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THE UNIVERSITY OF ALBERTA

The use of theoretical synthesis and phenomenological
investigation as methods of enriching concepts of
occupational performance

BY
Reg Urbanowski

A THESIS
SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE
OF MASTER OF SCIENCE

IN
OCCUPATIONAL THERAPY

DEPARTMENT OF OCCUPATIONAL THERAPY

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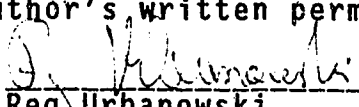
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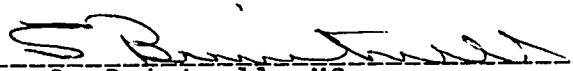   T8N 0Z7

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled "The use of theoretical synthesis and phenomenological investigation as methods of enriching concepts of occupational performance" submitted by Reg Urbanowski in partial fulfillment of the requirements for the degree of Master of Science in Occupational Therapy.

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Date: February 12, 1990

To Bertillie and Tiana

ABSTRACT

This study is a two part research endeavor intended to enhance the constructs of activity, occupation, spirituality, function, and adaptation from the model of occupational performance. The enhancement process involved identifying analogous concepts from existentialism, systems theory, phenomenology, and symbolic interaction. Once achieved the generic axioms were used to strengthen the meaning of the occupational performance constructs. The synthesis process followed procedures established in logic argumentation.

The second part of the process involved collecting data from three farm families where one member encountered a functionally limiting physical disability. The data gathered from these interviews were used to test the validity of the enhanced constructs from the model of occupational performance. A phenomenological technique was utilized to minimize bias in reporting everyday life events.

PREFACE

"As to its operation upon Order, it is plain that true science has no other aim than the establishment of intellectual order, which is the basis of every other."

(Comte as cited in Martineau, 1856, p.432)

The reality of dragons and models.

The model of occupational performance

The above quote from Compte attests to the noblest of endeavors taken by many exemplars in the field of the social and physical sciences. Developing an intellectual order that could not only describe, but indeed define, the reality of human existence has been attempted by many.

A federal task force has promoted a model of occupational performance that is intended to provide an intellectual order that reflects how the profession of occupational therapy views human life (Health and Welfare, 1983). Central concepts of the model of occupational performance are: spirituality, function, activity, occupation, and adaptation. Existing literature does not define these tenets well, hence their existence cannot be readily demonstrated. It is a responsibility of the

profession to define these constructs, prior to engaging in research activities that are premised on the model.

The metaphor of dragons and ancient science

A book by Georg Kirchmayer (as printed in Goldsmid, 1886) describes the methods of ancient science used in the quest to determine if dragons existed during the time of original writing of the text (circa 1691). Among the methods employed in the deliberation of evidence concerning dragons are:

1. an investigation of the etymology of the term "dragon";

2. the various animals to which the term is applied;

3. the collection of accounts of sightings;

4. a cursory analysis of these accounts according to other

    accounts received;

5. descriptions of the temperament, strength, locale, physical features of the dragon.

Kirchmayer's analysis begins with the premise that dragons existed at the time of his analysis. Anecdotal accounts such as an attack by a flying dragon in Rome, and an attack by a beast in the Black Forest may have been true based on the methods of ancient science adopted by Kirchmayer.

The reality of dragons is difficult to discount altogether. There is an element of truth uncovered by the

methods of ancient science adopted by Kirchmayer (eg-
lizards and boa constrictors were originally thought to be
dragons). Unfortunately these methods are not precise,
and therefore rather than verifying truth, they actually
created distorted perceptions. Kirchmayer can also be
criticized for adopting a premise from the outset that
dragons do indeed exist.

Dragons and occupational performance.

A model seeks to devise an order of thought for those
who choose to adopt its principal tenets. It is an
obligation of all who adopt the model to commit to the
advancement of it in a fashion befitting the knowledge
base that exists.

The model of occupational performance requires an
enhancement of the theoretical foundation upon which it is
designed. Because it is a model it must conform to an
intellectual order that espouses its features and defines
its principles. The model of occupational performance is
based on assumed truths which must be defined before
research attempts can validate its existence.

This study attempts to demonstrate a practical
application of the model of occupational performance. It
is used as a medium through which social theory constructs
might be depicted in reality (defined as participants'
expressed reality). Based on the notion that science is
factual and irrefutable, the model will be used to link

theoretical premises to identified social truths expressed by the study participants.

In the model of occupational performance the central premises of spirituality, function, adaptation, activity, and occupation have yet to be defined as distinct phenomena. This process is required prior to any validation research, otherwise the model may suffer the same fate as Kirchmayer's scientific essay. The model of occupational performance is an order of thinking which can lead to scientific truths. As Comte (in Martineau, 1858, p.47) states:

"The certainty of science, and our precision in the knowledge of it are two very different things."

TABLE OF CONTENTS

LIST OF TABLES

CHAPTER I

Introduction

Current developments in occupational performance

A review of the literature reveals that the development of the model of occupational performance has not been well documented (Reed, 1984). Indeed, the literature that exists today is mostly found in Reed (1984), Reed and Sanderson (1985) and the work of the Health and Welfare Task Force (primarily the 1986, 1987 reports). These reports have made a number of assumptions with regard to the development of concepts of occupational therapy which have been founded on what is presumed to be social theory. While the trail of development has been suggested any clear delineation of an audit trail from social theory to construct development in the model is not readily available.

The dearth of a clear pathway from social theory into the development of the model of occupational performance poses intellectual difficulties in realizing the full potential of this generic model of practice. Any abstraction used in a model should be based on appropriate theoretical constructs already developed. If this is not done then it is unrealistic to assume that research can test a construct scientifically.

The methods of ancient science adhered to the notion that an idea could be shown to be true if it adhered to

principles of logic and argumentation. Whether or not it could be shown to exist in actuality was irrelevant to the truth of the idea (Mayr, 1982). Modern science on the other hand, has sought to ascertain the truth of an idea by not only developing logical argumentation but by confirming it in the real world as well (Mayr, 1982). In order to achieve this a logical thesis must be developed. It then becomes the responsibility of science to disprove the thesis by proving its antithesis. Investigators wishing to develop a scientific foundation for the model of occupational performance must first ensure that the model's constructs are developed logically and rationally. In reviewing the literature there is no audit trail available to determine this. This leads to the first problem statement:

Can a procedure be developed which can be used to identify the process of renewing constructs found in the model of occupational performance?

The study addresses this problem statement by selecting constructs from various social science paradigms and attempting to enhance a sample of constructs from the model of occupational performance. The procedure involves:

1) defining the social science concepts; 2) defining

the sample constructs from the model; 3) developing a logical rationale on which the two can be considered together (this study uses logic as a tool to develop argumentation).

Determining the validity of the enhanced construct.

Correlating a construct from a social science paradigm with a construct from the model of occupational performance is achieved in this study by redefining the occupational performance construct to include elements of the social science construct. This revised construct must then be shown to exist or not to exist. In order to ascertain the existence of the construct in reality, everyday life must be examined. The method of investigation of everyday life must preserve the reality expressed by the participants. It is this expressed reality which will determine if the construct can and does exist in people's daily lives, or whether the revised abstraction is merely a reflection of thought. This leads to the problem statement #2:

Can the enhanced (revised) sample of constructs from the model of occupational performance be demonstrated by interviewing participants to elicit their expressed realities?

In order to answer this question a methodology is

required that will acquire the participants' expressed realities with the minimum of bias and interference from the investigator or the investigative process. A phenomenological approach as defined by Giorgi (1985) provides a methodology whereby the participant data is at minimum risk of contamination in the collection and analysis phases. The methodology is characterized by open-ended interviewing and re-constituted interviews using a format that preserves the integrity of the original data. Phenomenology also focuses on everyday life and the meaning of everyday life events to people. The model of occupational performance is premised on this notion as well and so therefore it seems appropriate to utilize this methodology in determining the validity of the model's constructs.

The selection of sample constructs and sample population

There are five basic constructs which are crucial to the model of occupational performance and to the practice of occupational therapy. These constructs are:

1. activity;

2. occupation;

3. function;

4. adaptation;

5. spirituality.

Each construct represents a cardinal abstract representation of daily life and how people organize their daily lives. In subsequent chapters each construct will be defined according to the occupational performance literature.

The constructs selected from the social science paradigms relate to either a concept of system, structure, or action. These three concepts are used because they are germane to most paradigms. System reflects **how** people relate to their world and how the world relates to them. Structure defines some principles of **why** people relate to their environment in a certain fashion or pattern. Action defines **what** people do in order to relate to their environment. It is logical to assume that the sample constructs must also relate system, structure and action to the model if they are to be effectual in defining how people live their everyday lives.

The practice of occupational therapy is concerned with people who are in need of consultation, education and rehabilitation. Occupational therapy is focused on helping people to manage their daily lives despite a physical, psychological and/or social impairment. In order for this study to be relevant to the practice of occupational therapy it is important that a sample of a population with disabilities be selected to test the

existence of the revised constructs in daily life. A second criterion is that the selected population should be compact. That is, the study should focus on a population where the holistic impact of disability can be readily determined. Both of these criteria are met with the selection of farm families where one individual has encountered a limiting physical disability. The selection of farm families permits the study to determine the impact of disability on farm work, as well as social and family life. The selection of persons with limiting physical disabilities provides the study with the opportunity to provide relevance to the practice of occupational therapy and hence the face validity of enhanced (revised) constructs.

Summary

The purpose of this study is to describe a process in which a sample of constructs from the model of occupational performance can be defined and validated. Part of the process is concerned with defining the constructs involved selecting constructs from various social science paradigms; defining the sample constructs from the model; and re-defining the sample constructs with knowledge gleaned from the social science paradigms.

The part of the process concerned with validation of the

revised constructs was achieved by reviewing literature pertaining to farm life, and by determining if participants elicit data that depicted their manifestation. This data was collected and analyzed using the phenomenological procedures developed by Giorgi (1985). Farm families where one individual has encountered a physical disability was used as participants. This population was used to select a sample because of the relevance to the model and the ability to determine the system impacts of disability on the individual.

CHAPTER 2

The synthesis of concepts.

This chapter reviews the model of occupational performance as it is promoted within the field of occupational therapy. Five concepts have been selected for review. They are activity, occupation, spirituality, function, and adaptation. The review process will describe the concepts as they are presented in the occupational therapy literature followed by a discussion of how these concepts might be enhanced using concepts from various social theories. The argumentation for each enhanced concept is outlined for each occupational performance concept.

There are three common constructs considered in the discussion that follows. The first such construct is represented by the term **system**. Abercrombie, Hill, and Turner (1984) define system as follows:

"the notion of "system" is not peculiar to sociology, but is a conceptual tool with widespread currency in the natural and social sciences. A system is any collection of interrelated parts, objects, things, or organisms. It is often seen to be purposeful or functional, that is, it exists to satisfy some purpose or goal..." (p. 199)

This definition will be used to help shape the framework

for the discussion of concepts from the various social science paradigms.

A second concept to be used for this purpose is **structure** (as in social structure) which Abercrombie, et al define as follows:

"...It has been defined simply as any recurring pattern of social behavior...a more generally preferred approach is to say that social structure refers to the enduring, orderly and patterned relationships between elements of a society..." (p. 198).

They go on to discuss the criticism of the relationship between structure and human freedom and suggest that: "...one solution to these criticisms is to demonstrate, as P. Berger and T. Luckman (1967) do, the way in which social structures are themselves the creation of active human beings" (p.199). Both of these explanations of structure are viable in the context of this study given the purpose described above.

A third construct utilized from social theory is **action**, which is defined by Abercrombie, et al (1984) as follows:

"Action is to be distinguished from behavior in that it involves meaning or invention..." (p.14)

Action is described by these authors as having two forms (hermeneutic and positivistic). The form most appropriate for this study is hermeneutic action defined by the

writers as:

> "...Hermeneutic action theories are those which make
> this meaningfulness an absolute theoretical priority;
> acting and meaning are inextricably linked." (p.14)

All three constructs will be used to formulate a basis
upon which the discussion regarding the concepts from the
various paradigms can develop.

The use of models.

In the context of this study, a model can be considered
as a tool to engender an explanation of how and why social
theories might come together at certain critical points.
Reed (1984) explains that models can be used to provide an
interpretation of existing theories in order to understand
their similarities. This process is referred to as
reduction because it reduces the theories into their basic
concepts and compares them. Models may also be used to
visualize theory by providing real world interpretations
of a theoretical concept. Reed (1984) defines a concept
as a notion. These two terms are used interchangeably
with the term construct to describe an abstract
conceptualization. While there are more functions that
can be ascribed to models these two are the primary
applications sought here.

Principal tenets of the model.

The model of occupational performance is a model that perceives human beings as being engaged in their world. The Health and Welfare Task Force (1983) states:

> "The culmination of man's experiences in this conceptual model is the formation of the individual's mental, physical, sociocultural and spiritual self. The essence of a healthy, functioning person is the balanced integration of these four performance components to provide a sense of well-being. Man integrates these components by engaging with social, cultural, and physical aspects of the environment which he affects and by which he is affected" (p.8).

This engagement is premised on interaction with the environment which can occur along any number of points. Interaction with the environment falls into three categorical areas of performance: leisure, self care, and productivity. Interaction with the environment requires performance from the individual. This performance can be arranged according to which part of the individual's make-up is called upon to perform. There are four performance components of the individual: spiritual, physical, mental, and sociocultural. These correlate to the environment with which the individual must relate to. In this model, the environment is separated into three areas: the social, physical, and cultural environments.

There are principal constructs of the model of occupational performance that will be included in the process of synthesizing terms from the various social paradigms mentioned in the previous chapter into one.

These principal concepts relate to: activity, occupation, function, spirituality, and adaptation. Each of these concepts will individually be used to draw together concepts from the social science paradigms mentioned previously. In this manner, the constructs will themselves be enriched as the various theories contribute to the meaning of the concept taken from the model. Each of these five terms taken from the model of occupational performance reflect a point at which the social paradigms will be considered together. Because they are a point of meeting of paradigms, they have been termed nexus sites. This sets out these concepts from others in the model of occupational performance in that they have a purpose of bringing together concepts from other social paradigms.

Activity is selected as a nexus site because this term reflects a basic tenet of the model, which is that human beings are engaged in their world. This term depicts the subject/object relationship as dynamic and multidimensional. The subject/object abstraction is a general theme that spans the social theories that are the focus of this synthesizing exercise.

Occupation is selected as a nexus site because it involves purposeful interaction with the external world of the individual. Occupations consume and generate energy in the process of purposeful engagement. There are three categories of occupational performance: leisure, self care

and productivity. Each is purposeful as a category unto itself, however any specific life activity may be considered as one occupation or the other depending on where and when it is situated in that person's life. The concept of purposeful interaction is central to the social theories under consideration in this report.

Function is not explicitly defined in occupational therapy literature (Reed, 1984; Reed and Sanderson, 1980; Kielhofner, 1985; Health and Welfare Task Force, 1983, 1987). It can be concluded from the literature that the definition lies somewhere between function acting as a basic engagement process, to a process that is specific in its intent. Given that the entire model of occupational performance (and its revisionist successor - the model of human occupation) is premised on human function, it has therefore become a task of this synthesis process to attempt to define function in psychosocial terms that is analogous to that found in the various social theories under consideration. Being able to achieve this, at least in part, will serve to strengthen the model of occupational performance and the postulations that it puts forth.

Adaptation occurs when an individual possesses the skills that are required in order for that individual to perform the occupations related to self care, leisure, and productivity (Reed, 1984). Adaptation is a responsive and

fluid activity that requires that individuals not only adapt to their environment, but also take some control in modifying their environment to the extent possible. This metamorphoses designed to respond to the demands of the environment is a theme that traverses the social theories under consideration in this study.

The last construct to be selected as a nexus site relates to spirituality. **Spirituality** is considered one of the four performance components of the individual in the model of occupational performance (Health and Welfare Task Force, 1983, 1986,1987). The definition offered in these cited documents considers spirituality as a state of well-being. Furthermore, spirituality is regarded as the prime l'elan vital (life force) of human beings. There are no other clear, concise references to spirituality in occupational therapy literature. Given that spirituality is seen as having prime importance in the model of occupational performance it is incumbent upon this synthesizing process to enhance the meaning and definition of spirituality. This will be achieved by using concepts from the social theories under consideration. Enhancing the construct of spirituality will allow occupational therapy practitioners to utilize the occupational performance model to its fullest potential.

In the following pages each nexus site will be reviewed and examined using concepts from the social theories that

are reviewed in the previous chapter. The constructs selected from these theories will be explained according to the nexus site they have been assigned to. A deliberation of the logic associating the nexus site term and the social theory construct will unfold as part of this process.

The principal concept of activity.

The definition in the occupational performance literature

Activity can be defined as an action directed from an individual to an object in the individual's environment. Activities typically involve learning or performance by direct experience (Health and Welfare Task Force, 1987). Activity can also be defined as concrete performance (Reed, 1984).

Related concepts from social theory

Activity is based on the assumption that human beings require interaction with their environment in order to exist. This is premised in the functionalist theory of Parsons by the term **action**, which implies that humans are always interacting with their environment (Parsons, 1977). Parsons adhered to concepts that individuals are inextricably linked with their environment, because human beings are part of a system of the world around them.

The concept that human beings interact with their environment is also brought out in the phenomenological literature through the use of constructs relating to spontaneity, apperception, idealization, and life plan (Rogers, 1983; Wagner, 1970). **Spontaneity** refers to the fundamental manner of being in the immediate experience (Wagner, 1970). Taken as a totality, we relate to our everyday world in a manner that does not routinely demand our full attention. Many of the everyday life events that we engage in are performed habitually in response to our environmental demands. Spontaneity is a stance of oblivious self-awareness, although the individual may be aware of the environmental circumstance at hand.

Apperception refers to the reflexive interpretation of data from the senses, and takes into account past recollections in arriving at the those interpretations of an object (Wagner, 1970). In this mode of being, individuals might be said to be more actively engaged in the world around them, because they are attending to environmental stimuli, and using past recollections as a tool to interpret these stimuli.

Existential psychology addresses the concept of activity through the reference to **life plan** which is the overall design of an individual's life (Hall and Lindzey, 1978; Wagner, 1970). Life plan activity is not directly related to everyday activity, it is an activity unto

itself. It might be considered at a level that subsumes the previous two levels of spontaneity and apperception. While it may govern everyday life, it can also be affected and altered by everyday life events.

Symbolic interaction uses terms that might very well fit into the frame of reference afforded us by the term activity. Two constructs that convey activity in symbolic interaction are imaginative rehearsal and thinking. **Imaginative rehearsal** is a process of reviewing anticipated situations taking into account previous experiences (Wallace and Wolfe, 1986). The apperception process mentioned in the phenomenological literature might be said to be focused on social interaction. In turn, this process of reflection of the anticipated immediate future social interaction is contaminated by the interpretation of past recollections of perceived similar events. The focus in phenomenology is the individual's psychological interpretation of the situation, while the focus in symbolic interaction is the individual's use of universal symbols in the psychosocial interpretive process.

Thinking, in symbolic interaction, is a process involving shared symbols in social interaction. Without thinking there can be no universals (symbols that are common to all members of a group) and therefore no symbols. Thinking is an activity, in that it involves the

psychological dimension of subject/object relations. It might actually be considered a natural result of apperception, and be a point of origin for life plan development.

Developing an argument to enhance the construct of activity.

The current construct of activity in the model of occupational performance is fettered by circular reasoning. Circular reasoning is defined in the previous chapter as the incorporation of a conclusion in the premise of the argument. Activity has been defined by Reed (1984) as performance with the "natural reward of satisfaction" (p.194). Activity has been defined by the Health and Welfare Task Force (1987) as "a specific action, function, or sphere of action that involves learning or doing by direct experience" (p. 42). Performance (used in defining activity) has been defined as "the lowest level of human occupation which consists of the basic capacities for action (skills)" (p.129). Occupation (used in defining performance) is "...a central aspect of the human experience and is the essence of human existence"(p.127). It is also defined as: "...the interaction of the system (man) with the environment" (p.129). These definitions point to the tautological trap of defining terms in concert with each other.

Designing a logical concept of activity requires an abandonment of the course of explanation described above. Human activity can be defined as the <u>elemental universal form</u> of subject/object relations. Assuming this to be the premise, the concept of activity can be delimited by assigning certain properties to it. Previous definitions have focused on defining the <u>effects</u> of activity rather than the activity. The following assertions can be made from the premise that activity is the elemental universal form of subject/object relations:

1. There is a pattern of activity that is characterized by **reflexive action** from the individual (subject) to the environment (object). This pattern of activity involves instantaneous processing of environmental stimuli and involves no attention from the individual;

2. There is another pattern of activity that consists of **immediate action** from the individual to the environment. This pattern of activity is characterized by processing of environmental stimuli **and** past recollections about similar or like phenomena of the individual. It therefore has a third characteristic of primary attention from the individual;

3. A third pattern of activity is categorized as

projected action which flows from the individual to the environment. It is distinguished from the other forms of activity because it not only processes environmental stimuli, and past recollections, but it is also characterized by the deliberation of conceivable future events.

