Cross-cultural views and perceptions of spiritual health and well-being in home economics sites: public expressions and social enactments

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Doctor of Philosophy

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SIGNED STATEMENT OF ORIGINALITY

This work has not been submitted previously for a degree or diploma in any university. To the best of my knowledge and belief this thesis contains no material previously published or written by another person except where due reference is made in the thesis itself.

Signed:

Dated:
ACKNOWLEDGEMENTS

Completing a doctorate was never going to be an easy task. The twists and turns in this research journey made it into a spiritual quest. Along the way, many individuals, families, communities, animals, botanicals, weather and landscapes have provided me with hope, courage and inspiration. Despite the occasional ugliness, I have kept my eyes, heart and mind open and observed the Earth to be a beautiful place full of mystery, awe and wonder. I owe debts of gratitude to the Australian rainforest bird, the satin bowerbird (*ptilorhynchus violaceus*), and Poet, Richard Foerster for use of his poem *Satin Bowerbird Blues*. The satin bowerbird’s pursuit of perfection and Richard’s poem have given my thesis its unique structure.

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CONFERENCE PRESENTATIONS


ABSTRACT

This research establishes that home economics and spiritual health and well-being are inextricably linked. Home economics as a profession and field of study has featured in education systems across the globe for more than a century. Recent United Nations literature about various global crisis concerns identified spirituality as key to human well-being and planetary health. Yet, there is a deficiency of health and education research which focuses on spirituality. Well-being, health and quality of life are variously defined, and typically include social, emotional, intellectual, physical, environmental and spiritual dimensions. These concepts are considered foundational knowledge for home economists. However, insufficient evidence-based research has been conducted to inform official educational policy, which means that spiritual dimensions of health and well-being remain largely unexplored in home economics.

This research highlights the significance of spiritual health and well-being for home economists in order to provide guidance for teaching practice and policy interpretation. To this end, three research aims guided this study: 1) develop and refine a conceptual framework to observe spiritual health and well-being in home economics sites, literally forming the ‘signs’ of spirituality; 2) locate produced, recontextualised and reproduced language-in-use and spiritual discourses within a variety of home economics sites; and 3) discover shared meaning for spiritual health and well-being amongst home economists from cross-cultural backgrounds.

These research aims were achieved through the examination of five data sources: online survey, email interviews, historical text, digital artefacts, and researcher diary entries. The online survey snowballed to attract eighty-eight participants from twenty-one countries. Five email interviews were conducted with members of an online home economics social network. Forty-nine historical home economics texts ranging between 1901 and 2005 were analysed and two years’ monitoring of internet websites uncovered five digital artefacts that revealed spiritual discourse. Transgressive data in the form of critical self-reflection about the research process was also analysed.

This research was informed by a meta-paradigm of radical constructivism operating within a liquid-qualitative research environment. The ‘radical’ aspect of constructivism allowed spirituality to remain in a world of observable phenomena. The new ‘liquid-qualitative research environment’ meta-paradigm was conceptualised in order for the researcher to attend to uncertainty in the online research environment. These lenses enabled the researcher to appreciate the complex and diverse nature of the
spiritual, religious and personal beliefs of others and acknowledge that people operate in multifaceted and dynamic contexts.

Exploring the spiritual beliefs of others’ is complex. This thesis employed a version of Kincheloe’s recently advanced ‘bricolage’ methodology. All data were collected, analysed and displayed through strategies of bricolage. The research illuminates this methodology through the recurring use of a metaphor. Certain qualities of the Australian satin bowerbird align with the way the researcher acts as bricoleur, for example, selecting specific materials to weave together appropriate tools to complete the research tasks. The thesis enlists analogies between satin bowerbird behaviour, researcher behaviour and the research paradigms. Philosophy, theories, methodologies, literature, analysis tools and data were ‘woven’ together to create a suite of ‘research bowers’ which in turn were used as ‘avenues to view’ key insights.

The investigation confirmed that since the inception of the home economics discipline in the early nineteen hundreds, the study of spiritual life was intended to be part of home economics. In the twenty-first century, home economists’ personal spiritual beliefs continue to influence home economics practice and pedagogy. Regardless of country of origin, age, religious affiliation or spiritual belief, research participants ‘see’ evidence of spiritual health and well-being in their home economics practice. However, they concurred that they did not receive sufficient professional guidance to engage confidently with this aspect of curriculum.

This study reveals spiritual health and well-being to be an intrinsic aspect of the highest ideals and intentions of contemporary home economics. Enactments of ‘ideal’ home economics curricula provided opportunities for home economists and their students to develop relationships with their internal self, other people, the natural environment, and to participate actively in local and global citizenry. These concepts align with International Federation for Home Economics official policy. Spiritual health and well-being and home economics are more relevant than ever. With further research, the contributions of this study may extend beyond home economics into the broader fields of health, education and contribute to certain educational directives of the United Nations.
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## ABBREVIATIONS

<table>
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<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>4DSHW</td>
<td>Fisher’s four domains of spiritual health and well-being model: personal, communal, environmental, transcendental</td>
</tr>
<tr>
<td>AAFCS</td>
<td>American Association of Family and Consumer Sciences</td>
</tr>
<tr>
<td>AHEA</td>
<td>American Home Economics Association</td>
</tr>
<tr>
<td>DDC</td>
<td>Dewey Decimal Classification</td>
</tr>
<tr>
<td>EECF</td>
<td><em>Essential Essence Conceptual Framework</em> for identifying the presence or absence of sights of spiritual health and well-being in home economics sites</td>
</tr>
<tr>
<td>ESD</td>
<td>Education for Sustainable Development</td>
</tr>
<tr>
<td>FCS</td>
<td>Family and Consumer Science</td>
</tr>
<tr>
<td>GDP</td>
<td>Gross Domestic Product</td>
</tr>
<tr>
<td>HEARTH</td>
<td>Home Economics Archive: Research, Tradition and History. A project of the Albert R. Mann Library, Cornell University</td>
</tr>
<tr>
<td>HPG</td>
<td>Health Promotion Glossary</td>
</tr>
<tr>
<td>IBR</td>
<td>Internet-Based Research</td>
</tr>
<tr>
<td>ICT</td>
<td>Information Communication Technology</td>
</tr>
<tr>
<td>IFHE</td>
<td>International Federation for Home Economics</td>
</tr>
<tr>
<td>INGO</td>
<td>International Non-Government Organisation</td>
</tr>
<tr>
<td>MCEETYA</td>
<td>Ministerial Council for Education, Employment, Training and Youth Affairs - Australian Government</td>
</tr>
<tr>
<td>MDA</td>
<td>Multimodal Discourse Analysis</td>
</tr>
<tr>
<td>NASA</td>
<td>National Aeronautics and Space Administration</td>
</tr>
<tr>
<td>NGO</td>
<td>Non-Government Organisation</td>
</tr>
<tr>
<td>NHMRC</td>
<td>National Health and Medical Research Council</td>
</tr>
<tr>
<td>OECD</td>
<td>Organisation for Economic Co-operation and Development</td>
</tr>
<tr>
<td>OED</td>
<td>Oxford English Dictionary</td>
</tr>
<tr>
<td>OFSTED</td>
<td>Office for Standards in Education Children’s Services and Skills - United Kingdom</td>
</tr>
<tr>
<td>ORF</td>
<td>Official Recontextualisation Field</td>
</tr>
<tr>
<td>PhD</td>
<td>Doctor of Philosophy</td>
</tr>
<tr>
<td>PRF</td>
<td>Pedagogic Recontextualisation Field</td>
</tr>
<tr>
<td>QoL</td>
<td>Quality of Life</td>
</tr>
<tr>
<td>RMUTP</td>
<td>Rajamangala University of Technology Phra Nakhon, Thailand</td>
</tr>
<tr>
<td>SBB</td>
<td>Satin Bowerbird Bricolage</td>
</tr>
<tr>
<td>SBR</td>
<td>Science Based Research</td>
</tr>
<tr>
<td>SCAA</td>
<td>School Curriculum and Assessment Authority</td>
</tr>
<tr>
<td>SHALOM</td>
<td>SHALOM comprises two spiritual well-being measures. The Spiritual Health Measure (SHM) is the “lived experience” component and the (Spiritual) Life-Orientation Measure (LOM) is the “ideals” for spiritual well-being held by respondents. These two measures combine to become the Spiritual Health and Life-Orientation Measure or SHALOM – © John Fisher</td>
</tr>
<tr>
<td>SHW</td>
<td>Spiritual health and well-being</td>
</tr>
<tr>
<td>SPSS</td>
<td>SPSS computer analysis program</td>
</tr>
<tr>
<td>SRPB</td>
<td>World Health Organisation’s group of terms: spirituality, religiosity</td>
</tr>
</tbody>
</table>
and personal beliefs - relating to the ‘spiritual domain’ of the WHOQOL-100 assessment instrument

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>SSCRS</td>
<td>Spirituality and Spiritual Care Rating Scale</td>
</tr>
<tr>
<td>UN</td>
<td>United Nations</td>
</tr>
<tr>
<td>UNEP</td>
<td>United Nations Environment Programme</td>
</tr>
<tr>
<td>UNESCO</td>
<td>United Nations Educational, Scientific and Cultural Organisation</td>
</tr>
<tr>
<td>URF</td>
<td>Unofficial Recontextualisation Field</td>
</tr>
<tr>
<td>VCoP</td>
<td>Virtual Community of Practice</td>
</tr>
<tr>
<td>WHA</td>
<td>World Health Assemblies</td>
</tr>
<tr>
<td>WHO</td>
<td>World Health Organisation</td>
</tr>
<tr>
<td>WHOQOL-100</td>
<td>World Health Organisation’s Quality of Life 100 item assessment instrument</td>
</tr>
</tbody>
</table>
### GLOSSARY

Many of the terms and phrases in this glossary are contested. *Essential* and *essence* are a recognised tautology, for example, but are defined in Chapter One, and are used in a specific manner throughout this thesis. For the purposes of this thesis the following definitions apply:

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cross-cultural</td>
<td>crossing socially constructed cultural, geographic, religious and political border lines.</td>
</tr>
<tr>
<td>Cultural competence</td>
<td>depth of a home economists’ understanding of the local cultural needs of individuals, families and communities in holistic and multidimensional contexts.</td>
</tr>
<tr>
<td>Discourse models</td>
<td>(with a capital D) are socially constructed packets of knowledge which have been recontextualised for specific purposes for understanding by specific audiences.</td>
</tr>
<tr>
<td>Discursive formations</td>
<td>study of the relations between statements.</td>
</tr>
<tr>
<td>Essential Essence Conceptual Framework</td>
<td>conceptual framework for identifying the presence or absence of the four domains of spiritual health and well-being and the four fundamental elements of home economics.</td>
</tr>
<tr>
<td>Essential Essence of Spiritual Health and Well-being in Home Economics model</td>
<td>model for observing the sights of spiritual health and well-being in home economics sites.</td>
</tr>
<tr>
<td>Four dimensions of home economics practice</td>
<td>excerpt from IFHE Position Statement, p.1: an academic discipline; an arena for everyday living; a curriculum subject; and societal arena to influence and develop policy.</td>
</tr>
<tr>
<td>Four dimensions of home economics</td>
<td>excerpt from IFHE Position Statement, p.2:</td>
</tr>
<tr>
<td>Four domains of home economics</td>
<td>a focus on fundamental needs and practical concerns of individuals and family in everyday life and their importance both at the individual and near community levels, and also at societal and global levels so that wellbeing can be enhanced in an ever changing and ever challenging environment; the integration of knowledge, processes and practical skills from multiple disciplines synthesised through interdisciplinary and transdisciplinary inquiry and pertinent paradigms; AND demonstrated capacity to take critical/ transformative/ emancipatory action to enhance wellbeing and to advocate for individuals, families and communities at all levels and sectors of society. Ensuring the interplay of these dimensions of home economics is the basis upon which the profession can be sustained into the future. Because of these attributes, home economics is distinctively positioned to collaborate with other professionals.</td>
</tr>
<tr>
<td>Four domains of SHW</td>
<td>Fisher’s four domains model of spiritual health and well-being including personal, communal, environmental and transcendental.</td>
</tr>
<tr>
<td>Term</td>
<td>Description</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
</tr>
<tr>
<td>Four essential elements of home economics</td>
<td>any home economics policy or practice that develops and promotes quality relationships, interconnectedness and active engagement in and between each of the four essential elements of home economics including 1) individuals; 2) families and communities; 3) environmental stewardship; 4) glocal citizenry.</td>
</tr>
<tr>
<td>Glocal</td>
<td>A recontextualised term taken from the IFHE Position Statement, p.2 to mean: locally and globally defined contexts taken together.</td>
</tr>
<tr>
<td>Home economics sites/contexts</td>
<td>various sites, contexts and/or environments within which home economics is practiced that may apply to all aspects of home economics in action in everyday life across the four domains of practice.</td>
</tr>
<tr>
<td>Particularism</td>
<td>knowledge that applies to specific or particular contexts and social situations.</td>
</tr>
<tr>
<td>Radical constructivism</td>
<td>an epistemological assumption that knowledge is a result of an individual’s subjective interpretation of events and experiences and the assumption that everyone else goes through a similar process of subjective interpretation of events and experience in order to socially construct knowledge.</td>
</tr>
<tr>
<td>Recontextualisation</td>
<td>the process of moving knowledge from one site to another.</td>
</tr>
<tr>
<td>Research Bowers</td>
<td>word trophies presented visually in stylised satin bowerbird bowers. Research bowers were used metaphorically as “avenues to view” key insights.</td>
</tr>
<tr>
<td>Social construction of knowledge</td>
<td>individuals make their own meaning within their individualised relevant, relative and relational contexts.</td>
</tr>
<tr>
<td>Spiritual contexts</td>
<td>the complex, multilogical and interrelated conditions in which spiritual health and well-being exists, occurs or is developed.</td>
</tr>
<tr>
<td>Spiritual discourses</td>
<td>dominant socially constructed discussions that include spiritual knowledge and concepts.</td>
</tr>
<tr>
<td>Transcendent moments</td>
<td>moments in time and space that go beyond the mundane.</td>
</tr>
<tr>
<td>Transcendental</td>
<td>an assumption that the mind, body and spirit of human beings cannot be separated and that human beings are capable of going beyond self and an immediate physical reality to consciously connect or relate with a larger reality.</td>
</tr>
<tr>
<td>Transnational</td>
<td>crossing socially constructed geographic, religious and political border lines.</td>
</tr>
<tr>
<td>Transpersonal dimension</td>
<td>an area of human activity that reaches beyond the tangible, mundane, material and objective reality to encompass spiritual, aesthetic, creative, inspirational and motivational aspects of life.</td>
</tr>
<tr>
<td>Transversal beliefs</td>
<td>a set of beliefs that contain one belief of each of several other sets of beliefs.</td>
</tr>
<tr>
<td>Universalism</td>
<td>knowledge that may be applied to broader contexts and social situations.</td>
</tr>
</tbody>
</table>
CHAPTER ONE: RATIONALE

A STUDY OF SPIRITUALITY AND HOME ECONOMICS

1.1 Introduction

This chapter introduces the research topics, problems, questions and scope, identifies contributions made by research, and summarises the research design and thesis outline.

A pertinent quotation from a founding member of the home economics profession situates the issues and context of this thesis. Mrs Annie Godfrey Dewey (1908) wrote:

…the pursuit of wealth, the spirit of commercialism and materialism cause a decline of imagination, poetry, literature and the drama. The great problem today is to restore to the soul of the people something of the ideal, to bring about a spiritual awakening, a renaissance of the ideal (p. 102).

This statement, made in 1908 by Mrs Dewey, Chair of the Tenth Lake Placid Conference Proceedings (LPCP), resonates in twenty-first century society. Wealth accumulation, commercialisation and materialism persist despite the known negative impacts on human beings, civilisations and Earth’s fragile ecosystems (Bauman, 2012a; McGregor, 2010a; Raskin, 2008; UNESCO, 2009). The rise of materialism in adolescent Australians is one contemporary example. Hodder (2007) observed that ‘young people’s spiritualities [sic] are formed within the context of marketplace economies, secularisation, individualism and the pervasive influence of the media’ (p. 181). This relentlessness highlights that observations and recommendations made by founding home economists have been affirmed for over a century, and establishes that early home economists were visionaries.

Founding home economists established the boundaries of the home economics profession on issues that were adversely affecting individuals, the family unit, and local
communities. Mrs Dewey’s statement went further by connecting a decline in the arts, unnecessary and irresponsible consumption of resources, and the potential consequences of a spiritual deficit brought about by the progress and westernisation of human beings. What did Mrs Dewey mean by ‘a spiritual awakening’? How could the home economics profession resurrect and/or restore balance to an ‘ideal’ way of life?

Some of today’s home economists articulate similar messages to those expressed by founding peers. Pendergast (2008a) has called this present time a ‘convergent moment’ where a number of features of contemporary times have converged to provide a unique opportunity for home economists to advocate and proactively position their profession. The academic discipline of home economics has the potential to address many of the ‘social ills’ facing modernised families (McGregor & Chesworth, 2005). It is believed that many home economists are equipped with the knowledge and skills to address contemporary health and lifestyle issues (Magee, Chiu-Fui, & Washi, 2010; Pendergast, 2012). These issues include, for example, unethical and immoral consumer citizenship concerns (McGregor, 2008; McGregor, 2010a); education for sustainable development initiatives such as developing lifeskills and lifelong learner attributes (Dewhurst & Pendergast, 2011); and development of food literacy skills to combat twenty-first century lifestyle diseases such as obesity (Pendergast, 2013; Pendergast, Garvis, & Kanasa, 2011).

Substantial research and literature support the interdisciplinary bodies of knowledge that inform home economics and health and well-being fields (Henry, 1995; Nickols et al., 2009). However, spiritual dimensions of home economics, education, health and well-being are mostly unknown, and are often ignored in the literature (Hawks et al., 2007; Henry, 1995; McGee, Nagel, & Moore, 2003; McGregor & Chesworth, 2005). This research represents a first attempt to deliver an evidence-based project which explored understandings about spirituality and spiritual health and well-being within home economics contexts. This study is important because it will assist home economists to clarify, personally and professionally, terms such as spiritual awakening, spiritual contexts, spirituality and spiritual health and well-being which seem to have been taken-for-granted1 in their understanding in the profession. The

---

1 The phrase “taken-for-granted” is used on a number of occasions in this thesis. Taken-for-granted can be interpreted in several different ways. In this thesis taken-for-granted may mean that for specific individuals or specific groups of people spirituality may be one or more of the following: assumed knowledge, accepted without question, embedded into cultural practices, ignored deliberately, overlooked inadvertently, pursued actively, or absorbed passively. This is by no means an exhaustive list. Taken-for-
depth to which these concepts are understood by home economists has implications for professional practice.

1.2 Signposting a non-traditional thesis: bricolage

This thesis also challenged some “traditional” or taken-for-granted research practices. Across years of study, when I explain to people that my research interests are “spiritual health and well-being” and “home economics”, I have been faced with a diverse range of anecdotal yet predictable responses. I assumed that these expressions are informed by personal experience, worldviews and taken-for-granted assumptions as initial perceptions about spirituality and home economics. Indicative anecdotal comments include:

- That is a very broad subject!
- How can you study spirituality?
- Spirituality can’t (or shouldn’t) be measured.
- Spirituality is religious. Religion has no place in academia or home economics.
- I’m a very spiritual person… let your Angels/Goddesses/Stars guide you.
- What is home economics? Isn’t that just cooking and sewing?
- I can see how cooking and eating could be a spiritual experience – but sewing?

Despite the differences of opinion, deepening conversations led me to discover commonalities of understanding. To investigate spiritual discourses, for me, the most contentious issue was an interrogation of my own researcher perspectives. It became evident to me that this doctorate was going to require certain constrains to contain the enormity of views, perceptions and perspectives of spirituality. I also needed to ensure that rigorous and quality research was conducted. For this purpose, *bricolage* was selected as methodology and it is bricolage techniques that give this thesis its unique structure. The use of the Australian satin bowerbird as a methodological metaphor was one of the non-traditional techniques employed to organise and structure this thesis. I was enabled to explore this metaphor because bricolage allowed me to challenge some conventional notions of research and importantly for me, considered the researcher’s situated context.

---

granted is a broad sweeping term, often used colloquially, and is as slippery to define as the term spirituality.

2 A bricolage entails a non-linear process of collecting, analysing and displaying data through a weaving of thoughts, instincts, theory, methodology and analysis tools. A full description of the characteristics and behaviours of the satin bowerbird and how they relate to home economics and this research are found in Chapter Two: Satin Bowerbird Bricolage. In particular, Section 2.4 explains the actions of a “researcher-as-bricoleur” as a challenge to “traditional” research practices.
In the spirit of bricolage, to give the reader a poetic introduction to my thesis and the methodology, I present (Figure 1.1) a poem entitled *Satin Bowerbird Blues* by Richard Foerster (2005). I have used titles and stanzas of this poem as “signposts” to accompany the traditional headings such as “introduction”, “methodology” and so forth.

The genesis of the Satin Bowerbird Bricolage (SSB) stemmed from a casual conversation with my partner. Reflecting on my previous research experiences, I recognised that I was “acting” like a male satin bowerbird.

On rainforest walks near my home in South-East Queensland, I have had personal encounters with satin bowerbirds, bowers and their collections of bright blue ornaments. These encounters left me with enduring feelings of awe, wonder and connection to nature.

In a personal email communication, I was privileged to learn that Robert’s poem, *Satin Bowerbird Blues*, was a portrayal of a young male satin bowerbird’s repeated attempts to win a mate, only then to have his prize trophies snatched away by more experienced mating competitors. Robert recalled:

*I wrote "Satin Bowerbird Blues" in January 2001 during my residency at Varuna, the novelist Eleanor Dark's house in Katoomba that is now a writers' colony. Over the course of my weeks there, I got to watch the bowerbird in his efforts to construct a bower. Alas, he repeatedly failed since more mature males kept raiding his trophies. Still, the urge to construct and dance and sing never deserted him. There's a life-lesson there. (I'm curious to know, however, what these birds did before the advent of human detritus.)*

---

**Satin Bowerbird Blues**

*Ptilinorhynchus violaceus*

**By Richard Foerster**

When whatever tripwire triggers his compulsion, he constructs a U from twigs and hoop-pine needles tapered foot-high at the tips like horns. To this courtyard of bliss he brings the bluest trophies he can find to entice the demurely dull-green bowerhens to his violaceous eyes—blues electric and ultra-marine: swap-shop gems, wrapper scraps and straws, a plastic bottlecap. His is craft cerulean, lapis, indican to swell a heart like a sapphire star till he bursts into a fluff-'n-ruffle jig with a navy clothespeg, perhaps, in his bill. Whether an audience will come and stay, enthralled, he breaks —guttural, glissando— into pure cyanic song.

Figure 1.1: *Satin Bowerbird Blues* a poem by Richard Foerster (2005)
Indeed a curious question – what did satin bowerbirds do before humans invented blue clothes pegs? Regardless, ‘the urge to construct and dance and sing’ has never deserted me. It was the instinctive habits and persistence of this much watched adolescent satin bowerbird that gave my thesis its unique structure. Many life lessons have been learnt.

Referring to Robert Foerster’s *Satin Bowerbird Blues* poem, I found that I was purposefully selecting ‘the bluest trophies’ for my ‘U shaped’ research ‘bower’. This meant that I was mentally collecting and categorising artefacts into dichotomies of true/false, good/evil, beautiful/ugly thereby rejecting purposefully the negative and embracing the positive to entice my audience. The foundation of this type of dichotomous thought is based on Aristotle’s logic (Smith, 2012) and is also Cartesian. This is a scientific method similar to binary code of zero/one or an on/off switch. In Chapter Two I explain in detail how I arrived at *the eyes of the satin bowerbird* as the metaphor for my methodological lens. In the meantime, I now outline the home economics research context.

1.3 Context of this study: international home economics “essentials”

For this research, the *International Federation for Home Economics* (IFHE) *Position Statement: Home Economics in the 21st Century*, hereafter referred to as he21C, is the primary source of ideation about overarching international home economics policy and practice. The he21C is a concise two page document. Pendergast (2008b) coined the acronym ‘he21C’ and explained that the *Position Statement* is ‘an attempt to locate the profession in the contemporary context by serving as a platform, looking ahead to viable and progressive visions of home economics for the twenty-first century and beyond’ (p. 5). The he21C contains the “essentials” of home economics in the 21st century.

The he21C used the word ‘essential’ to describe certain fundamental or central characteristics of home economics. *Essential* means ‘absolutely necessary, extremely important’ and stems from Latin *essentia* meaning ‘in the highest degree’ (Merriam-Webster Incorporated, 2013). *Essence* is a derivative word of essential and means ‘intrinsic nature or indispensable quality of something, especially something abstract,

---

3 The philosophy of René Descartes had a significant influence on early spiritual discourses and also my thinking in relation to this research. In order to gain a deeper understanding of Descartes I wrote an unpublished essay that critically analysed Descartes’ *Method of Doubt* and *First Philosophy*. The essay was one part of a postgraduate course I completed on Pre-Enlightenment philosophy. I found that René Descartes has a significant influence in contemporary understandings of the separation of “church from state” and also separations of individuals from traditional and ecological spiritual knowledges.
which determines its character’ (Merriam-Webster Incorporated, 2013). To capture the essential essence or highest order characteristics of spiritual health and well-being, this thesis extracted the absolutely necessary and extremely important intrinsic qualities of home economics from literature and a small sample of cross-cultural home economists. These qualities determined certain characteristics and strengths of the discipline and allowed me to locate comparative relationships with spiritual health and well-being.4

The four dimensions of home economics practice encompass an academic discipline, an arena for everyday living, a curriculum subject and societal arena to influence and develop policy (IFHE, 2009). An arena or ‘field’ is as a social space of conflict and competition within which ‘the very shape and social divisions of the field becomes a central stake’ (Singh, 2002, p. 573). This means that core aims of the home economics field and the arenas within which home economists operate are under constant contestation and undergo change according to societal need. In contemporary times, one negotiated and agreed aim of home economics education is ‘to achieve optimal and sustainable living for individuals, families and communities’ (IFHE, 2009). The term ‘optimal’ is a significant term used in home economics and health related literature. Optimal means the best, most desirable or satisfactory outcome especially relating to health outcomes (Oxford English Dictionary (OED), 2013; World Health Organisation (WHO), 1998). Sustainable means minimising the present and long-term effects of various forms of human activity and reducing degradation (OED, 2013; WHO, 1998). Specific for home economics, the term sustainable also includes family relationships, social capital, food security, natural and built environments, use of resources in the home, and everyday consumer choices (Nickols et al., 2010). Nickols and colleagues (2010) also argued that ‘sustainability’ had been present in home economics long before ‘it was discovered’ by other disciplines and agencies (p. 11).

Since the inception of the discipline, the intention of home economics has been to improve the quality of everyday life through education and social reform (Apple & Coleman, 2003; Deagon, 2012b; Gentzler, 2012; McGregor & Goldsmith, 1998; Pendergast, 2001). As indicated in the he21C, for many home economists the primary concern is the ‘empowerment and wellbeing [sic] of individuals, families and communities, and of facilitating the development of attributes for lifelong learning for paid, unpaid and voluntary work; and living situations’ (IFHE, 2009, para 5). Central to

4 From this point forward in the thesis, unless required for readability or a specific purpose, I now refer to spiritual health and well-being by the acronym SHW.
the arguments presented in this thesis, the he21C outlines the ‘threads or essential ingredients’ for which all curriculum and professional practice must ‘exhibit’ to be acknowledged as ‘home economics’ (IFHE, 2009, p. 2). The four domains of home economics quoted directly from the he21C (2009) are:

- a focus on fundamental needs and practical concerns of individuals and family in everyday life and their importance both at the individual and near community levels, and also at societal and global levels so that wellbeing can be enhanced in an ever changing and ever challenging environment;
- the integration of knowledge, processes and practical skills from multiple disciplines synthesised through interdisciplinary and transdisciplinary inquiry and pertinent paradigms; AND
- demonstrated capacity to take critical/ transformative/ emancipatory action to enhance wellbeing and to advocate for individuals, families and communities at all levels and sectors of society.
- ensuring the interplay of these dimensions of Home Economics is the basis upon which the profession can be sustained into the future.

Because of these attributes, Home Economics is distinctively positioned to collaborate with other professionals (p. 2).

Where do spiritual discourses fit within these essential characteristics of home economics? Seeking an answer to this question, I explored the earliest westernised home economics syllabus for some initial clues.

In the year 1901, during the ideation phase for development of the first westernised home economics syllabus, under the banner of ‘ideals and standards’, Henrietta Goodrich, Susannah Usher and Mrs Lewis Kennedy Morse suggested including study of ‘spiritual life’ as an aspect of home economics curricula (Richards, 1904a, p. 53). Drawn from historical texts, the purpose of including study of spiritual life was so that home economics education could assist in developing an ‘ethical character’ and for students to gain ‘an appreciation of the moral and spiritual values upon which our civilization [sic] rests’ (Arny & Haley, 1928). By the year 1913, the concept that ultimately appeared in the American Home Economics Associations’ (AHEA) Syllabus of Home Economics referred to the spiritual dimension under the heading ‘Household and Institution Management’ displayed as a study of ‘social, moral, and spiritual advancement’ (AHEA, 1913, p. 69). The theoretical considerations rationalised the aims and results of such study as ‘…culture and breadth of vision, and an appreciation of the interdependence of the individual, the home, the larger group, and the community, and mankind’ (AHEA, 1913, p. 69). Home economics courses were to incorporate development of ‘spiritual and aesthetic expression’ (Leighton, 1931). Historical accounts of the early formation of home economics curriculum all refer to
spirituality originated from American and predominantly Christian perspectives (Henry, 1995).

To provide a contemporary example of the direction of spiritual discourse in American Family and Consumer Science (FCS), the ‘essence’ of the profession was described by the American Association of Family and Consumer Sciences (AAFCS) (2001) as summarised in three words ‘head, heart, soul’. The AAFCS (2001) explained these three pillars of FCS were the:

…profession’s body of knowledge is the intellectual foundation or the head. The heart is the mission to improve quality of life, which reflects our passion, caring, and compassion as professionals. Soul puts us in touch with the “whys” of our being, that which inspires, motivates us, and gives meaning to our work (p. 1).

Considering home economics is an international and globalised profession the question of whether or not spirituality related discourses are being recontextualised appropriately for 21st century home economics is of importance. The next section identifies the research problems as they relate to this questioning.

1.4 Statement of the research problems

The research problems are developed in this section through discussion about the following observations: an identified lack of literature that explicitly investigates spirituality within contemporary home economics contexts; issues with a multiplicity of views and perceptions about spirituality; and a reflection on my personal past educational experiences informing this research.

1.4.1 Scarcity of literature linking spirituality with home economics

It is rare to find literature that links spirituality with home economics. Lack of evidence-based research is a persistent concern for the home economics profession (Green, 2001; Pendergast, 2012). Three research articles were located that explicitly explored spirituality within the home economics discipline. Henry (1995) provided some exploratory investigations about Australian home economists’ perceptions of spirituality in the context of well-being and found that spirituality was an important

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5 I make no claim that this is the only research available. Other research may have been conducted in languages other than English, in other countries or printed in journals not available to me through electronic means. The three studies I refer to were all written in English and accessed via the Griffith University Library databases which were accessible to me at the time of study.
concept but variously understood. DuVernet (2007) investigated Australian educational policy and found that textiles education may have consequences for an increased recognition of the potential of home economics to contribute to the spiritual development of students. Rehm and Allison (2009) studied a population of FCS university students in the United States and found that an awareness of spirituality had consequences for increased resilience and adaptation to change strategies.

Other home economics literature discussed spirituality in ideological, theoretical and conceptual ways, but did not provide primary sources and deductive research to support their arguments (Deagon & Pendergast, 2012; McGregor, 2010c; McGregor & Chesworth, 2005; McGregor & Goldsmith, 1998; Mitstifer, 1996; Nickols-Richardson, 2001; Nickols, 2001; Turkki, 2012). Having found only three research studies explicitly investigating spirituality within home economics, it can be concluded that it is not a common focus for research in the field.

In the broader field of health literature, Hawks and colleagues (2007, pp. 2-3) reported that in a six year period from 2000 to 2006 only 1% of academic literature referred to spiritual health. This was in stark contrast to a stated 79% of research attention on physical health. The biomedical model of health and its ease of measurability dominate health literature (Hawks et al, 2007). This identified gap in knowledge and unclear parameters for conceptualising key terms was a catalyst to proceed to this current doctorate in order to locate meaning.

1.4.2 Locating cross-cultural and shared meaning for spirituality related concepts

Mitstifer (1996) summarised the importance of locating shared meaning for spirituality related concepts within the home economics profession, in the following statement:

[S]hared understanding of common meaning and identity can form a covenant that transcends all differences between people concerned… Perhaps it is that difference is the rationale for existence of society itself. Although this sacred dimension, the ultimate meaning of our existence, cannot be found in any one of the organized religions, a broader

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6 The majority of academic journal articles were selected because of their availability through electronic means. Selection of digital artefacts as data which included academic literature was a deliberate methodological consideration and this decision is explained in detail in the method. However, Margaret Henry’s doctoral thesis entitled Well-being: The Focus of Home Economics: An Australian Perspective was completed in 1995 and was not available via electronic means. A hard copy of her thesis was retrieved from the University of New England. Henry’s (1995) study was the only research which explicitly explored Home Economists views and perceptions of spirituality.
It has been argued that spirituality was always intended to be a part of home economics (McGregor & Chesworth, 2005; McGregor & Goldsmith, 1998). This thesis will investigate this claim. In the meantime, as outlined above, within the home economics discipline spirituality and spiritual health and well-being still require clarification of meaning. Similar contextualisation debates are occurring in other fields also, for example nursing and education (Fisher, 2009; McSherry & Jamieson, 2011).

At this early stage of the thesis I refrain from defining key terms such as “spirituality”, “religion” and “beliefs”, “health” and “well-being”. Rather, this chapter reports on existing discourses that have attempted to locate meaning. Within the existing literature, key terms such as spirituality, health and well-being are often grouped together to convey broader intent. Broader meaning is different from precise statements of definition. Statements of definition must first be given context (Foucault, 1972). Ambiguity of spirituality related terms and phrases used in home economics discourses have failed to provide adequate statements of definition and this uncertainty provides further justification for the work of this thesis.

Definitions for spirituality, health and well-being are various, often incomplete and not accurate for all contexts. Instead, this thesis situated spirituality within education, health and well-being discourses to discover the social goods (Gee, 2005) or “what is important” to the home economics profession. Only after discovering these social goods, could I provide statements that indicated essentials toward eventual definitions, but no definitions in themselves. To advance this discourse and provide some initial conceptualisations, I now extrapolate the terms and phrases used for spirituality from within the three home economics research articles referred to above.

In the latter years of the twentieth century, Henry’s interviews with leading Australian home economists revealed the diversity of understandings of transpersonal or spiritual dimensions of well-being. Henry (1995, p. 76) defined the transpersonal...

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7 Nomenclature is a significant issue with the concepts contained in this thesis. For further conceptualisations of the terms spirituality, health, well-being, wellness and quality of life and a precise framework applied to this thesis see the Chapter Three literature review.

8 See Chapter Three literature review.

9 See Chapter Three literature review; Chapter Six; and Appendix A for historical text analysis.

10 See Appendix I Honesty of the satin bowerbird for a discussion about particularism. Particularism was used to contrast with universalism. Universalism needs to be treated with caution because universal statements often lead to taken-for-granted assumptions and sweeping generalised statements of concepts that are not appropriate for all contexts.
dimension to mean an ‘area of human activity [that] reaches beyond the tangible and material to encompass the spiritual, aesthetic and creative aspects of life’. Henry (1995, pp. 122-123) identified that some aspects of spirituality equated with Maslow’s notion of peak experience or ‘intense moments of self-actualisation’. Sometimes these “moments” related to religious experiences. For example, home economists spoke of moments of total inexplicable joy or sheer ecstasy. For others the spiritual dimension of well-being was about having something to believe in, something that gives life meaning and purpose or having a belief in a power greater than yourself. Others spoke about aesthetic beauty such as a deep appreciation of music or nature. Some of Henry’s research participants also pointed out that they did not equate religion with the spiritual dimension of well-being. Some believed that spirituality did not contribute to well-being at all. Importantly for my study, Henry (1995) stated that this:

…might explain why, when searching the journal articles, very few references to the spiritual dimension of well-being could be identified. The spiritual component may well be taken-for-granted, in the same way that the physical component was. Or, alternatively, as one interviewee suggested, it is not an area that is generally thought of as part of Home Economics (p. 123).

Particularism ‘calls for the development of measures specific to groups of like-minded people to capture the particular expression of spirituality valued by that group’ (Berry, 2005, p. 637). This study extends Henry’s findings to provide depth to her previous investigations. The context of Henry’s study was from an Australian perspective. This study includes cross-cultural and global perspectives and locates “the particulars” of SHW for home economists. From this globalised perspective, this study took up the challenge of identifying taken-for-granted assumptions about spirituality and located social goods and shared meaning amongst an international cohort of home economists.

Similar to previous research (Deagon, 2009), DuVernet (2007) found that official Australian educational policy clarified inadequately the term ‘spirituality’ for educators. For the purpose of clarification, DuVernet and Deagon both sought guidance from the broader field of education, more specifically, educational policy from the United Kingdom. A British 1994 discussion paper on ‘spiritual and moral development’

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11 My Master of Education by Research thesis informed much of the foundational knowledge used in this current doctorate and is discussed in various sections throughout this thesis. See Deagon, J. (2009) 'Spiritual' Discourse models at work in Queensland Studies Authority curriculum documents: a content and discourse analysis of the middle phase of learning syllabuses and support material. Unpublished Master of Education thesis, Griffith University, Gold Coast.
of the National Curriculum Council was reprinted by the United Kingdom’s School Curriculum and Assessment Authority (SCAA) in 1995 which defined spirituality as:

…applying to something fundamental in the human condition\textsuperscript{12} which is not necessarily experienced through the physical senses and/or expressed through everyday language. It has to do with relationships with other people and, for believers, with God. It has to do with the universal search for individual identity - with our responses to challenging experiences, such as death, suffering, beauty, and encounters with good and evil. It is to do with the search for meaning and purpose in life and for values by which to live (SCAA, 1995, p. 3).

It was interesting to note that DuVernet omitted to cite this whole definition of spirituality in her thesis and excluded the sentence ‘it has to do with relationships with other people and, for believers, with God’ and replaced this sentence with an ellipsis. From secularised and pluralistic perspectives, omission of ‘the God-factor’ from research reports seems to be a common phenomenon (Fisher, 2012). It is important to be mindful of this bias because selective blindness to ‘the God-factor’ of spirituality frameworks may detract from obtaining holistic perspectives for the population under investigation.

With respect to keeping social and cultural contexts in perspective, it is important to acknowledge that Deagon (2009) was mostly situated within westernised literature. Many western countries, historically, were influenced by Christian religious values. As a consequence of colonialism and missionary crusades, Christian religious beliefs have become embedded in many overarching policies and also in many peoples’ lives (Hickling-Hudson, 1999; Pendergast, 2001). However, traditional, first people and/or indigenous spiritual beliefs are gaining recognition in contemporary school contexts (Bone, Cullen, & Loveridge, 2007; de Souza & Rymarz, 2007; Tripcony, 2007).

For example, Jane Bone made significant contributions to knowledge relating to early childhood settings in New Zealand, Maori culture and the concept of everyday spirituality (Bone, 2005, 2008a, 2008b, 2009, 2010; Bone, et al., 2007). Bone, Cullen and Loveridge (2007) asserted that the concept of everyday spirituality challenges many taken-for-granted assumptions about mandates to embed indigenous knowledges into curricula. To illustrate, some educators perceived that including traditional cultures into

\textsuperscript{12} Like spirituality, the human condition is not easily defined. In this thesis “the human condition” encompasses all the unique and complex characteristics of what it means to be a human being. The concept is overarching and presupposes the social constructions of age, race, gender, nationality, ethnicity and so forth. The human condition is the subject of ongoing debate and remains open for interpretation.
selective festivals and celebrations were an enactment of inclusivity policy. However, Bone suggested an alternative more holistic approach that recognised ‘the spiritual in everyday life’ (p. 352). In this way, first people, indigenous and/or traditional cultural, spiritual and religious beliefs are incorporated into equitable and inclusive practice. To ‘re-cognise’ everyday spirituality means ‘to see simple actions in a new way’ (Bone, 2005, p. 352). This led me to question, if everyday spirituality was situated within cross-cultural and international perspectives of home economics curricula.

To accentuate the point of hegemony of westernised perspectives and the inclination to exclude religion and reference to a Transcendent Other13 in “secularised” spirituality studies, the final study that explored spirituality as an aspect of home economics and career path choices was American research on a population of twenty-five purposefully selected FCS university students. Rehm and Allison (2009) reported that they did not ask the participants to respond to religious affiliation questions; however, participants volunteered this information. Rehm and Allison’s findings suggested that the transcendental domain was of high significance to their cohort. Notions of the transcendental domain were reported as ‘related to a higher order of moral good, using words and phrases such as “God,” “everything works out,” “a plan,” “right path,” “karma,” and “everything happens for a reason.”’ (Rehm & Allison, 2009, p. 15). The demographics for this cohort were 5 African Americans, 2 Caribbeans, 16 Caucasians, and 2 Hispanics. Despite the small range of ethnicities, Rehm and Allison (2009) reported that ‘religious diversity seemed to be limited to Judeo-Christian traditions’ (p. 16). Rehm and Allison (2009) concluded that future research could consist of understanding lived experiences of faith; purpose in life; connection with others; determine how ethnic, cultural and religious diversity influences career selection; and investigate the process and outcome of introducing new university courses designed around spiritual issues. These recommendations informed the research problem in this study and illuminated some of the questions raised in relation to my own pre-service teaching experiences at university.

1.4.3 Past educational experiences: a reflection

My research originated out of personal interest to find deeper meaning in “spirituality in education”, “spiritual health and well-being”, “spiritual development”,

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13 For this thesis Transcendent Other means an idea or faith-based belief about connectedness or relatedness with a higher power, larger reality, ancestors, God or Gods that goes beyond an observable physical reality.
“the spiritual health dimension” which were all introduced to me as I studied a secondary (high school) teaching degree, majoring in Home Economics and Health Education. This interest related to my intended future practice as a home economics professional. At that time (years 2005 to 2008) my lecturers gave me very little guidance on this topic and referred to ‘spirituality’ as a predominantly religious concept.

Often the topic of human spirituality is considered to be an issue of religion (de Jager Meezenbroek et al., 2010; Fisher, 2011; Government of South Australia, 2006; McGregor & Chesworth, 2005; O’Connell & Skevington, 2007; Weaver, Pargament, Flannelly, & Oppenheimer, 2006). However, I could not accept that this was the only perspective. I was not a religious person nor did I anticipate teaching in a religious school, yet spirituality was an important concept to me, because I understood it to be what makes me a human being. This understanding came about because of my life events and experiences. These life experiences included my immediate and expanding circles of influences such as my father, my mother, my three siblings, an eclectic collection of friends, my Queensland Government education from primary school up to fifteen years of age, senior education at a Catholic school, yoga practices, reading books, and participation in various local community groups.

Furthermore, if, like many westernised countries, Australia had supposedly mandated the separation of Church and State, why was ‘spirituality’ and ‘the spiritual health dimension’ being taught as a foundational health related concept within a contemporary and secularised university teaching degree, and then dismissed as predominantly a matter of religion? This added to my confusion and my concern was fuelled by a lack of literature in the field.


15 Bronfenbrenner’s theory of the ecological child is an important one for understanding the development of SRPB within home economics contexts and plays a significant role in my study. Briefly, and to provide situated context for the narrative above, Urie Bronfenbrenner (1967, 1974, 1975, 1976, 1984, 1986) equated these circles of influence as education of the ecological child. For Bronfenbrenner (1984), the ecological model of socialisation processes means that “…the family is viewed as a reciprocal system in which processes of role taking and role definition are occurring simultaneously; specifically, children adopt not only the behaviours [sic] and roles exhibited by their parents, but also the roles that parents define for their children, intentionally or otherwise’ (p. 60). These circles of influence start with the individual child (genetics, biology, geography) being enveloped by concentric circles of influence including the family (micro-system), then a circle of local community (meso-system), a circle of local government and agencies (exo-system), then a circle of national and/or global community (macro-system). See Section 3.10 Ecological approach for a detailed account of how Bronfenbrenner’s theory was utilised in this thesis.
My research journey in this area continued from undergraduate teacher education on into my Master’s Degree. In Australian and Queensland education policy I searched for official positions, definitions and guidelines to find if the word ‘spiritual’ was used in any way other than in terms of religion. As a result of this inquiry, I completed my Master of Education in 2009 entitled ‘Spiritual’ Discourse Models at work in Queensland Studies Authority curriculum documents: A content and discourse analysis of the middle phase of learning syllabuses and support material (Deagon, 2009). The work produced some important findings, chief among which was that I could not locate any official definitions or guidelines that adequately clarified for me the meaning and purpose of spirituality in Australian or Queensland education.

Despite this, the Australian Government’s Department of Ministerial Council for Education, Employment, Training and Youth Affairs’ (MCEETYA) Melbourne Declaration on Educational Goals for Young Australians (December 2008) (MCEETYA, 2008, pp. 4, 9, 13) explicitly referred to ‘spiritual development’ and ‘the spiritual dimension’ of life’ and positioned these phrases to apply to the following concepts:

- student development, self-worth, self-awareness, personal-identity;
- school, family, community, business and government collective responsibility;
- economic prosperity, social cohesion, respect for diversity, social justice and pluralism;
- Australian Indigenous knowledge and culture;
- creative and critical thinking to create new ideas and translate them into practical applications; and
- health education and well-being.

With these rationales in mind, spirituality in educational contexts seemed to move beyond a nominal goal of education.

In addition to MCEETYA’s overarching policy, I also located the word ‘spiritual’ two hundred and twenty-two times in other official curriculum documents16. I found that the word ‘spiritual’ had been recontextualised in many different ways. In the Master’s research I used discourse analysis methods to categorise the word ‘spiritual’

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16 The documents I reviewed are now historical artefacts and have been superseded. In 2013 the Australian Government is in the process of implementing a new National Curriculum. The documents analysed were the Queensland Studies Authority, middle phase of learning, key learning area (KLA) syllabuses and their support material. The KLA subjects that had syllabuses available for analysis were The Arts, Health and Physical Education, Maths, Science, Study of Society and Environment, and Technology. A content analysis revealed that for the 222 times the word spiritual appeared it was distributed throughout the documents as 22 - KLA syllabuses, 37 - Sourcebook Guidelines, 19 - Initial In-Service Material, 144 - Modules.
into three broad themes 1) *spirituality as a socially constructed notion made relevant and enacted in different ways within localised settings*; 2) *spirituality as an important part of the concept of whole child development*; and 3) *the spiritual health dimension as a vital part in understanding holistic versions of health and well-being*. Importantly, I found that the word ‘spiritual’ was not a concept exclusive to religion. On the contrary, religion was one part of a bigger story.

In a home economics context, confirming my finding that spirituality was more than a religious notion, McGregor & Chesworth (2005) offered additional perspectives of spirituality that included ‘new aged’ spirituality; influences by popular culture and media; westernised society incorporating eastern alternative medicines into health practices; and traditional and indigenous wisdoms. Faced with a confusing array of recontextualised meanings, the reasons why spirituality in health and educational contexts had become such a difficult concept to grasp became evident to me. Educators and health professionals seem to treat spirituality with ‘Apathy, Acrimony or Accord’ (Hill, 1989). That is, professional people either do not know what spirituality is about or they have preconceived notions of its meaning (religious and other) or simply do not care.

However, there is a shift away from traditional ways of perceiving spirituality as a component of health and well-being frameworks. New ways of assessing health that include the spiritual health dimension as a global health phenomenon are being investigated (e.g. Chuengsatiansup, 2003). Smith, Tang and Nutbeam (2006) defined *global health* as ‘the transnational impacts of globalization [sic] upon health determinants and health problems which are the beyond the control of individual nations’ (p. 342). For this purpose, there is a growing body of knowledge about education of the whole person, their ‘spirit, heart, head and hands’ (Sterling, 2004). Spirituality and SHW related research is on the rise as a result of a social awakening related to holistic, ecological and systemic views of human beings operating in complex social and environmental situations. This early thinking about the research problem led to the research aims, which follow.

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17 This is a Bernsteinian concept which informs how ‘broad’ and ‘specialised’ discourses are produced, recontextualised and reproduced in educational contexts. The theoretical framework constructed for my Master’s research was, and still is, significant because the recontextualisation framework demonstrated how knowledges from ‘out there’ (i.e. macro-society) are squashed and manipulated into useable packets of knowledge for use ‘in here’ (i.e. micro-home economics policy). See Section 4.3 Pedagogisation of spiritual knowledges for an expansion of this theory.
1.5 The research aims

This research has three aims to: 1) develop and refine a conceptual framework to observe spiritual health and well-being in home economics sites, literally forming the ‘signs’ of spirituality; 2) locate produced, recontextualised and reproduced language-in-use and spiritual discourses within a variety of home economics sites; and 3) discover shared meaning for spiritual health and well-being amongst home economists from cross-cultural backgrounds.

This project may assist home economists to understand the ways in which spiritual knowledge systems are already or may become part of our collective consciousness (Bernstein, 2000). In this way, this thesis challenges some taken-for-granted assumptions about SHW and home economics (Deagon, 2012b; Deagon & Pendergast, 2012) and addresses some objections regarding the intangible or transcendental aspects of spirituality. To support the aims of this thesis, my investigations sought to:

- examine theoretical and rhetorical aspects of spiritual health and well-being as they may have comparative relationships with home economics’ philosophy and practice;
- explore the various ways that spiritual discourses have been recontextualised and reproduced in modern home economics contexts;
- investigate home economists’ beliefs, attitudes and understandings of spiritual health and well-being and explore relationships between personal and professional experiences;
- determine whether or not home economics professionals inadvertently or deliberately enact spiritual health and well-being concepts into home economics practice.

Measuring SHW is still a contested area of research (O’Connell & Skevington, 2007). Regardless, to investigate home economists’ spiritual, religious and personal beliefs, I included the Spiritual Health and Life-Orientation Measure (SHALOM). SHALOM is comprised of two spiritual well-being measures. The Spiritual Health Measure (SHM) is the “lived experience” component and the [Spiritual] Life-Orientation Measure (LOM) comprises the “ideals” for spiritual well-being held by respondents. These two measures are combined and are known by the acronym SHALOM (Fisher, 2010, 2013). This instrument was designed by John Fisher as a self-rated scale in order to measure an individual’s SHW. Individual results are then combined and compared with cohorts of teachers, students, and nurses surveyed in other studies (Fisher, 2001, 2004, 2008, 2008a, 2009, 2009b, 2010, 2012; Fisher & Brumley,
SHALOM is also the “lived experience” section of the *Spiritual Well-Being Questionnaire* (Fisher, 2012; Gomez & Fisher, 2005a). The psychometric properties of SHALOM (and its various adaptations) have been tested in a number of studies and, though with clear limitations, the instrument has consistently been found to be valid and reliable (Fisher, 1998, 2000, 2004, 2008, 2008a, 2009, 2009a, 2009b; 2010, Fisher & Brumley, 2008; Fisher, Francis, & Johnson, 2000, 2002; Gomez & Fisher, 2003, 2005a, 2005b). SHALOM does not presume an individual to be ‘spiritually healthy’ or otherwise; rather, the survey in my study is used as an indication of individual home economist’s ‘ideals’ compared with their ‘lived experience’ within Fisher’s *Four Domains of Spiritual Health and Well-being* model (4DSHW).  

Drawn from the outcomes of my multilayered study, a model was constructed that highlights observed relationships found to exist between a conceptual framework for SHW and essential essence of home economics. To arrive at this research outcome and achieve the research aims the next section presents the research questions that focused my inquiry.

1.6 The research questions

To address the research aims, I investigated the multiple ways that SHW were communicated, represented and publically expressed within a variety of home economics sites. The concepts of *public expression* and *social enactment* are central propositions for this thesis.

To observe sights/sites of spirituality required a public space to investigate. For this thesis, the home economics sites under investigation all reside in a virtual space – the Internet. With a few exceptions, such as hardcover books and a non-digitised PhD thesis, it was a deliberate methodological decision to source all data from the Internet. This decision was made for three reasons: Internet-Based Research (IBR) provided access to international and cross-cultural perspectives, according to Silverman (2010), the Internet is a valid and contemporary site for collecting ‘natural data’, and in terms

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18 Fisher’s model for conceptualising spiritual health and well-being is comprised of personal, communal, environmental and transcendental domains. The 4DSHW model is integral to the conceptual framework utilised in this thesis and is explored in detail in the Chapter Three literature review.
19 See Section 2.6 Sight/site: a conceptualisation.
20 See Section 2.10 Observing spirituality and Section 2.11 Social enactment: locating cross-cultural commonality.
21 See Section 5.11 Online survey; Appendices E for method of constructing survey; Appendix F for a print version of the online survey; and Appendix G for the survey data report.
22 See Section 5.3 Collecting data from the Internet.
of technology, communication and globalisation, the Internet facilitated access to a
variety of sites to investigate production, recontextualisation and reproduction of
spiritual discourses.23

The research was guided by the following research questions:

1. Can spiritual health and well-being be an observable phenomenon in
   home economics sites?
2. Have spiritual discourses been produced, recontextualised and
   reproduced in home economics sites?

For the purpose of obtaining cross-cultural views and perspectives of spiritual health
and well-being, the following sub-questions guided the research:

3. What do home economists understand by the term “spiritual health and
   well-being”?
4. Do home economists consider spiritual health and well-being to be a
   legitimate area of concern for home economics?
5. Do home economists believe they receive sufficient support to address
   spiritual health and well-being as an aspect of their practice?
6. Do home economists see evidence of spiritual health and well-being in
   their own home economics practice?

Considering the inclusion of SHALOM, additional sub-questions were:

7. What is the spiritual health and well-being of a cohort of home
   economists as revealed by the SHALOM?
8. Was there dissonance between ‘ideal’ spiritual health and well-being and
   ‘lived experience’ of the participants?

By addressing these research questions the research outcome was to construct a model
for observing SHW that also explored synergies with the essential essence of home
economics.

1.7 Contributions of this research

This section outlines some anticipated contributions of this research and are
discussed in the following order: new knowledge to the ongoing work of Dr John Fisher
in his refinement of the SHALOM instrument and the 4DSHW model; benefits for the
home economics profession as they relate to taken-for-granted assumptions about
spirituality, ideology and values; clarification of the phrase ‘spiritual contexts’ as it
appears in the he21C; and finally, in a small way this thesis may offer additional

23 See Section 4.3 Pedagogisation of spiritual knowledges: defining moments in the history of spiritual
discourse and home economics.
support to educational directives of the United Nations (UN). Each of these contributions is now detailed.

1.7.1 Research collaboration

In the spirit of research collaboration, SHALOM was included and privileged in this study for a number of reasons. First, the author of SHALOM, Dr John Fisher, had expressed interest in studying the conversion of his survey from paper to online versions and this study achieved this goal. Second, in a personal communication, Fisher identified that as a target population, home economists had never been studied using SHALOM. Third, SHALOM had been independently identified as a potentially useful, culturally diverse and inclusive way to measure spirituality as a universal human experience (de Jager Meezenbroek, et al., 2010). Fourth, SHALOM provided an insight into what a home economist may believe would make them ‘feel good’ (ideal) and their perception of whether they thought they were ‘living well’ (lived experience) with respect to SHW frameworks. As will be discussed in this thesis, the specialised discourses ideals and lived experiences are significant concepts for understanding an individual’s relatedness with SHW. This study contributes new knowledge to an ongoing investigation.

1.7.2 Benefits to home economists

For the home economics profession, ideology can be taken to mean ‘an unquestioned set of values and beliefs held by a social group’ (Pendergast & McGregor, 2007). Chuengsatiansup (2003) suggested that adequate basic physiological needs, balanced gender roles, multigenerational society, community cohesiveness, optimal life tempo and shared cultural heritage were important for cultivating positive and supportive environments within which to address spiritual health and well-being. Conversely, Chuengsatiansup (2003) also observed dominant paradigms detrimental to spiritual health and well-being as disenchantment of life and nature, masculinization of thought, decrease of cultural diversity, materialism and consumerism. These concepts resonate with the home economics discipline. Current leading home economists have issued regular clarion calls to provide home economics research that challenges not only hegemonic ideologies (patriarchy, capitalism, globalisation, Christianity) and paradigms (reductionist, positivist, mechanistic), but also the ‘intellectual foundations of home economics’ (McGregor, Pendergast, Seniuk, Eghan, & Engberg, 2008). Persistent
dominant and unchallenged ideologies and paradigms have caused home economics (Pendergast, 2003) and SHW (Hawks, et al., 2007) to remain marginalised.

Since its inception, home economics has been about making positive contributions to society by employing “hands-on”, practical and action-orientated approaches (Benn, 2010). Because of these approaches to teaching and learning, home economists claim that home economics education makes a significant contribution to social reform and on many levels is beneficial to society (Apple & Coleman, 2003; Green, 2001; Magee, et al., 2010; McGregor, 2010c; Pendergast, 2003; Schneider, 2000; Smith & de Zwart, 2010; Turkki, 2008). Home economics teachers provide essential “hands-on” food literacy programs (Pendergast, et al., 2011) and contribute to developing lifelong learning attributes (Ma & Pendergast, 2010). However, a major issue in the academic discipline of home economics is a deficiency in home economics specific evidence-based research to support their claims (Pendergast, 2012). Interdisciplinary knowledge is essential to inform the field (McGregor, 2010b; Nickols, et al., 2009); therefore field specific and evidence-based research is also a necessity to ‘future proofing’ the profession (Pendergast, 2012). Home economics now operates in a global knowledge society driven by scientific research (Singh, 2002). A deficient research foundation may prove fatal to the longevity and future security of the home economics profession (Green, 2001; Pendergast, 2012). This research is one response to these issues.

This study attends to these issues by “mapping the field” to reveal a contemporary construct for SHW in home economics. This mapping may provide some signs and signposts of significance in relation to spirituality and SHW frameworks. Significant themes represent an attempt to locate common meaning for SHW in home economics contexts. This research identifies the social goods (Gee, 2005) or “what is important” to home economists about spirituality and SHW. It is anticipated that this research would be useful to those interested in:

- exploring alternative perspectives of home economics and SHW;
- clarifying what SHW may “look like” in home economics practice; and
- identifying “best practice” elements of home economics.

One unintended consequence of engaging with this thesis was that I found myself critically reflecting on my own personal and professional core beliefs and ideology. Those engaging with this thesis may find themselves engaged in similar reflections. The act of critical reflection may provide insights into taken-for-granted or embedded
assumptions about one’s own beliefs and the impact their belief systems may have on others both personally and professionally.

1.7.2.1 Addressing taken-for-granted assumptions

Spirituality is considered by some to be a ‘taboo’ subject for study because it deals with highly subjective and internalised dimensions of human existence (Hawks, 1994; McSherry & Jamieson, 2011; Tacey, 2003). As previously outlined in the research problem, one assumption about spirituality in health and well-being frameworks is that is has an exclusive relationship with religion. This thesis documents historical and contemporary spirituality related discourses in order to understand how discourses are produced, recontextualised and reproduced in contemporary home economics contexts. Using a Bernsteinian approach to symbolic control over pedagogic discourses (Bernstein, 2000), this thesis may contribute to exposing some other taken-for-granted assumptions about spirituality, SHW and home economics.

