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Original Article

Occupational participation and social inclusion of the LGBTIQ+ community in the Magallanes region and the Chilean Antarctic Territory

Participación ocupacional e inclusión social de la comunidad LGBTIQ+ en la región de Magallanes y Antártica Chilena

Participação ocupacional e inclusão social da comunidade LGBTIQ + na região de Magalhães e Antártica Chilena

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Abstract

Introduction: People of sexual diversity have been violated in their human rights and marginalized from participating in some spaces, and occupations as a result of prejudices and social constructions that have been imposed as the predominant culture throughout history. **Objective:** To know the perception of people from the LGBTIQ+ community, about their social inclusion and occupational participation in the different spaces of daily life in the Magallanes and Chilean Antarctica region. **Method:** Semi-structured interviews were applied to LGBTIQ+ people between 20 and 40 years old, the stories were interpreted through content analysis, using qualitative methodology with a descriptive approach. **Results:** Different opinions are obtained about the occupational participation of LGBTIQ+ people, pointing out some positive experiences of acceptance, however, experiences of discrimination and violence predominate, as well as situations of injustice or occupational deprivation as a result of prejudices and beliefs, both social and personal (occupational awareness), According to the reports, needs and proposals are collected to achieve occupational participation and full inclusion. **Conclusion:** The occupational participation and social inclusion of the LGBTIQ+ community are affected by discrimination, prejudice, and beliefs of people in the Magallanes region, showing that progress is still required, and generate spaces for training and re-education related to sexual and gender diversity, deconstructing the prejudices and beliefs that persist in the region.

Keywords: Gender Diversity, Social Participation, Occupational Therapy, Social Justice, Activities of Daily Living.

Resumen

Introducción: Las personas de la diversidad sexual se han visto vulneradas en sus Derechos Humanos y marginadas de participar en algunos espacios, y ocupaciones producto de prejuicios y construcciones sociales que se han impuesto como cultura predominante a lo largo de la historia. **Objetivo:** Conocer la percepción de personas de la comunidad LGBTIQ+, acerca de su inclusión social y participación ocupacional en los diferentes espacios de la vida cotidiana en la región de Magallanes y Antártica Chilena. **Método:** Se aplicaron entrevistas semiestructuradas a personas LGBTIQ+ entre 20 y 40 años, los relatos fueron interpretados a través del análisis de contenido, utilizando metodología cualitativa con enfoque descriptivo. **Resultados:** Se obtienen diferentes opiniones en relación a la participación ocupacional de personas LGBTIQ+, señalando algunas experiencias positivas de aceptación, sin embargo, predominan experiencias de discriminación y violencia, así como situaciones de injusticias o privación ocupacional producto de prejuicios y creencias, tanto sociales como personales (conciencia ocupacional). De acuerdo a los relatos se recogen necesidades y propuestas para lograr participación ocupacional e inclusión plena. **Conclusiones:** La participación ocupacional e inclusión social de la comunidad LGBTIQ+, se ve afectada por la discriminación, los prejuicios y creencias de personas de la región de Magallanes, evidenciándose que aún se requiere avanzar, y generar espacios de capacitación y reeducación relacionado a las diversidades sexuales y de géneros, deconstruyendo los prejuicios y creencias que aún persisten en la región.

Palabras-clave: Diversidad de Género, Participación Social, Terapia Ocupacional, Justicia Social, Actividades Cotidianas.

Resumo

Introdução: Pessoas em diversidade sexual têm sido violadas em seus direitos humanos e marginalizadas de participar de alguns espaços e ocupações em decorrência de preconceitos e construções sociais que se impuseram como cultura predominante ao longo da história. **Objetivo:** Conhecer a percepção de pessoas da comunidade LGBTIQ+ sobre sua inclusão social e participação ocupacional nos diferentes espaços da vida cotidiana na região de Magalhães e Antártica Chilena. **Método:** Foram aplicadas entrevistas semiestruturadas a pessoas LGBTIQ+ entre 20 e 40 anos, as histórias foram interpretadas por meio de análise de conteúdo, utilizando metodologia qualitativa com abordagem descritiva. **Resultados:** Obtêm-se opiniões divergentes em relação à participação ocupacional das pessoas LGBTIQ+, apontando algumas experiências positivas de aceitação, porém predominam experiências de discriminação e violência, bem como situações de injustiça ou privação ocupacional em decorrência de preconceitos e crenças, tanto social como pessoais, (consciência ocupacional). De acordo com os relatos, são levantadas necessidades e propostas para alcançar a participação ocupacional e a inclusão plena. **Conclusão:** A participação ocupacional e a inclusão social da comunidade LGBTIQ+ é afetada pela discriminação, preconceito e crenças das pessoas da região de Magalhães, mostrando que o progresso ainda é necessário, gerar capacitação e reeducação - espaços de educação relacionados à diversidade sexual e de gênero, desconstruindo os preconceitos e crenças que ainda persistem na região.

Introduction

Occupational Therapy, from a human rights perspective, has expanded its concern for the diversity and inclusion of different social groups (Guajardo & Simó Algado, 2010 as cited in Moraga, 2017), considering the importance of occupational participation as a right linked to the health and development of people and understanding that its contribution goes beyond disability and clinical intervention. Thus, Occupational Therapy from its social and critical perspective considers that each person must be recognized and respected for their diversity (Pino & Ulloa, 2016 as cited in Aravena-Arroyo et al., 2019) and that each person is a different and unique human being.

According to the above, when speaking of humanity, the concept of diversity should be implicitly understood, that is, that there are differences between people, whether in age, social aspects, and biological characteristics, among others. However, historically, societies have been constituted according to created and shared conceptions that reflect certain understandings of reality. This is how "[...] the currently dominant model of society, especially in the West, tends to deny and exclude human diversities, in this case, gender-based diversities, promoting and valuing the homogenization and normalization of human beings" (Silva et al., 2015 as cited in Moraga, 2017, p. 107). In addition, to biological aspects such as gender, certain roles, behaviors, expectations, and power attributions have been associated. Social constructions are understood as the consequence of social interaction, culture, the relationship between knowledge and action, and finally, a critical and reflective position of knowledge, which creates shared meanings of reality according to Gergen (as cited in Magnabosco Marra, 2014). This is also how people build their identity according to what they have learned from society. Sexuality is also part of this social construction since the understanding of human sexuality is not only a product of biological nature but also part of cultural and social systems of sexual experience and how to understand and interpret this experience (Martínez-Romo, 2006). There are also social stereotypes, which are popular opinions about the specific characteristics of a social group, important when relating to other people since they can facilitate or be a disadvantage when socializing and identifying with a particular group (González-Gabaldón, 1999).