These patterns of activity all flow from the premise that activity is the elemental universal form of subject/object relations. Each form of activity is not a category, but rather a constellation of activities associated with that pattern. For example, reflexive action can be associated with the activity of spontaneity, while immediate action can be associated with the activity of apperception or thinking. Projected action can be associated with the activity of the life plan or with imaginative rehearsal. Each pattern is therefore not mutually exclusive, but is defined as one pattern or another according to the contextual features of the environment (following the concept of systems). The conclusion to be drawn from this is that activity is the basic relationship between subject and object, and as such may assume various forms. The various patterns of activity are not determined by the subject or the intended object, but by the environment (of which the subject and object are only part).

Each pattern of activity must be recognized as having a characteristic of its own. It is also essential that each pattern be recognized as an adaptable configuration of activities that can be transformed to reflect the steady state of the environment of the individual (of which the individual is a part). Any attempts to recognize an order to the patterns of activity from reflexive to projected patterns should be avoided (or any other order for that matter). Any epistemological arrangement of patterns that does appear is transitory and a function of the context. It is therefore not an order, but rather a system in steady state (meaning a state in constant, but balanced, action). To succumb to the concept of order is to enter into a debate of continuum where boundaries are to be drawn between the pattern types. Inevitably this leads to the dialectic of cause and effect, because in order to define boundaries one must understand the nature of the patterns. However, deliberation of cause and effect with regard to what environmental conditions influence an individual to display a particular pattern of activity must be done with caution. In order to avoid the trap of defining patterns by what they do, and not by what they are, the cause and effect relationship should be avoided when considering a theoretical link between groups of activities.

The principal concept of occupation.

Occupation is associated with the term activity through the action orientation between subject and object. The following definition has been used to describe occupation:

"Activities or tasks which engage a client's resources of time and energy, specifically self-care, productivity, and leisure." (Reed and Sanderson, as cited in Task force, 1987)

This definition describes a type of activity as occupation. In this context occupation has been defined , the resources utilized in the performance of this set of activities. Occupation is derived from the individual's capacity to assume a productive role and fulfill some economic agenda (Reed, 1984). The ability of occupation to broaden the concept of an individual's function in society is rooted in roles. The very nature of the evolution of occupation has thus restrained conceptual activities from being defined beyond the limited concept of roles.

Occupation as a form of activity has been defined by the resources it utilizes. Delimiting a concept by resource utilization is in fact not delimiting it at all. The difficulty in defining occupation as a term and explaining it as a concept is that it is then satiated with

constraints from other concepts; for example, it is often confused with behavioral function or existential concepts relating to holism.

How then can occupation be defined according to .what it is? How can occupation be defined as being related in some fashion to the concept of activity? One method would be to build from the concept of activity as the basic element of all human action. These elements are ordered into patterns that allow individuals to relate to their er ironment (ie-reflexive, immediate, projected). These patterns may be **fixed** in that they are used repeatedly to relate to the environment in daily events which are recurring. Patterns may also be **transient** in that they develop from social events that are unique in the here and now. Each pattern contains a specific arrangement of activities, and it is these patterns that may be indexed. The method of indexing is according to the pattern that is expressed and its relationship to the phenomenal event in which it is elicited.

Leisure occupations

There are three basic **occupational patterns** which permeate all daily life events: leisure, productivity, and self-care. Each pattern may be fixed or transient depending on the situated phenomenon. **Leisure occupations** have been defined by Reed (1984) as "those activities or

tasks done for the enjoyment and renewal that the activity or task brings to the person which may contribute to the promotion of health and well-being..." (p. 499). The Health and Welfare Task Force (1987) describes an area of occupational performance as: "components of life free from work and self-care activities" (p.42). Both of these definitions (descriptions) point to leisure as being an occupation (ie - pattern of activity) that is free from obligations that might constrain the expression of activities of the individual. The portion of the definition by Reed (1984) that concerns itself with the function of leisure being for enjoyment and renewal is discounted for the same reasons that function is discounted in defining the previous term or concept. Namely, the concept is defined by what it does not by what it is. A focus on the definition of leisure occupations is required.

Parker (1983) suggests that leisure is time free from the obligations of everyday life. The obligations of everyday life are those activities which are intended to meet an individual's needs and/or the demands of the environment (these activities are classified as either self-care or productivity occupations). Adopting this as a basic premise, leisure is defined as an occupational pattern that is independent of any self or environmental obligations/needs. Emanating from this premise is that

leisure involves self-determination, which can be defined as the individual's ability to select a pattern of activity without being fettered by constraints. Self-determination is a directional statement, in that there is usually a goal orientation. This does not however create a difficulty in defining leisure if the premise that activity is the basis for subject/object relations is accepted. There is a temporal restriction to leisure activities in the "now" dimension. In summary, leisure occupational patterns are defined as those activities effected without interference by the needs of the individual, or the obligations from the individual's environment. This definition is further enhanced by the recognition that these patterns are actualized because of the activity (ie - the process) itself, not because of the end that they may achieve. For example, reading may be considered a leisure occupation if an individual is not obliged to read and if there are no situational constraints that might impede the fulfillment of this leisure occupation. It is an "occupation" because it involves a cluster of activities which involves manipulating the environment (eg - sitting in a favorite chair, being alone) as well as a multitude of psychological, physiological, and physical processes involved in reading.

Self-care occupations

Self-care occupations have been defined by Reed (1984) as: "those activities or tasks which are done routinely to maintain the person's health and well-being in the environment, i.e., dressing, feeding" (p.499).[1] The Health and Welfare Task Force (1987) describes self-care as an area of occupational performance as follows: "activities or tasks done routinely to maintain the client's health and well-being in the environment" (p.42). In other words, as a pattern of activities, self-care occupations are those which enhance, or maintain, the person's health and/or well-being. As is the situation with leisure occupations, the definition provided for self-care occupations is hindered by the attempt to define what the concept is by defining what it does. This process of explaining according to function provides for a false premise that one is in fact defining the concept, when in truth it is function that is being demarcated.

To define self-care occupational patterns it is necessary to provide a fundamental principle of what a self-care activity is. A self-care activity is one where the existence of the individual is assured, because the subject/object relation with a part, or parts, of the environmental system has been realized. These activities

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[1]Reed (1984) uses the term self-maintenance instead of self-care.

are therefore relations with the environment that seek to bring objects into the realm of use by the individual, thereby assuring the existence of the individual. Self-care occupational patterns are therefore a set of activities organized to bring resources to the individual, for use by the individual for the purpose of assuring the existence of the individual. Eating, dressing, or taking a shower, or executing coping skills are all examples of self-care occupations in certain situations and given certain constraints.

Productivity occupations

The last group of occupational patterns are those associated with **productivity**. Reed (1984) defines productivity occupations as: "those activities or tasks which are done to enable the person to provide support to the self, family, and society through the production of goods and services to promote health and well-being, ie, secretary, mechanic, homemaker" (p.499). The Health and Welfare Task Force (1987) offers the following definition of the productivity area of occupational performance: "activities or tasks done to provide meaning and support to the self, family and society" (p. 42).

Leisure occupations are not directed occupations, but exist because the goal is the process of the activity itself. Self-care occupations are occupations directed

toward the assurance of the existence of the individual. **Productivity occupations**, by contrast, are occupations directed toward the fulfillment, or enhancement of the environment. In terms of subject/object relations, the individual is often the object, while a component of the environment serves as the subject. The activities which form an integral part of a productivity pattern are those which respond to obligations or demands of the environment. These activities are also bound by social constraints which often initiate social roles.

It is significant to recognize that a given activity, or set of activities, can be perceived to fall into any one of the occupational patterns. What ultimately determines how a pattern of activities will be comprehended is the situated context in which the patterns are imbedded. For example, driving a car may be seen as a leisure occupation, if one does this for the sake of driving, and the feeling that one gets from driving. On the other hand, driving may be considered a self-care activity, if an individual deems it necessary to carry out the daily life activities necessary for that individual to get to work (eg - go shopping). Lastly, driving may be seen as a productivity occupation if one depends on it to fulfill an environmental obligation or demand. Driving a taxi, volunteering to deliver meals-on-wheels, or driving someone to the airport when you are obliged to, and not

because you choose to, may be seen as a productivity occupation. This example demonstrates that allocating a set of activities to one occupational pattern is sometimes based on judgement rather than concrete objective evidence.

Developing an argument to enhance the concept of occupation.

There are constructs that can be taken from the social theories described previously that could be used to strengthen the definitions of occupation, and of occupational patterns. The entire construct of object relations is germane to gaining an understanding of occupation. Each pattern of occupational activity represents a variation in object relations that individuals may engage in.

The concept of a **leisure occupational pattern** may be enhanced through the adoption of abstractions from the field of existentialism, phenomenology, and symbolic interaction. Existentialism adheres to the concept of human beings being able to experience a temporal and spatial dimension of the here and now. One concept from existentialism is **spontaneity**. This suggests that there is a basic manner of experiencing the world that is immediate, active, and not in the range of self-awareness (Monte, 1980). This supports the hypothesis made earlier

that the focus of leisure occupations is not on the effect, but in the experiencing of the occupational pattern. An existentialist perspective would also support the belief that leisure occupations might include psychological activities such as day dreaming, or reminiscing. The concept of **world** in an existentialist frame of reference can be taken to mean all that exists in the immediate event. This includes the corporeal components of the environment, and also includes the past recollections, the thoughts of present, and projections of the future (Monte, 1980; Hall and Lindzey, 1978).

Phenomenology also supports the concept of a leisure occupational pattern through the establishment of concepts such as dasein, life world, and natural attitude. The concept of **dasein** implies a here and now orientation to experience, and it further suggests that human beings are responsible in part for this experience (May, 1958). **Life world** represents the total world of the individual that is comprised of objects that are created, comprehended, and reorganized in the pursuit of fundamental objectives of living (Wagner, 1970). These fundamental objectives relate more to self-care and productivity, although this premise suggests that there are secondary uses to these objects taken into a person's world. **Natural attitude** is a posture which an individual assumes in the course of everyday life on the basis of interpretation of the life

world. The natural attitude has sometimes been dubbed the world of the "taken-for-granted". In summary, the basic contribution of phenomenology to the enhancement of the concept of a leisure occupational pattern is that the world is a self-centered, and to some extent self-constructed world. Individuals apprehend the world through experience. This focus on the process of the subject/object relationship is fundamental to the concept of a leisure occupational pattern. Leisure is what we do, not what we want to achieve.

The argument to enhance the concept of leisure occupational patterns is based on a need to define what these patterns **are** not only what they do. The premise is that the terms brought in from social theories achieve this by extending the definition of leisure to include existence, experience, and a description of how individuals organize leisure. The conclusion is that the understanding of leisure occupations can be enhanced by adopting notions based on how people experience, not what or why they experience it.

The concept of **self-care occupational patterns** may be augmented by concepts of reach, handiness, life plan, noesis, and noema. The latter two concepts are germane to the concept of occupation. The **noesis** refers to the object being perceived, while the **noema** refers to the process of perceiving. **Noema** can best be associated with

leisure occupational patterns, while noesis refers to the self-care and productivity patterns. Those patterns of activities that pertain to self-care can often be distinguished from others through the use of the concept of reach. **Reach** has been described as an individual's grasp of the environment (Wagner, 1970). There are three forms of reach that have been identified: actual, attainable, and restorable reach. Each is defined according to the potential of the individual to develop a relationship with the object. **Handiness** refers to an individual's ability to make use of objects in the environment in order to ensure or acknowledge the individual's existence. **Life plan** was discussed earlier as a method by which individuals perceive their whole life to be. In summary, phenomenology can reinforce the concept of self-care by offering insight into how people organize their everyday worlds according to the total environment of which an individual and the individual's world are only a part. The argument to enhance the definition of self-care occupations is similar to that of leisure occupations. Additional information relating to the direction of an individual's activities is provided, as is the notion of purpose or want as an effect of self-care rather than a cause of self-care occupations. Individuals can only be "motivated" toward achieving an end, if there is a sense of plausibility attached to the

end. The process of defining the plausibility is in itself a self-care activity.

Productivity occupations reflect the social dimensions of the individual in that these patterns of activities are oriented to fulfillment of the real demands/obligations placed on the individual by the environment. The concepts of the generalized other, the me, and the I all forming parts of the self support this concept (Wallace and Wolfe, 1986; Mead, 1972). This is achieved by the recognition that the generalized other operates on the premise that there is a social obligation to be fulfilled. Social obligations also take a major role in structural functionalism put forth by Talcott Parsons (1978; 1977).

The argument to enhance the definition of productivity occupations is similar to that of leisure and self-care occupations. The premise is enhanced further by the notion that productivity involves the external world to a greater extent than do the other categories of occupations. Productivity involves roles, and situated environmental demands.

In summary, each category of occupation must be enhanced if the meaning of each is to be uncovered. While it appears that there is a subsuming action that occurs between the categories there is a necessity for a holistic perspective. To avoid developing a fallacious argument, leisure, self-care, and productivity occupations cannot be

regarded as distinct spatial entities. Each is inextricably linked to the other, and each can exist for any given activity depending on the situated context (eg- the driving example mentioned earlier).

The principal concept of spirituality.

Spirituality has been associated with components of an individual's total life performance. That is, the individual is seen to be comprised of a number of performance components namely: physical, mental, sociocultural, and spiritual components. A performance component has been defined by the Health and Welfare Task Force (1987) as: "activities carried out by the client in the areas of self-care, productivity, and leisure influenced by environmental and societal factors" (p. 44). Reed (p. 502, 1984) defines meaningful occupations as those which have a certain significance to an individual in terms of needs or demands.

While these definitions are permeated by incongruous terms and faulty arguments they do suggest that spirituality is the driving force (or l'elan vital) to all life. Beyond that there is little afforded to a reader of the model of occupational performance that might be used to improve our understanding of spirituality. Hames and Dayle (1980) suggest that a holistic frame of reference in the helping professions must adhere to the concept that

spirituality subsumes all other matters in life. When considered in league with the other performance components of mental, physical, and sociocultural, spirituality transcends them all. Spirituality is pervasive through all of the other performance components and permeates all life. Then why should it be assigned an equal place to all other performance components in the model of occupational performance? Why is it not accounted for in the model throughout the entire environment? After all, if spirituality subsumes all other components, it must also permeate into the areas of the system of the individual.

Developing an argument to enhance the concept of spirituality.

If spirituality is to be represented as an all-encompassing theme that expresses itself in daily life, then it must be assigned the qualities that permit it to accept that function. The concept of spirituality, in the model of occupational performance, can be reinforced through the use of concepts of existence (from existentialism), dasein (from phenomenology), and meaning (from symbolic interaction). These concepts represent a gestalt of spirituality that pervades all life.

Existence, in existential terms, is differentiated from the term essence. Essence represents an abstract

phenomenon, while existence is the manifestation of the essence (May, 1958). There are two modes of existence for individuals: the inauthentic and the authentic. The inauthentic mode describes existence as a social phenomenon, where the individual is seen as a cultural animal. In this mode, there is little choice made by the individual other than that made to follow the environmental obligations placed on the individual. This form of existence conforms to the world view of individual versus social life found in such paradigms as structural functionalism, conflict theory, and behaviorism. Describing this mode of existence can be achieved through the use of terms that describe individual activities as occupational patterns bound by social constraints. Consequently, terms such as social roles, environmental demands and social obligations reflect this type of existence.

An alternate form of existence is the authentic mode in which individuals assume responsibility for themselves as a totality (May, 1958). In this mode, individuals receive sensory data, interpret the data, make choices, plan and act accordingly. This form of existence conforms to the world view of such paradigms as symbolic interaction, social exchange, phenomenology, and, naturally, existentialism. This mode of existence is characterized by the use of terms that reflect a process of making

decisions. These terms must reveal occupational patterns that demonstrate individuals autonomy from their world. Terms such as thinking, imaginative rehearsal, apperception, life plan, idealization all illustrate the individual's role in designing his/her own destiny.

In truth, **human existence** is a composite. What determines the mode of existence in any temporal or spatial dimension is the individual's epoch. Every field of human experience has an epistemological property. In our everyday life there is an epistemological posture which we assume. It is influenced by our ability to maintain a steady state of forces in our life.

Dasein is a term created by Heidegger to reveal that spirituality is experienced in the here and now (Heidegger, 1982). Spirituality is not a term used by Heidegger, although he did suggest that an increased understanding of how we experience everyday life is needed. Furthermore, the experience of everyday life does not create spirituality, it is spirituality. As such then, spirituality as an experience cannot be seen, recorded, or debated. However, the manifestations of spirituality (such as motivation, activities, occupational patterns, social mores) can be delineated and discussed. Ascribing the concept of Dasein to spirituality, then defines the latter as a fleeting moment, never quite within reach, yet representing the whole of an

individual's life. Paradoxically, the inability of
individuals to grasp their spirituality, is a function of
the holistic nature of spirituality. Because spirituality
is holistic, that is pervasive throughout all of life's
domains, it is not possible to apprehend it.

The third concept that can be used to enrich the concept
of spirituality, in the model of occupational performance,
is the abstraction represented by the term meaning in
symbolic interaction. Mead (1972) submits that **meaning** is
multi-dimensional. There is one form of meaning which is
purely subjective, in that it is created within a social
context by an individual. But because it is thus
situated, it is affected by the environment. Objects (in
the subject/object relations sense) hold meaning that is
exclusive of any conscious awareness of the individual.
Meaning is constituted in a social context, because humans
think in terms of symbols. These symbols must be shared
with a reference group, or at least must have had some
relevance in a past experience. Mead (1972) states: "The
mechanism of meaning is thus present in the social act
before the emergence of consciousness or awareness of
meaning occurs" (p.77). This enhances the concept of
spirituality by suggesting that meaning and spirituality
are associated. This association is acknowledged in that
any essence of life, or recognition of existence is
through a meaning attached to a relationship between an

individual and the environment. This meaning must have environmental origins, or it will not endure. Consequently, spirituality has a social aspect.

Spirituality has been identified as a performance component of an individual. This depiction of spirituality is not reflected in statements that characterize spirituality as an essence of life. Spirituality must be defined in terms of what it does, and the pervasiveness of its influence on the individual and the environment. Using the concept of existence, it is possible to determine two dimensions of spirituality that designate a social or psychological imperative to making life choices. Called modes of existence, they provide insight into the mechanism by which spirituality is expressed in the relationship between humans and their environment.

Spirituality is also related to the specific temporal and spatial dimension of the **here and now**. There may be a tendency to regard past events, or future desires as a spiritual function. This is not the case, unless those phenomena enter the realm of the here and now. Lastly, spirituality provides meaning through life via its two modes of existence in the here and now. The meaning of life phenomena are in part a social construction, and in part a manifested psychological process affected by universal symbols (and therefore also a social

phenomenon).

In summary, the premise adopted regarding the definition of spirituality is that this concept must encompass the totality of existence. The conclusion is that broadening the definition can be achieved by adopting concepts of existence, meaning, and dasein. Using these concepts suggests that spirituality is all-encompassing, and all-pervasive.

The principal concept of function.

Any discussion or deliberation of how people perform in the course of their daily lives must of necessity begin with what it means to **perform** in daily life. As can be demonstrated from the outset, clear definitions and multi-paradigm agreement on such generic terms as "performance" are generally not available in the field of occupational therapy. Performance is defined by Reed and Sanderson (p. 129, 1984) as: "the lowest level of human occupation which consists of the basic capacities for action (skills). Governs small patterns of skilled action." This definition is characteristic of the difficulty in the demarcation of constructs concerned with human action. Within this definition are a number of constructs that relate to capacity, action, and skill. The thematic strand that is woven within the constructs of performance, action, capacity, and skill is **function.** Function simply

implies that we act toward an object, that we relate to it. It does not imply characteristics of the self, the object, or the subject-object relationship. In other words we engage in a relationship with an object. To fully understand the meaning of function a broad brush approach must be taken to ensure that we capture the meaning of the daily activities that people must engage in in order to carry out the tasks in daily life.

Function is defined in the occupational therapy literature in a number of ways. The definitions listed below are problematic in that they describe multiple constructs with no readily available definitions of the elements of each. Conventions have been developed, but these conventions have not been demonstrated empirically, nor have they been rooted in classical thought. That is, they have not been reduced to their simplest components. The following is a brief review of the term "psychosocial function" in the occupational therapy literature.

The three Health Services Directory Task Force reports (1987, 1986, 1983) do NOT provide a concise definition of the term "function". However an implicit definition can be deduced from the glossary of terms found in the 1983 and 1986 reports under the term "functional assessment" which states: "Evaluation of the integration of mental, physical, sociocultural, and spiritual states and their interaction within areas of occupational performance."

This might be taken to imply that function is the integrative process between individual states and the areas of occupational performance (ie - leisure, self-care, and productivity).

Reed and Sanderson (1983) also offer no explicit definition of function. However, they do offer a definition of the term functional ability: "the skill to perform activities in a normal or accepted manner". This definition offers little insight into the meaning of the term function.

Reed (1984) identifies a model in which the term "functioning" is defined as: "the mechanical, routine follow-through on the aspects of daily life which are seen as necessary to do"(p.439). In addition, this interpersonal performance model offers a definition of functional activities and functions: " activities performed in an uncommitted, minimally gratifying manner" (p. 439). While these definitions offer some insight into the term "function" they are restrictive in what the term function might be taken to mean. Furthermore these definitions are constrictive in that they compress, or draw together, constructs from a number of paradigms that are in conflict with each other. The phenomenological perspective on mundane daily life events, is in direct conflict with activity theory which promotes concepts of variable meanings to daily life events on a demand/desire

continuum.