1.7.2.2 Ideology and values clarification for the home economics profession

Considering an expressed desire for a professionally and collectively endorsed preferred future for home economics, ideology clarification is important (McGregor, et al., 2008). Value clarification is a health promotion technique to help people ‘clarify, define, and defend their true beliefs about moral, ethical, social, and other relationships’ (Modeste, Tamayose, & Marshak, 2004). Modeste and colleagues (2004) identified that values clarification emphasises the processes that led to cognitive recognition of core beliefs and values used ‘to arrive at a value judgement and helps in the identification and clarification of their thinking regarding important issues without indoctrinating them or forcing them to take a position’ (p. 129). When making decisions that affect and effect an individual, it is useful to frame human beings within multifaceted and multidimensional contexts. For this purpose, this thesis explores the idea of an ecological perspective in home economics as a recommended way to approach SHW (Allevato & Marques, 2011; Green, 2001; McGregor, 2011).24

1.7.2.3 Clarity for ‘spiritual contexts’

During the research process, I came to realise that my research interests had many connection points with the ideological paradigms espoused by individual home economists and also the IFHE (Deagon, 2012a; Dewhurst & Pendergast, 2009; Green,

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24 See Section 3.10 Ecological approach.
2001; IFHE, 2009; McGregor, 2011; McGregor, et al., 2008; Pendergast, 2012; Turkki, 2012). As previously stated, this thesis used the he21C as a guide to the overarching ideology, philosophy and practices of home economics (IFHE, 2009). The preamble of the he21C refers to ‘spiritual contexts’. This thesis contributes new knowledge which may give substance to the phrase ‘spiritual contexts’. My initial definition for spiritual contexts is the interrelated conditions in which spiritual health and well-being exists or occurs in home economics.25

1.7.3 United Nations educational directives

In conjunction with IFHE policy, it is further noted that these research interests paralleled UN directives. To illustrate, The United Nations Educational Scientific and Cultural Organisation’s (UNESCO) educational goal is to ‘help people to develop the attitudes, skills and knowledge to make informed decisions for the benefit of themselves and others, now and in the future, and to act upon these decisions’ (UNESCO, 2009, para 3). As previously noted, the he21C makes a similar call to action in stating that one purpose of home economics is ‘to achieve optimal and sustainable living for individuals, families and communities’ (IFHE, 2009, p. 1). If home economists are to develop the skills, attitudes and knowledge to achieve optimal and sustainable living for all people, then this is an urgent call for ‘mass social learning’ (Sterling, 2004). Humanity is being asked to (re)consider what it means to be a human being living on the planet Earth. This thesis maps the knowledges that may provide a rationale to draw SHW into a more comprehensive picture of home economics. While this thesis is relevant to home economics contexts, the findings may have wider applications in future research, education and policy making. There is potential for this research to be extrapolated to other fields such as education and health disciplines. This study contributes new knowledge to each of the discourses above; however, it is confined to specific parameters, hence the scope of this thesis is outlined next.

1.8 Scope of this research

This thesis is not based on any precise position with regard to ontological truth or any particular religious beliefs or practices. It has been noted that not having knowledge of the psychology of religion may make it more difficult to explicitly make connections between spirituality, religion and health related concepts (Hill &

25 See Section 3.7 Spiritual contexts: a conceptualisation and Section 8.3.4 Definition for spiritual contexts in the he21C.
Pargament, 2003). On this point, Hill and Pargament (2003) stated that ‘unfortunately, much of the conceptual and empirical work from the psychology of religion has not been well integrated into research’ (p. 66). Hill and Pargament (2003) argue against the bifurcation of religious and spiritual as they relate to health. They also argue that spirituality is mostly derived from observation of certain religious activities and practices and it would therefore be counterproductive to separate the two constructs.

However, because of increasingly non-religious, secular, humanist and ecological views of spirituality, use of the term ‘religion’ may also alienate some participants (Allevato & Marques, 2011; Crawford & Rossiter, 2006; Crossman, 2003; Purdy & Dupey, 2005). In this thesis, spirituality is taken to be an innate human characteristic and is therefore a higher order construct to the organised social construction of religion. It will be clarified that religion is encompassed within individual, communal and transcendental domains of spirituality. These domains are explained in detail in the conceptual framework presented in the Chapter Two literature review.

Radical constructivism outlined in Chapter Four discloses the researcher position on the metaphysical realms of spirituality constructs as they relate to this thesis. Despite being raised in a predominately Christian society (Australia), I have endeavoured to maintain a pragmatic and humanist approach to individuals, families and communities. No home economist, educator or health professional has the mandate to answer ontological questions such as the existence of God or to assert truth over religious claims (Pargament & Sweeney, 2011). However, Pargament & Sweeney (2011) believe that leaders in the field (in their case referring to leaders in the United States Armed Forces) ‘can facilitate the search for truth, self-knowledge, purpose, and direction in life as group members define it’ (p. 58). Despite interdisciplinary knowledge being vital to the development of this thesis, it is for the purpose of locating shared meaning or social goods for SHW that has confined this thesis to home economics contexts.

Home economics practitioners may develop their own unique understandings of SHW in relation to the ideas presented in this thesis (McGregor & Chesworth, 2005). However, the outcomes of this research may still provide a framework for

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26 See Section 2.10 Observing spirituality: an innate human characteristic that is expressed in a public world of meaning.
27 See Section 3.7 Spiritual health and well-being: a conceptualisation.
28 See Section 2.3 Radical constructivism.
29 See Section 3.3 Interdisciplinary approach.
understanding SHW that may complement overarching intentions of home economics philosophy and practices.

The theoretical frameworks proposed in this thesis do not presume that the construct of SHW will have positive or negative consequences for the human condition, a global spiritual awakening, eco-spiritual citizenry or development of an earth consciousness (Dewey, 1908; Flannery, 2005; Hawks, 1994; King, 2010; McGregor, 2010c; McGregor & Chesworth, 2005; Preston, 2006; Raskin et al., 2002; Weaver, et al., 2006). Social context underpins contemporary understandings of SHW (Hawks, 1994; McGregor & Chesworth, 2005; Tacey, 2003). The home economics profession is also in a period of negotiating and adapting to societal change (Dewhurst & Pendergast, 2008). In light of these uncertain and unstable contexts, recognition of the considerable work yet to be done before universal or concrete relationships between SHW and home economics can be established is noted.

Finally, I acknowledge that for every argument, there will always be a counter-argument. Indeed, debate is essential to expand the boundaries of human knowledge and is the very purpose of the research academy. In light of the above discussion, constructing a “universal” definition for spiritual health and well-being was beyond the scope of this research project. \textsuperscript{30} Constructing one universally acceptable definition for spiritual health and well-being is most likely to be impossible (Chuengsatiansup, 2003; Hand, 2003), hence, this thesis is constrained within \textit{spiritual contexts} and \textit{home economics sites}. \textsuperscript{31} The next task of this introductory chapter is to present the research design and outline how each research question is addressed.

\textsuperscript{30} See Appendix I Honesty of the satin bowerbird: reflection on the construct of liquid-qualitative research environments - particularism informing universalism: addressing a power paradox.

\textsuperscript{31} These contexts are conceptualised in Section 3.11 Essential Essence Conceptual Framework (EECF) and further clarified in Section 5.2 Operationalisation of the bricolage methodology.
1.9 Overview of the research design: a non-linear pathway

By the unstable nature of the liquid-qualitative research paradigm, this project did not take the linear pathway as suggested in Figure 1.2. Rather, this overview represents a final mapping of the research program. It was only possible to stabilise the research design as the research drew to a close. Prior to committing to writing chapters of a thesis, indeed, I had completed a ‘messy, multilevel, multimethod’ bricolage (Kincheloe, 2001). The Satin Bowerbird Bricolage demonstrates that I had to create tools where new tools needed to be created. In order to address the research questions, each component of the research design is now briefly summarised.

The priority of this study was to qualitatively analyse digital artefacts to “look for” semiotics (signs and symbols) that communicated and represented SHW in order to locate shared meaning and social goods in home economics contexts. This was achieved by applying bricolage strategies to assess data in multiple layers. Originating out of my

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32 The parameters for conceptualising the liquid-qualitative research environment meta-paradigm are expounded in Section 2.2 Liquid-qualitative research environment; and further explored in Appendix I Honesty of the satin bowerbird: Reflection on construction of the liquid-qualitative environment.

33 A bricolage means collecting, analysing and displaying data through a confluent weaving of thoughts, theory, methodology and analysis tools (See Section 2.4 Researcher-as-bricoleur). The Satin Bowerbird Bricolage is explained in detail in Chapter Two.
previous study (Deagon, 2009), a predefined conceptual framework for SHW provided the theory to assist identifying various modes of communication and representation. In Chapter Three I propose an essential essence conceptual framework that identifies observed synergies between home economics and SHW. To use this essential essence conceptual framework, Chapter Two will explain the Satin Bowerbird Bricolage. Within the bricolage of methodological strategies, Chapter Five then outlines a coding frame with coding values, a formula and an evaluation matrix. These tools were used to sample and analyse the research subjects.

Table 1.1 is a tabulated summary of each research question, a summary of the data source utilised for that question, analysis techniques and a brief summary of the research outcome. By systematically addressing each question a new model for observing the sights of SHW in home economics sites was constructed and refined. This new model has been titled the Essential Essence of Spiritual Health and Well-being in Home Economics. This model brings forth a recontextualised and contemporary conceptualisation for SHW in home economics sites.
<table>
<thead>
<tr>
<th>Research questions</th>
<th>Data source</th>
<th>Analysis tools</th>
<th>How utilised</th>
</tr>
</thead>
<tbody>
<tr>
<td>Can SHW be an observable phenomenon in home economics sites?</td>
<td>Interdisciplinary literature &amp; digital artefacts</td>
<td>Organising data: NVivo9, handwritten notes, Excel spread sheets</td>
<td>Construction of a predefined essential essence conceptual framework transposed into the coding frame, coding values, sampling formula, and evaluation matrix</td>
</tr>
<tr>
<td></td>
<td>Transgressive data: journal entries</td>
<td>Analysis: bricolage and reiterative application of conceptual framework</td>
<td></td>
</tr>
</tbody>
</table>
| Have spiritual discourses been produced, recontextualised and reproduced in home economics sites? | Interdisciplinary literature & digital artefacts                               | Organising: handwritten notes and NVivo9                                      | Located new and existing broad and specialised spiritual discourses Four accounts:  
1. big history  
2. early home economics  
3. middle years of home economics  
4. contemporary global perspectives |
<p>|                                                                                  |                                                                              | Analysis: bricolage and reiterative application of conceptual framework       |                                                                                                                               |
| What do home economists understand by the term “spiritual health and well-being”? | Online survey data including free-text                                        | Organising: NVivo9, handwritten notes, Excel spread sheets                   | Descriptive statistics, reiterative application of coding frame, coding values, sampling formula, and evaluation matrix to identify social goods, shared meaning and themes |
|                                                                                  |                                                                              | Analysis: bricolage                                                          |                                                                                                                               |</p>
<table>
<thead>
<tr>
<th>Question</th>
<th>Data Source</th>
<th>Organising: Qualtrics online survey platform, Excel spreadsheets. Analysis: descriptive statistics including measures of central tendency and variation</th>
<th>Descriptive statistics used to determine whether or not participants believe that SHW is a legitimate area of concern for home economics.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do home economists consider SHW to be a legitimate area of concern for home economics?</td>
<td>Online survey data</td>
<td>Organising: Qualtrics online survey platform and Excel spreadsheets. Analysis: descriptive statistics</td>
<td>Descriptive statistics used to determine whether or not participants believe they received sufficient support to address SHW as an aspect of their practice.</td>
</tr>
<tr>
<td>Do home economists believe they receive sufficient support to address SHW as an aspect of their practice?</td>
<td>Online survey data</td>
<td>Organising: Qualtrics online survey platform and Excel spreadsheets. Analysis: descriptive statistics</td>
<td>Descriptive statistics used to determine whether or not participants believe they received sufficient support to address SHW as an aspect of their practice.</td>
</tr>
<tr>
<td>Do home economists see evidence of SHW in their own home economics practice?</td>
<td>Online survey data</td>
<td>Organising: Qualtrics online survey platform and Excel spreadsheets. Analysis: descriptive statistics</td>
<td>Descriptive statistics used to determine whether or not participants can ‘see evidence’ of SHW in their own home economics practice.</td>
</tr>
<tr>
<td>What is the SHW of a cohort of home economists as revealed by the SHALOM?</td>
<td>Adapted online version of SHALOM</td>
<td>Excel spreadsheets and expert assistance for SPSS analysis</td>
<td>SHALOM used to compare the SHW of the participants against previous research.</td>
</tr>
<tr>
<td>Was there dissonance between ‘ideal’ SHW and ‘lived experience’ of the participants?</td>
<td>Adapted online version of SHALOM</td>
<td>Excel spreadsheets and expert assistance for SPSS analysis</td>
<td>SHALOM used to determine dissonance in relation to participants’ ‘ideals’ and ‘lived experiences’ of SHW.</td>
</tr>
</tbody>
</table>

**Product of this research:**

*Essential essence of Spiritual Health and Well-being in Home Economics model*

This model was used to observe the sights of spiritual health and well-being in home economics sites.
With the research design summarised, the final section of this introductory chapter comprises the thesis outline to provide direction as to where and how this research design interacted with the theoretical frameworks, creation of a new methodological lens, conceptual framework and the research outcomes.

1.10 Thesis outline

The following thesis outline serves as an introduction to the topics explored in this study. This thesis has been divided into eight chapters. A summary of each chapter follows.

1.10.1 Chapter One: rationale (the compulsion)

This chapter has introduced the research topics, outlined the research problems, presented the research questions, identified anticipated contributions of this research, provided the scope of this research project and summarised the research design.

1.10.2 Chapter Two: paradigms and perspectives (the building materials)

Chapter Two provides the lenses through which the researcher viewed spirituality and SHW as observable constructs for study. Chapter Two introduces the concepts of radical constructivism and the notion of liquid-qualitative research environment. These meta-paradigms account for complexity and provided some stability for locating shared meaning within the uncertain and unstable research environments of spirituality and Internet-Based Research (IBR).

Next, this chapter describes the Satin Bowerbird Bricolage as the new methodological approach. This methodology explains how this research was viewed, analysed and presented. It also explains how the methodology contributes to the construction of the model as an organic process. First, the concept of ‘bricolage’ is explained, alongside introducing the Australian rainforest bird, the satin bowerbird as a research metaphor. The metaphor will serve to emphasise that in order to complete this research, the researcher will be “seeing” and “acting” like a satin bowerbird; collecting and displaying only “the bluest of trophies” for presentation in the pages of this thesis. Extending this metaphor, I treat this thesis as a “bower” or an avenue to view the research. To keep the research environment and data collected in context I provide parameters for the use of metaphor and explain the dual concept of sight/site. As the Satin Bowerbird Bricolage developed, I found that certain characteristics of the satin
bowerbird not only correlated with research perspectives, but also with the essential essence of home economics.

1.10.3 Chapter Three: literature review and conceptual frameworks (selecting the sites to construct the bower)

Chapter Three maps the literature used to construct the conceptual framework applied to this study.

1.10.4 Chapter Four: theoretical framework (lenses and structure)

Chapter Four will delineate the theoretical underpinnings for studying production, recontextualisation and reproduction of discourse and defines some of the technical language used.

1.10.5 Chapter Five: method (the craft of collection, selection and weaving)

Chapter Five outlines the methods used to achieve the research aims and address the research questions in two parts. I make explicit that all data collected for analysis was retrieved via the Internet. In this way, I treated the data as naturally occurring. IBR situates Internet content as socially constructed and it will be seen that this enabled me to apply the satin bowerbird lens to analyse text and visual images for public expressions of SHW according the conceptual frameworks outlined in the Chapter Three.

1.10.6 Chapter Six and Seven: data and analysis (decorating the bower with the bluest of trophies)

Chapter Six provides the first views of SHW observed as a public expression and directly addresses the research question have spiritual discourses been produced, recontextualised and reproduced in home economics sites? It explores the historical foundations of the word spiritual in home economics sites by analysing where the word spiritual appears in official and unofficial home economics literature and investigates various ideals and intentions underpinning the inclusion of the word spiritual in these historical texts. Spiritual discourses will be discussed within three historical phases: 1) big history; 2) early home economics; and 3) the middle years.

Chapter Seven presents the data and analysis of the online survey and email interviews. Themes include quality of life; spiritual care; communal relationships; morality and ethics; the environment and nature; creativity; hope; personal events and
experiences; and development of worldviews. The results of SHALOM are discussed and key insights of the analysis are presented.

1.10.7 Chapter Eight: findings and discussion (the mature bowerbird’s decorated bower)

Chapter Eight will revisit the research aims, research questions, and key insights of the investigation. This chapter also will identify contributions of this study to theory and methodology. Following the line of reasoning presented in this discussion chapter, the chapter concludes with the presentation of the research outcome: the Essential Essence of Spiritual Health and Well-being in Home Economics model.

1.10.8 Chapter Nine: recommendations and conclusion (cyanic song)

The key views and perceptions of this research are revisited in this concluding chapter where the essential knowledges of each research bower are summarised. Seven recommendations are provided and include such ideas as active participation in home economics curricula and professional development. Further research is also recommended.

1.11 Summary

This introductory chapter has identified various reasons why SHW is important to study and discussed some of the key issues surrounding the topics under investigation. This chapter has established that spirituality related discourses are a feature of home economics literature and rhetoric. However, very little empirical research has been conducted that links spirituality with home economics. Since the inception of the discipline and growing out of the Lake Placid Conferences, spirituality has been assumed to be a religious notion. However, as a contemporary social construct SHW is still in a developmental phase of locating shared meaning.

Chapter Two provides the lens through which the researcher viewed spirituality and SHW as observable constructs for study. Chapter Two introduces the Satin Bowerbird Bricolage as the methodological approach. This methodology explains how this research was viewed, analysed and presented.
CHAPTER TWO: PARADIGMS AND PERSPECTIVES

THE SATIN BOWERBIRD BRICOLAGE: THROUGH THE EYES OF A SATIN BOWERBIRD

2.1 Overview

This chapter describes the research paradigms and perspectives applied to this study. It will be explained that bricolage methodology was used to construct a model which enabled the observation of SHW and home economics as the research subjects. In addition to the rationales provided in Chapters One, Three and Four this methodology chapter reveals the phases of conceptualisation toward addressing the research question *can spiritual health and well-being be an observable phenomenon in home economics sites?*

This chapter first clarifies my ontological and epistemological positions as they apply to this thesis. It will be explained that radical constructivism provided some stability for investigation of the highly subjective concept of spirituality. This chapter reveals that this lens was particularly useful for characterising bias relating to researcher and participant interaction in relation to the transcendental domain, yet acknowledged that my researcher perspective is a vitally important aspect of the research.

Next, this chapter describes Bauman’s perception of liquid modernity and explains how I recontextualised this knowledge to form a meta-paradigm that I have called a liquid-qualitative research environment. This meta-paradigm accounts for complexity and also stabilises some of the tensions between complimentary and competing paradigms and ideologies that were found to exist within primarily produced, recontextualised and reproduced spiritual discourses – including within these thesis pages.

This chapter then delineates a new methodological lens that I have called a Satin Bowerbird Bricolage. Hereafter, the Satin Bowerbird Bricolage is referred as SBB. This
builds on the extant methodology of researcher-as-bricoleur (Kincheloe, 2001, 2005; Kincheloe, McLaren, & Steinberg, 2011; Lincoln, 2001). To summarise what to expect from this methodology chapter, first I explain the meaning of ‘researcher-as-bricoleur’ (Kincheloe, 2001). The SBB incorporated techniques adapted from various methodologies that contribute to the research analysis and model construction. Each of the techniques is explained. The methodologies were woven together to achieve the aims of this thesis. As outlined in Chapter One, the thesis aims were: 1) develop and refine a conceptual framework to observe spiritual health and well-being in home economics sites, literally forming the ‘signs’ of spirituality; 2) locate produced, recontextualised and reproduced language-in-use and spiritual discourses within a variety of home economics sites; and 3) discover shared meaning for spiritual health and well-being amongst home economists from cross-cultural backgrounds. With these aims in mind, in order to observe spiritual aspects of health and well-being in home economics sites, a multifaceted and complex researcher “sight” was required.

Next, I represent visually how I narrowed the research lenses. I start with a very broad view of the entire research environment and explain how I focused my lenses to arrive at the eyes of a satin bowerbird. I used an Australian rainforest bird, the satin bowerbird, as a metaphor. To keep the research sites and sights contained to the satin bowerbird metaphor, I have provided parameters for the use of metaphor. This metaphoric methodological lens was used to observe public expressions and social enactments of SHW in various home economics sites. The metaphor serves to emphasise that in order to complete this research I perceived myself, as researcher, to be “seeing” and “acting” like a satin bowerbird; collecting and displaying only “the bluest of trophies” for presentation in the pages of this thesis. A new methodology was constructed because I required a multifaceted lens that would account for complexity and support my claim that SHW was a “real” and “visible” subject for study. For this purpose, the chapter then outlines how I perceive spirituality be an innate human characteristic and also an observable public expression, constructed and enacted in various social sites.

Finally, I conclude this chapter with an account of the various data analysis tools which contributed to the bricolage. I now explain each of the processes that led to the development of the SBB methodology starting with a rationalisation for the liquid-qualitative research approach.
2.2 Liquid-qualitative research environment

Qualitative research is a minefield. The literature (books, online journal articles and material from the Internet), although not always explicitly expressed, often operates in “post” paradigms, for example post-colonial, post-enlightenment, post-industrial. I realised that I was working in many “post-post” paradigms. Simply, a research paradigm is a way of thinking and philosophising about the research. I now provide an example of my thinking around the selection of a suitable research paradigm.

According to Peters (1999), the differences between ‘mega-paradigms’ such as modernism, postmodernism, structuralism and poststructuralism are a matter of philosophical thought. Peters also believed that some authors use postmodernism and poststructuralism interchangeably and this is an incorrect usage of these terms. Peters’ (1999) explained postmodernism as a follow-on movement from modernism that represents ‘a transformation of modernity or a radical shift in the system of values and practices underlying modernity’ (para, 2.5) and poststructuralism represents ‘a mode of thinking, a style of philosophizing [sic], and a kind of writing yet the term should not be used to convey a sense of homogeneity, singularity and unity (para, 4.1). In light of my previous arguments, and positions I am yet to establish, the research aim of locating social goods and shared meaning involved constructing a singular and united spiritual discourse within home economics sites. To achieve this aim, I required a suitable overarching mega-paradigm. For this reason, amongst others, the tradition of poststructuralism was rejected. The SBB methodology will rationalise this position.

Paradoxically, many dominant mega-paradigms (for example, postmodernism and poststructuralism) operate simultaneously within spiritual discourses and home economics discourses. Therefore many mega-paradigms must also feature in this thesis. This causes a significant problem of perceived paradigm slippages and notable inconsistencies. I needed to rectify this issue of instability. Zygmunt Bauman (2011) explained liquid modernity as a follow-on theorisation to traditional structured thoughts about modernity and stated that the ‘passage from the ‘solid’ to the ‘liquid’ phase of modernity’ is a condition:

...in which social forms (structures that limit individual choices, institutions that guard repetitions of routines, patterns of acceptable behaviour) can no longer (and are not expected) to keep their shape for long, because they decompose and melt faster than the time it takes to cast them, and once they are cast for them to set (p. 1).
Bauman’s mega-paradigm of *liquid modernity* provided me with some hope and clues as to the future of research paradigms.

I have not yet been privileged with a ‘lifetime project’ of studying the nuances and subtleties of each meta-paradigm available to a contemporary researcher; however, Bauman captured the essence of my struggles with a rapidly changing world of thoughts, philosophy and everyday human actions. Initially, and as a result of reading St Pierre’s (2011) critique of ‘post-qualitative research’, I came to understand that I was researching on the cusp of current qualitative techniques and that the concept of spirituality was being viewed through numerous competing and complementary research paradigms, often from the past. For this reason, I recontextualised Bauman’s concept of liquid modernity (Bauman, 2011, 2012b) to capture the essential essence of my uncertain research environment and created a meta-paradigm. This meta-paradigm has been coined a *liquid-qualitative research environment*.

St Pierre (2011) lamented that ‘the philosophy part’ or an explicit worldview is often omitted from research reports. This makes the researcher’s lens unclear. Bernstein (2000) stated ‘to know who is speaking is the beginning of one’s own voice’ (p. xxv). Singh (2002) reemphasises Bernstein’s advocacy that a researcher make explicit the theories and models which frame a research project. My researcher lens became clearer as a direct result of my investigations, but was not my starting point. Over time, I came to understand that this thesis was underpinned by the following assumptions about knowledge, knowing, individuals and society:

1. Nothing is certain except uncertainty;
2. Nothing can be taken-for-granted or assumed and this is a significant paradox;
3. Knowledge, knowing and reality is only in the mind of the individual and is unpredictable;
4. Context is everything but is rarely transparent or knowable; and
5. Events and experiences are keys to an individual’s perceptions and subjectivity.

Supporting these five rationalisations, it was Bauman who provided me with the words to accompany my feelings and intuition about these realities. *Liquid modernity* is a metaphorical space where there is a ‘growing conviction that change is the only permanence, and uncertainty the only certainty’ (original emphasis, Bauman, 2012, p. viii). Interpreting Bauman, this meant that humanity is accelerating rapidly from a highly developed yet overregulated society struggling for emancipation from the ‘solid’ phase of structured modernity and moving into a fluid or ‘liquid’ phase (late-modernity).
that is a highly individualised, consumerist and fear based society. On fear and challenge to humans, Bauman (2012b) further stated the:

...outcome of rebellion against the norms, even if the rebels have not been turned into beasts right away and so lost power to judge their condition, is a perpetual agony of indecision linked to a state of uncertainty about intentions and moves of others around – likely to make life a living hell. Patterns and routines impose by condensed social pressures spare humans that agony: thanks to the monotony and regularity of recommended, enforceable and in-drilled modes of conduct, humans know how to proceed most of the time and seldom find themselves in a situation with no road markings attached, such situations in which decisions are to be taken on their responsibility and without the reassuring knowledge of their consequences making each move pregnant with risks difficult to calculate (p. 20).

It causes discomfort when ‘norms’ or socially acceptable behaviours are challenged (Bandura, 2001). I noticed that as a result of this study, I was beginning to experience fear and crisis because my own epistemology and ontology was being challenged.34 Cognitive dissonance is a conscious awareness of difference between beliefs and behaviours (Modeste, et al., 2004). As I studied SHW I engaged in a process of critical self-reflection which exposed my own spiritual insecurity, fears and uncertainty relating to a consumerist mindset. At various places in this thesis I reveal how I dealt with my own struggles in relation to a rapidly changing and increasingly globalised world.

Broadly, globalisation means ‘any range of processes, innovations and changes that increase the interconnectedness of the world’ (Pendergast, 2010, p. 291). To rebalance some of the negative impacts of modernisation and globalisation, Bauman (2012b, pp. 6, 211) asserted that sociologists may hold a key to reconnecting a ‘zombie society’ into a ‘globally conscious society’ where ‘enlightenment [is] aimed at human understanding’, social cohesion and solidarity. Raskin (2008) expressed the similar hope that humanity will unite in the time of crisis when transitioning to a sustainable future. In this way, understanding the human condition in terms of human beings, Bauman (2012b) argued that ‘the secret of being human remains as impenetrable as it has been at the beginning of the journey. Thinking makes us human, but it is being human that makes us think’ (my italic emphasis, p. 41).

This research project operated within the complex realm of human beliefs. Spiritual, religious and personal belief systems directly reflect our knowledge systems (the esoteric and mundane) which make a significant impact on ‘human actions in

34 See Appendix I Honesty of the satin bowerbird.
everyday life’ (Turkki, 2012). Changing an individual’s core beliefs is not a natural or easy task. In liquid times, it is difficult to “know” the reality of any truth. Therefore, the researcher takes on the very important role of interpreter.

Arguments about etic (researcher’s view) and emic (participant in context) fail to recognise a third possibility for data interpretation (Guba & Lincoln, 1994; Potter & Hepburn, 2007). This third possibility recognises the researcher’s interpretation of the research itself and the influence of everyday life events on the researcher and the research. A liquid-qualitative research environment meta-paradigm attests that my individual interpretation of the research itself is paramount. Potter and Hepburn (2007) suggest that by stipulating a meta-paradigm, the research may be considered reliable and valid given the context in which the findings, recommendation and conclusions are enacted (or not). By my adopting this position my research may ‘transcend contradictions’ (Reid, 197, p. 60 citing Smith 1987, p. 90) in research belief systems (that is, ontology, epistemology and methodology). Moreover, at each phase of qualitative research, contextuality [sic] is considered; that is, researcher, participant and ultimately the researcher consumer. As an active participant in this research process, I am mindful that I am a doctoral candidate: the precursor to career researcher and a long-term life project.

Doctoral students are often told by their mentors “it’s a PhD, not a Nobel Peace Prize” (Mullins & Kiley, 2002). My doctorate was my apprenticeship to enter the academy while contributing new knowledge for the academic discipline of home economics. I believed that a doctorate was intended to push the boundaries of current knowledge. My research seemed to be pushing the boundaries of research paradigms and methodology. Yet, David Silverman (2006) does not believe that a PhD student needs to be overly conversant in their chosen research paradigm. I did not heed his advice. Rather, I pursued the philosophy and theory behind the research decisions that I would need to make. Sometimes, my philosophical and methodological inquiry overshadowed the analysis and research questions themselves. I did this because it was important to me and because I needed a lens that would enable me to “see” spirituality and SHW. The next section explains how I perceive the observe-ability of spiritual, religious and personal beliefs.
2.3 Radical constructivism

From the outset it seemed evident that I required research lenses that would enable me to understand how, and in what ways spirituality was a unique and personal subjective experience for each individual. Yet, I also needed to find a way to locate shared meaning for the highly subjective constructs. Each individual operates in interdisciplinary spaces, complementary and competing paradigms and multifaceted contexts. To address this issue, a radical constructivism approach was useful. The next few paragraphs explain why this was so.

Early in the thesis journey I realised that my thesis contained many problematic topics. Spirituality was always going to be a tricky concept to capture within these pages. To illustrate, as a researcher it sometimes seemed inappropriate to be making assumptions about another person’s individual experience with spirituality, based on my own interpretations of a few paragraphs of text in an online survey or email interview. However, without full context for the individual, my own assumptions and interpretations were all I had to work with. For this purpose, a meta-paradigm was constructed to resolve context and subjectivity issues. The discussion starts with my rationalisation for rejecting a reductionist scientific paradigm and then moves to the concept of ‘lifeworlds’ to conceptualise how I, as an individual participating in research and as researcher, interacted with the research environment. The choice of paradigm has an impact on data gathering and analysis so I had to have clear boundaries set early.

First, I examined reductionist world views and rejected them. Reductionist science takes ‘lifeworld’ away from ‘everyday’ ways of knowing (Gee, 2005, p. 63, 141). For Alfred Schutz, social science using phenomenological methodology for knowledge interpretation in ‘lifeworlds’ means that ‘at any given moment a stock of knowledge at hand’ can serve an individual as ‘a scheme’ for interpretation of ‘past and present experiences’ to determine ‘anticipations of things to come’ (Wagner, 1970, p. 74). Schutz suggested three ways in which an observer may interpret and analyse face-to-face interactions:

- the observer ‘searches [their] memory’ for similar experiences and knowledge to draw conclusions from general principles that can be ‘assumed’ to be true for both people;

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35 Chapter Six introduces a discussion about conflicts between Enlightenment thought and Romantic thought; also see Section 3.3 for an explanation about why I adopted an interdisciplinary approach; also see Section 3.10 Ecological approach. Each of these sections demonstrated my examination and rejection of reductionism applied to human beings for health and education purposes.
• when this assumption is ‘lacking’ then the observer can reflect and search their own knowledge to find ‘systems of relevance’ for the purpose of subjective interpretation with the understanding that it may not reflect accurately the ‘actual’ position of the observed;
• where an observer lacks significant information about the observed, the observer may resort to inference to interpret and ‘assume… what was intended’ (Wagner, 1970, pp.197-198).

I then investigated Habermasian ideas. In her study to locate the meaning of ‘well-being’ for example, Henry (1995) conveys a Habermasian view of lifeworld to mean ‘taken for granted background of meanings that are culturally shared’ (p. 195). Henry argued that lifeworlds take place at three levels of human interaction – development of the individual; family interaction; and socio-cultural context of the everyday lives of individuals and families. The discipline of home economics is situated within socio-cultural contexts. Home economists operate within all three levels of lifeworld constantly, fluidly and inseparably. Lifeworld was a useful concept for the thesis.

Aligning with the prominence of discourse analysis in the bricolage, I ultimately adopted James Gee’s (2011) version of lifeworld to mean ‘composed of those places or spaces’ where we communicate as “everyday” people (p. 208). Within this definition, people make claims based on “common sense” and “everyday knowledge”. Also based on a Habermasian view, Bernstein (2000) called this ‘everyday’ mundane language, horizontal discourse (pp. 155-174). Horizontal discourse means ‘a set of strategies which are local, segmentally organised, context specific and dependent, for maximising encounters with persons and habitats’ (Bernstein, 2000, p. 157). Communication is most often expressed in the vernacular. For the researcher, this means that multimodal ways of communicating are immediately recognised as socially situated within the native speaker’s context and not transmitted as specialists or experts. Gee (2011) explains that ‘in our modern high-tech, science-driven global world’, the lifeworld of “everyday” people is a shrinking space (p. 208). Truth claims based on non-expert knowledge are becoming destabilised increasingly for the everyday person. In the case of this study, spiritual discourses may be inter-subjectively communicated between researcher and participant; however, the shared pre-understandings that form part of the taken-for-granted lifeworld is that of home economists.

The embedded socio-cultural knowledge underpinning this research is that of home economics and health education. However, this general knowledge did not always enlighten lifeworld experiences. Often I had to ‘resort to inference’ to find meaning in the data. As will be recalled from the above discussion in relation to specialised
knowledge, this research was designed to explore taken-for-granted individual, family and socio-cultural spiritual knowledges in order to produce a singular specialised discourse to convey cross-cultural shared meaning.

For the purpose of understanding cross-cultural views and perceptions about spiritual knowledge, home economics and FCS literature were searched for information about other home economists’ interaction with alternative cultures. Keino (2007), an American FCS faculty member working in an Arab women’s university, made a significant observation about ‘learning from the learners’. After an initial ‘culture shock period’ the team of FCS educators from the United States realised that developing new home economics curriculum required cultural and religious sensitivity. From their Americanised perspective, they identified that their own Christian lens was inadequate and inappropriate in an Arabian culture. When selecting material to incorporate in a “new” family resource program, Keino (2007) observed that looking through:

… the students' lenses, the author quickly learned that religion (i.e., Islam) was the most central factor in decision-making because it was perceived as providing stability and resiliency in the family. Although spirituality is identified as an asset with etic (universal) attributes in the strengths perspective in working with families [an observation of western authors]… in the Islamic context, it is the single most important factor (original emphasis, p. 61).

Furthermore, Keino (2007) concluded that the students in the women’s university:

… taught the author that practical reasoning with a moral component can exist in tandem with strong family traditions and religious beliefs. After each student [and teacher] learns the process of practical reasoning, Inshalla, she decides her own method of living with the tensions produced between this process and her strong beliefs. Educators can provide students creative opportunities in a safe setting to experiment with ways to reach decisions related to complex family issues that respect and reflect the culture (italic emphasis mine, p. 61).

Practical reasoning is a pedagogical approach which challenges both teacher and students to identify specific relevant issues and question assumptions and biases in order to find knowledge that is the most relevant in the local site (Keino, 2007). Similar assertions have been made about the importance of acknowledging local knowledge and cross-cultural sensitivity in relation to traditional spiritual beliefs such as the Australian Aboriginals, New Zealand’s Maori spiritual culture, traditional Asian and African ideas about spiritual beliefs and their relationship with health, illness and medicines (Abedi, 2012; Ashforth, 2010; Bone, 2008b; Crossman, 2003; Darling & Turkki, 2009; Kirsten, et al., 2009; McGregor & Chesworth, 2005; Tripcony, 2007; Tsey et al., 2009).
Investigating cross-cultural perspectives for such a culturally embedded, yet subjective, concept of spirituality, required philosophical and theoretical lenses that would enable the researcher to understand how and in what ways spirituality was a unique and personal subjective experience for each individual.

A radical constructivism approach addressed this issue. Von Glaserfeld’s (1995) words explain simply the concept of radical constructivism:

… starts from the assumption that knowledge, no matter how it be defined, is in the heads of persons, and that the thinking subject has no alternative but to construct what he or she knows on the basis of his or her own experience. What we make of experience constitutes the only world we consciously live in… [sorted into different categories] all kinds of experience are essentially subjective, and though I may find reasons to believe that my experience may not be unlike yours, I have no way of knowing that it is the same (p. 1).

Importantly, subjective experience also applied to interpretations of language. This included the written reporting and interpretation of both objective (mathematical, logical, rational, measurements, external observations) and subjective (intrinsic, extrinsic, emotional, senses) experiences and events. Grounding the research in this perspective informed the basic assumptions of radical constructivism which enabled me to construct an understanding of SHW that made sense to me and for this, I alone take responsibility. I could move forward with the research in the knowledge that this report was based on my own subjective interpretation of language, experiences and events. It was rational and logical to expect that everyone I encountered on this research journey was also unique. I would never know their minds or the full extent of their experiences.

Ontologically this perspective is important for the following reasons. The literature review and subsequent analysis of data revealed that spirituality constructs are traditionally theological in terms; however, the radical constructivist lens assumes that it is impossible for me to know any truth of an ontological reality (von Glaserfeld, 1995). From this stance, if there are God/s, it is for the God/s alone to understand certainty in the “wholeness” of reality: \textit{I can only experience my present constructed reality. If I am to know any truth – it must be based in the reality of my conscious and subconscious experiences.} However, not all experiences can be explained in words simply. This presents a quandary as to how a researcher can express the inexpressible experiences of another human being. I have already argued in Chapter Two, that the only way to share experiences on paper, such as the pages of this thesis, is through representation of signs and symbols via multiple modes that have been publically expressed.
Regardless of my intention to locate cross-cultural shared meaning for SHW amongst a cohort of home economists, the construct of spirituality will always contain a variable and area of contestation: the transcendental domain. My personal and research experiences led me to believe that the transcendental domain or ‘the God factor’ is vitally important for many human beings (Fisher, 2012). I used a “radical” approach to constructivism because it removed the unknowable or “metaphysical realism” from this thesis by acknowledging the existence of a known variable. In this way, I could respect that other individuals have their own ontological perceptions of the metaphysical realm and the unknowable. This was taken into consideration because the majority of the world’s population, in some way, believe in an ‘ultimate concern, cosmic force, transcendent reality or God’ must not be disregarded (Fisher, 2000).

The transcendental domain is defined by Fisher (2011) to mean ‘relating to some-thing or some-One beyond the human level’. This definition serves a pragmatic and ‘inspirational’ purpose for many individuals. I argue that public expressions of this ‘inspirational’ or transcendental domain of SHW are an observable phenomenon. In this way, if I am to maintain open-mindedness when making observations, I must acknowledge that individual transcendental beliefs are part of the reality, present and observable in the world that I am describing. Regardless of my own “radical” stance, I believe, as do a number of authors in the field (Best, 2000; Chuensatiansup, 2003; Crawford & Rossiter, 2006; de Jager Meezenbroek, et al., 2010; de Souza, 2009; Fisher, 2012; Hawks, 2004; Hill & Pargament, 2003; McGregor & Chesworth, 2005; O'Connell & Skevington, 2007; Skevington, et al., 2004; Tacey, 2003), that it is imperative for me to respect the diversity of the individual views and perspectives I report in this research. For these reasons, a traditional approach to an individual’s internalised relationship with the transcendental domain has been moved into a position of observable reality. However, this observable reality is still subjectively interpreted by me.

I affirm that this manifested and externalised reality of the transcendental domain is publically expressed by individuals in human-ly and socially constructed ways (Radford, 2006). This means that language and symbols publically express transcendental perceptions. Language in the form of signs and symbols (written words, images, and so forth), were used to gain an insight into perceptions of spirituality and SHW in the IRB environment specifically focusing on home economics content. This
concept is important for this thesis because it allowed observation of home economics practices to be juxtaposed with the transcendental domain of Fisher’s model.36

Paradoxically, the radical constructivist approach provided me with a challenge. Knowing that my perceptions and the perceptions of others would keep changing according to exposure to new experiences and events, radical constructivism allowed me to understand knowledge and knowing; but I was still faced with an unpredictable and unstable research environment. The environment was unpredictable and unstable because of individual interpretations, variability of the transcendental domain, and variously recontextualised and reproduced spiritual discourses in home economics sites. Therefore, I questioned the rigour and validity of my research and required some control over my research environment in order to analyse it. I will now explain the concept of the liquid-qualitative research environment which provided some insight to this challenging phenomenon.

2.4 Researcher-as-bricoleur

Previously in this thesis, I have explained that in order to study the perceptions and subjectivities of others as they relate to SRPB, it was essential that I understood how I constructed my own reality and subjectivities. This was necessary in order to overcome some epistemological issues found within qualitative paradigms (Creswell, 2005; Guba & Lincoln, 1994; Lincoln, 2001; Reid, 1997). It has been noted that usually ‘the philosophy part’ (St. Pierre, 2011) is sometimes omitted from thesis writing. I have demonstrated my proactive exploration into philosophy, theory and methodology. The theoretical framework in Chapter Four and Appendix I Honesty of the satin bowerbird were important because they described the “thinking-behind-the-doing” and addressed some of the problems of knowledge and knowing. Read in conjunction with the theoretical framework presented in Chapter Four, this methodology chapter explains the platform from which I launched into the investigation and identifies my perspective of the world and how I see myself, personally and as researcher, operating within it. This reasoning follows Kincheloe’s (2005) assertion that:

...as one labors [sic] to expose the various structures that covertly shape one’s own and other scholars’ research narratives, the bricolage highlights the relationship between a researcher’s ways of seeing and the social location of his or her personal history (p. 324).

36 See Section 3.8 Spiritual health and well-being: a conceptualisation.
The methodology described below works in concert with the radical constructivist’s perspective of the liquid-qualitative research environment.\(^{37}\) I now explore how I perceived myself viewing the project “through the eyes of a satin bowerbird”.

As earlier noted a new methodology was needed to observe SHW in home economics sites. I chose the bricoleur. I now clarify the concept of ‘bricolage’ and what it means to be a ‘researcher-as-bricoleur’ (Kincheloe, 2001).

The qualitative-researcher-as-bricoleur or maker of quilts uses the aesthetic and material tools of his or her craft, deploying whatever strategies, methods, and empirical materials are at hand... If new tools or techniques have to be invented or pieced together, then the researcher will do this (Denzin & Lincoln, 2011, p. 4).

The difficulty pinning down one appropriate methodological strategy to study spirituality in contemporary times led to investigating the possibility of bricolage. While there are many identified issues with studying spirituality (Berry, 2005; de Jager Meezenbroek, et al., 2010; O'Connell & Skevington, 2007), bricolage provided an opportunity for consideration. Predefined and well used research paradigms, methodology and methods seemed rigid, inflexible or inappropriate to my purposes (Berg, 2007; Charmaz, 2006; Cohen & Manion, 1994; Creswell, 2005; Denzin & Lincoln, 2011; Silverman, 2006; St. Pierre, 2011; Strauss & Corbin, 1990). My research was organic, fluid and flowing.

Kincheloe, McLaren and Steinberg (2011) described a researcher-as-bricoleur as appreciating research as ‘a power-driven act’ who also:

… abandons the quest for some naive concept of realism, focusing instead on the clarification of his or her position in the web of reality and the social locations of other researchers and the ways they shape the production and interpretation of knowledge (p. 168).

‘Web of reality’ and ‘social locations’ identify complexity as an issue. Human beings, health, well-being and spirituality are complex notions constructed within complex social situations. The developing theory which supports bricolage is thought to be as a reaction to acknowledgment of complexity.

Using Kincheloe’s (2005) theory, the assumptions which drive complexity theory and also underpin the rationale of bricolage are: 1) explicate and implicate orders of reality; 2) questioning universalism; 3) polysemy; 4) living processes in which cultural entities are situated; 5) ontology of relationships and connections; 6)

\(^{37}\) See Section 4.5 Radical constructivism; and Section 4.6 Liquid-qualitative research environment.
intersecting contexts; 7) multiple epistemologies; 8) intertextuality; 9) discursive construction; 10) interpretive aspects of all knowledge; 11) fictive dimensions of research findings; and 12) relationships between power and knowledge (for definitions and explanations see Kincheloe, 2005, pp. 327-330). Despite the multifaceted array of complexity assumptions, for the bricoleur, rigor in research is still important (Kincheloe, 2001). By adopting a bricolage approach I could make it clear that I understood these notions ‘out of [a] respect for complexity of the lived world and the complications of power’ (Kincheloe et al., 2011, p. 168).

My research became a ‘patch work’ design. To describe me as researcher, as ‘a maker of quilts’ appealed not only to my home economics sensibilities but described my new approach to this research. One cannot construct a quilt without the necessary tools. Furthermore, anyone who has attempted to make a quilt and succeeded knows that it requires a great deal of dedication, patience, forethought, planning, creativity, accuracy, precision and it helps if you have a passion for quilting. This was an apt description for my methodological approach.

Now that I identified as a bricoleur making a quilt, I questioned the appropriateness of using metaphor in qualitative research. I required a metaphor that explained my complex research behaviours and also allowed me to collect, sample and analyse the data. The parameters for using metaphors, creative devices and visualisations in qualitative research are explained next.

2.5 Metaphor, creative devices and visualising research

Satin bowerbird as methodological process is a useful metaphor; however, if taken too far, an analogy may expose illogical or irrational arguments that may detract from the author’s intentions (Thouless, 1961). In light of this, I have not used the satin bowerbird metaphor to justify my reasoning, nor should the metaphor be taken as a literal interpretation. I have used the satin bowerbird to explain my self-reflective process, research decisions and actions as they apply to selecting theory, data collection and analysis.

The satin bowerbird metaphor is useful for site/sight conceptualisation thereby containing concepts and visualising the research.38 Schmitt (2005, pp. 360-366) observed that metaphors can manifest in qualitative research in the following ways: as

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38 See Section 2.5 Metaphor, creative devices and visualising research; and Section 2.6 Sight/site: a conceptualisation.
therapeutic tool; used to describe the results of qualitative research; used to describe the qualitative research process; used to search for specified metaphors in the data; used in the self-reflection process of researchers – or – metaphors we research by; eliciting explicit metaphors from research participants; used as part of a broader research strategy; reconstruction of research participants’ metaphorical points of view and of cultural phenomena. Schmitt (2005) then defined ‘the rules’ for identifying a metaphor as: a) a word or phrase, strictly-speaking, can be understood beyond the literal meaning in context of what is being said; and b) the literal meaning stems from an area of physical or cultural experience (source area); and c) which, however, is - in this context - transferred to a second, often abstract, area (target area). As recommended by Schmitt, an explanation of my rationalisation and use of metaphor in this thesis follows.

My appreciation for the natural world inspired me to use an Australian rainforest bird as a metaphor to explain my research behaviours. There are advantages to using a good analogy to describe a complex process. For example, there are many instances of metaphor being used to challenge hegemonic ideology of the time. I include nostalgic and contemporary examples of metaphors used to describe complex processes: first, René Descartes’ architectural analogies and Mary Shelley’s Frankenstein; second, examples found in sociology and home economics literature. René Descartes often used architectural metaphors. Staying true to his mathematical principles, Descartes consistently used architectural terminology such as demolition, building, foundations and construction in the literal sense, as a metaphor for the deconstruction and reconstruction of an individual’s knowledge. This metaphor likens preparing the mind to building a meticulously planned city from the ground up (Descartes, 1901, p. 10). Descartes used architectural metaphors to describe a preparatory phase before applying his “method of doubt”39. Mary Shelley’s Frankenstein (1832) is believed to be consequence of challenges to ontological arguments presented in rational and reductionist science of the time. Frankenstein was a combination of gothic genre, creative and science-fiction writing that challenged classic and neo-classical understandings of literature. Shelley’s book issued a challenge to understandings of the mechanisation of science, and incorporated connections between science, nature and ideas of the soul using prose that had dark, supernatural and melancholy themes40. In modern times, metaphor is also used to describe scientific knowledge and complex

39 See Chapter Six for a discussion about the rise of scientific thought: separations of church from state and self from traditional spiritual knowledges.
40 See Chapter Six for a discussion about The Romantic Movement and the rise of the middle class which calls to return to holistic and organic spiritual discourses.
processes. I now provide a few more recent examples of metaphors at work in the reviewed literature. Bauman (2011, 2012b) described contemporary society as a liquid. McGregor (2011) used a Spider Plant analogy to describe an ecological and holistic vision of home economics in the 21st Century. Furthermore, McGregor (2011) explored quantum physics and the holomovement principle applied to home economics through various analogies such as a hologram, music and ripples in a pond. Turkki (2012) used an old, vital tree to express how she conceived a renewal and revitalisation of the basic structures of home economics through education and research.

Within my interpretations of liquid-qualitative research and radical constructivism, I associated the SBB with a movement toward visualising research (Banks, 2005; O'Halloran, 2008; Pendergast, 2010). I used creative devices to allow for fluidity of thought and development of the research ‘story’ (Creswell, 2005). The thesis was structured using traditional signposts for identifying quality research (Creswell, 2005), but in places is also creative in its writing style and visualisations. By creative I mean the use of devices such as metaphors, analogies, photographs, annotated drawings, models, graphs and poems to highlight and explain complex concepts. There were a number of reasons for this style of presentation. First, I have not been reduced to a passive observer. Second, as a body of work, this thesis becomes more accessible for the visual reader. Third, as the site for data collection, the Internet is a highly visual environment.

2.6 Sight/site: a conceptualisation

This section clarifies the meaning of sights (visual observations) and sites (environments, places or contexts) wherein this research is located. Sight has implications for the way data is viewed and presented. As justification for construction of the SBB, and my assertion that this research project has been metaphorically viewed through the eyes of a satin bowerbird, visual representation features heavily in this thesis. As described above, I was methodologically challenged to find a way of “seeing” SHW in home economics contexts. For this thesis, sight included all of the visual representations or signs and symbols, including the SBB as methodology, texts,

41 See Section 4.6 Liquid-qualitative research environment; and Section 4.5 Radical constructivism. Briefly, the liquid-qualitative research environment stipulated that all knowledge is uncertain and change is the only permanence in liquid modernity (Bauman, 2012). The radical constructivism perspective positions knowledge in a socially constructed observable space where the unknown remains mysterious (von Glaserfeld, 1995). Framed within these two perspectives, the SBB partially contributes to how I have come to understand spiritual health and well-being as an observable research construct.
photographs, webpages, digital video clips as generated within the research paradigms and data locations. Synthesised from Pendergast’s (1999) position, it is one thing to argue that SHW is an observable social phenomenon; however, it is another matter to design a way of displaying data which allows for multiple contexts. The construction of the research bowers achieved this goal.42

As previously established, context is important for this research. In addition to using the word context, it will be noted that I have also used the word *site* when a deeper description of context is required. *Site* refers to the multiple environments and settings in which this research takes place. For this thesis, sites include the physical and geographical location of the researcher and participants; the purpose built website and Internet as the data locations; historical home economics literature, interdisciplinary knowledges, and also home economics knowledge as a site of knowledge construction.

I now rationalise the construction of my new liquid-qualitative research metaphor: *through the eyes of a satin bowerbird*.

2.7 Stages of research navigation

The SBB was a creative representation of my personal experiences with and love of Australian rainforests and native birds. The suite of photographs in Figure 2.1 is a pictorial representation of the way I visualised a narrowing of my research focus. I explain each of these photographs and concepts in Figure 2.1 as a six stage process: engaging, selecting, focusing, refining, defining and weaving.

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42 See Section 2.7.6 F. Weaving the research bower.
Some see research as a step-by-step process that starts with a research question and ends with a technically formatted report which logically and objectively arrives at a definitive answer to that specific research question (Creswell, 2005); whereas, this research was not a simple linear process. Rather, the options available were so diverse that I had to read widely and seek expert methodological assistance. To arrive at a new methodology required a complex of considerations. I now develop the new methodology by “speaking to” Figure 2.1: Stages of navigating the research environment and narrowing the research lenses to arrive at the research metaphor: through the eyes of a satin bowerbird.

I have visualised the phases of methodology development as “bubbles”. The bubbles represent the fragility and instability of the liquid-qualitative paradigm by not securing me within solid and grounded approaches to knowledge, knowing, culture and society.\(^{43}\) To assist with understanding my influence on the direction of the research I use an analogy of wind blowing because wind speed, direction and strength are

\(^{43}\) See Section 4.6 Liquid-qualitative research environment; and Appendix I Honesty of the satin bowerbird.
influenced by planetary forces. I envisaged the researcher (me) as the wind being influenced by planetary forces, for example, embedded cultural expectations, media, wars, climate change and so forth - all forces and pressures beyond my immediate control; yet, those forces that still have an influence on me. To explain how the bubbles were positioned in relation to each other: all bubbles floated together in a chaotic dance; some bubbles would bounce off one another and some bubbles merged. However, all the bubbles moved forward in the same direction. This forward movement was because I exerted constant influence on the direction of the research. Some bubbles burst along the way, but each bubble’s content was recorded in this thesis so that I could remember the research events and experiences which led to my methodological decisions.

I now explain the content of each of the bubbles. I am the subject in photographs 1, 2, 3 and 4. It is the same photograph. Each photograph has been manipulated for monochrome, colour, saturation and stylised effects using the “artistic” facility available in Word 2010. I am holding a crystal prism. The prism is multifaceted and creates the illusion of my eye as a multifaceted optical lens. My eye is repeated several times – this represents the multifaceted nature of research.

2.7.1 A. Engaging in the whole research environment

The first photograph is a sketchy and unfocused view of the whole research environment. This engagement stage represents the vast array of research paradigms available. Within this bubble, decisions are made about epistemology, ontology and quantitative or qualitative research paradigms (Creswell, 2005). It was daunting to immerse myself in the possibilities of research. Although I had identified the broad topic of spirituality in home economics I constantly asked myself how I would study these topics. I identified my research strengths and weaknesses. I have an aptitude for language; however, statistics I find difficult to absorb and apply. Therefore, qualitative research was an appropriate paradigm to pursue.

2.7.2 B. Selecting qualitative research

Photograph two is represented as a monochrome view and is the stage at which I selected to work within the qualitative research paradigm and constructivist epistemology. Photograph two is now in focus, but is still monochrome. I found that the qualitative paradigm is still considered by some researchers to be about making “black and white” decisions in relation to methodology (Creswell, 2005). Strauss and Corbin’s
(1990) approach to traditional grounded theory is one such example of rigid technical structure applied to a methodology. Strauss and Corbin believed that social scientists could be objective and arrive at conclusions directly from the data. However, Charmaz (2006) developed grounded theory by introducing ‘a constructivist approach’. By introducing constructivism into grounded theory Charmaz asserted that researcher subjectivity must be taken into account. Researcher subjectivity had not been adequately addressed in previous versions of grounded theory (Denscombe, 2007). Hence, grounded theory contained many “shades of grey” - the monochrome bubble. Similar shades of grey relating to rigour, validity, and subjectivity were also found in content analysis and discourse analysis (Gee, 2005; Silverman, 2006). Gee (2005) described the socially constructed environment of discourse analysis as a ‘grey soup’. I needed to identify the specific ingredients of this grey soup. I asked myself, how I was going to perceive the construction of shared meaning of spirituality in home economics contexts. I aligned with sociology and constructivism. Selection of these paradigms added colour to my research lens. I had begun to stabilise my epistemological perspective. Sociology and constructivism made it possible for me to re-focus on the research questions.

2.7.3 C. Focusing the research question

Photograph three is represented as a naturally coloured lens and is where the research question and the research contexts became clearer. This stage arrived with the conclusion of my earlier research. It was an advantage to have had previous research experience in the fields of education, health education and spirituality. Through my previous research experience I had gained an understanding of poststructuralism, postmodernism and constructivist theories (Deagon, 2009; Pendergast, 1999; Weedon, 1987). At the conclusion of my Masters by Research I had tentatively developed my future research question. I then asked, what could SHW “look like” in a home economics classroom (Deagon, 2010). Many more colourful research options became available to me. I explored the foundations of semiotics and multimodal discourse analysis (Bezemer & Jewitt, 2010; Bezemer & Mavers, 2011; Bouissac, 2000). As a research assistant, I had also worked within multimodal discourse analysis frameworks (O’Mara, Beavis, & Deagon, 2010). As the research question evolved, I investigated which methodology would be most suitable for the research purposes.
2.7.4 D. Refining the methodology

Photograph four is represented as a highlighted blue lens which focused the research context to select bricolage methodology. I selected a bricolage because it described my actions of including and excluding certain methodological knowledge in order to weave together a coherent and thoughtful ‘patch work’ research design and methodology relevant to address the research questions (Kincheloe, 2001). At each phase of engagement with the research academy, I was actively recontextualising previous exposure to various methodologies. Therefore, certain aspects and underpinning theories about grounded theory, content analysis, discourse analysis, multimodal discourse analysis, semiotics and transgressive methodologies each contributed to the SSB.\textsuperscript{44} I came to understand that as I studied the sites and sights of SHW in home economics, my research behaviours became significantly more refined.

2.7.5 E. Defining the research metaphor

Photograph five represents a narrowing to the research metaphor: 	extit{Through the eyes of a satin bowerbird}. In relation to radical constructivist and liquid-qualitative paradigms, subjectivity and interpretation of “truth” necessarily feature. It was important to consider that while collecting and analysing the data, that I was “being” a home economics professional with a particular repertoire of expected field specific knowledge, values and assumptions. Guba and Lincoln (1994) state that ‘ultimately, researchers will represent… material in the frameworks and languages of their research concerns and in disciplinary terms’ (p. 20). The presentation of research may be embodied in different ways, but the technical language of home economics and teaching as disciplinary fields remain. As a home economist engaging with the data and constructing knowledge, I had an advantage (and bias) in accessing certain primary and recontextualised disciplinary knowledges. To provide rigour and focus my bias, perceiving myself as looking through the eyes of a satin bowerbird enabled me to critically analyse my own thought processes in concert with the bricolage.

\textsuperscript{44} The contribution each of these methodologies to the analytic framework is outlined in Section 2.12 Data analysis tools: contributions to the SBB.
Photograph six represents “The Research Bower”. *Research Bower I: theoretical and methodology paradigms* is a visual representation of how I see the theoretical and methodological concepts of this thesis represented in a U shaped bower formation. I persisted with the U shape because it matched the metaphor. Concepts were woven together and used as ‘an avenue to view’ the research topics. The phrase ‘avenue to view’ is significant because it signifies a *frame of reference tool* in a literal sense. To illustrate, this means that I envisaged the analysis and findings as situated just beyond the U shaped bower that was constructed using theory, methods, data, themes, and so forth. Therein, once the bower was constructed, I looked *through* the bower as a framing tool in order to fix my focus on the research topics, analysis and findings as cropped, yet visible scenery on other side. In this way, I could take in all the theoretical and philosophical material woven together to surround (frame) the research topics. Conceptualising the U shaped bower stabilised the research environment and research topics. Furthermore, although the research bowers are fixed within the pages of this thesis, a differently constructed research bower (an existing or new methodology or a new satin bowerbird) would enable the thesis content to remain open for interpretation. A bricoleur acknowledges that insights and findings are always subjective and open for
interpretation (Kincheloe, 2005). Thus it might be that the satin bowerbird approach is not a new methodology but rather a way of describing a type of bricolage.

