

Gender in the context of teacher training in Chile

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Abstract

The purpose of the article is to critically evaluate the advances in gender matters, which began to develop from 2018, motivated by the feminist university mobilizations present in the teacher training processes of the CRUCH universities. From the methodological point of view, the qualitative approach was chosen, privileging the analysis of documents. Basically, we worked with the official information disclosed by the different universities through their institutional web pages. Among the main findings of the research, it can be noted that, although there have been advances in the protocols for reporting harassment and sexual abuse, as well as in the creation of gender directorates or units in most of the institutions analyzed, they have attempted to sensitize their respective university communities about the issue, the renewal and / or curricular innovation committed to a non-sexist education is still a pending task.

Keywords: Training, teachers, gender, universities, pending tasks

Introduction

On April 17, 2018, the first mobilization of feminist university students took place. A group of Anthropology students from the *Universidad Austral de Chile* “occupy” the offices of the Faculty of Philosophy and Humanities, denouncing sexual abuse and harassment, days later another group of students from the Faculty of Sciences occupy other offices due to the news that a teacher found guilty of sexual harassment of an employee would not be dismissed.

On April 30 of the same year, the *Escuela de Leyes de la Universidad de Chile* is occupied in response to the accusations of sexual and labor harassment made against a professor of Administrative Law and former president of the Constitutional Court. Weeks later a group of students occupies the headquarters of the *Pontificia Universidad Católica de Chile (PUC)*. University recognized for its conservatism and political enclave of the political right that had not experienced this type of mobilization since 1986.

The aforementioned episodes are just a few of the hundred actions led by university students who sought to make visible and denounce situations of abuse, violence and inequity present in national universities. “A feminist wave shakes the classrooms of Chile. The students request a stronger institutional reaction against cases of sexual abuse and harassment but also a structural change: an education that stops silencing women” (Luna, 2018, “online”). In other words, in just over a month of mobilizations and protests, the feminist movement spread throughout the country, reaching its peak, the total occupation of 15 higher education institutions, public and private. In another 40 there were strikes and student mobilizations, to which were added the high school students grouped in the *Confederación de estudiantes de Chile – CONFECH (Chilean Student Confederation)*, whose establishments suffered the same fate as the universities (Montes, 2018; Luna, 2018; El Counter, 2018; Jeréz, 2018, Blanco and Chechilmitzky, 2018; TVN 24 hours, 2018).

Between May and July 2018, Chile was the stage for one of the largest feminist mobilizations in the country's history. Since the feminist takeovers and strikes in more than twenty universities and high schools, the students massively occupied the streets with new expressions, slogans and colors to denounce old and silenced daily macho practices of abuse and harassment, power relations and objectification of their bodies (De Fina and Figueroa, 2019, p. 51).

It is also important to note that this movement coincides and is intertwined with other national and international movements such as “*Ni una menos*” and “*Me Too*” that also denounced harassment and violence against women.

Violence that ranges from culturally and institutionally normalized macho expressions, to femicide. In the case of the university students, one of the most repetitive complaints was the disqualifications, jokes, abuse of power and sexual assaults committed by some academics and, on occasions, by colleagues. No less relevant were in the eyes of the mobilized women the deep gender gaps that were observed in the academy and in the distribution of university management positions. Just as an example, as the university students themselves noted, only one of the rectories of the 27 CRUCH universities was occupied by a woman.

Among the main demands of the university feminist movement, whose slogan was "Against sexist violence, non-sexist education", was: 1) The visibility of sexism in education; 2) Improvement of the procedures for reporting, investigating and punishing situations of sexual harassment and abuse committed in university institutions; 3) Installation of work tables; 4) Development of a university gender policy; 5) Innovations and / or curricular reforms in order to promote a non-sexist education that reproduces patriarchal logic; 6) Recognition of sexual and gender dissidence (Montes, 2018; Luna, 2018; El Mostrador, 2018; Jerez, 2018, Blanco and Chechilmitzky, 2018; TVN 24 horas, 2018). Free abortion was another of the issues that broke out in several of the petitions, as well as the denunciation of the femicides that were assumed as flags of struggle of the entire Chilean feminist movement (TVN 24 horas, 2018).

(...) The third wave of feminist protests, characterized by the actions of university women throughout the country, whose manifestations made visible the discrimination and unequal treatment experienced by women and sexual diversity, summoning the Legislative and Executive powers to take measures to improve the conditions of historically marginalized groups (Reyes and Roque, 2019, p. 191).

