Universities are meant to be places of personal and intellectual development. In theory, they are designed to be a safe place where students can express themselves without fear. However, certain vulnerable groups continue to struggle to be able to assert their identities. In this sense, five principal categories of social inequality can be identified: socio-economic and urban-rural, gender, ethnic and racial, disability, and age (Gairín and Suárez, 2012). There are groups at risk of exclusion in a society still dominated by prejudices and stereotypes in each category. Among these groups is the LGBTQI+ community since people who do not follow sexual and gender norms tend to be punished with bullying and hidden curricula in school environments (Elipe et al., 2015).

The existence of social inequality in these areas creates barriers that make it difficult for vulnerable groups to integrate into social contexts, such as academia (Pichardo & Puche, 2019). There are physical barriers, like non-accessibility in common spaces, bureaucratic barriers with the absence of clear and known protocols, and symbolic barriers due to a shortage of positive references or models. In addition, many university students, mainly first-year students, are in unknown surroundings. The change of residence and the independence from their family nucleus creates a new opportunity to weave social networks and to construct one’s sexual and gender identities (Gairín, 2014). The barriers found at the university can frustrate one’s affective identification.

It is necessary to mention that options for these groups to be educated are reduced since some academic areas are perceived to be friendlier and safer than others. Thus, limitations are imposed for the development of curricular and professional activities (Chamberland et al., 2013). For example, studies have shown (Puche, 2018) that there is a frequent tendency for transsexual boys and girls to drop out of school before university because of the violence they have suffered in the scholastic environment.

Public policies are being developed to alleviate these inequalities. Law 3/2016, of July 22, on the protection against LGBT-phobia and nondiscrimination based on sexual orientation and identity U in the Community of Madrid dedicates Article 33 to universities. In it, principles of non-discrimination as well as respect for sexual orientation, gender identity, and their expression are applied to universities. In addition, the implementation of
3 RESEARCH DESIGN

First, from the issuer's approach, a content analysis is conducted to classify the communicative actions aimed at the visibility of the LGBTQI+ community implemented by the CUM in social networks. In this regard, the study focuses on its main institutional profile (Unicomplutense) and that of the Office of Sexual Diversity and Gender Identity (diUCM), which are active on Twitter, Facebook, Instagram, and LinkedIn. To what extent does the LGBTQI+ community have a place in the social media strategy of the institution? What type of actions are implemented to make the community visible? An attempt to answer these questions was made by analyzing three independent frequency to the expected one appears. Therefore, association is exhibited in the modalities of the variables.

However, in terms of training, there is a scarcity of classes that address sexual diversity and identity, despite the fact that CUM is one of the first Spanish universities to implement a master’s degree in LGBTQI+ Studies. Considering the allusion to research made by both Law 3/2016, of July 22, and the CUM Equality Plan, it is useful to highlight the scarcity of research on constraints this community experiences when choosing a degree and experiencing university life (Pichardo & Puche, 2019). Therefore, this study is presented as an opportunity to contribute to achieving a solid theoretical base.

A case study was used to address the research objective because it facilitates understanding the global perspective by considering all angles (Ugalde & Balbastre, 2013). For its development, a mixed methodology is used in which instruments of quantitative and qualitative analyses are combined (Anguera et al., 2018). Among the advantages of these types of methodologies, the ease of generating and verifying theories is highlighted, as well as the possibility of obtaining stronger inferences (Molina, 2020).

Thus, a complete perspective can be obtained on CUM’s action protocol concerning the LGBTQI+ community, including the perception of the group at the university. It should also be noted that the scope of the study is an in-depth descriptive-interpretive analysis (Burke & Onwuegbuzie, 2004).

