A critical reflexion on two conceptual tools from a Global South perspective

Simaan, J.

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Abstract

Background. Occupational therapy's conceptual tools need to be considered from Global South perspectives to make them more culturally relevant and safe. **Purpose.** This paper uses an empirical example, and the author's professional and academic experiences, to analyze the strengths, limitations and potential refinement of the Critical Thinking Tool (CTT) and the Participatory Occupational Justice Framework (POJF). **Key issues.** The paper describes processes of critical reflexivity and intercultural translation to compare concepts used in the CTT and POJF with the findings of a study about olive growing in Palestine to consider the applicability of these tools in Global South settings. The CTT should be amended to address collective occupations, and global and historical contexts, and the POJF should embed intercultural translations and solidarity into its philosophy and processes. **Implications.** These refinements would enhance the cultural safety of the CTT and POJF. Tools in occupational therapy will benefit from more evidence to enhance their global utility in an increasingly interconnected world, in which occupational therapists share the duty to tackle social and occupational injustices.

Keywords: The Critical Thinking Tool, The Participatory Occupational Justice Framework, Collective occupation, Historical and global contexts, Critical reflexivity, Intercultural translation.

Introduction

This paper will critically analyse the strengths, limitations and potential refinement of two conceptual tools used in occupation-based education and practice. The Critical Thinking Tool (CTT) (Ghul & Marsh, 2007) and the Participatory Occupational Justice Framework (POJF) (Whiteford & Townsend, 2005) will be analyzed as aids to reflect upon, and facilitate, occupational justice within diverse contexts (Wilcock & Townsend, 2000). The critique of the CTT and POJF will be offered from an empirical Global South perspective based upon, first, a decolonial ethnographic study about olive farming in Palestine (Simaan, 2017), and second, from the research and teaching experience of the author, who has used both as educational tools to facilitate occupational therapy students' learning and reflections about contextual drivers and occupational (in)justice.

Occupational injustice refers to the inequality individuals and groups experience in accessing opportunities to engage in meaningful daily activities due to contextual factors, such as governmental policy or societal attitudes (Townsend & Wilcock, 2004; Wilcock & Townsend, 2000, 2009). The term Global South refers to human groups who struggle against social and occupational injustices caused by intersections of colonialism, capitalism, patriarchy and other systems of oppression, such as systemic racism (Santos, 2014). Santos uses the term Global South to refer to communities that have been marginalized because of such structures of oppression and have not taken part in policy making and knowledge production that affect their lives. Global North and South, for Santos, are metaphors and do not indicate specific geographical locations. Global South groups may include migrants, people seeking refuge, Indigenous populations, low income communities, or people with a disability. Groups within the category of the Global North may include political leaders, or scholars in Western-based institutions, who have the power to influence knowledge production and political decision making. In this paper olive growers in Palestine are referred

to as a Global South group, and Western-based occupational therapy academics are referred to as a group within the Global North.

Embedding perspectives from the Global South helps to decolonize domains of studies and practices, such as occupational therapy, which have been colonized by biomedical, individualistic and ethnocentric notions and practices; the inclusion of Global South perspectives is believed to make occupational therapy more relevant to today's interconnected world (Mahoney & Kiraly-Alvarez 2019; Ramugondo, 2018; Santos, 2014; Whaley Hammell, 2018). This expansion of perspective may be needed for occupational therapy's conceptual tools such as the CTT and POJF, which were constructed predominantly by Global North academics, to become more culturally relevant and safe (Iwama, 2006; Iwama, Thomson & Macdonald, 2011; Whalley Hammell 2014, 2015). Cultural safety (Jungerson, 1992; Ramsden, 1990) is a term borrowed from Maori health scholars in New Zealand to refer to the relevance of theoretical models to people's diverse contexts and cultural identities. Culture in this context is defined as the meaning and value given by specific groups of people to phenomena, such as those underlying occupational therapy's conceptual tools (Iwama et al., 2011). A culturally safe practice ensures that professionals apply critical reflexivity when implementing models of practice. They do so by exploring what they consider as desirable outcomes of their interventions within the context of the people they work with, rather than what is considered normal within the culture of those who created the models of practice (Iwama et al.,2011).