Given the public uproar generated by the mobilizations, the massive marches, and the length of some occupations or "takeovers" that led to class suspensions, the universities quickly adopted measures, among which they stood out: negotiation tables and the creation of stricter protocols for punish sexual harassment and abuse on university campuses. Thus, within a month of starting the mobilizations, 23 universities already had protocols in place to prevent and prosecute this type of practice (Blanco and Chechilmitzky, 2018). The development of more comprehensive university gender policies, curricular reform and more equitable treatment of women and sexual and gender dissidents were pending tasks that the different universities promised to resolve as soon as possible.

And it is precisely the monitoring of these commitments, particularly, what refers to curricular reforms and / or innovations, as well as the development of specific university gender policies is what guides this research, the main results of which are reflected in this article. In other words, we want to critically evaluate the advances in gender matters present in the training processes of future teachers who are studying pedagogies at the different CRUCH¹ universities. Specifically, it seeks to elucidate how gender issues, and more specifically equity and equality, have been introduced into the professional training networks of the different pedagogies, either as specific subjects or as thematic units in other subjects. To fulfill this objective, the professional training networks of the pedagogies taught by the universities belonging to the CRUCH were analyzed. Equally relevant is the information from the *Consejo Nacional de Educación* – CNED (National Council of Education) where not only information is provided regarding the number of enrolled, distribution by gender, regional distribution, income scores, etc. but also basic information regarding curricular aspects of initial teacher training (*FID-Formación Inicial Docente*).

Methodology

Given the characteristics of the research, the qualitative approach was chosen, privileging the analysis of documents (Bardín, 2002). The documentary corpus was made up of the strategic development plans, training models, information from the institutional gender units or departments and the training networks or itineraries of the different pedagogies taught by the CRUCH² universities. Basically, we work with the official information disclosed by the different universities through their institutional web pages. The units of analysis considered were: a) notions related to gender and sexual diversity; b) protocols for handling sexual harassment and abuse; c) non-sexist education; and d) pedagogical strategies.

Gender gaps in the Chilean university system

¹ The Council of Rectors of Chilean Universities (*CRUCH-Consejo de Rectores de Universidades Chilenas*) is the entity that groups together the different "traditional" universities (public and private), distributed throughout the country, plus 3 recently incorporated private universities (*Universidad Diego Portales, Universidad Alberto Hurtado and Universidad de Los Andes*).

² For the purposes of the study, only the 27 traditional, public and private universities, assigned to free, were considered, excluding the three recently incorporated private universities.

Although in the last two decades there has been a constant increase in the enrollment of women entering Chilean universities, as can be seen in the following table, even doubling the number of men, this increase has not managed to break with the remnants of a patriarchal culture, ending the macho university enclaves, let alone guaranteeing equality and equity between men and women.

Table 1. Distribution of undergraduate enrollment - CRUCH Universities

Year	Men	Women	Total
2005	12.632	30.465	43.097
2007	11.928	25.785	37.713
2009	13.065	28.637	41.702
2011	13.477	26.333	39.810
2013	13.006	24.161	37.167
2015	12.663	22.254	34.917
2017	12.646	22.947	35.593
2018	13.253	24.521	37.774
2019	14.378	27.421	41.799
2020	14.147	27.282	41.427

Source: Consejo Nacional de Educación – CNED (National Council of Education).

Furthermore, numerous national and international studies show that the theory of the so-called “glass ceiling” (Ames, 2006) is faithfully replicated in the Chilean university space. That is, an important contingent of women at the base of the pyramid, especially concentrated in the undergraduate of certain specialties and / or professions. However, as the pyramid begins to rise, the number of postgraduate women begins to decrease, a situation that becomes more noticeable at the doctoral and postdoctoral levels.

According to CNED data, women predominate in private universities, being the majority, by far, in those that do not belong to the CRUCH, nor are they governed by the *Sistema Único de Admisión – SUA* (Single Admission System), where they represent 61% of enrollment; while in the private universities attached to the SUA they reach 53%. The figures seem to be reversing in the non-state universities of the CRUCH, better known as Red G9, which includes all Catholic universities plus the *Universidad de Concepción, Universidad Austral and the Universidad Técnica Federico Santa María*. In this case, men represent 52%. On the other hand, in state universities, enrollment is equal between both genders (Ramírez, 2017). In other words, women tend to predominate in private universities and men in traditional ones, that is, women continue to be a minority in the most prestigious universities in the country. The question that immediately arises is why is this happening? considering that women exceed men in the total enrollment of the country. The possible answers point to the university selection test (*PSU-Prueba de Selección Universitaria*) “(...) it is proven that women are less successful than men in the results of standardized tests” (Ramírez, 2017, “online”). In addition, several of the G - 9 universities have a strong emphasis on science and technology, areas traditionally reluctant to enter women.