In the case of people of sexual or gender diversity, it can be theorized that discrimination and/or rejection behaviors are provoked against those who distance themselves from existing social conventions, among which binary thinking can be mentioned. It is the one that points out that gender expression must correspond to our gender, that is, feminine for women and masculine for men, which according to Bodenhofer (2020), must be fulfilled to be recognized as a subject, ignoring and making diversities and sexual disagreements invisible. The foregoing is reinforced by the prevailing hegemonic and androcentric system of patriarchy, known as a system of power characterized by the dominance of the male figure over the female (and the man over the woman) and which manifests, among other things, as a barrier for women's

access to fundamental institutions of society (Facio & Fries, 2005), as well as discrimination towards gender identities that do not conform to the binary and heteronormative norm (Chile, 2021a), generating inequalities in the social structure.

In the same way, the above is complemented by the concept of masculinity, which is understood as the position that the person takes about gender and how men and women are involved in this position, which produces bodily, personality, and cultural experiences (Connell, 2005). Within the masculinities, there is the hegemonic, which endorses the dominant position of men over the subordination of women (Connell, 2005).

We could say that the culture of patriarchy and masculinity is the one that dominates until today the behavior of our societies, mainly Western and European. From this perspective, situations of inequality, discrimination, and abuse occur with women and people of sexual and gender diversity.

This rigid social gender model creates differences between the feminine and the masculine, sanctioning those who distance themselves from it, so that, in the case of sexual diversity, in addition to enduring homophobia, they must face discrimination (Barrientos & Cárdenas, 2013).

It is essential to clarify certain concepts that will be mentioned throughout the investigation; sexual diversity refers to the different ways of expressing sexuality, not only in a binary way, that is, there is a universe of options to live sexuality according to the National Council to Prevent Discrimination (Consejo Nacional para Prevenir la Discriminación, 2012). Also, we will refer to the difference between sex and gender. The gender concept is dynamic and historical, Beauvoir (1949) points out that one is not born a woman, but one becomes one, referring to the fact that sex corresponds to the biological and anatomical characteristics that are acquired at birth. While gender or what is associated with being a woman is the result of a stereotyped sociocultural construction and education to which people are exposed during their growth and development. Sexual orientation, which is defined as the ability to feel emotional, sexual, and affective attraction towards other people, whether they are of the same sex/gender or different from their own, can be classified into several categories. The best known is heterosexual, homosexual, lesbian, and bisexual, according to what is indicated by the Ministry of Education (Chile, 2017).

On the other hand, gender identity is defined as the individual and internal experience of gender. It is how people feel that it could correspond to biological sex or not, being gender expression defined as how gender identity is manifested and how others perceive it (Chile, 2017), that is, through clothing, social roles, and name, regardless of the biological sex assigned at birth.

To denominate the diversity of sexual orientations and gender identities, the acronym LGBTIQ+ is generally used, which refers to the initials of people who identify themselves as Lesbian, Gay, Bisexual, Transgender, Intersex (Chile, 2017), and Queer, which is a term used to describe those whose sexual orientation and gender identity is not found in binary social norms and does not find a term to define them. At the end of the acronym, a + sign is added that represents the breadth of possibilities that could be left out, according the National LGBT Health Education Center (2018).

In Chile, LGBTIQ+ people have had to face a series of problems, including the rejection of conservative groups, anti-rights, and some religions, in addition to discrimination, abuse, and extreme aggression. A clear example is the murders of Daniel

Zamudio in 2012 and Nicole Saavedra in 2016, both products of homophobia and lesbophobia.

Thus, they have also had to live with obstacles to their full social participation, and the enjoyment of their human rights, presenting difficulties in getting married, which has just been overcome with the recent approval of Law 21,400 of December 2021 (Chile, 2021b). This law regulates Marriage between people of the same sex; the difficulty of recognizing trans identities in the school system, a situation that is legally regularized through Circular 812, December 2021 (Chile, 2021c), of the Superintendence of Education, guaranteeing the right to the gender identity of girls, boys and adolescents in the educational field, and hindering people of sexual or gender diversity to adopt. In our country since the 90s, a little more openness to the subject has been observed, with a process of decriminalization and depathologization of LGBTIQ+ sexual identities and orientations, promoted by social organizations of sexual diversity, such as the Integration and Liberation Movement Homosexual (MOVILH-*Movimiento de Integración y Liberación Homosexual*) and the Movement for Sexual Diversity (MUMS- *Movimiento por la Diversidad Sexual*), as observed with the elimination in the Criminal Procedure Code of the crime of sodomy in 1999 (Memoria Chilena, 2018), the enactment of Law 20,609, known such as the Zamudio Law, which establishes measures against discrimination (Chile 2012), the Civil Union Agreement Law 20,830 (Chile, 2015), the Gender Identity Law 21,120 (Chile, 2018), recently the Equal Marriage Law (Chile, 2021a) and the elaboration of resolutions and instructions to guarantee the good treatment of people trans in the educational system such as Circular 812 of the Superintendence of Education. This one has the Guidelines for the inclusion of Lesbian, Gay, Bisexual, Trans, and Intersex people in the Chilean educational system, of the Ministry of Education; and in the field of health, Circular 34 (Chile, 2011) that instructs on the care of trans people and strengthening of the friend hospital strategy for people of sexual diversity in establishments of the healthcare network, Circular 21 (Chile, 2012) that reiterates the instruction and the Technical Guidelines to update or develop treatment and registration protocol for trans people, within the framework of circular No. 21 (Chile, 2019). The latter makes it clear that not only is it enough to issue resolutions or regulations, but there is the conviction and training of people to be able to carry them out, since, according to the Annual Report on Human Rights in Chile of 2019 (Universidad Diego Portales, 2019), there is still a culture and actions that prevent protecting basic and essential rights such as freedom, personal security and physical and mental integrity of people.