2.8 List of research bowers

Research bowers are located in various chapters. Each research bower captured the “word trophies” or essential content of the section under discussion. They are visual signposts of abstracted key concepts. The initial research bowers are deliberately clumsy in construction. Imagine an immature satin bowerbird learning its craft. As the research progressed, I matured in weaving technique. Each research bower provided the foundations and experience to build the next. Until I (the researcher), acting like a mature satin bowerbird, constructed the final bower. I now provide a list of all the research bowers and their page locations.

Research Bower I: theoretical and methodological paradigms ........................................... 54
Research Bower II: satin bowerbird bricolage ................................................................. 62
Research Bower III: typology of digital data ................................................................. 136
Research Bower IV: big history ................................................................................... 150
Research Bower V: spiritual discourse in early home economics (1901-1915) ............... 162
Research Bower VI: spiritual discourse in middle years of home economics (1923-1992) .... 186
Research Bower VII: home economists’ perceptions about spiritual health and well-being in home economics ......................................................................................... 208
Research Bower VIII: essential essence of spiritual health and well-being in home economics ................................................................................................................. 305

This concludes the rationalisation of the research metaphor: through the eyes of a satin bowerbird. The behavioural characteristics of the satin bowerbird in relation to home economics and my research are explained next.

2.9 Weaving the research bowers and selecting the bluest trophies

This section presents a more detailed exploration of the satin bowerbird as the research metaphor. Previously in this chapter I have introduced my metaphoric perception that I was “seeing” and “acting” like a satin bowerbird. This section now delves into the behaviours of the satin bowerbird to explore the concept of collecting and displaying “the bluest of trophies” and building the research “bower”. The behaviours of a satin bowerbird are juxtaposed with the research paradigms and home economics principles to explain connection points and relationships between the
concepts. It will also be explained that the “bower” metaphor is useful if it is treated like an avenue to view the concepts. I constructed a number of research bowers to display “the bluest of trophies” for the pages of this thesis.

The bowerbird is thought to be one of the most intelligent birds in the avian world because of its cognitive ability to use tools to build elaborate structures (Keagy, Savard, & Borgia, 2009). This structure is called a bower. The bower is not a nest; it is an invitation to nest. Avian researchers use the term ‘avenue’ to describe the purpose of a bower. The male satin bowerbird (*Ptilonorhynchus violaceus*) (see Figure 2.2) is unique because it not only weaves, decorates and paints a bower to entice a mate but uses decorations of a specific colour blue. Male bowerbirds often ‘steal’ from other males’ bowers to improve their decorations.

The female bowerbird will assess the ‘honesty’ of the male bowerbird by investigating the bower for colour, arrangement, quality and quantity of ornaments that adorn the bower. It is believed that parasites in the eyes of the male satin bowerbird

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45 For interest sake, but not relevant to the purposes of this metaphor, if blue ornaments are not available, yellow or white objects are sometimes collected. Some other bowerbird species collect shells, flowers, feathers, fungi to adorn the bower.
affect the selection of the bluest of ornaments for the arrangement in his bower (Keagy, et al., 2009). In this way, a female bowerbird can identify by the selection and arrangement of the bluest of trophies how healthy the male bird is and therefore determine his ‘honesty’ as a suitable mating partner. Although it is only the male bowerbird that creates the bower, for the purpose of this analogy, gender is multidirectional.

For the bowerbirds the bower is not the final nesting place (or home) that makes for successful breeding – it is the preparation of the bower that makes the difference for nesting success. The bower is the preparation phase before mating and nesting. The metaphor refers to home economics education as the preparation phase before youth become adults and then set up a home for raising a family. How well youth are prepared will determine the long term success of the home and family relationships. What ornaments are necessary? What characteristics does my potential mate need to offer me? How can I keep myself healthy? The metaphor also relates to my actions as a researcher and home economist. What skills do I need to acquire for my professions? What are the tools that I need to master? How can I present this research to entice the audience? Table 2.1 describes how I perceived there to be similarities between the satin bowerbird, home economics and the bricolage approach.

<table>
<thead>
<tr>
<th>Table 2.1: Characteristics of the satin bowerbird and conceptualised relationships with home economics and the research approach</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Satin Bowerbird</strong></td>
</tr>
<tr>
<td>Weaving of pine needles and twigs</td>
</tr>
<tr>
<td>Bower</td>
</tr>
<tr>
<td>Nest</td>
</tr>
<tr>
<td>Stealing / Raiding</td>
</tr>
<tr>
<td>Male/Female roles</td>
</tr>
</tbody>
</table>
The sites of public expression and social enactment of SHW and home economics are now discussed.

2.10 Observing spirituality: an innate human characteristic that is expressed in a public world of meaning

For some, spirituality is perceived as a religious exclusive notion. As previously discussed above, mostly, indoctrinated religion requires belief in ‘the God Factor’ (Fisher, 2012). Because God is not able to be empirically “proven” to exist; spirituality is therefore perceived to be unavailable for academic pursuit (Marples, 2006). In defence of using the term ‘spiritual education’ Best (2008) pointed out that ‘not everyone accepts such a presupposition. For some, all these questions seem spurious because they can perceive no empirical referents for the term ‘spirituality’, or dangerous because irrational or beyond comprehension’ (p. 322). However, those who study the
spiritual dimension of human beings are presupposing spirituality to “exist”. Within the field, it is generally accepted that spirituality is a ‘natural’ characteristic of all human beings (Best, 2008; Hill, 1989). The question of existence of God or transcendental realms in terms of religious understanding, I leave for theologians. That is not the purpose of this research; rather, this study focuses on spirituality as a human experience and argues that spirituality is an innate and natural characteristic of human beings. In the next section and also throughout the thesis, this argument is developed for the acceptance of spirituality as a “real” and “visible” phenomenon.

Until recently, scientific and medical importance has been placed on seeable [sic] and measureable aspects of health (Chuengsatiansup, 2003; Hawks, et al., 2007). To illustrate a change in this perception, in a study of health promotion professionals’ attitudes towards spiritual well-being in the Republic of Ireland, Fleming and Evans (2008) found that spirituality was understood to be ‘the most important things in life’ and those things that ‘we cannot see or physically hold such as love, care and compassion’ (p. 87). It would seem from their study that health professionals are pushing the boundaries of the predominant and historical domination of the biomedical model of health.

The biomedical model of health divides human beings into parts that are observable and measurable. Measurement and observation are ways of scientifically “treating” human illness. Illness and disease can be treated in terms of surgery, medicines, vaccinations, x-rays and microscopes. There is no doubt that modern medical equipment makes “fixing bodies” easier to “deal with”. “Fixing problems” has a long history in the medical and social sciences. To summarise, Deagon and Pendergast (2012) argued that according to Foucault:

…medicalisation of the human condition was necessary for both individual and population health because standardisation in measurement and observation could then “fix” social health issues. These measurement and observation methods reduced human health issues into categories of “fixable problems”. Importantly, Foucault recognised then, that “now” is the time to synthesise knowledge that is available to us through contemporary means and put “whole” human beings back into their relative contexts (p. 7).

Though there is a paradoxical need for the biomedical approach for treating illness, arguments for holistic approaches to health, well-being and wellness increasingly incorporate spirituality. For research, this causes a subjectivity issue. In line with my previous assertions about research interpretations, SHW is regarded as
highly personal and subjective. For this reason, I am mindful that I need to treat subjectivity with care – especially as it relates to the cross-cultural participant’s views and perceptions of SHW. Therefore, I now stipulate the foundational assumptions upon which I understand spirituality to exist within the research environments explored in this thesis.

There is an assumption that spirituality is an innate human characteristic (Hill, 1989), but it is expressed differently by individuals in different social situations (Best, 2000; Burrows, 2006; Crawford & Rossiter, 2006; Crossman, 2003; Fisher, 1998; Hand, 2003; Hawks, 1994; Hill, 1989; Hodder, 2007; Watson, 2006). Authors such as Crawford & Rossiter (2006), De Souza (2009), and Radford (2006) generally accept that SHW is generated internally to the human being, but expressed in external and public ways. Radford (2006) articulated this point by noting that ‘to find spirituality or the human spirit… look outwards to a public world of meaning, a world of other persons and natural objects of which we are a part’ (p. 386). Radford (2006) further stated that we may find ‘a public language, a commonly held set of meanings, by which such experiences can be articulated and explored’ (p. 395).

*Intuition* is another intangible concept that has connections with spiritual discourses. For my thesis, intuition is not a biological genetic instinct, as with other animals. Intuition is ‘a conclusion reached about a certain meaning that is not yet fully understood or explained satisfactorily’ and is about the ‘synthesis of ideas’ and about ‘discovering meaningful patterns in data’ (Crawford & Rossiter, 2006, p. 36). Intuitions are proven right or wrong. This occurs over time. Evidence is gathered and meaningful patterns analysed. Only then, what started as an intuition or creative, imaginary expression may be verified as “real”, correct or incorrect. Therefore, like intuition, creativity, or consciousness, I argue that while SHW cannot be directly observed because it is internal to an individual, by gathering data and observing public expressions of it, SHW is presumed to exist.

Because I believe that SHW is a socially enacted and publically expressed phenomenon and also because I believe Bauman’s and Gee’s assertions that we live in a time of liquid modernity where it is difficult to catch hold of ideas, then scientific research methods must adapt to these changes. Aligning my reasoning with these assumptions, I constructed a methodological lens that enabled me to “see” SHW through observation of the different ways it is communicated. We may “see” (sight) SHW socially enacted (site). The Satin Bowerbird Bricolage (SBB) presented in
Chapter Two exemplified the concepts of sight and site to situate both an investigation of sights and of sites where spirituality is socially enacted and publically expressed. The next section explains this further.

2.11 Social enactment: locating cross-cultural commonality

This section develops the idea of observing the sights of SHW in home economics sites. In conjunction with the above ideas about the sights or public expressions of spirituality, the concept of social enactment of spirituality is also a recommended way to bring a seemingly inward and intangible concept into an outward and observable reality (Radford, 2006). Working with the social construct of “spirituality” from ecological and secular perspectives was not an easy task.

Crossman (2003) observed that the term secular spirituality ‘probably appears to be something of an oxymoron in that the secular cannot, strictly speaking, be spiritual in nature.’ (p. 505). Academics will continue to debate whether or not spirituality can be considered a “real thing”. To strengthen the above argument about public expression, I draw from Moberg (2002) who asserted that there is a:

… growing consensus that human spirituality is an ontologically existent or “real” phenomenon, in contrast to an earlier but still not rare positivistic assumption that it is merely a figment of folklore, myth, or the collective imagination (p. 48).

The most often cited objections to studying spirituality usually include: 1) rejection of the existence of God or transcendental domains because science has never proven them to exist; 2) fundamentalist approaches to certain religious knowledge; 3) euro-centricity of the researcher which often excludes multiplicity of religious and cultural knowledges existing in the world; and 4) unclear terminology (Best, 2008; Crawford & Rossiter, 2006; Marples, 2006; Tacey, 2003). With these objections in mind, I now propose a way forward.

Contrary to my earlier rationalisations about uncertainty and the paradox of taken-for-granted knowledge, for this thesis I have appreciated spirituality as a “real” phenomenon. This perspective presupposes differences between individual views and perceptions about spiritual, religious and personal beliefs. Spirituality incorporates things like creativity, aesthetics, awe and wonder, an appreciation of nature, compassion and connectedness (Crawford & Rossiter, 2006; McGregor & Chesworth, 2005). These notions are at the heart of understanding the non-religious specific (or secular)
perspective of spirituality referred to in this thesis. Capturing the essence of my study I draw on the storybook *The Little Prince* by de Saint-Exupery (1945) who observed:

> Upon saying good bye, The Fox imparts his wisdom to The Little Prince “and now here is my secret, a very simple secret: It is only with the heart that one can see rightly; what is essential is invisible to the eye” (p. 70).

Like nurses, some home economics professionals may consider spirituality as ‘just good practice’ because it is already embedded within their personal and professional lives and manifests during the normal course of their work (McSherry & Jamieson, 2011). For others, there is still considerable confusion as to where spirituality fits and its appropriateness within home economics education and practice (Henry, 1995). With a predefined conceptual framework for observation, I observed the sights of SHW in home economics sites in order to obtain the social goods and locate shared meaning for these concepts that may apply transnationally and cross-culturally.

A summary of each of the data analysis tools woven into my thesis and used to perform the fine grained analysis are now outlined.

### 2.12 Data analysis tools: contributions to the SBB

Research Bower II: satin bowerbird bricolage
The SBB methodology acknowledged that over a period of time I collected various knowledges about methodology and analysis tools and manipulated them to inform this research design. Once embedded into my research “tool kit” it was impractical and nearly impossible to discard one particular methodology and analysis tool in favour of another. The SBB enabled me to select “the best bits” or “the bluest of trophies” from each of the methodologies and analysis tools I had been exposed to. To illustrate, critical ethnography is a specific methodology used frequently in educational research (Creswell, 2005). This research did not employ all of Creswell’s (2005) recommended methods of critical ethnography to complete the tasks; rather, I extracted certain overarching principles that applied to specific research behaviours.

Acting like a bowerbird, I drew interdisciplinary research knowledge from various bodies of literature and placed them into the research bower – see Research Bower II: satin bowerbird bricolage. This weaving process did not occur in a logical or linear way.46

As Bernstein succinctly proffers: language is power. Language can restrict or liberate access to knowledge.

Language is considered one of the most important means of initiating, synthesising, and reinforcing ways of thinking, feeling and behaviour which are functionally related to the social group. It does not, of itself, prevent the expression of specific ideas or confine the individual to a given level of conceptualization, but certain ideas and generalizations are facilitated rather than others. That is the language use facilitates development in a particular direction rather than inhibiting all other possible directions (Bernstein, 2010, p. 54).

It will be noted, that in many instances I use first person to write this thesis. I did this because it is a more direct way for me to take ‘ownership and responsibility for what is being stated’ (Berg, 2007, pp. 180-181). In all instances, language in the form of signs and symbols is used to communicate meaning. In this regard, the autonomy of individual paradigms and perspectives must be treated with special care and remain in focus in this research.

There are differences between paradigms and perspectives. Denzin and Lincoln (2011) differentiate paradigms and perspectives as ‘paradigms represent belief systems that attach the user to a particular worldview… perspectives, in contrast, are less well developed systems, and it can be easier to move between them’ (p. 5). The SBB weaves

46 See Section 2.7 Stages of research navigation.
together personalised perspectives of various data analysis tools, providing the language
to explain research behaviours and actions. The following methodologies contributed to
describing spirituality: critical ethnography, constructivist grounded theory, content
analysis, discourse analysis and multimodal analysis and each played a key role in
shaping the research bower and informed the tools for analysis. The contributions of
each of these methodologies to the bricolage are now explained.

2.12.1 Critical ethnography

Critical ethnography has been applied in this thesis and is particularly visible
where critical self-reflection and narrative have been reported. A value neutral position
is an indicator of positivism (Berg, 2007, pp. 179-180); however a critical ethnographer
is unable to take an objective stance toward the research site, data or participants.
Employing Creswell’s (2005, pp. 440-441) characteristics of a critical ethnographer I
acknowledge that I have participated in the following behaviours:

- studied social issues of power, empowerment, inequality, dominance, repression and hegemony;
- attempted to emancipate the home economics profession from a century of marginalisation by actively engaging in online social media tools to draw public and professional attention to value of home economics in the 21st century;
- attempted to clarify SHW by reducing some of the confusion and bias;
- gained a cultural insight into shared beliefs of home economists as well as “outsiders” to the profession (i.e. public online media);
- remained faithful to the process of self-reflectivity and awareness of my attitude;
- not behaved like a passive observer, rather I have taken an active position and involved myself within the IBR;
- claimed a non-neutral position whereby I have advocated for social reform and political change.

Qualitative researchers, particularly from the social sciences, often neglect to
state an explicit research position or reality. This is because ‘we’ (social scientists) do
not have an ‘agreed model of our part of reality’ (Silverman, 2006, pp. 386-388). If I
had followed, as Silverman asserts ‘the tried and trusted path’, such as rigid content
analysis techniques or Glaser and Strauss’ traditional grounded theory (Charmaz, 2006;
Strauss & Corbin, 1990), I could be accused of ‘not thinking’ about my research at all. I
would have been following “standard procedure”. However, as the Internet is a site of
naturally occurring data, I firmly placed myself in the field. I became a “presence” and
an active participant within the IBR environment. However, I constantly asked
questions about the data and my research behaviours. This questioning was the
behaviour of a critical ethnographer which was instinctually pre-set as a result of previous research experience (Deagon, 2009) which had employed traditional content and discourse analysis techniques.

2.12.2 Discourse analysis

The application of discourse analysis to the bricolage is now explained. Building on my previous research experience, I continued to refine my discourse analysis skills and utilised Gee’s ‘tools of inquiry’ (Deagon, 2009). The analytic tools of inquiry consisted of a suite of concepts to assist with rigour in addressing the research questions. Gee uses simple terms for somewhat complex concepts. All of the following discourse analysis concepts are derived from Gee's (2005) work and were used to examine the data:

- significance: what words or phrases seem important or valued within specific contexts.
- situated meaning: context of a word in a specific situation.
- social goods: those things that certain groups value such as, knowledge, honesty, intelligence, money… this list is infinite.
- activities: what activity or sets of activities do authors suggest are engaged in to enact certain spiritual knowledges or make connections between theory and practice.
- intertextuality: text that alludes to other points of reference. This is useful for finding connections in and between interdisciplinary fields within literature and digital artefacts.
- social languages: language used by specific groups for specific purposes.
- discourse: language-in-use
- Discourses (capital D): an entire way of being and building identity that includes all the associated considerations other than language such as common groupings of values, ways of thinking and believing.
- Discourse models: collections of embodied and enacted knowledge that go beyond mid-level generalisation that are specifically and purposefully built for understanding by specific groups that include skills, knowledge, practical tools, ways of being, thinking and knowing about a subject. Different individuals and groups may belong to several different Discourse models.

The following suites of questions were used as fine grained analytical tools in the bricolage. These ‘tools of inquiry’ were also recontextualised from Gee’s (2005) discourse analysis techniques. At all times during research construction the following analytic framework remained in my conscious mind:

- Building Significance: what do the participants believe significant about their concepts giving consideration to situated meaning and context:
  - What words, phrases, signs & symbols seem important in the artefacts?
What values are placed on places, times, bodies, people, objects, artefacts, and institutions? Local situations and global concepts?

What Discourse models seem to be at play in connecting and integrating these situated meanings?

- **Building Activities:** spiritual activities? Are there any specific, relevant, irrelevant activities enacted in the artefacts:
  - What is the larger or main activity (or sets of activities) going on in the artefact?
  - What sub-activities compose this activity (or activities)?
  - What actions compose these activities?

- **Building Identities:** relationship with self - who am I? self-identifying – beliefs, values etc. relationship with others – other family members, other colleagues, other subjects, other schools, other nations, other religions?:
  - What identities (roles, positions), with the concomitant personal, social and cultural knowledge and beliefs (cognition), feelings (affect), and values, seem to be relevant to, taken for granted in, or under construction in the data?
  - How are these identities transformed in the situations?
  - In terms of identities, activities, and relationships, what Discourse Models are relevant (and irrelevant) in the presentations? How are they made relevant (and irrelevant), and in what ways?

- **Building Relationships:** relationship with others - how do we relate together in the social situation? Locally? Globally? With the environment? A larger reality?:
  - What sorts of social relationships seem to be relevant, taken for granted in, or under construction in the data?
  - How are these social relationships stabilised or transformed in this situation?
  - How are other oral or written texts quoted or alluded to so as to set up certain relationships to other texts, people, or Discourses?
  - In terms of identities, activities, and relationships, what Discourses are relevant (and irrelevant) in the data? How are they made relevant (and irrelevant) and in what ways?

- **Building Politics:** what is considered important to the participants? What curriculum or policy is evidenced as powerful in the situation?
  - What social goods (e.g. status, power, aspects of gender, race, and class or more narrowly defined social networks and identities) are relevant (and irrelevant) in the data? How are they made relevant (and irrelevant), and in what ways?
  - How are these social goods connected to the Discourse models and Discourses operating in the situations?

- **Building Connections:** what spiritual, cultural, disciplinary field knowledge, activities, are connected or disconnected, relevant or irrelevant to each other and in what ways? Do participants see consequences for their actions? Do participants connect with home economics philosophy, practices and principles?
o What sorts of connections are made within and across snapshots or large stretches of data?

o What sorts of connections are made with previous and future interactions, with other people, ideas, texts, things, institutions, and Discourses outside the current situation?

o How is intertextuality (other texts or quotes) used to create connections?

- Building significance for signs and systems: what sorts of sign systems, visual images and various ways of knowing SHW are operative, orientated to, and valued or disvalued? Is there any consistency with the artefacts across participants? Are there specific ways of speaking about the concepts relating to writing, gestures, speech patterns?

  o What ‘national’ languages are used? Do these systems of knowledge and speaking cross borders?

  o What social languages are relevant (or irrelevant) in the data?

  o How is quoting or alluding to other oral or written texts used to engage with the issues and concepts?

These tools ensured the data, including the literature as historical texts, were treated in a systematic way. Some tools were more useful and noticeable than others. This will be revealed in the analysis chapters to come. With these ‘tools of inquiry’ being constantly asked of the literature and data, prominent theories, methodologies and themes began to emerge. For example, grounded theory is a prominent methodology used to construct themes and meaning of spirituality in a number of research projects (Bainbridge, 2000; Fisher, 1998; Hawks, 1994; McCuddy & Pirie, 2007; Thomas, 1997). The next section discusses the contribution of grounded theory to the bricolage.

2.12.3 Constructivist grounded theory

A number of features of constructivist grounded theory appear in the research design. These methodological considerations were based on recommendations by Charmaz (2006) and her account of constructivist grounded theory. Features of constructivist grounded theory present in this thesis include:

- A constructivist approach to generating theory;
- Inductive and deductive thematic development of theory;
- The use of existing and emerging categories and sub-categories;
- The use of diagrams and visual representation to demonstrate connections and relationships; and
- Allowances for who, what, when, where, why questions to be asked of the data.

Inductive means to start with an idea about the concepts and build initial themes and deductive means building on this initial theory and using the data to develop new
themes (Charmaz, 2006). To deploy the EECF, I recontextualised some of the main points of constructivist grounded theory in order to construct a predefined coding frame and identify existing coding values. The coding frame and coding values are defined and expounded in Part One of the Chapter Five Method.

2.12.4 Content analysis, tag clouds and tree maps

Content analysis featured in a number of other studies into spirituality and home economics (Deagon, 2009; Pesut, 2003; Wahlen, et al., 2009). Content analysis was used in the bricolage to gain an overall picture or “map” of the research topics. Similar to my Masters project, content analysis techniques were used for counting and identifying the location of spiritual discourses. I now describe how content analysis techniques were employed in the bricolage. Content analysis is a systematic and objective way of treating texts and images (signs and symbols) to reconstruct representations of the data that fit within the EECF. Content analysis does not assume explicit and replicable results; rather, content analysis may be viewed as a single reading of the data and is subject to replication (Creswell, 2005). Berry (2005, p. 644) points out ‘in the course of science, failure, replication, dispute, and resolution are natural occurrences that indicate a healthy progression in any field of investigation’ and therefore the data remains open for further exploration. In this thesis, content analysis findings have been presented in the form of visualised “tag clouds”.

Tag clouds are visual representations of term frequencies (Pendergast, 2010). Folksonomy loosely means ‘the people’s taxonomy’ (Noruzi, 2006) or as Thomas Vander Wal (2007) defined it:

…the result of personal free tagging of information and objects (anything with a URL) for one's own retrieval. The tagging is done in a social environment (usually shared and open to others). Folksonomy is created from the act of tagging by the person consuming the information. The value in this external tagging is derived from people using their own vocabulary and adding explicit meaning, which may come from inferred understanding of the information/object. People are not so much categorizing, as providing a means to connect items (placing hooks) to provide their meaning in their own understanding (para, 7-8).

Pendergast used effectively, folksonomy and tag cloud methodology to analyse a suite of home economics documents including the he21C and content of the International Journal of Home Economics volumes 1(1) to 6(1). The findings of Pendergast’s (2010; 2013) two studies revealed a degree of predictability about the terms and phrases used
by home economics professionals in documents produced in the official production of discourse field.

For the purpose of developing folksonomy and tag cloud theory, I followed a similar method to Pendergast.\textsuperscript{47} I utilised qualitative software to assist with collating and organising the data (Davidson & Jacobs, 2008; Robertson, 2008); specially, \textit{QSR International’s NVivo} software and \textit{Microsoft Word} 2010. Both these programs had word count facilities. However, I wished to retain the integrity of the historical documents and also the participant free-text. Therefore, I did not prepare the documents for analysis in the same manner as Pendergast. Words such as home economics into home economics or well-being into wellbeing were not collapsed. Spelling mistakes in raw free-text data were corrected. NVivo9.2 version of the software was mostly used. NVivo10 was released in 2013 and was used for the tag clouds presented in Section 9.4 Conclusion and Figure 7.13 \textit{Tag cloud of all participant free-text demonstrating development of a spiritual health and well-being folksonomy.}\textsuperscript{48} Both software versions had the capacity to perform word frequency queries. I utilised stem word (lemmas), synonyms, specialisations and generalisations to visual hierarchical themes in the data.

Raw data were categorised using frequencies of language-in-use. For example, the number of Google Alerts, words and phrases. Themes were developed using pencil-and-paper and also computer assisted programs \textit{Microsoft Excel} and Word and QSR International’s NVivo (Davidson & Jacobs, 2008; Robertson, 2008).

\textsuperscript{47} The method for tag cloud construction follows recommendations in Pendergast (2010) \textit{Connecting with Millennials: Using Tag Clouds to Build a Folksonomy from Key Home Economics Documents}; and Pendergast (2013) \textit{An appetite for home economics literacy: convergence, megatrends and big ideas}.

\textsuperscript{48} See Section 7.8 Summary of key insights: brightest blue bower ornaments.
Figure 2.3: Iterative process of scanning and re-scanning the data using computer assisted programs NVivo, Word, Excel and pencil-and-paper

Figure 2.3 is a visual representation of the multi-method employed to scan, highlight and note-take the digital artefacts for analysis in NVivo, Excel and paper versions with the coding frame and literature consulted at each sweep. It was a continuous and an iterative process of checking and re-checking the analysis and discussion against the coding frame and literature as themes developed. I found that using pencil-and-paper in conjunction with computer assisted programs was an organic process of counting and establishing themes in the data, and enabled me to become more intimate with the data.

2.12.5 Multimodal discourse analysis

Although not prominent in the analysis of the digital artefacts, Multimodal Discourse Analysis (MDA) was important to inform my understanding of semiotics and the various complex way people communicate. Social semiotic multimodal analysis methods use sights/sites for observing signs and symbols within research contexts. For example, contemporary media studies using visual communication as the research subject have explored the interaction process between ‘YouTube video posts’ and participant ‘video-responses’ (Adami, 2009). Adami’s study was similar to my current research project because Adami explored the sign-making in video-interaction processes using multimodal analysis methods to observe the participants’ interactions with technology driven content. Analysing digital artefacts required a particular suite of
assumptions about the nature of communication. MDA provided foundations to address these assumptions.

For this purpose, elements of MDA were used in SBB. MDA focuses on the signs and symbols that were used by participants to publically express and communicate spiritual health and well-being within the home economics sites. Written text is a fundamental mode of communication between human beings (Bezemer & Jewitt, 2010; Gee, 2005; Silverman, 2006). This study takes this further and asks, how do participants communicate spiritual discourses in contemporary times? Multimodal analysis acknowledges that there are many different ways to communicate, represent and make meaning (Adami, 2009; Bezemer & Jewitt, 2010; Bezemer & Kress, 2008; Constantinou, 2005; Jaipal, 2010; O'Halloran, 2008). Furthermore, Internet technology is a significant platform for communities to connect, express themselves and share ideas (Adami, 2009; Cook-Craig & Sabah, 2009; Motschnig-Pitrik, Derntl, & Mangler, 2004; Organisation for Economic Co-Operation and Development (OECD), 2001; Wegner, 2001). What was of interest in my study were the multiple modes of communication used by participants to externally, and therefore publically, communicate and express SHW through the use of ICT and digital technology. To extend existing research there is a need for a conceptual framework that provides the signs (that is, the words and visuals) of what happens in the sites (that is, contexts and environments) to identify the multiple actions and behaviours and therefore public expressions within those sites.

Multimodality allows for data to be analysed in a holistic way. In the case of this thesis, multimodal discourse analysis sought to represent the multiple ways that participants communicate. I do not assume that written text and speech is the dominant mode of communication (Bezemer & Jewitt, 2010). Bezemer and Jewitt (2010) situate a social semiotic approach on three theoretical assumptions about how meaning is communicated and represented. First, a social semiotic approach ‘assumes [that] representation and communication always draw[s] on a multiplicity of modes, all of which contribute to meaning’ (p. 183). Second, ‘multimodality assumes that all forms of communication (modes) have, like language, been shaped through their cultural, historical and social uses to realize social functions’ (p. 183). Third ‘the meanings realized by any mode are always interwoven with the meanings made with those other modes co-present and co-operating in the communicative event’ (p. 184). This takes into consideration visual images, pictures, words, text, gestures, silences, music, social interactions, self-identity, group identity, ways of speaking, sounds, language used,
reference to other texts, as well as contemporary technological communication tools such as tweets, blogs, social networking sites – everything that makes up a whole picture of communication and representation in action within the home economics sites.

2.12.6 Transgressive data

Subjective disclosure was an issue I needed to consider. Berg (2007, p. 181) summarised the key issue for subjective disclosures of researchers:

[M]aintaining the façade of neutrality prevents a researcher from ever examining his or her own cultural assumptions (Rubin & Rubin, 1995) or personal experiences. Subjective disclosures by researchers allow the reader to better understand why a research area has been selected, how it was studied, and by whom (p. 181).

For context purposes, I believe it important for a researcher to state their underpinning worldview. Studying SHW made it necessary to examine my own core beliefs, biases and assumptions. To achieve this examination, I needed to remain committed to ‘intensive self-reflection and introspection’ (Denzin & Lincoln, 2011, p. 5). In essence, the theoretical/methodological perspectives including the satin bowerbird approach made explicit my inner narrative that reflected my personal discovery journey as well as my professional involvement with an online home economics community. Recording “the thinking behind the thinking” and “the thinking behind the doing” are emerging as valid forms of data (St. Pierre, 2011). Transgressive data, including researcher diary entries, are evidence of the researcher “thinking” and applying practical reasoning.49

As a result of critical reflections, I have come to understand that qualitative research can only be recorded by an individual working within the world they describe and their relationship with self, others, the environments and a larger reality or realities. It may be considered a transgression or a “side-track” for a researcher to disclose the personal and subjective aspects of the research thinking; however, St. Pierre (2011, p. 619) asserted, and I agree, that this type of data is invaluable. Transgressive data is as valid a form of data as objective measurements and observations.

For me, personal change was the most vital aspect of the whole research process. If I had spent six years studying SHW and did not change my perception of the world - the research would have been pointless. I followed my instincts. Using my

49 See Section 2.2 Liquid-qualitative research environment; and Appendix I Honesty of the satin bowerbird.
instincts was a paradoxical “illogical rationalisation” of the research process. I irrationally hoped I was right to include my own learning journey in this thesis. But I took comfort in logically knowing that nothing was certain in liquid times (Bauman, 2012a). Therefore, I asked how “my instincts” could be included methodologically as data.

I came to understand that a “scientific” research culture had been theorising and enacting Ancient, Enlightenment, modern, postmodern and post-postmodern philosophy into projects that did not always have “the human being” as its core concern. For this thesis, I am one of the human beings and “my story” is as relevant as the data collected from participants. I began to realise that my philosophising was an invaluable insight into changes of my ontological and epistemological assumptions. Actively changing one’s ontological and epistemological assumptions or core beliefs was determined to be a significant event and needed to be captured and included in this thesis.50

Transgressive data was collected regularly in the form of researcher notes and journal entries. The journal entries were recorded in Word documents and downloaded into NVivo for coding, retrieval and analysis. The handwritten notes were recorded in note books, papers filed in Lever Archer folders and A3 artist sketch pads. In addition to transgressive data, I now outline the other sources of raw data collected in the form of digital artefacts.

2.13 Summary

This methodology chapter partially addressed the research aim to construct and refine a lens to observe SHW in home economics sites. This chapter has described how I perceived myself as able to observe SHW in home economics sites. To achieve this aim, exhaustive efforts were made to describe the theory and methodology appropriate for qualitative, sociological and ecological research paradigms.

Firstly, I clarified my ontological and epistemological positions as they applied to this thesis. Radical constructivism provided some stability for investigating the

50 Transgressive data shares my personal journey toward an awakening. The exploration exposed fear and spiritual insecurity, consumerist behaviour, moral and ethical obligation, and cognitive dissonance. These themes were significant and necessary to include in this thesis; however, the transgressive data section supported but did not directly inform the research questions. The analysis of the transgressive data is located in Appendix I Honesty of the satin bowerbird: Transgressive data as a reaction to engagement with the research project.
highly subjective concept of spirituality. This lens was particularly useful for containing bias relating to researcher and participant interaction in relation to the transcendental domain; yet acknowledged that my researcher perspective is a vitally important aspect of the research. As a result of deep personal reflections as researcher, I have gained a deeper appreciation for the diversity of others’ complex beliefs systems and acknowledge that ‘the God Factor’ cannot be ignored as a research subject.

Next, this chapter has outlined Bauman’s perception of liquid modernity and explained how I recontextualised this knowledge to form a meta-paradigm that I have called a liquid-qualitative research environment. This meta-paradigm accounts for complexity and also stabilised some of the tensions between complimentary and competing mega-paradigms and ideologies that were found to exist within primarily produced, recontextualised and reproduced spiritual discourses – including within these thesis pages.

Next, I have conceptualised a new methodological lens: the Satin Bowerbird Bricolage (SBB). This methodology was my creative way of describing my researcher-as-bricoleur decisions and actions. Through a complex of research decisions, my research was viewed metaphorically through the eyes of a satin bowerbird. The metaphor emphasised that in order to complete this research I perceived myself, as a researcher, to be “seeing” and “acting” like a satin bowerbird; collecting and displaying only “the bluest of trophies” for presentation in the pages of this thesis. The SBB incorporated various analytical tools. The contribution of each of these techniques to the analysis has been outlined. Weaving research methodologies to complement the SBB, enabled me to achieve the aims of this thesis. Finally, this chapter outlined how I perceive spirituality to exist as an innate human characteristic and also an observable public expression, constructed and enacted in various social sites. These multifaceted lenses accounted for the complexity of studying spirituality, spiritual health and well-being in internet-based home economics sites.

The next chapter presents the conceptual frameworks for spiritual health and well-being and home economics. The literature review and conceptual frameworks supplemented the SBB to achieve the research aims.
CHAPTER THREE: LITERATURE REVIEW

CONCEPTUAL FRAMEWORK FOR STUDYING SPIRITUAL HEALTH AND WELL-BEING IN HOME ECONOMICS SITES

3.1 Overview

The purpose of this literature review chapter is to provide parameters for key constructs of spiritual health and well-being and home economics. One key journal article was located that attempted to “reposition” spirituality in 21st Century home economics. McGregor and Chesworth’s (2005) article demonstrated a (re)negotiation of spiritual discourses that may apply to contemporary home economics. In light of the necessity for home economists to recontextualise knowledge, I explain why an interdisciplinary approach was utilised to construct this thesis. I then explore the ways that spiritual discourses have been linked with the broader discourses of ‘health’, ‘wellness’, ‘well-being’ and ‘quality of life’.

This literature review will reveal that spirituality and SHW is relocating from a primarily religious site for knowledge production to a site of global health discourses. The literature review will also reveal that spiritual discourses are significantly influenced by global ‘crisis’ discussions. Global health promotion strategies of inform the reasoning for uniting the triadic construct of spiritual + health + well-being. Also, this chapter addresses the conceptualisation of ‘spiritual contexts’ in order to inform interpretations of the he21C.

Motivated by social reform, respect for diversity and a desire to locate social goods and shared meaning, the conceptual framework for investigating SHW in home economics is then conceptualised. The theoretical framework has been titled Essential Essence Conceptual Framework and is hereafter referred in this thesis by the acronym EECF. The EECF is comprised of two components: 1) four essential elements of home economics and these are a focus on individuals, families and communities,
environmental stewardship and glocal citizenry; and 2) four domains of SHW which are personal, communal, environmental and transcendental domains. Developed from the introduction of the he21C in Chapter One and further developed in the Chapter Four Theoretical Framework, I explain how I came to perceive these essential essences of home economics and then expound the four domains model of SHW that were used to focus my methodology. The EECF operationalised my assertion that spirituality is publicly expressed and socially enacted. The EECF was applied to all data sources and is the foundation for constructing the model for observing the sights of SHW in home economics sites. I now establish what spirituality may mean within a contemporary home economic context.

3.2 Restoring the balance: spirituality in 21st century home economics

To “restore” the importance of spirituality in home economics, McGregor and Chesworth (2005) attempted to broadly position human spirituality within contemporary paradigms. Under the premise that home economists focus on addressing basic human needs and the human condition, McGregor (2010c, p. 15) wrote that ‘spiritual well-being is an emerging aspect of family well-being that was originally intended to be part of our profession under the auspices of aesthetics and spiritual conditions.’ In its various forms of understanding, it would seem that spirituality has always been an important aspect of home economics, empowerment, well-being and family life (Henry, 1995). The reality is, we do not know what culturally differentiated understandings of spirituality or SHW may mean for the increasingly globalised profession of home economics. In this regard, McGregor and Chesworth (2005) provide some justification for my research project:

[M]embers of the home economics profession will benefit from a dialogue about the place of inner peace and spirituality in home economics practice. Respecting also that home economics developed along different paths in separate countries, each nations will need to critically examine the place of spirituality within its respective practice (p. 27).

Importantly, McGregor and Chesworth’s paper initiated some dialogue among home economists around the topics of spirituality and well-being. There was evidence of discussion because their journal article contained a caveat. This caveat alerted me to some particular issues with spirituality related discussions in home economics. First, each home economist will have individualised ideas about the topics. Second, it is
important to address the taken-for-granted assumption that spirituality is only linked to religion. Third, the quest to know one’s own truth requires critical reflection and is a journey unto itself. For convenience, I have included the caveat as presented in the volume 12, issue 3, 2005 Home Economics Institute of Australia’s (HEIA) journal (See Figure 3.1).

**Caveat**

As a caveat, ‘Spirituality does not refer to any specific religion or faith but to depth, value, relatedness, heart and personal substance’ (Mitstifer, 1995, p.4). While religion is based on a strict set of group principles, spirituality is the expression of an individual’s path (Posner, 1999). Spirituality is about reaching one’s full potential, about developing and nurturing, supporting and sustaining relationships, and about seeking meaning in one’s life and seeking one’s own truth, values and perspective on life. It is about laughter, joy, belonging, acceptance and community spirit (Litva, 1997). Also, the authors do not presume to suggest that members of the profession collectively embrace, or advocate for any, or all, of the practices identified in the paper. Rather, we propose that members of the profession critically reflect on the life conditions shaping family wellbeing and what families are doing to live well in their current context. It just so happens that, in some instances, this involves a personal journey to achieve spiritual wellbeing.

**Figure 3.1: Caveat to McGregor & Chesworth’s journal article: Positioning human spirituality in home economics as printed in the journal of the HEIA vol. 12, no. 3, 2005, page 28**

In their discussion, McGregor and Chesworth (2005) provided new parameters within which human spirituality may be considered in home economics contexts. They described spiritual well-being to include:

…being and relating, connectedness with nature and oneness, meaningful coincidences, aesthetic experiences, synchronistic exchange of spiritual truths, existential hope, life’s inner quality, life’s destiny, one’s purpose in life, holistic wellness, alienation and social isolation, social understanding, heightened perceptions, harmony and an awakening of members of society to the loss that is shaping their lives (McGregor & Chesworth, 2005, p. 38).

Each of the concepts above required specialised knowledge to interpret their meaning and purpose. A *specialised discourse* or language-in-use (Gee, 2005) is a very specific body of knowledge that has been constructed through recontextualised knowledge to then be repackaged for understanding by a very specific audience (Deagon, 2009). The specialised discourses listed above contained descriptions for spiritual well-being. These descriptions provided an initial indication of the theoretical and ideological intentions for including human spirituality within contemporary home

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51 Section 2.12.2 Discourse analysis explained the fine grained analysis tools used in this thesis to investigate specialised “spiritual” discourse in the data. Chapter Four will also provide a deeper discussion about the complex process of production, recontextualisation and reproduction of spiritual discourse.
In *Archaeology of Knowledge*, Foucault presented a set of rules for analysing discursive formations (Foucault, 1972). To study a discursive formation means to study the relations between statements (Foucault, 1972). This literature review will establish that health and well-being discourses are apparent to be holistic and ecological discourses. Health and well-being fields are developing their own sets of broad and specialised knowledge that inform the interdisciplinary subject of home economics. Given their prominence in the home economics literature, “health” and “well-being” discourses may be generally accepted by home economists to be significant social goods of the profession. As generally accepted concepts, I believe there is an accessible and contemporarily recontextualised knowledge base available for inquiring home economists to recognise their meaning and purpose. However, as identified in the research problems, knowledge of “spiritual” discourse in home economics is severely lacking. Furthermore, I have not been able to locate any official positions or guidelines in internationally recognised home economics policies. Indeed, McGregor and Chesworth (2005) identified a lack of research in the fields of spirituality and home economics as a significant issue. To compensate for a lack of field specific knowledge, interdisciplinary knowledge currently informs home economics professionals and this thesis.

### 3.3 Interdisciplinary approach

There are noticeable deficiencies in the home economics specific research base (Green, 2001; Pendergast, 2012). Conversely there is a kaleidoscope of bodies of knowledge from which home economists draw their knowledge (Nickols, et al., 2009). Interdisciplinary knowledge has benefits and limitations (McGregor, 2010b). One benefit of interdisciplinary knowledge is that using various bodies of knowledge, home economists may draw from the latest research available. To illustrate, ‘food and nutrition’ is a subject of home economics curricula. Food and nutrition field specific research may be reproduced in home economics sites. However, a limitation of the reproduction process is that field specific information becomes difficult to locate within home economics specific sites. This means that, the inquiring home economist seeking primary produced information about SHW within a home economics site will need to investigate other disciplinary fields from which to draw their knowledge. This is the
reason why McGregor and Chesworth’s (2005) peer reviewed journal article, summarised above, was so important. Although not informed by primary produced and evidence-based research, McGregor and Chesworth’s philosophising represented the genesis of a singular spiritual discourse specific for home economics. McGregor and Chesworth’s development of discourse was vital.52

Singular discourses produced in home economics sites are rare. Minimal primary field research has been produced. Without primary field specific research it is difficult to assess the effectiveness of home economics in delivering SHW concepts in educational settings. Encouragingly, home economists are rectifying this gap in knowledge and producing original research in many different countries. Vitally for informing the home economics specific aspects of my thesis some primary produced knowledge specific to home economics sites was located (see Darling & Turkki, 2009; Deagon, 2012a; Dewhurst & Pendergast, 2008, 2011; Henry, 1995; Keino, 2007; Ma & Pendergast, 2010; McGregor, 2011; Nickols, 2001; O’Donoghue & Mullaney, 2008; Pendergast, 1999, 2010, 2012; Pendergast, et al., 2011; Smith & de Zwart, 2010; Turkki, 2005; Wahlen, Posti-Ahokas, & Collins, 2009). My research also contributes to the primary production (original research) of a singular discourse (specialisation) to inform the home economics (primary disciplinary field knowledge) about spirituality (recontextualisation) leading to a contribution to home economists’ understandings of well-being (for reproduction).53

History, philosophy, theory and rhetoric dominate home economics literature (Green, 2001). It will be recalled from Chapter One that empirical research that links spirituality with home economics is rare. Of the few authors to produce research that directly relates spirituality and home economics, Rehm and Allison (2009) asserted that ‘vigorous attention to spiritual well-being is fundamental to the [home economics] profession’. An interdisciplinary approach was essential for two reasons: lack of literature to draw from; and home economics is an interdisciplinary subject (McGregor,

52 Acknowledged here is a paradox between Bauman’s (2012b) liquid paradigm and Bernstein’s (2000) pedagogisation of knowledge theory. I believe that Bauman would object to any knowledge derived from “evidence”, but knowledge must be recontextualised and specialised in order to be pedagogised for the purpose of enactment in policy and curriculum. Like it or not, evidence-based research is the current reality. Indeed, this paradoxical observation is at the very heart of the issue with ‘pinning down’ spirituality discourses, and this is the reason why the SBB is important. The SBB provides “evidence” within the current realities of 21st century society; yet, this evidence remains open for interpretation and replication. This argument is developed further in the Chapter Four theoretical framework.

53 See Section 4.3 Pedagogisation of spiritual knowledges: defining moments in the history of spiritual discourse and home economics, for a detailed explanation of the complex process of production, recontextualisation and reproduction of discourse.
2008, 2010b). It was appropriate and necessary to collect and collate literature from other disciplines to inform this thesis.

Utilising interdisciplinary strategies, comparisons can be drawn between the disciplinary fields of nursing, education and home economics. Home economics professionals may not be intimately responsible for the ‘spiritual care’ of a patient similar to that which a nurse may provide (McSherry, 1998). Alternatively, teachers may have become dislocated from spiritual content in schools (Best, 2000; Crawford & Rossiter, 2006). Broadly, each profession’s core concerns are caring for and educating people about optimal states of the human condition, well-being and quality of life across various life stages (Draper & McSherry, 2000; Fisher, 2008; McGregor, et al., 2008). For these reasons outlined above, I have used an interdisciplinary approach to knowledge. Within interdisciplinary fields, it was noted that similar debates about spirituality plague many professions; more specifically, the problem of nomenclature and the difficulties this causes in determining adequate boundaries and conceptualisation that clarify related terminology (Hawks, 2004; Henry, 1995; Kirsten, Van der Walt, & Viljoen, 2009; Moberg, 2002; Perrin, & McDermott, 1997). For the purpose of classifying the boundaries of knowledge used in this thesis, the next section defines health, well-being, wellness and quality of life and frames them within global health and sustainability initiatives of the United Nations.

3.4 Health, wellness, well-being and quality of life: global health frameworks

This literature review explored spiritual discourses and language-in-use in order to construct an appropriate conceptual framework for SHW in home economics sites. This conceptual framework guided my investigations. In considering the appropriateness of using the phase ‘spiritual health and well-being’, I was confronted with the inter-changeability of terms such as quality of life, well-being, health and wellness (Fisher, 2000; McGregor, 2010c; O’Connell & Skevington, 2007).

Inter-changeability is also an issue for the concepts of religiosity and spirituality (Cotton, Zebracki, Rothenhal, Tsevat, & Drotar, 2006; Lewis, 2008; Moberg, 2002). To provide an example, Cotton and colleagues (2006) conducted a literature review in relation to measuring spirituality/religiosity as an indicator of adolescent health outcomes and defined religiosity to mean ‘…the formal, institutional, and outward expression of the sacred and measured by variables such as importance of religion,
belief in God, frequency of religious service attendance, frequency in prayer, and/or frequency of meditation’ (p. 479) and defined spirituality as ‘the internal, personal, and emotional expression of the sacred and is measured by spiritual well-being, peace and comfort derived from faith, spiritual connectedness, and/or spiritual or religious coping’ (p. 479). Alternatively, for Berry (2005, p. 629) religion refers to ‘the narrower conceptualization [sic] that usually represents linkages to a specific doctrine or group of people’ and spirituality refers to ‘the broader concept of personal experience’. These examples highlight that with the increased interest in spirituality studies in the past decade the issue of variations in terms is becoming even more problematic and confusing (Crawford & Rossiter, 2006; de Souza, 2001; Tacey, 2003).

In this thesis I have positioned home economics to be situated within interdisciplinary fields that include - naming a few - health education, health promotion and population health. The he21C stipulates that home economics draws from ‘the integration of knowledge, processes and practical skills from multiple disciplines synthesised through interdisciplinary and transdisciplinary inquiry and pertinent paradigms’ (IFHE, 2009, p. 2). Within these interdisciplinary fields the spiritual health dimension is considered foundational knowledge to health, well-being, wellness and quality of life concepts (Hawks, 2004; Perrin & McDermott, 1997; Purdy & Dupey, 2005). Each of these constructs offers a slightly different perspective as to how we perceive spiritual elements of the human condition (McGregor, 2010c). Health, well-being, wellness and quality of life are substantive discourses in home economics as within other disciplines. Henry (1995, p. 62) also identified nomenclature as problematic and asked whether the terms health, welfare, wellness, quality of life, satisfaction of needs, autonomy and happiness could be equated with well-being or whether each term means different things. Many attempts have been made to distil their meaning (Hawks, 2004; Kirsten, Van der Walt, & Viljoen, 2009; McGregor, 2010c). Therefore, I turned to the WHO for guidance.

3.4.1 Health

For the purpose of this thesis, the definitions I have used originated from the WHO Health Promotion Glossary (HPG). The HPG is important because the WHO

54 See McGregor’s (2010c) monograph entitled Well-being, wellness and Basic Human Needs in Home Economics. McGregor’s paper extensively argues for the human condition to be the highest order construct focus of home economics. Also see Kirsten, Van der Walt and Viljoen (2009), Health, wellbeing and wellness: An anthropological eco-systemic approach which provides a South African perspective of these concepts.
informs health education programs in many countries and for many disciplines, including IFHE policy and programs. The WHO is the international organisation recognised as the authority on global health strategies. As the IFHE has consultative status as an international non-government organisation (INGO) with the UN (IFHE, 2009; Miller, 2003), it was appropriate to review seminal documents such as the HPG as it provides intertextuality. Intertextuality is a term used by Gee (2005) which includes locating other documents provided by the UN and WHO for guidance on terms, definitions, references and citations relating to spirituality. Framing and classifying the terms health, well-being and wellness are essential to the interdisciplinary, integrative, ecological and holistic formation for the triadic construct of spiritual health and well-being used in this thesis.

To unpack this phrase, I begin with a definition for the term health. The WHO’s definition for health is not without contest and so it is important to explain that definition historically. In the year 1986 the Ottawa Charter for Health Promotion defined health as:

[A] state of complete physical, social and mental well-being, and not merely the absence of disease or infirmity…Within the context of health promotion, health has been considered less as an abstract state and more as a means to an end which can be expressed in functional terms as a resource which permits people to lead an individually, socially and economically productive life. Health is a resource for everyday life, not the object of living. It is a positive concept emphasizing social and personal resources as well as physical capabilities (p. 1).

It is generally accepted among contemporary researchers in the fields of health and spirituality that ‘a state of complete…’ has been viewed from a biomedical approach to health and perceived to be insufficient (Chuensatiansup, 2003). In addition to the discussion offered in Section 2.10 Observing spirituality: an innate human characteristic that is expressed in a public world of meaning regarding the biomedical model of health, for the purpose of locating a more attainable definition for health, multiple authors such as Baldwin (1996), Chuensatiansup (2003), Tacey (2003) and Hawks and colleagues (2007) believe that the biomedical model of health is inappropriate because this mode of understanding is a one-dimensional and fractured way to approach health. Despite the perception of unattainable ideology, authors who refer to this WHO definition often fail to identify deeper meaning and intent (Perrin & McDermott, 1997). For example, the WHO also identified ‘health is a resource for
everyday life, not the object of living’. To deepen the meaning for health the next construct relates to a relatively new term in the HPG of *wellness*.

### 3.4.2 Wellness

As previously argued, due to the perceived unattainable ideology of WHO’s original definition of *health*, especially an objection to the phrase ‘a state of complete…’ and after many years of debate, in the year 2007 the WHO included ‘wellness’ as a more encompassing and holistic framework for assessing ideal health outcomes for populations. Providing situated meaning for this new term in the HPG, Smith, Tang and Nutbeam (2006) define *wellness* as:

\[...\text{the optimal state of health of individuals and groups. There are two focal concerns: the realization of the fullest potential of an individual physically, psychologically, socially, spiritually and economically, and the fulfilment of one’s role expectations in the family, community, place of worship, workplace and other settings (p. 5).}\]

Prior to this WHO definition of wellness, in the year 1976, Dr Bill Hettler created the *Six Dimensions of Wellness Model*. Amongst health professionals, this model has become the most widely acknowledged model for understanding holistic health and wellness (Hawks, 1994; Hettler, 2009; McGregor, 2010c). Hettler’s (2010) model is represented as a hexagon covering social, intellectual, spiritual, occupational, emotional and physical health. In later years Hettler added an environmental dimension to his model. On his website he reflected:

\[...\text{common modifications to my original hexagonal model is a seven dimensional model in which the environmental focus, which was always part of the social dimension, has been added to the original six as a separate dimension... years ago, I proposed that the environment is so important to the survival of all species that we should really create a six dimensional model focused on the environmental wellness of the planet (www.hettler.com, date retrieved 22 May 2013, para 9, 10).}\]

Considering the above discussions and theoretical framework for conceptualising production and recontextualisation of spiritual discourses, I argue that the new WHO HPG definitions for *wellness* and *global health* firmly situate spirituality in the health agenda. Specific to home economics the broad discourse of *well-being* was considered next.
3.4.3 Well-being

Within home economics frameworks well-being is a central organising concept. As previously established home economics focuses considerable attention on advocating for the ‘well-being’ of individuals, families and communities (IFHE, 2009). Amidst a substantial dialogue on the issues of adequately situating the human condition, well-being, wellness and basic human needs within home economics contexts, McGregor (2010c) referred to well-being as subjective stating that:

...individual well-being reflects both the extent to which people’s [basic human] needs are met and their perspective on the future. Understanding whether people are experiencing a high profile of well-being requires the close examination of their lives as well as their interpretations of their life experiences (p. 3).

Much of my investigation into the background of home economics and its relationship with spirituality constructs follow McGregor (McGregor, 2004, 2010c, 2011; McGregor & Chesworth, 2005; McGregor & Goldsmith, 1998) and Henry’s studies (in particular, see Henry, 1995, pp. 57-91). In a reflective process, Henry classified well-being into physical, psychological and social, spiritual, economic, political and environmental dimensions. Each of these dimensions of well-being were ‘to be used in a holistic or global sense’ in order to determine ‘optimal well-being’ which was seen as ‘a multi-dimensional concept incorporating every aspect of human experience’ (Henry, 1995, p. 84). The fourth concept that relates to the broader discourse on spirituality is the construct quality of life.

3.4.4 Quality of Life

The WHO states that the spiritual health dimension is ‘increasingly recognised’ as an important part of holistic good health (WHO, 1998, p. 1). The final concept that relates to spirituality in the WHO HPG is quality of life (QoL). The WHO considered the spiritual dimension as part of the psychological and personal beliefs domains to QoL constructs (O’Connell & Skevington, 2007; Skevington, Lotfy, & O’Connell, 2004; WHOQOL-Group, 1998). The HPG defines quality of life as an:

...individual’s perceptions of their position in life in the context of the culture and value system where they live, and in relation to their goals, expectations, standard and concerns. It is a broad ranging concept, incorporating in a complex way a person’s physical health, psychological state, level of independence, social relationships, personal beliefs and relationships to salient features of the environment (p. 17).
These six domains are physical (e.g. energy, exhaustion), psychological (e.g. self-efficacy, positive or negative feelings), level of independence (e.g. freedom of movement, mobility, co-dependency), social relationships (e.g. inclusion in positive social support), environment (e.g. accessibility to health care, geography, sustainability and pollution) and personal beliefs/spirituality (e.g. meaning in life). Furthermore, the WHO’s vision statement includes that ‘the enjoyment of the highest attainable standard of health is one of the fundamental rights of every human being without distinction of race, religion, political belief, economic or social condition’ (WHO, 2009). Considering this statement, the WHO acknowledges that spirituality is distinct from, and separate from religion, but still an important aspect of health and QoL. QoL and health are considered by the WHO to be overlapping and complimentary.

QoL is a regular feature of spirituality and health related literature. In a meta-analysis of relationships between spirituality and quality of life, Sawatzky, Ratner and Chiu (2005, p. 154) believed that ‘even though the theoretical foundations [of spirituality studies] are rarely mentioned, the underlying hypothesis is that spirituality, however measured or defined, has a generally positive association with quality of life’ (p. 154). Sawatzky, Ratner and Chiu’s (2005) operational definition of QoL was ‘a subjective phenomenon based on the perceptions and experiences of individuals, selected measures of life satisfaction and well-being’ (p. 159). The notion of QoL and its association with spirituality has also been observed in the home economist literature.

Henry (1995) noted that QoL is generally associated with the term well-being, but found they have different meanings. Where well-being related to optimal overall health; QoL was generally ‘an indicator for life satisfaction’. QoL can be measured against subjective and objective standards including socio-economic factors, marital status, education, health, housing, work/life balance, crime and so forth (Henry, 1995; O’Connell & Skevington, 2007). Measuring spirituality, religiosity and personal beliefs (SRPB) are part of the WHO’s QoL assessment. The WHO’s QoL instrument divides QoL into six domains: physical health, psychological, level of independence, social relationships, environment, and spirituality (Skevington, et al., 2004; WHOQOL-Group, 1998). These domains correlate with the HPG definition of QoL referred to above.

The WHO’s measure is called the WHOQOL-100. The WHOQOL-100 is comprised of 100 items and has been used to collect both qualitative and quantitative
data since 1995. One section of the WHOQOL-100 asks questions about SRPB. In the original field trials of WHOQOL-100 the following SRPB questions were posed:

- *Do your personal beliefs give meaning to your life?*
- *To what extent do you feel your life to be meaningful?*
- *To what extent do your personal beliefs give you the strength to face difficulties?*
- *To what extent do your personal beliefs help you to understand difficulties in life?*

Each item was answered using a 5 point Likert scale (1 = not at all; 5 = an extreme amount). Since the original 1995 trials, the SRPB section of the WHOQOL-100 has been developed further. In another report the WHOQOL-Group found empirical evidence demonstrated that the ‘independence’ and ‘spirituality’ domains were respectively associated with the ‘physical’ and ‘psychological’ domains (Skevington, et al., 2004). Furthermore, in an analysis of various QoL scales and their relationship with measuring spirituality, O’Connell and Skevington (2007) reported:

… WHOQOL-100 spirituality domain originally contained just one facet of QoL that enquired principally about the meaning and purpose of life, but recently this domain was extended to more fully assess the range of concepts… with data from 18 collaborating countries (n=5087). Eight additional internationally agreed facets were selected for inclusion: inner peace; faith; hope and optimism; spiritual connection; meaning and purpose; wholeness and integration; awe; and inner strength (p. 83).

There is growing empirical evidence that there is a positive correlation between QoL and SRPB, but that they are separate in their meaning. The next section addresses this issue of nomenclature.