The restrictions seem to be replicated in the university work environment, where women are the majority in administrative and service functions, even though the respective heads are preferably occupied by men. With regard to the academic world, at the base, the number of men and women is similar, however, as the highest positions of university management and / or decision-making (heads of departments, deanships, vice-rectories and rectories), for the most part, are occupied by men. And in the cases where there are women, they correspond to specific areas such as education, health or humanities (Duarte, 2012; Venegas, 2017; Alvarado, 2017; Cornejo, 2018).

The most worrying thing is that the lack of opportunities and inequity in the distribution of positions are compounded by the restrictions that women impose on themselves, often postponing their professional or academic development by virtue of motherhood, family care and work or impositions of life as a couple, thus fulfilling the so-called “sticky floor”. That is, the restrictions come both from a system that excludes them (“glass ceiling”), and from self-imposed restrictions (“sticky floor”). In this analysis, it cannot be ignored either that an equitable distribution of positions and opportunities is not enough, but rather that it is necessary to break with a patriarchal - macho logic that sometimes causes women who rise to positions of power to reproduce practices that perpetuate and legitimize that same order. In this sense, gender parity must be accompanied by the breakdown of a paradigm that legitimizes inequality, enshrines exclusion and perpetuates differences (Cornejo, 2018).

Action protocols for sexual and labor harassment and arbitrary discrimination

As can be seen in the following table, almost all of the state public universities of the CRUCH, largely pressured by the feminist mobilizations of 2018, implemented protocols for action against sexual harassment, gender violence and

arbitrary discrimination motivated by sexual orientation, expression and / or dissident gender identity. The exception is the University of Antofagasta, which, despite announcing in the institutional news that it had formed a special commission to create a protocol in June 2018, this task did not prosper, since there is no reference to the matter on its website. This oversight draws attention, therefore, one of the aspects that have been most publicized and made visible by national universities through different media, including their web pages, are said protocols and units. Furthermore, as has just been announced in the press, one of the criteria that the *Comisión Nacional de Acreditación* – CNA (National Accreditation Commission) will incorporate for institutional accreditations is gender equity (Saracosti, 2020).

It is also important to note that, even though a few universities had protocols for reporting situations of sexual harassment prior to the feminist outbreak, these documents were rather symbolic and poorly applied. And although from the mobilizations almost all the universities have protocols and gender units and / or directorates, the criticism that can be made is that several of these documents were released under pressure from the contingency of the moment and not as fruit of reflection and maturation processes of university communities, which reduces their legitimacy and roots in those same communities. However, the valuable contributions that the recently created gender units and / or directorates have made cannot be denied, especially in the awareness-raising and training processes of both academics / officials and students, giving workshops, giving seminars, producing educational material. The truth seems to be that the universities that have taken seriously the challenge of providing an education with a gender perspective and trying to reverse the situations of inequality and inequity have not only created protocols and units and / or directions to "comply" with the student requests or respond to accreditation requirements, but have also made these initiatives visible through official websites. This is particularly noticeable in most public universities, whose units and / or directorates play an active role in university work. Moreover, a group of these same universities have not only not settled for promoting and defending gender equality and equity within their respective houses of study, establishing alliances with student directorates and student centers, but they have also been diligent promoters of the recognition of different sexual orientations, expressions and gender identities, even making reference to this decision in their own names. As an example, we can cite: the Unit of equality and diversity of the *Universidad of Valparaíso*; the Office of gender and sexualities of the *Universidad Metropolitana de Ciencias de la Educación*, the General Directorate of gender and equity of the *Universidad del Bio-Bio* and the Directorate of gender, diversity and equity of the *Universidad de Magallanes*.