The following section will commence by offering a reflection on relevant aspects of the author's personal and professional experiences and positionality providing a context for what led to the critique in this paper. The development of the CTT and POJF will then be outlined. This description will be followed by a discussion of the olive growing study and its findings. Based on this study and the author's teaching experience, the next section will

provide a critique about gaps in, and potential refinements of, the CTT and POJF. This discussion section will include reflections on this critique's implications for occupational therapy research and practice and some future directions. This will be followed by a summary of the paper and some concluding remarks.

Author's Experience

I am a Palestinian who was born and raised in Israel – a state that was founded in 1948 following the dispossession of most Palestinians from their lands and villages (Khalidi, 2020; Masalha, 2012). I trained as an occupational therapist in an Israeli university and practised occupational therapy in Palestinian towns within Israel, and in the UK. My professional experience taught me that occupational therapy's relevance to Global South communities was limited due to promoting ideas and practices that have not been tested with these groups. For example, the notion of independence or the categorizing of the different occupations to include the following separate types: self-care, recreation and productivity (Whalley Hammell, 2014, 2015). I became concerned about the reductionist, biomedical view of health in most occupational therapy settings I practised in, including in Palestine/Israel where training and practice were based on notions created by Global North groups. This experience led me to my research interest in Global South perspectives on occupational justice, and in communities' responses to occupational injustices. I have been a senior lecturer in occupational therapy in the UK for 10 years. One of my main foci in the classroom is on issues related to occupational justice and the cultural relevance of occupational therapy concepts and tools. Through my work in higher education I learnt about some of the gaps in teaching and learning about occupation, occupational justice and tools to study and ameliorate it such as the CTT and the POJF.

My cross-cultural personal and professional experiences – I belong on the one hand to a Global South group, and on the other hand I am a privileged academic based in the UK -

allowed me to be well-placed to interculturally translate ideas formulated in the Global South to terms and practices used in the Global North . This liminal positionality enables a bridging between worldviews and daily practices (Said, 2000). Intercultural translation is a type of critical reflexion that involves a process of comparing Global South concepts and means of doing with Global North notions. This process aims to link theory to practice, and enrich practice and make it more globally relevant to, and inclusive of, all worldviews including groups from outside the professional and academic communities (Santos, 2014). My liminal positionality and the process of intercultural translation have guided my analysis of the two conceptual tools that are the focus of this paper. I will now introduce the CTT and the POJF as they were developed and applied by their respective authors in Western countries.

Conceptual Tools Concerning Context and Occupational Justice

The CTT was created by Ghul and Marsh (2007) in the UK as a 'mediating tool' for teaching the subject of participation in occupation (Ghul & Marsh, 2013, p. 101), and drew upon the World Health Organisation's social determinants of health, and its International Classification of Functioning, Disability and Health, or ICF (Wilkinson & Marmot, 2003; WHO, 2002). The CTT's creators aimed to highlight the importance of critical thinking in order to interrogate assumptions, to think about the contexts in which occupations are undertaken and to consider alternative means of enabling participation (Ghul & Marsh, 2013). The CTT sought to harness 'reflective scepticism' of self, others and context to facilitate occupational engagement, and health and wellbeing (Ghul & Marsh, 2013, p. 102).

Ghul and Marsh (2007, 2013) argued that participation in occupation is enabled and/or hindered by four categories of context. These include:

1. Personal factors, including the person and identity, that is, the body and psychosocial elements.

2. Local influences on participation, that is, support network, local environments, and daily living activities.
3. Social influences on participation, that is, education, housing, economic status, health and social care, technology, leisure, work, media.
4. National influences on participation, that is, type of economy, national policies, socio-cultural values.

The authors of the CTT wished to present these categories – illustrated in a wheel-like diagram – not as a "true representation but rather, as a conceptual tool to promote the exploration of different possibilities for understanding a person or a situation"; they acknowledged the "multiple readings of occupations" associated with the diversity of people's circumstances (Ghul & Marsh, 2013, p. 104).