3.4.5 Aligning spiritual discourses with global health strategies: various terms convey similar meaning and intent

This section explores the notion that many of the spirituality related constructs used in the interdisciplinary literature seem to convey similar meaning and intent. In her literature review searching for the meaning of ‘well-being’ Henry (1995) also identified issues with nomenclature. It will be recalled that this phenomenon was highlighted in the above discussion about interchange-ability. To summarise, words such as health, well-being, wellness and quality of life, are used variously. This may cause an inquiring individual to experience confusion with regard to inconsistencies and variability of

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55 See Section 3.4.5 Aligning spiritual discourses with global health strategies: various terms convey similar meaning and intent. Even during the early formation of the home economics discipline nomenclature was an issue. Also see ‘Nomenclature’ in Volume 6 of the Lake Placid Conference Proceedings AHEA, 1904, pp. 63-64.
meaning. My review of the literature exposed a similar anomaly. I found that various broad and specialised discourses that related to particular aspects of SHW were being used in the literature. To illustrate a pattern that emerged from my literature review, I located terms and phrases together with the corresponding authors and year of publication (See Table 3.1).

**Table 3.1: Issues with nomenclature: contemporary broad and specialised discourses that convey similar meaning and intent**

<table>
<thead>
<tr>
<th>Specialised discourses/language-in-use</th>
<th>Cited authors</th>
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<tr>
<td>spiritual health dimension</td>
<td>Benami, 2006; Buchanan, 2009; de Souza, 2001; Perrin &amp; McDermott, 1997</td>
</tr>
<tr>
<td>spiritual intelligence</td>
<td>Hyde, 2004; D. King, 2008</td>
</tr>
<tr>
<td>spiritual literacy</td>
<td>Burrows, 2006; U. King, 2010; Watson, 2006</td>
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<tr>
<td>spiritual development</td>
<td>Allevato &amp; Marques, 2011; Bainbridge, 2000; Crossman, 2003; Hill, 1989; Office for Standards in Education Children’s Services and Skills (OFSTED), 2004; Petersen, 2008; Roehlkepartain, Benson, King, &amp; Wagener, 2009; School Curriculum and Assessment Authority, 1995; Watson, 2006</td>
</tr>
<tr>
<td>wellbeing, well-being, wellness, the human condition</td>
<td>Hawks, 2004; Hettler, 2009; Kirsten, et al., 2009; McGregor, 2010c; Purdy &amp; Dupey, 2005</td>
</tr>
<tr>
<td>connectedness, supportive environments</td>
<td>Chuengsatiansup, 2003; de Souza, 2009; Engebretson, 2004; Hawks, 1994; Perrin &amp; McDermott, 1997; Pesut, 2003; Purdy &amp; Dupey, 2005; Sherwood, 2006</td>
</tr>
<tr>
<td>eco-spiritual citizenship, global citizenry, ecology, systems thinking, environmental sustainability</td>
<td>Allevato &amp; Marques, 2011; Lima &amp; Brown, 2007; Nickols, et al., 2010; Pendergast, 2008a; Preston, 2006</td>
</tr>
<tr>
<td>transversal values, sustainability, civil society, interfaith cohesion, corporate responsibility and adaptation to change</td>
<td>Agnello, White, &amp; Fryer, 2006; Bilimoria et al., 1995; Delors, 1996; Jacob Soetendorp Institute for Human Values, 2012; Lima &amp; Brown, 2007; Preston, 2006; The Earth Charter, 2012; UNESCO, 2006, 2009</td>
</tr>
</tbody>
</table>
The review of literature revealed that within the home economics, health and education disciplines and also other interdisciplinary literature, many of these terms have links with the construct of SHW. I acknowledge that each of the broad and specialised discourses listed (See Table 3.1) have their own internal arguments, underpinning bodies of knowledge and championing authorities.

One key insight of my synthesis of the literature, it has become apparent to me that the literature supporting each of these broad and specialised spiritual discourses conveys a similar pragmatic purpose. I make the following observation: the purpose for including spirituality as a subject for research is to correlate spirituality with ways to facilitate optimal, peaceful and hopeful outcomes for humanity and rebalance all members of the human family with self, others, natural environments (organic and inorganic) and a transcendental reality. Spiritual discourses implicate adaptation to change strategies targeted at human thoughts and activities in everyday life. This is by no means a simple task and this premise is explored throughout this thesis. With this outcome for humanity in mind, the next section explains why I have united the triadic construct of spiritual + health + well-being to guide this study.

3.5 Connecting the constructs: spiritual + health + well-being


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56 I did not explore the work of David Bohm at its primary source; rather, I noted that within the literature explored holomovement theory was used by some authors in an attempt to explain systems thinking, interconnectivity and complexity. I therefore included this reference as a point of interest, connection and intertextuality only.
Ecocentric thinking shifts the focus from human-centredness to earth-centredness. Ecocentric thinking shifts the focus from students and teachers in an isolated schoolroom, to students and teachers in society-in-the-world. Ecocentric thinking is a more integrative way to think about ourselves as creatures living in an ecosphere (p. 581).

For Morris, this re-situates human beings as creatures ‘dwelling-in-the-world’. Moreover, Morris (2002) interprets holomovement as complex inter-relationships with one another and nature, ‘learning is a living, breathing ‘holomovement’… that changes us at each moment’ (p. 580). These examples of holomovement theory used in home economics and school curriculum may be an indication of educators attempting to move toward addressing human complexity in health and educational sites. Yet, quantum physics work is an abstraction. I questioned how home economists could work within this level of complexity in the objective reality of a home economics classroom.

As previously established, I assume home economics to be situated within the disciplinary fields of health and education. Because many home economists elicit much of their knowledge from other disciplines (interdisciplinary knowledge), it was appropriate to turn to nursing, for example, to provide an explanation of how human complexity is being addressed as an aspect of health assessment. From within the interdisciplinary literature that I explored, the nursing profession seems to be at the forefront of spirituality research, especially in relation to chronic illness and end of life care. Addressing human complexity is a significant challenge. In this regard, McSherry and Jamieson (2011, pp. 1758-1759) concisely summarised these issues in a nursing context by recognising that influences on spirituality and ‘spiritual health care’ are as a result of a refocus on holistic visions of health and well-being that step away from addressing fractured ‘medical, scientific and bureaucratic approaches to health care’. This same stance is articulated by a number of home economists, health professionals and educational experts (see Agnello, et al., 2006; Best, 2000; Bronfenbrenner, 1974, 1975, 1976; de Souza, 2009; Delors, 1996; Fisher, 2000; Hawks, 1994; Henry, 1997; Lealman, 1996; McGregor, 2011; Young et al., 2006). This is a clarion call for professionals who work with people to take more holistic and ecological approaches to health, wellness and well-being.

Using this reasoning, I have previously suggested that the triptych phrase (spiritual + health + well-being) best portrays a whole vision for ideal or optimal health outcomes for populations (Deagon, 2012b; Deagon, In Press; Deagon & Pendergast, 2012). This phrase can be applied across a range of local and global contexts. While
“spiritual”, “health” and “well-being” each carries their own sets of specialised discourses and authorities, I have argued elsewhere that this phrase ‘encompasses the overarching ideologies for holistic visions of human beings interacting within various environments’ Deagon (2012b, p. 74). Deagon and Pendergast (2012) argued further that spiritual health and well-being can be used as a:

… centrally organising construct because it encompasses many of these current ideologies that are informed by existing theory… this triadic concept [spiritual + health + well-being] is a culmination of suggested terminology used within home economics (p. 4).

As an overarching concept, I persist with the assertion that using spiritual health and well-being as a ‘whole’ construct has the potential to amalgamate these three seemingly separate fields into an overarching field of human and planetary health (Deagon and Pendergast, 2012, p 4).

To summarise this section of the literature review, I believe that many facets of the WHO’s HPG directly implicate home economics as a site for promoting spiritual health, spiritual wellness, and spiritual well-being concepts. This is pertinent as home economics is championed to be a transformative and empowering learning tool for individuals, families and communities (Apple & Coleman, 2003; Baldwin, 1990; Benn, 2010; Darling & Turkki, 2009; Deagon, 2012a; Deagon & Pendergast, 2012; Gentzler, 2012; Henry, 1995; Magee, Mok, & Washi, 2010; Pendergast, 2012; Schneider, 2000; Turkki, 2008, 2012). In terms of the ideal intentions of international home economics, I now explore where spirituality discourses have been produced and recontextualised within global health promotion and environmental sustainability discourses.

3.6 Spirituality in global health promotion and environmental sustainability discourses

The UN and its various organs, for example, the WHO, UNESCO, United Nations Environment Programme (UNEP), and other affiliated agencies, urgently called for more research into the spiritual dimension of human existence in relation to the consequences of human interaction with planetary systems (Delors, 1996; Jacob Soetendorp Institute for Human Values, 2012; UNESCO, 2006; UN, 2011; UNEP, 2012; WHO, 2013). To illustrate, The Earth Charter, is recognised as a seminal document by the UN and is endorsed by many international corporations and influential agencies. The Earth Charter identifies human spirituality within several of its principles and is considered significant for the following reasons: instrumental in respecting life
on Earth in all its forms; recognising that ‘spiritual challenges’ are interconnected and interdependent with challenges to environmental, economic, political and social contexts; affirming that each human being has spiritual potential; respecting the spiritual beliefs systems of indigenous peoples and minorities; that spiritual well-being is a basic human right of all human beings; and human spirituality has implications for sustainable futures (The Earth Charter, 2012).  

One negative consequence of the growing social awareness that Earth has limits is fear and crisis conversations (Darling & Turkki, 2009). Crisis and fear have become ‘normalised’ discourses within local and global contexts (Bauman, 2011; Raskin, 2008; Tacey, 2003; Webster, 2004). Globalisation and technology (notably mobile phones and the Internet) are named as significant contributors to the heightened awareness of uncertain futures amongst general populations (Agnello, et al., 2006; Darling & Turkki, 2009; Deagon & Pendergast, 2012; Yates & Young, 2010). Deagon and Pendergast (2012) argued that:

[G]lobalisation and technology are substantially identified as having major impacts on understandings of spirituality in health and educational contexts. Impacts are occurring across secular and government-funded schools, religious and non-religious institutions within western and eastern cultures (p. 5).

Darling and Turkki (2009) affirmed that globalisation has significant consequences for family life education because global awareness is setting the standards by which everyday living is being compared. Moreover, Bauman believed the only solution to the negative consequences of globalisation is a monumental paradigm shift at the ‘planetary level’ (Bauman, 2011, p. 26).

Uncertain futures have caused a very sharp increase in empirical studies relating to spirituality. Weaver, Pargament, Flannelly and Oppenheimer (2006) reviewed online literature available between 1965 and 2000 using the PsycINFO database and found ‘a statistically significant upward trend across years… for the rate of articles dealing with spirituality’. Furthermore, they found also ‘a significant downward trend… for articles that only addressed religion’. Interestingly, studies that joined the concept of spirituality and religion together had also risen significantly. In their concluding comments Weaver and colleagues (2006) argued:

57 For more information about each of these principles see The Earth Charter at http://www.earthcharterinaction.org/content/pages/Read-the-Charter.html.
...studies of spirituality may inject new vitality into research in the health domain, bringing new researchers with new perspectives into the field. Spiritually oriented research may also foster a greater openness to non-traditional [sic], varied forms of spiritual expression, an openness that is particularly needed given the increasing religious pluralization [sic] occurring in the United States (p. 210).

Nurturing the development of positive ideology about pluralisation, interfaith cohesion, transnational and transversal spiritual and religious values is becoming a global phenomenon (Crossman, 2003; de Souza & Rymarz, 2007; Delors, 1996; Jacob Soetendorp Institute for Human Values, 2012; OFSTED, 2004; The Earth Charter, 2012; UNESCO, 2006; Watson, 2006; Wong, 2005). Mitstifer (1996) suggests that deconstruction and resynthesis of knowledge requires one to suspend one’s point of view in order to listen actively to new points of view. From the position of suspended judgment, common ground for spirituality in home economics may be communicated and pluralism realised.

Effective communication is an essential factor to facilitate the location of shared meaning for spirituality constructs. Hochheimer (2012a) highlighted the roles of spirituality, communication and globalisation thus:

[T]he Age of Globalization [sic] has provided, for the first time in the human experience, each and all of us the opportunities to expand beyond ourselves, our nationalities and our cultures to embrace the limitless sense of possibility of Otherness grounded in the realization of Unity. We now can know about, could interact with, and must account for people who have had entirely different sets of experiences than we have, people whose assumptions and frames of reference about life may be at great odds with our own. Due to globalization, each of us has to adapt to an expanded world in which we can know about others, they can know about us, and each of us will have to account for the others in order to live together (original emphasis, p. 16).

A change is occurring from the scientific paradigm toward holistic and ecological approaches which are increasingly including the spiritual dimension of health (Fleming & Evans, 2008). This is being caused by a ‘crisis’ in scientific knowledge (Chuengsatiansup, 2003). Pertaining to spirituality related discourses; it will be recalled that Best (2000) suggested that spirituality was also in a crisis of classification. Nevertheless, Hawks (2004) asks a pertinent question ‘why bother to comment on the multidimensional nature of health if in most settings we overlook all dimensions save one?’ Hawks (2004) referred to the way health professionals espouse holistic methods which include physical, social and mental health, but consistently omit spiritual health from practice. Spiritual health is the ‘forgotten’ dimension of health (Hawks, et al.,
A perception of intangibility is one reason why spirituality constructs are such difficult concepts to study. The next task is to provide boundaries for conceptualising ‘spiritual contexts’.

3.7 Spiritual contexts: a conceptualisation

This literature review has thus far established that health, well-being, wellness and quality of life all generally serve a similar purpose within the four dimensions of home economics (subject, academic, everyday life, social reform) practice: conceptualising optimal health and well-being for individuals, families and communities so that home economists have a benchmark for gauging the effectiveness of the programs they provide. Home economics practice occurs within a variety of contexts. The he21C conveys these contexts as business, social, economic, political, environmental and spiritual contexts. This thesis is concerned only with clarifying spiritual contexts.

The etymology of the word context is derived from Middle English to mean ‘weaving together of words’ or from Latin contextus which means ‘connection of words, coherence’ (Merriam-Webster Incorporated, 2013). Definitions for context include ‘the parts of a discourse that surround a word or passage and can throw light on its meaning’ or an environmental or setting definition ‘the interrelated conditions in which something exists or occurs’ (Merriam-Webster Incorporated, 2013). Therefore, my initial definition for spiritual contexts is taken to mean the interrelated conditions in which spiritual health and well-being exists or occurs in home economics. I now provide the conceptual boundaries for the phrase spiritual health and well-being.

3.8 Spiritual health and well-being: a conceptualisation

According to the Merriam-Webster’s Online Dictionary the first known use of the word spiritual occurred in the 14th Century. The etymology of the word spiritual stems from several historical sites: espiritual and spiritual stem from Late Latin and Anglo-French; from Late Latin is the term spiritualis; and from Latin, spiritus which means of breathing and of wind (Merriam-Webster Incorporated, 2013). A review of several online dictionaries revealed that locating a concise and relevant definition for

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58 Over the course of this research, I had cause to redefine these boundaries. Once the analysis was completed, I revisited the meaning of ‘spiritual contexts’ and revised this definition in Section 8.3.4 Definition for spiritual contexts in the he21C.
‘spiritual’ was not easy. Prima facie, one dictionary definition for spiritual uses the phrase ‘of, relating to, consisting of, or affecting the spirit’ which includes a reference to ‘incorporeal’ meaning ‘not corporeal: having no material body or form’ (Merriam-Webster Incorporated, 2013). If ‘spiritual’ in this definition has no material body or form, then how is one able to define or measure something that has no physical form?

Proof of existence of “the spirit” is a common objection to including spiritual concepts into secular education. Blake (1996), who identifies as an Atheist, argues that there are many alternative views of ‘the spiritual’ (a collective term specifically relating to spirituality in educational contexts), that move away from Westernised and Christian perspectives. In light of this, other authors suggest that we do not define SHW as a dictionary definition at all (Chuengsatiansup, 2003; Hawks, 1994; Radford, 2006). Rather, conceptualisation is the preferred option (Fisher, 2008). I located one such framework.

Perrin and McDermott (1997, p. 96) conducted a review of ‘spiritual health dimension’ literature and concluded that there is no standardised language to sufficiently define spirituality in health sites. Various authors make the same claim (Bensley, 1991; Blake, 1996; Hawks, 1994; Marples, 2006). Perrin and McDermott provided an insightful comment stating that the reason why the spiritual dimension of health is difficult to define and accept generally is ‘probably because most Western, Judeo-Christian religions lack the knowledge, experience, and acceptance of the connection between spirituality and health’ (p. 96). The search for a framework to conceptualise SHW required a valuing of complexity and diversity of cross-cultural and socially constructed SRPB. One framework was found to address these issues. Fisher’s (1998, 2008, 2011) four domains model for SHW (4DSHW) was selected to provide the boundaries for understanding deeper meaning to spiritual contexts.

Across twenty years of study, Fisher (2011) summarised spirituality through his observation that spiritual is: an innate human characteristic; emotive; dynamic; subjective yet observable and measurable; an integral aspect to many religious traditions and beliefs; and has both positive and negative features (pp. 18-20). In my study, following Fisher (1998) spiritual health and well-being is taken to mean:

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59 In this footnote, I very briefly outline some negative aspects of spirituality on health behaviours; however, this thesis did not focus on these issues. Some of the negative or adverse effects of spirituality on health outcomes related to certain ritual practices, for example ritual suicides, marriage customs, martyrdom, hallucinogenic drugs. Religion has also been associated with stress, depression and inhibiting access to certain medical attention (Cotton, et al., 2006; Gall et al., 2005; Perrin & McDermott, 1997).
[A], if not the, fundamental dimension of people’s overall health and well-being, permeating and integrating all the other dimensions of health (i.e., physical, mental, emotional, social and vocational). Spiritual health is a dynamic state of being, shown by the extent to which people live in harmony within relationships in the following domains of spiritual well-being:

Personal domain—wherein one intra-relates with oneself with regards to meaning, purpose and values in life. Self-awareness is the driving force or transcendent aspect of the human spirit in its search for identity and self-worth.

Communal domain—as shown in the quality and depth of interpersonal relationships, between self and others, relating to morality, culture and religion. These are expressed in love, forgiveness, trust, hope and faith in humanity.

Environmental domain—beyond care and nurture for the physical and biological, to a sense of awe and wonder; for some, the notion of unity with the environment.

Transcendental domain—relationship of self with some-thing or some-One beyond the human level (i.e., ultimate concern, cosmic force, transcendent reality or God). This involves faith towards, adoration and worship of, the source of Mystery of the universe (p. 191).

Studied within various Australian, British and other international educational sites including primary school, high school and university populations, Fisher (1998, 2008, 2011) visualised his 4DSHW. Fisher’s (2011) model (See Figure 3.2) is reproduced here with Fisher’s permission.

![Figure 3.2: Fisher's (2011) Four Domains of Spiritual Health and Well-being Model](image)

Fisher (2011, p. 23) developed the model (See Figure 3.2) further to include a ‘knowledge aspect’ which is filtered by worldview and an ‘inspirational aspect’ that
includes ‘essence and motivation’ and is filtered by beliefs. Fisher (2008) used the concept ‘progressive synergism’ to describe the interrelationships between each of the four domains and this means that SHW is perceived to be developed over time and with life experience (p. 28). Fisher (2008) further explained that as an individual develops within each domain the next domain is embraced. After conducting many studies over an extended period of time on various populations including school principals, teachers, students, administration staff and pastoral care officers, Fisher proposed that individuals may be categorised into six personality types: personalists, communalists, environmentalists, religionist, existentialists and globalists (See Table 3.2). Each of these personality types is an ‘ideal’ character description in an attempt to describe the unique characteristics of the people embracing each of the domains (Fisher, 1998, 2008; Fisher, et al., 2000).

<table>
<thead>
<tr>
<th>Table 3.2: Fisher's (1998; 2008) Typology of Personality Types</th>
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<tbody>
<tr>
<td>Personalists</td>
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<tr>
<td>Communalists</td>
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<td>Environmentalists</td>
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<td>Religionists</td>
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<tr>
<td>Existentialists</td>
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<td>Globalists</td>
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Fisher also proposed the personality type of rationalist (Table 3.2). For Fisher (2011, p. 24), rationalists ‘would be willing to embrace the knowledge aspects of spiritual well-being, but not the inspirational aspects. These people would hold atheistic or agnostic worldviews’. On this point, I disagree with Fisher. Atheist educators and philosophers also disagree with this rationalist position (Blake, 1996; Van Moore, 2012). Fisher is assuming that ‘inspiration’ derived from within the transcendental domain is exclusive to individuals who relate with ‘God’. Therefore, the transcendental domain was perceived to be a religious exclusive construct. However, Fisher (1998) also acknowledged that ‘for some, spirituality involves an encounter with God, or transcendent reality, which can occur in or out of the context of organised religion,
whereas for others, it involves no experience or belief in the supernatural' (p. 190). The contradiction between Fisher's perception of a rationalist and an individual's experience of God or transcendent reality caused me confusion. Within Fisher's frame of reference, does the transcendental domain only permit a personal relationship with God or is there something more involved? Could the transcendental domain remain an unresolved and unknowable variable in the SHW construct? *Prima facie*, Fisher’s construct for conceptualising SHW seemed skewed to religious perceptions of God and did not seem as inclusive and socially diverse as it could be.

However, in subsequent publications, Fisher (2000) added an additional personality type to describe the unique characteristics of the people who embrace each of the four domains as spiritual well-being. These two personality types were *Religionist* and *Existentialist*. For me, locating these additional personality types eased some of my confusion. However, I required a deeper expansion for the conceptualisation of the transcendental domain.

### 3.9 Evaluation of Fisher’s four domains of spiritual health and well-being model (4DSHW)

Despite some initial issues with variations in terminology, the collective works of John Fisher have significantly influenced the direction of my research. After conducting my own literature review, I found that Fisher’s work provided the most balanced and inclusive framework for investigating SHW in multidimensional and dynamic health and educational contexts. Across clinical psychology, adolescent health, clinical nursing and health care most of the existing conceptualisations or instruments measuring spirituality rely heavily on items referring to religion, dogmatic religious practices and ‘God’ (Cotton, et al., 2006; Green, 2009; Moberg, 2002; Monod et al., 2011; O'Connell & Skevington, 2007). My criteria for evaluating models for SHW included:

1) inclusivity for broad spectrum of human experience and the human condition;
2) ability for the model to be applied to human beings operating in non-religious and religious contexts; and
3) an ecological or holistic view of human beings living within complex social, cultural and environmental contexts.

Existing measures for spirituality were often found to be biased towards certain religious practices such as prayer, attending church services, reading sacred texts
Similar religious bias was reported in a number of reviews of spirituality measures (Berry, 2005; Cotton, et al., 2006; de Jager Meezenbroek, et al., 2010; Delaney, 2005; Hill & Pargament, 2003; McSherry, 1998; Monod, et al., 2011; O'Connell & Skevington, 2007; Perrin & McDermott, 1997). Fisher (2012) conducted a review of spirituality, health and well-being instruments:

...a plethora of instruments have been spawned in attempts to capture the essential essence of spirituality and its relation with health and well-being... I critiqued nearly 200 spirituality and well-being and related measures according to their contribution to the four domains of spiritual health/well-being (p. 148).

To demonstrate imbalance in many spirituality related instruments, Fisher (2012, p. 148) reported that of the nearly 200 instruments he reviewed, factors were represented as 82% personal; 54% communal; 26% environmental; and 63% transcendental. Fisher (2012) then stated that:

...of the 16 instruments that contained three or more items for each of the four factors of SWB, there were only four which provided an equal number of items, thus not privileging one [domain] over others. I was involved in the development of these four instruments (p. 148).

Confirming my own investigation and Fisher’s observations, I located a study funded by the Dutch Cancer Society that completed a rigorous and systematic review of questionnaires for measuring spirituality as a universal human experience. The review conducted by de Jager Meezenbroek, Garssen, van den Berg, van Dierendonck, Visser and Schaufeli (2010) used similar selection criteria as my own; namely, ‘suitability to a broad group of people with various religious or secular backgrounds’ and ‘having a broad scope’ and ‘at least some psychometric data have been published’. From a review of over 800 articles, de Jagar Meezenbroek and colleagues (2010) concluded that:

[Four global and six multidimensional questionnaires were evaluated. None of the questionnaires fulfilled all our criteria. Only the multidimensional Spiritual Well-being Questionnaire (SWBQ) from Gomez and Fisher (2003) is promising. Its validity and reliability have been proven in student samples, most items are appropriately formulated, and it does not include wellbeing items. In addition, the questionnaire consists of only twenty short items and will therefore easily be administrated in clinical nursing samples (p. 351).

Fisher’s original doctoral work entitled Spiritual health: Its nature and place in the school curriculum, was completed in 1998 at the University of Melbourne, Australia. The research outcome was the construction of the 4DSHW model and SHALOM instrument. In 2009, Fisher also completed his Doctor of Education titled Reaching the
Heart: assessing and nurturing spiritual well-being via education also at the University of Ballarat. Across these years of study, Fisher (Fisher, 2008, 2008a, 2009, 2009a, 2010, 2011, 2012) has reported that 4DSHW and SHALOM have been applied across many cross-cultural populations including Australia, United Kingdom, Hong Kong, South Africa, Canada, Portugal, Germany and a total sampled population (n = 9956) that included participants from diverse SRPB backgrounds such as Christian, Islamic, Buddhist, Atheist, Agnostic and so forth. His work has been included in over 150 studies and SHALOM translated to 12 languages (Fisher, 2012).

If transcendental aspects for conceptualising SHW are extended to be transversal, this would mean that studying the human condition within a complex of local and global contexts is plausible and more accurately representative of whole populations. Many studies exclude the transcendental domain from their research designs. For example, Delaney’s (2005) Spirituality Scale only reported three items, self-awareness, eco-awareness and relationships. Furthermore, Rehm & Allison (2009) deliberately omitted reference to “God” and religious affiliation from their interview questions. Including the transcendental domain contributes to complexity of the human condition and recognises interconnected and ecological systems approaches to health and well-being.

It is locating commonality in terms and meaning for the transcendental domain which creates the most debate. Fisher’s 4DSWH was selected to focus this research because his model provided the most balanced; yet, broad application to current understandings of spirituality and its relationship with health, well-being and the human condition. Balanced perspectives were not located in many other conceptualisations, models, instruments for measurement and frameworks. Therefore, Fisher’s 4DSWH was privileged as a balanced, inclusive and diverse way to categorise SHW because of the four domains: personal, communal, environmental, and transcendental. My decision was guided by the research questions and desire to locate ‘common roots’ for broader meanings of spirituality in home economics (Mitstifer, 1996) and a way for me to respect the diversity in cross-cultural views and perceptions of SHW.

A reoccurring theme in Fisher’s collective works, and also noted from the above reviewed literature, is the requirement of educators and researchers to apply holistic or ecological approaches to their practices. Considering this recommendation, the next section explains the ecological approach and why this is relevant to SHW and home economics.
3.10 Ecological approach

An ecological approach complements the interdisciplinary approach applied to this thesis. I have treated knowledge as an integral part of connected systems thinking (Darling & Turkki, 2009; McGregor, 2011). The rapid exchanges between data and information mean that knowledge is forever complex and constantly changing. For example, a relatively new word was used in the he21C. Glocal was defined to mean that local and global contexts are taken together (IFHE, 2009). The term glocal implies a co-dependency between humans and their environments. That is, the human species lives symbiotically and unreservedly entwined with nature. The IFHE’s recontextualisation or repackaging of the two broad discourses ‘local’ and ‘global’ suggests a systemic shift in thinking from the scientific to the ecological. Eco-spirituality and its relationship with global citizenship is becoming a significant term in the literature (Preston, 2006). Reporting on research in higher education systems in the United States, Agnello and colleagues (2006) summarise ecology as:

...derived from the Greek word Oikos, meaning a house, is the study of different organisms within a cycle in which the interdependency between each part is fundamental for its existence. From this perspective, the human body is a system composed of organs, and organs are a system of tissues and cells, where systems within systems are linked. Recently, more than ever, the understanding of this interconnectivity is paramount for mankind’s survival and for the general wellbeing of life on earth. Our neglect of the natural environment by utilizing resources indiscriminately has come to a critical mass where the balance has been broken inadvertently due to humans’ activities and the lack of understanding of nature’s processes causing ecological shifts (p. 27).

The adoption of ecological approaches to home economics, health, health promotion, health education, well-being, wellness and families is becoming pervasive in the literature (Agnello, et al., 2006; Allevato & Marques, 2011; Bronfenbrenner, 1979; Cock & Shaw, 2006; Darling & Turkki, 2009; Green, 2001; Kirsten, et al., 2009; McGregor, 2011; McGregor & Goldsmith, 1998; Nickols, 2003; Young, et al., 2006). Agnello and colleagues (2006) argued that ‘recapturing a conservative ecological reverence for the earth and its inhabitants is of utmost importance to the health of the planet and future generations’ (p. 315). It would seem that the reasoning behind an ecological systems approach to home economics has come full circle.

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60 See Section 3.3 Interdisciplinary Approach.
In the year 1904 it was reported that Ellen Swallow Richards originally suggested the name ‘ecology’ for the home economics discipline (AHEA, 1904, pp. 63-64; Fields & Connell, 2004). Then, ecology was related to the family adapting to changing and challenging social, economic and political environments. In a contemporary context, Green (2001) explained ecology as ‘study of the organism/environment relationship’ (p. 3). However, Green discussed home economics as situated within broader educational and socio-cultural communities and argued that the survival of the home economics profession (as an organism) was dependent upon adapting to changing environments. There is growing support and evidence for the requirement of applying systemic and ecological approaches to the four dimensions of home economics practice (Darling & Turkki, 2009; McGregor, 2011; Nickols, 2003).

To investigate SRPB in this thesis, an ecological approach not only fits within the ‘natural’, ‘eco’ or environment domain of 4DSHW, but must also be considered to surround the individuals, families, communities and larger realities (Bronfenbrenner, 1979). For me, this means an ecological approach is an overarching construct that

Figure 3.2: Bronfenbrenner's (1979) ecological child model adapted for home economics sites
guides this home economics research. An adapted version of Bronfenbrenner’s model (See Figure 3.3) was used to explain the development of SRPB in relation to circles of influences in home economics contexts.

I have used Bronfenbrenner’s *ecological child model* to understand an ecological approach to SRPB in home economics sites. Bronfenbrenner conceptualises a child (an individual) to be the central character of study. As will be recalled, context and complexity are vitally important when studying human beings. In conjunction with the central child, several systems work in unison and encapsulate the child. Immediate circles of influence directly affect the development of SRPB, but I posit that the ring of outward concentric circles of influence also affect development of SRPB.

The discussion that follows contains Bronfenbrenner’s (1979) basic concepts together with my interpretation of how home economics situates within this model (See Figure 3.3). The child or individual is central to the ecological child model. Individual developing persons are influenced by such things as genetics, biology, geography, personality and mental ability. These are innate characteristics of the individual. The next circle of influence is the family. Bronfenbrenner (1979) calls the family the *microsystem* which is defined as ‘a pattern of activities, roles and interpersonal relations experienced by the developing person in a given setting with particular physical and material characteristics’ (p. 22). Often SRPB are developed as a direct influence of family. An individual will form ideas and roles in accordance with the family’s SRPB.

Locally, nationally and internationally, home economics focuses on individuals, families and communities in their local and relative contexts - glocal. In relation to localised school-based home economics education, the next circle of influence is the *mesosystem* which is defined as comprising ‘the interrelations among two or more settings in which the developing person actively participates’ (Bronfenbrenner, 1979, p. 25). For the child, the mesosystem includes other family relations at home, peer groups and youth groups. For the adult, the mesosystem includes extended family, work and social life such as church groups, special interest or sporting groups.

The next circle of influence is the *exosystem* referred to as ‘one or more settings that do not involve the developing person as an active participant, but in which events occur that affect, or are affected by, what happens in the setting containing the developing person’ (Bronfenbrenner, 1979, p. 25). In relation to home economics, the exosystem would include home economics association professional development activities attended outside the school; or governmental education or health policies
which affect individuals and families. For example, policy changes made to curricula at local, state or national levels would affect school-based home economics programs.

The next circle of influence is the *macrosystem* which refers to ‘consistencies, in the form and content of lower-order systems (micro-, meso-, exo-) that exist, or could exist, at the level of the subculture or the culture as a whole, along with any belief system or ideology underlying such consistencies’ (Bronfenbrenner, 1979, p. 26). In relation to the development of SRPB, the macrosystem would include historical and embedded religious influences, such as Christian influences in Australia, United Kingdom or the United States. Bronfenbrenner (1979) explained that he deliberately used the words ‘or could exist’ in his definition of the macrosystem because of the possibilities of changes to the status quo. Belief systems and ideology are underpinned by sub-culture or cultures that directly influence various environments, such as the physical architecture of homes constructed in a particular country, or socioeconomics, ethnicity, religious sub-cultures which vary from town to town, country to country, continent to continent.

In relation to the development of SRPB, it is exposure to the widening circle within each of the systems which inform the developing worldview of the individual. Fisher (1998) conceptualised the movement in and between the domains of SHW as ‘progressive synergism’. Bronfenbrenner (1979) conceptualised movement in and between the circles as ‘ecological transition’ (p. 26). *Ecological transition* means ‘whenever a person’s position in the ecological environment is altered as the result of a change in role, setting or both’ (Bronfenbrenner, 1979, p. 26). Both terms *progressive synergism* and *ecological transition* reflect dynamic and fluid states of a human being living in the world as a whole system.

The above discussion outlines the basic features of an ecological approach adopted in this thesis. With this understanding, I now outline how I conceptualise the essential essence of home economics as it works across, through and within each of the above systems and the four dimensions of home economics practice.

3.11 Essential Essence Conceptual Framework (EECF)

This next section establishes the *Essential Essence Conceptual Framework* and brings together all that has preceded it in the discussion to this point. The EECF proposed below is the framework that was iteratively applied to all of the data. The
EECF was the foundation upon which the *essential essence of spiritual health and well-being in home economics model* was constructed.

It will be recalled that the IFHE (2009) set down the four domains crucial to identify home economics practice, cited directly from the he21C, as:

- focus on fundamental needs and practical concerns of individuals and family in everyday life and their importance both at the individual and near community levels, and also at societal and global levels so that wellbeing can be enhanced in an ever changing and ever challenging environment;
- the integration of knowledge, processes and practical skills from multiple disciplines synthesised through interdisciplinary and transdisciplinary inquiry and pertinent paradigms; AND
- demonstrated capacity to take critical/ transformative/ emancipatory action to enhance wellbeing and to advocate for individuals, families and communities at all levels and sectors of society.
- Ensuring the interplay of these dimensions of Home Economics is the basis upon which the profession can be sustained into the future. Because of these attributes, Home Economics is distinctively positioned to collaborate with other professionals (p. 2).

The four dimensions of home economics are: the school subject, the academic discipline, arenas for everyday living, arenas for social reform and policy writing (IFHE, 2009). The he21C recommends that spiritual contexts be taken into consideration by home economists who work within these four dimensions of practice. As clarified above, *spiritual contexts* are currently taken to mean the interrelated conditions in which spiritual health and well-being exists or occurs in home economics.

Also, the key concept in relation to spirituality is the notion of interconnectedness and quality relationships in and between the four domains of spiritual health and well-being: personal, communal, environmental and transcendental (Deagon, 2012b; Deagon & Pendergast, 2012; Fisher, 2011). On the basis Deagon’s (2009) previous research, Chapter One and this literature review, the four *essential elements of home economics* applied to this thesis are:

**Individuals** mean individual members of the human family. For home economics this means teachers, students, industry professionals, clients as well as individuals not in immediate circles of influence and unfamiliar persons.

**Families and communities** means self-defined families, family units, locally and globally defined communities and groups including communities of practice, school communities, volunteer and humanitarian organisations, local and international businesses, agencies and corporations.
The environment and sustainable futures means care for living and non-living environments including self-definitions of ‘the home’, built spaces, sacred places, natural landscapes, natural and man-made resources, ecosystems, creatures, space, air, water and soil.

Glocal consumers operating in a global community to connect with a larger reality means transcending beyond immediate needs of self and reality to connect with a larger reality to everyday life on Earth - past, present and future.

Deagon and Pendergast (2012) published a model to represent perceived synergies between the essential essence of home economics and the conceptual framework for SHW (See Figure 3.4).\(^6\) This model was constructed through theoretical inductive reasoning as a result of previous research. For a complete rationale of this inductive model see Deagon & Pendergast (2012). I have adapted this original model and have now named it the Essential Essence Conceptual Framework (EECF). This framework is made explicit in Figure 3.4.

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Figure 3.4: Essential Essence Conceptual Framework identifying synergies that connect the essential essence of home economics with Fisher’s (1998, 2008) 4DSHW model adapted from Deagon & Pendergast (2012)

\(^6\) Figure 3.4 is an inductive model based on literature and existing theory. This model was used as the basis for the coding frame which will be further explained in Chapter Five Part One. For a detailed discussion about the development of Figure 3.4, see Deagon & Pendergast (2012).
Considering the above discussion, the essential elements of home economics is taken to mean: *any home economics policy or practice that develops and promotes quality relationships, interconnectedness and active engagement in and between each of the four essential elements of home economics including 1) individuals; 2) families and communities; 3) environmental stewardship; 4) glocal citizenry.*

3.12 Summary

To summarise this chapter, recurring themes found within the literature can be related, in some way, to the proposed essential essence of home economics. The essential essence of home economics relate to home economists’ work with individuals; families and communities; environmental and sustainability education; consumerism; and active local and global citizenship. Although nomenclature is a significant issue, SRPB are specialised discourses that have been recontextualised within the WHO’s HPG and situated within the broader discourses of health, well-being, wellness and quality of life. Specialised discourses within the interdisciplinary literature on spirituality and SHW referred to individual perceptions of spirituality; the influence of families and communities in developing spirituality; ecological approaches to SHW; engagement with and connectedness to the natural environment and sustainability education; the implications of consumerism and active citizenship; and the importance of acknowledging transcendental aspects of spirituality. These themes also have synergies with overarching health and education directives of the IFHE, UN and WHO.

Although I have already used the terms extensively in this literature review, the next chapter provides the theoretical framework that delineates the technical knowledge required to interpret my application of the Bernsteinian concepts of production, recontextualisation and reproduction of spiritual discourses and how they have been applied to home economics policy.
CHAPTER FOUR: THEORETICAL FRAMEWORK

THE PRODUCTION OF SPIRITUAL DISCOURSES AND CONSTRUCTION OF OFFICIAL HOME ECONOMICS POLICY

4.1 Overview

This chapter provides much of the technical knowledge used in this thesis. First, I outline whether the he21C contains enough information for home economists to enact intended spiritual knowledges. This is discussed in term of a lack of prescription for ‘spiritual contexts’ within the he21C. Then explained is how Bernstein’s pedagogisation of knowledge theories have been utilised to investigate the ways that spiritual discourses may have influenced the content of the he21C and home economists’ perceptions. For this purpose, the complex and politically compromised process of production, recontextualisation and reproduction of spiritual knowledges is outlined. This leads to a discussion about the paradoxical necessity to produce specialised discourses that inform the home economics bodies of knowledge. Ecological and systems approaches to human beings operating in multileveled lifeworlds is one recommended approach to conceptualising spirituality, SHW and home economics. Furthermore, this chapter highlights that the core topics of well-being, individuals, families, communities, education, the environment, citizenship and social reform have remained a constant focus of historical and contemporary home economics. Historical issues with framing and classification are identified as having an impact on the naming of the profession and the specialised areas that focus the profession. This included the framing and classification of spirituality in early home economics.

To set the theoretical foundations upon which this thesis was constructed, the next section now turns to the discussion about how I conceptualised the conditions surrounding the creation of official home economics policy for the purpose of conveying the intentions that underpin educational instruction.
4.2 Degree of prescription of ‘spiritual contexts’ in the he21C: educational theory that informs the construction of official home economics policy

This section explicates the technical knowledge around spirituality in home economics that drives this thesis and is best explained in the context of the he21C. Prescription and prescriptiveness refer to specific content of the he21C (Deagon, 2009, p. 71; Luke, Weir, & Woods, 2008). Luke, Weir and Woods (2008) provided me with the educational theory I required to conceptualise the construction of official home economics educational policy such as the he21C or a home economics syllabus. Informed by Luke and colleagues’ ideas about the ideal content of a syllabus, this section asks questions about the quantum of information provided in official home economics policy about spirituality, definitions provided and prescriptiveness in relation to how spiritual knowledge may be enacted in practice. That is, does the he21C give enough or specified information for home economists to enact the intended spiritual knowledges? Does the he21C provide home economists with any formal definitions or direction as to specific disciplinary field sources to gain the information needed to enact the content of the he21C in the practice? In short, my investigation suggested negative responses to these questions.

In order to explore technical knowledge I drew on earlier work from my previous study. My Masters study focused on how syllabus documents are constructed in order for me to see why and how the term ‘spiritual’ had been included in official and unofficial Australian educational policy. In that study curriculum was defined to mean:

…the sum of total resources – intellectual and scientific, cogitative and linguistic, textbook and adjunct recourses and materials, official and unofficial – that are brought together for teaching and learning by teachers and students in classrooms and other learning environments (Luke, et al., 2008, p. 11).

In this current research project I have focused on home economics curricula and the he21C as the target curriculum document. The following four propositions about the construction of official educational policy were utilised to conceptualise the technological knowledge about ‘what’ and ‘how’ spiritual discourses entered the he21C. Building on my previous theory, in this current thesis I posit that the he21C:

• is a purpose-built and targeted policy document created/designer to capture the essential essence of home economics internationally;
• was built by recontextualising discourses from a multiplicity of disciplinary field knowledges;
• was produced through recontextualisation as a bid to shape home economics practice in glocal contexts including the curriculum subject for study, academic discipline, arena for everyday living, and arena for social reform and policy making; and
• provides a contemporary map of the home economics discipline with varying degrees of prescriptiveness.

It is not in the scope of this current thesis to expand each of these propositions in detail; rather, for a full explanation of each of these complex propositions see Deagon’s (2009) Chapter Two theoretical framework: A word’s journey from the ‘real world’ to a syllabus. Suffice to say that, this theoretical framework provided the underpinning theory for the reading of the production, recontextualisation and reproduction of spiritual discourses in official and unofficial policy documents which included the he21C, a selection of international home economics syllabus documents and historical texts. With these propositions in mind, the rest of this thesis sets about not only addressing ‘what’ and ‘how’ questions about the inclusion of the phrase ‘spiritual contexts’ in the he21C, but also investigates ‘why’ and ‘who’ questions.63

Underpinned by the four propositions above, the phase ‘spiritual contexts’ must have been considered significant enough to appear in the he21C; yet not significant enough to be expanded upon or appear more than once. For example, ‘family/families’ was located eighteen times; ‘wellbeing/well-being’ was located six times and the term ‘spiritual’ appeared once.64 This means that ‘family’ has a high significance and is a prominent social good for the home economics discipline. Yet, frequencies and analysis of textual ordering (Gee, 2005), forced me to question whether or not ‘spiritual contexts’ were of high value to have been prescribed in more detail. The four propositions proposed above direct the following discussion about the production, recontextualisation and reproduction of spiritual discourses in home economics.

63 Chapter Six and Appendix A provide the majority of this analysis work in relation to historical home economics texts.
64 Space constraints of the document considered.
4.3 Pedagogisation of spiritual knowledges: defining moments in the history of spiritual discourse and home economics

In this section I detail how I have perceived *production, recontextualisation and reproduction of spiritual discourse* to occur. I utilise the educational theory of Basil Bernstein (2000, 2003, 2010) to conceptualise a complex three phase process for conceptualising: 1) how knowledge is primarily *produced* in the ‘real world’ or macro-contexts such as research from universities, religious and sacred texts and global influences; 2) how this *primary produced* knowledge is *recontextualised* or condensed and manipulated into useful packets of knowledge for use in micro-contexts such as the he21C; and 3) how this recontextualised knowledge is *reproduced as secondary field knowledge* by practitioners *in situ* (Bernstein, 2000). Using home economics curriculum as an example, Deagon (2009) combined the theories of Bernstein (2000) and Gee (2005) to explain this as a complex and politically compromised process whereby:

… the primary field (academic research and disciplinary knowledge) is where production of discourse takes place. Recalling the example of the Home Economics school subject, discourse production in this field is dense with academic contributions from multiple specific and interdisciplinary research fields. The recontextualising field (government agencies, syllabus writers) is where recontextualisation is articulated in terms of primary field knowledge being shaped and moulded into useable packets of information and policy documents. A specific task or need is recognised by an institution or government agency, for example, domestic environment and family management knowledge and skills. Then by a process of selection from polarised and diverse disciplinary fields, broad field specific Discourse models become enmeshed to make ‘new’ specialised Discourse models. Although still rich in discourse this field becomes transformed through recontextualisation of the primary field knowledges. Essentially discipline knowledge is ‘thinned out’ by a process of selection but also ‘padded out’ with input from other disciplines to ensure the needs of the [home economics] task[s] are met (pp. 32-33).

I posit that Bernstein’s pedagogisation of knowledge theory (Bernstein, 2000, 2003) can be applied to explain construction of the he21C and to explore ‘spiritual contexts’ as the phrase appeared in that document. *Pedagogisation of knowledge* incorporates the various ways that knowledge is framed, classified and organised into appropriate developmental sequencing for transmission in educational contexts. Furthermore, the pedagogisation of knowledge theory outlined in this section was also utilised when I
analysed the historical texts. I now expound on the concepts of production, recontextualisation and reproduction of spiritual discourses as they relate to my current study.

I anticipated locating many broad and specialised spiritual discourses in historical and contemporary home economics sites. However, in order to expose these embedded and emerging spiritual discourses, it was useful to understand how spiritual knowledges are produced, recontextualised and reproduced. Figure 4.1 is a visual representation of this complex process.

The wider circle (See Figure 4.1) represents the arena for spiritual discourse production. Production of discourse takes place within the primary field. That is, macro-contexts or ‘the real world’ which include historical accounts of knowledge production such as religious texts, traditional or Indigenous spiritual wisdoms and also contemporary academic research which produces multifaceted disciplinary knowledge. The primary field is influenced by global forces such as the availability of resources (food, water, shelter), poverty, wars, changes in government and economics. In her model of home economics and ‘our’ (home economists) relation to the world, Turkki (2012, p. 43) also identified that different spiritual/religious knowledge and belief

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65 See Chapter Six: Bower Foundations: Historical overview of the production and recontextualisation of spiritual discourses from big history to home economics.
systems conceptually sit at the outer circles of home economics knowledge encompassing and exerting influence on all other knowledge (art, science, society, nature, culture) which ultimately influence human action in everyday life.

The middle circle (See Figure 4.1) represents the recontextualisation field. The recontextualisation field is where knowledge that has been produced in the primary field is framed and classified for specific institutional and agency purposes. This recontextualisation field has been divided into three subfields. The Official Recontextualising Field (ORF) means official home economics policy. The Pedagogic Recontextualising Field (PRF) means knowledges packaged for the specific purpose of educational instruction. The Unofficial Recontextualising Field (URF) means broader discourses influencing and present within the home economics social network. Once recontextualised knowledge (official, pedagogic and unofficial) has been packaged into practical policies, this knowledge is then enacted in the secondary field.

The circle in the centre (See Figure 4.1) represents micro-contexts such as a home economics teacher in a classroom enacting (or not), for example, recommendations of the IFHE and/or individualised school curriculum and subjects. Within the secondary field is where reproduction of spiritual discourses would take place. To address the research question have spiritual discourses been produced, recontextualised and reproduced in home economics sites?, this study focused on the primary, recontextualising and secondary fields. Pertinent aspects of Bernstein’s theory and how his theory was applied in this research are now explained.

Bernstein’s (2000) book Pedagogy, Symbolic Control and Identity: Theory, Research, Critique was used as the primary source of ideation in relation to classification and framing of knowledge. For Bernstein, the term classification means ‘a defining attribute not of a category but of the relations between categories’ (p. 6). A category is a specialised discourse such as the curriculum subject of home economics or the topic of SHW. To study the legitimate relations within and between these two categories requires classification and framing of these two discourses. I did not employ or pursue all of Bernstein’s ideas; rather I was selective of the knowledge which I applied to this research. Using Tyler’s (1987) turn of phrase, this study ‘loosely coupled’ various aspects of Bernstein’s work with the research topics.66

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66 Loose coupling also refers to my use of James Gee’s theories on social construction of discourse (Gee, 2005) and Michel Foucault’s ideas about medicalisation, knowledge and power (Foucault, 1972; Tyler, 1987). I acknowledge that there may seem to be slippages in terms of research paradigms. It was for this
Bernstein’s theories on the pedagogisation of knowledge were useful because they brought forth an understanding about how knowledge is controlled and transmitted within an institutional site. For example, Bernstein used the school as the easiest site within which to elaborate his theory of pedagogic discourse. To summarise, in a school, there are formal and informal forces which control the flow of knowledge. For example, a school principal transmits (communicates) the boundaries of the knowledge to be applied in accordance with global forces as well as national and local curricula within a particular educational institution. A principal and teacher communicate (formally and informally) about how and what knowledge is to be communicated to students. The teacher then communicates (formally and informally) that knowledge to the students. At each stage of knowledge transmission, ideology is at play. Each time a discourse is transmitted, the classification of that knowledge becomes weaker (Bernstein, 2000).

What this means for my thesis is that spiritual knowledges produced in macro-society have been condensed (recontextualised) into the micro-he21C document for interpretation and reproduction by home economists. Bernstein (2000) explains that although ‘it is not logically necessary, strong classification of discourse at the level of the school is likely to produce a particular temporal dislocation of that knowledge (original emphasis, p. 11). As spiritual knowledge followed the lines of transmission throughout the home economics discipline, produced spiritual knowledge becomes weaker in pedagogic discourse, especially, where ideology intercepted at each stage of communication.

My thesis utilised Bernstein’s recontextualisation rules of pedagogic device where the ORF, PRF and URF were investigated specifically in relation to privileged texts, and mundane and esoteric spiritual discourses. Mundane means the everyday material world. Mundane knowledge is derived from every day, bodily encounters with the physical world, other people, the natural environment and reality (Singh, 2002, p. 574). Esoteric means the immaterial or transcendental world. Esoteric knowledge is derived out of socially constructed collective representations of feelings, intuitions and experiences. This investigation took place within a global knowledge society that informs and influences the home economics social network.

Purpose that I conceptualised the liquid-qualitative research meta-paradigm, explained in Section 2.2. Furthermore, the SBB methodology in Chapter Two also explained how I conceptualised stabilisation of competing and conflicting paradigms. Appendix I Honesty of the satin bowerbird adds further depth to these conceptualisations.
My thesis regionalises spiritual knowledges for home economics sites and produces a stronger singular spiritual discourse. My thesis reconstructs the condensed spiritual knowledges that appeared in the he21C because the phrase ‘spiritual contexts’ has lost strength in its classification and framing. Engaging with Bernstein’s theory (2000) and Singh’s (2002) interpretation of Bernstein, Deagon (2009) explained framing specifically for home economics sites as referring to:

...‘who’ [interdisciplinary fields or political agencies] exercises control of specific bodies of knowledge [home economics field specific knowledge], and ‘where’ [a syllabus document or the he21C], and relates to ‘what’ political, discipline, industry, educational or pedagogic discourses underpin the principles for generating the syllabus [or the he21C]. There are tensions between fields and agencies at every stage of this framing and classifying process (p. 34).

Deagon (2009) further explained that classification refers to ‘the maintenance of connected and collected bodies of knowledge between discipline’ and policy documents (p. 34). My investigation pursued re-classification, re-framing and recontextualisation of SHW discourses and the comparative relations in and between various Internet-based home economics sites such as the he21C, other historical home economics texts and home economists views and perceptions.

To illustrate the recontextualisation field in action in other disciplines a few examples are: governmental climate change policies are informed by academic research; charters are negotiated within the United Nations and its various organs that include input from various International Non-Government Organisations (INGO) and Non-Government Organisations (NGO) relating to food security, malnutrition, child mortality, families and lifestyle diseases. Finally, according to situated local and global needs of the time it is within the recontextualisation field that disciplines negotiate the boundaries and focus of their causes. Also, educational institutions make decisions about what curriculum to include in schools.

One good example of a defining moment of the framing and classification of the home economics discipline is The Lake Placid Conferences that occurred between 1899 and 1908. By the very nature of a committee working in production of discourse and recontextualisation fields, power and control was exerted over the content of any documents produced by that committee. There are tensions at every stage of production and recontextualisation.
In terms of the framing and classification of the home economics discipline the most obvious struggle was in the early attempts to negotiate and define the discipline. Fields and Connell (2004) wrote a paper from the unique perspective of librarians and inferred the integral role that Melvil Dewey, founder of the library coding system called the Dewey Decimal Classification (DDC), played in making decisions about framing and classification in relation to home economics. In their paper, Fields and Connell concisely outlined issues for early home economics and I now summarise their observation.

Dewey and his wife, Annie Godfrey Dewey hosted the Lake Placid Conferences. From an investigation of the Lake Placid Conference Proceedings (LPCP), Fields and Connell concluded that Melvil Dewey had difficulty framing and classifying home economics because of factions in the committee who wished to call home economics different names. Fields and Connell (2004) deduced from the conference papers that:

> Good feeling and excitement filled the early meetings, but giving birth to the discipline was not uncomplicated. For example, the discipline’s name was a perennial source of debate. While the eleven participants in the first conference in 1899 agreed to name the discipline "home economics," regular reports by the Committee on Nomenclature reveal continuing concern. The proceedings of the sixth conference record that Lake Placid conference founder and president Ellen H. Swallow Richards had suggested "ecology" as a name, but when she discovered that botanists already were using this term she moved on to the term "euthenics," or "better living," a turn on the word "eugenics," which had been coined by Sir Francis Galton in the late nineteenth century to denote the science of developing a "better race." Instead of "euthenics" as a global name, however, conferees complicated the issue by choosing the names "handwork" (for elementary school), "domestic science" (for secondary school), "home economics" (for normal and professional school), and "euthenics" (for higher education) to represent the field at various levels of schooling, perhaps in an attempt to satisfy everyone." Beginning in 1912, several years after the founding of the American Home Economics Association, the names yet again were consolidated into "home economics" (p. 2).

Read in conjunction with the section on ‘nomenclature’ in Volume 6 of the LPCP (AHEA, 1904, pp. 63-64), Fields and Connell’s paragraph is an exceptional example of Bernstein’s theories of the historical production of discourse and recontextualisation process in action. The result of power and control over framing and classification; difficulties with naming the profession; and issues with firmly stipulating the core concerns of the discipline, Melvil Dewey divided home economics across two DDC classifications in the 600s (Useful Arts) and a complementary placement as a
subdivision of the 300s (Sociology) (Fields & Connell, 2004). For the purpose of my thesis, I questioned where the term ‘spiritual’ was negotiated within the early production and recontextualisation of the home economics discipline. I also wondered whether spirituality was a term that was taken-for-granted and embedded. To address these questions, an analysis of the first westernised home economics syllabus is found in Chapter Six.

From my perspective, the second defining moment in the recontextualisation, framing and classification of the home economics discipline occurred in 2008. The IFHE ‘Think Tank Committee’ produced the he21C. The process of consultation to negotiate the he21C was facilitated by face-to-face meetings as well as access to technology and email. In contrast to the few members present and available for consultation at the Lake Placid Conferences, the he21C used available technology to consult an international audience. International collaboration is evidenced by the number of replies published which contributed and responded to the construction of the he21C from different countries including Africa, the Americas, Asia, Europe and Pacific regions (Benn, 2008; Davis, 2008; Dewhurst & Pendergast, 2009; Hodelin, 2008; Kuramoto, 2008; McGregor, 2008; Pendergast, 2008b; Turkki, 2008; Wahlen, et al., 2009). Pendergast (2008b) stated that construction of the he21C within the global organisation was a ‘triumph of process’.

In relation to my thesis aims of identifying spiritual discourses within home economics contexts, the phrase of interest to me was ‘spiritual contexts’ as it appears in the he21C. As an initial investigation into the recontextualisation process, interestingly, the term ‘spiritual’ only appeared once within the nine IFHE response papers listed above. Referring to Marjorie Brown’s critique in 1993 about how home economists in the United States ‘see themselves’, McGregor (2008) transmitted the term spiritual within a suite of juxtaposed ‘packages’ of specialised discourses situated within the broader category of well-being. McGregor (2008) stated:

…with deep insight [Brown], maintains that home economists tend to see the world in fragments that they understand one piece at a time. Due to this fragmentation, they have come to understand well-being as

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67 I acknowledge here that members of the global home economics community who are not members of local or international home economics associations, nor have access to the Internet, did not receive the same privileges as home economists who were able to actively participate in the consultation process. The issue of ‘the digital divide’ is a significant one (DiMaggio, Hargittai, Neuman, & Robinson, 2001; Pendergast, 2004). Access to internet technology did have an effect on the outcomes of this thesis. The limitations and benefits of IBR are discussed in Chapter Five Part Two and Appendix E.

68 See Section 3.4.3 Well-being.
coming in separate packages (economic, social, emotional, physical, spiritual, environmental and personal autonomy) with little concern for the moral or cultural imperatives of seeing them separately. Indeed, with the best of intentions, McGregor and Goldsmith (1998) describe in detail the seven dimensions of well-being (p. 29).

McGregor’s statement highlighted that breaking knowledge into specialisations has consequence for moral and cultural sensitivity. However, I argue that in order to regionalise and recontextualise spiritual knowledge, relations between categories, that is, broad and specialised discourses, need to be exposed and explored. The next section explains why specialised discourses are necessary in a globalising world as a consequence of home economists working within diverse family and community sites.

4.4 Rapid changes to the recontextualisation of discourse: the need to specialise spiritual knowledge

Basil Bernstein and James Gee’s theories on discourse production inform my understanding of knowledge as a social construction (Bernstein, 2000; Gee, 2005). Like many sociologists, both Bernstein and Gee assume that all language is politically driven. In uncertain times we have knowledge being produced, recontextualised and reproduced in questionable places. Traditionally, for example, in pre-Enlightenment “simple” societies where there was “simple” division of labour, Bernstein (2000, p. 29) asserted that religious systems and cosmologies produced the two basic systems of knowledge - the esoteric and the mundane. In that time period, power over knowledge was traditionally held by systems of religion or the monarchy.

In contemporary times, technology and the Internet have facilitated knowledge to be produced, recontextualised and reproduced at an exponential rate (Agnello, et al., 2006; Hochheimer, 2011; Nickols, et al., 2010; Wahlen, et al., 2009). Following Bernstein’s (2000) rules for pedagogic device, spiritual discourses which were traditionally sacred and esoteric in production are becoming mundane recontextualised discourses. This may be as a reaction to the exponentially increasing global knowledge society and discourses on social, moral and civic engagement (Singh, 2002). As a consequence of rapid changes in knowledge production it is becoming more difficult to decode systems of knowledge relevant for specific contexts. This thesis aimed to recontextualise a traditionally esoteric concept and negotiate SHW as accessible knowledge for inquiring home economists. As previously explained, this thesis, in and of itself, represents the production of a specialised spiritual discourse.
Knowledge has needed to become specialised. However, specialisation can be problematic for an educator. Baldwin (1990) highlighted the problem of specialisation of family empowerment knowledge in terms of fragmentation working against the aims of holistic and complex systems thinking and that ‘political-economic and sociocultural contexts’ must be taken into consideration (p. 7). Building on the above discussion and similar to Deagon’s (2009) previous argument in relation to Bernstein’s concepts of pedagogic device, categories, classification and framing, Singh (2002) summarised the consequences of a global knowledge society as:

...this growth in knowledge, and knowledge-related industries, has enormous implications for educators. First, specialist expert knowledge is encoded in highly complex symbolic forms and must be decoded or translated (pedagogised) in order to be accessible to those outside the specialist domains. At the same time, knowledge producers do not have the time or resources to convert or translate new knowledge into a form accessible to non-specialist consumers. Thus, the pedagogising of knowledge is increasingly undertaken within agencies of recontextualisation (p. 575).