The sources noted above can be considered as exemplary works in the promotion of a theoretical base in the field of occupational therapy. What is evident is that there is a deficiency is defining the term **function**. What is particularly ironic is that psychosocial function is often regarded as the foundation for development of any occupational performance model, yet it remains undefined in the field as shown in the brief review above. The impact that this has had in subsequent scholarly ventures is illustrated below.

Good-Ellis, Fine, Spencer, and DiVittis (1987) describe a role activity performance scale in their article. The scale these authors constructed is designed to measure the daily life performance of psychiatric patients. Part of the rigor established by the authors has been to attempt to establish concurrent validity with other standardized tests. Those standardized tests are based on conceptual frameworks different than those related to occupational performance. The underlying theme is however the same, that of function. What the authors have not done is establish construct validity of their instrument by defining what the instrument truly measures. What it truly measures is function. Without establishing construct validity, it is this author's opinion that concurrent validity may be a hit and miss affair. This is

because if the constructs are not corresponding, then the concurrent validity is meaningless.

The purpose of briefly reviewing this article is to demonstrate that the term "function" is rarely defined or even alluded to in the scholarly publications that report research and development on the model of human occupation. This lack of study of the term function and the relationship that it may bear to the model of human occupation is a serious deficiency in the development of the conceptual framework for occupational therapy. It is not that function will endear a new meaning to a concept captured by another term. It is that function is a critical link in the understanding of how humans and their environment fit together. To comprehend the full meaning of the term **function** requires that a multi-paradigm approach be taken. A perspective of the nexus of definitions will enhance our understanding of the model of human occupation.

Developing an argument to enhance the concept of function

Function is related to how a subject relates to an object. In order for the relationship to exist there must be some form of recognition of the event. That is, the relationship must be within the realm of being attended to by the subject, or the object. If there is no recognition of the relationship by either the object or subject the

relationship does not exist. The negation of a relationship without ontological awareness is possible if we assume that any relationship causes arousal of some form in either the subject or the object.

Symbolic interaction is founded on principles that the mind is socially constituted. This principle was first put forth by George Herbert Mead (1932). The foundation for this principle is that the **mind functions through the use of symbols** (language, gestures, images). In order for the mind to be rational, it must at least in part, be comprised of symbols which are in common with others, such as the society. For instance, the use of English involves the use of common verbal and visual images for common items. Another example is the generation of a symbol that adequately represents what a piece of constructed furniture such as a chair is for. It follows then that if the mind is to be made up of commonly shared symbols (and therefore rational), there must a method of transmission from one member of society to another. Mead (1972) believed that "thinking proceeds by means of universals". Central to this concept of the universality of symbols is a common shared understanding of what the symbols mean, when they are used, and how they are effected. Here understanding is given a denotation similar to Weber's Verstehen (Sahay, 1971). Weber's definition broadly stated referred to the comprehension of the meaning of

something. What is understood becomes meaningful. Understanding is a precursor to something being meaningful. It is possible to understand and have meaning, but not possible to know a meaning without understanding it.

Understanding is a concept which is primary to function. A principle critical to our comprehension of the term "understanding" is that: "the unity and structure of the complete self reflects the unity and structure of the social process as a whole" (Mead p. 144, 1972). What is meant by this is that the entity known as self only exists as a mirror of what we perceive our world around us to be. The concept of the universality of symbols remains salient to this concept, and is built on when we consider that we can only **understand** ourselves when we understand the world in which we are immersed at any given point in time. Stripping away the language of symbolic interaction, we find a basic assumption that there is a need and a perception of the existence of a subject-object relationship in the social domain. The nature of the boundary between the self (subject) and any object is the universality of the symbols shared between the self (subject) and the object. The inference is made that universality is preceded by understanding of the meaning of object, and that this understanding is at the root of the relationship between the self and the object.

The utilitarian value of adopting this framework to the term understanding is that it can now explain that understanding has a dimension which is social, and founded on the universality of symbols. It can be stated further that the essence of the subject-object relation is social, and that this recognition of the basis of object relations constitutes the concept of mind. The potential to enhance the model of occupational performance comes when we consider that terms commonly used to denote social phenomena (eg - roles) are in fact psychosocial phenomena with a dynamic interplay between the self and the object. This dynamic interplay we can now assume to be founded on understanding.

The term function has often been used to denote how we perceive ourselves to be. May (1958) describes Western society as being devoid of commitment to the discovery of being as an ontological experience for individuals. He suggests that we create methods by which we can avoid having to deal with our sense of being. One such method is the preoccupation with function. May cites Gabriel Marcel in suggesting that we "...subordinate existence to function: a man knows himself not as a man or self but as a ticket seller in the subway, a grocer, a professor, a vice president of A.T.&T., or by what ever his economic function may be" (p.40). It is also suggested in this same section that the loss of sense of being is somehow

related to the nature of culture.

Roles reflect the acting out of prescribed behaviors. A deeper level of comprehension is achieved when we seek to understand who we are as a being in toto. This perception of the gestalt of **being** a human being occurs when we see ourselves as a total person, not merely the roles that we assume. The interplay between the roles of our lives, the acquisition of knowledge of self in relation to the world around us, and the apperception of the intrinsic dynamics which impart the former two factors are all necessary ingredients to achieve a level of awareness of being.

There is a proposition that there are dualistic tendencies to awareness, and that they are layered. It is possible for a man to know himself as a professor, and a father but have no concept of what it means to be a professor **and** a father. The difference is that function is related in the roles that are assumed, usually as separate entities. **Understanding** how the assumed roles help to achieve a level of global awareness of self requires a profound cognizance of the relationship of the roles to each other, and to internal dynamics of the individual (ie - lifestyle dimensions). In the example, achieving an understanding beyond the functional level, and reaching an existential level requires that the individual understand how the role of professor and role of father contribute to the definition of self. Once that

has been achieved it remains to discover how the relationship between the role of professor and father interplay, and how this association of roles leads to an enhanced knowledge of self as a human being. It must be recognized that there are no definitive spatial and temporal dimensions to developing a sense of being. Existentialists believe that the temporal and spatial dimension is secured in the future (the there and then versus the here and now). Given the necessity of humans to think in terms of symbols of the world in which they are immersed, it is difficult to comprehend Western man having the capacity to be futuristic about the understanding of self, without being anchored in the here and now. There are very few persons in the western world who can think of what they would like to be without considering what they are now. The here and now for most persons living in the western world is an anchor, while the future is a target. The act of going from the here and now to the there and then is related to the term **purpose.**

The term function connotes activity and has been utilized in that capacity in much of the literature on occupational performance. The premise put forth is that function is more complex than roles or activities. The conclusion drawn from this discussion is that function is integrally related to understanding and meaning. In fact,

understanding and meaning are **part** of function.

The principal concept of adaptation.

Individuals relate to their environment, and this relation is a requirement of existence. This relation is constituted from activities between individuals and their environment. Environment includes all temporal and spatial dimensions. These activities can be grouped into patterns called leisure, self-care, and productivity patterns. The concept of adaptation has been defined by the Health and Welfare Task Force (1987) as follows: "adjustment of an organism to its environment, or the process by which it enhances such fitness" (p.42). A further definition is supplied by Reed (1984) who has defined occupational adaptation and adjustment:

> "occupational adaptation and adjustment is obtained
> when a person has the skills in the five performance
> areas which are needed to perform those self
> maintenance, productive, or leisure occupations to the
> level of actualization, autonomy, and accomplishment
> required by the individual, social and physical
> environments. Further, occupational adaptation
> requires that the total person be involved in the
> planning, implementation and feedback to the maximum
> degree the individual is able to participate." (p.498)

Adaptation is temporally constrained. It occurs as a response to a change in the environment, and is a requirement for existence. Rather than being an entity on its own, adaptation can be seen as the steady state of the individual. This is in opposition to the concept of homeostasis or balance which depicts the individual

seeking a resting state. A steady state portrays a balance of opposing forces and perhaps more accurately reflects the epistemological nature of daily life.

Developing an argument to enhance the concept of adaptation.

Strengthening the concept of adaptation can be achieved if one first adopt: :vised concepts activity and occupation that ar: :: d earlier. Many of the premises represen*   . ..rlier discussion are equally applicable when considering the concept of adaptation. The concepts of object relations, intentionality, reach, handiness, idealization, life plan and spontaneity are particularly relevant. In addition to those, concepts of ecology (from systems) and world of self (phenomenology) are valuable assets in augmenting the definition of adaptation. Ecology is a concept that begins with a premise that there is a person-environment fit that is continually present. Regardless of change, as long as an individual is in an environment there is a relationship there. The second concept of world of self represents the world of the individual. It is a subsystem of the universe and represents that which is within reach of the individual. By this definition the boundaries of an individual's world are constantly changing. The critical factor in determining if some object is or is not part of

an individual's world, is the axiom of reciprocal effect. This axiom states that in order for an object to be included in the inventory of world of self there must be an effect of the object on the subject. Adaptation can also be said to occur when there are alterations to the nature of the occupational patterns. Each occupational pattern that is situated in a specific temporal and spatial dimension has a unique configuration of reflexive, immediate, and projective actions as activities. Changes in the environment, or desiring changes in the environment, may cause this configuration to shift or change. Whether it will shift or not is dependent on how successful the occupational pattern is in generating the desired effect.

Lastly, adaptation may be transient or fixed. These alternatives exist because adaptation reflects change, and change may be permanent or temporary itself. The organism then has the opportunity to shift its configuration of the occupational pattern in response to a specific event or phenomena, or fabricate an immutable pattern in response to a perceived permanent change in the environment. Simple recollections are often a form of adaptation to the present time.

Adaptation has not been outlined in the occupational performance literature as having particular spatial and temporal dimensions. The premise put forth here is that

is a requirement given that adaptation is a relationship between self and world. The conclusion reached is that adaptation must be situated and that any analysis of adaptation must include the enhanced definition described above.

Summary.

A function of models is to provide interpretation of existing theories in order to enrich the understanding of the similarities between them. Another function is to use models to visualize theory. The first function is endeavored in this chapter. Various concepts from the social paradigms of phenomenology, systems, symbolic interaction and existentialism are not only reviewed but used to enhance various concepts contained within the model itself. Enriching these abstractions in the model serves two functions. It illustrates that social theories do indeed come together at various nexus sites. It also demonstrates that a model must have a theoretical foundation that is associated with a comprehensive body of concepts within the boundaries of an identified paradigm. The success in achieving these functions can be measured not only subjectively, but they can be measured on the soundness of the argumentation put forth in their formulation.

Arguments to enhance the various concepts under

consideration were developed in order to provide an audit trail tracing the relationship between the social theory concept and the occupational performance concept. These arguments are summarized in Table 1 - 5 on the following pages.

The next step in the synthesis process is to retrieve applied literature that provides some data about how people manage their daily lives. In this study, literature concerning coping, adjustment, and farm life was reviewed to provide a foundation upon which further renewal of the selected concepts might be based.

Table 1 - Contrasting concepts of activity

Original Concept Criteria	Revised Concept Criteria	-New Criteria-
Concrete performance; learning.	Activity has meaning; action can have three forms (reflexive, immediate, and projective); there are patterns of activities.	meaning; temporal dimensions of action; patterns of action

Table 2 - Contrasting concepts of occupation

Original Concept Criteria	Revised Concept Criteria	-New Criteria-
activities that utilize a client's resources up in an occupation (ie- leisure, self-care, or productivity)	there are three patterns of activities called occupations; these patterns may be time-limited or enduring; leisure is time free from obligations; self-care has an existential dimension; productivity involves meeting environmental demands/desires.	patterns of activities form occupational categories; leisure is time free from obligations; self-care occupations have an existential component; productivity involves meeting demands/desires; activities may shift from one occupational category to another

Table 3 - Contrasting concepts of spirituality

Original Concept Criteria	Revised Concept Criteria	-New Criter:
provides meaning to all life	two forms of spirituality: 1)a social form in which existence is described as socially defined parameters (eg- roles, norms, values); 2) an individualistic form characterized according to individual orientations. We exist in a dynamic state fluctuating between both cannot be readily observed. It is the process of everyday living rather a product of it.	universal symbols are descriptive of spirituality and how it is defined in context;there are two forms of existence (social and indiv alis- tic); everyday life is a composite that is dynamic; spirituality is the process of living.

Table 4 - Contrasting concepts of function

Original Concept Criteria	Revised Concept Criteria	-New criteria-
lowest level of human occupation; governs small patterns of skilled action; the skill to perform activities in a normal or accepted manner.	in order to function we must understand ourselves and the system in which we are immersed as well; our existence is related to how we function in the social world.	understanding our selves and the relationship we have with our environment is an inherent part of function; function is related to existence through the meaning that we attach to how we relate to our world.

Table 5 - Constrasting concepts of adaptation

Original Concept Criteria	Revised Concept Criteria	-New Criteria-
adjustment of an organism to its environment; individuals are actively involved in their world.	not only does the individual adapt to the environment but the environment also adapts to the individual; the individual's environment is composed component parts which affect, and can in turn be affected by, the individual; adaptation occurs when occupational patterns are created, revised, or discarded in response to the relationship to the environment.	there is a mutual effect between the individual and the environment; the environment is defined by the ability to mutually affect the individual and the environment; adaptation occurs through the reconfiguration of occupational patterns

CHAPTER 3

Literature review of social theory

Introduction

This study was developed initially to determine how farmers attach meaning to farm life after one of the individuals acquired a disability. A review of the literature revealed that there were no specific studies, or theoretical essays, that dealt specifically with this topic. There was however, literature that might be categorized as peripheral but pertinent to this study. Social science theory concerning symbolic interaction, existential psychology, and phenomenology was reviewed.[2]

These micro-paradigms focus on everyday life and the meaning of everyday life events to individuals who experience them. While each contributes a unique perspective leading from different propositions, all three focus on the relationship of an individual to the environment. The model of occupational performance, and the practice of occupational therapy, are both centered on the individual-environment relationship. It therefore seems legitimate to utilize these paradigms to enhance the concepts from the model of occupational performance.

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[2]The terms and concepts are defined and referenced in the Glossary (see Appendix II). The reader should consult the Appendix for the definition cited in the literature.

Process of synthesis of social science theory

One of the most important application of social science theory to the model of occupational performance and to the study data is to enhance the model's ability to capture the essence of meaning of everyday life by individuals. Achieving this ideal requires the abandonment of a notion that social science paradigms are parallel or divergent. Furthermore, a monothetic approach to understanding human behavior must also be abandoned. To comprehend the approach taken in this study, one must recognize that there are differing social science perspectives, but when viewed together in a kaleidoscopic manner they provide a holistic illustration of daily life. This procedure of considering the holistic perspective is termed here as the development of a **conceptual plexus**. The term plexus was chosen to reflect that theoretical concepts are meshed together in order to better understand the construct (eg- the notion of structure). Each plexus is composed of **elementary abstractions** which together form the paradigm that binds them. For example, in structural functionalism, roles, norms and values provide structure. Where the plexuses interweave have been termed **nexus sites**. For example, symbolic interaction is also concerned with norms and roles but from a differing

position.   These are conjectural positions where given elements of a paradigm come to meet elements from other paradigms.   This encounter is caused by a mutual consideration of a social phenomenon (either real or abstract).   For the purposes of this analysis there are five nexus sites considered that correspond to key concepts from the model of occupational performance: function, activity, spirituality, occupation, and adaptation. At each site the elementary abstractions from a social paradigm are appraised.   This process allows the investigator to consider some social phenomena that are similar.

Interdependence of system and action.

There are three concepts which are pervasive throughout all the social science paradigms reviewed here.   The terms **system** and **action** are interdependent on each other for their existence (Wallace and Wolf, 1986; Parsons, 197?; Sahay, 1971).   One cannot recognize the existence of a system, without acknowledging the presence of action to represent that the parts relate continuously in a fashion that is characterized by mutual impact.   Conversely, action as a characteristic of this relationship, cannot exist unless it is recognized that parts, are parts of something, namely a system.

Von Bertalanffy (1968) emphasized the importance of

action that is situated in the context of a system:

> "...you cannot sum up the behavior of the whole from the isolated parts, and you have to take into account the relations between the various subordinate systems which are superordinated to them in order to understand the behavior of the parts." (p. 68)

Von Bertalanffy professed through his works that there is no one domain of an individual which can be subsumed by another (ie - physical, social, cultural, psychological, spiritual). In order to understand the individual as a whole all the component parts and the relation between the parts must be understood. Weber's concept of action proposes an element of subjectivity in action. That is, the recognition of action (and therefore the existence of action) is dependent upon action being perceived and hence forth experienced. It might also be said that a system is an epistemological phenomenon because in order for a system to exist, the parts must relate to each other. These relations are dependent on a mutually perceived experience because by definition parts are parts of a system if and only if there is potential for a mutual effect. In this context of systems, it is not possible for one part to affect another, without influencing its own being.

Systems theory and social action.

General system theory puts forth propositions that are readily applicable to the area of investigation in this

study.   The   theory   development   by   Parsons   (Wallace   and
Wolfe, 1986; Parsons, 1978), and Weber (Sahay, 1971) are
particularly relevant. A major tenet across the works of
these exemplars attests to the existence of an entity
called   a   "whole"   and   this   whole   is   comprised   of
components.   A second major tenet describes the relation
between the components of the system.   These relations are
dynamic and have been termed "action".   Each system has an
orientation   which   provides   direction   to   the   organism.
Parsons (1978) referred to **teleonymy** as the capacity of a
system to this orientation.   Individuals, as subsystems,
relate to each other in order to undertake goal-oriented
behavior.   This creates the necessity of having a set of
symbols that will accurately reflect the message of one
individual to another.   Parsons (1978; 1977) and Weber
(Sahay, 1971; Wallace and Wolfe, 1986) have acknowledged
the existence of a shared symbolic system.   This concept
is particularly relevant to this study as individuals come
into contact with new social situations which demand the
development, mediation, and entrenchment of **new** symbolic
systems that will express new orders of association
between individuals.

The concept of structure.

Piaget   (1983)   states   that   there   are   three
characteristics of structure in the context of social
systems.   Firstly, a social structure is a **whole system.**

That is, there is a concept of whole in which there are parts, that contribute to the perspective of the whole. Secondly, change is an inherent property of the whole. Piaget (1983) considers change as occurring within a system when the system, or part of the system, transforms itself through its relationship with the environment (the larger system is part of the environment of a subsystem). This is a crucial component of the structure of any social system as it permits the delimitation of social phenomena by recognizing the change, its potential or real causes, and the impact of the change on the system.

The third characteristic of a social structure is autoregulation. Piaget (1983) does not define autoregulation precisely except that it is a system which seeks a force of balance between the components. There are two schools of thought that have attempted to consider what system autoregulation might mean in the context of social system. One school of thought attempts to define autoregulation as a system's propensity for equilibrium. The Modern Dictionary of Sociology (Theodorson and Theodorson) defines social equilibrium as:

> "...the concept that social life has a tendency to be and to remain a functionally integrated phenomenon, so that any change in one part of the social system will bring about adjustive changes in other parts. The initial change creates an imbalance, but a functional adjustment of the parts occurs to recreate an integrated, adjusted, and relatively stable system." (p. 29 as cited in Wallace and Wolfe, 1986)

This particular definition of autoregulation implies that

there is a fundamental force which always brings the system to a state of relative balance.

An alternative definition is supported in an open systems concept in which the boundaries of a subsystem, the larger system, and the environment of the system are in perpetual change. This concept of autoregulation is termed steady-state because even though autoregulation is achieved, it is achieved by a balance of forces (as opposed to the diminution of opposing forces in the previous definition). Steady states reflect the existence of dynamic forces which seek to influence each other, and in the process achieve an actuality of the system.

Structure in symbolic interaction

Structure in symbolic interaction is achieved through the mutual development and recognition of a set of symbols common to all members of a group. Mead (1972) elucidates on the idiom of **symbol** by putting forth a number of propositions. The first such proposition is that symbols are universals. Mead states that a **universal** is pivotal to our understanding of ourselves as individuals as thinking beings. To Mead (1972), thinking proceeds by means of universals, about which he says:

> "A universal may be interpreted behavioristically as simply the social act as a whole, involving the organization and interrelation of the attitudes of all the individuals implicated in the act, as controlling their overt responses. This organization of the different individual attitudes and interactions in a

given social act, with reference to their interrelations as realized by the individuals themselves, is what we mean by a universal..." (p. 146)

To Mead then, structure is imposed by symbols, which are the origin of thought, being, and social life in mankind. Without symbols there can be no thought, and therefore no epistemological essence of self. Structure changes in response to environmental conditions in which the structure is embedded. Mead (1972) goes on to discuss universals by saying:

"...and it determines what the overt responses of the individuals involved in the given social act will be, whether the act be concerned with a concrete project of some sort (such as the relation of physical and social means to ends desired) or with some purely abstract discussion, say the theory of relativity or Platonic ideas." (p.146)

Structure in existentialism

Existentialism is concerned with the ontological science of being (May, et al, 1958; Hall and Lindzey, 1978). One of its major propositions pertains to the notion of present time as the focal temporal dimension to be utilized. Another closely linked proposition evolved from an allegiance to the spatial dimension of here. Both of these propositions lend themselves to an understanding of the structure of human existence. May (1958) describes the difference between existential psychology and other schools of thought of the time:

"...it does not purport to found a new school as over

against other schools or to give a new technique of therapy as over against other techniques. It seeks, rather, to analyze the structure of human existence- an enterprise which, if successful, should yield an understanding of the reality underlying all situations of human beings in crisis." (p. 7)

Existentialism places an emphasis on the structure of human existence as being the foundation of reality.