This is particularly relevant considering that in the current government administration of President Piñera there has been a setback in gender matters compared to the Bachelet administration. Setback, particularly, perceptible in the educational field where, in addition to the lack of a national policy of education in sexuality and affectivity³, gender has been reduced to demands for equity and equality, especially in the educational and labor field, or violence towards women, thereby making other claims invisible such as abortion, political participation, the deconstruction of a patriarchal-macho culture (Reyes and Roque, 2019; De Fina and Figueroa, 2019) and, by the way, the recognition of dissent; this shows that Chile lacks long-term State policies on gender and sexual education.

This new paradigm on the conception of gender that includes sexual identities (...) does not manage to be institutionally sustained, since, during the government of Sebastián Piñera (2018 onwards) it returns to retake the idea of gender as a matter of gaps between men and women, evidencing the institutional fragility that characterizes these policies in the Chilean case (Rojas and Astudillo, 2020, p. 126).

Table 2. State public CRUCH universities that have gender protocols and directions

State Public Universities	Protocols	Gender Units / Directions
U. de Chile	X	Gender equality department
U. de Santiago de Chile	X	Gender direction
U. de Tarapacá	X	Gender Equity Directorate
U. Arturo Prat	X	Gender direction
U. de Antofagasta		
U. de Atacama	X	Office of Equal Opportunities and Gender Equity
U. de la Serena	X	Equity and gender committee

³ The recurring excuse to oppose a national policy of education in sexuality and affectivity, wielded by supporters of establishments and groups of proxies linked to religious groups and the political right has historically been an alleged defense of "freedom of education".

U. de Valparaíso	X	Equality and diversity unit
U. de Playa Ancha	X	Gender Equity and Equality Directorate
U. Metropolitana de Ciencias de la Educación	X	Gender and sexualities office
U. Tecnológica Metropolitana	X	Gender and equity program
U. de O'Higgins	X	Equity and gender office
U. de Talca	X	Gender direction
U. del Bío - Bío	X	General Directorate of Gender and Equity
U. de la Frontera	X	Gender Equity Directorate
U. de Los Lagos	X	Gender equality department
U. de Aysen	X	Gender equity unit
U. de Magallanes	X	Directorate of gender, equity and diversity

Source: Own Creation

Regarding the CRUCH universities that are self-defined as non-state public, the diagnosis is more complex, since 3 of the 9 (*Universidad de Concepción, Universidad Técnica Federico Santa María and Universidad Austral*), given their non-state nature, have had a behavior similar to state universities; that is, they have protocols and have been very active and committed to their gender units and / or directorates. In the case of *Pontificia Universidad Católica de Chile*, although it has a protocol for complaints of sexual harassment and a Gender Equity Directorate, its position on the issue is more in line with a conservative vision that reduces gender to the conflict between men and women or the violence towards the latter, leaving aside or ignoring other demands of the feminist movement; without counting on his fierce opposition to the recognition and granting of full rights to sexual and gender dissidents. Hence, his silence in relation to the recognition of the social name of his trans students, for example, is not strange. The reality of the *Pontificia Universidad Católica de Valparaíso* is not very different, which is very active in the prevention of gender violence, but silent in relation to other feminist demands.

However, the situation is even worse in relation to the other Catholic universities in the country, originally created as the headquarters of the *Pontificia Universidad Católica de Chile*. These institutions, as can be seen in the following table, lack protocols or gender units and / or directorates. And where there are, there is no certainty of their operation, since they are known not through the institutional website, as usually happens in the secular CRUCH universities, but through a chronicle in the university newspapers. When reviewing the institutional organization charts, there is no gender unit or direction, nor is a dependency or hierarchy relationship established with any department or administrative unit.

Table 3 Non-state public CRUCH universities that have gender protocols and directions

Non-state Public Universities	Protocols	Gender Units / directions
Pontificia Universidad Católica de Chile	X	Gender Equity Directorate
Universidad de Concepción	X	Directorate of gender equality and diversity
Universidad Técnica Federico Santa María	X	Gender equity and inclusion unit
Pontificia Universidad Católica de Valparaíso	X	Inclusion and gender unit
Universidad Austral de Chile	X	Secretary of gender and sexualities
Universidad Católica del Norte	X	Gender direction
Universidad Católica del Maule	X	
Universidad Católica de la Santísima Concepción	X	Gender committee
Universidad Católica de Temuco		Gender commission

Source: Own Creation.

Regarding the protocols (where they exist), they are rather adaptations of the PUC Chile protocol, assumed and in some cases hastily decreed to comply with current legislation and in the face of accusations of sexual harassment of some of its academic members.