The lenses through which a researcher or consumer of research assesses knowledge to be ‘true’ is an integral aspect of interpreting and recontextualising broad and specialised spiritual discourses (Bernstein, 2000, p. 29). Thus, in relation to home economics, this thesis contributes to pedagogising knowledge about SHW for home economists which include historical, theoretical and philosophical thought. This means that this thesis has been constructed from an accumulation of recontextualised knowledge so that a non-specialist may understand SHW for home economics contexts and the language I have used in this thesis was deliberately kept within the mundane.

4.5 Summary

This theoretical framework chapter was important because this knowledge underpins the entire research investigation. Founded in this theoretical framework, I constructed a conceptual framework for observing the sights of SHW in home economics sites. When I investigated social goods and located shared meaning I was able to expose ‘hidden’ spiritual knowledges as well as appreciate the spiritual, religious and personal beliefs of transnational and cross-cultural home economics audiences.

This chapter has provided much of the technical knowledge used in this thesis. First, a lack of prescriptiveness for conceptualising spiritual contexts within the he21C has been discussed. It has been also been explained how Bernstein’s pedagogisation of
knowledge theories have been utilised from my previous research in order to investigate the ways that spiritual discourses may have influenced the content of the he21C and home economists’ perceptions. For this purpose, the complex and politically compromised process of production, recontextualisation and reproduction of spiritual knowledges was outlined. This led to a discussion about the paradoxical necessity to produce specialised discourses that inform the home economics bodies of knowledge. Ecological and systems approaches to human beings operating in multileveled lifeworlds is one recommended approach to conceptualising spirituality, SHW and home economics. Furthermore, the core topics of well-being, individuals, families, communities, education, the environment, citizenship and social reform have remained a constant focus of historical and contemporary home economics. Historical issues with framing and classification were identified as having an impact on the naming of the profession and the specialised areas that focus the profession. This included the framing and classification of spirituality in early home economics.

This concludes the theoretical chapter. The next chapter outlines the methods used to construct this research project.
CHAPTER FIVE: METHOD

The craft of collection, selection and weaving

marine: swap-shop gems,
wrapper scraps and straws,
a plastic bottlecap. His is craft

5.1 Overview

This method chapter has two parts: first, an outline of how the SBB methodology was operationalised; and second, an overview of the technical methods followed to complete the research.

Part One is a continuation of the SBB methodology stipulated in Chapter Two and the frameworks specified in Chapter Three literature review. A coding frame and coding values are described. The SSB sampling formula and evaluation matrix are explained. These tools brought rigor and quality to the bricolage and were as guides for the iterative and reflective process where several sweeps of the data confirmed existing themes and assisted new themes to emerge.

Part Two is presented method phases. I stipulate the methods used for collecting data including the typology of digital artefacts, treating literature as data, construction of a purpose built research website, ethical considerations for working with online participants, construction and administration of the online surveys and conduct of email interviews. A more detailed technical report of the method is located in Appendix E Learning to weave a bower: methods for online survey construction and administration.

PART ONE: CODING FRAME

5.2 Operationalisation of the bricolage methodology

Operationalisation is an educational research term meaning how the research strategies were applied in order to address the research objectives (Creswell, 2005). This next section specifies how operationalisation of the bricolage methodology occurred for the purpose of addressing the research questions in relation to the EECF, data sampling and data analysis. First, the purpose of a coding frame is explained; then the coding values or language-in-use for home economics and SHW are established.
5.2.1 What is a coding frame?

The act of constructing the coding frame made it possible for me to observe the sights of SHW (text, images, signs and symbols) in home economics sites (IBR) as public expressions and socially enacted phenomena. The analytic purpose of a coding frame and coding values is explained.

To operationalise the EECF, a coding frame was applied to all the collected data. Bauer (2000) writes about the beauty of a well-developed coding frame as:

…construction of a coding frame or category system is a conceptual issue that bears on the aesthetic value of research. The seasoned content analyst may well develop a sense of beauty: a beautiful coding frame is one that is internally coherent and simple in the sense that all codes flow from a single principle, rather than being grounded in the ‘dust-bowl’ empiricism of coding whatever comes to mind (p. 141).

Coding for themes is commonly used in many qualitative analysis techniques (ethnography, narratives, grounded theory, content analysis) (Creswell, 2005). A coding frame is a ‘systematic way of comparing’ the data with the theory by asking ‘a set of questions (codes)… which the coder addresses the material, and to which the coder reaches answers within a predefined set of alternatives (code values)’ (Bauer, 2000, pp. 138-149). Having a predefined theoretical foundation (the EECF) that initially conceptualises the research is a technique utilised in both content analysis and grounded theory (Charmaz, 2006; Strauss & Corbin, 1990). Constructing the coding frame was necessary from the outset of this research project in order to establish a predefined theoretical foundation for SHW and also identify the essential essence of home economics. Analysis using this technique is both inductive (starting with an idea about the concepts) and deductive (building on initial theory using the data). To summarise, literature, theory and data were systematically selected and/or discarded as to whether they related to SHW and/or home economics. This demonstrates the SSB in action in this thesis.

5.2.2 What are the coding values?

As previously established in the Chapter One Rationale, my prior research experience provided much of the foreground thinking and foundational knowledge required to engage in this research project. Literature reviews, discourse and content analysis confirmed significant gaps in knowledge relating to SHW in home economics and health education contexts.
Coding values may be considered as ‘modules’ and are the ‘building blocks of the coding frame’ (Bauer, 2000, p. 142). Using Bauer’s modularity makes the coding frame efficient and coherent. With consistent use of the coding values it was a matter of subjective judgement to identify semantic units or discursive formations which revealed aspects of the coding values. This means that specific words were identified (modules) within the digital artefacts that coincided with key broad and specialised discourses of the coding values.

Selecting the coding values provided the next layer of conceptualisation. To complement and provide depth to the EECF, three broad Discourse models were employed. Discourse models are embodied ways of knowing, and field-specific technical jargon that have been purposefully assembled so that that knowledge may be understood by specific audiences (Deagon, 2009; Gee, 2005). To illustrate, recontextualised content (that is, knowledge taken from the ‘real world’) contained within a home economics syllabus was purposefully built to be understood by specialist home economics teachers as a vehicle to convey specialist knowledge to home economics students. This author understands that Discourse models are informed by recontextualised social and cultural knowledge, personal experience, academic disciplines and fields of research, educational institutions and industry (Deagon, 2009; Deng, 2008; Gee, 2005; Luke, et al., 2008).

Grounded in my previous study, coding values for the EECF were based on three fundamental propositions: 1) spiritual knowledges are socially constructed; 2) spirituality and SHW are vital aspects of whole child development; and 3) human spirituality is an important aspect of health and well-being frameworks (adapted from original source in Deagon, 2009, pp. 110, 116, 124). These propositions were predefined Discourse models. These Discourse models are important for the analysis because they provide the language-in-use or coding values required for observing the EECF. Each of these propositions which contain the coding values is now provided.

5.2.2.1 Proposition one: spiritual knowledges are socially constructed

Previous study established that spiritual knowledge is a social construction (Deagon, 2009). This current research will establish that SHW knowledge is developed in a similar way. Social construction of knowledge means that individuals make their own meaning within their immediate context. That is, socially constructed spiritual knowledges are made relevant by individuals (internal reality) and then expressed or enacted in the public (external or observable reality). An individual’s public expressions
of their internal and external realities have consequences for this thesis. This idea allows SHW to be brought into the public world and enables observations as to how SHW may be enacted in different home economics sites. This study seeks to locate shared meaning, social goods, and the differences and similarities of public expressions through signs, symbols and language-in-use. Previously, I suggested that rather than considering SHW to be exclusively internalised and egocentric; social enactments and public expressions are more suitable frameworks within which to study externalised SHW. Based upon this premise, clarification of SHW still needs to be determined and shared meanings located amongst home economists.

The second important finding of my previous study was that human spirituality was an important aspect of whole child development. A child is not an alienated entity (Bronfenbrenner, 1986). Rather, an educator needs to consider a child as embedded with cultural knowledge and situated within a whole suite of contexts (family, extended family, peers, school communities, church groups, cultural or ethnic groups, and so forth) and environments (home, school, rural or suburban, nation of origin, and such like).

Understanding that children live and learn within dynamic social and cultural circles of influence are important (Bronfenbrenner, 1979). When considering the needs of individuals and/or cohorts of students, an ‘inclusive’ teacher will take into consideration and draw on the cultural knowledge of their students and that of the students’ families and local communities (Watson, 2006). This way of teaching and learning supports Lev Vygotsky’s and Jean Piaget’s theories about knowledge being a social construction (Bronfenbrenner, 1979; Crawford & Rossiter, 2006; McInerney & McInerney, 2006). Students receive most benefit when they are actively engaged with the content of their lessons. This gives the impression that lesson content constructed from the students’ points of social and cultural reference, may assist students to gain greater learning experience and progressive development in knowledge. They may then relate to content in terms of their immediate social and cultural circles of influence. Table 5.1 provided the coding values or language-in-use for the social construction of spiritual knowledge Discourse model.

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69 See Section 2.10 Observing spirituality: an innate human characteristic that is expressed in a public world of meaning.
70 See Section 2.11 Social enactment: locating cross-cultural commonality.
71 See Section 3.10 Ecological approach.
Table 5.1: Coding values adapted from Deagon’s (2009) social construction of knowledge spiritual Discourse model

<table>
<thead>
<tr>
<th>Coding values</th>
<th>Coding values</th>
</tr>
</thead>
<tbody>
<tr>
<td>all people operate within multidimensional and interrelated contexts</td>
<td>life-long learning</td>
</tr>
<tr>
<td>connectedness</td>
<td>knowledge construction</td>
</tr>
<tr>
<td>part of everyday life</td>
<td>social constructivism</td>
</tr>
<tr>
<td>stewardship</td>
<td>‘hands on’ activities</td>
</tr>
<tr>
<td>transcendence</td>
<td>peace</td>
</tr>
<tr>
<td>pluralism</td>
<td>lifeskills</td>
</tr>
<tr>
<td>equity consideration of individual students</td>
<td>community resource</td>
</tr>
<tr>
<td>access to information from a variety of sources and perspectives</td>
<td>empathy</td>
</tr>
<tr>
<td>equity for others</td>
<td>indigenous peoples</td>
</tr>
<tr>
<td>where we get our knowledge from</td>
<td>religion</td>
</tr>
<tr>
<td>promotes critical thinking</td>
<td>beliefs</td>
</tr>
<tr>
<td>reflective person</td>
<td>historical</td>
</tr>
<tr>
<td>learner-centredness</td>
<td>social</td>
</tr>
<tr>
<td>family influence</td>
<td>cultural</td>
</tr>
<tr>
<td></td>
<td>political</td>
</tr>
<tr>
<td></td>
<td>economic</td>
</tr>
</tbody>
</table>

5.2.2.2 Proposition two: whole child development

As discussed above, whole child development stems from the context of a child learning within a socially constructed environment. Educational theories that best apply to whole child development are constructivist theories such as ‘personal constructivism’ (focusing on the learner’s internal mental capacity to understand and process knowledge), ‘social constructivism’ (focusing on the learner’s ability to make personal meaning from socially shared knowledge within different social contexts); and ‘information processing constructivism’ (focusing on the way a learner transforms incoming experiences by active engagement with different systems of knowledge to create new understandings) (McInerney & McInerney, 2006). Influential educational theorists, and theories such as Piaget’s cognitive and moral development, personal constructivism and identity formation (Crawford & Rossiter, 2006); Vygotsky’s social constructivism; Garner’s multiple intelligences (De Souza, 2006); and Kohlberg’s theory of moral development are particularly relevant in the case of spiritual as a developmental process (Crawford & Rossiter, 2006; McInerney & McInerney, 2006). This was useful knowledge for this thesis because it assisted in the process of critically evaluating the digital artefacts by taking into consideration a child or home economist living and learning within complex systems of socially constructed knowledge. Table 5.2 provided the coding values or language-in-use for the whole child development spiritual Discourse model.
Table 5.2: Coding values adapted from Deagon’s (2009) whole child development spiritual Discourse model

<table>
<thead>
<tr>
<th>Vision of an entire and complete child</th>
<th>Participation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holistic</td>
<td>Time to reflect</td>
</tr>
<tr>
<td>Abundance as opposed to deficit</td>
<td>Family influence</td>
</tr>
<tr>
<td>Theories of development</td>
<td>Religion</td>
</tr>
<tr>
<td>Spiritual development</td>
<td>Nature</td>
</tr>
<tr>
<td>Spiritual intelligence</td>
<td>Continuity of teaching and learning</td>
</tr>
<tr>
<td>Spiritual literacy</td>
<td>Progressive stages</td>
</tr>
<tr>
<td>Who am I?</td>
<td>Morals</td>
</tr>
<tr>
<td>Who are we?</td>
<td>Values</td>
</tr>
<tr>
<td>Who are they?</td>
<td>Ethics</td>
</tr>
<tr>
<td>Where do I fit in?</td>
<td>Learner-centredness</td>
</tr>
<tr>
<td>Connectedness</td>
<td>Positive psychology</td>
</tr>
<tr>
<td>Social activities</td>
<td>Active local and global citizenship</td>
</tr>
<tr>
<td>Lived experience</td>
<td>Community participation</td>
</tr>
<tr>
<td>Supportive environments</td>
<td>Everyday</td>
</tr>
<tr>
<td>Meditation and silence</td>
<td>Special occasions</td>
</tr>
</tbody>
</table>

5.2.2.3 Proposition three: Spiritual health and well-being

The SHW Discourse model was specifically constructed within the context of Queensland Education syllabus documents (See Deagon, 2009, pp. 116-124 for the full analysis of this Discourse model). It is a health and well-being concept. Deagon (2009, p. 139) observed ‘because spiritual is included [in official educational policy] does this mean that teachers use this knowledge in classrooms? … empirical evidence in this regard is lacking… research on how recontextualised spiritual knowledge is enacted in the reproduction phase of the classroom environment is important’. This current thesis delved deeper into the theory behind the EECF by examining digital artefacts that specifically relate to home economics practice.  

The SHW Discourse model may be made manifest in a practical sense and be analysed within various home economics sites. The bodies of knowledge that apply to the SHW Discourse model are still the subject of ongoing investigation. However, academic literature reviewed in the previous research as well as literature reviewed for this current thesis support the content, activities and social and cultural practices contained within this Discourse model. I reiterate that exploring themes and

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72 See Section 5.8 HomeEcConnect: purpose built research website. The original research design was to observe teacher and student interaction with an Education for Sustainable Development (ESD) initiative through a purpose built research website as the online research platform. At the time of inception of this doctorate, I did not seek access to individual classrooms for the purpose of observation or data collection.
commonalities of SHW within this public world is the vital concept that made this thesis possible and facilitated the way for SHW to be observed as a social phenomenon. Table 5.3 provided the coding values or language-in-use for the health and well-being spiritual Discourse model.

<table>
<thead>
<tr>
<th>Table 5.3: Coding values adapted from Deagon’s (2009) health and well-being spiritual Discourse model using Fisher’s (1998, 2008) 4DSWH to organise the concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Broad theme:</strong> Sociocultural holistic model of health and well-being which permeates and integrates the multidimensional and dynamic interrelationships between all of the dimensions of health (spiritual, social, physical, emotional, mental), overarching concept, connectedness, relationships, balance, harmony, intrinsic and extrinsic, well-defined world view and belief system, motivation for living with purpose, what it is to be a human being, innate characteristics, resilience.</td>
</tr>
<tr>
<td><strong>Personal:</strong></td>
</tr>
<tr>
<td>• inner reflection</td>
</tr>
<tr>
<td>• identity</td>
</tr>
<tr>
<td>• relationship and connectedness with self</td>
</tr>
<tr>
<td>• conscious thoughts and decisions</td>
</tr>
<tr>
<td>• sensory perceptions</td>
</tr>
<tr>
<td>• inner peace</td>
</tr>
<tr>
<td>• purpose</td>
</tr>
<tr>
<td>• trusting intuition</td>
</tr>
<tr>
<td>• strong personal beliefs</td>
</tr>
<tr>
<td>• empowerment</td>
</tr>
<tr>
<td>• meaning making</td>
</tr>
<tr>
<td>• personal respect</td>
</tr>
<tr>
<td><strong>Communal:</strong></td>
</tr>
<tr>
<td>• relationships and connectedness with others</td>
</tr>
<tr>
<td>• religious or sacred beliefs</td>
</tr>
<tr>
<td>• connection to events</td>
</tr>
<tr>
<td>• active and participatory citizenship</td>
</tr>
<tr>
<td>• caring for others</td>
</tr>
<tr>
<td>• respect diversity</td>
</tr>
<tr>
<td>• pluralism</td>
</tr>
<tr>
<td>• social justice</td>
</tr>
<tr>
<td>• community spirit</td>
</tr>
<tr>
<td>• ethics</td>
</tr>
<tr>
<td>• empathy</td>
</tr>
<tr>
<td>• morality</td>
</tr>
<tr>
<td>• compassion</td>
</tr>
<tr>
<td><strong>Environmental:</strong></td>
</tr>
<tr>
<td>• connectedness with a larger reality</td>
</tr>
<tr>
<td>• nature</td>
</tr>
<tr>
<td>• awe</td>
</tr>
<tr>
<td>• wonder</td>
</tr>
<tr>
<td>• amazement</td>
</tr>
<tr>
<td>• appreciation of human interactions within a dynamic and multidimensional ecosystem</td>
</tr>
<tr>
<td>• astronomy</td>
</tr>
<tr>
<td>• mystery</td>
</tr>
<tr>
<td>• respect for all living and non-living things</td>
</tr>
<tr>
<td>• profound connection to a place</td>
</tr>
<tr>
<td>• respect for all life</td>
</tr>
<tr>
<td><strong>Transcendental:</strong></td>
</tr>
<tr>
<td>• relationship(s) and connectedness with God, larger realities or higher power(s)</td>
</tr>
<tr>
<td>• ancestors</td>
</tr>
<tr>
<td>• transpersonal consciousness</td>
</tr>
<tr>
<td>• subconscious</td>
</tr>
<tr>
<td>• insights into intangible human experiences</td>
</tr>
<tr>
<td>• love</td>
</tr>
<tr>
<td>• trust</td>
</tr>
<tr>
<td>• hope</td>
</tr>
<tr>
<td>• faith which enhances</td>
</tr>
<tr>
<td>• place in the universe</td>
</tr>
<tr>
<td>• searching for wisdom and universal truths</td>
</tr>
<tr>
<td>• commonalities</td>
</tr>
<tr>
<td>• greater than self</td>
</tr>
</tbody>
</table>

In summary, these three coding values provided the language-in-use and also incorporate multimodal ways of participants “knowing” and “doing” spiritual knowledges in social situations. For this purpose the EECF opened the way for an investigation that maintained respect for social and cultural diversity. These coding
values acknowledge commonalities between the human beings who participated in this study. These coding values also recognise individual ontological and epistemological perceptions of spirituality. Next, I outline the coding values for home economics.

5.2.3 Sample of home economics coding values

In relation to the home economics subjects that contribute to the EECF, a way of identifying projects suitable for analysis was needed. From the he21C I sourced three categories of topics which related to home economics practice. These categories were food & nutrition; textiles and living environments. Using these three categories, I reviewed the following home economics syllabus documents that were publically available on the internet including:

- Ireland’s Leaving Certificate Home Economics Scientific & Social Syllabus, 2001
- Latin American & Caribbean Compendium of Home Economics Programs in Family and Home Economics, nutrition, food science and technology and health services – UNESCO, November 1992
- Australia’s Home Economics Senior Syllabus, 2001
- Australia’s Home Economics Senior Syllabus, 2010
- Malta’s Home Economics Syllabus, n.d.

Also reviewed were home economics professional association websites including:

- International Federation for Home Economics (http://www.ifhe.org/)
- Home Economics Institute of Australia (http://www.heia.com.au/)
- Home Economics Victoria (http://www.homeeconomics.com.au/)
- Caribbean Association of home economists Inc. (http://www.caribbeanhomeeconomist.org/)
- Malta’s Home Economics in Action (http://heiamalta.wix.com/home)
- Teachers of Home Economics Specialist Association (http://www.bctf.bc.ca/thesa/)
- Alberta Home Economics and Human Ecology Association (http://www.ahea.ab.ca/)
- Ontario Home Economics Association (http://www.ohea.on.ca/)
- American Association of Family & Consumer Sciences (http://www.aafcs.org/)

For historical accounts of home economics subjects, I also reviewed digital texts of the Home Economics Archive: Research, Tradition and History (HEARTH), made available through the Albert R. Mann Library, Cornell University (http://hearth.library.cornell.edu).
In conjunction with the above searched websites and documents, and to provide an overview of the interdisciplinary subjects that currently inform home economics practice around the world, Deagon and Pendergast (2012) proposed a selection of topics available to home economics students worldwide as they relate to common curricula, practices and principles (See Table 5.4). This is not exhaustive but is an indicative list of the bodies of knowledge represented in home economics globally, and affirmed by other researchers (Nickols, et al., 2009; O'Donoghue & Mullaney, 2008; Smith & de Zwart, 2010).

<table>
<thead>
<tr>
<th>Food &amp; Nutrition</th>
<th>Textiles</th>
<th>Living Environments</th>
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</thead>
<tbody>
<tr>
<td>* food security for all</td>
<td>* ecological sustainable futures for all</td>
<td>* human development and relationships</td>
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<tr>
<td>* organics</td>
<td>* child labour law</td>
<td>* practical home making awareness</td>
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<tr>
<td>* agricultural practices</td>
<td>* ethical choices</td>
<td>* community partnerships</td>
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<tr>
<td>* quality of life</td>
<td>* eco-friendly agricultural practice</td>
<td>* family studies</td>
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<tr>
<td>* body image</td>
<td>* technical machinist practices</td>
<td>* early childhood</td>
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<tr>
<td>* healthy eating and exercise habits</td>
<td>* promotes creativity, aesthetics and self-expression</td>
<td>* relationship and conflict management</td>
</tr>
<tr>
<td>* consumerism</td>
<td>* chemical awareness used in making textile products</td>
<td>* peace and cultural studies</td>
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<tr>
<td>* applies a critical thinking lens to media</td>
<td>* recycling</td>
<td>* creativity and self-expression</td>
</tr>
<tr>
<td>* cookery techniques for the home</td>
<td>* cultural and religious awareness</td>
<td>* economics and efficiency of the home</td>
</tr>
<tr>
<td>* how to shop for food</td>
<td>* cultural and religious awareness</td>
<td></td>
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<tr>
<td>* making ethical and economically sound consumer choices</td>
<td>* cultural and religious awareness</td>
<td></td>
</tr>
<tr>
<td>* cultural and religious awareness</td>
<td>* economics and efficiency of the home</td>
<td></td>
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<tr>
<td>* creativity and self-expression</td>
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These coding values for home economics provided examples of home economics subjects for study. These subjects were used in conjunction with the EECF for home economics which included individuals, families & communities, environmental awareness and sustainability and glocal citizenry operating in a larger reality. The next section outlines how sampled digital artefacts operationalised the EECF and SSB.
5.2.4 **SSB sampling formula and evaluation matrix**

With the above coding frame and coding values predefined, data collection for my research bower was enabled. The following is an explanation of the data selection and analysis process. Figure 5.1 represents the data selection and sampling formula employing the EECF and SBB techniques. Data was sampled as follows:

- accept positive (present);
- reject negative (absent);
- selected items dependent on the number of items observable in the matrix (number present/number absent from each column);
- artefacts placed in the research bower dependent on quality and synergies with EECF (significant number of total present).

![Figure 5.1: SBB formula used to select samples for analysis and reporting](image)

Without a specific sampling method the data produced from this combination of digital artefacts could have been overwhelming. For sampling and data analysis purposes, Silverman (2010) articulated one justification for constructing my specific bricolage approach:

> [N]o data speaks for themselves. It always, always depends on having a particular kind of perspective. I suppose where I come from, as a sociologist and as a constructionist, is I'm always looking for how the participants are producing together certain recognisable features, which they can recognise in whatever they're doing (Online video transcript, para. 11).

The outcome of this research was a model constructed from ‘recognisable features’ of SHW in home economics sites. It is hoped that this model will facilitate home economists to ‘recognise in whatever they’re doing’ generalised spiritual contexts as they relate to home economics sites. For this purpose, the coding frame and coding
values were used to explain in accessible language and mid-level generations the ‘particular kind of perspective’ that I used to view, select, sample and analyse the data to make the data ‘speak’

The EECF was transposed as the coding frame into a matrix format. This matrix was used to sample and analyse the digital artefacts (See Table 5.5).

<table>
<thead>
<tr>
<th>Home Economics</th>
<th>Spiritual Health and Well-being</th>
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<tbody>
<tr>
<td></td>
<td>Comparative relations with EECF</td>
</tr>
<tr>
<td>Individuals</td>
<td>Personal</td>
</tr>
<tr>
<td>Families &amp; Communities</td>
<td></td>
</tr>
<tr>
<td>Environmental awareness &amp; sustainability</td>
<td></td>
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<tr>
<td>Glocal citizens operating in larger realities</td>
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In summary, the inductive and predefined EECF provided the foundation for the coding frame, which was operationalised in two ways: as a formula and as a matrix. The formula (presence of coding values + EECF = positive for analysis) was used to select specific ornaments for the research bower. The matrix was used as an observation tool to identify and evaluate the strengths, specific descriptions, social goods and characteristics of essential home economics subjects together with the 4DSHW model. The predefined coding values were derived from my previous investigations and confirmed by subsequent reviews of interdisciplinary literature. This summary merges philosophy, theory and methodology presented to this point in the thesis and directly addresses the research question *can spiritual health and well-being be observed in home economics sites?*

The next phase was to “test” this observation tool on the digital artefacts. “Testing” moved to the data sources. This next phase in the method brought forth
deductive and grounded aspects of the bricolage. What aspects of the EECF were present and absent in the data? What did the tools of inquiry locate? What do home economists believe are the essential essences of SHW in home economics? What shared meaning was uncovered? Addressing these questions led to the construction and refinement of the Essential Essence of Spiritual Health and Well-being in Home Economics Model.

Following is Part Two of this Chapter Five Method which provides an overview of the operationalisation and technical methods employed.
Table 5.6: Overview of the Method in Phases

<table>
<thead>
<tr>
<th>Phase 1</th>
<th>Background Investigations</th>
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<td>Literature investigations</td>
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<tr>
<th>Phase 2</th>
<th>Conceptualisation of EECF</th>
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<th>Phase 3</th>
<th>Selecting the SBB and complementary methods</th>
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<tr>
<th>Phase 4</th>
<th>Commenced construction of website and survey</th>
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<tr>
<td></td>
<td>HomeEcConnect</td>
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<tr>
<th>Phase 5</th>
<th>Collection of digital artefacts</th>
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<tr>
<td></td>
<td>Google Alerts (24 months)</td>
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<th>Phase 6</th>
<th>Pilot Testing of survey (4 &amp; 5 November 2011)</th>
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<td>2 x tests</td>
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<tr>
<th>Phase 7</th>
<th>Administration of Survey One (9/11/2011 to 09/02/2012)</th>
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<td>Six-part survey</td>
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<th>Phase 8</th>
<th>Administration of Survey Two (10/02/2012 to 21/02/2012)</th>
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<tr>
<td></td>
<td>Four-part survey</td>
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<tr>
<td>Phase 9</td>
<td>Combined Survey Results</td>
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<tr>
<td>Consulted experts</td>
<td>Cleaned data</td>
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<tr>
<th>Phase 10</th>
<th>Email Interviews</th>
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<tr>
<td>Broadcast email sent to all members of HomeEcConnect</td>
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<tr>
<th>Phase 11</th>
<th>Analysis &amp; Application of EECF ad SBB</th>
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<tr>
<td>Descriptive statistics</td>
<td>SPSS analysis</td>
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<tr>
<th>Phase 12</th>
<th>Visualise the research</th>
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<td>Tables</td>
<td>Graphs</td>
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<th>Phase 13</th>
<th>Refinement of SBB</th>
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<th>Phase 14</th>
<th>Essential Essence of Spiritual Health and Well-being in Home Economics: deductive model refined</th>
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<tr>
<th>Phase 15</th>
<th>Finalise thesis chapters and draw conclusions</th>
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</table>
PART TWO: METHOD IN PHASES

Table 5.6 provided an overview of the method in phases in tabulated format. In this section I stipulate the methods used for collecting data including the typology of digital artefacts, treating literature as data, construction of a purpose built research website, ethical considerations for working with online participants, construction and administration of the online surveys and conduct of email interviews. Each procedure in turn is explained.

With few exceptions the data originated entirely from the digital environment. A purpose built website was constructed to attract and engage participants. Social media was used to disseminate information about the project. An online survey was developed and administered. Email interviews were conducted. Finally, to add depth and richness to the study, I explored public expressions of SHW within home economics sites by collecting and analysing historical home economics texts and content reported in online news media from the Internet. At all times and with each data gathering tool I behaved as a satin bowerbird and collected items that adorned my research bowers. I purposefully selected and rejected data. For example, when I monitored publicly available internet content, I selected and analysed digital artefacts which were “the bluest of trophies” to represent the EECF.

5.3 Collecting data from the Internet

Understanding that language is a social construction played an important role in this thesis. To provide a simple explanation of my role as researcher, unlike Silverman’s (2006) description of an early anthropologist sitting back and observing a tribal group in their natural surroundings, the sites (the Internet) under investigation in this thesis was “human-made” and constantly changing (Bauman, 2012b; DiMaggio, Hargittai, Neuman, & Robinson, 2001; Hine, 2005a; Knobel, 2003). However, Silverman (2010) insists that Internet data is still one form of ‘naturally occurring data’. The Internet is a socially constructed and technologically facilitated environment. Social media is an Internet service that facilitates human contact (Mazur, 2010). Social media is sometimes used to connect like-minded individuals who have a common interest, for example, social workers, science teachers or home gardeners (Cook-Craig & Sabah, 2009; Lin, Lin, & Huang, 2008; Wegner, 2001). Social media sites targeted in this study related to home economics and were used as the research site for data collection. Three types of
social media were utilised: a purpose built research website (www.HomeEcConnect.com.au), online news media and blogs. A blog is the portmanteau word of two terms “web” and “log”. A blog is ‘a Web site that contains an online personal journal with reflections, comments, and often hyperlinks provided by the writer’ (Merriam-Webster Incorporated, 2013).

Virtual worlds and the Internet are ubiquitous to our current reality. Selecting the appropriate data provided me with a quandary. I knew there were drawbacks from studying an over surveyed and interviewed population, but also saw the benefits of collecting this type of direct data. However, I wanted also to investigate naturally occurring data for comparison. David Silverman (2010) believes that the Internet is an appropriate site for collecting ‘naturally occurring data’ (para 2). He explains that naturally occurring data is ‘all of these things, interactions that are occurring out there in the world or materials produced by agencies in the world...’ (para 2). This means that a researcher is able to “sit back and observe” without altering the participants who are acting and producing content within a “natural” environment. I asked myself what sort of Internet-based naturally occurring data would be appropriate for me to investigate given the research questions? Also, what lens would be most productive? This thesis examined “public conversations”, participant interaction with a virtual community of practice, an online survey, as well as technologically facilitated email interviews.

5.4 Digital artefacts

*Research Bower III: typology of digital data* identifies the typology of the digital artefacts targeted for data collection. This research project collected three types of data: objective, subjective and transgressive. *Objective data* derived from what Silverman (2010) calls *naturally occurring data* which is ‘all of these things, interactions that are occurring out there in the world or materials produced by agencies in the world’ (Internet data). *Subjective data* was the data collected as a result of direct interaction with the participants (interviews, online survey). Whereas ‘transgressive data’ is an uncategorised form of ‘response data’ produced by the researcher as a reaction and reply to other forms of data collected and analysed (St. Pierre, 1997).
Digital artefact samples were selected for analysis by applying the SBB methodology. Coding values (themes) were identified or developed using a variety of bricolage techniques. Sampling the data required identification of characteristics, words, phrases present in the coding frame and coding values. The coding frame and coding values were identified in the digital samples as present and positively identified, partially identified or totally absent. In this way, digital artefacts were either omitted for analysis or selected for analysis. Three techniques for fine grained analysis were used: NVivo9, Excel and hand written notes. NVivo assisted me to keep track of the raw data as themes were organised and coded against the coding frame and coding values. An Excel document was constructed to assist with analysis of the dataset from the online survey. Hand written notes were also used as an organic and intimate way of staying close to the data and developing themes. Themes were identified in addition to those already contained in the coding frame and coding values. Existing and new themes from the coding values were used in conjunction with the coding frame to develop, explore and construct the model.

5.5 Treatment of literature

It will be recalled from the research design that literature was treated as one source of data (Silverman, 2006). The purpose of this was to lay the theoretical foundations for two research questions can spiritual health and well-being be an
observable phenomenon in home economics sites; and have spiritual discourses been produced, recontextualised and reproduced in home economics sites? With the exception of a few hardcover books, including Foucault, Bernstein, Gee and Margaret Henry’s doctoral thesis, all data was collected via electronic means (that is, journal articles, scanned historical documents and webpages). These virtual texts sit within the data category of digital artefacts. All digital artefacts were treated in the same manner: a continuously reflective and iterative process of comparison with the EECF that employed the SBB.

As previously identified, literature specifically related to SHW in a home economics context was rare. There is progress within the home economics academy to provide evidence-based research to support a dedicated home economics specific knowledge base (Pendergast, 2012). However, at the time of writing this thesis, the home economics discipline recontextualises much of its interdisciplinary knowledge from multiple sources (Nickols, et al., 2009). Considering this, home economics was positioned within the broad fields of health and education. Therefore, literature was sourced from within the health and education disciplines. Health disciplines included health education, health promotion, population health, nursing, philosophy, psychology, health care and global health initiatives. Education disciplines included general education, education for sustainable development, philosophy, pedagogy and citizenship education. Literature was also sourced from the Internet from such as government websites, United Nations websites including documentation and statistics, online encyclopaedias and dictionaries, health and education interest groups and non-government organisations, online news media, Facebook, Twitter and blog sites.

Initial keyword searches included: spirit*, spiritual, spirituality, health, wellbeing, “home economics” and education. However, over the course of study, the keywords grew through an organic process of investigation and included:

<table>
<thead>
<tr>
<th>belief*</th>
<th>citizen*</th>
<th>citizenship</th>
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<tbody>
<tr>
<td>consumer and family science</td>
<td>Education</td>
<td>health</td>
</tr>
<tr>
<td>Holistic</td>
<td>home economics</td>
<td>human</td>
</tr>
<tr>
<td>Humanitarian</td>
<td>Wholeness</td>
<td>spirit*</td>
</tr>
<tr>
<td>Spiritual</td>
<td>Spirituality</td>
<td>sustainability</td>
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<tr>
<td>sustainable development</td>
<td>Wellbeing</td>
<td>well-being</td>
</tr>
<tr>
<td>quality of life</td>
<td>Wellness</td>
<td>Lake Placid</td>
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Within these keywords literature was included if it originated from:
• Books and book chapters (hard copy and e-books)
• Academic journals
• Educational institutions or organisations (including religious schools)
• Included pluralist, interfaith or transnational values
• Historical home economics persons, organisations or associations
• Current home economics persons, organisations or associations
• The United Nations or various organs such as the WHO, UNESCO, UNEP.

Literature was excluded if:

• Explicitly promoted the advancement of a specific religious organisation
• Explicitly excluded alternative religious perspectives
• Was derived from religious or theological studies, journals or databases

I acknowledge that I privileged secularised or non-religious specific literature over religious literature. This decision was made for the following reasons: 1) confined the research to a specific body of knowledge; 2) aligned the research with the diverse and inclusive coding frame; 3) considered the cross-cultural nature of the home economic paradigm; and 4) was an ethical decision that aligned with my personal commitment to promoting social justice, inclusivity, transversal values, global peace and understanding. In the light of these constraints, literature produced on a specific religion or with a specific religion was included but literature from within, by or for a specific religion was avoided where possible.

To explain this further, religion could not be ignored because of its relationship with Communal and Transcendental aspects of the EECF. Religion is an important aspect of many peoples’ lives. Statistically, the majority of the world’s population is affiliated with a religion. Estimates from 2009 (Central Intelligence Agency, 2012) break down the world’s population into religious affiliations as follows:

• Christian 33.35% (of which Roman Catholic 16.83%, Protestant 6.08%, Orthodox 4.03%, Anglican 1.26%)
• Muslim 22.43%
• Hindu 13.78%
• Buddhist 7.13%
• Sikh 0.36%
• Jewish 0.21%
• Baha’i 0.11%
• Other religions 11.17%
• Non-religious 9.42%
• Atheists 2.04%

As a result of literature exploration, I became aware that the EECF also had synergies with humanitarian work which is often faith-based (Walker, Mazurana, Warren, Scarlett, & Louis, 2012). For example, church sponsored HIV/AIDS programs
or orphanages in Africa administered by Christian missionaries or disaster relief work of the Salvation Army. Regardless of the organisation, I believe I made a conscious and ethical decision to choose literature that did not promote or privilege any one religious organisation. Rather, I highlighted the actions and activities that related to the EECF and did not focus on any specific biblical or theological underpinnings. These actions and activities were deemed to be public expressions and social enactments of spirituality.

All literature was checked for accuracy, credibility, reliability and originating sources to the best of my ability. Due to ambiguities in the recontextualised process it was not always possible to trace original or primary sources of knowledge. It was also impossible to know the mind or intention of the authors. Much of the literature had to be critiqued prima facie using my best judgement and checked for reliability against the work of other authors in the field.

5.6 Historical home economics texts as digital artefacts

I re-searched historical home economics documents dating between the mid-1800s and 1990s. Documents retrieved electronically from the HEARTH Project included the AHEA’s Lake Placid Conference Committee Proceedings and related historical home economics literature (Albert R Mann Library, 2011). In October 2011 I performed a search of the HEARTH Project’s database of the term “spiritual”, 9169 matches were located in 2240 records. Over the next two years, I periodically checked the database for additional texts. Some of the 9169 matches were double-up records. I refined this text search to include the phrase “home economics”, 703 individual pages matched the search criteria within 425 records. Again, some of the 425 records were double-up records that had been referenced more than once. To reduce this data, I refined the search again to include reference to “Lake Placid”. 39 matches in 28 records were located. This was a manageable quantity of data and provided me with sufficient text for production and recontextualisation of discourse analysis. Although these 28 records initially focused my analysis, some other references were also used for intertextuality. The re-search provided me with an overview of discursive formations of spiritual discourses in early home economics with a specific focus on the Lake Placid Conferences.

Pages containing the search terms from LPCP and related documents were retrieved and downloaded. Each page was treated as digital artefacts and employing the
bricolage techniques, the term “spiritual” was located on the page, saved and printed. Surrounding pages were also printed to give context to the term. Each extract was then typed into a table under the headings Year, Author, Document Name, Page Number, Extract, Context/notes and Language-in-use. The theoretical framework, EECF and SBB were applied to each extract. Research Bower IV: big history; Research Bower V: spiritual discourse in early home economics (1901-1915); and Research Bower VI: spiritual discourse in middle years of home economics (1923-1992) located in the Chapter Six: the bower foundations: spiritual discourse from big history to home economics are products of this method.

The HEARTH project is an online database of historical home economics specific texts. After a number of years of searching the Internet, I found that the international home economics community have limited choice in accessing discipline specific websites which collate and interact with recontextualised and reproduced knowledge. Therefore, to introduce the next data source I start with a discussion about an ideal concept of a virtual community of practice. This discussion is the reasoning behind construction of HomeEcConnect as the purpose built research website.

5.7 The ideal: virtual community of practice

A digital research site reflects a contemporary understanding of the way that we communicate. The researcher and participants were intended to meet in a technologically framed environment as ‘expert novices’ (Pendergast, 2008a, p. 9) or quasi-home economics professionals to share and construct knowledge together (Kirkpatrick, 2008). The term “quasi” is used here because the student-participants were not considered as fully fledged home economics professionals rather they would have been practicing and learning about their craft in classrooms and sharing ideas in a virtual “sandpit”.

A ‘community of practice’ is generally attributed to the work of Lave and Wegner and has been significantly developed and re-theorised as ICTs advance (Bessette, 2004; Denscombe, 2008). A community of practice is widely understood as ‘a group of people who share an interest in a domain of human endeavor [sic] and engage in a process of collective learning that creates bonds between them’ (Wegner, 2001, p. 1). Wegner includes ICTs as a platform for connecting and engaging

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73 See Appendix A Spiritual language-in-use in digitised home economics texts in chronological order between the years 1901 and 2005.
communities of learners. Ma and Pendergast (2010) similarly recommend ICTs for collaborative work in home economics. Using Wegner’s concept of Virtual Community of Practice (VCoP), Cook-Craig and Sabah (2009) state that ‘definitions of VCoPs vary widely with respect to the means that are available to users to share learning and how they differ and overlap with other forms of technology-supported collaboration such as internet discussion groups’ (p. 727). This had consequences for collection of rich data needed to generate a substantial theory.

The use of ICT and other forms of digital technology (such as digital cameras and mobile phones) as tools for teaching, learning and collaborating is highly recommended as a pedagogical platform (Ma & Pendergast, 2010). In contemporary times, using ICT can facilitate social power distribution by knowledge being shared between different social groups, classes and geographies (Kirkpatrick, 2008; UNESCO, 2009). This research project is at the very heart of calls for integration of ICT and other digital technology into home economics pedagogy, moreover, utilising suggested ideologies, theoretical frameworks and action based methodologies (Benn, 2010; McGregor & Chesworth, 2005; McGregor, Pendergast, Seniuk, Eghan, & Engberg, 2008). Action based methodologies are designed to engage individuals and communities to find locally determined solutions for health related issues such as sustainable living practices (Benn, 2010; Davis & Cooke, 1998; Minkler, 2005; Motschnig-Pitrik, Derntl, & Mangler, 2004). Production and analysis of the digital artefacts was not “action based” rather it was expected that participant engagement with the HomeEcConnect website would produce sufficient data solely within a VCoP. HomeEcConnect was intended to stimulate home economics teachers and students to participant in a purpose built VCoP. It was how students select ways of generating the artefacts that were to be “action based”. This research as a “whole” project was supposed to address many of the home economics profession’s most pressing philosophical and research concerns. However, HomeEcConnect produced only one digital artefact that was useable data for this thesis.

5.8 HomeEcConnect: purpose built research website

The theory generated was to support or refute the EECF and subsequent model construction. It was from pedagogical accounts shared through HomeEcConnect that the artefacts for analysis were supposed to be generated and sufficient knowledge was to address each of the research questions and construct the model. Over a two year period
and despite repeated attempts to engage the international online home economics community, participation in discussion forums and the whole HomeEcConnect concept generally, was minimal. The purpose built HomeEcConnect research website produced only one digital artefact relevant to the EECF for analysis. This was a disappointing result; as a learning experience, it was invaluable. An investigation of the IRB literature ascertained why HomeEcConnect may have failed during the observation period.

5.9 Ethical considerations for working with online participants

An investigation of literature revealed a number of reasons why participants may not have engaged with the HomeEcConnect VCoP. Reasons for hesitancy in participation in HomeEcConnect, the online survey and email interviews may have included ethical considerations, participant engagement, honesty and/or mistrust, restricted access, cultural perceptions of technology, English as a second language; and agency restriction (Banks, 2005; Buchanan & Williams, 2010; Darling & Turkki, 2009; DiMaggio, et al., 2001; Hine, 2005a; Warf, 2011). Specific for home economics, as ‘the way of the future’ some home economists actively promote the use of Internet Communication Technologies (ICTs) in classroom practices (Albert R Mann Library, 2011; Deagon, 2012a; Home Economics Victoria, 2009; Ma & Pendergast, 2010; Nickols, et al., 2010; Pendergast, 2004, 2010; Pendergast et al., 2005; Wahlen, et al., 2009). For others, ICTs and the appropriate use of technology in home economics needs to be treated conservatively and with caution (Meszaros, 2002).

To obtain cross-cultural perspectives, the use of ICTs was vitally important. To highlight the contemporary use of ICTs in research relating to health, education, communities, mass communication and eliciting sensitive information such as SRPB, many ethical considerations were taken into account (Bandura, 2001; Bessette, 2004; Knobel, 2003; Lin, et al., 2008; Wegner, 2001).

5.10 Ethics approval

Full approval and permissions to engage participants in the IRB including the online survey were approved prior to administration and launch of HomeEcConnect. Ethical approval to proceed with the survey was also obtained through the Griffith
University Ethics Committee under protocol number EPS/07/10/HREC. It was determined by the Griffith University Ethics Committee that participants were at negligible risk. Announcements on the survey defined home economics, qualification to complete the survey, informed consent, ethical clearance, anonymity and a request to disseminate survey. Using ethics as the introduction to the online survey, I now detail how the online survey was constructed and administered as the next digital data source.

5.11 Online survey

See Appendix E Learning to weave a bower: methods for online survey construction and administration for the procedure for constructing and administering the online survey. The online survey is discussed in terms of literature which informed construction; the benefits and limitations of using online survey software; recruitment strategies and sample size; pilot testing; launch and administration of a comprehensive survey (S1); amendments and administration of a second compact version of the survey (S2); combining the results of S1 and S2, using computer assisted statistical analysis; accounting for sampling errors; cleaning the data and accounting for missing data; and employing a qualitative approach to descriptive statistics. Also, see Appendix F Online Survey which contains a print version of S2 displaying prescribed ethics information, questions and techniques used to construct the survey including radio buttons, sliding scales, 5-point Likert scales, drag and drop options, ranking, drop down boxes, pre-selected items, and free-text options.

5.12 Email Interviews

The next data source was the email interviews. On 11 May 2012, all 121 members of HomeEcConnect were sent a request to participate in an email interview. 5 participants responded. While the overall response rate may appear low, the data is still valuable because responses represent a first attempt to gain cross-cultural perspectives of spirituality and SHW from home economists. The email interview questions were devised after the surveys were conducted. The questions reflected particular aspects of the survey where I sought deeper clarification about “activities” relating to specific topics such as relationships between home economics and ESD, active local and global

74 See Appendix B Memorandum to Griffith University Ethics Committee, regarding variations to ethical clearance protocol which outline my reasoning in addressing ethical concerns.

75 See Appendix F Online survey, for the content of these information pages of the survey.
citizenship, the environment and the conceptual framework for SHW. No demographic details were recorded from the email participants. On 23 May 2012, one interviewee, also a member of the HomeEcConnect online community, uploaded a useful digital artefact entitled “Stone Soup Dinner”.

5.13 Online home economics news articles

The final sources of data were retrieved from the Internet in the form of online articles. From 1 January 2011 to 31 December 2012 I activated a ‘Google Alert’ for two search terms: “Home Economics” and #homeeconomics. A list of news articles, blogs and websites that contained these two search terms were delivered on a weekly or sometimes daily basis with ‘best results’ displayed. Google Alerts were sent to my private email address. Figure 5.2 is an example of the list of Google Alerts that I received. Figure 5.3 is a typical example of the contents of these emails.

![Google Alerts Example](image)

**Figure 5.2:** Example list of “Google Alerts” for key search terms "Home Economics" and #homeeconomics delivered a weekly or daily basis from 1 January 2011 to 31 December 2011.

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76 See Appendix H Email Interview Questions and Sample Participant Response.

77 See Section 7.4.3.1 Service to others: local and global citizenship - Stone Soup Dinner.
Figure 5.3: Typical example of the contents of a “Google Alert”

Table 5.7: Total number of “Google Alerts” categorised into news, blogs and webpages

<table>
<thead>
<tr>
<th>“Google Alerts” from 1 January 2011 to 31 December 2012</th>
<th>Total number of multimedia items that “the people” have tagged “Home Economics”</th>
<th>Number of items that contain specific information or news about topics that would be considered “Home Economics” practice</th>
</tr>
</thead>
<tbody>
<tr>
<td>News</td>
<td>386</td>
<td>110</td>
</tr>
<tr>
<td>Blogs</td>
<td>49</td>
<td>18</td>
</tr>
<tr>
<td>Web</td>
<td>227</td>
<td>97</td>
</tr>
</tbody>
</table>

Frequencies were used to ascertain the total number of multimedia items tagged by “the public” and categorised into general home economics content and specific home economics content (See Table 5.7). By examining the names of the publications, web addresses or specific mentions of home economics, observations about the content of publically available home economics material were that: the top countries that produced Internet content, in order, are Australia (71), USA (45), Pakistan (16), United Kingdom (11), Ireland (11) and the Philippines (10); a significant portion of the content produced in Australia (20) was advertising for “teaching jobs”; and content could be categorised into positive, neutral or negative categories. These three categories were established by
subjective interpretation of ‘public perceptions’ of home economics (Deagon, 2012a). All Google alerts were sampled by applying the SBB formula (See Figure 5.4).

To demonstrate sampling method and the purpose for including Figures 5.2, 5.3 and 5.4, the following procedure was followed:

1. Visual scan of headlines in Google Alert to assess appropriate content
2. Did content contain evidence of the coding values?
   a. Yes – included for further investigation
   b. No – excluded from further investigation
3. If yes, clicked on headline hyperlink to redirect to digital artefact to website article
4. Visual scan of entire digital artefact content to give situated meaning in relation to website. Did the content contain evidence of the coding frame?
   a. Yes – included for further investigation
   b. No – excluded from further investigation
5. If yes, document was printed and also saved to NVivo9 for fine grained analysis.
6. Procedure of fine grained analysis
   a. Hand written notes
   b. Highlighting nodes in NVivo9
   c. Typed into matrix using a Word document

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**Figure 5.4:** SBB formula used to sample individual Google alerts contents to determine inclusion of the digital artefact for analysis

As a demonstration of the SBB formula and matrix in operation for observing public expression and social enactment of the EECF, I have included six digital articles in *Appendix J Operationalising the EECF on purposefully sampled digital artefacts.* In accordance with the SBB, these several digital artefacts were selected for presentation and display as “bluest of trophies” examples of the EECF in use. Majority of the other articles collected contained only portions or incomplete evidence of the

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78 *Appendix J Operationalising the EECF on purposefully sampled digital artefacts* demonstrates public expressions and socially constructed spiritual discourse gathered from a virtual public space - the Internet.
Considering the SBB methodology to include only best practice examples, it was determined not necessary to include digital artefacts that were perceived to be partial or incomplete digital artefacts according to the EECF.

5.14 Developing and describing themes: treatment of qualitative data

All data was downloaded from Qualtrics into an Excel spread sheet for manual coding and also uploaded into NVivo9 for computer assisted coding. I decided to remain close to the data because, as Creswell (2005) described, I wanted to have a ‘hands-on feel for it without the intrusion of a machine’ (p. 234), but could also see the benefits of computer assisted storage of the data for quick retrieval and exploration. Following Creswell’s recommendation for the treatment of qualitative data, after an initial read through of the text data, the data was divided into segments of information, labelled as codes, reduced for overlap or redundancy and then collapsed into significant themes (Creswell, 2005). Significant themes were initially drawn from the EECF in terms of identifying existing coding values. It will be recalled that the inductive or existing coding values are: 1) socially constructed knowledge, whole person development, and health and well-being; 2) individuals, families, communities, sustainability, citizenship; and 3) personal, communal, environmental and transcendental domains.

The data was also colour coded and hand written notes taken as emerging or deductive themes were also identified, for example ‘home’, ‘family’, ‘role models’, ‘activities’, ‘events and experiences’, ‘religion’, ‘happiness’, ‘meaning and purpose’, ‘crisis’, and ‘worldview’. Each theme was then developed and described to represent and visualise the data. I reiterate that at all times during this procedure I was acting like a satin bowerbird and only presenting for display those artefacts and themes which were the bluest of trophies to adorn the research bowers presented in this thesis.

5.15 Summary

This chapter on method has described how I collected, displayed, sampled and analysed the data. Throughout construction of this thesis, and within the SSB, I have acquired a number of “the bluest trophies” to ornament my research bowers. The method in phases described above complements the SBB. The SSB operates in a liquid-

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79 Chapters Six and Seven data and analysis are all products of the above systematic process.
qualitative research environment. This means that IRB is acknowledged to be in a state of flux of knowledge movement. Production, recontextualisation and reproduction of knowledge are enmeshed into each digital artefact. To stabilise my research environment, the satin bowerbird served as a metaphor to describe my research behaviours.

Framed within the research design outlined to this point, the next chapter investigated contemporary recontextualised and reproduced spiritual discourses in relation to views and perceptions of a cross-cultural cohort of home economists. Once the data and analysis chapter is presented, discussion then leads to Chapter Seven wherein the research outcomes are presented as a model for observing the essential essence of spiritual health and well-being in home economics.
CHAPTER SIX: BOWER FOUNDATIONS: HISTORICAL OVERVIEW OF THE PRODUCTION AND RECONTEXTUALISATION OF SPIRITUAL DISCOURSES FROM BIG HISTORY TO HOME ECONOMICS

6.1 Overview

Three research bowers are constructed in this chapter: Research Bower III: big history (p. 136); Research Bower IV: spiritual discourse in early home economics (p. 150); and Research Bower V: middle years of home economics (p. 186). Immersed in the historical texts, as data, I investigated primary produced and recontextualised spiritual discourses from broad historical perspectives. This chapter is significant because it contributes to the research question: have spiritual discourses been produced, recontextualised and reproduced in home economics sites? The purpose of this chapter is to weave together a home economist bowerbird’s perspective of foundational spiritual knowledges which will, in turn, support the analysis of recontextualised and reproduced spiritual discourses in contemporary home economics sites in Chapter Seven.

This analysis will reveal that the effects of production, recontextualisation and reproduction of spiritual discourse to be enmeshed into all chronological phases of spiritual discourse in home economics sites. The data were digital texts available through publically accessible Internet databases and websites.\(^{80}\) The key themes developed from the analysis were placed in research bowers. These bowers are visual representations and continuations of the satin bowerbird metaphor.

I acknowledge that there are many different versions of the same historical events. I argue that each historical account has been compiled through the eyes of a satin bowerbird by many “bowerbirds”, this is, individual authors, historians, translators, theologians, anthropologists, theorists, researchers, the list continues. I also

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\(^{80}\) In accordance with the method for the treatment of literature (see Sections 5.5 and 5.6), if primary source texts were referred to within the articles selected for analysis, intertextuality required me to search for the primary source; however, if a text was not available via electronic means, the primary sourced text was omitted from further investigation.
acknowledge the complexity of attempting to recount a big history version of spiritual discourse; however, I reiterate that the SBB methodology enabled me to select only that information which presented itself within the data and literature I surveyed. Therefore, for my research bower, this big history account is acknowledged to be over-simplified and generalised where only “the bluest of trophies” have been selected and presented.

6.2 Big history: a bowerbird’s account of the production of spiritual discourses

This big history section explored the historical influences impacting on the originating production of spiritual discourses. My literature explorations situate the knowledge selected for presentation in the Research Bower IV: big history. The concepts collated for Research Bower IV: big history demonstrated my understanding of the production of spiritual discourses in official and unofficial sites. A big history approach harmonised with bricoleur acknowledgement of complexity (Kincheloe, 2005). Construction of Research Bower IV: big history recognised that all data were consciously and subconsciously viewed and influenced. It would be an impossible task
to acknowledge *all* historical influences on the production of spiritual discourses. Therefore, I selected to place in the big history bower only those bodies of knowledge which have been exposed as prominent in the sampled literature.

The effects of dominance and hegemonic ideology have significantly influenced the content of *Research Bower IV: big history*. The account of spiritual knowledge production used in this thesis was a primarily European context. The time periods on which I focused took place during the advent of the *medieval university* (11th and 12th centuries), *The Enlightenment Era* (circa 1650-1800) and *The Romantic Period* (circa 1770-1850) and the impact of the *French Revolution* (circa 1789-1799). I focused on these eras because during my formal study journey I was exposed to some profound thinkers and noted that their thinking radically altered spiritual discourses.

*Research Bower IV: big history* is a visualisation of my exploration into historical literature and is represented as a bower woven together by key influences on the official and unofficial production of spiritual discourses studied in my thesis. *Research Bower IV: big history* is adorned with key insights or “bluest trophies” derived from my exploration: dominance over knowledge; access to, creation of and comprehension of signs and symbols; ideals that informed civilised society; expected behaviours including values and virtues; and revolutions. In the analysis that follows, each of these blue trophies will be explored. First, the concept of “big history” is explained.

6.2.1 What is “big history”?

*Big history* symbolises the product of a recontextualisation or grand synthesis of knowledge that starts with the formations of the universe billions of years ago and moves through to modern times (Christian, 1991). Facilitated by the proliferation of scientific technology (for example, photographs obtained through space exploration and quantum physics experiments); and the ease with which information about these scientific explorations can be publically accessed via the Internet, a growing awareness of *big history* is challenging many spiritual, religious and personal beliefs (Deagon, In Press). Generally, scientific knowledge is infiltrating public consciousness. To illustrate, in conjunction with the growing awareness of the vastness of space and time in Earth’s history, school projects are incorporating big history into curriculum.\(^{81}\) Applying David

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81 The *Big History Project* is a relatively new concept being piloted in high schools around the world. More information on the Big History Project can be found at <http://www.bighistoryproject.com>.
Christian’s reasoning behind *big history*, and confluent with home economics being in ‘convergent times,’ (Pendergast, 2008a, 2013) *big history* signifies a convergence of scientific, philosophical, theoretical, theological, political and practical thoughts and actions contributed to by many across different cultures and geographies.

There are many different versions of history. In this thesis I acknowledge that history, in all its forms, has been combined and recontextualised to create an interdisciplinary and globalised version of the whole of history as it relates to spiritual discourse production. I can never know all of history (Bauman, 2011); rather, I can rationalise and interpret what history is not (Foucault, 1972) and study how historical influences on spiritual discourses may have been produced, recontextualised and reproduced in home economics contexts (Bernstein, 2000).

In order for me to understand hegemonic spiritual discourses Crawford and Rossiter (2006) highlighted the importance of identifying and tracing historical origins. Crawford and Rossiter (2006) summarised the concept of *hegemony* as:

…derived from the Greek word *hegemon* – leader, and by association, the dominant group – is the sphere of political influence flowing from a particular person, institution or movement. It is like the ‘cultural momentum’ of an ideology – the ideological dominance of one group over another. This can take the form of subtle control over people’s thinking by some ideas being more important and influential than others, often excluding or marginalising contrary views. Like ideology, hegemony may not always be readily evident – such cultural influences need to be identified and tracked to their sources (p. 52).