To achieve respect for human rights, social movements at the international level have made some progress, such as the recent removal by the WHO of transsexuality from the list of mental illnesses in the International Classification of Diseases for Mortality and Morbidity statistics (Movimiento de Integración y Liberación Homosexual, 2018), as well as the creation of certain legislation, incorporating regulations within Universal Human Rights and international declarations. Some examples from the Americas are 1) Human Rights, Sexual Orientation, and Gender Identity Resolution of the Organization of American States (Organización de Estados Americanos, 2008), which establishes measures to confront acts of violence and human rights violations committed against people because of their sexual orientation and gender identity. 2) Inter-American Convention against all forms of Discrimination and Intolerance (Organización de

Estados Americanos, 2013), which is the most complete document about anti-discrimination and is legally binding. This text has been ratified by the State of Chile in 2015, it has 22 articles and establishes the responsibilities of the States "UNDERSTANDING the fundamental role of education in promoting respect for Human Rights, equality, non-discrimination and tolerance" (Organización de Estados Americanos, 2013, p. 2).

3) Yogyakarta Principles 2007, from the International Commission of Jurists (ICJ-*Comisión Internacional de Juristas*). It has 29 articles that are intended to apply international human rights law, for reasons of sexual orientation and gender identity, establishing responsibilities of the States, among them the education:

> They shall adopt all appropriate measures, including education and training programs, to achieve the elimination of prejudiced or discriminatory attitudes and practices based on the idea of the inferiority or superiority of any sexual orientation, gender identity, or gender expression (Comisión Internacional de Juristas, 2007, p. 11).

In other words, we still cannot speak of full social inclusion since different forms of discrimination and violence towards the LGBTIQ+ community persist, such as homophobia, biphobia, and transphobia, (National LGBT Health Education Center, 2018), among other attitudes that they have meant an obstacle for the participation, development and social inclusion of people of sexual diversity.

Inclusion as a concept is proposed as a positive response to diversity in society and non-discrimination in the face of individual characteristics, offering a space where all people are welcome and differences should not be a problem, but rather an opportunity to enrich society through participation, in the family, in education, work and each social and cultural process in the communities (Organización de las Naciones Unidas para la Educación, la Ciencia y la Cultura, 2005).

The inclusion of the LGBTIQ+ community must consider their social participation in public spaces. Orellana (2017) states that if we compare Chile with first-world countries, such as Spain or the Netherlands, there are few spaces for LGBTIQ+ people to meet and interact in an open, public and non-judgmental environment. Therefore, the development of some occupations or activities is restricted to the private or exclusive space of the group or community of sexual diversities. As Moraga (2017) mentions, referring to trans diversities, social and institutional transphobia affect the daily lives of people, through stigmatization, violence, and restriction in access to spaces of social life (Moraga, 2017). When we speak of social participation, we refer to the intertwining of occupations to support the desired participation in community and family activities, as well as those that involve peers and friends (Gillen & Boyt Schell, as cited in Asociación Americana de Terapia Ocupacional, 2014).

From the perspective of Occupational Therapy, we understand the human being as an occupational human being (Blanco-Pereira et al., 2015), for which the way to participate and be included in the various social, labor, and educational contexts, among others, is through participation in occupations or activities, which in addition to allowing personal development and growth, allow relationships with other people,

fulfillment of roles and integration into the social, economic and political system of the community.

However, it is evident that people from the LGBTIQ+ community still cannot access and participate freely and safely in the different social spaces due to the existing levels of discrimination and violence (Chile, 2021a). Perhaps having to give up the development of occupations of their interest, which from the perspective of Occupational Therapy and occupational science, could be considered occupational injustice, a concept that refers to the various obstacles and limitations that prevent participation in occupations (Durocher et al., 2014), that according to Hocking et al. (2019), it results in an abuse of occupational and human rights. Five concepts are described that would represent types of occupational injustice (Durocher et al., 2014), of which 3 of them could generally affect the population in their occupational participation, either due to situations outside the control of people, through social, economic, or contextual aspects, such as Occupational Deprivation and Alienation, or by particular situations of people in their contexts and life cycles such as Occupational Imbalance. The other two remaining concepts, Occupational Marginalization and Occupational Apartheid are more referred to as discrimination against groups according to their particular characteristics. About what was reviewed in the bibliographic documents, news, and interviews, the forms of occupational injustice that most commonly affect the LGBTIQ+ community are first of all "Occupational Apartheid", which is observed when there is systematic segregation by society towards specific groups by denying their free participation in occupations (Kronenberg et al., 2007), in this case, due to their gender identity or sexual orientation, which ends up affecting their health, well-being, and quality of life. According to the concept of Occupational Apartheid of Moraga (2017), he adds, that its basis would be the social belief that people are not equal, there being first-class people; cis people, that is, people whose gender identity coincides with the sex assigned at birth (Suárez et al., 2016) and; second category, referring to trans people, establishing systemic conditions that would restrict the participation of this group to the margins of society. Secondly, "Occupational Marginalization" refers to the exclusion from exercising occupations based on 'invisible' norms and expectations regarding who, how, when, where and why someone could or could not carry out a certain type of occupation (Stadnyk et al., 2010; Townsend & Wilcock, 2004, as cited in Durocher et al., 2014) In this case, it is caused due to the heteronormative rules that exist in society, which indicate roles and actions that each person must fulfill according to biological sex, which determines which occupations "can" be carried out by each gender, which, especially in the work environment, causes discrimination and hinders the occupational participation of people of sexual diversity. The foregoing would violate the "occupational rights" that were incorporated by the World Federation of Occupational Therapists (WFOT), in its Declaration of Principles on Human Rights, (Hocking et al., 2019). These rights refer to experience meaning, development social, improvement or maintenance of health through occupation, the exercise of autonomy in the choice of occupations, and fair compensation for their development.