And despite the fact that at the time an important part of its student body was mobilized in solidarity with the feminist university movement in 2018 with class suspensions, marches, reflection days, etc., such neglect is not accidental, but responds to the conservatism of its authorities, to sexism and poorly concealed institutional

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homophobia. Nor can we ignore the influence that speeches by groups have exerted in the present decade, several of them religious (fundamentalist) that have accused the feminist movement and dissidents of promoting the “gender ideology”, raising as a slogan of struggle "Don't mess with my children" and an angry opposition to any attempt to recognize or grant rights to dissidents. In the case of the three universities mentioned, such ideas have entered through some of their directors or advisers linked to Opus Dei or similar elitist religious movements. In this way, it is not surprising then that academics from the Universidad de los Andes (belonging to Opus) or from the PUC Chile linked to these fundamentalist groups are walking through these institutions "denouncing" the supposed deviations of gender ideology. In other words, considering the scenario described above, the carelessness and discomfort caused in these institutions by a gender discourse that goes beyond simple struggles between men and women is entirely logical, promoting instead structural changes that seek to break with patriarchy and heterosexism.

Innovations and / or curricular reforms

Regarding the innovations and / or curricular reforms committed by the universities in order to end or at least qualify sexism in education, particularly in the FID, the news is less encouraging, as can be seen in the following table, few universities have introduced subjects with a gender perspective in their training itineraries.

Table 4. CRUCH universities that have included gender-themed subjects in the FID

University	Career	Subject	Year / Week
U. Arturo Prat	Preschool Education	Education and gender perspective	4 / VII
U. de La Serena	Ped. in Spanish and Philosophy	Ped. of gender identity	2 / IV
	Ped. in Differential Education	Ped. of gender identity	2 / IV
	Ped. in Music Education	Ped. of gender identity	2 / IV
	Ped. in Early Childhood Education	Ped. of gender identity	2 / IV
	Ped. in English	Ped. of gender identity	2 / IV
	Ped. in Basic General Education	Ped. of gender identity	2 / IV
	Ped. in Biology and Natural Sciences	Ped. of gender identity	2 / IV
	Ped. in math	Ped. of gender identity	2 / IV
	Ped. in Mathematics and Physics	Ped. of gender identity	2 / IV
	Ped. in Chemistry and Natural Sciences	Ped. of gender identity	2 / IV
U. de Valparaíso	Ped. in math	Gender, diversity and intercultural perspective	4 / VIII
	Ped. In music	Gender, diversity and intercultural perspective	4 / VIII
U. Metropolitana de Ciencias de la Educación	Ped. in Philosophy	Specialization Program: Feminism, Gender and Citizenship	3 / VI
		Specialization Program: Feminism, Gender and Citizenship	4 / VII
		Specialization Program: Feminism, Gender and Citizenship	4 / VIII
U. del Bío - Bío	Ped. in Spanish and Communication	Educational sociology with a gender perspective	1 / I
	Ped. in Physical Education	Educational sociology with a gender perspective	1 / I

Ped. in English	Educational sociology with a gender perspective	1 / I
Ped. in math	Educational sociology with a gender perspective	1 / II

Source: Own Creation

As can be seen from the 27 CRUCH universities, only 5 have introduced a subject that is related to a topic of reflection on gender theory. These are basically public state universities, most of them regional. Only the UMCE corresponds to a university in the capital that has introduced gender as one of the specialization programs of the Pedagogy in Philosophy career. The case of the *Universidad de La Serena* is also noteworthy, which has introduced a specific subject common to all pedagogies as part of the FID, something similar occurs with the *Universidad del Bío - Bío*, which has introduced a common subject in 4 of the 8 pedagogies that it teaches. The reason for this is that the other careers are in the process of curricular renewal, so it is to be expected that in the medium term they will replicate what happened at the *Universidad de La Serena*. Regarding the *Universidad de Valparaíso* and *Universidad Arturo Prat*, the changes are explained by specific career initiatives and not university policies.

However, these small advances in public, state and secular universities should be highlighted, since, except for these initiatives, the will to introduce changes in the short term is not observed in the other houses of study. This neglect is observed not only in regard to curriculum innovation and / or renewal, but also in the slowness in changing, for example, the gender bias that still prevails in the official documentation of many of the national universities. Thus, it is still common to find phrases or words that refer to "man" to refer to the human being or the person. Where there is more progress, in some way related to gender, is on the issue of educational inclusion. As can be seen in the following table, all the CRUCH universities studied, even the confessional ones, have introduced subjects that allude to inclusion. In some cases, with more than one subject per career.