Structure in phenomenology

Phenomenology is also a paradigm that is characterized by its temporal and spatial dimension on the here and now (Husserl, 1982; Wagner, 1970). It is also characterized by its veneration for everyday life (Heritage, 1984; Rogers, 1983).

In phenomenology, the past is accommodated through horizon. Each interpretation (called "apperception" in phenomenology) of a phenomenon of everyday life consists of two parts. The first is that which is germane to the phenomenon itself, and the second is that which is peripheral, but related, to the phenomenon. Both parts constitute the horizon (Wagner, 1970).

The present is described best through the use of the phenomenological term **natural attitude**. This term represents the "mental stance a person takes in the spontaneous and routine pursuits of his daily affairs, and the basis of his interpretation of the life world as a whole and in its various aspects." (p. 320, Wagner, 1978). When contemplated together they represent the structural

dimension of social interaction. Phenomenology is embedded in deliberations that involve subject/object relations.

Experience is founded on the premise that something is perceived or experienced (ie - an object) by something or someone (ie - a subject). An intentional object is something intended to be according to the individual (an object can be a perception of the individual). Two terms that explicate this in phenomenology are noesis and noema. Noesis refers to the relationship between the subject and the object as experienced by the subject, while the noema is the object itself (Rogers, 1983). This provides further definition to the dimension of structure.

The concept of action.

Action in systems theory

The term social "action" in the sociological sense is derived from the work of Auguste Comte (Wallace and Woif, 1986). Comte studied society in a context and viewed society not as a static, but a dynamic organism. The term action is taken from the biological realm of the dualistic terms of action and reaction (Mayr, 1982). The term action therefore comes to mean those social events or circumstances that reflect that human beings and their environment exist within a system. The term **action** is

so used to reflect the vitality which is characteristic of parts of a system that interrelate.

Weber (Wallace and Wolf, 1986; Sahay, 1971) identifies action in the realm of subjective meaning by suggesting that action is an integral part of human behavior only if it has a meaning attached to it by the actor. Weber (in Wallace and Wolf, 1986) also states that:

"...action is social insofar as, by virtue of the subjective meaning attached to it by the acting individual (or individuals) it takes account of the behavior of others and is thereby oriented in its course." (p. 190)

Action is always within a social context. This context may be covert if the action is part of a psychological process where social phenomena are considered, deliberated, or acknowledged to exist. The context may also be overt if action occurs in the realm of a social event and indeed form part of that social event.

Action is defined as the relationship between at least two "things". As such then, it is imperative to recognize that there is an orientation to the relationship between these "things". Conventional Cartesian dualism offers a framework for understanding the nature of the things which are connected by action (Heidegger, 1982; Parsons, 1977). Descartes utilized Cartesian dualism to separate mind from physical matter. Dualism is used as a process of observing a phenomenon as two distinct entities. The orientation of action is evidenced through the existence

of an object, which is what action is oriented towards. The orientation of action is also verified by the existence of a subject, which is where the action is emanated from. Action has therefore assumed a synonymous identification with the term subject/object relations. The dichotomous existence of subject and object permeates throughout many of the social and psychological paradigms which consistently struggle with the primacy of one entity over the other, and the identification of the conditions under which primacy exists.

Action in symbolic interaction

In symbolic interaction, the interplay between the psyche, physical self, and the environment constitutes action. Mead (1972) emphasizes that action is not merely the expressed interplay between the components, but the entire process:

> "The external act which we do observe is a part of the process which has started within; the values which we say the instrument has are values through the relationship of the object to the person who has that sort of attitude." (p.5)

This proposition of the depth and breadth of action is expanded from the traditional structural functionalist perspective, where structure (especially external) provided the control. Mead (1972) suggests that there is a mediating force within the individual. Symbolic interaction is at the crossroad between the macro social

paradigms that place control and responsibility for social action at the beckoning of a larger social system (eg- structural functicnalism) and the micro social paradigms that view social action as totally under the domination of individual actors (eg - traditional Freudian psychology).

Action in phenomenology

In phenomenology, the **action** dimension can best be described through the use of the term idealization. **Idealization** consists of an individual being able to review past experienced phenomena and being able to project into a future temporal dimension a set of expectations. Idealization describes an individual's desire for a given effect of a course of action.

The concept of system.

System in social systems theory

The concept of a "whole" permeates throughout the conceptualization of system, followed by an adherence to the concept that this "whole" consists of parts. These parts relate to each other, and in open systems theory, this constitutes the "whole". A consideration of the whole has been termed **holistic** thought and has been debated from Compte, to Descartes, to Rousseau (Phillips,

1976). Much of the current debate seem to concern itself with universalistic versus particularistic theories of holism. In other words, when is something part of a system (universalistic), and when is it not (particularistic). It is not within the scope of this paper to debate the issue - but it will be illustrated. It has been postulated by some that something is part of the system if it affects the system. Other have argued that such a broad brush approach is too universalistic. For example, an individual may be affected indirectly by economic trends in the world. Is this then, a part of that individual's holistic world? For the purpose of this paper, nothing is part of an individual's system unless it can directly affect <u>and</u> in turn be directly affected by that individual's system. This rule of **mutuality** of **effect** will be the determining factor in determining the boundary of an individual's system.

System in symbolic interaction

Symbolic interaction is a sociological paradigm founded on the premise that people participate in social life, and that the sum of the "equipment" that is necessary in order to live a social life consists of a set of symbols that have a common meaning to those with whom the symbol is shared (Wallace and Wolf, 1986). Symbolic interaction is grounded on the axiom that social life involves:

a.   A self (called the "me" by Mead) which is an outwardly reflective inner perspective of the individual;

b.   an essence of self (called the "I" by Mead) which is an inwardly reflective, liberated part of an individual which responds only to itself and is void of obligation to the outside world;

c.   a social self (called the "generalized other" by Mead) which is an outwardly reflective, outwardly projective view of the world as it pertains to the behavior that is expected of the individuals - this includes norms, attitudes, and beliefs (Wallace and Wolfe, 1986).

Individuals think, reflect, and behave in a situated context of symbols and epistemological existence is therefore dependent upon these symbols (Mead, 1972).

Mapping is a term that is germane to symbolic interaction. It occurs in social interaction when all the key factors that could possibly affect outcome exist.   Each factor forms part of the map which will determine the course of the interaction (this concept is conceptually similar to Parson's action schema).

Mapping identifies the system in which the individual operates. The components of the systems are:

a.   the norms, values, attitudes, and other constraints of the community that exist externally to

the individual;

b.   the above that are processed via the generalized other into the realm of the individual;

c.   the psyche and physical self that is unfettered by the environment in which it is situated.

System in existentialism

Existential psychology also subscribes to a system in which an individual exists.   There are a number of propositions put forth by existentialists that pertain to how this system is contrived, organized, and modified by the individual.   The first proposition is the t of world and what constitutes an individual's wo. .d.   Subsequent propositions concern themselves with "states" of the individual-world relationship.   There is an adherence to the whole-world view of humans. Existential psychology embraces holistic philosophy and does not separate physical, psychological, spiritual, and social components of self (Hall and Lindzey, 1978).   While it espouses such holistic principles, it also aspires to retain concepts of individualistic determinism.   In other words, while humans are inextricably linked to their environment, they can transcend this link and express freedom to choose courses of action.   As in other paradigms, existential psychology has adhered to the dimensions of structure, system, and action.

System in phenomenology

The dimension of system is explained through the phenomenological term of world (Wagner, 1970). World is the realm of objects from which intentionality (refer to glossary) is taken. It consists of all objects which have related to the subject. There is no temporal boundary to world, but there are spatial limitations associated with the "here".

Summary.

This chapter is reflective of the communal objective of social/psychological paradigms to uncover the meanings of structure, systems, and action in daily life. Each paradigm professes a different perspective by emphasizing its uniqueness. Each perspective is considered where they converge intellectually. These points of convergence are in the deliberation of system, structure and action. Together with the applied literature in the next chapter, the construction of a synthetic model of occupational performance focused on farm life becomes a viable objective. Once this has been achieved, it then becomes feasible to consider illustrative cases that demonstrate how the model might be applied.

CHAPTER 4

Literature review of farm life and adjustment.

There are no readily available published reports that specifically deal with how farm life is organized after one person in a farm couple becomes permanently disabled. There are however published reports that deal generally with the adjustment process and coping patterns of people after a loss of function resulting from a disability.

In addition to this body of knowledge there is literature that highlights farm life as a way of life. There are also reports that reveal how work is organized on farms, how people deal with stress when living on farms, and how people respond to stress on the family farm.

This literature will be reviewed with the purpose of providing some clues as to what farm life might be like for persons who are faced with reorganizing farm work after a disability. This literature will be synthesized with the theories presented earlier, and the model of occupational performance to provide a viewpoint from which the illustrative cases in the study can be understood.

Adjustment, coping and everyday life.

Adjustment is a process that individuals utilize in managing their everyday lives. It provides for learning

and personal growth throughout the life span (Newman and Newman, 1981). Reich and Zautra (1983) postulate that everyday life is also a major contributor to a sense of well-being and that mundane daily life events, when taken in their entirety, contribute to self-identity. Their position is that daily life events are responsible for overall life satisfaction and these daily life events are the vehicles used to balance the pursuit of desires with the demands of the environment.

A state of well-being is perceived as a dynamic representation of the individual-environment relationship. Well-being is a complex cause-effect concept and is multi-dimensional in its spatial orientation of well-being. The determining factors are related to a desire (which is oriented from subject to object) and/or an environmental demand (which is oriented from object to subject). In a follow-up study, Reich, McCall, Grossman, Zautra, and Guarnaccia (1988) attempted to further empirically verify the impact of daily life events on the physical and psychological well-being of individuals. They coined the term **event ecologies** as: the range of event experiences and reactions that people maintain in interaction (or more appropriately, inter-reaction) with their environment of events. Both the 1983 and 1988 studies suggest that everyday life is important to well-being. The message to be taken for the purposes of this study is that while it

is critical for researchers dealing with adjustment processes of individuals to major life events (eg-disability; divorce), it is equally important to understand daily life as the major contributor to well-being with any population under study. Daily life events are often situated within a social context, and therefore other individuals become contributors to well-being.

Moss (1984) discusses families in distress, and the perception of individuality in such circumstances. The term fusion is used to denote a skewed relationship where one individual subsumes the other. Moss (1984) warns against any tendency to view fusion and differentiation (which is the self apart from family) as polar extremes. There is also an inherent risk associated with placing value judgement on either of the conditions above. Moss (1984) states: "...in the existential tradition, individuation is not necessarily antagonistic to the experience of belonging within an encompassing whole" (p. 73). The boundary between self (which is individual and inwardly oriented), and fused self (that part which is part of the relationship) is constantly in transformation, and is elusive. There is an inextricable link between both aspects of self in that one cannot extend one aspect without simultaneously extending the other. The measure of individuality is achieved by measuring individuals' abilities to become a functioning part of their

environment, thereby defining the subject-object boundary.

Pearlin and Schooler (1978) discuss concepts of coping, the methods employed in coping, the purpose of coping in general terms. Coping is defined in this article as activities carried out by individuals to allow them to cope with tensions found in daily life. "Tensions found in daily life" refers to those issues that arise in the course of living that have an enduring quality. Furthermore, these tensions also have the potential to adversely influence the individual(stress, tension, and strain are used here as interchangeable terms). Coping requires the utilization of resources which Pearlin and Schooler divide into categories of social resources and psychological resources. The former set of resources refers to other individuals, or groups of individuals who may be brought in for support or help to resolve the issue at hand. Psychological resources are defined as those personality characteristics of the individual.

Coping mechanisms operate in two ways. The first method involves changing the situation. The mechanisms associated with this method are behavioral in nature and will not be discussed here in any great detail. The second method is of prime importance to this study because it involves changing or controlling the meaning of the issue at hand. The mechanisms most often associated with

the metamorphosis of meaning of an issue, event, or problem can be summarized as follows:

1. **Positive comparison** - This mechanism is best illustrated as occurring when people compare their situation (often viewed by others as stressful, or arduous) favorably to others that they either know personally, or know about.

2. **Selective ignoring** - Occurs when an individual attends to the positive (real or imagined) aspects of a situation, event, or issue that might otherwise be perceived as burdensome. Achieving this focus reduces the need and/or ability of the individual to focus on the more negative aspects of the event.

3. **Hierarchial ordering of life priorities** - this mechanism involves the evaluation, re-evaluation, and evaluation of aspects of life that are causing stress and strain for the individual. There are occasions when life events are placed at a lower value, because they are stressful. This in turn helps to manage, or prevent the stress that might occur if the devaluation did not occur.

Pearlin and Schooler (1978) also state that coping

mechanisms are more effective in certain situations than in others. For instance, they note that coping mechanisms are more effective in the affect related social relationships (such as family) than in the instrumentally oriented relationships (such as work). The rationale is that perceived control and empowerment of a situation by an individual is greater in the former than in the latter case.

Control and empowerment (which stem from a determination of responsibility fo. behavior) may naturally emanate from our world views. Beikin (1984) discusses individuals' world views as our general orientation in life. It is all-encompassing and is pervasive throughout the individual-environment relation. The two planes of world view are the loci of control and responsibility. Each has an external (world) and internal (self) dimension. The individual's perception of who has responsibility for control in a given situation or event is considered alongside who has the control of that situation or event. For example, internal control and internal responsibility is typified by individuals who believe that they are the masters of their own destiny. The world is theirs to control, and whatever results is a consequence of their taking charge, or not taking charge, of the situation at hand. This framework relies on basic subject-object relations in that control and responsibility are tied to a

perspective, which of course underpins subject-object relations.

Everyday life for family members of people with functionally limiting disabilities is comprised of work that is divided into everyday life work, and work related to an illness trajectory (Corbin and Strauss, 1985). The latter includes impact of that work on the individual, the family, and the interrelationships between the two. The emphasis on the social context of work is therefore emphasized. This focus inevitably means that everyday life based on an illness trajectory does require continuous modification based on capacity of the individual and demands of the environment. These authors also suggest that there is a structure that is required to carry out everyday life as a family member of a family where another member has a disability.

Yet another perspective is afforded by Coulton (in Krueger, 1984) in a paper concerned with the person-environment (P-E) fit. Coulton (1984) states: "Stress results when there is a lack of fit between individuals and situations. Person-environment fit refers to the degree of congruence between the individual's needs, abilities, and aspirations and the demands, resources, and opportunities of the environment"(p. 119). Coulton has adapted the control matrix discussed earlier and applied it to the individual with a physical disability.

All the literature reviewed regarding adaptation, adjustment, and coping suggest that everyday life forms the basis of well-being and life satisfaction. Certain components of the everyday life experience are devoted to meeting desires, while other components are concerned with meeting the demands placed on individuals by the environment. Paramount to the consideration of wants and desires is the balance between control and responsibility. Both can be assigned to either an individual or the larger system of which that individual is a part. The mechanisms by which individuals cope with everyday life, as well as the major predicaments that individuals sometimes find themselves in are varied and tied to the P-E fit concept. While this is generally applicable to all forms of social life, it is particularly suited to life in rural areas, especially farm life.

Farm life.

Farming has often been depicted as a way of life that is the envy of many. Molnar (1985) explains that farming has become associated with a high quality of life because of the aspects of rural residence, family involvement, and occupational self-determination. This has become somewhat of a myth in Canada over the last few years. Some of the data that point to this can be gleaned from the 1986 Agricultural Census (Statistics Canada, 1987):

1. Between 1971 and 1986, approximately 20% of all farms in Canada ceased to exist. The total number of operations dropped from 366,128 to 293,089. The largest impact was on the 70 - 239 acre farms which dropped by 31.8% (127,551 down to 86,955). By contrast large farming operations (identified as 1,600 acres and over) increased from 14,441 to 21,074 which is an increase of 45.9%. The trend appears to indicate that from 1971 to 1986 smaller farms disappeared, while large farms are increased. This will is to be expected if one considers that the market is rationalizing the way farming is done in Canada. There is a general trend away from the family to the corporate farm;

2. Of all farm operators who began a farming operation during the fifteen year period between 1966 and 1981, 35.6% (97,011) of the total were no longer around in 1981;

3. In 1986, 14.2% (41,537) of all farm operators (293,089) worked 229 days or more off the farm. Statistics Canada classified this off-farm work as full-time. An additional 70.2% (74,701) of the remaining farm operator population (251,552) stated

that they worked part-time off the farm. These data do _not_ contain off-farm work provided by farm women working off the farm.

The general indications from these data are that the period 1971 to 1986 was generally a period of decline for the small to medium sized family farm in Canada. Indeed, it has been suggested that there is a dualistic development of farming taking place in North America. Small family farms will survive with low incomes, while larger corporate farms will thrive with high incomes (Brooks, Stucker, and Bailey, 1985). Combined with this is the inherent stress of managing a family farm during uncertain financial times. As discussed previously, stress and well-being are closely intertwined. Molnar (1985) defined well-being as an achieved balance between intrinsic attitudes regarding self and the self's relationship with the environment. Farmer and farm firm are interconnected in that poor performance in one often leads to poor performance in the other (Molnar, 1985; Ross, 1985). In the Molnar study, there is a relationship between well-being and the commitment to farming as a way of life.

While the financial crisis of the average Canadian farmer is not the focus of this paper, a review of the aspects of how people deal with the crisis might provide

some insight as to how people might cope with other threats of loss. Loss in the sense of financial crisis might be defined as a threat of loss of way of life. Brooks, Stucker, and Bailey (1986) identified a number of reasons why farmers faced with financial constraints preferred to keep on farming. One reason stated by farmers is a perspective related to the way of life associated with farming. Study subjects stated that they had always existed with the element of uncertainty in farm life, and that financial uncertainty is only another type to be dealt with. A second viewpoint expressed by the participants was that they viewed themselves as entrepreneurs and as such accepted risk-taking as part of the entrepreneurial spirit. The entrepreneurial spirit might be identified as placing the success of the farm firm above all else (eg - health and well-being).

Rosenblatt and Keller (1983) reported that couples who were more economically vulnerable (small farm with high debt to asset ratio) reported greater economic stress. In addition, greater economic stress produced increased blaming in the couples' relationships with each other. Blaming is defined to mean the projection of responsibility and control for the financial health of the farm firm to the other partner.

The division of labor in farm life

Simpson, Wilson and Young (1988), in their study of soybean and peanut farmers in the United States, found that there are many variables that accounted for the division of labor between a husband and wife farm operation. Such variables are categorized into two types: domain and gender issues. The domain category reflect the place of work while the gender issues are more entrenched in the social fabric in which the couple operated. Women are more susceptible to role changes associated with a change in farm life conditions than are their male counterparts. Simpson et al also addressed the issue of "commodity cultures", a term used to denote the social milieu that is affected by the type of farming that people engage in. One such variable, is that certain types of farming require continuous production efforts (eg - dairy cattle), while others may have seasonal variations in production requirements (eg - grain farming). According to Simpson et al (1988): "...this suggests that the rationalization of production through mechanization alters the social organization of agricultural production through processes of social disintegration and individuation, processes that work themselves out, however, along gender lines, for they affect women and men differently."

Acock and Deseran (1986) illustrated the status competition model as applied to the farm couple, and the

increasing necessity for shared labor that is recognized as fruitful to the existence of the farm firm. This model is particularly suited to explaining the woman's off farm work in relation to the man's on farm work. This model suggests that work status factors such as financial enumeration and position status could function to balance the conjugal roles of the woman and the man on the family farm. Acock and Deseran (1986) also discuss the viability of utilizing the status enhancement model to understand roles on the family farm. The nucleus of concern in this model is the family and not an individual within the unit (eg - the husband or the wife). It is the family that holds the status and the potential for change. Individuals are a contributing factor to the family's status. In the status competition model, the wife's off farm employment may be seen as de-stabilizing, in the status enhancement model, the wife's off farm employment may be seen as a stabilizing factor for the family unit in that it maintains the status of the unit. The notion of status competition versus status enhancement are intervening factors when women's work roles are considered after the male has acquired a physical limitation.

D'Amico (1983) suggests that the status enhancement model should be the model to be used as the farm family unit is the basic model of production. Time allocation studies are important features in the analysis of

production functions, once functional inventories have been taken.

Bokemeier and Garkovich (1987) state that self-identity in farm women is in part a function of their participation in farm tasks and their role in decisions that affect the farm firm. The self-identity of farm women affects their attitudes towards various participatory roles in the farm firm. Some of the various roles explored by their study of 800 farm families were: business managers, farm helpers, and homemakers. The researchers found that those in the two manager and helper groups were more likely to perceive themselves as having a specialized role important to the functioning of the farm firm. Those whose major role was as homemaker were more often not involved with farm tasks. The ability to develop an identity of self, away from the family unit, was in part affected by the willingness of the farm woman to become an active member of the farm firm production unit. It is an interesting note that those assuming homemaker roles on the family farm are more likely to have come from non-farm backgrounds.