On the other hand, the aforementioned can be linked to the concept of Occupational Awareness, which according to Ramugondo (2019) refers to the fact that each person builds a sensation or awareness that according to their characteristics (race,

gender, group social, etc.), may or may not participate in certain occupations, self-limiting or restricting participation in some activities.

Being able to participate in occupations that we like, interest us, or are significant to us is considered by these authors as a right, from the perspective of human rights, so the restriction, either due to its limitation (occupational awareness) or by society (occupational injustice), would affect our health, well-being, and personal development.

From the perspective of Well-being, the term occupation can be associated with the dimensions of purposes in life and personal growth, both concepts that are promoted through participation in activities with a personal meaning, which fosters expectations of the future and development, linked to the identity of people (Palma-Candia, 2017).

Considering the existence of vulnerable groups, as in the case of LGBTIQ+ people, who could present marginalization, exclusion, or deprivation of opportunities to participate freely in meaningful occupations, with the consequent impact on their process of social inclusion, this research to know their perception about social inclusion and occupational participation in the different spaces of daily life in the Region of Magallanes and Chilean Antarctica.

The foregoing considering that the Magallanes region has been studied and characterized as an isolated region with adverse climatic conditions, whose population has developed a particular idiosyncrasy or "Magallánica" (Estrada & Avendaño, 2008; Molina, 2011). Added to the proportion of older people 22.6% compared to the national average of 19.7% (Chile, 2020), could reflect a more conservative and less open society, considering that the aspects that are associated with The Magallánica identity, according to Zuñiga & Asún, 2013, includes conservation values, that is, security assessment, maintenance of traditional order, among others. While in identity studies in other regions of the country, the values of universality and benevolence are highlighted (Asún & Zúñiga, 2010, as cited in Zúñiga & Asún, 2013).

That is why we are interested in knowing factors that favor or hinder the occupational participation of the LGBTIQ+ community and identifying strategies used to achieve their inclusion and occupational and social satisfaction.

The following questions were raised: How are the occupational participation and social inclusion of the LGBTIQ + community of the Magallanes Region and Chilean Antarctica? What factors favor and/or disfavor their occupational participation and social inclusion?

Method

The approach used corresponds to a qualitative methodology, which according to Hernández et al. (2014) is aimed at understanding the phenomena, exploring them from the perspective of the people participating in a natural environment and relation to their context.

This approach is selected since it is important to know the perspective of LGBTIQ+ people, from their experiences and reflections regarding their social inclusion and occupational participation in the Magallanes region.

The design is phenomenological, in which the main purpose is "[...] to explore, describe and understand the experiences of people concerning a phenomenon and discover the common elements of such experiences" (Hernández et al., 2014, p. 493).

We used a descriptive approach since "descriptive studies seek to specify the properties, characteristics, and profiles of people, groups, communities, processes, objects or any other phenomenon that is subject to analysis" (Hernández et al., 2014, p. 92). Through this approach, we sought to know and describe the experiences of members of the LGBTIQ+ community in their social participation from the perspective of Occupational Therapy.

Study population

The participants were called in a non-probabilistic way, considering that the choice of the elements does not depend on probability but on causes related to the characteristics of the research or the purposes of the researchers (Hernández et al., 2014).

The technique known as "snowball" was used, which consists of identifying key informants who suggest or invite more participants (Martínez-Salgado, 2012).

We interviewed 6 people, representatives of some sex-gender diversities, specifically, 1 bisexual person, a lesbian person, 3 gay people, and a Drag Queen person.

The inclusion criteria were:

Belong to the LGBTIQ+ community in the Magallanes region.

Being between 20 and 40 years old.

Accept their participation through an informed consent term.

Data collection instrument

We used semi-structured interviews. According to Cerón (2006, p. 203), they consist of "[...[a pattern of questions ordered and written equally for all interviewees, but the open or free response". The interview script was reviewed by experts in gender and inclusion, ensuring the appropriate use of inclusive language with a gender perspective. In addition, before its application, it was applied in a pilot manner to people of the selected age range to check that the questions were understood. The interviews were conducted individually, which allowed new questions to be asked to clarify the information obtained. It should be noted that due to the global and national contingency caused by the Covid-19 pandemic, the interviews were applied virtually.

To carry out the interviews, in the first place, contact was made with each participant, who was contacted mainly through acquaintances, who expressed interest in participating. We gave them an invitation letter, where the study was announced, and doubts were clarified, in addition to reading and signing the informed consent term. This document details what the research consists of, its objectives and the methodology to be used, as well as the rights of each participant. Each interview lasted an average of 60 minutes.

The interviews were recorded and then transcribed, and after we contacted the people to review their content and verify if they reflected what they wanted to convey.

Data analysis technique

For the analysis of the information and data collected, the content analysis technique was used, which

> [...] consists of an in-depth reading of each of the answers, in which, by coding each one, a much more precise idea of the whole is achieved: it is what we call making a protocol or list of key ideas emerge (Freitas et al., 2005, p. 6).

Each interview was reviewed, coding and classifying the information according to a priori categories and their breakdown into subcategories, in the same way, as emerging categories after the review, which allowed synthesizing the data in a timely and summarized manner, and facilitating the interpretation of the data. In addition, we used the Atlas Ti version 9 software, which allows coding and organizing of the information collected more easily.

Ethical considerations

The participants in this research previously received general information regarding it, together with the invitation and first contact. Due to the contingency, the information was delivered via mail, in addition to a video call in which the doubts they had about it were clarified. The rights of each participant are considered within international standards such as the Declaration of Helsinki and the Belmont Report, for which the personal background of each person is under the confidentiality rule. This information and rights of the participants are detailed in an Informed Consent Term, stating, among other things, that personal data, institutional names, and groups will be confidential, the information collected will be used only for the present research and if at any time the participants require access to the study, they should contact the University of Magallanes or those in charge of the research. In addition, the incorporation of inclusive language and the recommendations for writing studies on sexual diversity for research by the National Commission for Scientific and Technological Research (Comisión Nacional de Investigación Científica y Tecnológica de Chile, 2013) were considered both in the interviews and in written texts. We also clarified that the investigation does not present physical risks, however, during the interview memories or circumstances that cause discomfort can be evoked, so the participant suggested that if he/she wishes he/she could be accompanied by someone who provides emotional support. Also, we pointed out that a therapist with experience in the area of mental health is available, who will provide support in the event of decompensation or emotional overflow.