Spiritual discourses have been produced, recontextualised and reproduced since ancient times (Bernstein, 2000).82 It is reputable that spiritual knowledge production has been influenced by cave dwellers, shamans, Egyptian Kings and their priests, the Greeks, Romans, European Monarchs, monks, churches, mystics and village healers (Bevier, 1928; Crawford & Rossiter, 2006; Tacey, 2003). Crusades, invasions, wars and peace all contribute to wide variations to the meaning of spiritual and spirituality (Andrews, 1939; Brown, 1984). Hierarchical influence (communal or national) held power and control over what spiritual knowledge was socially constructed (Bauman, 2011; Carrette, 2000). Recontextualisation and reproduction of socially constructed spiritual knowledges contributed to localised meaning for the laity (Bernstein, 2000).

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82 Crawford and Rossiter’s (2006) handbook provided a comprehensive critical analysis of meaning, identity and spirituality and these constructs’ relevance to the lives of adolescent Australians. Although written for Christian audiences (primarily Catholic), much of the content (particularly Part 2 of their handbook) may also apply to modern home economics curriculum. See Crawford and Rossiter’s exploration through critical theory and hermeneutics for one satin bowerbird account of the historical origins of spiritual discourses.
Spiritual discourses were adapted and enacted by individuals, families and communities within localised contexts (Deagon, 2009; Gee, 2005). Research Bower IV: big history is situated within these historical frames of reference.

6.2.2 Overview of method: specific historical sites for discursive formation of spiritual discourses utilised in this analysis

Religion has played an important and constant role in shaping spiritual discourses. Religious and sacred texts are included in the production of discourse phase. Power, knowledge and authority are all socially constructed and abstract notions (Bernstein, 2000; Foucault, 1972). In offering a critique of Foucault’s philosophies on power and knowledge in society, Chaffee and Lemert (2009) stated that Foucault brought forth an understanding that the concept of discursive formations ‘served, among other effects, to identify the power of silences and prohibitions in the history of social discourses as key to understanding how power in the modern world works through the silencing of oppositions’ (p. 135). Constant comparison of the EECF together with employment of the SBB tools on the data enabled me to expose silences and dominance within the data.

In this section, I employed specific aspects of Michel Foucault’s (1972) The Archaeology of Knowledge namely, discursive formations, and production of originating spiritual discourses informed by religious knowledges. In addition, I utilised Basil Bernstein’s (2000) Pedagogy, Symbolic Control and Identity: theory, research, critique as the basis for a ‘very brutal’ account of the influence of Christianity, and the pedagogisation of knowledge (Bernstein, 2000, p. 7). I recontextualised Bernstein’s account to apply only to spiritual discourse that occurred prior to the official formation of the home economics profession. Bernstein’s (2000) Pedagogy, Symbolic Control and Identity publication identified the influence of religion during the medieval university period. Bernstein (2000) described the historical origins of power and knowledge from a religious context. Within his frame of reference, I gained an understanding of how a home economics specific spiritual discourse may be recontextualised and reproduced in contemporary home economics sites.

Next, to highlight prominent thought during The Enlightenment Era, I reviewed René Descartes (1901) published works (translated by J Veitch 1962) with a focus on Parts I, II, III, IV and V of A Discourse on Method and Parts I, V and VI of Meditation.

83 See Section 4.3 Pedagogisation of Spiritual Knowledges.
The purpose of this was to provide a critical analysis and gain a deeper understanding of Descartes’ ideas about the individual and explore how Descartes believed that human knowledge was possible. Descartes’ philosophy signified a break from traditional religious thinking of the time.

Then I delved into Jean-Jacques Rousseau’s *Emile, or Education* [1762] (translated by Barbara Foxley, M.A.), with a specific focus on the *Author’s Preface* (Emile AP) and *The Creed of a Savoyard Priest* (Emile CSP). The purpose of exploring Rousseau’s work was that his writings had been accredited as the precursor to the *Romantic Movement* (Wokler, 2001). Romanticism signified a new way of thinking about holistic relationships between humans and nature and the arts and sciences.

Finally, I explored home economics specific texts to place additional trophies in the big history bower. Two particular author’s work were useful: Benjamin Andrews’ paper *Respice, Circumsipe, Prospice* published in *Journal of Home Economics Vol. 21, No. 8, 1939*; and Bevier’s (1928), chapters on the *Evolution of Educational Ideals* (pp. 15-49).

This completes the overview of specific historical sites, texts and authors that I identified as significant for inclusion in the analysis. The earliest exploration into the discursive formation of spiritual discourse and in chronological order is medieval universities which are explored next.

6.2.3 *Medieval universities: The Word and The World produced by the Christian Church*

Medieval universities were established during the 11th and 12th centuries. Bernstein (2000, p. 8) recalled the power that Christian religion held over the laity and therefore access to spiritual knowledge. I have not sought to trace spiritual discourses prior to the medieval university period. However, within this European context, monks produced much of the knowledge during the medieval university period by translating into Latin philosophical works of The Greeks, such as Plato, Aristotle and Socrates. This ancient knowledge was then integrated into the monks’ studies.

Retracing early pedagogisation of knowledge, Bernstein (2000) believed that the medieval universities were the first to branch knowledge into classifications for the purpose of study. These first classifications of knowledge were trivium and quadrivium. Trivium referred to study of logic, grammar and rhetoric. Quadrivium referred to study of astronomy, music, geometry and arithmetic. Spiritual knowledge would have
permeated throughout this early curriculum development because knowledge was produced within religious sites.

The dominant westernised ideology is that prior to the Enlightenment era, the Church held the power over spiritual discourses. Spiritual knowledge would have been disseminated and understood through production of “the Word”. The Word was considered to be God’s word. Words were produced by the monks to describe “the World”. Bernstein (2000) recalled that the words the monks used to describe the world reflected both inner and outer realities. Inner reality referred to cognition and included concepts of “self” and relationality [sic] to God. Outer reality referred to cognition and how “self” related to others and the world around including natural and human made environments.

Words included signs and symbols, for example, paintings, song, written and spoken language were the prime methods for disseminating this socially constructed knowledge about the World of God and therefore influenced socially constructed knowledge about spirituality. This means that during the pre-Enlightenment era dissemination of “the Word” was held within the Christian church’s power and authority. The church provided “the people” with specific descriptions of what the word spiritual would have meant. At various stages of evolution of the church, dominance, including threats of heresy and death may have influenced traditional spiritual knowledges to be either secretly practiced, neglected or recontextualised for local meaning. However, The Enlightenment brought forth radical changes in thinking about relationships between science, self and God and changed the direction of spiritual discourse.

6.2.4 The Enlightenment Era: the rise of scientific thought: separations of church from state and self from traditional spiritual knowledges

The Enlightenment Era represented the beginning of the collapse of aristocratic and religious authority. Tradition set down that ‘truth’ was external to the human and one was told by sovereignty or the church what was ‘truth’. This way of thinking was challenged by philosophers such as René Descartes (1596-1650). Descartes is often acknowledged as contributing to the rise of scientific thought which questioned the ‘truth’ of knowledge that underpinned The Enlightenment.84

84 As part of postgraduate course work, under the guidance of Dr Daniel Hourgan, a lecturer at Griffith University, I conducted my own critical analysis of the original works of René Descartes’ (1901) (translated by J Veitch 1962) with a specific focus Parts I, II, III, IV and V of A Discourse on Method.
I sought a deeper understanding of how The Enlightenment era, more specifically, how Cartesian philosophy had impacted on historical and modern home economics ideology and practice (McGregor, et al., 2008). To explore the often cited, axiomatic, and taken-for-granted notion of “separation of Church from State” and mind/body/spirit “separation” discourses I questioned the influence of Cartesian philosophy on home economics. For me, these concepts required a deeper critique. This next section is the product of my own critical analysis of Descartes’ (1901) original translated works (translated by J Veitch, 1962). I now summarise some basic premises of his work.

Descartes believed that human knowledge was possible by understanding material things through the application of mathematical principles. Mathematics was considered a universal scientific language which could be objectively understood by many. For Descartes, assessing the truth of human knowledge was achieved by a constant flux of doubt/certainty/doubt when applying his method of doubt. Descartes assumed an individual has an innate “common sense” to facilitate reasoned questioning, doubting authority, academic and religious teachings and text and knowledge itself. His method of doubt explorations resulted in him questioning his own existence in the world. Meditations on the First Philosophy saw Descartes engage in a deep critical self-reflection process.

Descartes’ standing legacy, thought to be his first and most general rule of metaphysics and philosophy is ‘Cogito, ergo sum’ (in its Latin translation) (Sorell, 2000, p. 1). This phrase has been interpreted and translated in the following ways: ‘I think, hence I am’ (John Veitch translating Descartes, 1901, p. 27, Part IV); ‘I am thinking, therefore I am’ (Sorell, 2000, p. 1); and ‘I am thinking, therefore I exist’ (Audi, 1999, p. 147). The implications of this were that an individual was to doubt all core beliefs and then rebuild a logical, reasonable and predictable universe in which God was the ultimate and omnipresent being holding all other knowledge that is unknowable. Descartes’ basic premise being that there is mathematics and there is God. This was radical thought in a time when an individual’s knowledge was strongly influenced by ancient thought, Kings and the Church. This “new thought” created turbulent social and political unrest across Europe, most notably in France.

Parts I, V and VI of Meditation on the First Philosophy. This postgraduate work informed my understanding of the genius of mind/body/spirit separation discourses, influences on the separation of church from state, and separation of individuals from traditional and ecological spiritual knowledges. Cartesian and reductionist philosophy has had a significant impact on historical and current home economics ideology (McGregor, et al., 2008).
6.2.5 The Romantic Movement: the rise of the middle class: calls to return to holistic and organic spiritual discourse

It is generally accepted that the ideology that underpinned the Romantic Movement was thought to have fuelled the French Revolution (circa 1789-1799). Romanticism is often seen to be contributed to by Genevan philosopher John-Jacques Rousseau (1712-1778), and German philosopher Immanuel Kant (1724-1804). Romanticism was an attempt to break away from bourgeois civilization which cultivated capitalism and inequality in labour and property. “Romantics” have been described as:

…often manifested a deep hostility to everything mechanical, artificial, or constructed. Nostalgic for the lost harmony between humans and nature, enshrining nature as the object of a mystical cult, they observed with melancholy and despair the progress of mechanization and industrialization, the mechanized conquest of the environment. They saw the capitalist factory as a hellish place and the workers damned souls (Löwy & Sayre, 2001, p. 38).

I now provide a summary of the polarity between reductionist scientific thought of the pre-Enlightenment and Enlightenment periods and a holistic romantic vision of science. Reductionist science represented a search for knowledge of reality that relies on quantifiable data taken of objects that must adhere to ‘law-like statements of uniformities and regularities’ where the ‘fruits of science are abstract propositions about universal laws’ (Cotgrove, 1978, p. 361). In contrast, romantic thoughts about science contend that reality cannot be determined by mathematics only because ‘such a restricted vision cannot see the wood for the trees, loses information about the relations between parts, and closes its eyes to the emergent properties of systems’ (Cotgrove, 1978, p. 361). From this holistic perspective, the romantics adopted a ‘broadly Kantian epistemological position’ that challenged the fruits of objective science (Cotgrove, 1978, p. 361).

Within a Kantian epistemology thoughts and feelings cannot be separated and reality must be experienced by the observer. Therefore, in contrast to Cartesian system of scientific knowledge where objectivity is external to the person, ‘the romantic style juxtaposes intuition against analysis, understanding against cognition, qualitative against quantitative and unique instances against universal laws’ (Cotgrove, 1978, p. 361). These dual systems of obtaining scientific knowledge are contested however, they

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85 Bourgeois meaning middle-class society (Audi, 1999).
are also symbiotic. That is, mathematically obtained data must determine universal laws but requires subjective interpretation to determine appropriateness for unique contexts.

There are several dichotomies between Enlightenment (rationalist, mechanistic) and Romantic (natural, organic, holistic) thought and their connections between science and human knowledge. Similar comparisons have been developed by other home economics scholars. Adapted from Cotgrove (1978), Table 6.1 provides a comparison of the main differences between reductionist and romantic understandings of scientific knowledge.

<table>
<thead>
<tr>
<th>Reductionist</th>
<th>Romantic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cartesian system (objective + senses)</td>
<td>Kantian system (objective + senses + experience)</td>
</tr>
<tr>
<td>Exact measurement</td>
<td>Natural properties</td>
</tr>
<tr>
<td>Objective</td>
<td>Subjective</td>
</tr>
<tr>
<td>Quantitative</td>
<td>Qualitative</td>
</tr>
<tr>
<td>Analysis</td>
<td>Intuition</td>
</tr>
<tr>
<td>Cognition</td>
<td>Understanding</td>
</tr>
<tr>
<td>Separate objects make up the whole</td>
<td>Whole system made up of objects</td>
</tr>
</tbody>
</table>

Romanticism was an antithesis to Descartes’ understanding of science where to understand each part, the parts must be separated and examined. Romantics built the first bridges between a rationalist and mechanistic view of nature to an ‘organic view’ (Furst, 1976). Descartes and other rationalists viewed the ‘outer world’ as ‘engineered by God in the beginning and functioning according to a set of principles; man [sic], with his [sic] intellect, was the king [sic] of the universe, taming that savage object, nature’

A distinction here is made about the word ‘nature’. It has many meanings in the Romanticism context. For example, nature is a part of living and non-living environments (that is, landscapes, botanicals and human built structures) that inspired much of Romantic arts and literature. Furthermore, nature is an aspect of human development that presents as an argument between natural development (or heredity) as opposed to cultural and nurture arguments of the Romantic period (Stables, 2008). Stables (2009, p. 3) discusses modern understandings of nature and education in the Romantic tradition in terms of William Shakespeare (influenced by Montaigne); and Rousseau and Wordsworth. It is important to note therefore, that the word ‘nature’ is used in a number of ways to address the aims of this thesis and is not restricted to meaning the ‘natural world’ but also encompasses ‘human nature’.

See Choosing our future: Ideologies matter in the home economics profession by McGregor, et al., 2008
In the neo-classicist tradition, Descartes’ foundation of any scientific examination was that everything was attributable to and explainable by mathematics and an omnipresent and perfect God. By contrast, Romanticism took a more holistic view of science (Cotgrove, 1978). Romantic observation of nature ‘led to the recognition of its dynamic, organic character with an ever-changing life of its own, as varied in mood as man [sic] himself’ (Furst, 1976, p. 32). Thus, Ages (2001, p. 175) extracted from Rousseau’s letters that ‘human beings must recognize the limits of reason as an instrument capable of solving all the metaphysical problems’. Rousseau contended the extent to which human knowledge may be understood in terms of, ‘I am only aware of will through the consciousness of my own will, and intelligence is no better known to me’ (Rousseau, 1762, Emile CSP).

Considering the above discussion, the revolution theme in the Big History Bower, implies the impacts of two prominent social, cultural, political and intellectual movements: The Enlightenment (circa 1650-1800) and the Romantic Movement (circa 1770-1850). The Age of Enlightenment saw the rise of reason, critical thinking and rationalist scientific thought. Romanticism was a cultural, intellectual, literary and arts movement which saw the rise of emotion, intuition and feelings. The Enlightenment era and the Romantic period represent the first breaks away from the power and dominance of hierarchy such as aristocrats, monarchs and churches.

This analysis has revealed that the Enlightenment era and the Romantic Movement had significant consequences for spiritual discourse. In summary, traditionally the church commanded power over God’s Words to describe God’s World. The rise of reasoned, logical and rational thinking altered perceptions of God’s world and questioned God’s word. An uprising of the middle-class then violently rejected political and religious authority and brought forth an understanding about the role of nature, human experiences and beauty through holistic integration of the arts and sciences.

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88 Classic may be defined as ‘ancient’ thought originally classified by such thinkers as Plato and Aristotle which derived from Latin, Greek or Roman origins; and Neoclassic may be defined as a revival of classic thought predominant in the era of Enlightenment and at the genesis of the Romantic Movement. Specifically in the arts, neo-classicists were significantly influenced by the ancient excavations at Pompeii and Herculaneum after 1748 (Gardner, 1959, p. 651).

89 Holism may be defined in the tradition of social science as ‘any of a wide variety of theses that in one way or another affirm the equal or greater reality or the explanatory necessity of the whole of some system in relation to its parts’ (Audi, 1999).

This analysis has also revealed that one consequence of these two influential movements was a branching and altering of the meaning of spirituality. It was noted that spiritual discourses began to transform from mono-God-focused production of the Word and World discourses to become more personalised expressions of spirituality communally shared through language, art, music, signs, symbols and so forth. Despite social and political turbulence, Christianity persisted to hold significant power over the production of spiritual discourses in early home economics.

6.2.6 Additions to the Big History Bower specific to early home economics

To explain the contribution of Christianity to education and home economics, Bevier (1928) recalled that Christianity:

…taught the fatherhood of God, the brotherhood of man, the immortality of the soul, His love for all mankind, for each individual, and the equality of all human beings before Him. It was indeed a new conception of life, of service, of the value of a human soul. Instead of gratification of self, the Christians preached the denial of self for the greater satisfactions of a future life. According to Christianity, the many gods of the Greeks and Romans were displaced by the one and only living and true God. To a society of patricians, plebeians and slaves, the idea of the equality of all men before God, the sacredness of family life and the marriage tie were, indeed, strange doctrines. It meant a new order in society, and a new code of personal morals (pp. 17-18).

Through the various schools of the Christian Church one can assume that God and therefore notions of spirituality were omnipresent in the social construction of spiritual knowledge.91

The early writing of Benjamin Andrews provided further insight into early formations of spiritual discourse specific to home economics sites. Of particular interest was Andrews’ paper *Respice, Circumspice, Prospice* published in Journal of Home Economics Vol. 21, No. 8, 1939. *Respice, Circumspice, Prospice* stems from Latin and means ‘look back, look about, look forward’. Following the concept of big history developed from the previous sections, to summarise Andrews’ (1939, p. 514) ‘looking back’ account provided an anthology of the home economics professions source ideas that included: Proverbs, Solomon the Wise, Socrates (2400 years ago as recorded in *Xenophone’s Oeconomicus*), The Greeks, ‘the first unknown workers’, India, China, India.

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91 Specifically viewed from a Home Economists’ satin bowerbird perspective, see Bevier’s (1928), chapters on the *Evolution of Educational Ideals* (pp. 15-49) for an overview of the contributions to education originating from The Greeks, the Roman Empire and an explanation of each of the Christian schools: Catechumenal, Catechetical, Episcopal and Cathedral, Monastic, Coventual, and Secular, Palace and Education of Chivalry.
The East ‘whose ethical ideas researched our ancestors in the West’, Fables of Aesop (Mosaic code from Christian interpretations), The Romans, Confucius, Ruth and Naomi, Penelope, Ulysses, Count Rumsford, Ellen Richards, L Youmans, and John Fiske. Andrews (1939) wrote about the difficulties in tracing spiritual discourse, yet, also captured the essence of spirituality in home economics and of family thus:

…our pioneers are no less the unknown discoverers of thought, speech, and the spiritual gifts – friendship, faithfulness, mutual aid and cooperation – that bind families and all society together… Some few names like these we know, but in the main our pioneers of the material home and of the spiritual family are the nameless and unknown who by experiment or happy accident built the great tradition of home and family life as we received it (p. 514).

Amongst additional ‘unknown’ and ‘nameless’ pioneers of early American home economics’ this text analysis has revealed that big history has most often been interpreted using Christian lenses as the significant system of knowledge. Andrews’ use of the term ‘pioneers’ alluded to the building of strong historical foundations for the home economics profession.

A summary of the key insights of this big history section are:

- **Research Bower IV: big history** identified and tracked the source of spiritual discourse prior to the formation of early home economics.
- Reviewing the interdisciplinary and home economics specific literature revealed that Enlightenment thought (critical thinking, reductionist science), Romantic sentiment (feelings, intuitions, human experiences, creativity, beauty, equity) and Christian views (values, virtues) amalgamated, and I believe, have been recontextualised to influence “the art and science” of home economics.
- At the genesis of the home economics profession in the early nineteen hundreds, the content of **Research Bower IV: big history** continued to influence spiritual discourses.
- Production of discourse in home economics in relation to spirituality merged with numerous global cultures, eras and religions.
- Production of spiritual discourses in early home economics is not easily traced.

This concludes construction of **Research Bower IV: big history**. The early years of home economics are analysed next in order to validate these key insights.
6.3 Early years of home economics (1901-1915): early home economics was built on spiritual foundations

Research Bower V: spiritual discourse in early home economics (1901-1915)

*Research Bower V: spiritual discourse in early home economics (1901-1915)* is a visualisation of the bodies of knowledge displayed in *Research Bower VI: big history*, together with emergent themes and language-in-use. Five themes emerged from the analysis of the LPCP in relation to spiritual discourses and language-in-use in the historical home economics texts: 1) the word spiritual was scarcely used and when it appeared meanings were varied; 2) home and family were identified as the most significant site for development of spiritual ideals; 2) spirituality was considered as a ‘highest ideal’; 4) there were conflicts between the material and the spiritual; and 5) perceptions and descriptions of spiritual character traits. Language-in-use that adorns the research bower includes spiritual life, spiritual status, spiritual development, spiritual being, spiritual things, spiritual need, spiritual awakening, spiritual growth, spiritual advancement and spiritual key note. Each of these themes and language-in-use
concepts are explained in this section. An overview of the method and data utilised to explore recontextualisation and reproduction of spiritual discourse is provided next.

6.3.1 Overview of method: historical home economics texts data to explore recontextualisation and reproduction of spiritual discourse

This early years of home economics section identified recontextualisations and reproductions within historical American home economics texts. The Albert Mann University’s HEARTH Project provided a suite of digital home economics texts that were used to identify spiritual discourses and language-in-use in early years of home economics. Treating the historical texts as digital artefacts and applying the SBB, the data moved beyond a conventional literature review. Content analysis and discourse analysis methods are prominent in this section of the bricolage.

Returning to the educational context of this study, with varying degrees of prescriptiveness, syllabuses are made up of recontextualised knowledge in order to guide a teacher to enact institutional curricula.\footnote{See 3.2 Prescriptiveness of ‘spiritual contexts’. This knowledge informed the contemporary exploration of reproduced spiritual discourses extracted from the online survey results, email interviews, online news articles and transgressive data in Chapter Seven.} I examined early westernised, specifically, American home economics texts, to develop the argument about influences on early recontextualisations and reproductions of spiritual discourses in home economics sites. I explored the Lake Placid Conference Proceedings (LPCP) between the years of 1901 to 1915. These conferences are credited as the foundation years that shaped the profession.

The texts were categorised into two historical phases: the early years (1901-1915) and the middle years (1923-1992). The early years phase consisted of LPCP and also 7 articles published in the Journal of Home Economics (JHE). The JHE texts added depth and support to the LPCP texts. In total, 28 texts were analysed. The middle years phase contained 21 digitised texts. Data and analysis from these middle years are found later in this chapter. Recalling the procedure to treat texts as data, the word spiritual was located in each document and the SBB applied.\footnote{Appendix A is a compacted version of my analysis tabulated into spiritual language-in-use, themes and the EECF located in the digitised home economics texts, presented in chronological order between the years 1901 and 2005. Appendix A demonstrates scarcity of appearances, recontextualisations, intertextuality and the various ways that early home economists used the term spiritual.} Employing the SBB methodology, only the most pertinent records (bluest trophies) and language-in-use are reported in the analysis that follows.
This investigation initially sought to analyse LPCP in order to locate spiritual discourse at the early formation stages of the home economics discipline. Keywords such as “home economics”, “Lake Placid” and “spiritual”, were used in the HEARTH website search facility to locate early spiritual discourses in home economics. In accordance with the SBB methodology, not every document from the keyword search was selected for analysis and reporting. 49 documents were purposefully selected for the bower wherein frequencies revealed 60 individual references to the term ‘spiritual’. No substantial singular discourses were located that provided significant depth of discussion relating to spiritual concepts. Terms were found to be used sparingly and also variously interpretable.

6.3.2 Scarcity and various interpretations

In terms of scarcity and to provide perspective, in approximately 5070 whole pages of digitised text of the LPCP (volumes 1-10), the Journal of Home Economics (volumes 1-7) and the Home Economics Syllabus ranging between the years 1901 and 1915 available on the HEARTH database, only 263 single instances of the word spiritual were located. 36 of the bluest of trophies sample, uses of the term spiritual are reported in early years phase.

It was observed that each time the word ‘spiritual’ appeared in the sampled texts, there were different meanings. Each meaning seemed as individualised as each of the authors who referred to it. Frequencies of cited references determined the key contributors to spiritual discourse between the years 1901 to 1915 were Annie Dewey (7), Caroline Hunt (5), Ellen Richards (4), Marion Talbot (2), AHEA (2), Alberta Thomas (1), Thomas Wood (1), Benjamin Andrews (1), Lucy Griscom (1), Elliot George Howard (1), Charles Ellwood (1), and David Kinley (1). An analysis of frequencies also revealed the language-in-use references as ‘spiritual development’ (8); ‘spiritual life’ (4); ‘the spiritual’ (2); ‘spiritual being’ (2), ‘spiritual growth’ (2), ‘spiritual advantage/s’ (2), and the remaining terms where noted once each ‘spiritual conditions’, ‘spiritual status’, ‘spiritual things’, ‘spiritual need’, ‘spiritual awakening’, ‘spiritual benefits’, ‘spiritual plane’, ‘spiritual training’, ‘spiritual content’, ‘spiritual relations’, spiritual aspects’, ‘spiritual essence’, ‘spiritual relationship’, ‘spiritual advancement’ and ‘spiritual key note’. From these observations of the data, it was concluded that the term spiritual was not used frequently in these documents and no

94 (#) = frequency of cited references and language-in-use references.
substantial singular discourses located. When the term did appear, it was used with varying degrees of meaning and intent.

In addition to observations of scarcity and individualised interpretations, the spiritual terms and phrases were then categorised into four main themes: 1) home and family; 2) highest ideals; 3) the material versus the spiritual; and 4) perceptions and descriptions of spiritual character traits. Each of these themes are explored next, starting with home and family and their relationships with spiritual discourse.

6.3.3 Home and Family as the most significant site for spiritual discourse production

Within the home economics frame of reference, this thesis sought to investigate key concepts, such as home and family, and explore relationships with the EECF and spirituality related discourses. It is not disputed that home and family has remained a significant and established social good for early and modern home economists. However, this section of analysis established home and family as the most significant sites for ideation about spirituality and SHW to take place.

![Figure 6.1: Tag cloud of early home economics text for the years 1901 to 1915](image)

Figure 6.1 is a tag cloud to visualise the prominence of the terms home and family within the sampled pages of text. The tag cloud was constructed using frequency
(f) and weighted percentages (wp) derived from NVivo9 word frequency query that displayed the top 80 words used in the sampled texts and my research annotations. Conjunction words such as ‘which’, ‘from’, and ‘an’ are not reported as significant.

Attention is drawn to the words spiritual (f = 131, wp = 2.37%), home (f = 101, wp = 1.98%), family (f = 68, wp = 1.33%) and life (f = 59, wp = 1.16%). Forming the next layer of significance were the words: we (f = 43, wp = .84%), development (f = 40, wp = .78%), material (f = 34, wp = .67%), work (f = 33, wp = .65%) and ideals (f = 29, wp = .57%) followed by household, I, all, living, economics, highest, science, human, must, should, what, has, ideal, one, personal, physical, social, some, food, have, more, individual, been, being, mental, moral, sociology, versus, best, man, character, children, factors. The word frequency analysis on the sampled text revealed that within early home economics spirituality was most significant as an aspect of family life at home.

The home was observed to be a physical environment comprised of possessions and material items. The family was a grouping of individuals that reside within a home. The combination of home and family was considered a spiritual entity. Most often, where the word spiritual appeared in the texts, situated meaning indicated words and phrases such as atmosphere of the home; the home-maker, home and family life, home is a place and opportunity to develop, family life, family living, and members of the family. Observing proximity between the words spiritual, family and home confirmed a strong relationship between intended meanings of spirituality and the home and family.

One of the bluest trophies selected to demonstrate this relationship with spirituality and the home and family was a passage of text written by Benjamin Andrews (1907). In his article relating to ‘mental factors’, ‘psychic’ or psychology in the teaching and learning of home economics Andrews (1907) wrote that ‘special methods’ required the creation of specialised terms to be developed in order to study the home and family. These special methods related to significant psychological differences between the minds of adults and children; new ways of conceptualising the complex nature of the home and family; and an alternative to scientific, materialistic and technical practices in home economics. Andrews was concerned that scientific home economics practices did not account for complexity of the individuals operating within complex home environments. Andrews (1907) wrote that efficiency and technical practice misguided viewed the family as ‘a perfected machine’ (p. 152). Efficiency and technical practice were ‘most excellent' in home economics but then Andrews (1907) pointed out that:
... obviously it is a partial view of the home with regards it as a perfected machine. The home and the family are not fundamentally a material thing, they are a personal or spiritual life participated in by individuals. I wish here to point out simply the great extent of the mental in family life: it includes the habits, attitudes and personal relations which give structure to family life and which provide control for the individual within the family; it includes, further, the feelings, appreciations, and personal values which constitute the satisfactions in family living. I do not desire here to analyse these for purposes of instruction; simply to call attention to them as fields yet almost unoccupied in our instruction in the science of the home. It is to the fine art of family living that I refer. (pp. 152-153)

In this excerpt and the text that surrounds it, Andrews built connections between psychology, scientific practices, home and family and suggested that family was a personal, and communal spiritual life. Andrews alluded to a holistic or ecological perspective of home and family that seemed to be in competition with the dominant scientific and reductionist view of the home and family at that time. The scientific view regarded the home and family as a material entity. However, the spiritual language-in-use that had connections with home and family were specialised spiritual discourses that included habits, attitudes, personal relations, feelings, appreciations, values and satisfactions. In my analysis, ‘special methods’ was deemed a significant term showing that spirituality required a different pedagogical approach than merely technical and mechanical practices. From the perspective of the family as a ‘perfected machine’, technical practice was valuable but, acknowledgement of spirituality and its connection with mental and psychological influences on the family also required attention in home economics teaching and learning practices.

Other articles that recontextualised spiritual discourses built significant connections with home and family were contributed to by Annie Dewey and Ellen Richards. Dewey’s (1902, pp. 92, 96) notion of citizenship and active participation in society implicated spiritual development in terms of home and family being the place where ideals are established. Richards (1904b) inferred spiritual development to relate to higher ideals of hygiene education where the significant social goods were social, economic and individual efficiency. According to Richards (1904b) the benefits of hygiene education and the future of social progress connected spiritual discourse with creating an atmosphere and environment wherein ‘the child’ shall be permitted to attain ‘full intellectual and spiritual development of the soul’ (p. 65). In this instance atmosphere and environment suggested efficient management of the material things utilised in the home. Richards (1906) further referred to spiritual discourse in terms of
environment modification, eugenics and the attainment of better housing and living conditions where students of home economics were inspired to study sociology, equality between the social classes, securing basic human needs and service to humanity.

In the year 1909, the first issue of the Journal of Home Economics (JHE) was published. This journal contained articles which were not immediately produced within the Lake Placid Conferences environment. The JHE opened the production of spiritual discourse to wider audiences. External academic influences started to appear in relation to the production and recontextualisation of spiritual discourse. Of particular note were three articles which advocated for sociological aspects of the home and family to be incorporated into home economics curriculum. First, George Elliot Howard (1911) wrote about the significance of sociology, home and family in relation to home economics:

…it becomes almost invidious to suggest courses in sociology for the special privilege of being accredited toward a liberal education in household science. It is hard to say which should be excluded. This is not surprising when one considers the history of the household. In some form, the household has always been the unit of social progress. Reflect on the vast spiritual or cultural content of the word! … What an endless stream of the social-psychic products that constitute human achievement has welled up and flowed out from the forces which dominate the household! What a host of the symbols, customs, modes, inventions, superstitions, beliefs, imperatives and ideals that rule the lives of men [sic] have been molded [sic] in the same social crucible! It will be a serious mistake, in planning a college education fit for the training of efficient leaders, if the more material factors of home-building the economic, hygienic, or administrative factors, for instance be isolated from the whole institutional or psychic life of the household. In a word, household science without sociology would be a body without a soul. (Italic emphasis mine, p. 36)

In this excerpt, Howard builds connections between sociology, home, family and home economics. According to Howard (1911) activities such as the production of ‘symbols, customs, modes, inventions, superstitions, beliefs, imperatives and ideals’ (p. 36), all take place within the home environment. Each of these signs and systems of knowledge have established relationships with spiritual discourses and their own suites of specialised knowledges (Crawford & Rossiter, 2006; Tacey, 2003).

It was observed that Howard used high modality grammar to accent his most powerful statements and one particular statement is pertinent, ‘[R]eflect on the vast spiritual or cultural content of the word!’ (Howard, 1911, p. 36). Howard draws
attention to the multiplicities of cross-cultural and global influences on family structures. Using this reasoning, the EECF was observed in Howard’s article to include aspects of the personal (individuals), communal (families and communities) and transcendental domains (larger realities to life on earth). Furthermore, the social construction of spiritual knowledge Discourse model as a coding value was also observed in Howard’s paragraphs.

Confirming external influences on the home economics discipline, Howard (1911) made a remark about ‘your President (Mrs. Ellen H. Richards)’ (p. 36) and identified her as the primary producer of discourse as its relates to home economics and sociology. Howard (1911) also pronounced that Ellen Richard’s ‘grand little books’ were ‘inspired with the living spirit of dynamic sociology’ (p. 36). Despite a perceived tension as to ownership and power over sociological knowledge and the inference of home economics as a subsidiary discipline to sociology, Howard implored home economists to include sociology in their practice for it would be ‘a serious mistake’ not to do so (Howard, 1911, p. 36) and used the metaphor ‘a body without a soul’ to describe household science (home economics) without sociology. The term ‘your discipline’ was noted as an expression of being an external contributor to home economics.

Similar to Howard, Charles Ellwood (1911) also advocated for sociology to be included in home economics curricula. The next excerpt demonstrates the strength of argument that home economics ‘be based on’ biological and psychological knowledge of home and family as they work in conjunction with household scientific knowledges. Ellwood (1911) wrote that ‘… home or the household may be defined as the more or less material embodiment of this most intimate form of human association which we know as the family’ (p. 44). For Ellwood, family was perceived as traditional units of husband and wife, and parents and children. Ellwood (1911) clarified his position on family and noted distinct differences and also interrelationships between home economics, biological, material and spiritual factors:

… biological factors in the home, or in the family life, have certainly not been neglected by your science, and especially not on the side of nutrition, sanitation, and the like. The real vital elements, however, in the family are the relations of individuals to one another, and these relations are mainly psychological or spiritual, as we say. It is not sufficient that the nutrition and health of all members of the family be looked after, it is even more important that all the relations of the family to one another be of such a character as to constitute what we call a good home. The real object of your science can surely be nothing less
than to secure the up-building of good homes, homes which shall produce the highest type of manhood and womanhood. Therefore, the spiritual aspects or functions of the family and the home must be taken account of by the student of household science. Household science can hardly be studied intelligently without understanding the meaning, the function, and the purpose of the family and the home life in the total life of humanity. This means that we must consider the family and the home as social institutions related to every other social institution and having a vast purpose in the total human life (p. 44).

In this instance, Ellwood implied the upmost importance of the spiritual function of the family as ‘real vital elements’. According to Ellwood (1911) it was not enough to satisfy the basic human needs of ‘nutrition and health of all members of the family’; rather ‘the real object of your science’, meaning home economics, was to secure ‘good homes’ built on spiritual relationships that empower families with ‘nothing less than’ the ‘highest type’ of human beings (p. 44). This ‘highest’ ideal of individuals, home, life and family must incorporate not only scientific knowledge of home management (the material), but also biological and psychological factors at work in the functions of the family (the spiritual). Important to development of the EECF, ‘home’ was defined as a collection of material items and the ‘family’ as a spiritual relationship between individuals. Despite being an external author to the home economics discipline, Ellwood’s article reinforced previous LPCP texts from Dewey, Richards, Hunt, Talbot and Andrews, that insisted home economics be studied from holistic and ecological perspectives of individuals and families. Ellwood’s expressions use high modality terms such as ‘most intimate form’, ‘real’, ‘vital’, ‘must’ to convey the significance of his message. From this perspective, Ellwood (1911) alluded that home economics needs to be studied from an ‘intelligent’ and informed knowledge base where the home and family served a significant social function to ‘the vast purpose in the total of human life’ (p. 44).

Finally, an article authored by David Kinley, Professor of Economics and Dean of Graduate School from the University of Illinois was found to be significant in terms of family being regarded as a spiritual unit as well as a ‘purely economic’ business and consumption unit (Kinley, 1911, p. 245). To provide context, Kinley advocated for monetary economics to be applied as a fundamental subject for study in home economics curricula. Within the monetary contexts, the next excerpt revealed Kinley’s (1911) ideas about changes to family dynamics and highlighted a need to preserve the ‘spiritual essence’ of family regardless of changing structure. For ‘purely academic reasons’, Kinley (1911) began with a brief historical overview of the structure of the
family and noted the early nineteenth century notion of traditional family was under threat of destruction:

… I am one of those who do not care whether the family as it exists today decays or not, in the ordinary sense; I regard a particular structure, or form, of the family as unimportant, so long as the spiritual essence of the family-relationship is maintained and perpetuated. In other words, the structure of the family is changing constantly. If however, the spiritual essence of its relationships remains, that is the important thing… the structure is relative and temporary… the spiritual relationships are the essence of the family. The evidence of this is found in the fact that the family assumes different forms throughout the world, and at different periods among the same people, although we find the spiritual essence of relationship very much the same the world over (p. 245).

At the time of writing, radical changes where occurring in relation to the political and legal rights of women and children. Within this emerging political environment, Kinley (1911) recognised diversity of family structures and that ‘spiritual’ referred to ‘the innermost recesses of family life’ (p. 256). Kinley inferred that family was spiritual by nature and relationships were universal to families worldwide. Within Kinley’s (1911) economics frame of reference, the family was being considered as a significant site for development of ideals in relation to ‘esthetics and ethics’, but also ‘simply one form of business organization’ (p. 256). The ‘structure, or form, of the family’ was ‘unimportant’; however, it was important that ‘the spiritual essence of the family-relationship’ was maintained, perpetuated and remain. The spiritual language-in-use in Kinley’s excerpt indicated the family being a spiritual relationship where there are significant connections between spirituality and family beliefs, ethics and making consumer choices.

Obtained through observations of surrounding texts, Howard, Ellwood and Kinley did not seem to be privileged with the experience of being present at the Lake Placid Conferences and were considered as external to the early home economics discipline. Through observation of emphatic and high modality terms, such as serious mistake, must, vital and important, these terms, I believe, alluded to Howard, Ellwood and Kinley, not seeming convinced that home economists were, in practice, addressing these ‘vital’ and ‘essential’ spirituality related aspects of the home and family at that time. The writings of Howard, Ellwood and Kinley supported Benjamin Andrew’s prior assertion that psychological factors, including spiritual life of the family, be incorporated into home economics frameworks.
Referring back to Figure 6.1 Tag cloud of early home economics text for the years 1901 to 1915, together with the supporting excerpts from Howard, Ellwood, Kinley and Andrews, identified home and family as a significant theme relating to development of spiritual beliefs. ‘Care of spiritual life’ referred to individual spiritual development as well as spiritual development of the family. Both personal and communal spiritual discourses were important in early home economics ideology. ‘Spiritual conditions’ referred to the atmosphere of the home environment. Home economics was to nurture ‘spiritual life’ of individuals and families as an aspect of everyday life and practice. Where spiritual language-in-use was located in the texts, the word was used as an expression to explain these intimate and complex interrelationships between individuals, the family and the home. Spiritual development within the site of home and family included beliefs, ethics, morals and values, and these were significantly influenced by the home and family environment. The importance of family as a ‘spiritual unit’ was acknowledged by founding home economists as well as authors external to the field. The material and economic aspects of home economics curricula were not to impede the spiritual development of individuals or families; rather support, develop and nurture it.

Key insights of this home economics family theme are:

- This analysis revealed that the spiritual needs, spiritual conditions, spiritual development and spiritual life of individuals and families were essential aspects of sociology, psychology and economics were intended to work in conjunction with the technical practices such as education about food, nutrition, cooking, sewing, sanitation and hygiene.
- Andrews (1907) stated that ‘the material’ becomes a ‘vehicle for the spiritual’ (p. 152).
- The home and family were considered from economic, ecological, sociological and psychological perspectives.
- Within these contexts, the home and family were a spiritual entity.

Spirituality formed the foundational ideology of home economics were espoused by Ellen Richards, Caroline Hunt and Annie Dewey as one of the highest ideals of early home economics education. Highest ideals are explored next.

6.3.4 Highest Ideals: benchmarks for home economics

Man’s [sic] food, shelter and clothing are necessities, absorbing much time for the mere shell of material side of life. As higher standards of living become habitual, ideals of spiritual growth and development should supersede them in importance and better living, a better race [sic], be the natural result… Mme de Stael defined happiness as
‘constant occupation upon some desirable object with a continued sense of progress towards its attainment.’ For the highest attainment there must be the inspiration of an ideal (Dewey, 1908).

**Figure 6.1 Tag cloud of early home economics text for the years 1901 to 1915** also identified that the words highest and ideals were counted to be in the top 80 words used in the sample texts. Referring to the data table, 95 spiritual discourses originating from each of author implied spiritual as a highest ideal. Highest ideal infers that spiritual concepts were an overarching or ‘ultimate’ outcome of home economics education. This ideology was perceived to encase, surround and support mechanical or technical practices such as cooking, hygiene procedures, physical exercise, study material, course content and so forth. The purpose for developing highest ideals was to give home economists a standard to which their efforts could aspire - or a benchmark. A majority of the early home economics discourse related to establishing these ideals and standards so that the profession could focus the priorities of their work. Chapter Two identified that within this early time period issues with framing and classification of the profession first occurred. 96

To establish meaning for ‘ideals and standards’ and determine relationships with spiritual discourses, I searched the texts for the conditions under which ideals and standards were framed and classified. During the ideation phase of developing of the first home economics syllabus, under the heading of ‘ideals and standards’, Henrietta Goodrich, Susannah Usher and Mrs Lewis Kennedy Morse were reported to suggest that home economics curriculum included an apportionment of time to study ‘spiritual life’ (Richards, 1904a, p. 53). 97 I observed that by the year 1913, the concept of study of spiritual life that appeared in the AHEA’s Syllabus of Home Economics referred to the phrase ‘spiritual advancement’ and was positioned under the heading ‘Household and Institution Management’. Spiritual advancement was juxtaposed with the terms social and moral (AHEA, 1913, p. 69). The AHEA rationalised the theoretical considerations for such study as:

…the ultimate purpose of the study of all home problems is the fullest and best development of the individual, the family, and the larger group; the home as the place in which one's affections center [sic] and where one finds refuge, rest, or satisfaction; a knowledge of the character of problems of the home and larger groups, of the mate the

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95 See Appendix A Spiritual language-in-use in digitised home economics texts in chronological order between the years 1901 and 2005.
96 See Section 4.2 Degree of prescription of ‘spiritual contexts’.
97 See Section 1.3 Context of this study: international home economics “essentials”.

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physiological, psychological, and moral problems involved; realization of obligations and opportunities; the proper study of the basic facts, materials, and problems as a means of acquiring physical and mental development, manual dexterity, general and economic efficiency, culture and breadth of vision, and an appreciation of the interdependence of the individual, the home, the larger group, and the community, and mankind (AHEA, 1913, p. 69).

Noted from the surrounding text on page 64 of the syllabus and also referring to the excerpt above was use of the words ‘inspiration’, ‘ultimate’, ‘fullest and best’, ‘breadth of vision’, ‘interdependence’, and ‘mankind’. Identified as social goods, these terms suggest an elevated purpose or higher ideals of home economics manifest in the official syllabus document. The extract demonstrated that home economists envisaged this higher or ultimate purpose as working in conjunction with the more technical and scientific based curricula set down under the headings of ‘Food’, ‘Clothing’, ‘Shelter’ and ‘Household and Institution Management’. Using textual order techniques (Gee, 2005), it was also noted that the term ‘spiritual’ was located on the last page of the syllabus, page 65, and did not appear on any other pages.

Prima facie, I have written elsewhere that ‘study of spiritual life’ in home economics had been placed as higher order curriculum than the study of ‘food and nutrition’ (Deagon & Pendergast, 2012). However, upon deeper investigation, after recommendations were initially put forth to the Lake Placid Conference participants, by the time the official syllabus was revised and reprinted in 1913, spiritual concepts had been relegated to the last page of the syllabus document with very little prescriptiveness or pedagogical direction. Furthermore, the word spiritual was positioned after the words social and moral which inferred a ranked order of importance. That is, social advancement was considered most important, moral advancement was moderately important and spiritual advancement was least important. This analysis confirmed that in the few short years between 1901 and 1913, the concept of ‘study of spiritual life’ in home economics had all but disappeared from official documentation. The slippage in spiritual discourse and wavering focus on the highest ideal of spiritual needs and development of children and families had not gone unnoticed.

In 1902, Talbot (1902) wrote a report which criticised the direction of home economics and stated:

… colleges must keep to their own special field, using home economics as a subject for developing, not mechanical or manual facility, not even hygienic habits, but the meaning of the physical, social, moral, esthetic
and spiritual conditions of the home to the individual and to society at large (p. 23).

Continuing her argument in 1905, Talbot (1905) also asserted that ‘I would like to see the high school work develop a great deal beyond physics and chemistry and cooking’ (p. 67). Confirmation of the observation of slippage in spiritual discourse, may be found in Marjorie Brown’s (1984) summation on tensions between, on the one hand, Richards, Dewey and Norton believed that ‘…if the physical and economic aspects of the home are improved, moral, intellectual, and aesthetic aspects of home life will progress’ (p. 50) and, on the other hand, Chown, Talbot and Andrews believed that development:

… of the individual capacities (freedom) within the family; emancipation from conditions of domination and repression in society. Through raising consciousness of the implications of "conditions of the physical, social, moral, aesthetic and spiritual conditions of the home to the individual and to society at large," not only will individual capacities be developed but "the conditions of society" can be changed to provide a more just and democratic society (Brown, 1984, p. 50).

My investigation confirmed Brown was mostly correct in her observations regarding conflicting views between Richards, Dewey, Talbot and Andrews in relation to human beings, the home, society, the meaning of rationality, knowledge, and the organisation of the discipline. However, observed through the eyes of a satin bowerbird, my analysis revealed that with regard to the ‘ends to be served through education in home economics’ (Brown, 1984, p. 50), Brown failed to acknowledge that Richards, Dewey and Hunt were primary producers and main contributors to spiritual discourse also. Furthermore, I did not locate direct production of spiritual terms used by Norton or Chown. Following this reasoning, spiritual knowledge may have become taken-for-granted by Richards and Dewey; whereas, Talbot and Andrews advocated visibility of spiritual knowledge in home economics curricula. Following this reasoning further, I surmised that including the term spiritual in their reports, Dewey, Richards, Hunt, Talbot and Andrews were all seeking a highest ideal for home economics which included spiritual concepts. However, intent, embedded knowledge and meaning varied.

98 I acknowledge here that the work of Marjorie Brown is recognised by some contemporary home economists to be foundational in relation to home economics ideology; however, very little of Marjorie Brown’s work was able to be sourced through electronic means. I believe that a deeper investigation of Marjorie Brown’s work may provide further richness to the findings of my study. However, in accordance with the methodology outlined in Chapter Five, with the exception of Brown, 1984, located on the HEARTH database, Brown’s contributions to spiritual discourse were beyond the scope of this thesis.
For the purpose of strengthening this highest ideal theme, I explored the meaning and purpose of an ‘ideal' applied to home economics sites.

The phrase ‘ideals and standards of living’ was the heading used when the committee was first framing and classifying what the syllabus should contain (Dewey, 1908). In order to understand how an ideal becomes a standard, Annie Dewey (1908) clarifies the process as an:

… ideal must necessarily be in advance of attainment. One may be dissatisfied with what exists without having a definite [sic] idea of what is wanted. There is no clear mental picture of an ideal; it is rather an emotion, a longing, a reaching out for something beyond. When an ideal takes form as vision it inspires to action; action becomes habit, habit when accepted and copied by others becomes a standard. A standard then is a visualised ideal which has been accepted by a large enough number of people to be widely copied till it becomes a habit (p. 101).

The important sentence identified here is ‘[T]here is no clear mental picture of an ideal; it is rather an emotion, a longing, a reaching out for something beyond’ (Dewey, 1908, p. 101). An ideal, therefore, fits within SHW frameworks as an intangible variable. My interpretation of an intangible variable in this instance refers to certain aspects of the EECF that are common to all ideas of home economics and spirituality; that is, individuals/personal, family/communities/communal domains and sustainable environments/environmental domains, and that the transcendental domain is a variable because of its perceived intangibility, individualised interpretation and socially constructed meaning. In early home economics, it has been established that Christian versions of the transcendental domain dominated discourse.

Examples of embedded Christian ideology was located through the use of terms such as ‘home ministers’, ‘salvation’, ‘spiritual status’, ‘Divine’, ‘good deeds’, ‘Holy triad’, ‘eradicate evil’ and ‘indescribable motive power’. Returning to Dewey’s excerpt above regarding how an ideal becomes a standard, I observed that embedded Christian ideals may have become ‘habits’ of speech, an embedded symbol or expression of faith and culture whereby early home economists related to their religious origins to inform the meaning of ‘reaching out’ for something beyond. I interpret this to mean a consciousness that moves beyond the personal, communal and environment domains to perceive of ‘something beyond’ which refers to the intangible variable capsulated within the transcendental domain.

Capturing the essence of the transcendental domain in early home economics texts produced varied results. It was through the highest ideals theme derived from
embedded Christian origins, that I interpreted the highest ideals to be spiritual in nature, service-oriented, altruistic, humanistic and ecological in their intent.

Dewey’s (1908) ‘ideals and standards’ extract above is important because it clearly explains a fundamental principle and overarching intention of early home economics. At that time in history, early home economists understood that they were teaching skills that they wished to become ‘standard practices’ in teaching and learning. To illustrate an ideal manifest as standard practice, I use the example of Ellen Richard’s pioneering work in bacteriology and hygiene. The home economics led campaign of washing hands before preparing food, for example, in modern times has become ‘standard practice’ and is now a reinforced recommendation of the WHO, aimed at global audiences. Hygiene practices are the realisation of a home economics ‘ideal’ that becomes ‘standard’.

The question then, is how did early home economists envisage spiritual concepts manifest from an ideal to a standard? To put the notion of spirituality into context, the first reference to ‘spiritual development’ appeared in LPCP v1-3 in a report written by Alberta Thomas (1901) entitled Household arts in country schools how to teach them. Justifying the inclusion of ‘spiritual life’ as a subject for study, Thomas’ text revealed the context under which ‘the girl’ was to be taught home economics. In the next excerpt, ‘spiritual development’ was regarded as the highest of ideals regardless of home economics specialisation, pedagogy, facilities or equipment:

… the ultimate aim of such instruction is to give the girl a realizing sense of her responsibilities; to make her feel that it is just as necessary to place the house on a scientific bases as the farm; that whether she be wife, mother or sister, she is largely responsible for existing conditions and atmosphere of the home; that on her rest the decision of the problems as to whether the home shall be the place wherein each member shall reach his or her highest physical, intellectual and spiritual development (A. Thomas, 1901, p. 53).

As observed with many of the LPCP texts, spiritual development was juxtaposed with physical, intellectual, moral, ethical development. In the above extract, the gendered role of girl/mother/wife/sister was responsible for the ‘atmosphere’ of the home. Spiritual concepts seemed to be included in education contexts as imparting a sense of responsibility and obligation to serve the family and ultimately, humankind. ‘The home’ was perceived to work on the same scientific basis as ‘the farm’; however, family was a spiritual institution not a scientific one. This scientific/spiritual dualism was found to
exist in a number of other extracts and manifest as a conflict between the material and the spiritual. This idea is explored next.

6.3.5 Tensions between material and spiritual aspects of home economics

The home and family theme pointed to tensions between the material and the spiritual aspects of home and family and is now explored in greater depth. Conflicts were revealed between ‘the material’ or manual, practical, physical and scientific aspects of home economics and their relationship with ‘the spiritual’ benefits of home economics. Referring to the phrase ‘spiritual growth and development’, I again use Annie Dewey’s (1908) report on the Ideals and Standards of Living for Large Numbers to demonstrate this perceived conflict:

…food, shelter and clothing are necessities, absorbing much time for the mere shell of material side of life. As higher standards of living become habitual, ideals of spiritual growth and development should supersede them in importance and better living, a better race [sic], be the natural result (p. 105).

Despite the Darwinian inspired references to eugenics as a popular idea of the time, the significant phrases in this excerpt are ‘mere shell of material side of life’ and ‘ideals of spiritual growth and development should supersede them’ (Dewey, 1908, p. 105). Dewey ranked the spiritual aspects of home economics as a higher ideal than a material and physical reality. This statement inferred that Dewey anticipated that once basic physical human needs (food, shelter and clothing) are met, the spiritual is a natural higher state of being.

Converging with the highest ideals theme above, considering the content of early home economics curriculum, Marion Talbot (1902, pp. 21-23) expressed concern that home economics was focusing on developing the subject for mechanical and manual purposes (that is the physical act of cooking and sewing); rather than ensuring that home economics also taught about the meaning behind the practices, such as ‘physical, social, moral, esthetic [sic] and spiritual conditions of the home’ and their relationship to the individual and wider society. Talbot was concerned that the ‘broad sense’ of home economics was being disregarded and this was considered a conflict between the technical applications of knowledge as opposed to the contributions individuals can make to society taught through studies of the home.

Caroline Hunt also made a significant contribution to spiritual discourse in relation to material versus spiritual aspects of home economics. First, Hunt’s (1902a) book review appeared in a discussion about current thought in home economics where
William Smart’s ten *Studies on economics* was reviewed. Smart’s publication was summarised by Hunt (1902a) stating that ‘spiritual life’ needed to be nurtured as a part of everyday work and family living (p. 56). Next, Hunt’s (1902b) article entitled *Tendencies toward Public and Private Industries in Women’s Work* recalled that ‘grandmothers’ produced everything in the home by hand (farming, cooking, raising children and livestock, making and sewing fabrics) and the effects of the rise of commercialisation. Commercialisation had benefits and limitations, limitations including a decline in ‘beauty’ in material household items, and benefits including more ‘free’ time for women. Hunt (1902b) noted:

...while we were being supplied with an abundance of useful machine made articles, women were preparing themselves for the revival in two ways; first by taking advantage of broadening educational opportunities, and second by centralizing the work of food preparation and simplifying housekeeping by laborsaving [sic] devices. This preparation makes it possible for those who have talents for the crafts to return to them with leisure to become more than amateurs and with a broad outlook which makes the work a means of highest intellectual development (p. 59).

Within this frame of reference and relating to the material versus the spiritual theme, Hunt referred to ‘spiritual development’ in terms of ‘rational’ and ‘wise’ living where food preparation and making material household items had tensions with commercialised food preparation (canneries, creameries, bakeries and so forth) and industrialised products (furnishing, curtains and so forth). I interpreted Hunt’s key message to be that home economics education was about making intelligent and educated decisions about a balance between the practicalities of material production of goods (labour saving and centralisation) and the spiritual benefits (beauty and enjoyment) of work done by hand.

Hunt’s (1908) next article *Household Industrial Problems* inferred that there would be ‘moral and spiritual advantages’ in taking some foods (like ice-cream) and also public spaces under ‘city control’ (p. 163). This referred to a collaborative effort between households, business and government to ‘bring out the best which is in us’ where the ‘direct’ material benefits and ‘indirect’ spiritual and moral benefits of home economics activities would contribute to social reform through ‘united action’ (Hunt, 1908, p. 163). Hunt alluded to active citizenship and expressed concern in relation to the self-interests and material gains of business, enterprise and government (capitalism) as in opposition to the spiritual benefits of household or municipal control over foods as well as preserving the integrity of built and natural environments. Hunt’s article
revealed the intended use of the phrase ‘spiritual advantages’ as significant social goods of meeting basic human needs above self-interest, service orientation, building relationships between households and business, ethics, values, morals and cultivation of community spirit. With ‘spiritual benefits’ as an aspect of ecological and ‘rational’ living in relation to the production and consumption of food in private and public sites; Hunt’s writing manifest as an acknowledgement of tensions between the material and the spiritual aspects of home economics.

To further support the material versus spiritual theme, Thomas Wood (1902) wrote a complex article entitled *Some Controlling Ideals of the Family Life of the Future* which, in a futuristic sense, exposed the conflict between the material and the spiritual in terms of western civilisation’s obsession with selfishness, consumerism, overconsumption, the breakdown of marriages, neglecting children because of increasing work demands on parents, household waste, fashion and fads. Although the next extract is lengthy, I have included a majority of Wood’s (1902) own words because he captured a complexity of spirituality which was infrequently observed within the data. Written in the year 1902, Wood’s article is an exceptional artefact - a bluest trophy - that reflects the fundamental principles behind the EECF and a significant portion of the reality facing modern times:

There should be more study of life and the world of living things; of man's [sic] place in nature; more study of human life, of its nature, origin and development… There is here the possibility of a reverence for life and its responsibilities which may steady and inspire in a wholesome way even the youth… This conscious responsibility for the future will help those who are living now as much as those of coming generations. Man [sic] can only attain his highest self-realization in the pursuit of ideals which are practical for the present and at the same time protective of indefinite but positive interests far ahead… When we strive for ends too near ourselves we lose perspective and balance, the saner judgment; in short, we lose ourselves and the largest opportunity of work for others. There is an inspiration and immediate uplift in working day by day for the interests of the generation ahead, without neglecting present duties, which can only be realized thru experience… The religious consciousness must participate in all of this; the conscience must be touched, the heart thrilled and the imagination fired with a compelling devotion to this larger altruism, this cosmic service. There must be in the individual the effective consciousness of vital relation to a world progress; to the work of the ages… Such ideas may seem to many theoretic and hazy but there are today individuals and families who are successful and happy in the consciousness of the fulness [sic] of life thru this relation to all life… This scheme of salvation will not neglect the spiritual if the temporal and moral are given their proper place in relation to the permanent and infinite. (pp. 25-31)
In terms of the EECF, Thomas Wood’s (1902) article is an exemplar and strongly demonstrates quality relationships and connectedness with self, others, the natural environment and a larger reality to life in an earthly sense. The individual or personal domain manifest in terms of consciousness, self-questioning and ‘day by day’ work; the communal domain revealed that youths’ ideals were formed and developed within the site of home and family and also significantly influenced by formal home economics education (girls and boys); the environmental domain was observed as a reverence for the natural environment in terms of sensible and frugal use of resources; and the transcendental domain manifest as humankind, ‘work of ages’, ‘larger altruism’, ‘religious consciousness’, ‘the heart trilled’, ‘imagination fired’, ‘world progress’, and the ‘permanent and infinite’. Wood’s text was a significant demonstration of spiritual concepts being publically expressed through signs and symbols and recontextualised for home economics sites.

In this 1902 historic context, there was a realisation that pursuit of the material would cause harm to future generations. I reiterate the statement quoted in the opening paragraphs of this thesis. Annie Dewey (1908) foreshadowed that:

… the pursuit of wealth, the spirit of commercialism and materialism cause a decline of imagination, poetry, literature and the drama. The great problem today is to restore to the soul of the people something of the ideal, to bring about a spiritual awakening, a renaissance of the ideal (p. 102).

