

Reflexiones de la Práctica de la Terapia Ocupacional o cómo Eduardo Galeano Celebra la Subjetividad

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Reflections on Practice of Occupational Therapy or How Eduardo Galeano Celebrates Subjectivity

“Those who make objectivity a religion are liars. They don't want to be objective, it's a lie: they want to be objects, they are scared of human pain”. (Eduardo Galeano, “Celebration of Subjectivity”, The book of Embraces)

Why Occupational Science is perceived outside from Occupational Therapist practice? Why it is so difficult to define our “object” of study? Is Occupation an object?

When we talk about “object”, we mean “a thing”. But our objective here is to characterize to the occupation like a social relation, product and producing of reality, therefore historical and transforming, and at the same time argue and visualize how could impact this characterization in the daily practice of the T.O.

For this we need to question the premise that the occupation is our object, since when receiving it would be a reification of a relation, separating from it and avoiding any subjective “contamination”. Thus, the OT or Occupational Scientist would be neutral, “objective”.

But, what happens when we get so distant from the “object” which appears like something strange that lose its need? What happens is that we are in a situation of alienation, referred to the separation and estrangement from ourselves as social individuals, from what we produce day by day through our doing, either from handcrafts production to our language, the life meaning or our own historicity.

Then, is it our practice as occupational therapists an alienated practice?

Our current mission is to impulse a process of questioning and criticism about Occupational Therapy practice within a scientific and ideological context which tends to divide, subdivide, describe, adapt and not to the understanding, participation and transformation of the occupational problematic, meaning a contribution and incentive towards the understanding of need, meaning and projection of OT, related with positioning our discipline as a political practice, and ourselves along with “users” as individuals, at the same time, critical and transformers of reality, throughout occupations within we are part and those that are part of our processes.