The survey is to collect data on the perceptions of the respondent concerning the university community. The main advantage of the survey is the possibility of comparing the precision of the results with a high cost/efficiency index (Lopez, 1998). In addition, this conventional technique transcends the offline scenario thanks to technological advances. For the development of the project, a self-administered form was designed (Malegarie & Fernández, 2019) and was hosted on a specialized web application that was distributed through the official channels of CUM, which are the social networks of the university itself and the Student Observatory Department. The questions in the survey are both open and closed. The first questions allow the students to approach their feelings with the freedom of expression. The other questions are codified to obtain quantitative parameters. For the interpretation of the results, descriptive statistics have been applied through frequencies and the analysis of independent variables of the Chi-square test. As a result, it is possible to contrast if the association between the variables should be rejected or not. The following formula was used for calculation:

To interpret the results, it is necessary to consider if a typified remainder outside the rank ± 1 is synchronous of atypical frequency. Therefore: a) Typified remainder inferior to -1.2: In the cell that corresponds to this remainder, a significantly inferior independent frequency to the expected one appears. Therefore, disassociation is exhibited in the modalities of the variables.

b) Typified remainder superior to 1.2: In the cell that corresponds to this remainder, a significantly superior independent frequency to the expected one appears. Therefore, association is exhibited in the modalities of the variables.

First, from the issuer’s approach, a content analysis is conducted to classify the communicative actions aimed at the visibility of the LGTBIQ+ community implemented by the CUM in social networks. In this regard, the study focuses on its main institutional profile (Unicomplutense) and that of the Office of Sexual Diversity and Gender Identity (diUCM), which are active on Twitter, Facebook, Instagram, and LinkedIn. To what extent does the LGBTQI+ community have a place in the social media strategy of the institution? What type of actions are implemented to make the community visible? An attempt to answer these questions was made by analyzing three publication time intervals conducted during the Pride week 2022 campaign: pre (3 days before it began), during (from July 1-10, 2022), and post (3 days after it concluded). This period is delimited because it is considered a key timeframe for institutional and social recognition of the LGBTQI+ community, considering this is when...
the greatest volume of content should be published on the subject. To compile the data, a table analysis is

designed in which semiotic variables derived from the functionalities of the social media platforms are included,
like format, discursive intention, and the type of transmitted messages (Bonilla et al., 2019).

Thirdly, to complement the data on the execution and perception of the communicative actions by the
university community, in-depth interviews are conducted with members of the CUM directly linked to the
LGBTBIQ+ collective, combining in this case the perspective of the sender with that of the receiver. This
allows for research on the protocol of both online and offline actions developed by the university in order to
have a deeper understanding of the points that require social intervention by the institution (Guzmán et al.,
2013). Interviews were scheduled with eleven inclusion coordinators as well as professors of the CUM that were
chosen by their faculties in order to act as representatives of the Diversity and Inclusion Unit, along with eight
students who identify themselves as LGBTI+. The information was collected with a qualitative approach using
Atlas.ti and SPSS software to process three main variables: coincidences regarding problems detected, proposed
solutions, and perceptions for the formulation of a communication guide for inclusion at CUM.

4 Results

5 a) Social Media Content Analysis

From the perspective of the surveyor, the study reports few results due to the small amount of space dedicated
to the transmission of information concerning the LGBTI+ community in CUM’s social media profiles. During
Pride week and the days before and after, only three posts were made on Twitter, one on Instagram, and none on
LinkedIn, despite the fact that the study covers the activity of two different institutional accounts: the general
account of the Complutense University of Madrid and the account managed by the Diversity and Inclusion Unit.

On Twitter and Instagram, the institution uses the same format and prioritizes text over visual content.
Although text has a place in all publications, it should never be the only protagonist and it should always
be accompanied by links to external sources or videos. The university transmits messages about Pride using
a friendly and open conversational style, reflecting institutional respect for the LGBTI+ community. By
implementing these actions, the CUM’s main intention for institutional positioning is to appear to the public
as being a university that is committed to and proud of the sexual diversity and identities of its campus. This
is shown in Figures 1 and 2. Twitter is used as a channel to share informative content about the LGBTI+
community and in one article called “The Conversation”, the experience of the LGBTI+ teaching staff is shared.
In addition, the Jaume I University is tagged, which is where the publication was originally shared. In this way,
CUM is conveying the idea of institutional collaboration around the social issue in question through a message
based on life experiences. Instagram is used to visualize institutional facilities at CUM that are committed to the
event, such as the student residence facilities shown in Figure 2. The publication can be interpreted as promoting
social responsibility, especially considering the specific text and inclusion of supportive hashtags.