The CTT, founded and used mainly in the UK by teachers and students, has been useful in allowing students to explore enablers and barriers to participation in everyday meaningful activities for themselves, for people with disabilities and for people experiencing occupational injustice such as unemployment or low socio-economic status (Ghul & Marsh, 2013). One of the unique contributions of the CTT is that it adopted 'participation' as a principal issue that must be understood and enabled. Placed at the core of the wheel-like diagram, participation is surrounded by the four categories of context. The authors related participation to the concept of 'doing' in Wilcock's theory of the human need for occupation (1998: 2006) and defined it as an "involvement in life situations" (Ghul & Marsh, 2013, p. 104). This approach differed from traditional occupational performance models that view the actual (physical) performance of the activity as being the desired outcome that leads to individual health, a view that risks limiting students' and practitioners' ability to reflect on ideas of occupation and engagement in a more pluralistic and situated way (Turpin & Iwama, 2011).

The POJF, developed in Australia and Canada (Whiteford & Townsend, 2005), was intended to aid social action and research in communities seeking opportunities for, and access to, purposeful and meaningful daily activities. The POJF has subsequently been updated with current understandings of occupation, justice and global factors influencing engagement in daily activities; these understandings were informed by the implementation of this tool in a diversity of settings in Canada and Australia (Whiteford, Jones, Rahal, & Suleman, 2018; Whiteford, Townsend, Bryanton, Wicks, & Pereira, 2017). While the CTT was created as a model of reflection and thinking, the POJF was introduced as a framework for "doing justice in everyday life"; it has an "inherent orientation towards acknowledgement of power relations" in society - relations that enable occupations for some and limit them for others (Whiteford et. al, 2017, p. 164). The POJF drew on concepts and practices developed in the West within the fields of occupational therapy and occupational science, highlighting power differentials when learning about, and working with, marginalized communities (Whiteford et. al, 2017). The POJF was tailored for occupational scientists and therapists, community workers, students and practitioners working to "achieve transformative and sustainable change" for groups – rather than for individuals – living under conditions of occupational injustice (Whiteford et. al, 2017, p. 164).

Whiteford and Townsend (2011) suggested that occupational therapists should learn about, and raise the awareness of, occupational injustice. The POJF aimed at enabling students and practitioners to work together with marginalized communities to change policies, systems and practices that restrict inclusive participation in daily lives for all (Whiteford & Townsend, 2011).

The POJF introduced specific stages for the design, planning and implementation of initiatives to facilitate occupational justice with partners: raising of awareness of occupational injustices, engaging collaboratively with partners, mediating agreement on a plan,

strategizing resource-finding, supporting the implementation and the continuous evaluation of the plan, and inspiring advocacy for sustainability of the project (Whiteford & Townsend, 2011).

Whiteford et al. (2018) presented narratives to illustrate some applications of the POJF in Australia, for example, occupational therapy students and community workers collaborated with Muslim women, people seeking refuge and users of forensic services. The authors aimed to enable these groups' inclusive participation in wanted and needed occupations, for example by designing a cycling group for Muslim women, and life skills training for refugees (Whiteford et al., 2018). In this work, the role of social and political activism for occupational therapists and students was highlighted.

Despite CTT's and POJF's strengths and welcome innovations, it is necessary to interrogate whether they have sufficiently universal relevance, utility and inclusivity across the socio-cultural settings in which occupational therapy is studied and practised. They are tools that guide reflections, learning and actions for social and occupational change, doing so by focusing on the dynamic relationships between individuals and their world. They seek to raise awareness among collaborators in projects that empower social justice, and equalize power relationships between those involved. However, these tools, which have emerged from and been applied exclusively in the Global North, remain to be tested within Global South communities outside the Western world. The study of olive growing in Palestine offers an opportunity to begin this work, and to explore how the CTT and POJF's global utility in occupational therapy education and practice might be enhanced through the learnings that can arise from doing so.

The Study of Olive Growing

Olive farming is a historic activity in Palestine, which has been restricted due to settler-colonialism and military occupation (Simaan, 2017, 2018). Despite more than 100

years of war, settler-colonialism and military occupation, olive farming families have persisted in this occupation (Khalidi, 2020; Simaan, 2017). Two research questions were asked in the olive growing study: how does Israel's military occupation influence such an activity; and how do olive farming families respond to that contextual driver? It was felt that the perspective of a community struggling against occupational injustice might shed light on occupational justice and other concepts, theories and tools in occupational therapy such as Wilcock's occupational health perspective (Wilcock, 2006; Wilcock & Hocking, 2015). The research about olive farming adopted a decolonial ethnographic methodology that sought to highlight the practical wisdom of marginalized groups that empowers them to continue to engage in their needed occupations. Four families were visited and interviewed between 2013 and 2018 (Simaan, 2018).