Stress and adjustment in farm life.

Davis-Brown and Salamon (in Marotz-Baden, Hennon, and Brubaker, 1988) suggest that farm families are particulary susceptible to stress as a unit. Some of this derives from the fact that co-workers are often family members,

and that the needs and desires that bind a family unit are sometimes in conflict with those that are necessary for the efficient functioning of the farm firm. Other factors include the involvement of extended family in the farm firm, the reliance on factors often not within the realm of direct control of the farm operators (eg - weather, and market conditions), and the necessity to make cash flow decisions (often involving a large amount of cash) that are critical to the health of the farm firm. These "other factors" may not be potential stressors in themselves, but they do require that the family process be adjusted to accommodate them. This in turn may create a stressful situation. For instance, farm families may be required to develop and maintain farm firm goals that everyone must commit to. Emerging from these common goals are strategies that allocate decision-making, work (farm and non-farm related), and non-work activities alike. As well as being instrumentally oriented, these strategies also dictate the social milieu of the family unit.

Davis-Brown and Salamon propose a two-type typology that characterizes families according to the strategy employed in managing the human resources of the family, or according to the values they define. One type, the Yeoman family orientation, views the health of the family unit as the primary concern. The farm firm's success is motivated by a desire to have a firm that can be passed on to

children, while maintaining a healthy standard of life for all family members. It is characterized by: inter-generational involvement in the farm firm, the continuity of the family farm achieved by the "passing down" of the farm from parent to child, and by the family members living in the region of the farm firm (even those not actively participating in the farm operation itself).

When faced with financial stress, the Yeoman families identify the stress as a threat to the meaning of family, and the meaning of the family farm. For these families, farming is a way of life, and the continuity of the farm firm is of prime importance. The farm is perceived as a family heirloom and there is therefore a responsibility to the family lineage not just to those members currently involved in the family firm. Their greatest resources in combating the threat of financial distress, as a family unit, is the members' commitment to the farm firm, as well as the social network comprised of extended family and community members.

The second type, the **entrepreneur** family orientation, is motivated to achieve a materialistic objective which is primary in all instances. The entrepreneur is one who is profit oriented and willing to risk loss in the process of taking this orientation. The health of the family is secondary to achieving success of the farm firm. It is characterized by: competition between nuclear and extended

family members, continuity is almost non-existent as successors must develop their ability to take over the farm firm. In this type of farm family orientation, family members usually leave farming, with some members leaving the community altogether.

Any threat of financial loss is seen as failure, and could very well be perceived as the responsibility of individuals within the family unit. The farm firm is perceived as an enterprise and is therefore able to be liquidated for the purposes of securing assets for individuals in the farm firm. The family is usually seen as a pool of manpower that is to be expanded and renewed. This type of family relies more heavily on established business practices as a method of attempting to deal with financial distress. Lastly, in the entrepreneur family orientation, a farm family under financial distress is more likely to sell the farm firm to assure survival.

Olson and Schellenberg (1986) found that stressors could be ranked according to the degree of self-reported severity. In farm operators the highest ranked stressor is machinery breakdown followed by financial stressors, weather, and harvest tasks. Critical farm family stressors are identified as the mutual dependence on each other, as well as the seasonal variation of farm work which placed greater strain on individuals within the farm family unit as a unit of production. Also mentioned are

the lack of flexibility in some farm tasks (such as machinery operation), the mixing of generations in working together. Stressors related to the farm firm centered around the issue of cash flow in that in many farm firms cash flow is not consistent but variable depending on the season. Also, because of the large capital outlay, and the fluctuating commodity markets cash flow is unpredictable (as well as uncontrollable). Appropriate methods to combat stress were reported by these authors as including education, skill training, and the development of supportive social programs.

Walker and Walker (1988) studied 817 farm men and women as well as an urban population. Their findings suggest that in the farm group, stress is most often associated with chronic fatigue, forgetfulness, loss of temper, concentration difficulties, back pain, and sleep disruptions. Farm women reported more symptom scores of stress than did their male counterparts. Mixed farmers (grain and livestock) reported more symptoms than did grain farmers. Off-farm employment was also a factor in reported symptomatology.

Summary

Farm life is a complex consolidation of work life, family life and social life. It is also an area of investigation which has received some attention in the

realm of stress and adjustment to uncontrollable forces such as the economy or weather conditions. Given these criteria farm families are ideal for the study of construct development. The implications of various environmental and internal requisites are accessible through an interview with participants. Farm life involves a blending of perceptions of self and family to meet a diversity of goals for the individual, the family and the farm firm.

CHAPTER 5

Methodology for data analysis.

Qualitative research methodology.

The methodology employed in this study employs the method of qualitative research. The choice of methods was premised on the concept that qualitative research is the methodology which might best reflect meaning and existence through the phenomena of everyday life.

Research has many distinct facets which seek to answer a question by utilizing rigorous techniques that are accurate in the domain of knowledge they seek to uncover or discover (Merrill, 1985). Qualitative research is one of the two major domains of scientific inquiry we usually identify with research. The other domain is quantitative methodology. Each has a distinctly different approach to the discovery of new knowledge premised on the principles of how the world is ordered (Merrill, 1985; Burgess, 1984; Yin, 1984; Lincoln and Guba, 1981).

Qualitative methods are founded on principles of naturalistic inquiry. Some of the fundamental principles of naturalistic inquiry are:

1. In naturalistic inquiry, theory is grounded in the environment from which the data are extrapolated (Guba, 1981; Lincoln and Guba, 1985; Duffy, 1984);

that is to say, preconceived theoretical propositions are not considered prior to the investigation. In naturalistic inquiry, theoretical propositions are discovered or uncovered throughout the investigative process;

2.   In naturalistic inquiry, the investigator acknowledges and holds in esteem the existence of multiple realities (Lincoln and Guba, 1985; Knaff and Howard, 1984; Guba, 1981). The investigative process uncovers reality perspectives that are different depending on the participant. The existence of these realities must be interpreted from the participant's perspective and not from that of the investigator;

3.   In naturalistic inquiry, the investigator-object relationship is not founded on objectivity. Indeed, while distance is desired, it is recognized that there is a mutuality of influence (Lincoln and Guba, 1985; Sandelowski, 1986; Guba, 1981);

4.   In naturalistic inquiry, there is an admonition against making generalizations (Merrill, 1985; Lincoln and Guba, 1985; Sandelowski, 1986; Burgess, 1984). Naturalistic inquiry seeks similarities between objects, while investigations which search for

generalizations often obtain differences between objects(Guba, 1981);

5. In naturalistic inquiry, the investigator seeks to determine the parameters of the holistic environment from which the data are collected (Lincoln and Guba, 1985; Guba, 1981). It is believed that all data that are gathered are context-tied, and it is therefore paramount to understand the environment from which the data are extracted.

Qualitative research is the constellation of methodologies associated with naturalistic inquiry. Naturalistic inquiry is a state of mind of the field (Lincoln and Guba, 1985; Guba, 1981). In qualitative research there are multiple methods which can include for example: ethnography, ethnology, ethology, life histories, phenomenology and hermeneutics. Each method can be prescribed according to the purpose of the study, the issue to be investigated and the environment which is to be explored, and the expertise of the investigator. Whichever method is chosen, it must be acknowledged that a major premise of qualitative research is that people act from a basis of meaning (Duffy,1984; Guba, 1981).

Phenomenology.

Phenomenology is a method of qualitative research which seeks to understand the meaning of daily lives of people (Field and Morse, 1985; Heritage, 1984; Duffy, 1984; Rogers, 1983). Phenomenology seeks to understand the meaning of the phenomena that constitute participants' daily lives. This method is an analysis of events in context as perceived by participants. A major assumption of this method is that the discovery of social facts can only be realized when an investigator enters the participant's environment and attempts to understand the world of the participant **from the participant's perspective.**

Triangulation process

Even though this study is founded on principles of qualitative research, there is an adherence to establishing a link between participant data and relevant theory. Triangulation involves the use of multiple strategies in order to arrive at a nexus of knowledge. The purpose of triangulation is to prove a hypothesis or discover new knowledge by using corresponding methodologies (Burgess, 1984). This study uses theory triangulation in order to apply theoretical tenets to the data (this is distinct from data and methodology triangulation). In theory triangulation, a number of

theories are used to explain a given situation (Burgess, 1984).

The method of theory triangulation incorporated into this study is derived from the model of occupational performance. There are five dimensions culled from this model: function, activity, spirituality, adaptation, and occupation. The purpose of using these concepts is to ensure that the study has implications for the practice of occupational therapy.

Two other factors were considered in selecting a methodology to be used in designing a study are perspective and purpose. Perspective relates to the focus of the study. Litterst (1985) suggests that qualitative studies that are intended to study social action need to focus on a perspective that directs the investigator to either the structure (ie- uncovering patterns of social relationships) or organization (ie- studying individual choice) of social action. A major thrust of this study is to determine how people organize their lives in the face of a need to reorganize their work, leisure, and self-care activities. As a result of this commitment in direction, there is no attempt to uncover, or discover, family rituals, or patterns of behavior that regulate a family's daily life. This direction toward the perspective organization disregards shared meanings that a family might have. It equates shared meanings with shared

realities, which is the perspective taken by studies focusing on social structure.

The selection of a particular methodology is also dependent on the purpose of the study. Knaff and Howard (1984) have identified four research purposes of qualitative research: develop instrumentation, illustration (emphasize a research issue), sensitization (increase understanding of research issue), conceptualization (increase theoretical base on a given research issue). This study's purpose is to illustrate a methodology that will enhance the model of occupational performance by using concepts from social theory. It is grounded in the expressed realities of participants. Merrill (1985) cites Yerxa (1981) in attesting to the need to recognize the state of development of theory in the profession of occupational therapy:

> "Research that explores the subjective as well as the objective worlds of our patients, clients, and ourselves and that demonstrates respect and appreciation for the integrity, indivisibility, individuality, and complexity of persons may be more consistent with our values than those reductionistic approaches that study fragments without considering contexts." (p. 821)

A methodology was developed to facilitate the triangulation of theory and the procedures espoused by phenomenology. This methodology reflects the above, but also reflects the realities within which the research is conducted.

Field Research Design

Sampling

There are a number of alternative selections of sampling techniques that may be incorporated in selecting participants for a qualitative study. The sampling technique selected for sensitization studies must be representative of the target group (Knaff and Howard, 1984). Acknowledging this, a number of inclusion criteria were outlined for participant selection:

1. a functioning intact nuclear family;

2. the male must have been the patriarchal head of the family;

3. the male must have been the individual with the disability;

4. the disability must have been such that it impeded the male's ability to carry out the farm role that was carried out prior to the disability;

5. the onset of disability must have occurred one to five years previous to the time of research;

6. controlling for economic stability, and size of family farm was attempted (the original intent is to seek variation along these parameters);

7. subject families would be located no more than 100 kilometers from the city of Edmonton. This parameter was chosen for convenience rather than sample

representation.

It was believed that if these participant characteristics were sought then a representative sample would be obtained. There was no attempt to match participants according to the data found in the literature review (eg-according to demographic or psychological profiles). Attempting to select a probability sample would not have yielded representation, but rather selection bias, given the kind of research that was to be conducted. This was a non-probability sample. In phenomenological research an investigator seeks to capture the randomness of the data as expressed by selected participants. This is not equivalent to selecting the type of data issued by a random sample, as is the case in most positivistic research studies (Lincoln and Guba, 1985).

The Easter Seal Ability Council has a program entitled "Physically Challenged Farmers of Alberta." The Coordinator of this program sent out letters to 11 farm families in the Central and Northern Alberta areas to introduce them to the project, and to advise them that they may choose to participate in the project if they wished. The letter advised them that they would receive a call from the investigator in approximately 14 days to follow up on the letter. Persons not wishing to participate could phone collect or write to the program coordinator. The contact list was provided to the

investigator, and the families were contacted. The initial contact was to answer any questions about the project that the family might have had. The families were told during the initial telephone conversation that they were not expected to make a decision during the initial conversation, and a second call would be made at a mutually negotiated time if they so desired. Three families were disqualified because they could not be reached by telephone after 3 attempts. Two families chose not to participate in the project. Of the remaining six families, four were disqualified because they had no children living in the home, or were not actively farming. Two families agreed to participate, and met the majority of the criteria established for the sample. One was a young family who were actively farming approximately 2 years after a traumatic accident to the male head of the family that left him with a degree of quadriplegia. The second family was a young family who were actively farming after the male head suffered an upper limb amputation as a result of a farm accident as a teenager. While this family did not meet the criteria relating to onset of disability (ie - five years), it was felt that they would be appropriate because of the variation in disability, the fact that they are in the process of returning to farming as a family , and that they met all other criteria. A third family was recruited using the same procedures

approximately three weeks later. This family met all criteria except for that of time of onset of disability. In this case, the male head suffered a stroke (CVA) with a left hemiplegia. The onset of disability was seven months.

Data collection

Interview design

Given that there is little available information on how farmers (including both husband and wife) adapt after one is struck with a permanent disability, one goal is to try to capture what the meaning of farm life is to the individuals concerned. A second goal of the interview is to establish how reality is functionally perceived by the participants interviewed.

Both of the above goals ruled out the use of a structured interview, which establish "ground rules" of reality orientation according to the parameters established by the interviewer. The use of semi-structured interviews would mean that there would be some pre-designed questions associated with free-flow, but investigator-directed conversation. The use of open-ended interviews would mean that the conversation would be participant controlled, but investigator directed. Yin (1984) uses a term called a **focused interview** where themes

are used to focus an interview. This type of interview seemed most appropriate given the goals of the interview and the general methodology of phenomenology which was used in securing the data to a theoretical foundation once the data had been analyzed. Prior to beginning the interviews the following themes were developed to accommodate the goals of the interview:

1. Perspective on nature of the accident;

2. Perspective on impact of disability on daily life of the participant;

3. Perspective of the participant on future everyday life.

As well, themes were developed that allowed characterization of each family unit according to certain attributes:

1. basic demographic data on participants;

2. data on farm firm characteristics;

3. data on the background of each participant.

There were no specific questions developed to be used for each participant. A decision was made to try to frame all questions in the language used by the participants.

The interview design allowed the collection of data on participants' experiences, beliefs, feelings, and thoughts from the **participant's perspective.** There were no time limits established, and interviews were held on the family home in a room chosen by the participant. The only

restriction placed on families was that interviews with participants were held in private, and away from other family members.

Each interview was prefaced by a notation of time, date, place, and participant name on the tape recorder by the investigator. Each interview was first recorded on audiotape and after each set of family interviews field notes were written to make note of: descriptions of the environment and special events that occurred before, during and after each interview. The tapes were then transcribed by a third party (hired as a typist) into a word processing program on a computer disk. Once this was accomplished the investigator reviewed each transcription simultaneously with each audiotape to ensure accuracy. The special events that occurred during some interviews were placed in the transcription at the time they occurred in the interview. Also at this time recorder log notations were placed in transcription as an audit trail from tape to transcription. The recorder log combined with transcription line and page numbering allowed for uncomplicated and accurate retrieval and confirmation of data.

There were six interviews used in this study: three interviews of female farmers, and three of their male counterparts. After each interview was reviewed by the investigator one main file was created to accommodate the

interview data. The material was then holistically reviewed a second time to determine how the key concepts identified in the five dimensions of function, activity, adaptation, and occupation might be used to categorize participant comments. Once this was accomplished, the data was reviewed segment by segment. Each of the 15 key concepts (categorized according to the five dimensions) were assigned to participant comments based on what those statements pertained to. In some cases, the comments were re-constituted by the investigator in order
to clarify the link between the comment and the assigned concept. Once this was completed, the entire data set was reorganized according to the assigned concept using a retrieval program. Once the data had been reconstituted along the themes of the key concepts, the data were grouped into the five dimensions according to the key concepts that were allocated to each. The data were then analyzed for meaning and understanding according to the five dimensions.

Field notes and interview questions posed by the investigator were also collated. The former were collated to determine if there were themes that arose out of the field notes. The latter were collated in an attempt to determine what kind of questions participants seemed to respond best to. This was done to provide some evaluation of the interview technique as well as to provide future

Table 6 - Concepts utlized from various paradigms

Model concept	Paradigm concepts			
	Symbolic Interaction	Existentialism		Phenomenology
Occupation				Life world; Spontaneity; Reach; Horizon
Activity	Action	Object relations		Life world
Spirituality	Meaning	Meaning; Existence	Dasein; Existence	
Adaptation		World		
Function	Understanding; Being			

reference for studies of this type.

Ethical considerations

The initial letter sent by the Program Coordinator of the Physically Challenged Farmers of Alberta stated that individuals were under no obligation to participate in the program. The introductory letter also stated that participants could withdraw from the project at any time with no repercussions. This was reaffirmed during the initial contact between the investigator and participant.

The beginning of each interview was prefaced with an explanation (on tape) that information gathered would be anonymous. The ability to withdraw at any time was also reviewed. These issues were re-affirmed when participants signed a consent form approved by a faculty ethics review committee (see Appendix I).

To ensure anonymity, the data bases that evolved from the interviews were reviewed with the intent of removing identifying information from them (eg - name, address, telephone). This information is kept by the investigator on a separate, confidential document. The audiotapes that contained the interviews were erased after they were transcribed (as required by the ethics review committee).

CHAPTER 6

Data analysis

"Talk is not simply a set of ordered sounds which might be said to be about something but may be seen as actually constituting the purported subject."

(p. 187,Morgan, 1985)

Phenomena pertaining to activity

The families provided data relating to activity as defined earlier in the text. The interviews were reconstituted according to concepts of activity in the model of occupational performance. This chapter places the data in the context of farm and family life.

Reflexive and immediate action

Activity was previously defined as the delineation of meaning of a here-and-now phenomenon in the context of past experiences and previously acquired knowledge about the phenomenon. During the interview there were a number of items that demonstrated apperception for a number of phenomena.

Addressing the phenomenon of her reaction to people's reaction toward her son's physical disability (cerebral palsy), the wife (coded as Alice in the interview scenarios below) stated:

"And I know at first it did bother me if we went somewhere and people stared, I'm used to it now because they stare at Billy (the son) all the time...And ah, but at first it bugged me and I, one day I just said stare back, like what makes them so...You know, they're different too so that, but it doesn't bother me anymore, but it did right at first because I thought gee, you know people can be so ignorant, but now like Billy, we've gotten him right out in the community too." (line 21-45, p. 30 of 89).

In family #2, Dan (a fictitious name of the husband) discusses the basis of his social relationships prior to the accident, and how this has changed since then. In discussing previously held social relationships he stated:

"...Because, because they just don't know, you know, we never used to talk politics or nothing. We'd always talk sports or play sports or that was, that's why we got along basically through being just - we worked together doing carpentry or whatever" (line 13-25,p.17).

Commenting on his social relationships since the onset of his disability he stated:

"...I don't know. I just find that ah they're quite shallow people. They don't have anything to talk about and you know other than their sports...I think that our friendships were based basically just solely

on sports and being outside and drinking a lot hey.

You know, like you do, you play hockey, and you go to

the bar" (line 35, p. 17 -line 7, p.18)

Dan described some of the characteristics for an important social relationship in which he is currently involved. First, he described the previous relationship prior to the accident:

"We'd see each other. Yeah in Edmonton two or three

times a year hey. We'd come over as a family. We,

you know, we basically stopped being with each other a

lot" (line 35-49, p. 18)

He then described the relationship as it existed at the time of the interview, and explains why the change occurred:

"...But now we see a lot of him and there's other

people like that too. Are more family oriented and...

Yeah the whole lifestyle changes. You know I was

always, I was never home basically. I was always out

in the field. Out doing carpentry, or playing sports

or doing something hey" (Line 49, p. 18 - line 7, p.

19).

Dan also demonstrated how his apperception about his family life changed since he acquired incomplete quadriplegia. He perceived the daily life activities with his family differently. For instance, he stated:

"Yeah. I go shopping all the time now but I never don't want to go shopping. Before you dropped them off at the mall and went and visited one of your friends or whatever... Now I go shopping with them and go do a lot of things with them that I didn't used to" (Line 19-33, p. 19).

When asked how this affected his apperception (that is how he perceived the everyday mundane family life) he stated:

"I didn't really realize how little I saw of them before, until now when I see them all the time. My wife I never saw because I was never home. Well I'm, we'll I'm home all the time" (line 39-47. p. 19)

"...Lot of time talking. Help to do homework sometime..." (line 14-15, p. 20)

Elaine (a fictitious name) is Dan's wife. She described how Dan's bowel and bladder incontinence affected their social lives. This is related to their apperception in that the recent past experiences dictated daily life events such as the deliberation of daily life activities. Describing a place that Dan could visit without feeling embarrassed, Elaine stated:

"...And umm, so he will go there if he wets himself or something he's embarrassed but it's all right type of thing. Whereas he does not want to go other places just in case."

As has been demonstrated above, in Dan and Elaine's daily life, it appears that what used to reflexive or immediate types of activity now have to be planned. The role of past experience is the spontaneity of reflexive and immediate activities had altered what they perceived to be reflexive, immediate, and projected activities.