6 b) Surveys: The CUM Community Weighs In

In the survey there was an initial sample base of 7,731 people. Of them, 98% (n=7574) belong to CUM, although
only 28% (n=2168) are declared members of the LGBTI+ community. It should be noted that, in general, this
community is remarkably satisfied with the communicative actions for diversity implemented by the institution,
most of them giving a score of between 7 and 8 out of 10.

However, nearly the same number of members of the LGBTI+ community as the rest of the university are
unaware of the existence of CUM services that specialize in attention for the LGBTI+ community, as seen in
Graph 1. Focusing attention on the affected people who responded (n=400), it is significant that only 53 knew
of the Unit for Sexual Diversity and Gender Identity at the Office of Diversity and Inclusion, which provides
support for the facilitation of gender and name changes in bureaucratic procedures and mediation in cases of
homophobic violence, among other functions.

7 Graph 1: Awareness of the existence of LGBTI+ services

The university community as a whole identifies streets, public places, and social media as being scenarios of
violence against the LGBTI+ community. Although CUM has safe and equitable surroundings in which it
treats everyone the same regardless of one’s sexual orientation or identification, as well as a teaching staff that
is inclusive and nonviolent, the community thinks that the institution has adopted a neutral position in its
communication channels by showing respect towards the group with little commitment to it. The consistency of
this sentiment with the extracted results of the CUM social media profiles content analysis is significant.

19.8% of the university community believes that a heterosexual focus predominates the content strategy on
social media. If the perception of the LGBTI+ community is singled out, this sentiment is even stronger, as
seen in Graph 2. This sentiment is mainly due to the use of language and images published by the institution.
The passivity alluded to before is also associated with where someone would go in the event of homophobic
aggression on campus. There exists a different perception between the LGBTI+ community and the rest of
CUM. The LGBTI+ community said they would go to the police station or to an organization first while
the rest of the university community would look for aid in the deanship of their faculty. Therefore, there is
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a greater sense of university protection in the heterosexual sector. This fact acquires greater relevance for the study when observing that 22.8% of the LGBTQI+ community has suffered or witnessed homophobic aggression in university facilities. 36% say they would not make a formal complaint if they experienced or witnessed this aggression for fear of retaliation. Likewise, using a statistical analysis of Chi-square contrasts for the determination of independence in two-dimensional samples, also known as Pearson’s ?² test, and a non-parametric analysis with categorized residuals, an association between the two study variables of identifying as LGBTQI+ and having suffered or witnessed homophobic violence are demonstrated. This is reflected in Table 1, where the value of P is <0.05.

8 c) Interviews for a Dual Perspective

To combine a single methodological tool for the focus of the interviewer and interviewee, eight of the interviews were with CUM students and eleven were with coordinators from the inclusion units, for a total of 19 interviews. Their responses made it possible to identify the primary needs and problems faced by the LGBTQI+ community. In addition, they themselves proposed a series of solutions to meet the institutional challenges concerning this matter.

Both the students and the coordinators agree that the main challenge that the community faces is discrimination, as shown in Figure 3. Not enough resources are dedicated to making diversity visible. This is shown in both the discursive exclusion of the LGBTQI+ community as well as the images used in communications made by the institution. In the images, the stereotypical presence of men and women who fit a heteronormative pattern is prominent. A contradiction in its communicative material is identified that can be related to CUM’s neutrality in its commitment to the group. For example, students claim to feel good at the university, referring to it as a place where their identity is most respected at the institutional level and they emphasize the good reception they receive from the Gender Equality Unit when they go to it. However, they also recognize a gap in the care of certain needs, identifying there is little listening and denial in the face of certain realities experienced by the LGBTQI+ community in the academic context.

For their part, the inclusion coordinators allude to the need to implement different strategies in each faculty, since these are very specific cases that must be treated by considering the particularities of those affected. In any case, the naturalization of diverse conduct and the adaptation of the institutional message to the language of the present students are fundamental factors to obtain total inclusion at CUM.