One key finding from this study was that olive farmers experienced occupational apartheid (Kronenberg & Pollard, 2005) as a result of policies of segregation of communities, barriers in the way of access to their land, confiscation of land, uprooting of trees and violence against farmers (Simaan, 2017). Participants in the olive growing study did not passively accept their oppression but instead confronted these injustices by employing a practical wisdom that the author conceptualized as 'everyday forms of resistance'. This wisdom included three distinct but related concepts that were articulated in Arabic by olive farmers who participated in the study (Simaan, 2017). *Sutra* was a concept farmers used to refer to their motivation to engage in olive growing, and was related to their survival, identity and dignified living as individuals and communities. The term included a holistic notion of wellbeing that encompassed physical, emotional, socio-political, and spiritual meanings. The second concept farmers employed as a means of everyday resistance was termed *'Awna*, which related to the solidarity and collaborative elements of the occupation of olive farming. *Sumud* was the third means farmers used to motivate them to participate in farming olives,

and related to ideas of belonging to land and community and the wish to self-determine and to flourish. *Sumud* informed and led to subversive and creative actions that included, for example, replanting uprooted groves, reclaiming confiscated land, and covertly using caves to store equipment or stay the night during harvest in areas where construction of farm buildings and access to groves were restricted.

The critique of the global utility of the CTT and the POJF in the following sections is informed by the analysis of the findings of my research with olive growers, and my experiences and positionality outlined above. This analysis will lead to recommending some additions to the two tools to enhance their cultural safety when used with marginalized communities outside the West.

The Global Utility of the CTT

The CTT founders view participation in occupation as a phenomenon assumed to be the function of the person, rather than of the community. They characterized participation as "a creative force, [and] the dynamic element through which the person is created and recreated in a constantly changing context" (Ghul & Marsh, 2013, p. 104). In this respect the CTT does not fully represent an occupation such as olive growing, which was observed in Simaan (2017) to be collectively undertaken for both individual and collective wellbeing. Consequently, students and practitioners using the CTT to reflect on their and others' occupations might be steered towards perceiving themselves and those they work with as individuals separated from others and their environment. The importance of collective doing and the influence that humans have on each other's wellbeing might be lost as a result.

The communal aspect of occupation and wellbeing has been observed by Simaan (2017) in Palestine and other non-Western localities such as Japan (Iwama, 2006), and South Africa (Ramugondo & Kronenberg, 2015). Olive farming as a collective occupation was shown in Simaan's study to be done for the individual's health, but also for what has in the

literature been called collective occupational wellbeing (Ramugondo & Kronenber, 2015). Collective occupational wellbeing encompasses a pluralistic and intersectional understanding of health, the person, their identities and their communities (Ramugondo & Kronenberg, 2015; Simaan, 2017). In an enhanced version of the CTT, it would be useful to explicitly address communal occupational roles, which can feature among the social, political, spiritual and cultural aspects of people's identities. Such aspects were shown to be key to people's wellbeing in a Global South setting (Simaan, 2017). Collective occupations can be added to the CTT's second layer of contextual factors, that is the category of local influences, alongside daily activities. This addition would highlight the need to consider daily activities that can be engaged in individually and/or collectively. Such refinement would enhance the CTT's applicability to knowing, or learning about, participation in activities in a Global South setting that values communal occupations. Furthermore, this change might inspire occupational therapy students and practitioners to reflect on their perceptions of their and others' collective identities and roles, and socio-political and spiritual aspects of their and others' lived experiences as enablers or barriers to participation.