In the same informed consent document, it is clarified that those who participate in the research will not receive any economic benefit. However, through this study, it is expected to visualize the problems that could exist in justice and equality in terms of occupational and social participation, expecting in the long term to obtain direct benefits for the LGBTIQ+ community, achieve greater equality, and avoid discrimination in terms of the occupations carried out by the community.

In addition, as an individual benefit for each participant, we offered to deliver an analysis of their interview and a brief report on the results of the investigation.

This research was reviewed and approved by the ethics committee of the University of Magallanes.

Results

Table 1. Sociodemographic data of participants.

Participants	Gender	Age	Main Activity	
P1	Man, gay, Drag Queen	26 years old	Stylist	LGBTIQ+ activist
P2	Woman, bisexual	20 years old	Higher Education Student	
P3	Woman, lesbian	22 years old	Higher Education Students and Occasional Worker	Feminist activist
P4	Man, gay	28 years old	Education Professional	
P5	Man, gay	26 years old	Health professional	
P6	Man, gay	31 years old	Barber	

In the people interviewed, whose characterization is detailed in Table 1, a series of factors have been evidenced that influence their social participation both positively and negatively. However, all the participants in the research have generated personal strategies that favor their social inclusion. It should be noted that in the present investigation the interviewees comment on the relevance of participation in occupations, which they relate to satisfaction and a feeling of well-being.

Figure 1 shows the general map of categories and codes that will guide the results presented, which includes representative phrases to exemplify the different themes that stood out in the course of the investigation.
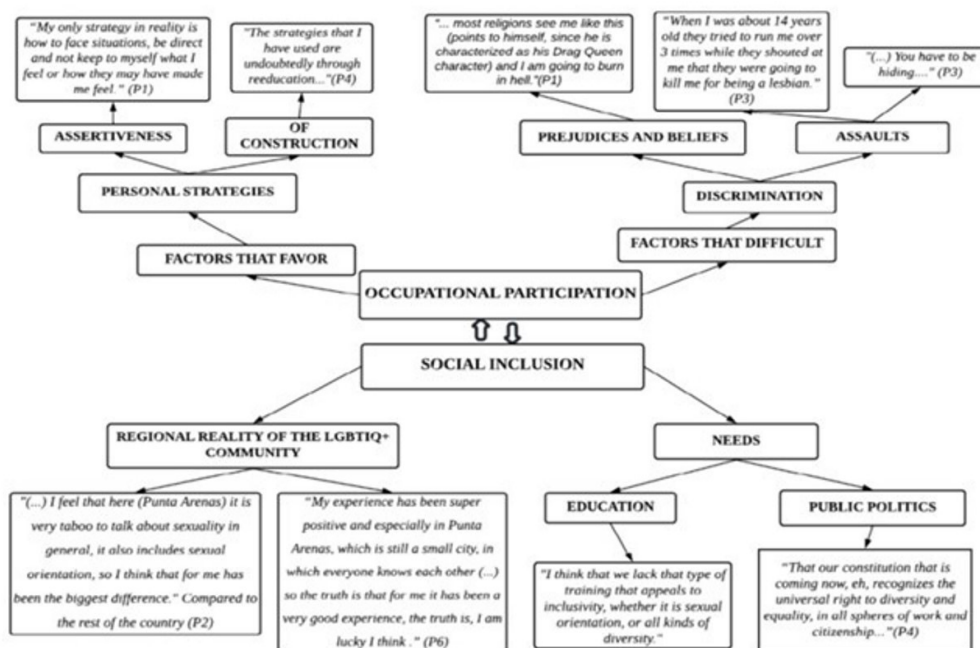
Figure 1. General map of categories. Source: Our elaboration.

Occupational Participation of the LGBTIQ+ Community in the Region of Magallanes and Chilean Antarctica

To know the occupational participation of the interviewees, we reviewed the stories that refer to their significant occupations and those in which they spend more time, generating satisfaction and a sense of well-being, which ultimately affects the expression of their identity and quality of life.

Among the occupations that some participants mention we found those linked to the community and social activism, referring to feeling that in this way they contribute to society.

> *The work goes super hand in hand with what I was telling you about community participation because I like to feel that… as if one contributes to society in some way, either through work or through an external activity, but I like being able to help people who need it through my profession* (P5).

As the interviews were carried out, it became evident that sometimes the participants are limited by society in carrying out some occupations and in other more extreme cases, marginalized from carrying out occupations of interest to them as a result of the prejudices associated with sexual diversity. The foregoing, according to Marchant Castillo (2020), violates fundamental rights and becomes an occupational injustice, limiting access and permanence to certain workspaces.

> *The labor field, you begin to discriminate a little, even in sports, it is full of things, I think that as the most "penca"* [difficult or complicated]*, that happens to us in the LGBTI community, is that they do not allow you working with children, which… limit you too much* (P3).

Occasions are reported in which dismissals have occurred due to the sexual orientation of some participants, which has caused people to leave occupations that satisfy them.

> *I ended up working in the bishopric* […] *with a position and everything* […] *I had just "come out of the closet". And when this happened I had already been working with them for three years… mmm… one day they locked me up in the office, a priest with another person and told me* […] *we need you to leave the work team because we know you are homosexual and if you don't leave we are going to talk to your parents* (P6).

There are also activities or occupations strongly associated with gender, where rejection or homophobia is openly manifested through the impediment to access.

> *When I was 17 years old, when I was 18, I wanted to join the army, I wanted to be an aviator, which had been accepted, until I openly mentioned that I was gay and they saw me… of course, I had attitudes such as effeminate language and everything that, so they never gave me the opportunity, they didn't call me back, they didn't give me the opportunity* (P1).

Factors that favor the occupational participation of the LGBTIQ+ community in the Region of Magallanes and Chilean Antarctica

Personal strategies

The people involved in the study state that to achieve effective occupational participation and social inclusion, they must put into practice various personal strategies that help them function freely in their daily lives. Assertiveness is used to face different situations of discrimination.