In the interview with family #3, Gary and Val (fictitious names) demonstrated similar types of phenomena. Val described how daily life activities became adjusted when Gary was in the hospital in the process of rehabilitation after suffering a stroke. She described an incident when she took Gary out from the hospital to go shopping:

"And ah, you know, I tried to take him out as much as I could. We went grocery shopping. It was more time consuming than if I jumped in the vehicle and tore off myself and whipped around the store and came back...but I think it was something he needed and ah, you know we went out to the Legion a few times and ah, various things but like you forever have to adjust ah, (she pauses) he had to adjust not having as much company being basically on his own a little more" (Line 51, p. 17 - line 21, p. 18).

Gary demonstrated that there was a possibility that certain psychological coping skills became indirectly affected by the presence of a physical disability. At one

point in the interview Elaine spoke about her frustration concerning the insufficient cash flow to her family and the farm firm during the rehabilitation process, and the reintegration period once Gary returned home. When asked how she handled her frustrations, such as lack of income, she stated:

"I guess, you know, you just get so tired you just zonk out" (line 24-25, page 36).

Gary also expressed frustrations about the inability to meet the demands of daily life during the process of rehabilitation and reintegration into the family. When asked how he coped with his frustrations about daily life events Gary stated:

"You just get angry at yourself and then you just cool yourself down and then you don't think about it" (Line 31, p. 69).

When asked how that may have changed from previous methods of coping, Gary replied:

"...I know when I used to get angry I used to blow off the steam and then it made me feel good and it relieved that tension...well, usually I took it out on the cattle...they listen. At least they don't get mad at you. I know when I was younger we used to have hogs and I used to get so strung up and sometimes, half the time, when I would come loading I would generally carry them up there by myself. They're the

worst thing you want to load when they're going to market. Oooh boy they can be aggravating...but it took a long time to learn something different. I was probably too immature and not enough patience. Patience I still have very little of" (Line 49, p.69 - line 49, p.70).

Projective action

A shift occurred with all three families in the activities that were concerned with projected action. Projected action involves the planning of immediate future activities, and the deliberation of daily life events. For all three families, there was a shift from the taken-for-granted, everyday life events that were primarily comprised of reflexive or immediate action. The shift was to projective action where many of the activities have to now be planned, or deliberated. The distinction between these two terms was that planning involved a consideration of alternatives, while deliberation implied the consideration of past activities.

In family #1, Alice stated that the life between her and Bob revolved around making the farm firm a viable operation. To achieve that required that Bob work off the farm, and that Alice consider her economic production role on the farm. They returned to the family farm three years

ago, and made decisions at that time that would reflect how they were to organize their lives. She stated:

"... his dad sold all the machinery and rented out the land and it just it actually got really run down, so it was I guess two years ago we started putting up more corrals and making the farm a viable operation again" (Line 10-13, p.13).

Alice stated further on that in order for them to build up the farm firm into a viable operation other income was necessary because of the high input costs of revitalizing the family farm. This was achieved in part by the Bob, the husband, getting off farm employment. She stated:

"...just buying the cattle alone is a lot of money and we sort of wanted a little extra income instead of having to work a full day and then you never seem to get ahead" (Line 1-7, p. 16)

The above excerpts demonstrate that projective action is future oriented in that unites here-and-now action with future plans or goals. Projective action as demonstrated here develops a path on which the here-and-now activity can take place.

Family #2 demonstrates how action can be transformed from one activity pattern (reflexive, immediate, or projected) to another by adjusting to a disability. Dan, the husband, illustrated how the loss of physical function had affected not only his social relationships, but his

perception of them as well. Addressing how the loss of physical function had affected his desire to go out into the public, especially the school his children attend, he stated:

"Like before I used to go to school. That's one thing I did do. Anytime they had functions at school, like track meets and all that, I'd help with them and...now I can't do stuff like that and I don't want to. I ahh, it affects me. I don't feel comfortable around people I used to know unless their close friends, hey...I try to make it a conscious effort now to go to the school and meet people, that I, you know for a while I didn't even want to see them, hey. And that's, that's my problem. That's something I have to get out" (Line 45, p.21 - line 21, p.22)

This depiction of the transformation of daily activity from one pattern where the activity was perceived as routine and non-threatening by Dan, was described by Dan as a pattern that required projected action in order that he might revitalize relationships and activities that he used to do prior to his accident.

There were other situations where the environment dictated what attributes a particular pattern of activity would have. For instance, Elaine, Dan's wife, stated that money played a very major role in determining whether they were going to stay on the family farm or not:

"...Like I don't know where the money's gonna come from to make the house payments. To do what have to. I mean people can only help you for so long and then you know that's enough. Your whole life is basically changed" (Line 33-41, p. 72)

This selection from the interview transcript demonstrates that the environment has a role in determining the pattern of activity that will predominate in any given phenomenal event.

Elaine also described how the impact of a disability could place family members in a state of disarray. During the initial stages of recovery (which is prior to rehabilitation) family members were particularly vulnerable to the socialization process of seeing someone as disabled. Elaine stated:

"All they ever tell you is, you know, for the first six months all you heard is this man will never sit up you know. You don't know if you're comin or goin and they're saying he will never sit up. There's no way he's goin to sit up. Well he does." (Line 1-15, p.109)

There were occasions, especially under conditions of uncertainty, when the pattern of activity could not be determined because neither the environment nor the individual could predict the outcome of an event in everyday life. This was likely caused by new functions

required to keep the system in a steady state, and is demonstrated when an individual returns home from a lengthy hospital stay. This was complicated when the spouse, Elaine in this instance, assumed a caregiver role as well as other entrenched roles that were previously assigned/ chosen. In recounting the initial time when Dan returned home, she portrayed some of the frustration in meeting the new demands of everyday life in stating:

"The first, I don't know, say six months, it's really, really difficult and uhh, I don't know. You don't think you're ever going to get through. What kind of feel that uh, I can't do this. There's no way. I you know you've got working with Dan, you know, putting on a condom or whatever and you've got a kid screaming "I want this", and the phone's ringing and you've just had enough. Like I can't do this." (Line 9-27, p. 107)

In family #3, there was an understanding expressed by Val at Gary's frustration as he attempted to perform daily activities that he used to before he suffered a stroke:

"...we were penning up a cow and he thought he was going to pen up a cow well there was no way he could open those gates. You have to lift and he found out that you have to have two hands. One to lift and one to slide the bar eh, and it just didn't work so he found out that he wasn't going to do all these things,

so he had to adjust to that, which would be pretty hard, but he's taken it good. There are days when he gets really upset." (Line 19-37, p.33)

This excerpt illustrates the notion that the pattern of activity that is effected in any phenomenal event is often a function of the demands of the environment, coupled with the abilities of the individual. In this instance, the pattern of activity had to be adjusted as Gary was not able to successfully complete tasks that he had previously accomplished.

Summary

Activity is the basic form of object relations. It is comprised of actions which can be reflexive, immediate, or projective. The excerpts presented above demonstrate that these patterns of action do exist. They permeate the social adaptation that people make to a disability, as well as the functional tasks that people carry out in their daily lives. The determining factors that allow one pattern to predominate over another in any given phenomenal event are the environment, the individual, and the individual/environment relationship.

Phenomena pertaining to occupation.

Occupation and activity are related through the notion that action is the basic element of activity, and that

activity forms a constituent part of an occupation. Without activity there could be no occupation. Occupations can be either fixed or transient insofar as permanency of the pattern is concerned. Occupations can be categorized into classifications that reflect their purpose in everyday life. The classifications are: leisure, self-care, and productivity occupations. Each classification can have a blend of fixed and transient activity patterns.

Fixed occupations

Occupations may be fixed or transient. In the former case, occupations are used repeatedly as a method of achieving a desired outcome. Examples of such patterns were exhibited by all three families interviewed. In family #1, Alice demonstrated that there were activities that could be united under one category called productivity. The domestic housework and child management carried out by Alice on a day to day basis might be classified as a fixed occupation. She stated:

"Ya, just cook and clean and change diapers it seems, but it's helped a lot..." (Line 47, p.5 - line 3, p.6)

There appears to be occasions when unalterable demands are placed on the individual should he/she wish to remain in a relationship with the environment that existed prior to the onset of the disability. In family #2, Dan discussed how the onset of disability had affected his

leisure occupations, not only from the physical activity perspective, but the social and psychological perspective as well. When speaking about his former friends Dan stated:

"It just I think a lot of it has to do with the fact that I was close to a lot of them because of sports and now that I can't be involved there's just nothing to talk about. You know. They feel bad. I feel bad and we just don't see that much of each other but a lot of them that I was friendly to, but didn't see that often I see a lot of them now that I'm a different type of person...Well, they don't know how to take me you know. Before we would go play hockey or go drinking or go doing whatever. Fooling around and you know I was probably one of the leaders of the gang. Now they realize I can't be and they just don't know how to accept me sort of ...There's two of them basically that were really good friends of mine that I don't even see hardly at all. Phone them once a month and say hi and that's about it." (Line 9, p. 16 - line 3, p.17).

Transient occupations

The onset of a disability not only seems to affect those occupations that were fixed in the pre-morbid symbiotic person-environment relationship. A reverse process

whereby transient occupations become fixed may also occur. In family #2, Dan explained how a common occupation of shopping had been transformed. Prior to the onset of his disability, Dan rarely went shopping with his family. This changed and what used to be a transient occupation (shopping) had now become fixed:

"Yeah. I go shopping all the time now but now I never wanted to go shopping before. You dropped them off at the mall and went and visited one of your friends or whatever...Now I go shopping with them and go do a lot of things with them that I didn't used to." (Line 13-29, p. 19)

There were occasions reported by the study participants when an **anticipated** loss of an occupational activity led to distress about potential inactivity. In family #2, Dan stated his concern over the winter months, when the occupational activities that he used to do might no longer be possible (equipment maintenance; playing hockey):

"Cause the winter, there's just nothing to do. You just sit here and look at the wall...The summer I'm happy farmin all summer long...That's great but in the winter it's terrible so if I had something else to do it would be great..." (Line 51, p. 27 - line 15, p. 28)

There was also an impact on familial roles reported by the study participants. For example, in family #2, what

was premorbidly a fixed occupational activity for Dan, was now a fixed occupational activity for Elaine. The shift of this occupational activity from one person to the other occurred in situations that demanded action by the family unit, rather than by one specific individual. In the following excerpt Elaine recounted how unthawing the septic tank when it froze, shifted from Dan (because of his loss of physical function), to the brother (who came in from a neighboring farm), and finally to Elaine herself:

"Umm, at first it was really tough. At first I didn't ah, I didn't like it and I wanted to move. I still talk about moving when something goes wrong. You being on a farm you've got way more to do than in the city. The septic system doesn't work here. You've got that to take care of. If the well goes dry you panic about that and where do you go for help? Right?...Umm, our septic tank quit. It froze in the winter time so at first Dan's brother would come every second day and pump it out and then all of a sudden he just handed me the thing and said: "You do it. Why should I be doing it?", and just left me standing there with this pump and I didn't have a clue as to what to do with it but Dan said go outside and I'll show you what to do and start pumping it. So that becomes just a normal daily thing. You get up in the

morning and you go pump it all out and what have you."

(Line 49, p. 85 - line 43, p. 86)

In summary, the onset of a disability, and the resulting loss of function has an impact on the permanency of occupational patterns that dictate how the study participants relate to the environment that they find themselves relegated to. Occupational activities that were designated as transient or fixed by the participants prior to the onset of the disability, may be altered by a loss of physical function of one member of the family unit.

Disability and the classification of occupations.

Occupations can be classified according to their general function. They may be leisure, self-care, or productivity related. Some of the study participants indicated that the emergence of a loss of physical function may have an impact in changing an occupational activity from one classification to another.

Leisure occupations were previously delineated as those occupations that are effected without interference by the needs of the individual, or fettered by obligations imposed by the environment. The study participants saw this category as being significantly affected by the onset of a physical disability. In family #1, Alice addressed

the issue when she cited the activities involved in taking
her son with cerebral palsy out:

"...there isn't and a lot of times, um, like if you're
going somewhere it's really hard to take our son
unless you take everything he needs...like his chair
and everything so um, actually I don't know, we just
sort of enjoy putsing around here because after Bob's
accident his um, his dad sold all the machinery and
rented out all the land and it just it actually got
run down, so it was I guess two years ago we started
putting up more corrals ..." (Line 45, p. 12 - line
17, p. 13)

In family #2 Dan discussed the influence that his
physical limitations had on his perceptions of his
relations with his children:

"Because of the disability and the kids at school, I
feel ah, if I went on my own I don't care about the
disability. Hey, I get along best I can, but when I'm
around my kids I just ah, I don't feel maybe manly
enough, whatever, you know what I mean?... Compared to
everybody else's fathers and that... not the kid's
fault. No, it's mine. It's ah, it's my opinion of
myself... like compared to what it used to be sort of
you know." (Line 3-31, p.23)

Dan depicted his premorbid self as someone who clearly
occupied himself with vigorous activities (farming,

carpentry, baseball). His leisure, self-care and productivity occupations were all severely altered from the onset of his disability. The above excerpt illustrated how the onset of his disability affected his perception of a premorbid occupation such as visiting the children's school, and therefore created some distress for Dan. What appeared to have been a leisure occupation, now became a self-care occupation, as Dan sought to conquer the source of his distress, which was his anticipation of the social event of going to the children's school.

This excerpt clearly illustrates another issue regarding the classification of occupations. This participant's perspective of going to the children's school could have, in some respects, represented a leisure occupation considering that the functions that brought him to the school were leisure related. However, the act of going to the school was a self-care occupation when classified according to the participant's criteria of the need to challenge the self. In other words, how one perceives a particular occupation may be separate from the perception of another. In seeking a valid classification, the perception of the individual in the experience should be sought.

The occupations that were formerly categorized as productivity are now occasionally classified as self-care.

In family #2, Dan discussed the importance of being able to regain some skills that help to maintain the farm firm:

"I think that every day that I learn to do stuff and I get things set up like being able to drive a tractor again, you start feeling as if you're worthwhile again... everything that you can do that you couldn't do that you find a way to do, it makes you feel better about yourself... the better you feel and then you can look at people again..." (Line 45, p. 23 - line 15, p. 24).

In family #3, Val discussed how the onset of her husband's disability affected her life. During the course of the interview Val stated that up until the time of Gary's disability she worked in a pharmacy as a store clerk in the local community. Once he was hospitalized she was compelled to quit in order to keep the farm firm operational. This meant a significant change in her life. She provided some insight into how she perceived her life being in the foreseeable future:

"I honestly don't want to work like this for the rest of my life... you know. Like I had major surgery last fall and ah I've done a lot of things that I shouldn't have been doing. Ya, I know after that I shouldn't have done them but I certainly think that we can't let go because Gary had a stroke. You have to take the time to find out how much he will recover and ah, you

know, possible maybe even go into partnership with one

of the boys. I don't know yet." (Line 7-34, p. 16)

This participant negotiated a lifestyle that met the demands of the farm firm at the expense of the needs of the individual. In all three families this was demonstrated in one fashion or another. In family #1, the farm was initially sold or rented out while Bob (the son) was in the hospital recovering from the accident. The father and mother lived only on the home quarter. Bob and Alice (son and daughter-in-law) came back some years later to renew the farm operation as a family farm.

In family #2, Dan's family relocated to Edmonton for approximately eighteen months while he underwent rehabilitation. The farm operation was maintained by the brother who was in a partnership with Dan.

Summary

Occupations are types of activities that can be classified into leisure, self-care, or productivity categories. An occupation can be fixed or transient in terms of its permanency in the person-environment relationship.

There are a number of forces that act on occupations, how they are classified by individuals, and their permanency once a functional limitation is realized. The anticipation of the loss of an occupational activity can

lead to distress in individuals, and what may have been a leisure occupation can indeed become a self-care occupation if the outcome is to relieve the distress. How individuals occupational repertoire is organized is also a function of the environment in which they find themselves. Being part of a family has meant that participants had to reorganize their occupational repertoire since the onset of disability in one of the members.

Phenomena pertaining to spirituality

Spirituality has been previously discussed as having a multidimensional limit. It has been described as being pervasive throughout all daily life, and as permeating all phenomena. Spirituality has been linked to existence and meaning in life.

May (1958) discusses the notions of Gabriel Marcel whose philosophy intimates that existence has become secondary to function. That is, human beings do not define themselves according to what they are as beings, but according to what they do (especially work related functions). Marcel (as discussed in May, 1958) puts forth the premise that this "subordinating existence to function" reveals a loss of sense of being.

Being

There was evidence provided by participants to support the subservient role of being to function. There is also evidence to demonstrate that this relationship between existence and function does become altered when a physical disability interferes with the physical, social, or psychological functioning of an individual. In family #2, Dan discussed how important it was for him to do farm work prior to his disability, and how important it is now.

"...The length of time it takes me to do something doesn't bother me a bit. Before it was as fast as you could do it and that was more important to you than anything else, hey...Now to do it is the important thing." (Line 7-29, p.41)

Existence

It is apparent that physical disability can have an impact on how people experience their existence, especially if one considers that individuals define their existence according to what they do. For instance, in family #3, Gary used an approach to existence that was related to his "interest" in the farm firm and to his potential for recovery. He stated:

"I don't seem to have the interest that I used to have to continue on doing what I've been doing. I can't help myself more than I am. Unless the arm is gonna

automatically improve that quick that it would take me
by surprise, then it might. Right at the present time
if they don't do anymore than this, I don't know if
one of the boys would want to take over but I doubt if
they do. They probably go enough already." (Line 7-
33, p.66)

The impact is not only on the individuals themselves,
but can affect others in the family and social network of
the individuals who have the disability. In family #2,
Elaine discussed how Dan's disability affected some of the
social relationships that they used to have:

"Yeah. We'll I know they are afraid because some
people in Stony Plain we used to see quite a bit of
and aah, he can't handle it. He just has a really,
really difficult time seeing Dan sitting there all the
time. They used to really be active. They used to
play hockey together and now they've been out twice
since Dan's accident since we've been home. When Dan
was in the Royal Alex hospital he came to see Dan
probably every third night type of thing and as Dan
was probably unconscious for I don't know close to
four or five weeks Ted couldn't handle it. He was
kind of afraid. For Dan like he was scared. He would
say to me: "Like what happens if he wakes up when I'm
there and says I can't move my legs. Like what do I
say?" Like he would really panic right. So he has a

really, really difficult time with coming over and
visiting and what have you. But he has come twice.
So I think as times goes hopefully he'll become more
comfortable with it." (Line 25, p. 103 - line 31, p.
104)

This excerpt clearly demonstrates that a loss of
function in one individual might be interpreted as a loss
of sense of being in another. The conjectured correlation
between loss of being and loss of physical function by
Dan's friend, affected him by redefining his relationship
with Dan. In a holistic framework, this might be
interpreted as reconstructing boundaries if his own
existence based upon Dan's disability.

There is an immediate effect that hospitalization and
illness can have on existence. Here again, the study
participants identified the time spent in life review (as
an existential process) in the hospital along the basis of
how they might function. Dan offered the following
insight when he discussed how he perceived existence while
in the early stages of treatment for his injury. He
describes a moment laying in the hospital bed:

"Yeah,yeah it's just like a bad dream, a real bad one.
You know, just lay there and be able to move.
It's...Your gonna look after yourself when you've done
everything yourself all your life and now all of a

sudden you can't do anything. That's terrible...Can't explain it." (Line 31-43, p. 9)

Recollecting the experience, Dan stated that the worst was not being able to carry out the physical functions that he used to. He perceived his ability to carry out daily occupations as fundamental to his being. In family #3, Gary recalled his perceptions about the impact of his disability during the early period of his rehabilitation:

"...I wish I could get back into helping a little bit, maybe we'd work something out. I can't just quit, I have to do something, otherwise doing nothing is no good. To go and work out, there's no use in that for me cause if I can do that for somebody else I might as well struggle and do it for myself...No, I really haven't thought about that. It's gonna depend on the next 3-4 months before work rolls in. There's a lot of things to get changed...well, to give you an outlook that you can start doing some things on your own and won't have to depend on somebody else to do it for you." (Line 2, p. 72 - line 5, p. 73)

The study participants not only demonstrated that existence was inextricably linked to function, but that their existence was tied to the farm firm through function. In family #3, Val discussed how life was since she had to attempt to keep the farm in operation from the

time Gary was hospitalized. She addressed the importance
of daily life on the farm in the following excerpt:

"...We were sort of scrambling some days. Some days
you think it out and sometimes it went fantastic and
the next time you went six steps backwards but ah,
it's not easy and there's probably people that
wouldn't do it. Like I've had several say to me that
I'm almost crazy for trying to, but to me the farm is
important...they figure it's just too hard, too much
and ah, like we kept the cattle. We sold off what we
were going to sell anyway like the yearlings and that,
but you know, I've had some say: "Well I'd have had a
cattle liner in there the next day and loaded them up
and wouldn't have any problem, but to me that
destroying the farm and it's what we've worked for for
thirty years and I don't think you should get rid of
it that fast." (Line 41, p. 19 - line 27, p. 20)

Gary offered some insight into the importance of
function as a central feature of existence:

"Well, at times I've thought about it when I'm laying
there. I wish I could get back into helping a little
bit, maybe we'd work something out. I can't just quit
I have to do something, otherwise doing nothing is no
good. To go and work out, there's no use in that for
me cause if I can do that for somebody else I might as

well struggle and do it myself..." (Line 25-39, p. 72)

What both Gary and Val addressed in those passages was that existence is tied to the farm operation for both partners. Because existence is considered a epistemolcgical imperative, and not an ontological one, function through occupation is the means by which existence is determined.