Dewey’s statement also suggests complex personal-socio-enviro-cultural relationships. For me, in addition to the public expressions of spirituality within home economics sites, Annie Dewey became a person of interest. Who was this person producing spiritual discourse? Did the texts reflect ideas about spirituality because of Dewey’s authoring, recontextualising and reproducing embedded and acculturated Christian spiritual knowledges? Looking metaphorically through the eyes of Annie Dewey, how did she perceive ‘spiritual’ character traits? This questioning led to an investigation into how home economists perceived and described spiritual character traits in the texts. Consequently, this investigation revealed that these perceptions became reflections of the authors themselves.

6.3.6 Perceptions and descriptions of spiritual character traits

Woven into Research Bower V: spiritual discourse in early home economics (1901-1915) is the category descriptions of spiritual character traits. To investigate
shared meaning in contemporary home economics sites I studied language-in-use of the past. Referring to the research question regarding recontextualisation and reproduction of spiritual discourse, I asked how home economists recontextualised and reproduced spiritual knowledges in relation to perceptions and descriptions of character traits. Under this theme, it was observed that Annie Dewey was the first to describe human spiritual character traits within home economics bodies of knowledge. Her observations and recommendations were conceived within a world of unpaid and voluntary “home” work, yet, were oriented for paid work environments and had broader implications beyond the home economics discipline.

Two publications authored by Annie Dewey contained ideas about the possibilities of assessing esoteric knowledge in terms of intrinsic, intangible and indescribable qualities and characteristics of employees for maximum positive benefit of employers. Dewey’s language-in-use included the terms ‘spiritual energy’ and ‘spiritual keynote’ (Dewey, 1913, 1915). Correlating with the Home and Family theme, Dewey alluded to the power of family to influence an individual’s spiritual characteristics or traits. In Man Power, Organisations and Rewards, Dewey (1913) theorised that:

… it may be true that the instinctive love of parents for their young, and the personal influence, have some power like sunshine which nourishes and develops vitality, but the home which cares for health, for physical power only, has failed in its highest mission. It is in the development of character, in habits of industry, truth, and sincerity, in that mental and spiritual energy which enables man [sic] to harness the forces of nature and to control them, to master his [sic] own passions and weakness, to guide, instruct and lead others, that his [sic] highest power can be attained… (p. 390)

… each human being, each individual motor is governed by his [sic] will, his [sic] ego or spiritual keynote, which sets a limit to his [sic] powers and is the ultimate measure of his [sic] capacity. It is this invisible quality for which we most need a measure, for it is the main spring of human action which gives the power to conquer difficulties, to use obstacles as stepping-stones, to hold to ideals (p. 396).

Dewey’s excerpts acknowledged that it is within the site of home and family (the micro-system) where spiritual qualities and characteristics are mostly developed. Bronfenbrenner’s ecological child model holds meaningful research authority in this

99 See Appendix A.
100 See Section 6.3.3 Home and Family as the most significant site for spiritual discourse production.
regard. The individual is situated within concentric outwardly expanding circles of influence (micro-system, meso-system, exo-system and macro-system). Home and family influence spiritual ideation, development and attitudes toward work in both positive and negative ways.

For Dewey, the issue still remained as to how spiritual character traits of the worker could be observed, measured in order to be “rewarded”. Dewey (1915) then developed her argument in a further publication, *The Score Card for Rating Employes* [sic]. With futuristic vision, Dewey (1915) wrote that regardless of the objective grading system:

… there still remains that intangible, indescribable motive power, rate of vibration of spiritual key note with which every human being is endowed at birth. It is this invisible quality for which we most need a test. Doubtless someday science will give us a unit, comparable with horse power, calorie, and kilowatt, which will measure this ego-spark which is the mainspring of human action, which sets a limit to mans' [sic] power and is the ultimate measure of his [sic] capability. The possession of this motive power in any high degree demands health of body, mind and morals. Who will give us this unit, this test of man-power? [sic] (p. 142).

A number of features of Dewey’s paragraphs resonate with the research questions guiding this study. Dewey was attempting to describe an intangible human characteristic and translate that into an observable and measureable unit. However, while I attempt to visualise SHW, Dewey’s investigates a system for employers to acknowledge and reward employees who displayed “spiritual” traits. As previously expressed elsewhere in this thesis, describing such a subjective concept, where words do not adequately convey meaning, is a very difficult task. Through an investigation of Dewey’s language-in-use, this research attempted to locate meaning for the phrase ‘spiritual keynote’ as a perception or description of a spiritual character trait.

‘Keynote’ is a musical metaphor that alludes to a “pitch perfect” note to resonate a pleasant-sounding or harmonious musical tone. Drawn from my lifetime of singing, playing various musical instruments and my own general knowledge about music, the cause and effect of a keynote out of tune, is disharmony and discordance – not always, but generally an unpleasant sound. Dewey used the phrase ‘spiritual keynote’ to describe the characteristics of a desirable worker. Manifesting in both positive and negative ways the *indescribable* ‘will’, ego’, ‘ego-spark’, ‘spiritual keynote’, Dewey

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101 See Section 3.10 Ecological approach and the summary of Urie Bronfenbrenner’s work.
referred to an innate human characteristic situated at the very core of being human. At birth, the first spiritual note is struck.

Central to the Bronfenbrenner’s ecological child model is the individual (Bronfenbrenner, 1979). I applied Bronfenbrenner’s modern theory to Dewey’s notion of how a human ‘spiritual keynote’ may be tuned and maintained to create a harmonious ‘rate of vibration’ or resonance. At birth, individuals are influenced by genetics, biology, geography, personality, physical and mental ability. These are some of the innate characteristics to which Dewey alludes. The next circle of influence in relation to character development is the microsystem (home and family). Activities, roles and interpersonal relations are defined within the microsystem, including attitudes toward family relationships, work and civic service. Suites of family events and experiences develop the individual in relation to physical, material and spiritual characteristics. It is within the microsystem (home and family) where spiritual knowledges and ‘habits of industry’ are initially socially constructed and the ‘spiritual keynote’ is developed, tuned and mastered. This musical keynote metaphor can be carried through to the meso-system (work), exo-system (politics), marco-system (national and global influence). At each circle of influence the individual develops ‘spiritual’ characteristics as they are exposed to more events and experiences. Developments of character are influenced in both positive and negative ways.

Also converging with the *Highest Ideals* theme in Section 6.3.4, Dewey’s ideals of spiritual character traits were set in the highest of terms. Despite her assertion that spiritual qualities are ‘intangible’, ‘indescribable’ and ‘invisible’, Dewey first proposed to benchmark workers against a suite of ‘sixty or more qualities’ dependent upon local industry, then proposed incentives or ‘rewards’ for those workers who demonstrated the ‘ultimate measure’ of a harmonious and efficient ‘spiritual keynote’ (Dewey, 1913, 1915). Recontextualising vertical esoteric knowledge into horizontal mundane knowledge, the social goods to which Dewey referred when she used the phrases ‘spiritual energy’ and ‘spiritual keynote’ described how she perceived these character traits. Dewey referred to mastery over the natural environment, temperance, teaching, leading, efficiency, industry, truth, freewill, choices, passions, weakness and sincerity as

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102 Horizontal and vertical discourses are Bernsteinian concepts where horizontal knowledge systems form ‘common’ knowledge contextualised for local audiences; whereas vertical discourses are specialised knowledges produced by hierarchal sources and uses technical language (Bernstein, 2000, pp. 155-174). See 4.3 Pedagogisation of spiritual knowledges. Vertical and horizontal discourses are comparable with Gee’s notion of broad (discourses) and specialised Discourses (with a capital D) (Gee, 2005). See Section 2.12.2 Discourse analysis.
the ‘highest’ or ‘ultimate’ human ‘powers’. Dewey’s spiritual discourse did fit within the EECF. That is, the coding frame and coding values were present and observable. However, it was also observed that an ecological view and the environmental domain were noticeably absent from Dewey’s articles.

Employing Dewey’s own metaphor, mastery of the tune (spiritual keynote) and the quality of the music (spiritual energy) can be observed by examining the imagined innate spiritual characteristics of the individual through observation of their everyday actions. For Dewey, these individuals often outwardly express leadership qualities. In terms of teaching and learning spiritual character traits, first, the family is the major influence followed by exposing an individual to events and experiences ideally involving active engagement with a variety of other individuals, groups, communities, organisations and environments. Despite perceived intangibility and indescribability, Dewey used the musically oriented metaphor of a ‘spiritual keynote’, in an attempt to explain certain traits and characteristics of a “socially desirable” member of the workforce and society.

The key insights of this early years of home economics section revealed that collective representations of spiritual terminology, commonalities in discourse manifest in the following ways:

- despite scarcity and various interpretations, links between home economics and spiritual discourses were located.
- Christian views were embedded cultural knowledge and taken-for-granted in early home economics discourse;
- a few founding home economists such as Benjamin Andrews, Annie Dewey and Marion Talbot called for spiritual aspects of individuals, home and family to be more visible in policies and practices;
- when home economics included the study of cultural, sociological and psychological aspects of the home and family, ‘spiritual life’ was considered an aspect of teaching and learning;
- studied in conjunction with scientific home management practices, spirituality was an overarching highest ideal incorporated inherently into ideology and curriculum;
- home and family were the most significant site for spiritual discourse;
- spiritual discourse encapsulated the essence of the highest ideals of early home economics ideology;
- spirituality was used to describe ‘desirable’ human character traits; and
- there were conflicts in ideology between material and spiritual elements of home economics.
The next section of analysis identified continuations and reproductions of spiritual discourse and some commonalities in relation to the above key insight themes were located. These are explored next.

6.4 Middle years of home economics (1923-1992): further recontextualisation and reproductions of spiritual discourses

Research Bower VI: spiritual discourse in middle years of home economics (1923-1992)

Research Bower VI: spiritual discourse in middle years of home economics (1923-1992) is a visualisation of the bodies of knowledge displayed in Research Bower VI: big history, Research Bower V: spiritual discourse in early home economics (1901-1915) and new themes and language-in-use emerging from this middle years of home economics text analysis. This phase of the historical text analysis investigated documents produced between the years 1923 and 1992. All documents were treated in the same manner described previously. Themes were identified and developed where only the bluest trophies are reported.

103 I have called the period 1923-1992 ‘the middle years of home economics’ for ease of categorisation purposes.
Three themes were selected for development of this section: 1) harmonising spiritual/scientific aspects of home economics ideology and practice; 2) descriptions of spiritual character traits relating to home economists; and 3) absence of spiritual discourse relating to the environmental domain. Using the search facility in the HEARTH web-database, I located 21 documents that contained the term ‘spiritual’. Within this middle years phase, spiritual discourse was mostly recontextualised and reproduction rather than originally produced. Again, the word spiritual was used sparingly and variously. Appendix A Spiritual language-in-use in digitised home economics texts in chronological order between the years 1901 and 2005 demonstrates the scarcity of appearances of the word spiritual in the middle years texts.104

The following terms were situated as following the term spiritual: energy, keynote, insight, problems, elements, interests, values, gifts, family, aspects, unit, conditions, needs, development and life. It was observed that many of these spiritual language-in-use phrases were reproduced by authors citing LPCP texts. However, the phrases 'imponderable values that we call spiritual' (Baldwin, 1938) and 'scientific and spiritual aspects of home and family' (Vincenti, 1983) were identified to indicate a shift in recontextualisation of spiritual discourse in home economics sites.

6.4.1 Harmonising the scientific and the spiritual

Within, the middle years of home economics (1923-1992), spiritual discourses were also found to be rare. Although maintaining a hierarchal position as a highest ideal of home economics ideology, the authors who published spiritual discourse began to recirculate (recontextualise and reproduce) originally produced discourses from the early years. This analysis revealed one pertinent issue remained in contention – how to incorporate the material aspects of home economics practice with spiritual ideals and how these spiritual ideals and standards were to manifest as outcomes, practice and assessment.

In the year 1943, reflecting on the life of Sarah Louise Arnold, Benjamin Andrews (1943) suggested that:

[O]ut of her [Sarah Louise Arnold’s] own rich living and her unusual knowledge of literature she had a conviction of the profound importance of the home and of women’s unique service in and through the home. What expounded at the turn of the century is finding acceptance in the

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104 See Appendix A comprises an abstracted version of the analysis including: year and author, situated meaning, context, research notes, themes and language-in-use.
conviction that home and family life must have general teaching throughout the schools. *This calls for the emphasis upon the personal and spiritual in home economics with all that science can contribute to the well-being of the family* (emphasis mine, p. 340).

In this excerpt, Andrews explicitly stated that spiritual aspects of home economics be integrated more visibly in home economics practice. Considering Andrews’ privilege LPCP experiences and over 40 years of engagement within the home economics field, I surmise that Andrews’ had not observed spiritual aspects of the home and family integrated into home economics policy and practice.

To support this notion of inactivity, one text referred to originally produced evidence-based research that included spiritual discourse. Authored by Frances Howe Leighton in the year 1931 was a book entitled *A basis for building a course in economics of the home, deriving desirable content by the use of local family case studies*. This book is an original research report. In her statement of the problem, Leighton (1931) defined a *standard of living* as ‘the sum total, not the things, but of satisfactions’ (p. 3). To satisfy a higher standard of living required the attainment of 'seven essential elements' being: 1) safety; 2) health; 3) shelter; 4) employment; 5) education; 6) recreation; and 7) spiritual and aesthetic expression. Leighton (1931) explained that standard of living:

… depends roughly on the attainment of these essential elements… The cost of living depends on how people live, as well as on the prices of what they consume. The manner of the consumption of goods may be even more distinctive and characteristic of the differences in the standards of living than the actual goods consumed… (Leighton, 1931, p. 3).

Leighton’s study consisted of interviews with purposefully selected families. For the purpose of intertextuality, the study to which Leighton referred in relation to spiritual expression was Thomas T. Eliot's article published in the JHE (Vol. 20, No. 4, pp. 229-237, April, 1928) entitled *Present-Day Social Problems of the American Family*. The above excerpt formed part of her review of literature in which Leighton used secondary sources that cited originally produced research and was therefore a recontextualisation of spiritual knowledges. The word spiritual was not located in any other chapter of Leighton’s book nor was the phrase ‘spiritual and aesthetic expression’ further explored or explained.

In the year 1954, Warner (1954, p. 717) recommended that localised knowledge of home economics ‘should’ teach about the meaning of physical, social, moral, ethics
and spiritual conditions – not only the mechanical or manual facilities of the home. Warner implied that whole person and whole family development was an essential aspect of home economics practice. Warner also called for active participation, equal division of labour and that through a love of people, each member of the family was responsible for happiness of the home. Recontextualising Alice Norton’s work, Warner (1954) also suggested that the ideal use of leisure was ‘making of one’s life more efficient’ and thus, making ‘one’s service to the world greater’ (p. 717).

In the year 1983, the most profound recontextualisation of spiritual knowledge within the home economics field took place. This was a time of integrating history with science and spiritual concepts. First, Meszaros and Bruan (1983) mentioned the scientific/spiritual dichotomy and stated ‘our heritage of home economics is our ancestors, the men and women, trained in science and sensitive to the spiritual needs, who were dedicated to improving family living’ (p. 4). For Meszaros and Bruan, the early pioneers shaped the identity of home economics and spiritual concepts related to the spiritual needs of the family. Their statement connected the scientific/spiritual as a dualism but also integrated two seemingly untenable concepts together under the category of family.

Next, with clarity and hindsight, an article written by Virginia Vincenti (1983) entitled the Antecedents of Reformism provided an anthology and contemporary view of the conflict between material/scientific/spiritual aspects of home economics. Vincenti (1983) wrote that:

… reconciliation between science and religion may have promoted the acceptance of the integration of scientific and spiritual aspects of the home and family life, which Catharine Beecher has considered to be basic components of her philosophy of domesticity. For Beecher and for later home economics pioneers, science was a means of obtaining health and reducing drudgery in the home, both of which improved the potential for the homemaker/mother to influence the moral and spiritual development of the family (p. 27).

In relation to intertextuality, I did not locate any originally produced spiritual discourse from Beecher in the documents analysed, but Vincenti did refer to the textbook of Catharine Beecher entitled Treatise on Domestic Economy originally published in 1841 and which preceded the timeframe for my analysis. Vincenti argued that Christian religion, the Enlightenment and Darwinism play significant roles in

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105 Intertextuality means text that alludes to other points of reference – see Section 2.12 Data analysis tools: contributions to the SBB, Section 2.12.2 Discourse analysis.
informing Beecher’s philosophy. Vincenti (1983) believed that Beecher ‘embraced evolution as a grander revelation of the mysterious way God moves his wonders to preform’ (p. 27). According to Vincenti, Darwinism influenced many of the early home economics pioneers. In a time when God did not seem as necessary, spiritual/secular/scientific paradigms were beginning to blur traditional spiritual/religious knowledges.

The phrase ‘spiritual conditions of the home’, a phrase originally used by Marion Talbot in 1902 was the phrase which was mostly recontextualised and requoted in the middle years’ texts. Kinsley Green’s (1990) *Commemorative Lecture: Our Intellectual Ecology: A Treatise on Home Economics* confirmed my analysis that Andrews and Talbot argued that more consideration be given to the spiritual life of individuals living within homes and families when teaching and learning about home economics. Finally, Teris and Clawson (1992) recontextualised spiritual discourse further and the first hints of global awareness, human values and a stronger version of integrating the material and spiritual aspects of home economics emerged. Teris and Clawson (1992) cited Richards as calling for American families to embrace a ‘simplified way of life’ (p. 9) coupled with social action promoting family and global well-being. This was a call for responsible consumption and use of resources and an idealistic subordination or rejection of the material in favour of a more “spiritual” or simplified way of life.

To summarise this theme, the analysis revealed that several authors called for material/scientific/spiritual aspects of home economics to be integrated, balanced and harmonised. Persisting with mechanical and technical practice in home economics worked at odds to overarching ideals. The analysis of the middle years texts revealed ecological and holistic perspectives of individual and families emerging in spiritual discourse. The pioneering personalities significantly influenced recontextualised spiritual discourses in the middle years.

6.4.2 Descriptions and spiritual characteristics of home, family and home economists

Dewey’s two articles analysed in section *Perceptions and Description of Spiritual Character Traits* theme above were the first in the LPCP to attempt a description of character traits within a spiritual frame of reference. To summarise, the issue for Dewey lay in objectively identifying these spiritual characteristics, such as habits of industry, truth and sincerity and judging them as present or absent in another
individual’s everyday actions. For Dewey, this meant pursuing a way of rewarding a worker who demonstrated these character traits in the workplace. Similar to the material versus spiritual theme, this presented a conflict between ideals and standards. Dewey’s perceptions of spiritual character traits were the highest ideal of a human being. These traits are developed internally to the individual who is situated and influenced by the micro-system of home and family. Personal spiritual traits are expressed outwardly into a public world where they may be judged by others.

The next section of this historical analysis investigates how spiritual terminology was used to describe human beings and further recontextualised and reproduced in the middle years of home economics. Figure 6.2 is a tag cloud visual representation of the prominent concepts surrounding spiritual discourse within the JHE texts dating between 1927 and 1992.

Figure 6.2: Tag cloud of middle years of home economics spiritual discourse texts dating between 1927 and 1992

The procedure for constructing the tag cloud in Figure 6.2 was an analysis of the immediate text surrounding the term ‘spiritual’ within the JHE texts. Only those
paragraphs that contained the term spiritual or referred to spiritual discourses as well as my research notes were uploaded into NVivo9 and a word frequency query run. The purpose of the tag cloud was to develop further section *Perceptions and Descriptions of Spiritual Character Traits* theme. The names of early home economists who contributed to spiritual discourse become more prominent in this visualisation. Identified to situate within the recontextualisation and reproduction phases of discourse production, the significant contributors to early spiritual discourses were confirmed to be Ellen Richards, Annie Dewey, Caroline Hunt, Alice Norton, Benjamin Andrews and Marion Talbot.

Two persons were notable in relation to their impact on spiritual discourse: Andrews and Dewey. Andrews described spiritual character traits of families; Dewey described spiritual character traits of what she perceived as exceptional employees. In the middle years’ bower, it was observed that after Dewey’s death in 1922, other authors started to describe Dewey as demonstrating spiritual character traits. I now explain how the work of Andrews is positioned within this theme and then I examine a memorial tribute to Annie Dewey.

Andrews was identified as the only author from the early years to continue contributing to spiritual discourse in the middle years of home economics. Specifically, Andrews persisted with referring to ‘spiritual’ as a term most important for studies of the home and family. First, in *Respice, Circumspice Prospice*, Andrews (1939) wrote a brief anthology paying tribute to the ‘unknown and ancient benefactors’ of big history’s contributions to ‘the material home and of the spiritual family’ stating that ‘our pioneers [unknown and ancient benefactors] are no less the unknown discoverers of thought, speech and the spiritual gifts – friendship, faithfulness, mutual aid and co-operation – that bind families and all society together’ (p. 513). Second, a tribute entitled *Sarah Louise Arnold*, Andrews (1943) continued his call for an ‘emphasis upon the personal and spiritual in home economics’ (p. 340). In terms of the EECF, and specifically essential essences of home economics, Andrews’ writings placed a high significance on the individual, the family, the home environment and the whole of society. Andrews was not describing character traits of individuals. Andrews was describing character traits of family.

A notable change occurred in spiritual discourse in 1923. The AHEA commenced to reproduce spiritual discourse from the LPCP. For example, in 1923, one
year after Annie Dewey’s death in 1922, a tribute was written to Annie Dewey which quoted the two articles previously analysed above. In relation to descriptions of spiritual character traits, in her tribute, the AHEA reported that Annie Dewey was the daughter of a ‘deeply religious man’ (p. 357). This confirmed Dewey’s exposure to a strong Christian family upbringing which carried through to adulthood. She was a member of many clubs and organisations including the federation of Christian Churches, League of Nations and Auxiliary. Dewey was described as a well-educated, extensively travelled and accomplished woman who had ‘her own small private fortune’ (p. 359). It was reported that Dewey described herself as a meliorist (AHEA, 1923). Meliorism follows the pragmatic traditions of philosophers such as John Dewey and William James and is neither an optimistic nor pessimistic tradition. Meliorism rejects the ‘quest for absolute certainty’ and adopts the attitude that through a complex of experiences human action strives to improve the world (Sullivan, 2011). The traits which suggested Annie Dewey’s character included: modest, generous, service-oriented, organised, using her unusual talents for the common good, faith, courage, gentle, tender, versatile, a master-soul. Indeed, in her memorial notice, Emma H. Gunther stated that Dewey ‘…certainly sounded the keynote for her various departments’ and ‘was the personification of poise and quiet force’ (pp. 365-367). As a trained librarian, it became obvious in the texts that Dewey had an enlightened worldview. Worldview was initially informed by exposure to a Christian faith, but expanded to include exposure to and appreciation of different cultures.

To locate evidence confirming my satin bowerbird perception of Dewey’s enlightened worldview and global awareness, I returned to the LPCP. One of Dewey’s (1910) articles entitled *Menus and Meal Systems: A New Plan* provided significant insight. In her article, Dewey displayed multi-cultural, multi-religious and multi-spiritual awareness citing Hindu and ‘Oriental’ philosophies as conflicting with European attitudes towards food production and consumption. Dewey (1910) proposed *menu planning* be based on spiritual ideals and discussed Hindu philosophy as in opposition to British-American culture. Rather than paraphrase, I have included a larger portion of Dewey’s own words because they demonstrate her astute worldview. There is complexity in Dewey’s philosophy toward spirituality and its relationship with the food production and consumption, national identity, consumerism, capitalism and religious beliefs:
… the man or woman who has the smallest needs is considered to be nearest perfection; he becomes the ideal of the nation since they place the spiritual plane above the worship of wealth, the power of money. There were no saloons or slaughter houses in India till the British government established them. A high caste Oriental said of Anglo-Saxon beef-eaters: "Each stomach has become a cemetery and every tooth stands like a tombstone." Men create tastes and then say they cannot live without them. "Simple living is not equivalent to poverty, nor does it mean ignorance. It is the result of the highest education, the moral and spiritual training of the soul. It includes sincerity of thought, word and deed and has been held in the Orient from time immemorial as the best means of attaining to perfect peace and happiness on earth. Simple living does not mean a life of retirement, that we must go out of the world and live in forests and caves, but it means absolute obedience to the laws which govern our physical, mental, moral and spiritual being." Simplicity as a modern ideal means comfort without luxury, material conveniences which make for efficiency rather than effeminacy. A menu based on these ideals, in place of offering everything which the market affords to tempt worn out appetites, would aim to meet certain essential principles (Dewey, 1910, p. 515).

Dewey demonstrated broader critical thinking about global cultural and religious awareness. Spiritual awareness was the result of the ‘highest education’. Dewey referred to a ‘spiritual plane’ as meaning spiritual education by exposure to life events and experience (esoteric knowledge); not just formal institutionalised education (mundane knowledge). In preparing, planning and consuming meals, Dewey quoted an undetermined ‘high caste Oriental’ as stating that sincerity of thought, word and deed, perfect peace and happiness of earth were higher outcomes for humans, creatures and the earth. These outcomes stem from a higher spiritual place - not a place of material possession and consumerist behaviours of Anglo-Saxon culture. Dewey exposed that ‘simple living’ did not mean living in poverty or ignorance. For Dewey preparing and consuming food needed to adhere to human beings ‘absolute obedience’ to the natural laws which government physical, mental, moral and spiritual being. These were Dewey’s ‘essential principles’ of menu planning.

Dewey foreshadowed ultra-consumerism as a serious issue. From an analysis of the above text, I posit that Dewey’s spiritual character traits included a clear well-defined worldview informed by exposure to and appreciation of multi-faith and multicultural perspectives. In relation to the EECF used to observe the spiritual character traits of an individual, the articles and tributes accredited to Annie Godfrey Dewey demonstrated not only evidence of each of the essential essences of home economics (individuals, families and communities, the natural environment and an active glocal
citizen operating in a larger reality) but also the personal, communal, environment and transcendental domains.

6.4.3 The environmental domain in early and middle years home economics is noticeably absent

Although I have not chronologically positioned this section in the early years of home economics bower, after analysing both the early years and the middle years, I observed that the texts integrating the environmental domain into spiritual discourse was notability scarce. Silence of the environmental domain was observed by overlaying the EECF with the data to identify strengths and weakness in the EECF. I have previously established that when observed in conjunction with the EECF the most dominant spiritual discourse relates to families and the communal domain. The personal domain mainly related to an individual author’s perceptions of spirituality in home economics. The transcendental domain was discussed in terms of relatedness with a larger reality and a few general references to “God”. The environmental domain was only located in a few instances.

The data that did reveal “nature” or environmental discourses juxtaposed with spiritual discourses related to either; the consumption of natural resources; human “mastery” over the natural environment; Darwinian concepts of the ‘laws of nature’; living conditions; or adjectival descriptions of the natural or built environment. Consumption of natural resources and human dominance over the natural environment have previously been outlined in the material versus spiritual theme. For the purpose of reporting the noticeable deficiencies and lack of significance placed on the natural environment in the historical home economics texts analysed, I have selected three indicative examples which loosely allude to the environmental domain:

- Ellen Richard’s (1904b, p. 65) Report of Committee on Personal Hygiene argued that the ‘environment and atmosphere’ of the home ‘shall permit full intellectual and spiritual development of the soul’ and that the future of ‘social progress demands ideals in the use of things material’.
- Annie Dewey’s (1906, p. 60) Tyranny of Things which alluded to consumerism, natural resources, ethical consumption, hoarding, equal division of resources and labour, and material goods;
- Annie Dewey’s (1913, p. 390) perceptions in Man Power, Organization, and Rewards of human beings harnessing the power of natural resources rather than living symbolically with nature.
These passages included spiritual language-in-use but favoured other dominate discourses which were at odds with environmental domain language-in-use. Only one article provided a blue ornament for placement in the research bower.

In the year 1910, Lucy Griscom (1910) wrote an article entitled *The Elimination of Waste in the Household* including spiritual language-in-use (spiritual development) and also revealed a deep connection between home economics practices and the natural environment. Griscom’s article placed significant importance on personal and family responsibility for the conservation of natural resources. Griscom’s (1910, p. 292) specialised discourses included an awareness of the larger reality to life on Earth, international affairs, human carelessness, destruction of forests, pollution of rivers, wasting water in homes and industry, overconsumption of food, recycling by-products and waste disposal. From a westernised and predominately American perspective, Griscom (1910) argued that ‘from ignorance’ many individuals and housekeepers were unable to appreciate ‘the value of commodities’ and ‘forget how valuable a little of it might be to some less fortunate person’ (p. 292). Targeting her article specifically for the assumed female housekeeper, Griscom (1910) recommended:

[S]he [sic] should carefully balance her [sic] raw materials and finished products in search of waste, for in a properly run household all space, time, and energy should be so utilized [sic] that some desirable end is thereby accomplished health, morals, or intellectual and spiritual development (p. 292).

Griscom’s article was one of the few texts located to demonstrate the interconnectedness between home economics, individuals, families, the home, household practices, social justice, equitable division of natural resources, global consequences and the natural environment. Griscom (1910) advocated for home economists be aware of personal and household responsible use of resources, an increase in environmental awareness and adopt an ecological perspective. Griscom’s article demonstrated an acute appreciation of global interconnectedness and ecological complexity. This rarely occurred in the other analysed texts of the time that also contained spiritual language-in-use.

An alternative perception of the environmental domain was revealed in descriptions and appreciations of the geographic locations, for example, Lake Placid. In one article relating to a meeting at the *Adirondack Home Institute* following floods in the Adirondack mountains near Lake Placid, Dewey (1902) wrote:
… snow ceased at sunset and the evening brought together at the parish house 100 or more men, women and youths. The first effort was to create a receptive attitude of mind, then to inspire with an ideal and to show how the home minsters to all that is best in life, health, efficiency, character, patriotism and spiritual development (p. 92).

For Dewey, it seemed that the natural environment, natural landscape and geographic location of the Lake Placid conferences were an inspiration and sacred place unto itself. Melvil and Annie Dewey not only hosted the Lake Placid Conferences but were also the owners of the Lake Placid retreat (K. Baldwin, 1949; Fields & Connell, 2004; Richards, 1908). Dewey anticipated that the natural beauty of Lake Placid would also inspire attendees at the property (AHEA, 1923, 1929). Indeed, this perception of Dewey’s deep connection with nature and the Lake Placid dwelling and conference retreat was confirmed in a tribute following Dewey’s death (AHEA, 1923). Paradoxically, her perceived deep connection with nature did not manifest strongly in Dewey’s texts alongside spiritual language-in-use.

In relative proximity to spiritual discourses, mentions of the environment and nature were rare and/or noticeably absent from both the early years and the middle years historical texts. When spiritual language-in-use and environmental discourse did converge, I observed that consumption of natural resources; human impacts on the natural environment; or, descriptions of the natural or built environment in relation to living conditions dominated.

6.5 Summary of key insights: historical home economics texts brightest blue ornaments

This chapter has investigated historical and foundational knowledge which partially addressed the research questions: 1) can SHW be an observable phenomenon in home economics sites; and 2) have spiritual discourses been produced, recontextualised and reproduced in home economics sites. This historical text analysis has revealed that spiritual concepts were a legitimate area of concern for some pioneering home economists; yet, discourse was rare. Insufficient specialised discourse informed any prescriptive intention within the first official home economics syllabus. Early home economists were not privileged with support to address spirituality as an aspect of practice; rather, spiritual knowledges seemed to be informed by primarily individualised and indoctrinated Christian perspectives. Christian views seemed to be embedded cultural knowledge and taken-for-granted in discourse. However, a few home
economists, for example, Andrews, Dewey, Talbot and in later years Baldwin and Vincenti, called for spiritual aspects of individuals, home and family to be more visible in policies and practices.

Whilst weaving the *Research Bower IV: big history*, it was acknowledged that the history of religious and spiritual discourses in education has been the subject of extensive study by other authors and was beyond the scope of my research. Some home economics specific texts confirmed placement of primary produced spiritual discourses that hold an historical influence over contemporary home economics. Four texts in particular were pertinent: Bevier’s (1928) book *Home Economics in Education*; Benjamin Andrews’ (1939) article *Respice, Circumspice, Prospice*; Keturah Baldwin’s (1949) article *The AHEA saga: a brief history of the origin and development of the American Home Economics Association and a glimpse at the grass roots from which it grew*; and Virginia Vincenti’s (1983) article *Antecedents of Reformism*. These four home economics texts supported Bernstein’s account of the medieval university and the early pedagogisation of knowledge.

*Research Bower V: spiritual discourse in early home economics (1901-1915)* captured a call by a number of leading home economists and experts from other fields to harmonise or balance scientific practice with spiritual aspects of home economics such as ideas about home and family. Spiritual knowledge incorporated a conscious, altruistic and hopeful vision of the future. Negotiating highest ideals and standards were a way for the profession to benchmark or focus educational activities. Setting high ideals and standards that informed practices and activities would expectantly lead to desirable educative outcomes.

Textual ordering revealed that the term ‘spiritual’ was mostly juxtaposed with another concept. Language-in-use referred to spiritual life, spiritual status, spiritual development, spiritual being, spiritual things, spiritual need, spiritual awakening, spiritual growth, spiritual advancement and spiritual key note. The word ‘spiritual’ was mostly used as a description of the esoteric knowledge of the author – intangible and often an indescribable intuition or feeling.

In constructing the *Research Bower V: spiritual discourse in early home economics (1901-1915)* the analysis revealed that, on the one hand, Richards (1904a,
1904b, 1906, 1908) and Hunt (1902a, 1902b, 1908, 1909) normalised that SHW of individuals living in homes and families was taken-for-granted and embedded knowledge within overarching ideology of home economics. On the other hand, Dewey (1906, 1908, 1910, 1913, 1915), Andrews (1907) and Talbot (1902, 1905) persisted with exposing spiritual knowledges and keeping SHW in the foreground of ideology and practice. However, an accord was never reached in relation to spiritual aspects of home economics. As a result of conflict between taken-for-granted knowledge and calls for spiritual knowledge to be specialised, prescriptive official policy was never written, negotiated or agreed upon. Spiritual discourse remained in the unofficial recontextualisation field.

While collecting the building materials to develop Research Bower VI: spiritual discourse in middle years of home economics (1923-1992) it was interesting to note that the term ‘spirituality’ did not appear in either the early or middle years of home economics. In collective representations of spiritual terminology, commonalities in discourse manifest as home and family being the most significant site for discourse production, and the highest ideal of home economics ideology. Conflict and tensions arose when mundane knowledge (the material, cooking, sewing, hygiene practices) overshadowed esoteric knowledge (spiritual, religious, character, morals, ethics and aesthetics). Within a predominately Americanised Christian context, early home economists used spiritual terminology variously. Interpretations of spiritual discourse, informed by various worldviews, were as individualised as the authors.

Given Annie Godfrey Dewey’s prominence as a primary producer of spiritual discourse in the LPCP, as a case study, I investigated her ideas further. I had a particular interest in Dewey’s descriptions of “desirable” personality traits (Dewey, 1913, 1915). Dewey’s writings demonstrated clarity of her worldview. This worldview seemed to be informed by extensive reading, travel and exposure to different experiences, events, people and cultures. My investigations revealed that exposure to different events, experiences and cultures influenced her global awareness. Personal character traits played a significant role in the development of identity. Spiritual identity developed as internal to the individual and expressed in outward and public ways. Rightly or misguidedly interpreted, public perceptions of an individual’s spiritual identity were visible and judged by others. Personality traits which included spiritual identity were also the subject of recontextualised discourses in the middle years of home economics.
In summary, this chapter has traced the historical sites for discursive formation of spiritual discourses that may have influenced the inclusion of spirituality into modernised home economics. The investigation focused on three historical phases of spiritual discourse production, recontextualisation and reproduction relating to home economics sites: big history, early years (1901-1915) and the middle years (1923-1992). This analysis of a small sample of historical texts as data has revealed that spiritual discourses are continually changing. Changes occur because spiritual discourses were produced, recontextualised and reproduced in a multiplicity of sites.

Even during the formation years of home economics, this study revealed that technology and globalisation were causing spiritual knowledges to be in a flux or crisis of classification (Best, 2000; Deagon, 2009). This investigation also revealed that during the early and middle years of home economics, meaning for spirituality had been influenced by interdisciplinary approaches and global discourses about uncertain futures and environmental unsustainability.

Study of the LPCP and other historical home economics texts provided some stabilisation for spiritual knowledges in home economics sites by offering alternative views of spiritual discourse. Since the foundation of home economics in the early nineteen hundreds, home economists have called for spiritual aspects of home and family to be incorporated visibly into practice. Building on the themes exposed in this Chapter Six, Chapter Seven will now explore 21st Century home economists’ views and perceptions about spiritual knowledges.
CHAPTER SEVEN: A CROSS-CULTURAL SAMPLE OF HOME ECONOMISTS’ VIEWS AND PERCEPTIONS ABOUT SPIRITUAL HEALTH AND WELL-BEING IN HOME ECONOMICS

7.1 Overview

This analysis now moves to modern times: a global knowledge society accelerated and facilitated via Internet technology (Singh, 2002). This chapter shares a sample of Home Economists’ cross-cultural views and perceptions about SHW. Data were collected via an online survey and email interviews to address the research questions:

- What do home economists understand by the phrase “spiritual health and well-being”?
- Do home economists consider spiritual health and well-being to be a legitimate area of concern for home economics?
- Do home economists believe they receive sufficient support to address spiritual health and well-being as an aspect of their practice?
- Do home economists see evidence of spiritual health and well-being in their own home economics practice?

First, the demographic profile of the participants is presented. Next, shared meaning for SHW is explored. Survey results confirmed spirituality to be a legitimate concern for the surveyed and interviewed home economists. However, this cohort did not believe they received sufficient support to address spirituality as an aspect of practice. Next, evidence of SHW in home economics practice is derived from the perceptions expressed by the participants. The data is presented in themes generated from the data and literature as quality of life, morality/ethics, environment/nature, creativity, hope, communal/relationships, spiritual care, individual/personal, equity/assessment, and Transcendental Other/God. The themes were generated through an organic process of weaving together the literature, analysis of the data and the EECF. The demographic profile of the survey participants follows.

7.2 Demographic profile of online survey participants

Ninety-three percent of participants were female (84) and 7%, male (6). Participants (N = 102) were asked to select from a pre-defined list to indicate how they

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Descriptive statistics and various measures of central tendency have been used extensively in this chapter. The following statistical abbreviations apply: Numbers in brackets (#) or \( f = \) frequency or
were involved in the home economics profession. Responses included teacher (32), lecturer/academic/researcher (23), retired, past student or interested person who is still involved in home economics (13), teacher at college (11), “other” included education administrator, policy development worker, government, rural development worker (8), university/college student studying to teach home economics (5), university/college student not studying to teach (4), industry professional (3), high/secondary school student (3).

Figure 7.1: Demographics: year home economics qualification was completed, organised by decade

Figure 7.1 is a chart to represent visually which years the participants completed their professional qualification (N = 89). The majority of participants graduated with a home economics qualification in one of two decades: 1980-1989 (18) and 2000-2009 (18) (See Figure 7.1). Age ranges varied. The youngest group were 19-24 years (n = 10), and the oldest participants were 71+ years (n = 2). The age groups most represented counting; Mean = M; mode = mode; Standard deviation = SD; total population = N; population in a subsample = n; percentage = %; P = probability (Creswell, 2005).

108 See Appendix G-Q7.
109 Drop off rates were significant for this online survey. N = total population or number of participants who completed each survey question. I have specified N for each survey question. See Appendix E Dissemination and response rates; and Appendix G Survey Report: Completion rates.
110 See Appendix G-Q3.
111 See Appendix G-Q4.
were between 51-60 years of age (26%) and 41-50 years of age (24%). Combining these two age groups (i.e. 41-60) formed 50% of the responses.\textsuperscript{112}

This study was also interested to obtain a cross-cultural sample of responses. Participants were asked to indicate in which country they lived and worked.\textsuperscript{113} 88 participants represented cross-cultural perspectives from 21 countries.\textsuperscript{114} The four countries most represented were Australia (25), Canada (11), United States (11) and Ireland (10). Other countries represented, organised by frequency, were United Kingdom (4), Malta (4), Finland (3), Pakistan (3), Puerto Rico (3), Sweden (2), Netherlands (2), Barbados (1), China (1), Estonia (1), Fiji (1), Germany (1), Kenya (1), South Africa (1), Spain (1), Trinidad and Tobago (1), United Arab Emirates (1).

Participants identified four main curriculum Areas of Study within which they taught home economics skills and knowledge: nutrition, food and diet which incorporate practical kitchen skills and theory (26); consumer studies, consumerism and resource management (21); family studies and relationships (18); and living environments, shelter and housing (17).\textsuperscript{115} Six additional “other” Areas of Study were also identified: global welfare, healthier living, ICT in daily life, global citizenship, kitchen design and ergonomics, and futures consciousness. Participants were asked to place in rank order their personal preference for teaching and learning about each of their Areas of Study. Although not expressly necessary for addressing the research questions, this rank ordering returned an interesting result. Personal preferences revealed that the “nutrition, food and diet (kitchen and theory)” Area of Study was the highest (mean rank = 1.69). The second highest personal preference Area of Study was the “Other” category (mean rank = 2.00). The third preferred Area of Study was “Research” (mean rank = 2.64). The four lowest ranked subject areas were “living environments, shelter & housing” (mean rank = 4.88); “hospitality & catering” (mean rank = 5.00).

\textsuperscript{112} See Appendix G-Q4.
\textsuperscript{113} National identity, ethnicity and cultural background questions were not included in the survey. During pilot testing I had attempted to categorise ethnic and cultural background factors using categories from Central Intelligence Agency (CIA) (2012) World Factbook data; however, accounting for diversity of responses from cross-cultural, English as a second language and global audiences made these items in the survey difficult to comprehend and navigate. For example, it was problematic importing the CIA World Factbook data into a simple drop down menu of pre-selected responses. Considering the reviewed literature, for example, see Sawatzky, et al. (2005), McSherry & Jamieson (2011) or Dolnicar & Grün (2007) while acknowledging national identity, ethnicity and cultural background is of high importance for the formation of spiritual, religious and personal beliefs; accounting for cross-cultural differences in survey item responses is problematic. Therefore, omitting national identity, ethnicity and cultural background questions from the survey was a deliberate methodological decision. Ways to obtain accurate national identity, ethnicity and cultural background data from an online survey requires significant investigation, testing and refinement.
\textsuperscript{114} See Appendix G-Q8.
\textsuperscript{115} See Appendix G-Q10 & Q11.
rank = 4.90); working in industry (mean rank = 7.25); and “textiles (laboratory)” (mean ranked = 7.40). The survey revealed that a high number of participants taught and enjoyed teaching nutrition, food and diet kitchen skills and theory; but they did not enjoy teaching hospitality and catering. The recognition and professional acceptance of SHW in home economics by the survey respondents is discussed next.

7.3 Spirituality: a legitimate area of concern for home economics

Sixty-two percent of participants (N = 85) responded ‘yes’ to the question do you think spirituality to be a legitimate area of concern for home economics? and 38% responded ‘no’.116 Participants were then asked: do you feel you receive sufficient support and guidance to address spirituality as an aspect of home economics? 82% of participants (N = 85) responded ‘no’ and 18% responded ‘yes’.117 These responses reveal that although participants did perceive SHW to be an aspect of home economics, a lack of official or professional support and guidance may impede addressing spirituality in practice. This observation was strengthened by participant responses to questions in relation to the importance of some aspects of home economics.118

A sliding scale ranging from 0 (very unimportant) to 100 (very important) was used to indicate which contemporary aspects of home economics were important to each participant personally. The Qualtrics randomisation feature was employed for this question to ensure answers were not presented in any pre-defined order of preference (See Table 7.1). A suite of questions were derived from concepts contained in the he21C and extant literature. For example, the literature review identified citizenship, ESD and the advent of ICT use in classrooms as contemporary aspects for home economics. The seven importance items were included in the survey to gain an insight into where spiritual health and well-being may fit in relation to other contemporary home economics educational directives and identify harmonies between the concepts.

116 See Appendix G-Q14.
117 See Appendix G-Q15.
118 See Appendix G-Q13.
Table 7.1: Correlations between time of graduation and the *seven importance items*

<table>
<thead>
<tr>
<th>Time of graduation</th>
<th>Descriptive Statistics</th>
<th>Religion</th>
<th>Spirituality</th>
<th>ESD</th>
<th>Citizen</th>
<th>Understanding SHW in HE</th>
<th>Needs of Today</th>
<th>ICT</th>
</tr>
</thead>
<tbody>
<tr>
<td>no grad</td>
<td><em>M</em></td>
<td>38.7273</td>
<td>63.7273</td>
<td>82.9091</td>
<td>88.5455</td>
<td>80.1818</td>
<td>87.1818</td>
<td>78.0000</td>
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<tr>
<td></td>
<td><em>n</em></td>
<td>11</td>
<td>11</td>
<td>11</td>
<td>11</td>
<td>11</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>50-70s</td>
<td><em>M</em></td>
<td>49.7692</td>
<td>60.1538</td>
<td>77.6923</td>
<td>79.5385</td>
<td>68.4615</td>
<td><strong>95.2308</strong></td>
<td><strong>75.0769</strong></td>
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<tr>
<td></td>
<td><em>n</em></td>
<td>13</td>
<td>13</td>
<td>13</td>
<td>13</td>
<td>13</td>
<td>13</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td><em>SD</em></td>
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<td>38.32503</td>
<td>13.12367</td>
<td>27.11585</td>
<td>20.28793</td>
<td>11.3220</td>
<td>16.59047</td>
</tr>
<tr>
<td>80s</td>
<td><em>M</em></td>
<td>67.4615</td>
<td>84.0000</td>
<td>90.7692</td>
<td>88.3846</td>
<td>84.1538</td>
<td>96.3077</td>
<td>83.6154</td>
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<td></td>
<td><em>n</em></td>
<td>13</td>
<td>13</td>
<td>13</td>
<td>13</td>
<td>13</td>
<td>13</td>
<td>13</td>
</tr>
<tr>
<td>90s</td>
<td><em>M</em></td>
<td>68.0000</td>
<td>71.4167</td>
<td>86.8333</td>
<td>81.1667</td>
<td>62.6667</td>
<td><strong>94.8333</strong></td>
<td><strong>93.6667</strong></td>
</tr>
<tr>
<td></td>
<td><em>n</em></td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>12</td>
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<td>12</td>
</tr>
<tr>
<td></td>
<td><em>SD</em></td>
<td>27.43256</td>
<td>23.27487</td>
<td>17.48679</td>
<td>20.22974</td>
<td>19.82805</td>
<td>8.62168</td>
<td>6.12496</td>
</tr>
<tr>
<td>00s</td>
<td><em>M</em></td>
<td>33.4706</td>
<td>59.0588</td>
<td>88.1765</td>
<td>88.1176</td>
<td>67.0000</td>
<td><strong>97.2353</strong></td>
<td><strong>81.5294</strong></td>
</tr>
<tr>
<td></td>
<td><em>n</em></td>
<td>17</td>
<td>17</td>
<td>17</td>
<td>17</td>
<td>17</td>
<td>17</td>
<td>17</td>
</tr>
<tr>
<td>TOTAL</td>
<td><em>M</em></td>
<td>50.5303</td>
<td>67.2121</td>
<td>85.5000</td>
<td>85.2879</td>
<td>72.0758</td>
<td><strong>94.5455</strong></td>
<td><strong>82.8789</strong></td>
</tr>
<tr>
<td></td>
<td><em>N</em></td>
<td>66</td>
<td>66</td>
<td>66</td>
<td>66</td>
<td>66</td>
<td>66</td>
<td>66</td>
</tr>
<tr>
<td></td>
<td><em>SD</em></td>
<td>33.17980</td>
<td>27.29357</td>
<td>14.39792</td>
<td>18.26200</td>
<td>22.92886</td>
<td>11.18541</td>
<td>14.79892</td>
</tr>
</tbody>
</table>

Note: *M* = mean. *SD* = standard deviation. *n* = subpopulation. *N* = total population. Year of graduation = by decade. Note 50s (*n* = 1), 60s (*n* = 5) & 70s (*n* = 7) have been combined. It is noted that totals differ from survey results in Q4 & Q13 *Appendix G Survey Report*. The above table was produced using SPSS and was calculated where *N* = 66. The survey results in Q4 (*N* = 89) & Q13 (*N* = 88) was produced using Excel spreadsheets. High drop off rates significantly affected the results. SPSS was used to investigate SHALOM data only and data was cleaned of all participants who did not complete SHALOM. This means that results would have been different if the 22 participants had fully completed the whole survey.
Presented in alphabetical order, the *seven importance items*\(^\text{119}\) were:

1. Acting on Education for Sustainable Development initiatives through home economics practice
2. Being an active and aware global citizen
3. Making home economics reflect the needs of today’s society
4. Religion
5. Spirituality
6. Understanding spiritual health and well-being in home economics
7. Using Internet technology to teach and learn about home economics

*Making home economics reflect the needs of today’s society* was of the highest importance \((M = 92.27; \text{ mode } = 98; \text{ }N \text{ } = \text{ } 88)\). The *SD* of 12.24 revealed that there was significant agreement in opinion about *making home economics relevant to the needs of today’s society*. This was in stark contrast to *SD* of 34.15 regarding the importance of *religion* which revealed a wide difference of opinion, including polar opposite scale ratings of 0 and 100. *Religion* was scale rated at \(M = 52.22\) (mode 51) as lowest in importance. *Spirituality* rated the second lowest \((M = 68.92; \text{ mode } = 75)\).

It will be recalled from Chapter Five Method Section 5.11 Online survey, that two surveys were administered. Before the two surveys (S1 and S2) results were combined, it was interesting to note that there were slight differences between the S1 and S2 cohorts. *Acting on Education for Sustainable Development initiatives through home economics practice* was of more importance for S2 \((M = 88.36)\) than S1 \((M = 80.73)\) and both questions about spirituality and *understanding spiritual health and well-being in home economics* rated lower for the S2 cohort. The *SD* revealed high ranges of variance across all *seven importance items*; however, the *ordering* of the *seven importance items* were the same for both S1 and S2.

An SPSS correlation query was run for the *seven importance items* with *time of graduation* (See Table 7.1). It was found that the 13 participants who graduated in the 1980s was the group reporting the highest scales (83.62 – 96.31) of importance with the closest *SD* (6.24 - 14.45) across six out of the *seven importance items*. The most important item for participants who were students either not yet graduated with a home economics degree or who did not hold a specialised home economics qualification was *being an active and aware citizen* (88.54). However, across all other decades of graduation *making home economics reflect the needs of today’s society* was of upmost

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\(^{119}\) Hereafter referred to in this chapter as the *seven importance items*. See Appendix G-Q13.
importance. Graduates of the 1990s scale rated highly (93.66) and significantly agreed ($SD = 6.12$) on using Internet technology to teach and learn about home economics.

Key findings of this section were that, despite spirituality being rated as second lowest of the seven importance items, spirituality was judged by the participants to be a legitimate area of concern for home economics. The participants did not believe that they receive sufficient professional support or guidance in order to engage confidently with spirituality or SHW as an aspect of home economics. To provide professional support and guidance, locating shared meaning in beliefs and attitudes about spirituality and SHW and their relationship with home economics becomes vitally important. The next section explores perceptions about the term “spiritual health and well-being” and investigates the notion of whether or not participants observed evidence of SHW in practice.

7.4 Views and perceptions about spirituality, spiritual health and well-being and their relationships with home economics

Research Bower VII: home economists' perceptions about spiritual health and well-being in home economics represented visually the key themes that structured this analysis. These words and phrases were the bluest trophies (insights) derived from the survey and email interview data. The following report comprised the main body of research that related directly to the research questions. This section addressed the research question what do home economists understand by the term “spiritual health and well-being”? Addressing this research question contributed significantly to the Essential Essence of Spiritual Health and Well-being in Home Economics Model presented later in Chapter Seven.

The specialised discourses which made up the walls and building material of Research Bower VII: home economists' perceptions about spiritual health and well-being in home economics originated initially from McSherry's (1998) categories of the Spirituality and Spiritual Care Rating Scale (SSCRS) and Fisher's 4DSHW model. In addition to the literature surrounding these two survey instruments, new categories and sub-questions (survey items) were also created that related specifically to home economics sites.
Research Bower VII: home economists’ perceptions about spiritual health and well-being in home economics

These essential elements of SHW woven into the walls of Research Bower VII, presented here in alphabetical order, were used to organise this section of the data analysis:

- Communal/Relationships
- Creativity
- Environment/Nature
- Equity/Assessment
- Hope
- Individual/Personal
- Morality/Ethics
- Quality of Life
- Spiritual Care
- Transcendent Other/Religion
These categories corresponded with 39 items in the survey. Participants were asked to indicate their responses to these items using a 5 point Likert scale. Responses were cleaned, combined and descriptive statistics calculated under each category using Excel spread sheets. Free-text and interview data was then woven into these categories (See Appendix G Survey Report for summary tables and statistical information).

![Mean of participant responses to 39 item rating scale investigating essential element categories of home economics, spirituality and spiritual health and well-being (N = 78)](image)

Figure 7.2: Mean participant responses to essential element categories

The participants \((N = 78)\) believed that the *Quality of Life* \((M = 4.44)\) category was the most significant aspect of spirituality and SHW within home economics sites (See Figure 7.2). In descending order of importance *morality and ethics* \((M = 4.02)\), *environment and nature* \((M = 3.99)\); *creativity* \((M = 3.96)\); *hope* \((M = 3.94)\); *communal and relationships* \((M = 3.90)\); and *spiritual care* \((M = 3.87)\) also rated very closely in the affirmative. The *equity/assessment* items \((M = 2.71)\) indicated uncertainty about SHW being a part of home economics assessment. Uncertainty was confirmed by *SD* which indicated a wide difference of opinion in this category \((SD = 1.20)\). The *transcendental/religion* item \((M = 2.68)\) rated above the mid-point of 2.5 but was the lowest rated category.

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120 See Appendix E Table H.1- 39 item rating scale of essential element categories for home economics, spirituality and spiritual health and well-being adapted from McSherry & Jamieson (2009) and Fisher (2008); and Appendix E Literature informing online survey construction. For more information, also refer to Chapter Three literature review.
Each of these essential element categories explored in detail used descriptive statistics and SBB strategies. The categories were not presented in order of statistically defined importance as indicated in Figure 7.2; rather, an organic process determined their ordering. As I analysed with the survey data, participants free-text and interview data, I wove together naturally clumped themes. For example, as a result of this organic process, the Equity/Assessment item was collapsed into the Communal/Relationships category and the Transcendental Other/Religion category transformed into a Worldview/Transcendental Domain category.

An exploration of home economists’ views and perceptions about Quality of Life concepts begin this section of analysis. Within this category the participants identified that service to others provided an avenue to discover purpose and fulfilment in life. Well-being was included in the Quality of Life category and related to fitness, stability, social inclusion and overall health. Some participants identified that balance of time and the quality of that time spent with self, family and work impacted understandings of SHW and home economics. These Quality of Life concepts are now explored.

7.4.1 Quality of Life

The strongest correlation between home economics and SHW was the category of Quality of Life (QoL).\footnote{See Section 3.4.4 Quality of Life. In summary, spiritual, religious and personal beliefs were believed to be only one aspect of QoL frameworks. QoL is a complex notion and refers to an individual’s perceptions about their position in life, how they value the way that they live within their specific culture, levels of independence, psychological state, social relationships and perceptions of their environment (WHO, 1998). QoL has also been associated with personal goals, expectations and standards of living (Skevington, et al., 2004).} Three questions in the survey related to QoL. Firstly, the majority of participants \((N = 78)\) strongly agreed \((n = 70)\) that home economics was related to improving QoL \((M = 4.88)\). SD of 0.36 confirmed significant accord. Indeed, this question recorded the highest convergence of opinion revealed through the SD than any other question in the survey. The majority of participants also agreed \((n = 41)\) or strongly agreed \((n = 25)\) that SHW directly related to QoL \((M = 4.22; SD = 0.72)\). Finally, participants agreed \((n = 35)\) or strongly agreed \((n = 28)\) that SHW was an essential part of being human \((M = 4.25; SD = .071)\).

Free-text responses supported the notion that QoL was a significant aspect of views and perceptions about SHW within home economics sites. Table 7.2 provided a satin bowerbird selected sample of discourse in which participants expressed their
views. It was noted that only one participant specifically identified ‘quality of life’ in their response. All other samples of text selected for presentation (See Table 7.2) were derived from strategies of bricolage, and constant comparisons of data with the EECF and QoL literature.

<table>
<thead>
<tr>
<th>Table 7.2: Theme, situated language-in-use and perceived relationships between QoL and spiritual health and well-being in home economics sites</th>
</tr>
</thead>
<tbody>
<tr>
<td>Service to others</td>
</tr>
<tr>
<td>Participant 42:</td>
</tr>
<tr>
<td>Trying to help others to improve their quality of life</td>
</tr>
<tr>
<td>Well-being: fit, stable, overall health and social inclusion</td>
</tr>
<tr>
<td>Participant 49:</td>
</tr>
<tr>
<td>Knowing oneself and being physically, mentally and emotionally fit &amp; stable and being able to cope with all social health aspects.</td>
</tr>
<tr>
<td>Participant 18:</td>
</tr>
<tr>
<td>A sense of general wellness of my inner spirit that results in physical, emotional, mental, social and overall good feelings as a living human individual interacting with fellow human individuals</td>
</tr>
<tr>
<td>Participant 17:</td>
</tr>
<tr>
<td>A stable and happy lifestyle which includes plans for the future, aspirations for adventure, accomplishment, taking pleasure in team work respecting others, interest in family, friends and exploring opportunities. Happiness from being inclusive of others in my life style, an attitude of expectation that people in my community will like me and that I will be able to participate within my community in a happy free lawful manner. Sometimes I would like to have my views taken seriously and respected... able to live peacefully in a democratic community.</td>
</tr>
<tr>
<td>Quality: time and balance</td>
</tr>
<tr>
<td>Participant 47:</td>
</tr>
<tr>
<td>The work is important but not primary thing in life. I want to spend as much quality time with my kids as possible, to show them that in this material world there are also other things to care.</td>
</tr>
</tbody>
</table>

The responses demonstrated the complexity and diversity of understandings of SHW as they related to QoL concepts (See Table 7.2). QoL discourse permeated throughout many of the free-text responses. Three key themes were selected for deeper investigation: 1) service to others; 2) well-being: fit, stable, overall health and social
inclusion; and 3) quality: time and balance. These themes were unpacked using individual participant contexts as indicative interpretations to inform this QoL category.

7.4.1.1 Service to others: purpose and fulfilment in life

An analysis of frequencies in language-in-use located terms and phrases related to the service to others category as “service” \( (f = 5) \); “other/s” \( (f = 23) \); “community/ies” \( (f = 18) \); “involvement” in community organisations or activities \( (f = 6) \); “help/s/ed” \( (f = 13) \); “group/s” \( (f = 4) \); “compassion” \( (f = 4) \); “empathy” \( (f = 3) \); and “volunteer” \( (f = 1) \). The service to others theme also converged with the communal/relationships category presented later in this chapter. Participant 42’s response was selected to build this service to others theme as an indicative example.