> *My only strategy, in reality, is how to face situations, be direct and not keep to myself what I feel or how they may have made me feel* (P1).

The deconstruction of prejudices and beliefs towards sexual diversity is one of the most used strategies, when participating in the community, as a way to help change the paradigm of society on the subject, trying to reduce situations of discrimination resulting from misinformation and ignorance.

> *The strategies that I have used are through re-education, undoubtedly I am an educator, a "re-educator", and I believe that it is the best way, educating, showing society that they are in error* (P4).

Some participants use a cautious attitude, avoiding commenting on their private lives, depending on who they meet, to protect themselves from prejudice or aggression. This is because there is not a total acceptance of people towards sexual diversity, for what they choose to keep to themselves in some contexts of social and occupational participation, understanding social participation as activities that involve social interaction with others, including family, friends, peers, and community members, and that support social interdependence (Bedell, 2012; Khetani & Coster, 2019; Magasi & Hammel, 2004 as cited in American Occupational Therapy Association, 2020).

> *You have to take care of yourself too much* [...] *You have to be hiding, like when everyone talks about their partner you have to lie or be careful with the words you use* (P3).

> *Limit a little... personal life, I think, so... yes, like taking a distance and suddenly also taking the position that, if something or a comment doesn't suit you or suddenly, I don't know, doubts people may have, not answering or explaining them* (P5).

Factors that hinder the occupational participation of the LGBTIQ+ community in the Region of Magallanes and Chilean Antarctica

The factors that limit occupational participation and social inclusion are diverse throughout the history of the LGBTIQ+ community, discrimination has been present from the beginning and that affects people's daily lives. This was evidenced during the interviews with the (as / are) participants.

Prejudices and beliefs of society towards sexual diversity

This is how they highlight some prejudices and beliefs that society has about sexual diversity, which influence their participation in various contexts in which they operate.

Some people refer to the open non-acceptance of sexual diversity by different religions.

> *I have nothing against religion, but let's be honest most religions see me like this* [he points to himself since he is characterized as his Drag Queen character] *and I'm going to burn in hell* (P1).

Other participants mentioned that there is a prejudice toward associating them with promiscuity and debauchery.

> *When we talk about the LGBT community, they believe that they are people who only get drunk, have uncontrolled sex, because that is the image that society has, like gays being promiscuous* (P4).

Threats and attacks on participants from the LGBTIQ+ community

The participants, during the interviews, commented that they have experienced situations in which their physical and emotional integrity has been threatened, due to their sexual diversity, which of course restricts them from participating freely. These discriminatory behaviors that the majority say they have experienced in the region, vary in intensity from disqualifying comments to open serious threats:

> *You know that people's comments are impressive, that is… that they are going to shoot me, that they are going to rape me to death… all those things I receive* (P1).

There have also been attempts of physical aggression towards participants, who mention various discourses in the discrimination they have experienced in the region, where the magnitude of the violence that can be observed towards sexual diversity is highlighted:

> *When I was about 14 years old, they tried to run me over 3 times while they shouted at me that they were going to kill me for being a lesbian* (P3).

The LGBTIQ+ community has also had to face situations of sexual harassment or abuse, revealing that society continues to limit the expression of sexual diversity, often taking away their rights, as if being homosexual gave others the power to abuse or not respect their Human Rights.

> *There has also been heavy harassment, that is, I have had encounters with heterosexual men, where, for example, in a bus* [transport service] *once* [...] *the guy, seeing me a little more feminine, began to touch me with his elbow, I obviously turned around and he was showing me his genitals and saying, like… do you want?* (P1).

In summary, according to what was reported by the participants of the LGBTIQ+ community, it is highlighted that discrimination and what this entails is one of the main limitations for participation in different occupations. It is also possible to demonstrate various cases of abuse in the testimonies, threats, and aggressions that society exerts on them, which in turn is the main barrier for this community.

Social Inclusion of the LGBTIQ+ Community in the Region of Magallanes and Chilean Antarctica

During the interviews, the opinions of the participants regarding the inclusion of the Magallanes Region and the Chilean Antarctic appear, where different points of view are found, observing that the behavior of society plays a fundamental role. It is like this one along with the environment in which people live, they directly influence inclusion.

For some of the participants, the experience of knowledge and acceptance of their sexuality by society has been a favorable and enriching aspect that has brought positive consequences.

> *At the moment I came to terms with my sexuality, in truth, everything was in my favor, everything was for the best, then I found a job "al toque"* [immediately], *I began to relate for the better* (P6).

For others, according to their experience, Magellan society seems to them to be inclusive in general, although it could be better, alluding to the fact that there is still this perception of being seen as an integrated subgroup, but not with full participation in all areas as inclusion should be.

> *I have never had problems with that "cachay"* [do you understand?], *but I am always valued as a person and as a professional, and that is greatly appreciated because in reality that is the important thing,* [...] *I feel that it is not a fantastic inclusion, eh... don't look... I would say no, perhaps as an integration* [...] *I think that some environments manage to be inclusive and I think that others are just like integration, it's like a subgroup within another and that already goes in the area of social participation, work, family, etc.* (P5).

Regional reality from the perspective of the LGBTIQ+ community

Through the interviews carried out, different views of the participants are observed about how sexual diversity is treated or perceived in the Region of Magallanes and Chilean Antarctica, with both positive and negative opinions, leaving the perception that as a region, there is a cultural approach to the subject, less evolved than in the country's capital, handling it less openly and as a taboo subject.

> *At least the people I've surrounded myself with in Santiago are much more open to talking about different topics, about all kinds of orientations, about sexuality in general, I feel that the fact of... of talking about sexuality in general also includes sexual orientation, so I think that for me has been the biggest difference* [with the capital] (P2).

While others think that the fact of being a small city favors inclusion:

> *My experience has been super positive and especially in Punta Arenas, which is still a small city, in which everyone knows each other [...] so the truth is that for me it has been a very good experience, the truth is, I am lucky I think* (P6).

Needs to achieve greater inclusion

When reviewing the information obtained in the interviews, it is evident that most of the participants refer to the aspects that are required to obtain full occupational participation and social inclusion, both at the regional and national levels.

