

BOX 12-6. TRIGGERS FOR SOCIOLOGICAL IMAGINATION

Mills (1959, p. 15) suggested that social scientists ask three basic questions to foster sociological imagination:

1. **What is the structure of this society as a whole?** Think about its essential components, how they are related to each other, and what the meaning of any particular feature is for its continuance and change.
2. **Where does this society stand in human history?** Think about the mechanisms through which it is changing, the historical period within which it moves, its place within and meaning for the development of humanity as a whole.
3. **What varieties of men and women prevail now in this society and period?** Think about the ways they are coming to prevail; the ways they are selected, formed, liberated, repressed, blunted, or made sensitive; the kinds of human nature that are revealed in the conduct and character observed in this society at this period; and the meaning for human nature of each feature of society being imagined.

From an occupational consciousness perspective, it could be asked how the structure, history, and varieties of people in this society create or obstruct their opportunities to engage in occupations of choice. Galvaan (2012) identified occupational choice as involving the application of choice to participation in occupations, manifesting as both a process where the choice is made and as an outcome of a decision to participate; this occurs implicitly and explicitly when agency is applied to occupational engagement.

people to talk without getting punished by someone. If democracy is a subideal of social justice, then public reason and freedom of speech are important because they contribute to justice and, hence, to democracy (Sen, 2009). However, public reason is not necessarily rational or inclusive. It does not mean that everyone in a community or group is committed to the idea of social justice or that they have an equal and fair chance to participate in deliberations about desired social change. Rawls (1997) suggested that public reasoning, in the context of democracy, occurs at multiple levels in society through consultative hierarchies that allow people to express their views, even though there may be no institutional mechanisms (egalitarian or otherwise) for registering them. Consultative hierarchies are open forums where public reasoning and social learning occur. They are social structures that represent different levels of authority in public and communal affairs, ranging from parliamentary and other governance structures, such as traditional leader forums, to local street committees, health clinic committees, parent-teacher associations, and informal women's groups. The change agent and stakeholders have to make connections between the public reasoning occurring in different public spaces. Occupational therapists as change agents must therefore be informed about and, where possible, actively participate in a wide range of public dialogue spaces. Box 12-7 briefly explains how structural coupling may make these connections possible.

Axiological Reasoning

Axiological (values-based) reasoning considers the intrinsic (personal), extrinsic (communal/societal), procedural (methodological), and regulatory (systemic) values by which people live and according to which change agents may precipitate microdevelopment. It endeavors to create alignment between these four sets of values during participatory events, especially when relationships flounder or projects derail. Axiological reasoning enables change agents to make the ethical dimension of their work explicit to themselves and to those they work with. It requires reflexive