The study participants also alluded to perhaps two representations of existence. There is a type of existence that relates to Heidegger's being-in-the-world, where existence is in the here-and-now and is not a conscious phenomenon. Val, in family #3, demonstrated being-in-the-world with her discussion of how she handled her frustrations brought on by a chaotic schedule of daily activities:

"Oh they've been bad the last couple of years. Ya, ah, I'm looking at getting a disability pension for Gary. I went to see the fella. I haven't had the time to do these things. The paper work you know, sometimes just piles up and so some nights you sit down and you spend an hour or two going through it and ah, paying your bills and there's a few other things. And then I'll go to town and get part one day and part another day and like going to social services, I've been doing that for probably two months and I finally

went there the other day and the gal that does this is
on ·olidays so it will be another two months, but
eventually it will work out I think...You know there
is a lot of things you put off. You just keep going."
(Line 25, p. 36 - line 9, p.37)

In that excerpt Val stated that "you just keep going",
which demonstrated that existence is not always
primordial, but may have assumed a position secondary to
function. This mode of existence might correspond well
with the postulate of **inauthentic** existence where there is
no conscious awareness of existence save that as
identified by function. It is noteworthy that inauthentic
existence is contrived in a social milieu, and is
therefore subject to social scrutiny and practice.

There is also a mode of **authentic** existence where
individuals make choices and exercise control over their
relationship with the world. Authentic existence is
demonstrated by Val in family #3 when she discussed the
importance that driving a tractor has for Gary:

"I think it did him good. Very much good because he
could go out there and he could drive. I, you know,
driving on the road is not the best thing but it
turned out it was alright, and I would say you know,
when he was driving across the field: "look at that!"
Like at one point in the spring I took the keys out of
the tractors and stuff cause I would have to peel him

off the machinery all day long. We keep doing what has to be done." (Line 33-51, p. 49)

This excerpt demonstrates that Gary's choices are made in a social context, thereby providing a social dimension to existence. It also demonstrates a basic feature of authentic existence. That is, authentic existence by an individual is observable by others in that environment. The medium through which it is observed is occupation, but, as was so adeptly illustrated, the essence of that occupation, can be comprehended by others.

Summary

Spirituality is exemplified in all daily life phenomena. It can exist as authentic or inauthentic existence. Existence is related to everyday life in the Western world through function. Because this relationship exists, there is a social dimension to both modes of existence. The onset of a physical disability can influence individuals' perceptions of their existence. It can also affect the viewpoint of a person's perception of another's existence. The farm firm may be tied to the existential dimensions of individuality. The farm firm relies on individual occupations to maintain its existence. There is also a transposition of existence in that the individual relies on the farm firm to maintain an essence of existence.

Phenomena pertaining to function and adaptation.

Function is the ability of an individual to integrate the performance components. The Health and Welfare Task Force (1983, 1987) identifies performance components associated with the spiritual, mental, sociocultural, and physical aspects of self. Spirituality was addressed in the preceding section as a continuous theme throughout all aspects of everyday life. It was characterized as being more than a component of performance because of its communal origins.

The physical, mental and sociocultural components of an individual can seldom be perceived as single entities which express themselves singularly. They are characteristically observed as integrated phenomena, unless one component is artificially isolated from the others (as in a muscle testing procedure). Given that there are three components of self, there are four possible combinations of integration:

1. the physical/social amalgamation;

2. the physical/mental amalgamation;

3. the social/mental amalgamation;

4. the social/mental/physical amalgamation.[3]

Each amalgamation is observable when an individual is

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[3]Spirituality is not put forth as a component because it is the basis of all function. Amalgamation was used to reflect a union, rather than merely a relationship between components.

capable and willing to communicate some introspection that reveals the amalgamation from the emic perspective.

In family #2, Dan discussed how he handled frustrations in daily life. In doing so, he provided some insight into how the physical and mental amalgamation might arise:

"You have to get them out physically I find. And I find that doing a lot of exercise, by doing something I can do...Basically you go and do it. You know, it doesn't matter how well you can do, do it and prove to yourself you can do something." (Line 23-35, p.49)

This amalgamation is also described in the statements that Gary made about his perception of what his rehabilitation progress should have been when weighed against what actually occurred:

"It was a slow progress to get the leg moving and I know when they started I figured: "Well in a couple of weeks I'll be able to move on my own but it took longer than a couple of weeks, actually it was a couple of months before I could really get around on my own." (Line 21-31, p. 67)

This excerpt not only provides evidence of the physical/mental amalgamation, but also provides testimony that the amalgamation of the performance components need not always be affable. This being the case, then it is possible to improve the meaning of function by introducing the abstract notion of mutuality. Function may be mutual

in its orientation when the components are in accord. Function may also be disparate when the components are not in agreement, as is the case the illustration above.

In family #2, Dan depicted an instance when there was mutual accord between the components of physical and mental self. The situation being discussed concerned Dan's ability to do things at the school that he used. The dissonance between how he perceived his physical self, and what he felt in the interview is portrayed here:

"Like before I used to go to school. That's one thing I did do. Anytime they had functions at school, like track meets and all that, I'd go help them. Now I can't do stuff like that and I don't want to. It affects me. I don't feel comfortable around people I used to know unless they're close friends, hey." (Line 49, p.21 - line 9, p.22)

There are also phenomena that represent an amalgamation between the physical and sociocultural selves. An illustration is provided by family #3, where Dan contemplated his independence, his farm, and his physical function:

"But I can't remember her name. She started talking about the farm and I just wanted to know how I can farm and you know it's how does a person farm when you can't get on a tractor and then she started saying there were ways available. And I guess that's when it

started about farming, thinking about farming again.
And I don't think I could farm now if I was on my own
cause there's just too many things you can't do. As
long as my brother is around or my wife or somebody
there to help you, you really can't just get along."
(Line 3-25, p.12)

This particular excerpt is an illustration of the effect
that one component (in this case the physical component)
can have on other components. In this passage, Dan's
physical functions required him to be reliant on others in
order for him to complete the farm tasks that he used to
complete by himself. In so doing, a new social order was
constructed to accommodate this new arrangement.

An example of disparate accord with amalgamation is
illustrated by Val when she discussed her new tasks and
the implications that they had on her health:

"I used to work in the field before and ah, milk cows
and slop pigs and all the rest of it but at that
time..Like I have a lot of allergies. Most of them
are farm related. This is why I decided that I'd work
in town. Ah, we ran.....it got so I couldn't breathe
anymore and my sinuses and what not I decided that I'm
not going to do those things anymore. So this is
partly why I went to work in town. I'm allergic to
the grain dust and all that stuff...like I noticed the
grain, when we're hauling grain and stuff I notice it

and I will feel full but once you're aware of it you can control it. You know, but as I say, I've gone back working in the field. Mind you I don't have as much spunk and energy as I used to have." (Line 9, p. 14 - line 1, p.15)

There are also occasions when there is amalgamation between all three components of self. Dan very clearly demonstrated this when he expressed how he endeavored to manage daily life:

"...I don't like to have help doing anything I can do myself unless I'm in a rush. We're trying to get going and the more help the better, hey. But on an average day, unless you know, if I'm not doing anything there's no rush so you do it yourself. It's better off, you feel better doing it yourself. I don't have a lot of help doing things. You say you don't need a lot of help and soon as you say that something goes wrong and you have it. You don't need a lot of help, other than I couldn't, there's no way I could cook for myself or clean the house. I do vacuum because we've got the built in vacuum but I can't hang it back up or ...twice I've washed the floor and it took me about four hours but...Ooh, they take, everything takes a long time. You just don't run out and do everything you know...Like I just bought that garden tractor for roto tilling and I do that but its

15 minutes to get on, 15 minutes to get off. So you don't say, oh geez I'll run over there and get a coffee while I'm doing this. You stay on until you're done or until you've decided that's it for the day." (Line 51, p. 33 - line 11, p. 35.

This particular excerpt is indicative of what was a common strand of data concerning function. That is, function is bound by temporal and spatial influences. These influences help to determine how the amalgamation of the components of self will blend in the end, and how this amalgamation will be expressed. Indeed, in this illustration, the time it takes to conduct daily life tasks, is clearly a consideration as to whether Dan will perform the task with or without assistance, if it is done at all.

Summary

Function occurs when there is integration of the performance components of the sociocultural, mental, and physical self. This integration can actually be termed an amalgamation. Function is observable in its various configurations because it is normally how one perceives an individual in daily life, as opposed to the exceptional approach which may seek to isolate one component of self from the others for the purpose of investigation.

Function (as amalgamation) can be either mutual or disparate in form. Mutuality occurs when the components are in accord with each other, while disparity occurs when they are not. Despite the process of amalgamation that occurs in function, it should not be presumed that each component exerts equal force on the other. Indeed, in the illustrative cases presented here where there is dissonance between one component and another (eg- the physical and the sociocultural) often results in a direction toward one component. For instance, when physical function (the physical component) impedes the ability to carry out a given task, then it may be appropriate to ask for help (the sociocultural component).

Function is constrained by temporal and spatial influences which are inherent in each component. How they are constrained is context-specific and thus a function of the phenomena in which they are situated.

Adaptation was previously defined as change that occurs within an organism, in response to a change in self or the environment. The accounts illustrated above demonstrate that there are occasions when the components of an individual's self are not in accord with each other. This disparate mode of function (ie - amalgamation) results in dissonance, which ultimately results in some form of adaptation. Adaptation can be adaptations that are

effected within the individual, within the environment, or within both.

Adaptation and adjustment are not synonymous terms. The latter is a term that is used to signify the process of person/environment fit that occurs in everyday life. Adaptation requires a conscious decision by individuals to alter themselves or their environment. The excerpts listed under function c   'nstances of adaptation.

CHAPTER 7

Summary and discussion

This study attempted to outline a process where social theory could be used to enhance the model of occupational performance. The first step in the enhancement process was to select constructs common to all social theories under consideration. These constructs were system, structure and action. It was demonstrated that all the social theories reviewed do indeed contain these constructs using their own symbols and abstractions.

System, structure and action are also inherent constructs in the model of occupational performance. They have not been isolated as such, but are instead contained in the various constructs called activity, occupation, spirituality, adaptation and function. The occupational performance literature has indirectly referred to these constructs, but there is no explicit description of them. This study demonstrates that the sub-concepts of the constructs of system, structure and action from each paradigm reviewed could be used to add to the definition of the occupational performance constructs under consideration. For example, the sub-concepts (a term used to denote a part of a larger concept) of spontaneity, reach, horizon and life world are used to further define occupation and occupational patterns. By using such

terms, it is possible to define occupational patterns as fixed or transient because the structure of occupation in daily life, according to those terms, took on a new meaning.

Similarly, in **activity** for example, the terms action, object relations, life world are used to demonstrate that structure and system in daily life is a function of activity. Using these terms to enhance the construct of activity permits defining activity as comprising of reflexive, immediate, and projected action. These terms connote a temporal and spatial dimension to activity that does not currently exist in the literature.

The construct of **spirituality** was enhanced through the use of terms such as dasein, existence and meaning. The enrichment of the term was perhaps most profound in this construct because it suggested that spirituality is simultaneously a focus and origin of everyday life. Spirituality too has a structure, provided by shared symbolism; a system provided by the here and now dimension; and action which is activity in everyday life.

Adaptation was enhanced through the use of terms such as ecology, person-environment fit, and world of self. The definition of adaptation was enhanced in that structure was defined as transient or fixed because adaptation is considered to be a unique form of occupational pattern. The notion of system was developed in adaptation through

the recognition that adaptation can only occur in relationships between individuals and their environments (and the sub-components of them). Action was defined as the response to an environmental (ie - external) demand or to an individual (ie - internal) desire.

Validity and reliability

The validity of this process was determined through the use of logical arguments. This method of validation was chosen to provide an intellectual order to the linking of social theory and occupational performance concepts. There was potential fallacious arguments that have yet to be discounted. Firstly, it is possible that an argument is based on a false premise. Social theory is hypothetical and in some cases conjectural. It has been demonstrated in the previous chapters that there are occasions when the symbols, not the concepts are different. However, as a starting point there must be an assumption that the social theory concepts used do reflect a social truth.

The truth of an idea cannot be determined in considering the idea itself. It must be empirically tested in the world it is intended to represent. In order to avoid essentialist and deterministic approaches it was decided that the truth lies in how people express their daily lives. It is this reality of daily life which determines

if the enhanced features of the concepts of activity, occupation, function, adaptation and spirituality are indeed true. The use of daily life recollections in themselves might not reflect the truth (ie - validity) of the enhanced concepts if the data generated from the research had no foundation.

Literature review

In order to develop a foundation for the research a review of literature pertaining to farm life, coping, adjustment, and life with a physical disability was conducted. This helped to establish the reliability that was so necessary prior to embarking on a process to establish validity. The literature reviewed for this study demonstrates that farm life does indeed exist in a system and that multiple factors affect the life of individuals who are part of a farm family. For example, fixed occupational patterns are demonstrated in farm labor roles, while transient patterns are demonstrated in how people adjust to life stressors that affect the farm firm (e.g.,machinery breakdown, weather).

Coping mechanisms used by people in the course of their daily lives varies according to the situation. Some of these relate to the meaning that people place on issues that occur in their daily lives. This in turn relates directly to, for example, the enhanced concept of

spirituality. It also relates to the enhanced concept of adaptation when the notion of person-environment fit and the demand/desire continuum are considered.

Family lifestyle choices are also related to the enhanced concepts depending on the issue under consideration. Occupations concerning familial roles and responsibilities and coping mechanisms used in instrumental (ie- task-oriented) as opposed to expressive relationships are both examples of how occupation or adaptation might be used. Spirituality's social component of shared symbolism is also a factor in considering how family life affects the individual.

The purpose then of reviewing literature as part of the methodological process was to determine if there was any reliable mechanism which could be used to enhance the five concepts in occupational performance (function, adaptation, activity, occupation, spirituality). It appears that the literature reviewed does point to the need for the enhanced concepts, and that, furthermore, it indicates that the use of these enhanced concepts might increase the value of the data presented from the perspective of the occupational performance model. Current definitions of these concepts would not accommodate the information brought out in the literature review. For example, coping mechanisms cannot readily be transposed into the model of occupational performance as

it currently exists. Constructs of control and empowerment, family fusion, and stress are other examples where the fit between the construct and the model is not smooth. The enhanced concepts in this study do however allow fr this inclusion.

Interviews

This process still does not avoid the potential for fallacious arguments being developed due to a false premise. The only method to develop a notion of truth of these concepts, and therefore validity, in reality is to determine if people express them in their daily lives. There were six illustrative interviews conducted from three farm families to determine if indeed people expressed what these enhanced concepts were attempting to conceptualize.

The enhanced concept of activity (ie - reflexive, projected, and immediate action) was demonstrated when participants spoke of the immediate impact of disability on them. It was also demonstrated when they discussed how activities can shift from one type to the other because of the onset of disability. For example, one participant stated that there were little things that he did in daily life prior to his accident which were reflexive (like combing his hair in the morning, or putting on his shoes).

Now those activities are no longer immediate but often require planning.

Occupation was demonstrated when participants discussed shifting roles in the operation of the farm firm. The transiency of some occupations occur in everyone's daily life and participants demonstrated these by explaining what is done in an emergency or urgent situation, or when new situations (such as going to the hospital, or seeking social assistance) are encountered. What is most pronounced when deliberating occupation, is that participants stated that new occupations, or the classification of an occupation by individuals, brought on by the onset of disability all have a transiency period. This transiency period is utilized to develop new ways to cope with an old issue. For example, driving the tractor, may still be the responsibility of the partner after he/she has become disabled, but it may be a cooperative effort to start the tractor, or help the individual to get inside the tractor cab.

The enhanced construct of adaptation was demonstrated when participants spoke about the effect of onset of the disability on their family, their friends, and the farm firm. The link between individuals and their environment was demonstrated through a recognition that some relationships changed. It was also demonstrated through the need of some participant's to maintain a consistency

with some objects in their environment. For example, driving the tractor, was an important relationship to maintain for those who were the operators prior to the onset of the disability.

The enhanced concept of spirituality was demonstrated when participants spoke about their relationship to the farm and to the family. It was also demonstrated in two instances when participants spoke about the life review, and the re-establishment of priorities that occurred in the initial stages of recovery from the onset of the disability.

It is clear from these interviews that there is credence in the development of the enhanced constructs of occupational performance as they are presented here. There is no doubt that the truths (as experienced and expressed by the participants) lend validity to understanding how the renewed concepts relate in reality. In this instance, the threat of a fallacious argument based on a false premise can be discounted if it is taken that a participant's expressed truth is the foundation upon which we determine validity. There are no doubt instances where this validation may not exist. In those situations, however, the premise will be false because of faulty data collection.

The dynamic and adaptive nature of the human system

This study demonstrated that spirituality can be shown to exist in the everyday lives of persons with physical disabilities. More importantly, it clearly demonstrated:

1. There is a relationship between spirituality and the other performance components by indicating the relationship between family, friends and the individual (the socio-cultural component); the individual and the physical capacity of that individual (the physical component); the individual and their coping mechanisms (the mental component). In a framework of systems it is the relationships between these components that make the individual who they perceive themselves to be.

2. There is a relationship between the components, such as spirituality, and the areas of occupational performance. The relationship between spirituality and the leisure area of occupational performance was demonstrated when individuals related the meaning of what they do without obligation and what this means to them (for example, the meaning of spontaneous family activities). The relationship between spirituality and productivity performance was demonstrated when individuals identified the meaning of farm work in

their lives. The relationship between spirituality and self-care was demonstrated when people spoke of the renewed importance of the "little things that happen every day", and how it is these everyday life occu rences that make up the meaning of life to them. Participants spoke about how some self-care activities previously regarded as routine and reflexive (such as putting on socks) take on a more important meaning when one is retrained to do it in a different way because of a change in the physical capacity of that individual.

3.   There is a gestalt of perspective that can be achieved when the areas of occupational performance are considered as part of a system. The dimension of lifestyle is oriented to the areas of occupational performance. The notion of balanced lifestyle is a goal that was expressed by many of the participants of this study.

4.   There is a visible and meaningful impact of the environment upon the spirituality of an individual Whether it is the environmental elements of a health care system, a social support system, or the farm economy system, they all have an impact on the meaning

of life to individuals who live on family farms and
who are affected by these systems.

There are no doubt other statements inferred from the
data gathered in this study that could emphasize the
dynamic and adaptive nature of human systems. What is
evident is that the human system is always in a state of
change. Spirituality, as **the** performance component which
provides all meaning to life, must therefore reflect that
change. It is **not** equivalent to motivation which is a
either a cause or effect of change. It is the perception
of change by the individual while that change is being
experienced. That is why spirituality is so elusive to
the investigator even though it is pervasive throughout
the entire human system. The participants in this study
have perceived spirituality to be the process of living,
and not a product of it.

Summary

This study began as an attempt to combine a concept
enrichment venture together with a phenomenological data
collection undertaking. It was originally conceived as a
linear process that would involve: 1. the selection of
paradigms; 2. the selection of focal constructs from
occupational performance; 3. the selection of constructs

from the social paradigms that would be used to enrich the occupational performance model; 4. the review of literature to support the coupling of concepts; 5. the collection of data to determine if the relationship between the social theory construct and the model indeed exists in reality.

It is now clear that the process is not linear, but instead cybernetic in that each "step" in the process affected others after feedback and adaptation occurred. The process was also formative when the interview data and literature information was used to mould the social theory-occupational performance link.

The development of a theoretical enhancement process for the model of occupational performance in this study initially lacked the tools necessary to determine the validity and reliability of the conclusions reached. The use of principles of argumentation and phenomenological procedures helped to establish this. A secondary purpose of this study, in retrospect, was to develop an auditable process whereby the model of occupational performance could be enhanced. This was achieved in part through this study.

Any theoretical model must be dynamic and flexible to the forces of development. The model of occupational performance is a model chosen as the basic generic model for the practice of occupational therapy in Canada. To

maintain this primary role it must be continually developed, renewed and enhanced. This study has presented one method of achieving this.

Future directions

Speaking about the progress of science in biology Mayr (1982) writes: " Scientific progress consists in the development of new concepts, like selection or biological species, and the repeated refinement of definitions by which these concepts are articulated " (p. 43). This applies equally well to the development of a generic practice model in occupational therapy. Two methods have been utilized in this study to renew selected concepts from the model of occupational performance: theoretical synthesis; and phenomenological analysis.

Future directions in theoretical synthesis

Theoretical synthesis involves application of the principles of fallacious argumentation to consider the relationship between a social theory construct and a concept from the model. Future research endeavors using theoretical synthesis as a medium should be directed in five major areas of analysis:

1. Theoretical synthesis should focus on renewing those concepts found in the model of occupational performance but not considered in this study;

2. Replication of the synthesis process should also be used when utilizing **biological paradigms** as the source of constructs to renew the concepts from the model (especially constructs related to the physical properties of the model); 3. This process should be utilized using other micro-social paradigms such as social exchange theory from the field of social psychology or the various personality theories from the field of psychology;

4. Consideration should be given to enhancing the model of occupational performance through the process of synthesis with the grand or middle range social theories that provide a macro perspective of social life. This area of model development is crucial as the practice of occupational therapy moves into health promotion, community development, and social policy arenas of program development;

5. The process of theoretical synthesis should be used when investigating the relationship between the applied models of practice (such as neuro-developmental or life span models) and the generic model of occupational performance.