Taking into consideration observations and themes generated from the olive growing study, I believe that there was insufficient focus on historical and global influences in the CTT. Examples of historical and global influences on participation may include factors such as globalised capitalism, colonialism, climate change, solidarity and resistance, all of which are not explicitly acknowledged in the CTT. Such forces have been shown by Simaan (2017) to have influences on opportunities for, and limitations on, engaging in olive cultivation in the Palestinian context. For instance, international factors such as historical and current support for Israel's colonial-settler policies by powerful states such as the USA and the UK, and the neoliberal policies and practices promoted by such powers (Simaan, 2017). An example of a neoliberal policy observed in the olive growing study is agribusiness and the

practice of monoculture cultivation of non-native crop varieties. This practice had an impact on what was available for farmers to plant, sell and buy, which in turn has had powerful economic and socio-cultural impacts upon farming communities' autonomy, daily practices and identity. Another example of historical and international influences on the daily life of olive growers, is the ideology and practice of Western-style settler-colonialism (Khalidi, 2020; Wolfe, 2006). Settler-colonialism creates barriers to olive faming through, for example, the expropriation of privately owned land for the benefit of settler communities who immigrated from Jewish communities in Europe or North America, or from Israel – a transfer of populations from an occupier to occupied territory that is deemed illegal under the Geneva Convention (ICR, 1949). An additional global factor observed to have an impact on olive farming was climate change, which increasingly limits water resources used in farming (Simaan, 2017).

The observations from the study of olive growers also demonstrated that global factors can have positive influences on participation and the collective occupational wellbeing of communities. International groups and individuals provided opportunities for solidarity, collaboration and communication, which were enablers to working the land (Simaan, 2017). The Joint Advocacy Initiative, for example, is a local branch of the YMCA that provides local and international volunteers to assist with harvesting and planting in areas where local farmers are threatened with land confiscations and violence (Simaan, 2018). *Ta'ayush* is an Israeli group of activists who assist families with farming tasks as well as with communication in Hebrew with the authorities (Simaan, 2018). Those alliances formed with international activists were seen, by both farmers and activists, as beneficial for the Palestinian olive cultivators and the activists. Activists believed that enabling everyday justice for oppressed communities transformed them and gave them insights into themselves

and marginalized communities in their own localities (Simaan, 2018). In this way, solidarity benefited all those involved.

Based on this analysis of the benefits of considering historical, global and solidarity factors, it is believed that it will be helpful for the CTT to include a fifth layer of context to account for historical and global influences on participation. This category should include attention to conflict, crises, solidarity and activism (e.g. war, colonisation, forced migration, climate crisis). This addition is believed to make CTT more inclusive of, and relevant to, Global South groups experiencing occupational injustices such as olive farmers in Palestine, or people seeking refuge in North America who sought safety and better living due to historical and interconnected global factors, such as war, poverty or natural disasters.

The Global Utility of the POJF

With respect to the Participatory Occupational Justice Framework (POJF), the study about olive farming and the subsequent experience of the author when applying this tool in the classroom have reinforced the importance of its approach of promoting critical reflexivity. Critical reflexivity was the first of the six features of POJF's philosophy, which highlights the need to reflect on the origins of the knowledge informing our practice, and how it is implemented (Whiteford & Townsend, 2011). The other features underlined in POJF's philosophy are: the promotion of collaborative and participatory approaches in all stages of projects designed to enable engagement in daily activities for groups; the emphasis on social inclusion as core in community work; it stressed the need to pay attention to engagement in occupations; the focus on gaining more equitable opportunities and resources; finally, the promotion of the pursuit of the ideal of occupational justice with hope and vision for the future (Whitford & Townsend, 2011).

The study of olive growing in Palestine necessitated critical reflexivity that was implemented by utilising the process of intercultural translation. The author of this paper used

intercultural translation to help listen to and learn from the ways in which participants produced practical knowledge that informs and shapes creative actions to deal with occupational injustice. This knowledge was found to be helpful in olive farming communities' everyday struggles, and might combat the predominance of Global North forms of knowledge over other types in occupational therapy. This type of knowledge produced by a Global South group includes notions and practices such as *Sutra-'Awna-Sumud* in Palestine, or *Ubuntu* in South Africa as discussed by Ramugondo & Kronenberg (2015) who defined it as a communal wisdom that embodies notions of solidarity and collective occupations, which preserve and enhance community's wellbeing

These notions differ from Global North individualist ways of knowing, but Global North scholars should integrate them into theoretical models to contribute to learning about, and achieving, occupational justice for marginalized communities in the West and outside it.

