriate support and resources, are important steps in supporting the well-being of individuals at all stages of their development in relation to their gender identity.

Conclusions

Today's gender identity education is characterised as more inclusive, diverse and respectful compared to traditionalist education, which is often based on binary models and gender stereotypes.

It is crucial to understand that although some people are classified as minorities in terms of gender identity, they have the support of their families, friends and civil society to protect and defend them in order to preserve their integrity.

The quality of education in the classroom plays a crucial role in the well-being of students and their academic performance.

It is time to leave behind the old notion that the colour "blue" is exclusively for boys and "pink" is only for girls. We are living in the 21st century, and it is imperative that the education system adapts and normalises the conversation about sexuality and gender diversity.

This will help us to know how to approach and react appropriately when we have students who have a different gender identity than what we are used to seeing in stereotypical ways.

We must teach both students and teachers that everyone deserves to be treated with dignity and respect, and that gender identity is not a disease, but a normal and valid part of human diversity.

The true essence of education lies in the content of books, not in the clothes one chooses to wear. In order to achieve a quality educational future, it is essential that teachers are open to understanding that diversity is normal. We must teach students that judging or criticising others will never make them better people, but the way we treat them will. This will lead to safe and respectful schools for all.

When we understand that what really matters are the values we hold and how we treat others, it will not matter whether someone wears a skirt or trousers, has long or short hair, or has a different gender identity. What will matter is the quality of human interaction within the classroom and how we promote inclusion and respect in our educational community.

Proposal

How to address gender in education education: strategies

Addressing the gender perspective in education in a way that promotes respect and understanding without confusing children requires careful and age-appropriate didactics. Here are some strategies and approaches to achieve this:

On the one hand, Encourage respect and diversity from an early age: promote empathy and respect for all people from the outset, emphasising that each individual is unique and equally valuable, regardless of their gender, appearance or identity.

Inclusive language is used: inclusive language that reflects gender diversity is used, avoiding the perpetuation of gender stereotypes. For example, instead of saying "boys do this" or "girls do that", you can say "people can do a variety of things".

Also, Encourage open communication: create an environment where children feel safe to ask questions and express their thoughts and feelings. Encourage students to share their experiences and perspectives.

You can also Use appropriate educational resources: use books, videos and other educational resources that address gender diversity in an age-appropriate way and that promote inclusion and respect. You can consult with librarians or educators for recommendations.

Also, avoid oversimplifications: When talking about gender, avoid reducing it to simplified stereotypes, such as "boys are strong" and "girls are weak". Instead, emphasise that all people have a wide range of abilities and strengths, regardless of their gender.

Encouraging self-expression is also required: encouraging children to express their identity and preferences in an authentic way. This may include allowing them to choose their dress or activities without imposing restrictions based on gender stereotypes.

Teaching about the diversity of gender identities is required: as children mature and are able to understand more complex concepts, you can teach them about the diversity of gender identities and the idea that not all people identify as exclusively male or female.

Respect and equality are also modelled: as an educator, you yourself can serve as a role model for respect and equal treatment of all people, regardless of their gender or other characteristics. Your behaviour and attitudes can influence the perception of children.

Don't forget to Collaborate with parents and caregivers: maintain open communication with parents and caregivers to share information about how gender is addressed at school and how they can support these issues at home.

Adaptation to developmental level is required: as children get older, adapt your approach and conversations about gender to their level of cognitive and emotional development. Provide more detailed and complex information as appropriate for their age.

Also inclusive storytelling: use books and stories that feature characters of diverse gender identities and sexual orientations. These books can serve as starting points for discussions about diversity and respect.

Incorporating real case studies is required: Introduce stories of real people who have shared their experiences related to gender identity and diversity. This can help children better understand people's real-life experiences.

Do hands-on activities: Organise hands-on activities that allow children to explore gender identity and self-expression in creative ways. For example, you can do art activities where children can create collages or paintings that reflect their own gender identity.

Role-play: Role-play can be useful for children to practice empathy and understanding different perspectives. You can design game situations that involve exploring diverse gender identities and encourage discussion after the game.

Also include Guest Talks: Invite experts or members of the LGBTQ+ community to give talks to children on issues related to gender identity and equality. This can offer enriching perspectives and experiences.

Conduct Community Service Projects: involve children in community service projects related to gender equality and diversity. This allows them to see how they can make a positive impact on their community.

Participate in Celebrating Awareness Days: recognise and celebrate awareness days, such as LGBTQ+ Pride Day or Transgender Awareness Day, through activities and discussions related to gender diversity and equality.

Creating a safe environment is required: ensure that the school environment is safe and free from discrimination or harassment. Encourage trust and open communication so that children feel comfortable sharing their questions and concerns.

Conduct mentoring programmes: establish mentoring programmes where children can connect with role models who are respectful and supportive of gender diversity.

Conduct Evaluation and feedback reports: solicit feedback from students and their families on how gender is being addressed in education. This can help you adjust your approaches and resources according to the specific needs of your school community.

Gender identity education is an ongoing process where sensitivity and respect are critical. As children grow and develop, it is important to adapt approaches and resources to address their evolving needs and understanding. The main goal is to promote respect, inclusion and understanding among children without causing confusion. Gender identity education should be a gradual, age-appropriate process that enables children to understand and respect gender diversity in an authentic and positive way.

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