Education and re-education on sexuality and sexual and gender diversity

Among the needs, the lack of education about sexual diversity stands out, generating ignorance and prejudice by society regarding the topic, which leads to discrimination against the LGBTIQ+ community.

Some participants commented that it is necessary for there to be more information from childhood.

> *That the children be shown that the culture* [LGBTIQ+] *exists, that we exist, that they are still a part… that some, who have been arriving, can feel comfortable and free* (P1).

It is also mentioned that there should be training and re-education in work or student spaces. As well as highlighting the importance of sexual education in boys, girls, and adolescents, both cis and sexual diversity, to prevent occupational injustices (Marchant Castillo, 2019).

> *That company, schools, universities, workplaces, everything, have training on diversity and begin to understand that we are not monsters, that this does not stick, that it is not a disease "cachay"* [do you understand?], *then, as well as learning little by little* (P3).

> *I think that in this sense there is a lack of support, as well as educating not only the teachers but also the students and that each director is prepared to face this type of situation* (P6).

Expanding the look not only to training in sexual and gender diversity but also to the concept of diversity, from the perspective of respect that we are all different.

> *I think that we lack that type of training that appeals to inclusivity, whether it is a sexual orientation, or all kinds of diversity* (P5).

Public policies for the LGBTIQ+ community

Some people mention the lack of recognition of rights or legislation that protects rights for people of gender diversity, which suggests a lack of knowledge or updating of

new regulations, both by people who are discriminated against or violated and society in general of the entities that must apply these guarantees. It also calls for reflection on the fact that the existence of legislation is not enough, but rather its knowledge by society and proper application by the state is necessary.

> *That our constitution that is coming now recognizes the universal right to diversity and equity, in all areas of work and citizenship. Because this way we will be able to prevent a person from attacking another just for thinking or dressing differently* (P4).

In summary, the participants present diverse perceptions regarding inclusion in the Magallanes Region and Chilean Antarctica, as well as identify regional and national needs related to the LGBTIQ+ community to achieve their participation in different contexts, in which the lack of education in the persistence of attitudes of discrimination and violence stand out, in addition to public policies that promote the full inclusion of the community.

Discussion

Regarding the objectives set out in the research, it is possible to appreciate that the interviewees suggest the persistence of discrimination and lack of knowledge of the subject as the main factor that interferes with their free participation in various occupations and their full social inclusion in the Region of Magallanes and the Chilean Antarctica.

Barrientos & Cárdenas (2013), state that the rigid social model of gender creates differences between the feminine and the masculine, sanctioning those who distance themselves from it. Thus, in the case of sexual diversity, in addition to supporting homophobia, they must face discrimination by other people for deviating from cultural gender norms. Even when talking about performing occupations, some understand them in a binary way, that is, normalized for men or women, reproducing in social control, which invites the challenge for occupational therapists to rethink "human activity as plurality", and not as defined activities by gender, (Aravena-Arroyo et al., 2019). The above is reaffirmed by Butler (as cited in Bodenhofer, 2020) mentioning the obligatory norm of the binary, that is, the masculine and feminine expression, which is regulated by discipline and punishment. In this sense, those who move away from the norm must be "punished", giving society the "right" to correct "deviations", as "would be" the case of people of sexual diversity, committing abusive acts or violations. This is evidenced during the interviews, since the majority recount how they have been subjected to threats, attacks, and insults due to their sexual diversity, highlighting that the attacks mainly come from men who feel they have dominion over women and anyone who does not meet the hegemonic standards of heteronormative masculinity.

Regarding sexuality, Martínez-Romo (2006) says that this is part of social and cultural systems that shape the sexual experience and how it is interpreted, according to this some participants mention that society gives greater importance to a genital than to the identity of the person when talking about sexuality. Gergen, (as cited in Magnabosco Marra, 2014) defined social constructions as a consequence of the interaction of culture,

the social, and the critical and reflective posture of knowledge, which creates a meaning of reality. This is evidenced in the stories where they describe a discriminatory society, with prejudices and beliefs that limit the expression of their identity and occupational and social participation and inclusion, which ultimately affects their quality of life.

From the perspective of the constructionism of Gergen et al. (2007), it is important to deconstruct the prejudices and beliefs of society, imposed by patriarchy, whose system generates gender differences and authority against society. Through education or re-education about sexual and gender diversity, it is intended to reduce situations of discrimination resulting from ignorance, lack of knowledge, or misunderstanding of people regarding the subject. The latter was evident during the interviews since some participants mentioned that they know of cases of dismissal or uncomfortable situations in work environments in which discrimination based on sexual orientation or gender identity is observed. The foregoing, also considering that there is legislation that sanctions discrimination, suggests that the existence of laws and regulations alone is not enough, but that it is necessary to include programs that train and educate people both in the school and work environment, to achieve processes of respect and inclusion of diversity.

According to the results obtained, we found factors that favor the free participation and inclusion of the community, such as the use of various personal strategies, in which psychological aspects such as assertiveness or being careful when interacting and talking with others are mainly highlighted to avoid situations of aggression or discrimination, which implies that they have learned to protect themselves since society has not been able to protect their rights. Although the strategies mentioned are important and effective as a self-care measure, this should not be experienced as a personal responsibility, but as a social and state responsibility to sanction and eradicate discriminatory behaviors.

From this perspective, threats and aggressions experienced by the people involved in the study are mentioned, which are reported dramatically and account for their high magnitude and frequency, which is consistent with a recent study by the Ministry of the Interior and Public Security, "Exploratory study of discrimination and violence towards people Country Results" (Chile, 2021a). This indicates that 71.8% of the people interviewed report that the rights of LGBTIQ+ people are not respected, and also most people indicate that they have suffered discrimination in their life (89.3%) and 64.3% in the last year, in which trans people are the ones who have suffered the most discrimination in their life (94.1%) and in the last year (84.5%), even though most of the people who say they have suffered discrimination and violence did not file complaints (95.7%) since there is a perception that the police and courts had not done anything (22.9%) and that reporting does not help (11%).