Intercultural translation was used in the author's research and educational practice by comparing *Sutra-'Awna-Sumud* with Wilcock's terms of 'doing-being-becoming-belonging' (Wilcock 2006; Wilcock & Hocking, 2015; Simaan, 2020). This process of intercultural translation, described below, illustrated how the applicability of 'doing-being-becoming-belonging' was tested in the Palestinian context and how particular notions of doing everyday life, connected to a specific place and community, might further develop those ideas (doing-being-becoming-belonging). For example, *Sutra* offered ideas about doing and being that aligned with doing for survival and being for identity, as Wilcock suggested in her work about the interconnectedness between doing and being. However, *Sutra* also offered ideas about how doing links to a communal and holistic view of wellbeing, and referred to doing that provided dignity to the community. *'Awna* corresponded with belonging but offered a particular connection to land, natural surroundings and history, which was not highlighted in Wilcock's work. *Sumud* was found to be linked to the intersection

between belonging and becoming, and highlighted notions of solidarity and resistance that have not been explored in Wilcock's work. The notions of '*Awna* and *Sumud* highlighted the priority of the belonging aspect of doing among collectivist communities, which in Wilcock's (2006) original writing was almost absent. The need to prioritise the belonging aspect of occupation was also emphasized by Iwama (2006) in Japan.

It is suggested that intercultural translation is to be added as a process during the two POJF's stages of raising awareness of occupational injustice, and engaging collaboratively with partners. A process of intercultural translation, such as between *Sutra-'Awna-Sumud* and doing-being-becoming-belonging, or between *Ubuntu* and notions of doing in the West, might enable occupational therapy students and practitioners who are using the POJF, to compare and contrast their knowledge and skills with those already present in the setting. This intercultural translation makes local knowledge visible when it might have gone unnoticed otherwise. This may help in limiting students and therapists' ethnocentric understanding of occupation, contextual drivers and occupational justice. Instead they can open the possibility of acquiring new insights and means of knowing embedded in communities' collective lived experiences, and which might point to alternative ways to promote occupational justice.

The enacting of solidarity when collaborating with partners using the POJF will help establish a more equal alliance between occupational therapy students and practitioners on the one hand, and the communities they cooperate with on the other. These alliances are formed for the benefit of all those engaged in the project as they all share the same aim of achieving occupational justice. This solidarity and cooperation might resemble the one shared between olive growers and their international and Israeli allies. It is suggested that solidarity can be highlighted as a specific type of engagement with partners in the stage of engaging collaboratively with partners. It is hoped that this type of cooperation will transform all

parties engaged in enabling occupational justice, including occupational therapy students and community workers. For example, through learning and attempting to achieve social and occupational change with partners, occupational therapists and students might discover that marginalization can be intersectional; the communities they collaborated with might have enabled them to take back ideas to their own communities where injustices take a different form, for example racial discrimination or environmental degradation; in this way not only the partners have benefited from the use of the POJF, but also students and practitioners who experienced transformative learning as a result of forming such solidarity and alliances.

To summarize, POJF's philosophy of critical reflexivity was reinforced through the utilisation of intercultural translation of concepts produced by olive farmers to occupational science concepts. Reflecting on the study of olive growing, I felt that POJF's global utility can be enhanced when integrating the process of intercultural translation within POJF's two processes: raise consciousness of occupational injustice and engage collaboratively with partners. I recommend that solidarity will be highlighted as a kind of engagement in the stage of engaging collaboratively with partner within the POJF.

I will now address the implications of this analysis of the global utility of the CTT and the POJF for the discipline of occupational therapy, and will offer some future considerations to build upon the critique presented here.