Future directions in research

Once the concepts essential to model of occupational performance have been developed to a point where they are

logical, clear and in agreement with each other (and with selected concepts outside the model) they can be developed into hypotheses. This conceptual transformation from an interpretation of daily life to a statement of suggested truth permits the concept to be tested.

This study utilized one method (ie - phenomenology) to determine whether or not the renewed concepts of function, adaptation, occupation, activity and spirituality existed in the world of the study participants. This method was selected because it adheres to the subjective everyday reality of participants. Additional research is required in order to investigate the full potential in utilizing this method to **inductively** determine the viability of concepts as an expression of everyday life.

Research activities oriented to positivistic designs are also required. If the development of a concept is sufficient, the development of a viable hypothesis is possible. Consequently the development of a null hypothesis establishes truth value by determining whether the null hypotheses are erroneous. This type of research defines the objective reality of people through the use of **deductive** reasoning methods. For instance, scales that measure quality of life might be used to validate renewed concepts from the model of occupational performance.

To determine the feasibility of using a standardized instrument to validate the renewed concepts, literature

that describes the conceptual basis of the instrument must be reviewed. Inevitably, the process of determining the logical links (ie - the process of determining if the relationship is fallacious) between the model's renewed concepts and the constructs of the standardized instrument must be established. For example, the Life Satisfaction Index developed by Neugarten and Havighurst (1961) is premised on constructs related to:

" ...pleasure in carrying out daily life activities, finding life meaningful, reporting a feeling of success in achieving major goals, a positive self-image, and optimism" (McDowell and Newell, 1987). The renewed concepts of spirituality, activity and occupation discussed in this study must be linked to the concepts identified for this instrument. If this linkage is logical and can be readily demonstrated, then it is possible to test the renewed concepts using this instrument to demonstrate specific aspects of spirituality, activity and occupation.

The model of occupational performance must be under constant renewal and scientific scrutiny if it is to accurately represent what it is intended to. Furthermore, the applicability of this model to the practice of occupational therapy will be augmented if the model represents what practitioners encounter in their daily practice. This will only occur if the model reflects

daily life accurately and has been shown to do so through rigorous published research.

Research directed at discovering the subjective reality (qualitative research) and research directed at determining the objective reality (quantitative research) are both techniques integral to the crystallization of concepts in the model of occupational performance. Each contributes a different perspective which permits the model to be studied from various ideological vantage points.

There is an inherent danger in creating bias when adopting a hypothesis prior to entering a field project based on qualitative methodology (Burgess, 1984). A more global, guiding statement is required to minimize this bias. These may be derived from the assumptions used to preface the hypotheses discussed below.

Employing quantitative methodology requires that a statement be made that can be empirically tested. Emory (1980) has defined such statements as hypotheses. There are a number of hypotheses which emerge from this study which can be used as a springboard for future research in testing the enhanced concepts of activity, function, occupation, adaptation, and spirituality. Each is concerned with not only testing the construct validity of the enhanced concept, but in discovering knowledge that may subsequently enhance the concept beyond the extent to

which it now exists. Listed below are hypotheses that could provide directions for future research. Each hypothesis is prefaced with an assumption on which the hypothesis is based.

1.   There is an assumption that there is a relationship between the functional limitation imposed by a physical disability and the spirituality of the individual. This proposition is based on the notion that the nature of the link between functional impairment and spirituality is crucial to success in rehabilitation.

HYPOTHESIS: There is a significant difference in the relationship between daily life activities and perceived well-being in persons with quadriplegia versus those who are in the general population. Research with an aim to test this hypothesis would discover knowledge that is critical not only to the refinement of the model, but to the practice of rehabilitation as a whole.

2.   There is an assumption that there is a relationship between daily life activities and the spiritual health of persons with physical disabilities. Research focused on this proposition could be oriented to identifying a relationship

between daily life activities and perceived indicators spiritual well-being.

HYPOTHESIS: There is a significant relationship between the activities of daily living that persons with quadriplegia are able complete independently, and their perceived level of spiritual well-being. Research aimed at this hypothesis might adapt the general methods employed by Reich and Zautra (1983).

3. There is an assumption that spirituality is related to all spheres of the environment of the individual. Research in this area could focus on identifying the nature of the relationship between spirituality and the various components of participants' lives (such as family, work, sports and the component parts inherent in each of these).

HYPOTHESIS: There is a significant correlation in the meaning of assumed life roles (work, social, family) between persons with paraplegia and the general population. Research using this hypothesis would search for knowledge about the importance of what roles people assume, not roles that they can no longer assume.

4. There is an assumption that spirituality is related to coping mechanisms that change the meaning of things in people's lives. Research guided by this proposition could provide knowledge that demonstrates

how spirituality is related to coping in everyday life.

HYPOTHESIS: Persons with quadriplegia utilize coping mechanisms in everyday life that reflect changes in meaning, significantly more often than they use other coping mechanisms.

5. There is an assumption that there is a finite pool of resources within any given family unit (such as manpower which might be organized by the use of family roles). When faced with a functional status change by one member, the unit must reorganize those resources. Research in this area could center on identifying the mechanisms used by family units to reorganize family resources, as well as centering on the methods by which families place limits on resources (such as when families make decisions that they can no longer care for an individual at home).

HYPOTHESIS: Members of farm families where a family head has as a functionally limiting physical disability assume an increased amount of work tasks that is significantly different that the general farm family population.

6.   There is an assumption that there is a shift in the individual's classification of daily occupational activities which is caused by that person's functionally limiting physical disability.   This

research could be concentrated in identifying what causes the shift and what the impact of that shift is on the total well-being of the individual.

HYPOTHESIS: **Male farmers without functionally limiting physical disabilities perceive the daily importance of self-care activities significantly different than do male farmers with functionally limiting physical disabilities.** This hypothesis is grounded on the premise that self-care is only part of the total tasks accomplished in the everyday life of both groups.

7. There is an assumption that occupational therapists do not normally assess spirituality in the course of designing rehabilitation programs for individuals with functionally limiting disabilities. Research concerned with this proposition could focus on areas related to identifying assessment criteria in selected practice sites, as well as testing the knowledge of spirituality of various practicing occupational therapists through open-ended interviews.

HYPOTHESIS: **There is a significant difference in treatment outcome when spirituality is considered as part of the assessment and rehabilitation process as compared to when it is not.**

The hypotheses put forth here formulate areas of potential research. Each is unique, although there is a significant amount of interrelationship between each statement put forth. Hypotheses are merely conjectures that are made in order to guide research projects. The first step in designing a sound research project based on these statements is to remodel the statement to reflect the research objectives of the investigator(s).

Summary

There are two basic categories of further development based on the processes identified in this study. The first relates to the process of theoretical synthesis where five directions for future development have been identified:

1. the enhancement of concepts from the model of occupational performance that were not considered in this study;

2. the use of biological paradigms in the synthesis process;

3. the use of additional micro social paradigms not utilized in this study;

4. the utilization of macro social theory models to enhance the model of occupational performance;

5. the refinement of the conceptual coupling between

the model of occupational performance and the applied
models of practice.

The second area of development is research. A number of
hypotheses were formulated as potential statements to
guide quantitative research projects. The
responsibilities associated with adopting these future
directions of model development through theoretical
synthesis and research highlight the need to constantly
revise and renew the conceptual basis of the practice of
occupational therapy. Careful attention to these
responsibilities can only enhance the effectiveness of
client care by the occupational therapy profession.

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APPENDIX 1 - CONSENT FORM

CONSENT FORM FOR RECORDING INTERVIEWS FOR THE
LIFE ON THE FAMILY FARM PROJECT

PROJECT TITLE: Life on the family farm after
                        disability.

INTERVIEWER:

                        Reg Urbanowski, Department of
                        Occupational Therapy, University of
                        Alberta.

PURPOSE AND PROCESS: The purpose of the interview is to
collect   information   from   the   family   about   their
experiences
from the time that a family member became physically
disabled to the time that they are being interviewed.

CONFIDENTIALITY: Names and locations of the family
members
interviewed will not be revealed.   **ALL TAPES WILL BE
ERASED WITHIN TWO WEEKS OF TRANSCRIPTION.**

WITHDRAWING FROM THE PROJECT: Families who participate
will have the right to withdraw from the project at any
time.

TIME REQUIREMENTS:

This project requires that each family member be interviewed separately. The approximate length for each of these interviews will be one hour. These interviews will

take place in July and/or August of 1989 and where possible will be done over one day. The dates of the interviews will be established at the convenience of the family and the interviewer.

IF YOU HAVE ANY QUESTIONS:

If you have any questions about this project please ask them before signing this form. You may call or write to the project investigator at any time:

Reg Urbanowski

492-2777 (business)

458-8712 (home)

CALL COLLECT

or write:

Reg Urbanowski

Department of Occupational Therapy

Faculty of Rehabilitation Medicine

Room 308 Corbett Hall

University of Alberta

T6G 2G4.

I HAVE READ THE ABOVE AND AGREE TO PARTICIPATE IN THE
PROJECT WITH THE UNDERSTANDING THAT I MAY WITHDRAW AT ANY
TIME.

DATE:_____   FAMILY MEMBERS' SIGNATURES:

                                  _____

                        _____

                        _____

                        _____

                        _____

INTERVIEWER:_____

APPENDIX 2 - GLOSSARY OF TERMS

ACCOMPLISHMENT:

the collective knowledge and recognition that the person experiences when the individual knows how the occupation canbe performed. Accomplishment pertains to the completion of the requirements such as skills or sequence of skills which are necessary to perform an occupation. The sense of accomplishment is achieved when the person knows that the skills have been acquired through training or practice to such a degree that performance of the task meets individual or social expectations. As a result of the accomplishment, person is able to execute, carry out or do something that was not performed before the training or practice occurred or had been lost and was relearned. Accomplishment is both an objective and subjective quality. Objectively, accomplishment can be measured by comparing the individual's performance to a standard. Subjectively, accomplishment can be measure only by the individual. The individual can state a feeling or sense of accomplishment in terms of degrees. (Reed, 1984)

ACTIVITY:

A specific action, function or sphere of action that involves learning or doing by direct experience (Reed and Sanderson as cited in Task force, 1987)

ACTUALIZATION:

satisfaction. The collective feeling and emotional sense of well-being that a person experiences when the individual is able to perform the occupations successfully to meet demands of the environment. Actualization is based on fulfilling a want, need, desire or appetite. Generally, the degree of gratification is determined by the degree to which the person is pleased or satisfied with the result of an occupation. If the person is very pleased with the results of a completed project, generally the degree of actualization will be positive and vice versa. Although there are some observable signs of actualization the primary measure of actualization is subjective. Possible observable signs include smiling, sigh of pleasure, frequent attention to the object or activity. Subjective measurements must be made in relation to choice factors based on values.(Reed, 1984)

ANXIETY:

a threat of non-being (Monte, 1980)

APPERCEPTION:

The spontaneous interpretation of sensory perception in

terms of past experiences and previously acquired knowledge of the perceived object (Wagner, 1970)

AREAS OF OCCUPATIONAL PERFORMANCE:

those activities and tasks which engage a person's time, energy, and resources. Self-maintenance occupations are those activities or tasks which are done routinely to maintain a persons' health and well-being in the environment, ie., dressing, feeding   Productivity occupations are those activities or tasks which are done to enable a person to provide support to the self, family, and society through the production of goods, and services to promote health and well-being.   Leisure activities are those activities or tasks done for the enjoyment or renewal that the activity or task brings to the person which may contribute to the promotion of health and well-being.

BRACKETING:

A methodological device of phenomenological inquiry consisting in a deliberate effort to sell ontological judgments about the 'nature' and 'essence' of things, events, etc, aside. Thereby, the 'reality' of things and events is not denied but 'put into brackets'. This procedure makes the mental processes of experiencing into central subject matter of phenomenology (Wagner, 1970)

COGNITIVE STYLE:

The style governing conduct and experiencing when being involved in a particular realm of experience, such as everyday life, poetry, and science. It involves different degrees of alertness and inattention, focusing and diffuseness, critical scrutiny and blind acceptance etc., and it influences one's perception of himself and of others, but also his experience of time (Wagner, 1970)

DASEIN:

dasein indicates that man is the being who is there and implies also that he has a there in the sense that he can know he is there and can take a stand with reference to that fact. The there is moreover not just any place, but the particular there that is mine, the particular point in time as well as space of my existence at this given moment. Man is the being who can be conscious of, and therefore responsible for, his existence (May, 1958 cited in Monte, 1980)

EIDETIC APPROACH:

The main level of phenomenological inquiry. It serves the establishment of the 'essential' features and characteristics of concrete objects of apperception. Eidetic feature of thought object consist of general

meanings as constituted by cognitive processes (Wagner, 1970)

EPOCH:

The suspension of belief in the ontological characteristics of experienced objects, etc. Each basic realm of human experience (everyday life, science, etc.) has its particular epoch (Wagner, 1970)

EVIDENCE:

That which, in the light of a person's accumulated experiences and knowledge, appears as unquestionably true (Wagner, 1970)

EXISTENTIALISM:

emphasizes the here and now and living immediacy (Monte, 1980)

FUNCTIONALITY:

functionality is understood in commerce with the beings we encounter in closest proximity - equipment. Everything for which and in which there is a letting-function with something, is what it is within an in-order-to (Heidegger, 1982)

GENERALIZED OTHER:

"the mature self arises when a generalized other is internalized so that the community excercises control over the conduct of its individuals...The structure, then, on which the self is built is this response which is common to all, for one has to be a member of a community to be a self." (Mead as cited in Wallace and Wolf, 1986).

HORIZON:

A phenomenon characteristic of all mental experiences and cognitive efforts. There is a core, or 'kernel',of each apperception, recollection, problem, etc., which is surrounded by a 'fringe ' of related, at the moment not central, impressions, factors, memories, considerations, expectations, etc. Together, they form the horizon of the given phase of mental awareness. The fringe areas may be structured (eg - foreground; background) and thus form several horizons around the same core of conscious experience (Wagner, 1970)

"I":

...One phase is the "I", which Mead sees as the unorganized response of the organism to the attitudes of others, the spontaneous disposition or impulse to act...the "I" allows for a certain degree of innovation

and creativity as well as a degree of freedom from control by others. (Wallace and Wolf, 1986)

IDEALIZATION:

A general principle issuing from many kinds of past experiences and expressing confident expectations concerning future experiences. For example, with the idealization of "I can do it again", the conviction of reliability and basic stability of the world of everyday life is expressed. (Wagner, 1970)

INTENTIONALITY:

The most basic characteristic of consciousness; it is always the consciousness of something; it is directed toward something; and in turn is "determined by the intentional object whereof it is a consciousness" (Schutz). The intentional object, then, is the object intended and meant by the individual, and singled out by him for apperceptional and cognitive attention. An intentional act is any act in and through which a person experiences an object, whether physical or ideal. Through it, the object itself is cognitively constituted.(Wagner, 1970)

IMMEDIACY:

the fundamental characteristic of all actual experience, of experiencing. Immediacy is spatial and temporal: here and now.(Wagner, 1970)

LIFE PLAN:

the supreme system of overall objectives and guidelines for an individual's life as a whole, in contrast to plans for limited periods and objectives. Such a plan does not have to be deliberate; it may be imposed; and it may change in the course of a person's life (Wagner, 1970)

LIFE WORLD:

the total sphere of experience of an individual which is circumscribed by the objects, persons, and events encountered in the pursuit of the pragmatic objectives of living. It is a world in which a person is wide awake, and which asserts itself as the paramount reality of life (Wagner, 1970)

"Me":

A set of organized attitudes of others that the individual himself assumes in turn; that is, those perspectives on oneslef that the individual has learned from others. (Wallace and Wolf, 1986)

MEANING:

The meaning of an experience is established, in retrospect, through interpretation. Subjective meaning is that meaning which a person ascribes to his own experiences and actions. Objective meaning is the meaning imputed to the conduct of another person by an observer. All human conduct appears in a subjective meaning context. The meaningful self-interpretation of conduct consists in relating specific experiences to other experiences in the light of one's interests and motives involved. By contrast, interpretation of the conduct of another person consists in relating the observed conduct to an objective meaning context, consisting of preestablished generalized and typified conceptions (Wagner, 1970)

A definition is offered in Mead (1972):
"Meaning as such, ie, the object of thought, arises in experience through the individual stimulating himself to take the attitude of the other in his reaction toward the object. Meaning is that which can be indicated to others while it is by the same process indicated to the indicating individual."

NATURAL ATTITUDE:
the mental stance a person takes in the spontaneous and routine pursuits of his daily affairs and the basis of his interpretation of the life world as a whole and in its

various aspects.   The life world is the world of the natural attitude.   In it, things are taken for granted.

NOEMA:

Noema is the intentional object, the thing apperceived and experienced (Wagner, 1970)

NOESIS:

is the process of experiencing. (Wagner, 1970)

OBJECTIVITY:

The mental stance of the disinterested onlooker. Basically, the objective point of view is the point of view of the detached observer. (Wagner, 1970)

OCCUPATIONS:

Activities or tasks which engage a client's resources of time and energy, specifically self-care, productivity, and leisure (Reed and Sanderson, as cited in Task force, 1987)

PHENOMENOLOGY:

phenomenology is a philosophy and a research approach that focuses on the meaning of the 'lived experience'.   The intention is to examine and describe phenomena as they appear in the lived experience of the individual.   thus human experience is inductively derived and described with

the purpose of discovering the essence of meaning (Field andMorse, 1985) the assumption of phenomenology is that the more categories of analysis the psychologist employs, likesdrives, instincts, libido, "the more you are talkingabout abstractions and not the existing, living humanbeing" (May, 1961 cited in Monte, 1980).

PHENOMENOLOGICAL REDUCTION:

 the basic procedure of phenomenological method. Through 'bracketing' of all judgments about the ontological nature of the perceived objects, etc., and by disregarding their uniqueness, that which is given in cognitive experience is reduced to the 'essentials' of form. (Wagner, 1970)

PERFORMANCE COMPONENTS:

Mental: total emotional and intellectual response of an individual to the environment. Physical: motor skills andsensory function (adapted from Reilly, 1962). Socio-cultural:dimension which describes the interpersonal relationships of a client with his family; and educational ethnic and community backgrounds. Spiritual:state ofwell-being; the force that permeates and gives meaning to all life.

REACH:

the range of a person's cognitive or manipulative grasp of his environment. Objects,etc., in his environment 'world' are either within his actual reach or in his potential or attainable reach, or have been in his actual and are now in restorable reach; finally, they may be situated in a 'world beyond his reach' and control (Wagner, 1970)

SPONTANEITY:

the basic mode of immediate, essentially active, experience. It means being immersed in ongoing experience and excludes self-awareness.

SUBJECTIVITY:

in the immediate sense the term refers exclusively to the experiences, cogitations, motives,etc. of a concrete individual. Strictly speaking, the subjective meaning inherent in conduct is always the meaning which the acting person ascribes to his own conduct: It consists of his motives, that is, both his reasons for acting and his objectives his immediate and long range plans; his definition of the situation and of the other person, his conception of his own role in the given situation, etc. Genuine subjectivity must be distinguished from the subjective point of view of sociological observers who hold that subjective meanings are crucial factors in all

interactional relationships understudy. Dealing with then, they use frames of reference, that is sets of objective concepts which refer to the subjectivity of human conduct. Methodologically, the concepts differ in no way from those of an objective point of view. The difference is one of subject matter and the procedure by which sociological information is obtained. The only direct source of subjective information is the observed individual himself. The application of an objective frame of reference honoring the subjective point of view leads to the sociological analysis of the gathered information and leads to the subjective interpretation of social phenomena (Wagner, 1970)

TEMPORAL ADAPTATION:
influence of life space and role demands on the individual's orientation and allocation of time to the various areas of occupational performance (Task force, 1987).

THEORY:
System of assumptions, accepted principles and rules of procedure devised to analyze, predict or otherwise explain the nature of behavior of a specific set of phenomena (Reed and Sanderson as cited in Task force, 1987).

UNDERSTANDING:

(Versthen) to understand, in general, means to comprehend the meaning of something. What is understood is meaningful. Understanding is the basis of all interactive intersubjectivity. Persons deal with one another successfully only to the degree to which they reciprocally understand each other's motives, intentions, etc., at least to the degree to which this is relevant to their purpose at hand. Understanding is 'the experiential form of common-sense knowledge of human affairs." (Schutz) Sociological understanding is the result of sociology's subjective interpretation of the phenomenon of human conduct which is studies. As such, it belongs to the objective realm of sociological method and interpretive theory (Wagner, 1970)

WORLD:

is the structure of meaningful relationships in which a person exists and in the design in which participates. Thus the world includes the past events which condition my existence and all the vast variety of deterministic influences which operate upon me. But it is these as I relate to them, am aware of them, carry them with me, molding, inevitably forming, building them in every minute

of relating.   For me to be aware of one's world means at
the same time to be designing it (May, 1958 cited in
Monte, 1980).