According to Orellana (2017), if we compare Chile with first-world countries such as Spain or the Netherlands, there are few spaces for LGBTIQ+ people to meet and interact in a public environment. This is evidenced when analyzing the results, in which the participants mentioned great differences between the Magallanes region and other regions of the country, since in other cities there is more freedom when talking about certain issues related to sexual and gender diversity, than in our region that is considered as taboos. They also comment that this is mainly caused by the large population of older people, making it more difficult to generate a paradigm shift. In addition, they

mentioned differences between the region and other developed countries, which could account for a greater cultural evolution linked to this development.

Divito (as cited in Rubio-Aguilar, 2017), defines integration as when a different person or "misadapted" must adapt to a "normal" or "perfect" system imposed by society. For its part, the Organización de las Naciones Unidas para la Educación, la Ciencia y la Cultura (2005) mentions that inclusion is a positive response of society to diversity, where space is offered in which everyone is welcome, where differences should not be a problem, but an opportunity to enrich society. Although an attempt has been made to generate a paradigm shift, from integration to inclusion, the participants in this research consider that changes are still required to achieve full inclusion in sexual and gender diversity and their free participation in different contexts in the region, referring to that they continue to be treated as a subgroup within society, which accounts for a process that is still insufficient.

According to Palma-Candia et al. (2016), the term occupation is associated with the dimensions of purposes in life and personal growth, parameters considered in the evaluation of Ryff's psychological well-being (Díaz et al., 2006), both concepts being driven by participation in activities with a personal meaning, which fosters expectations of the future and development, linked to the identity of people. According to what was obtained and analyzed from the interviews, the participants recognized their work with the community as a significant occupation because they feel that they contribute to change, towards a more inclusive society for sexual and gender diversity, through re-educating people and eliminating prejudices and beliefs, in addition to promoting free expression in young people. In this way, some participants value working or being professional and being able to contribute their knowledge to the community.

Moruno Miralles & Fernández Agudo (2012), define occupational injustice as communities and people who for some reason are limited, segregated, aligned, interrupted, marginalized, prohibited, confined, restricted, or exploited in their occupational participation, which harms their Health & Wellness. When analyzing the interviews and the results, this concept is evidenced by the reality of the LGBTIQ+ community, since they mention that prejudice, discrimination, and fear of being attacked often prevent or marginalize them from freely participating in occupations. During the interviews, two types of occupational injustice were observed: apartheid and occupational marginalization.

Kronenberg et al. (2007) defined occupational apartheid as the denial of free participation in occupations of interest as a result of the race, color, disability, nationality, age, gender, sexual orientation, gender identity, religion, political belief, socioeconomic status, or other characteristics, which are produced due to political forces and with the different social, cultural, economic consequences that can affect the health and well-being of people.

According to what was obtained during the investigation, it is possible to show that this concept is observed in the LGBTIQ+ community when participating in different work or educational contexts, since, as some participants commented, they have been denied participation and even dissociation in their work activities or activities of interest as a result of their sexual diversity, going on to carry an occupational right to develop activities of interest that allow personal growth and well-being, causing people to learn to hide or omit their sexual orientation or gender identity to access spaces for

participation and not be discriminated against, with the consequent deterioration of their self-esteem, well-being and right to express their identity.

Townsend & Wilcock (as cited in Pizarro et al., 2018) define occupational marginalization as invisible circumstances that limit the power of individuals and groups to choose occupations, which are described by normative standards about how, when, where. and why individuals should participate. According to the results, this type of occupational injustice can be observed in the LGBTIQ+ community, since some participants report that there are times when they must hide or not mention their sexuality, due to prejudices and beliefs, trying to fit into the binary system imposed by society (Butler, as cited in Bodenhofer, 2020), to avoid job layoffs or uncomfortable environments when participating in their occupations.

Conclusions

According to the questions approached, it is possible to appreciate that the occupational participation of the LGBTIQ+ community is mainly limited by the discrimination exercised by society, as stated by the research participants. Through the interviews, work and social activities stand out as the most important in their daily lives, since they enjoy feeling that they contribute to promoting social change, in young people and adults, collaborating to a more inclusive perspective and leaving aside the discrimination that is exercised on sexual and gender diversity. They mainly highlight the prejudices, threats, and aggressions that generate restrictions in the participation and free expression of the identity of the people. However, one of the greatest strategies used is assertiveness, which although it allows them to function and defend themselves in various contexts and face situations of exclusion, should not be felt as a personal responsibility in the face of discrimination, but rather point to change towards a more respectful and egalitarian society. After analyzing the interviews, it is striking that, in situations of discrimination, the support of the family or significant others is not mentioned as an element or protective factor.

Regarding the social inclusion of the LGBTIQ+ community in the Magallanes Region and Chilean Antarctica, we can conclude that it is still a pending issue. Although there are participants who have had good experiences with their sexual diversity, we can infer that this is because the environment or context in which they operate has a greater acceptance of diversity, which is a determining factor when talking about occupational participation and social inclusion of the LGBTIQ+ community. It should be noted that Magallanes presents a very particular idiosyncrasy unlike other regions of the country, because in the region there is a high rate of older people who maintain conservative beliefs, which could influence the existence of situations of discrimination and prejudice towards sexual and gender diversity.

Thus, after carrying out the analysis of the interviews, we observed that there are occupational injustices toward sexual diversity in the Region of Magallanes and Chilean Antarctica, such as apartheid and occupational marginalization, especially in workspaces where it is often denied to participate in this or that occupation product of belonging to sexual diversity.

Finally, the participants raise needs such as the paradigm shift through the deconstruction of the predominant binary form, which reveals the importance of the

cultural change of society, which is glimpsed mainly through educating and re-educating to promote new ways of relating between people with acceptance and appreciation of diversity, not from the concept of tolerance, but from the understanding and validation of other people to a new society different from the binary, patriarchal and punishing one, which must be concretized through the creation and real execution of laws and public policies that protect the human rights of all. As well as the accompaniment in the implementation of these policies, learning, adjustments and training for health and education teams, since, despite all these new laws and public policies, discrimination against LGBTIQ+ people persists.

From the professional point of view, we invite Occupational Therapy students and professionals to create new instances, address with greater relevance the issue of sexual and gender diversity and their occupational participation, and contribute to the training, professional development, and promotion of inclusion processes.

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