Once the main challenges were identified, the interviewees were asked to develop a proposal for improvement that could be applied at CUM. As seen in Figure 4, the new communicative proposal of the university is as much based on the execution and diffusion of obligatory formative actions for teaching staff and personnel of the institution as on designing a guide of good practices that can be applied in the classroom. In addition, the community mentioned the importance of developing a specific protocol against homophobic violence and implementing actions to raise consciousness and awareness of the institution’s commitment. For everyone, the communicative strategy must be synonymous with support, encouraging the general perception of the campus as a place of mutual support between the LGBTQI+ community and the rest of the community at CUM. IV. Conclusions

Although the Complutense University of Madrid can consider itself to be a respectful and violent-free atmosphere for the LGBTQI+ community, the results obtained affirm that the institution needs to reformulate its communication strategy if it wants to position itself as In this regard, students defend that there is a need for greater tolerance towards differences with the teachers, as well as an increase of the visibility of the units inside the university that are dedicated to offer specific services to the groups in need.

Concerning the barriers that the LGBTQI+ community faces at CUM, institutional passivity in communication is emphasized once again. There is a void at listening and satisfying the specific needs of this community, by the administration of the university. There is little sense of belonging to the institution, despite CUM’s attempts to connect with its audience, which is evident in its active presence on various social networks. The content analysis, the survey, and the interviews all reflect the community’s unawareness of services and groups designed to offer them help, such as the Office of Sexual Diversity and Gender Identity or inclusion coordinators. If those concerned are not aware of the existence of such services, they cannot turn to them. As a result, the university itself is undermining the achievement of its fundamental goal of integration.

Although CUM has a Guide for the Use of Non-Sexist Language, which includes sections dedicated to LGBTQI+ community messages, part of the community believes that the institution’s communicative model uses heteronormative patterns, emphasizing that language is one of the influential factors. This can be interpreted as a lack in strategy for institutional dissemination, which results in little awareness of the protocols to be followed in each situation. The same is true for harassment protocols. The students pointed out that this is another area that needs improvement, as if the protocols did not already exist when in reality they need to be reinforced.

Again, the same conclusion: if the information is not spread correctly, it is as if it does not exist for the community. Universidad: situación y propuestas de mejora facilitadoras del tránsito. Educación XXI, 17(1), 15-38. https://doi.org/10.5944/educxx1.17.1.9951 12. Malegarie, J. y Fernández, P.E. (2019). Técnicas y...
tecnologías: encuestas vía web, desafíos metodológicos en el diseño, campo y análisis [Ponencia]. XII Jornadas de Sociología, Buenos Aires, Argentina. https://cdsa.academica.org/000-023/12.pdf being a place that not only observes and approves, but that acts as well. Members of the LGBTQI+ community claim that an increase in actions that praise the institution’s inclusive and diverse character, as well as recognizing the barriers that exist and finding solutions that improve the university environment are needed. In order to generate a social awareness and tolerance that users do not always perceive in the environment, CUM has to increase its communication flow and manage it for strategic purposes, dedicating more space in its social profiles to the requirements and interests of the group itself. In other words, the university must no longer remain neutral and needs to position itself on the side of a group that is demanding a voice and attention in the academic context.

\[
\chi^2 = \sum \frac{(f_{oi} - f_{ei})^2}{f_{ei}}
\]

Figure 1: G

Unidad de Diversidad e Inclusión @diUCM · 1 jul.
Desde @UJiuniversitat nos comparten este artículo:

Relatos de vida de profesorado LGTBIQ+ en la formación docente

theconversation.com

Relatos de vida de profesorado LGTBIQ+ en la formación docente
Algo tan sencillo como escuchar y conocer experiencias de vida diversas puede ayudar a trasladar a las aulas más visibilidad y ...

Figure 2: Figure 1

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Figure 3: Figure 2 :G

Figure 4: Figure 3:
Figure 5: Figure 4:
CONCLUSIONS

Figure 6: G
Figure 7:

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Figure 8: Table 1:
.1 Acknowledgments

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