Discussion

Occupational therapy academics and professionals have begun an important discussion about decolonizing occupational therapy's concepts, theories and education (e.g. Mahoney & Kiraly-Alvarez, 2019; Ramugondo, 2018; Whaley Hammell, 2018; Simaan, 2020). This discussion is needed because occupation-centred practice has been dominated by ethnocentric and biomedical perspectives, which need expansion to make them more inclusive to global communities (Mahoney & Kiraly-Alvarez, 2019; Ramugondo, 2018;

Simaan, 2020; Whaley Hammell, 2018;). Decolonizing the discipline should include embedding Global South perspectives and concepts into the ways we learn, teach and practice. We need to focus on and draw from "the work of non-Western, colonized writers and intellectuals…[and] reach beyond the academy to valorize the knowledges of the colonized – ways of thinking that colonizers tried to supress or destroy" (Alonso Bejarano et al., 2019, p. 21). Occupational therapy practitioners and academics in Western countries, must promote the decoloniality of conceptual tools they use to make them more culturally safe and globally relevant; this is needed because Western coloniality has led to injustices in everyday life for Global South groups, and caused the exclusion of their ideas from knowledge production education and practice about facilitating engagement in occupations (Mahoney & Kiraly-Alvarez, 2019). This occurred in Palestine, a country that was colonized by Western communities whose ideas and practices became dominant over Indigenous knowledge, such as olive grower's knowledge discussed in this paper.

It is hoped that the critique offered here will encourage more critical reflexivity, which includes the theoretical and empirical study of Global South perspectives and how these can inform the CTT, the POJF and other conceptual tools used in occupational therapy. Our profession will need such a discourse if we are to move forward and be relevant to the increasingly interconnected world we live in. In this world, occupational therapists must share the responsibility to tackle collective social and occupational justice issues caused by neoliberal economic and political systems, imperialism and climate change. All of these forces have had a heavy toll on Global South groups who have produced knowledge and skills to respond to these forces' negative effects, and occupational therapy theory and practice must listen and learn from them.

This paper began a reflective and theoretical discussion of the strengths of, and potential limitations of the CTT and POJF, with the view to contributing to their global

utility. To build on this discussion, an empirical study that utilises one or both of these tools within a Global South context would enable the production of systematic knowledge regarding their use within such settings. More reflections and intercultural translations are needed with regards to other Global South contexts and marginalized groups' perspectives on occupational justice, such as Indigenous communities in North America.

It would be useful to attempt critiques of more conceptual tools used to reflect upon and ameliorate daily marginalization of groups occupational therapists work with, for example, undocumented migrants in North America. Analyzing such communities' practical wisdom of how they respond to marginalization will teach us important lessons for how we can make our practices more relevant to their daily lives, and the means by which they achieve occupational justice and collective wellbeing.

Conclusion

In this paper, critical reflexivity was used to evaluate two Western tools that aim to help in learning about, and achieving, occupational justice. This critique was carried out based on the author's research about olive growing in Palestine and his professional and academic experiences in Palestine/Israel and the UK. The global utility of the CTT and POJF was reflected upon and means to further these tools' inclusivity were suggested. The CTT's cultural safety can be enhanced by embedding collective occupations alongside individual daily activities within its second layer of context. The CTT can be further enhanced by adding global and historical factors in a fifth layer of contextual drivers influencing participation in daily occupations. The POJF can extend its philosophy of critical reflexivity by including intercultural translations to expand Western-centric terms and means when raising awareness to occupational injustice, and when collaborating with partners to achieve occupational justice. Based on the observations and findings from the olive growing study, it was concluded that a process of solidarity can be integrated when collaborating with partners

to achieve occupational justice. This might contribute to equalizing further the power dynamics between all involved, and would lead to transforming not only the partners, but also the occupational therapy students and practitioners taking part in occupation-based enablement and collaborations.

Integrating Global South perspectives into notions and practices within occupational therapy conceptual tools (i.e. the CTT and POJF), will add a needed theoretical and empirical basis to these tools' utility. Conducting more theoretical and empirical studies examining other conceptual tools, and other Global South settings, will contribute further to the important work that is beginning to decolonize our profession from its Western-centric biases.

Key Messages

- Analyzing the Critical Thinking Tool (CTT) and the Participatory Occupational Justice Framework (POJF), based on empirical evidence about the practical wisdom of Palestinian olive growers, can advance the cultural safety of these occupation-based conceptual tools.
- The CTT will benefit from addressing collective occupations, and global and historical contextual factors influencing human occupations.
- The POJF will benefit from embedding intercultural translation and solidarity into its processes.

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