Table 5. Distribution of subjects related to gender and inclusion by State Public Universities

U. of CRUCH State Public	Inclusion subjects	Gender Subjects
U. de Chile	4	
U. de Santiago de Chile	4	
U. de Tarapacá	8	
U. Arturo Prat	10	1
U. de Antofagasta	2	
U. Católica del Norte	6	
U. de Atacama	1	
U. de La Serena	2	11
U. de Valparaíso		2
U. de Playa Ancha	2	
U. Metropolitana de Ciencias de la Educación	16	3
U. Tecnológica Metropolitana		
U. de O'Higgins	23	
U. del Bío - Bío	10	4
U. de la Frontera	8	
U. de Los Lagos	2	
U. de Aysen	9	

Source: Own Creation

Table 6. Distribution of subjects related to gender and inclusion by Non-State Public Universities

U. of CRUCH Non-State Public	Inclusion Subjects	Gender Subjects
PUC de Chile	11	
U. de Concepción	13	
U. Técnica Federico Santa María		
PUC de Valparaíso	7	
U. Austral de Chile	11	
U. Católica del Norte	7	
U. Católica del Maule	8	

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U. Católica de la Santísima Concepción	8
U. Católica de Temuco	37

Source: Own Creation

However, the growing interest in inclusion on the part of universities, two criticisms have to be pointed out that could relativize the advances in this area. In the first place, the vast majority of the subjects introduced are related to the care of children and young people with *NEE-Necesidades Educativas Especiales* (Special Educational Needs), thereby limiting not only the understanding of the phenomenon, but also the possibilities of broadening the spectrum of beneficiaries. The exception is some careers such as Physical Education that privilege, for obvious reasons, the inclusion of physical disabilities, intercultural issues such as universities located in areas with an indigenous presence (La Araucanía) or with a strong migrant presence (northern area). The second criticism that can be made to this sudden interest in inclusion is that it responds more to the desire to meet the new standards and requirements for institutional or career accreditations than to a sincere desire to promote inclusion. Proof of this is the delay or neglect that exists in the universities themselves in the full inclusion of their own students. Practically all Chilean universities have inclusion protocols (responding to legal requirements), however, most of them do not comply with universal accessibility standards, for example, for people with different physical capacities.

Discussion

Teacher training can undoubtedly contribute to overcoming or at least minimizing gender stereotypes (Vasconcellos and Ferreira, 2020), particularly when these are housed in the teacher training itself present in a sexist education that enshrines and naturalizes differences, promotes binarism, and makes disagreements invisible and silenced (Dinis, 2013), especially when they contradict or question the mandates of the heterosexist patriarchy, and which, on a strictly academic level, hinder the participation of women in university life (Ames, 2006; Buquet, 2016, Cornejo, 2018). Hence, the demands of the Chilean university feminist movement are not only pertinent but necessary, since it is not enough to change forms, recognize differences, improve interpersonal relationships through the enactment of a series of action protocols inside the campus or the promotion of an inclusive and non-sexist language. By placing the term of sexist education as one of the fundamental goals to be achieved, the feminist movement is pointing to some of the core aspects of training, but also to the deconstruction of the paradigm that legitimizes and perpetuates exclusions, which is why it can be affirmed that the advances in gender matters carried out so far in the CRUCH universities are totally insufficient and merely formal, especially since they have not yet taken charge of the criticism of a sexist education that continues to prevail in the classrooms Chilean university students (De Fina and Figueroa, 2019).

Conclusions

In conclusion, it can be noted that, although there have been advances, largely driven by the feminist university mobilizations of 2018, particularly in the protocols for reporting sexual harassment and abuse, as well as in the creation of units and / or directorates of gender, which have contributed to sensitize and train university communities, the issue of curricular renewal and / or innovation committed to a non-sexist education is still a pending task. The initiatives developed so far in this field are still incipient and focused on universities and / or specific careers, not yet constituting a defined trend, nor less majority. The confessional universities deserve a separate point, which although on par with the other CRUCH universities in terms of inclusion, beyond the criticism of their excessive attachment to a reduced understanding of the same that associates it almost exclusively with the SEN, they do not. It can be emphasized that they are not only in debt in terms of gender equity and equality, but they have become a real obstacle to the formation, recognition and valuation of gender as a key element in the construction of universities and, consequently, more humane societies.

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