
Downloaded from: http://insight.cumbria.ac.uk/id/eprint/3959/

Usage of any items from the University of Cumbria’s institutional repository ‘Insight’ must conform to the following fair usage guidelines.

Any item and its associated metadata held in the University of Cumbria’s institutional repository Insight (unless stated otherwise on the metadata record) may be copied, displayed or performed, and stored in line with the JISC fair dealing guidelines (available here) for educational and not-for-profit activities provided that

• the authors, title and full bibliographic details of the item are cited clearly when any part of the work is referred to verbally or in the written form

  • a hyperlink/URL to the original Insight record of that item is included in any citations of the work

  • the content is not changed in any way

  • all files required for usage of the item are kept together with the main item file.

You may not

• sell any part of an item

• refer to any part of an item without citation

• amend any item or contextualise it in a way that will impugn the creator’s reputation

• remove or alter the copyright statement on an item.

The full policy can be found here.
Alternatively contact the University of Cumbria Repository Editor by emailing insight@cumbria.ac.uk.
The Power & the Glory?
Exploring how Occupational Therapists address the spirituality of children with physical disabilities

Liz Harrison,
Prof. Diane Cox.
May 2018
Contents

• Overview of research study – rationale & process
• Summary of findings so far
• Brief overview of first 3 themes identified
• Detailed discussion regarding 4th theme – POWER and Occupational Therapy
• Conclusion
• References
Why am I doing this?

- Exploring the history & values of the profession highlighted a gap in knowledge

- Spirituality is a debated issue within OT with no firm conclusions having been reached (Harrison, 2009; Morris, 2013).

- Adding to the evidence base regarding this area of OT practice
Methodological Framework for the PhD

• Iterative, inductive process; therefore I am using: -
  • Interpretative phenomenological analysis (Smith et al, 2009)
  • Constructivist Grounded Theory (Charmaz, 2006)
  • Heuristic Reflexivity (Moustakas, 2000)
How did I carry out the data collection

- involved 2 creative workshops (n = 9) plus individual interviews (n = 11) with both practitioners & academics to:
  
  - Determine their knowledge, thoughts, feelings & perceptions regarding the spirituality of children with physical disabilities in practice.
  
  - Explore how spirituality is addressed in practice with children with physical disabilities.
What have I found out so far?

- Four key themes emerging:
  
  **Positive & Negative POWER**

  - Identifying who we are
  - Connecting with the individual
  - Hopeful flourishing

(Data analysis ongoing)
Identifying who we are

• “the core, as I see it, it’s something that no-one can get to and no-one can see, so it’s all hidden” Fiona.

• “It’s kind of about the skin we’re in and what makes us tick” Stan

• “It’s just who you are. In a nutshell” Catherine
Connecting with the individual.

• “I’d want the OT to connect with me” Catherine
• “It’s about taking that time, erm, and about developing that relationship with the child” Sarah.
• “I think spiritual moments can come from those close relationships when you respond to the subtleties & nuances of how people are” Janette
Hopeful flourishing

• “I want to be able to do x, y or z and everybody else is doing it, why can’t I?”  Emily

• “Yeah, that they don’t necessarily need to be limited by their physical difficulties”  Sarah

• “He’d just never been able to experience that, he can now”  Oscar
Power

“"I think for children a lot of the activities are dictated to them” – Emily

“I think the tradition of a checklist really takes you away from that” Janette.

“We also are being scrutinised constantly about our throughput of work” Oscar.

“We want to be on the support team not the instructor” Katie.
What is power?

- In Discipline and Punish, Foucault argues that modern society is a “disciplinary society,” meaning that power in our time is largely exercised through disciplinary means in a variety of institutions (prisons, schools, hospitals, militaries, etc.)
- Power, for Russell, is one's ability to achieve goals. In particular, Russell has in mind social power, that is, power over people.
- Duncan (2012) highlights how Marx believed that 'alienated labour' is a consequence of capitalism and that the difficulties people face are a result of social organisations rather than natural consequences.
- In Being & Power (1978), Heidegger was conscious of the notion of 'the dictatorship of the ‘they’”
- All relate to the imposition of occupations on children through power differences (Reed, Smythe & Hocking, 2013).
Power in the UK

• Power relationships in politics within the UK
• Effects of policy decisions on professional practice – resultant effects on service users
• OTs can act as social change agents (Brian et al, 2015; Scaffa & Reitz, 2013; Duncan, 2012).
• “the profession’s need to maintain credibility within other discourses inadvertently diminishes its capacity to act socially” (Corrigan, K., 2001;p.204).
• Links to the difficulties expressed re: addressing spirituality in practice.
In summary

• The analysis is constantly changing but is of value in developing early hypotheses about what spirituality is to OTs and how it is addressed in their practice.

• Issues regarding power are seen as having an important influence over the way OTs address spirituality in practice.

• The results of the analysis so far will inform the next phase of the study.
Thank You for listening

• If you have any questions, comments or feedback then please do catch up with me over the rest of the congress; or you can e-mail me on:

Liz.harrison@cumbria.ac.uk
References