Participant 42 was a 51-60 year old female lecturer from Canada. This participant identified as Christian. Her scale ratings were religion = 0; spirituality = 51; and understanding SHW in home economics = 70. From an overall reading of responses, her significant social goods were ‘fulfilment in life’, ‘doing others good’ and ‘purpose in life’. Building on these perspectives, she implied that consequences for actions and service to others were important. To maximise service to others she believed that listening and empathy played important roles. This participant’s parents had a significant impact on the way she perceived SHW. She considered her parents as role models in that they were ‘hard working’. She also named ‘sickness’ as a significant event that shaped her understanding of SHW. Life experiences and other people informed participant 42’s response ‘trying to help others to improve their quality of life’. It seemed that this participant felt responsible for her own actions and it was important for her, that her actions did no harm to others. By following these principles, it seemed that Participant 42 felt that she could achieve fulfilment and purpose in her life and make a positive impact on the lives of others.

7.4.1.2 Well-being: fit, stable, overall health and social inclusion

Well-being is a concept identified as important in the he21C. Literature explorations confirmed that “well-being” is a significant concept that guides the work of many home economists internationally.122 Fit, stable, overall health and social inclusion

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122 See Section 3.4 Health, wellness, well-being & quality of life: global health frameworks. The literature review discussed the difficulties with defining well-being; health; wellness and QoL. I have included well-being in this QoL theme because QoL and well-being are both overarching concepts. The literature that guided construction of the spirituality survey items did not have a specification for including “well-being” as a separate item. The nuances in language, subtle meaning changes and recontextualisation process all contributed to making these terms very difficult to stabilise in meaning. Therefore, using the UN’s QoL literature as a guide, “well-being” has been situated as a sub-category of QoL frameworks.
were identified as contributing to well-being discourses and is the next theme of QoL explored. Data revealed that fitness, stability, overall health and social inclusion related to a balance of the physical, emotional, social and mental aspects of the dimensions of health. Balance across the health dimensions then contributed to “overall” spiritual health and well-being. Ignoring specific references to “spiritual health” and “spiritual well-being”, frequencies revealed that there were a significant number of general references to “well-being/wellbeing” \((f = 25)\) and “health” \((f = 17)\); “mental health” \((f = 12)\); “physical health” \((f = 7)\); “social health” \((f = 6)\); “emotional health” \((f = 5)\); accept/ed/ance \((f = 5)\); respect/ed/ful/ing \((f = 5)\); and “personal wellness” \((f = 2)\).

Three participants were selected for the bower to demonstrate this well-being QoL theme. First, Participant 49’s response encompassed the general sentiment behind the theme by an actual use of the phrase “fit & stable”. Next, Participant 18 directly addressed the dimensions of health as contributing to “overall” spiritual health and well-being. Finally, Participant 17’s text represented the importance of social inclusion to QoL and SHW frameworks. Excerpts of other participant text were included to accentuate the themes.

Participant 49 was an Australian female high school teacher aged between 41 and 50 years. She identified as an Atheist and described “matter and energy” as the transcendental force which most influenced her life. Her scale ratings were religion = 0; spirituality = 50; and understanding SHW in home economics = 60. This participant wrote that her personal experiences with SHW meant:

\[
\text{[I]f you do not know yourself well, then you can not begin to understand others. Also knowing that things I do contribute to my health & wellbeing and that of my environment, makes me stop and think about what I am doing or going to do and the impact that it will have on me & the people around me and the place I live.}
\]

Derived from Participant 49’s responses the personal, communal and environmental domains were rated highly. Her free-text revealed self-identify, self-awareness, and the health dimensions (social, physical, emotional and mental) as important. QoL manifested as a healthy balance and/or absence of physical, mental and emotional complications. For this participant, the pursuit of self-knowledge interconnected with an ability to relate to others. Consequences for actions and conscious decisions also related to an awareness of others and her impact on the environment. QoL and SHW were both overarching concepts. Building significance and intertextuality analytical questioning revealed that her response indicated
foundations in health and/or home economics disciplinary field knowledges. She used “the health dimensions” to express her understanding. Additionally, using the phrase “the people around me and the place I live” demonstrated an understanding of reciprocal determinism (Bandura, 2001). On the one hand, she was conscious of her effect on other people and her environment; and on the other hand, a conscious awareness of the ways other people and environments had an effect on her. This was expressed in a time/space awareness of past, current and future actions. For participant 49 it seemed that she had an ecological view and was aware of her immediate reality, people and surroundings.

Participant 18 referred to well-being and QoL as overall health. This participant was a retired female home economist from Trinidad and Tobago. She was identified as one of the oldest participants in this study (71+). She was Christian and scale rated religion = 59; spirituality = 100; and understanding SHW in home economics = 90. It was noted that this participant’s scale rating for spirituality was one of the highest rating of all the participants. The personal and communal domains were strongly represented within participant 18’s free-text responses. Coding values were identified in the personal domain to be ‘inner spirit’, ‘physical’, ‘emotional’, ‘mental’, ‘good feelings’, ‘living’, and ‘human individuals’. Communal domain coding values were ‘social’; ‘religion’, ‘church’, ‘groups’, ‘community’, and ‘family’. She identified that meaningful interactions between ‘a living human individual’ and ‘fellow human individuals’ can provide positive experiences which enhance ‘general wellness’ and ‘overall good feelings’. She shared one example of her experience with SHW within a home economics site as ‘...an integral part of family living discussions’. She recalled that:

...the sense of quiet and spiritual well-being experienced whenever family members use opportunities for sharing feelings and suggestions when contributing to decisions that impact the life of all members in the family.

Her understanding of SHW was informed by her personal religious beliefs as well as ‘practices’ within ‘groups and individuals in my church and community’ as helping shape her understanding of SHW. Her exposure to socially constructed religious beliefs and practices informed her personal belief system. In her teaching practice, she encouraged sharing and communication with others – both between teachers and students; and students and parents. This has consequences for teacher/student and
Religion played a very significant role in developing her self-identity, teacher-identity and understanding of SHW.

Confluent with the importance participant 18 placed on meaningful interactions between humans, *social acceptance* was also found to be important for SHW and QoL. Participant 17’s response resonated with significant portions of the EECF and the literature. Participant 17’s free-text provided a complex perspective of QoL. This female participant aged between 61 and 70 years, was a retired Australian home economist. She did not identify with any specific religion. Interestingly, she reported that ‘human beings’ formed her perception of influence with a Transcendent Other. Her scale ratings were religion = 5; spirituality = 25; and understanding SHW in home economics = 100. This indicated that religion and spirituality were not important to her personally, but that she believed SHW to be very important to understand in home economics sites.

Participant 17 identified that a ‘*stable and happy lifestyle*’ included ‘*plans for the future, aspirations for adventure, accomplishment, taking pleasure in team work, respecting others, interest in family, friends and exploring opportunities.*’ For this participant ‘*happiness*’ came from ‘*being inclusive of others in [her] lifestyle*’ and an ‘*attitude of expectation*’ that people will ‘*like*’ her, accept her and that she be ‘*able to participate*’ in her community in a ‘*happy free lawful manner*’. ‘*Lifestyle*’ was an important expression of social inclusion and QoL. Community participation played a significant role in her meaning of SHW. Many social interactions were observable and the communal domain was prominent. Interestingly, she stated that she would sometimes like to have her ‘*views taken seriously and respected*’. Although not expressly stated, her response indicated hidden meaning and the possibly that she had experienced social exclusion as a result of outwardly expressing her personal views to others. Personal events and experience had shaped this participant’s understating of SHW. She recalled that:

> [M]y personal experience of being successful in gaining teaching qualifications in Home Economics, of being accepted as a worthwhile person, travelling the world stretching my brain with further study. Watching my family grow and realising that the present generation think differently from me but have similar needs wants and achievements and like me they care for a sense of independence. a wish for adventure and a need to be loved and included in all activities that are productive happy, perhaps community based.

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123 This concept will be explored in detail in Section 7.4.3 Communal / Relationships.
As a result of travel and study, Participant 17 appeared to have developed a global consciousness. Personal experiences with other cultures, her teaching experience and her family had all informed her understanding of social inclusion, SHW and QoL. Social inclusion meant being able to be an active participant in the world. Finally, this participant highlighted that freedom, democracy and citizenship were important.

In summary, social relationships were prominent in relation to forming ideas about spirituality, health, well-being and QoL. Socially constructed spiritual knowledges were influenced by participation in family conversations; teacher/student discussions about family; participation in religious groups, community involvement and world travel. Communicating and sharing feelings with members of the family were important. The personal domain related to the inner-spirit; an individual’s emotional state; physical or bodily health; and mental capacity and capability. SHW was considered as an encompassing state of ‘living’. ‘Living’ was a dynamic state of feeling good and being. Well-being was observed to mean an individual experiencing fitness, stability and balance between various dimensions of health (social, emotional, physical, and mental). Spiritual health and well-being was considered an overarching concept of overall or general health and well-being and an all-embracing concept of QoL.

7.4.1.3 Quality: time and balance

Participant 47 was a female educator aged between 31 and 40 years from Estonia. This participant did believe her life was influenced by a Transcendental Other but did not identify with any organised religion. She scaled rated religion = 50; spirituality = 70; and understating SHW in home economics = 70. For this participant the personal, communal and transcendental domains were visible in her language-in-use. Love and caring for self and family were significant social goods. For participant 47, “quality time” with her children was important. Her meaning of SHW entailed ‘...everything in life is in balance: the work and the family life. Having more in life than 24 h work- family and friends, love and caring.’

QoL related to a healthy balance between parenting, quality time with family and friends, and work roles. Participant 47 also identified time/space awareness with her “24 hours” reference. It was important for this participant to make a positive impact on her children through spending ‘quality’ time teaching her knowledge, values and beliefs about life which goes beyond the material word. This indicated elements of stewardship, awareness and responsibility for immediate and future life. Her responses indicated that “everything is life”. To achieve QoL, everyday life is about balance. Achieving a
healthy balance of self/family/friends/work in terms of quality time gave her meaning and purpose in her life. The material world facilitated an appreciation of the intangible world and the importance of quality relationships.

The free-text responses and the survey results revealed that QoL was an important aspect of home economics and understandings of SHW. While analysing the data I deliberately chose to take a broad perspective of spirituality within the everyday lives of the participants as a public expression of their beliefs and attitudes. The participants knew that they were being asked spirituality and SHW related questions. From this broad perspective, many of the participants expressed QoL concepts within their free-text responses.

The key insights of this Quality of Life section were:

- perceptions of QoL were inextricably linked with spiritual discourse and home economics;
- active participation in everyday life gave life meaning and purpose;
- QoL includes concepts of lifestyle, freedom, citizenship and democracy;
- specific links between QoL and religion were noticeably absent from discourse but were alluded to;
- quality relationships and the communal domain formed a significant part of QoL; and
- an expressed need for balance between quality time spent with self, family and work.

7.4.2 Spiritual Care

Spiritual care is taken to mean the extent to which home economists believe they are responsible for SHW within their own practice. Home economics professionals agreed ($f = 44$) or strongly agreed ($f = 14$) that they could understand better, their own SHW by learning about and respecting the religious and cultural beliefs of others ($M = 3.85$ and $SD = .84$). Participants also agreed ($f = 41$) or strongly agreed ($f = 14$) that their own spirituality had consequences for their professional practice ($M = 3.86$, $SD = .86$). The strongest item for spiritual care related to showing kindness, concern and cheerfulness ($M = 3.89$, $SD = .72$).

Participant 15 offered an insightful comment in relation to spiritual care and its relationship with SHW and home economics practice. This educator and administrator resided in a predominantly Christian country and actively encouraged her students to pursue a ‘quest’ for spiritual well-being as a ‘solution’ to some of the problems experienced during adolescence. Participant 15 also commented that a human being was ‘a spiritual being’ and that ‘healthy lifestyles and spiritual health go hand in hand.’
Some participant responses inferred positive beliefs and attitudes toward the role of spiritual care in home economics (See Table 7.3).

### Table 7.3: Positive beliefs and attitudes towards spiritual care and home economics

<table>
<thead>
<tr>
<th>Participant 15</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practitioners who enjoy spiritual health and well-being are an asset to the work environment; an island of peace in the midst of turmoil. With the permission or by requests of students I encourage inspirational and religious sharing and discussions as a part of setting the tone for classes and in discussions relating to family and community... I encourage service to humanity and nutrition education “taking it to the streets” in my teacher education (Home Economics - Food and Nutrition) classes.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Participant 12</th>
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<tbody>
<tr>
<td>I am a better and understanding teacher to my students.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Participant 85</th>
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</thead>
<tbody>
<tr>
<td>... I am an atheist but believe that everyone has a right to hold their beliefs. Spiritual well-being can still be a concern for the classroom as I respect everyone regardless of their belief.</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Participant 77</th>
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<tbody>
<tr>
<td>Many of my students over 30 years of teaching, have gone on to become community action professionals, citizen scholars, and some are college professors today. By honestly teaching my philosophy of life along with the course material to about 550 students a year, I can say truthfully that my existence in the world has been one of more positive than negative influence on the way things are.</td>
</tr>
</tbody>
</table>

Overall, 41 of the free-text responses ($n = 57$) were expressed in positive terms. The excerpts in Table 7.3 were indicative of a perceived relationship between a home economics professional’s practice, levels of personal SHW and possible impacts on students, colleagues and society. Service to humanity was strongly represented. This was expressed as a movement beyond the home economics classroom to engage students with wider local, national and global communities. Often experiences and understanding of SHW were derived mainly through ‘familial and other relational influences and experiences’ and/or a religious upbringing. Constant comparison with the literature review and analysis confirmed my observation that family and community influence were significant. Personal events and experiences also contributed toward positive attitudes and perceptions about relationships between home economics, spirituality and SHW frameworks.

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124 Participant 15.
In opposition to positive perceptions was the view that neither home economics nor home economists should be concerned with spirituality or SHW. Four conflict themes in relation to spiritual care and its relationship with home economics, spirituality and SHW were revealed:

1. Spiritual not religious.
2. Issues with separation of church from state.
3. Spirituality should not be a part of home economics.
4. Objections to religious and personal beliefs in home economics.

A number of participant responses highlighted where conflicts may arise between perceptions about spiritual care, personal worldviews, home economics practice and ideal SHW frameworks. For example, Participant 24 and Participant 70 expressed concern that spirituality should not be “taught” as an aspect of home economics. In addition, was perceived that personal beliefs should not be expressed in a classroom environment. Some participant responses inferred negative perceptions toward spiritual care in home economics sites (See Table 7.4).

<table>
<thead>
<tr>
<th>Table 7.4: Negative beliefs and attitudes towards spiritual care and home economics</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Participant 33</strong></td>
</tr>
<tr>
<td>While &quot;spiritual health and well-being&quot; may be an important aspect of broader mental health and even sustainable living, I do not believe that home economics should &quot;teach&quot; about &quot;spiritual health&quot; - this gets to be too close to religion, and I believe that everyone's religious preferences and beliefs should be personal.</td>
</tr>
<tr>
<td><strong>Participant 24</strong></td>
</tr>
<tr>
<td>In the United States, we believe in the separation of church and state - I do not think that &quot;spiritual&quot; aspects of health and well-being should be taught, although certainly every practising home economist needs to understand how spiritual beliefs and even practices influence the actions of consumers, families, parents, etc.</td>
</tr>
<tr>
<td><strong>Participant 70</strong></td>
</tr>
<tr>
<td>Morality, sense of good and bad, future vision on society. Though own spirituality might influence the way one acts professionally, I want to uncouple the two. It is NOT the concern of Home Economics... Difficult to define spirituality, being an atheist who wants to keep religion out of home economics. Nevertheless, ethical issues as sustainability, social justice, consumers' rights and such can be topics of the subject area. Also, I realise, that one's own attitudes influence acting, including research. Nevertheless, I prefer to approach the topic area in a professional, business-like way.</td>
</tr>
</tbody>
</table>

There were some conflicts between personal beliefs about religion, professional home economics practice and broader concepts of SHW (See Table 7.4). Negative
perceptions indicated uncertainty between the role of religion and the role of spirituality and spiritual care. These samples of text also revealed conflicts between personal beliefs and westernised policy mandates to separate religion from government educational institutions. However, the participants who expressed negative views also acknowledged that religious, personal and spiritual beliefs influenced professional practice. It was interesting that participants who identified as atheist paradoxically held strong personal views about “keeping religion out” of home economics but also identified spirituality as important in relation to “ethics”, “sustainability”, and “social justice”. In this way, personal perceptions often incorporated communal consequences.

Key insights in this spiritual care category were:

- Showing kindness, concern and cheerfulness were important social goods;
- Home economics professionals believed that they could understand better, their own SHW by learning about and respecting the religious and cultural beliefs of others;
- Home economists believed that their own spirituality had consequences for their professional practice;
- Service to humanity was an important concept for many participants;
- Some participants revealed that they were spiritual but not religious;
- There were perceived conflicts of policy mandates relating to “separation of church from state” in some countries which would exclude spirituality from religious perspectives being actively taught in classrooms;
- Some participants were cautious about religious and personal beliefs being disclosed to students and colleagues;
- Some participants believed that their own level of SHW and self-awareness reflected honesty in their attitude toward sharing openly their beliefs and life philosophies with students and colleagues.

7.4.3 Communal/Relationships

Nine survey items comprised the communal/relationships category. Items relating to spirituality were adapted from the SCRS and SHALOM literature. Items relating to home economics were recontextualised from the literature reviews. For example, the item relating to “community spirit” (Q17.15) was included in relation to McGregor and Chesworth’s (2005) reference to community spirit in their caveat. Community spirit was also included to explore the strength of the coding value. Other items were recontextualised for home economics sites to ascertain attitudes and relationships toward spirituality, service work and professional relationships with

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125 See Section 3.2 Restoring the balance: spirituality in 21st century home economics.
126 See Section 5.2.2.3 Proposition Three: spiritual health and well-being. This Discourse model provided language-in-use coding values.
families and communities (Q17.9, Q17.10) (Nickols, 2001). Local and global citizenship items were also included in S1 (Q16.6 and Q16.9) but removed from S2.

Four items from the equity/assessment category were collapsed into this communal/relationship category. The equity/assessment items (Q16.1, Q16.2, Q16.3 and Q16.8) related to perceptions about equity and inclusivity of student knowledge about SHW in home economics curriculum. These equity items were derived originally from coding values in the social construction of spiritual knowledge Discourse model and included equity consideration of individual students, and equity for others (Deagon, 2009). These concepts also reflected Australian educational policy mandates to embed indigenous perspectives, citizenship and sustainability education into all curriculum subjects (MCEETYA, 2008). These concepts may not reflect the educational policies of other countries.

Remembering the skew toward Australian (f = 11) participants, despite educational mandates in Australia, the S1 cohort indicated that indigenous perspectives of spirituality were never (f = 13), rarely (f = 8) or sometimes (f = 11) incorporated into home economics practice (Q16.1: $M = 2.48; SD = 1.25$). When exploring environmental sustainability, spiritual concepts were never (f = 10), rarely (f = 11) or sometimes (f = 12) incorporated into home economics practice and experiences (Q16.7: $M = 2.5; SD = 1.13$). Home economists sometimes (f = 12) or often (f = 15) included an ‘inquiry process’ that explored various points of view about spiritual beliefs and knowledge of individuals, families and communities (Q16.3: $M = 3.39; SD = 1.12$). When home economists explored different contexts (that is, historical, political/legal, economics, social/cultural, environment, ethical), they sometimes (f = 19) included ‘spiritual contexts’ (Q16.8: $M = 2.67; SD = 1.12$). Importantly for this local and global citizenship theme, the home economists who completed S1 (n = 41) believed that they sometimes (f = 10) or often (f = 20) provided opportunities for individuals, families and/or communities to contribute to society as active local citizens (Q16.6: $M = 3.73; SD = .87$) and sometimes (f = 11) or often (f = 18) provided active global citizen opportunities (Q16.9: $M = 3.61; SD = 1.02$).

No further statistical data explored the specific concepts of indigenous perspectives of spirituality, sustainability education or citizenship. However, citizenship was investigated further through the email interviewees.
7.4.3.1 Service to others: local and global citizenship

Active local and global citizenship and their relationship with home economics and SHW frameworks were explored with the email interviewees. 121 invitations for email interview were sent to the HomeEcConnect community members. 5 participants responded. 1 interviewee, also a member of the HomeEcConnect online community, submitted a digital artefact suitable for inclusion in this analysis. Three email interview questions were asked in relation to local and global citizenship:

Q4. Some of you indicated that you provide opportunities for your students or clients to participate as “active local citizens”. Please provide some examples of activities that you have undertaken.

Q5. Some of you indicated that you provide opportunities for your students or clients to participate as “active global citizens”. Please provide some examples of activities that you have undertaken.

Q6. Explain relationships between active local citizens and active global citizens.

It should be noted that no demographic information was collected from the email participants. Context or geographic location was not identifiable. However, from continued email and Skype exchanges with the participants – researcher-participant relationships were built over time. I ascertained that the interviewees were from the United States (f = 2), Canada (f = 1), Australia (f = 1) and Finland (f = 1). Within these industrialised countries, according to the interviewees, it was revealed that active local and global citizenship activities most related to home economics students actively participating in volunteer or service work. These activities initiated by the teachers in the classroom, where then taken out of the classroom environment to engage with the local or global community. Interviewees’ responses which demonstrated pedagogical accounts of local or global citizenship activities in home economics sites were explored (See Table 7.5).

<table>
<thead>
<tr>
<th>Summary</th>
<th>Sample text</th>
</tr>
</thead>
</table>
| Local citizenship | Interviewee 1: 
Volunteer in the community during reading week or spring break... have done elementary school gardens - creation, clean up, planting, sales, grunt work... Volunteering in variety of schools and community |

*See Appendix H Email interview questions and a sample participant response.*
The interviewed participants revealed **local citizenship activities** (See Table 7.5) to include: care for the elderly and vulnerable members of the local community (aged care facilities, young children, homeless); community service work and volunteering (engagement with different members of society, natural and built environments); physical labour for others (gardening, making and distributing food, working in community kitchens); social justice (equitable distribution of wealth, skills and resources); gratitude; selfless acts; kindness; fund raising. **Global citizenship activities** (See Table 7.5) was revealed to include: care for vulnerable members of the global community (orphans in Africa); fair trade (food and clothing); social justice.
(equitable distribution of wealth, skills and resources); and awareness of global environmental issues (climate change, landmines, endangered wildlife).

When asked to explain apparent relationships between local and global citizenship Interviewee 2 responded:

[Local citizens generally focus on the local area and the social service that they provide directly and in person committing both time and efforts. As global citizens students learn about and become informed about global issues that affect them and others now and in the future. For eg, it involves them thinking about other young women their own age living in a developing country and how they live. It is instilling an awareness in our young people about taking responsibility as a responsible and accountable world citizen!]

According to the email participants’ responses, global citizenship required a future-oriented vision which may be developed through the active engagement of “hands-on”, “here-and-now” life in the local community. Interviewee 3 expressed that the progression from local citizen to global citizen required students, over an extended period of time, be exposed to different cultures and experiences. Interviewee 2 provided a different perceptive and recalled her teaching about the principles of a “consumer citizen” where students learnt that their consumption habits needed to consider both local and global consequences.

Delving deeper into this citizenship theme, two email interviewees communicated specific classroom projects which correlate directly with the EECF. Importantly, these two interviewees recalled these school projects with the explicit knowledge that they contributed to spiritual discourse in home economics sites. First, Interviewee 3’s Stone Soup Dinner project is explored. From this point forward, Interviewee 3 is referred to be the pseudonym “Grace”. The Stone Soup Dinner project was selected as a bluest trophy to demonstrate relationships between ‘active local citizenship’, home economics curriculum and SHW. Then, Interviewee 4’s Little Dresses for Africa project is examined. Interviewee 4 is hereafter referred to by the pseudonym “Lily”. The Little Dresses for Africa project was selected as a bluest trophy to demonstrate relationships between ‘active global citizenship’ home economics curriculum and SHW. The “Little Dresses for Africa” project was very similar to another digital artefact located. “Threads of Charity” was an online news article which
reported on a class of senior home economics students in America sewing clothes out of recycled T-shirt material for orphans in Kenya.\textsuperscript{128}

### 7.4.3.1.1 Stone Soup Dinner

Grace had identified the “Stone Soup Dinner” in her initial responses to the suite of email questions. In a follow-up email, I asked Grace if she was willing to share a few examples of her teaching in relation to ‘reaching out into the community’. On 15 May 2012, I wrote to Grace and asked ‘…regards the Stone Soup Dinner experience – what types of responses do you get from your students when they participate in service projects like this? How involved do they get? How does it make YOU feel to be involved with a project like this?’ She initially responded that she was ‘running out of steam right now’ but that the ‘Stone Soup dinner was a positive experience for all involved - I will send you a breakdown as to the huge effort that was put forth’. I gathered that the “running out of steam” expression meant that she had expended a lot of her time and energy into the project. On 22 May 2012, I received the following email from Grace in which she described in more detail the catalysts that underpinned the Stone Soup project and explained her perceptions of the student learning outcomes:

| 7: | The idea for the dinner was from a teacher reading group - we were reading the book “The Heart and The Fist” by Eric Greitens. |
| 9: | We felt that one of the premises of the book was that as a society we need to be tough and set guidelines, but that we also need to give a helping hand when needed. As the economy in our area has been hurt tremendously - we are located in a tourist area that has been hit hard by reduced business, we felt that many of our students and their families could use help from the local food pantries. |
| 11: | Of course that lead to the idea of everyone bringing together what they could to raise money for the local food pantries - based upon the classic french story “Stone Soup”. The concept was that we would have a soup dinner where all diners would have a bowl of soup and a piece of bread for the small price of $5. The soup would be provided by my students and some of the local restaurants. The bread would be baked by the students. In conjunction with the dinner, the drama class would put the "stone soup" story into play, health students would create "health message" placemats, art students created individual painted stones with nutrition messages and my FCCLA group would run a "Great |

\textsuperscript{128} The “Threads of Charity” digital artefact is important because it provides a mechanism for “seeing” the connections made between home economics curriculum and the EECF. Significant time was spent analysing the “Threads of Charity” digital artefact. By operationalising the sampling formula and matrix, I could easily identify “theory in practice” portrayed through a popular media news report. For me, this artefact was the bluest of blue trophy for demonstrating public expression and social enactment of SHW in a home economics site. Despite this, I did not include the “Threads of Charity” data in the analysis chapters because it did not immediately fit within the organisation of survey and interview data. However, it is important, and I recommend reviewing Appendix J Operationalising the EECF on purposefully sampled digital artefacts. Appendix J also provides a number of other pertinent digital artefacts that were informative and useful but did not immediately address the research questions or fit within the structure of this thesis.
American Bakesale” for desserts that would benefit the local food pantries as well as "Share our Strength", as well as make "fortune cookies” with a message concerning childhood hunger.

13: As I am always looking for ways to integrate community service into my classroom, I suggested to my students that we learn to make soup and bread.

15: Of course their first reaction was “can we eat some”, of course - what chef does not taste their food! The students were very excited to learn how to make the food and they were very proud when their goods resulted in over $2000 in donations, as well as an additional 30 gallons of soup for the local soup kitchen.

17: FCCLA focuses on community service, and I never have any issues getting volunteers to help cook! I feel that if I can help students see that the skills they learn can help more than just themselves, then I am successful. I have been blessed with so much, as have many of my students, that I hope that helping other will help them find their place in the world.

To accompany Grace’s email, she also uploaded a 2 minute and 19 second montage of photographs into the HomeEcConnect website of the Stone Soup Dinner project. Grace was the only member of HomeEcConnect to upload a digital artefact onto the website. The contents of the montage included suites of texts and still photographs of students and teachers participating in the various activities. The digital artefact was overdubbed with music. Grace had titled the uploaded digital artefact “Community Service focused on local childhood hunger”. She used the keyword tags: Share, Strength, childhood, community, hunger, our, service. Table 7.6 is a satin bowerbird summary of content and a selection of screenshots from the artefact that comprised the “Stone Soup Dinner” Project.

<table>
<thead>
<tr>
<th>Table 7.6: Digital artefact: “Stone Soup Dinner”</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Summary of content</strong></td>
</tr>
<tr>
<td>Text punctuations (f = 13):</td>
</tr>
<tr>
<td>• Stone Soup Folk Tale strangers helping others</td>
</tr>
<tr>
<td>• Middle School</td>
</tr>
<tr>
<td>• Hungry Facts how much did you eat today?</td>
</tr>
<tr>
<td>• Baking, baking, baking</td>
</tr>
<tr>
<td>• Hunger Fortunes</td>
</tr>
<tr>
<td>• Teachers helping a school wide project</td>
</tr>
<tr>
<td>• Helping our neighbors [sic] one meal at a time</td>
</tr>
<tr>
<td>• Great American Bake Sale</td>
</tr>
<tr>
<td>• Share our Strength no kid hungry by 2015</td>
</tr>
<tr>
<td>• <a href="http://www.strength.org">www.strength.org</a> be part of the solution</td>
</tr>
</tbody>
</table>
Students ($f = 13$):
Photographs of students working in the school kitchens:
- All female students
- All students smiling
- Students engaged in “hands on” activities
- constructing information stand in the school hallway
- cooking
- baking
- making soup
- washing dishes
- fortune cookies
- packaging goods for sale
- selling baked goods at stall

Graphics without people ($f = 9$):
- Book “Stone Soup”
- Donations and ticket table
- Fortune Cookies
- Great American Bake Sale stands with a balloon, signs and baked goods set up in the school hallways

Teachers ($f = 5$):
- 1 teacher in a co-ed middle school classroom
- 4 photographs of teachers
- predominately female, 1 male
- working in an industrial kitchen
- soup service – no students in industrial kitchen

Community ($f = 4$):
- Middle school cafeteria
- Empty school cafeteria dining area being prepared for “Stone Soup Dinner”
- Outside school hours 6-7pm.
- Full hall with students and teachers
- Two performers with guitars and microphones on stage while people are eating

Music overlay: “You’ve Got A Home” by Christa Wells
No copyright notice. Located the song title and artist using “Google” + lyrics search using chorus line: “you’ve got a seat at my table”

Medium player: Animoto

NB: All school identifying information and graphics have been omitted from this report. However, this HomeEcConnect member did sign and return an informed consent form to release images for research reporting, dissemination into the public domain and future publications. Additionally, this digital artefact was uploaded by the participant and is available to view in the public domain.
In total 44 frames made up a fluid “moving” montage of still photographs punctuated with text, interspersed by dark blue “paint splats” on a black background with an uplifting and emotive sound track (See Table 7.6). I used frequencies of content to categorise the frames into: text punctuations \((f = 13)\), photographs of students \((f = 13)\), photographs of teachers \((f = 5)\), graphics without people \((f = 9)\), and community \((f = 4)\). The foci of this digital artefact were the students and the textual messages.

The Stone Soup Dinner project was started by a teachers’ reading group studying "The Heart and The Fist" by Eric Greitens. The project brought many different members of the school and local community together including home economics students, drama students, health students, teachers, local restaurants, the food pantry organisation, volunteers, and vulnerable members of their community. In this instance, the fortune cookie messages, school hall display and dramatic play were targeted at child hunger. Grace described a cross-curriculum approach which also incorporated outreach and community partnerships.

The statement ‘I have been blessed with so much’ indicated her acknowledgement of a privileged position in her society and also the privilege of many of her students. Grace described her students as being ‘very excited’ and ‘very proud’ of their efforts in fundraising and cooking. I did not observe evidence of activities or human contacts beyond or “outside” the immediate school environment (for example, restaurants, local food pantries or vulnerable community members). However, from Grace’s report, some products (soup and bread) and funds raised ($2,000) were distributed into the local community.

For Grace, success in teaching and learning about home economics was perceived as an intangible and indirect learning outcome of helping other people ‘find their place in the world’. It was important for this educator that her students recognised they had learnt useful and transferable skills, not only to help themselves, but also to help others. Service to the local community was a significant social good, strongly represented in Grace’s text and digital artefact.

In a return email, I thanked Grace for her contribution. Responding to my comments, Grace then offered a further representation of a caring and supportive environment and school community within which she worked. She wrote:

[T]hank you for your kind words. I just need to reiterate that the scope of the meal we had was a joint effort of almost the entire staff at [School name] Middle School. I am blessed to be part of a district that
truly is a "family": we celebrate the wins, and commisserate [sic] the "loses" and are always trying to find a way to keep our family secure. It is a culture that all schools should experience, and I must say that I have enjoyed the three years working here. I think of today as I was handling lunch duty: a student in the high school was just diagnosed with Luekemia [sic] and the students decided to do a "penny war" to help her family. Within 40 minutes the students had collected over $100 to give to the family. That is our Southern Family, so I do not take full credit for the things we do.

Grace’s reply confirmed further, two main concepts that correlated spirituality related discourse with local active citizenship: 1) a school community considered as ‘family’; and 2) the social goods or value of service to others. National and district identity were very prominent in her discourse (that is, Great American Bake Sale, Southern Family). The communal domain was significantly represented in Grace’s school’s Stone Soup Dinner. The coding values that supported active local citizenship as contributing to SHW included:

- Social construction of knowledge: supportive teaching and learning environment that promoted empathy, connectedness, equity for others, ‘hands on’ activities, lifeskills, drawing on community resources, and awareness of equitable distribution of food and financial economics;
- Whole personal development: teachers and students actively engaging with “big questions” such as who are we?, who are they?, connectedness, social activities, lived experiences, opportunities for participation, continuity of teaching and learning, personal and communal learning about morals, values, ethics, community participation and everyday life; and
- Spiritual health and well-being:
  - Personal: self-identity, self-awareness, empowerment, making conscious thoughts and decisions, meaning making, strengthening strong personal beliefs;
  - Communal: relationships and connectedness with others, connection to an event, active and participatory citizenship, caring for others, social justice, community spirit, ethics, empathy, morality and compassion;
  - Environmental: no connections with the environmental domain were located;
  - Transcendental: insights into intangible human experiences, searching for wisdom, greater than self and connection to a larger reality.

The next school project explored related to active global citizenship.

7.4.3.1.2 Little Dresses for Africa

Recalling that the email interviewees’ reported their perceptions of citizenship framed within spiritual discourse. Next, I present Lily’s (Interviewee 4) recollection about her home economics class’ “Little Dresses for Africa” project which she believed to contribute to SHW. Lily’s contribution, again, centred on the concept of service to others. She had identified the “Little Dresses for Africa” project in her initial email
interview answers. The next extracts of the email interview were an exchange between me and Lily.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>13:</td>
<td>Me: How did you find out about the &quot;Little Dresses for Africa&quot; project?</td>
</tr>
<tr>
<td>15:</td>
<td>Lily: <em>I was surfing the internet to find new ideas for a global project.</em></td>
</tr>
<tr>
<td>17:</td>
<td>Me: What made you decide to get your students involved?</td>
</tr>
<tr>
<td>19:</td>
<td>Lily: <em>I am a firm believer that we need to teach our student how to give &quot;service&quot;. Anytime I can find a hands-on project that the students can see the end result, I try that project.</em></td>
</tr>
<tr>
<td>21:</td>
<td>Me: What types of responses did you get from your students?</td>
</tr>
<tr>
<td>23:</td>
<td>Lily: <em>The students were very excited about the project. They had to conduct research themselves and find out what it was all about. I did this in Principles of Human Services but one of my students in Child Development saw them and made a pillow dress for her little sister at home. WOW to me that is what teaching and service is about; when the student takes that knowledge home to use.</em></td>
</tr>
<tr>
<td>25:</td>
<td>Me: How did they feel about the project and the results?</td>
</tr>
<tr>
<td>27:</td>
<td>Lily: <em>All of us were very proud of the community we developed in class, the pillow dresses, and the happiness of doing helping another one in a different country.</em></td>
</tr>
<tr>
<td>29:</td>
<td>Me: How did YOU feel?</td>
</tr>
<tr>
<td>31:</td>
<td>Lily: <em>It was a great project for these students to complete and I also used this project for a FCCLA project. Here is a picture of my students and the dresses. It was a great project for them.</em> (See Figure 7.3 Photograph of home economics students with pillowcase &quot;Little Dresses for Africa&quot;)</td>
</tr>
</tbody>
</table>
Service to others through ‘global citizenship’ was a prominent and an important social good observed in Lily’s responses. She had proactively pursued ideas about a ‘global’ project that she could enact in her classroom. Lily expressed a willingness to try new ideas. ‘Surfing’ the Internet was her source of ideation. Lily was a ‘firm believer’ that her students should be able to ‘see’ the impact of their work. As part of the inquiry process, Lily’s students did ‘research’ to familiarise themselves with the topics under investigation. However, she did not describe precisely what those topics were. Lily did indicate a cross-curriculum approach and identified the subjects ‘Principles of Human Services’ and ‘Child Development’ as incorporated into a ‘hands-on’ textiles class. She also stated that she used the Little Dresses for Africa as an ‘FCCLA project’. Being Australian, I was unfamiliar with the acronym FCCLA. In keeping with the IRB approach, I performed a “Google” search and found that ‘FCCLA’ was the acronym for Family, Career and Community Leaders of America (Wikipedia contributors, 2013). Lily was an active member of a number of different home economics sites.

In the school site, a significant moment for Lily was revealed as she recalled that a student from her ‘Child Development’ class had seen the other student’s sewing their pillowcase dresses and ‘made a pillow dress for her little sister at home’. For Lily, this was an exceptional event. She expressed an intangible moment of teacher gratification where she could see connectedness between enacted home economics curriculum and
the follow-on actions of the student. In this instance, Lily expressed *success* as ‘WOW to me that is what teaching and service is about; when the student takes that knowledge home to use’.

To summarise this global citizenship blue trophy, the Little Dresses for Africa project contributed to spiritual discourse about *active global citizenship* in the following ways:

- students up-cycled pillowcases to transform them into dresses;
- ‘real life’ project raising awareness and connection between privileged students from a developed country (America) and underprivileged children in a developing country (Africa);
- teaching and learning environment where one student confidently transferred home economics knowledge to the home;
- ‘hands-on’ activity;
- equitable distribution of skills and clothing;
- conscious thoughts and actions for the benefit of others;
- strengthening personal beliefs;
- insights into intangible human experiences; and
- connectedness to a larger reality greater than self.

These finding were supported by the survey results to the communal/relationships category. Several of the 9 survey item concepts in this category were expressed by Grace and Lily. Specifically, connections were found in relation to the influence of others on SHW, the importance of friendships, the influence of family, the need to connect with people, service to others, self-identity, professional identity, meaning, purpose, and home economics contributing to a sense of community spirit (See Figure 7.4). The communal/relationships category data are explored next.

![Communal / Relationships Category](image)

**Figure 7.4: Communal/relationships item responses**
Figure 7.4 indicated clearly that within this communal/relationship category, the surveyed home economists ($N = 78$) mostly agreed or strongly agreed that spirituality, SHW and home economics had significant correlations. Home economics activities helped build a sense of community spirit (agreed = 38; strongly agreed = 32; $M = 4.31$; $SD = 0.67$). Home economists had a strong sense of purpose and meaning in life because they served others (agreed = 30; strongly agreed = 30; $M = 4.03$; $SD = 1.02$). SHW was concerned with a need to connect with other people (agreed = 36; strongly agreed = 16; $M = 3.88$; $SD = .084$). Spirituality involved personal friendships and relationships (agreed = 40; strongly agreed = 20; $M = 4.07$; $SD = 0.76$). Other people’s SHW was affected by personal and professional actions (agreed = 40; strongly agreed = 13; $M = 3.83$; $SD = 0.82$).

There was a degree of uncertainty about whether or not home economics professionals had a strong sense of their own SHE because they worked in a human services profession (uncertain = 22; agreed = 32; $M = 3.36$; $SD = 1.03$). There was also a degree of uncertainty about home economics not providing opportunities for individuals, families and communities to explore SHW (uncertain = 24; disagreed = 28, $M = 2.45$; $SD = 0.90$).

With the community spirit item recording the highest in agreement ($M = 4.31$), the next item that scored highly ($M = 4.13$), also with the strongest convergence of opinion in this category ($SD = 0.67$), was that home economists believed that SHW was influenced by family relationships (agreed = 42; strongly agreed = 20). The theme of family is explored next.

### 7.4.3.2 Family, parents and parenting

The data indicated home economists’ understanding of SHW was influenced significantly by family. Family included both concepts of parents and parenting. Family as a site for development of, and ideation about, SHW occurred in both positive and negative ways. These concepts are explored next.

The themes in relation to family ideals, events and experiences that participants believed influenced their understanding of SHW are provided in Table 7.7. The themes were: acknowledgement of generational differences and similarities; impacts of work/life balance on family; upbringing; ethics, values and ideals; roles and role models; identity; responsibilities; death and illness; teacher/parent interactions; and teaching and learning about the dimensions of health. The participant excerpts
demonstrate where parents, parenting, and family impacted personal and professional understandings of SHW (See Table 7.7).

<table>
<thead>
<tr>
<th>Theme</th>
<th>Sample of participant text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Generational</td>
<td>Participant 17: Watching my family grow and realising that the present generation think differently from me but have similar needs wants and achievements and like me they care for a sense of independence.</td>
</tr>
<tr>
<td>Impact of work/life balance on family</td>
<td>Participant 47: The work is important but not primary thing in life. I want to spend as much quality time with my kids as possible, to show them that in this material world there are also other things to care.</td>
</tr>
<tr>
<td>Upbringing</td>
<td>Participant 42: my hardworking parents</td>
</tr>
<tr>
<td></td>
<td>Participant 66: Surely the family's background and up-bringing, the values I've learned and put on board...</td>
</tr>
<tr>
<td></td>
<td>Participant 77: My parents instilled in me the idea that my views were important as any other single person in the world. They taught me to stand up for myself, but more importantly they taught me to stand up for others.</td>
</tr>
<tr>
<td>Ethics, values and ideals</td>
<td>Participant 80: ...for me it involves trying to be a good parent so that me and my children become compassionate, empathetic, global citizens who understand that the decisions we make effect [sic] others in the world.</td>
</tr>
<tr>
<td>My place, my role</td>
<td>Participant 65: For me finding my place, my role and that level ground which makes home, family, work, friends and all those things which I revolve within work on a level that provides nourishment for us all.</td>
</tr>
<tr>
<td>Death and illness of family</td>
<td>Participant 7: What has happened in the past, life/death</td>
</tr>
<tr>
<td></td>
<td>Participant 66: 3 funerals in a row, one every year, of 3 close family members.</td>
</tr>
<tr>
<td>Role model</td>
<td>Participant 66: The spiritual role-model given by my mother especially, throughout my childhood</td>
</tr>
<tr>
<td>Family in home economics practice</td>
<td>Participant 33: I do not think that “spiritual” aspects of health and well-being should be taught, although certainly every practising home economist needs to understand how spiritual beliefs and even practices influence the actions of consumers, families, parents, etc.</td>
</tr>
</tbody>
</table>
### Teacher / Parent interaction

**Participant 17:** *Having a parent come into school to thank me for getting her daughter to like vegetables.*

### Teaching and learning about the dimensions of health

**Participant 44:** *when discussing wellbeing we look at dimensions of health, when we discuss any practice that involves community, family and individuals spiritual/sense [sic] of community, is discussed.*

Events and experience played a vital role in developing home economists’ understandings of SHW (See Table 7.7). Importantly, both negative (family illness or death) and positive (upbringing, role models) events and experiences seemed to have had an influence on the individual’s level of understanding their own SHW and also the SHW of others. This was consistent with constant comparisons of the EECF. In terms of locating home economists’ shared meaning and social goods: family, parents and parenting were significant concepts. This notion also triangulated with the family as a site of significance in the early and middle years home economics literature.129

In relation to home economics practice, attention is drawn to Participant 33’s comment that ‘spiritual aspects’ of health and well-being should not be ‘taught’ in home economics because it ‘gets to be too close to religion’ and ‘everyone’s religious preferences and beliefs should be personal’. Conversely, she also acknowledged that ‘every practising home economist needs to understand how spiritual beliefs and even practices influence the actions of consumers, families, parents, etc.’. This comment was an important one in relation to the words ‘teach’ and ‘taught’. Participant 33 was from the United State, and cited the ‘separation of church and state’ mandates were the reason ‘spiritual health’ should not be taught. This implied a significant alignment with spirituality/religion discourses. However, the literature review and analysis so far revealed spiritual health and well-being to be more than a religious notion. From an Australian context, Australian teachers were under an educational mandate ‘to nurture an appreciation of and respect for social, cultural and religious diversity, and a sense of global citizenship’ (MCEETYA, 2008, p. 4).

7.4.3.3 **Respect for diversity**

This next section introduces a selection of responses which indicated home economists’ acknowledgement of respect for the diversity for other peoples’ spiritual, religious and personal beliefs. The analysis revealed that respect for diversity, cooperation and responsibility were important social goods.

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129 See Chapter Six.
Converging with the QoL category and the local and global citizenship themes above; service to others was again identified as significant. In this section cooperation, respect for diversity and responsibility were identified by a number of participants. A selection of views and perceptions about respect, cooperation and responsibility are reported (See Table 7.8). These themes interacted with cross-cultural views and perceptions about SHW and home economics.

<table>
<thead>
<tr>
<th>Participant demographics</th>
<th>Sample of text</th>
</tr>
</thead>
<tbody>
<tr>
<td>P 2 F 31-40 Australia No religion</td>
<td>Spiritual health to me is an educated awareness of self and the world in which we live. It is an understanding of how to treat yourself and others as well as how to act as a positive and respectful human being. Teach the kids about sharing, taking turns, helping others, discrimination, working in teams, manners and being responsible for their own actions.</td>
</tr>
<tr>
<td>P 7 F 31-40 Australia Christian Uniting Church</td>
<td>Allowing students to explore their beliefs, and understand the belief of others.</td>
</tr>
<tr>
<td>P 8 F 41-50 Sweden Christian</td>
<td>It’s about wholness [wholeness] thinking. Human being, nature and Society is always depending of each other. No one’s live alone and we need to cooperate. When my pupils cooperate when they prepare a meal. I can see they have fun when they use their hands and are talking to each other. I always trying [sic] to reflect together in my teaching, about health, environment and economy. They are not always found of it, but I believe it’s very import to understand about &quot;the things we do in our daily life is important for my, others and nature.&quot;</td>
</tr>
</tbody>
</table>

Participant 2 indicated transpersonal consciousness in terms of an educated awareness and incorporated a larger reality indicated by the statement ‘the world in which we live’. The personal domain manifested as an awareness of self and how you treat yourself. This participant used positive terms to express her understanding. The environmental domain alluded to connectedness with a larger reality and an ecological view of humans interacting within one system. Using the term yourself rather than myself, this participant indicated a communal connectedness and relationship with others that projected away from self. In this way, citizenship was expressed in terms of
how to act in society. Participant 2’s response demonstrated coding values in relation to social construction of knowledge and what it means to be a positive and respectful human being; whole person development; and values and virtues. Two significant language-in-use terms were positive and respectful. A transcendental notion of connectedness expressed as living "in" the world and “we” being a part of a whole shared reality. As to how this understanding of SHW was formed and influenced, Participant 2 stated simply ‘Life experience!’.

Respect was observed in Participant 7’s response through use of the term ‘allow’. In this way, Participant 7 valued encouraging her students to explore their own beliefs as well as cross-cultural beliefs of others.

Participant 8’s response had complex meaning and her definition of SHW incorporated all aspects of EECF. Applying the coding values revealed that personal domain manifested as human being; communal domain referred to society; the environmental domain referred to nature and an appreciation of humans interacting within a dynamic ecosystem, dependence, connectedness to a larger reality; and the transcendental domain indicated cooperation, larger reality, interdependence, and conscious awareness. This participant identified as Christian. Religion played an important role in forming spiritual ideas about her teaching practice. Confirming this observation, Participant 8 wrote ‘I’m grown up in a Christian tradition’ and her other subject teaching area was ‘Religion’. Within this contextual tradition she placed importance on ‘human rights, democracy, equality between gender’. Religion, home economics knowledge, philosophy and ethics informed her perceptions about social justice, communal, global and ecological perspectives. Interestingly, Participant 8 referred to herself as a ‘strange bird’ within the home economics profession and explained that:

[I]n my other subject as a Home and Consumer studies teacher is Religion. I believed I’m a "strange bird" in the area of Home economics, because I’m more interested of the inner life/well-being and nutrition. During my Master Curriculum studies I have the possibility to study philosophy and ethics and I feel it’s interesting. This kind of questions in this survey, are very close to my thinking. But the "real" Home and consumer studies contents are more practical and food orientated.

Participant 8’s response has been edited by me for readability purposes. The online survey did not have a pre-emptive text or spell check facility and many of the participant words were slightly incorrect. This was especially noticeable when English was a second language. Therefore the data was cleaned and amended for readability and flow purposes only. Meaning and intent of the participant remained their
Participant 8 placed a higher importance on study of ‘inner life’, which she equated as ‘well-being’ and ‘nutrition’. She also identified dissonance between the higher ideals of home economics and ‘real’ home and consumer studies. Participant 8’s responses resonated with my own research journey on a number of points. See Appendix I Honesty of the satin bowerbird for an exposition of my own transgressive responses to the research, data and participant free-text.

The key insights revealed in this communal/relationships category were:

- active local citizenship entailed physical removal from the immediate classroom environment to actively engage students with the local community in a variety of environments and contexts;
- active global citizenship entailed mental removal of geographic borderlines to encourage awareness of cultural sensitivity and facilitate connectedness with a larger reality to shared communal life;
- the educator played a significant role in planning and implementing educational citizenship experiences for their students;
- education outside the classroom and “hands on” activities contributed to understandings of SHW;
- home economics activities helped build a sense of community spirit;
- exposure to events and experience, both positive and negative, played a vital role in developing home economists’ understandings of SHW;
- family including parents and parenting were important in influencing home economists’ understanding of SHW.
- respect for diversity, cooperation and responsibility were important for understanding SHW.

7.4.4 Morality / Ethics

Six items in the survey referred to morality and ethics which are slippery, contentious and highly subjective concepts. Guided by McSherry and Jamieson (2011) and Fisher (2008b) for my survey, questions were recontextualised in relation to the way one conducts one’s life in the here and now; whether or not spirituality had consequences for how we act in society; whether or not spirituality and/or home economics was perceived to have relationships with peoples’ ethical and moral choices; and whether or not home economics contributed to compassion and empathy.

As a collective category, morality and ethics were rated as the second most important concept to the essential elements of spirituality, SHW and home economics. Yet, as individual items in the survey, home economics and its relationship with
morality and ethics rated slightly lower (Q17.12 morals and ethics: $M = 3.92$; $SD = 0.83$; and Q17.13 compassion and empathy: $M = 3.82$; $SD = 0.99$) than spirituality related questions (Q18.5 here and now: $M = 4.06$, $SD = .80$; Q18.16 ethical choices: $M = 4.04$, $SD = .074$; and Q18.17 morals: $M = 4.10$; $SD = .70$). The highest rated question in this morality category related to spirituality having consequences for how we act in society, with the majority of participants ($N = 78$) agreeing ($f = 35$) or strongly agreeing ($f = 28$) with this statement.

Free-text responses varied and cross-cultural perspectives typically related to localised or geographic cultural and religious contexts. Despite the importance revealed through the seven importance item scale rating responses, the role of home economics was infrequently identified as having a perceived relationship with morality and ethical concepts in the free-text. Sample responses from the participants’ free-text relating to this morality and ethics category is reported (See Table 7.9).

<table>
<thead>
<tr>
<th>Table 7.9: Relationships between spirituality, home economics, morality and ethics</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Participant 14</strong></td>
</tr>
<tr>
<td><em>...The major roll [sic] it [spirituality] does have is when we [teacher and students] look at self identity, morals etc, but this is still on such a small part. I can see however though the importance of both these elements in Home Economics.</em></td>
</tr>
<tr>
<td><strong>Participant 39</strong></td>
</tr>
<tr>
<td><em>I think spiritual health is having a good understanding of who you are, what you value in life and the morals you stand by.</em></td>
</tr>
<tr>
<td><strong>Participant 70</strong></td>
</tr>
<tr>
<td><em>Morality, sense of good and bad, future vision on society.</em></td>
</tr>
<tr>
<td><strong>Participant 20</strong></td>
</tr>
<tr>
<td><em>Standing for the right things against all odds so as to fulfil [sic] professional obligations.</em></td>
</tr>
<tr>
<td><strong>Participant 50</strong></td>
</tr>
<tr>
<td><em>Having clear conception of what we should do and being satisfied with one's level of efforts begin made to be righteous.</em></td>
</tr>
</tbody>
</table>

The participant responses varied in their conceptualisation of morality and ethics (See Table 7.9). For example, Participant 50’s responses referred to ‘righteous’. This participant was a 41-50 year old female academic from Pakistan with an Islamic religious faith. *Righteous* means virtuous, moral, good, just, upright, honourable, honest, respectable, and decent (Merriam-Webster Incorporated, 2013). “Doing the right
thing” was important for this participant. She stated that ‘I feel good and satisfied when I think I am doing what I should’ and ‘if I make any one feel insulted and I estimate there were better options for resolving the situation, I feel bad later on’. This revealed a clear conceptualisation about her roles and responsibilities in relation to her personal moral and ethical conduct.

Participant 20 was also a female home economist from Pakistan with an Islamic religious affiliation. “Doing the right thing” was also represented in her free-text responses. She believed that SHW was understood as ‘[B]eing satisfied with oneself and being able to value other's well-being. Having deep concern for knowing the limits of actions that can be undertaken to fulfill [sic] personal goals without harming or jeopardizing others well-being.’ I interpreted this response to be an insightful and succinct understanding strongly representing the personal and communal domains. In addition, Participant 20’s phrase ‘[S]tanding for the right things against all odds so as to fulfil [sic] professional obligations’ alluded to the personal strength needed to ‘fight’ for freedom from oppression. This pointed to a sense of her professional obligation as a moral obligation to those less fortunate within her immediate context and environment.

From a different cultural stance, Participant 39 offered a contrasting perspective. Participant 39’s demographic profile was a 19-24 year old female university student from Ireland who had not yet graduated from her home economics degree. This participant’s understanding of SHW was informed by personal experiences with mental health issues. She recalled that for ‘…someone whose mental health has been challenged in my life I know that following what I believe to be right is important to keeping a good mentality of life’. Her understanding of SHW in terms of morals and ethics was expressed as ‘I think spiritual health is having a good understanding of who you are, what you value in life and the morals you stand by. I think it is necessary for having good mental health knowing that you are following what you believe to be right, regardless of what that is’. For this participant, having a strong sense of individual morals and ethics were fundamental to SHW.

The key insights of this morality and ethics category were:

- importance of “doing the right thing”;
- knowing that personal actions and behaviours had wider reaching consequences for the health and well-being of others;
- morality and ethics were identified as significant social goods within home economics sites; and
- morality and ethics had consequences for professional home economics practices.
7.4.5 Environment / Nature

The EECF defined *environment and sustainable futures* (the environmental domain) to mean care for living and non-living environments including self-definitions of ‘the home’, built spaces, sacred places, natural landscapes, natural and man-made resources, ecosystems, creatures, space, air, water and soil. The survey results indicated that when exploring environmental sustainability, spiritual concepts were never ($f = 10$), rarely ($f = 11$) or sometimes ($f = 12$) incorporated into home economics practice and experiences (Q16.7: $M = 2.5$; $SD = 1.13$). Despite this lower than expected focus on environmental sustainability, many of the home economists ($N = 78$) agreed ($f = 41$) or strongly agreed ($f = 27$) that home economics curricula assisted individuals to appreciate human interactions within dynamic and multidimensional ecosystems (Q17.3: $M = 4.14$; $SD = .85$). In relation to SHW, the participants ($N = 72$) agreed ($f = 37$) or strongly agreed ($f = 22$) that SHW included being responsible and caring for the environment (Q18.13: $M = 4.08$; $SD = .078$). SHW was perceived to have an influence on people’s consumer habits (Q18.14: $M = 3.94$; $SD = .084$). Participants demonstrated uncertainty as to whether or not SHW related to sustainability and sustainable practices (Q18.15: $M = 3.79$; $SD = 0.92$). The next phase of analysis explored the free-text responses in relation to how nature and the environment were considered within spiritual discourse.

NVivo9 word queries were used to explore the term ‘nature’ and included five levels of text searching: 1) exact word; 2) stem words; 3) synonyms; 4) specialisations; and 5) generalisations. These searches highlighted the themes ‘nature’, ‘environment’ and ‘world’. Few participants made explicit comment on the natural environment. Four participants made six references to ‘nature’. Eight participants made eleven references to ‘environment’. Ignoring all “home economics” and “home economists” keywords ($f = 25$) there were only four mentions of ‘home’ as an environment. Overall, framed within spiritual discourse, nature and environmental discourse were limited in the free-text responses.
4.5.1 Nature

Figure 7.5: Nature word-tree

Four participants out of the 57 participants that provided free-text used the term ‘nature’. Figure 7.5 is an NVivo9 word-tree for the root term ‘nature’. The word-tree provided a 5 word context for the words immediately preceding and post-nature. Each of the participant responses are expounded next to demonstrate language-in-use and provide situated meaning for the term ‘nature’.

Participant 52 provided a bluest of trophies expression of her deep connectedness with the environmental domain. She explicitly identified that her connection with nature was a *spiritual experience*. She explained:

> [T]he *spiritual experiences* I have are independent on any explicit worldview or any personified God. Mainly they are connected with nature, but every now and then you are able to experience the transcendence over any borderlines with some people or some community. Sometimes I do have very strong experiences with nature objects and phenomenons [sic]: my personality disappears and I am united with the situation. The feeling is like awe and wondering. Afterwards I feel like I had been cleaned inside and renewed. This awe can also happen while visiting some old historical places (like Stonehenge in England), churches and graveyards.

Participant 52 described her spiritual experience as a deep connectedness and quality relationship with nature. This description correlated with the coding values and SHW framework. Her language-in-use recorded words and phrases such as ‘awe’, ‘wondering’, ‘nature objects and phenomenons’, ‘personality disappears’, ‘united with the situation’, ‘cleansed inside’, and ‘renewed’. In addition to ‘nature’ Participant 52 also described deep connectedness to sacred places and built environments. These spiritual experiences went beyond everyday mundane connections to nature. Indeed, deep connectedness with nature and the natural environment were essential for this participant.
Participant 8 made the connection that human beings, nature and society are ‘always depending of each other’. She stated that SHW was ‘about wholeness thinking’. In her home economics teaching subjects (health, the environment and the economy) she believed it essential knowledge to understanding that ‘the things we do in our daily life is important for my, others and nature.’ She also acknowledged that this learning did not always occur. Derived from Participant 8’s response, human beings did not live in independence from others or the environment. Participant 8’s inferred elements of cooperation and ecological thinking about individuals, society and nature as a whole. For this participant, respect for nature was an important aspect of SHW.

Participant 78’s language-in-use included ‘nature’ in relation to ‘developing good habits’. She believed that ‘learning to listen’ to nature was important for her to find inner peace. “Listening” to nature was a positive experience and helped her to “clear her mind”.

Participant 74 used the term nature differently from the three other participants. She described a ‘finding meaning in life’ as ‘natural’ state of being a person. She explained that ‘Man [sic] by nature finds meaning in life through faith and belief’. For this participant, spirituality was an inherent human characteristic.

7.4.5.2 Environment

The next phase of analysis investigated the term ‘environment’. ‘Environment’ is a broader, yet, similar word to ‘nature’. Represented visually, Figure 7.6 is an NVivo9 word-tree that revealed 5 word contexts for each instance of the keyword ‘environment’. Similarly to the word ‘nature’, very little discourse identified the environment as a significant topic of SHW. Participant responses are now considered to demonstrate language-in-use and provide situated meaning for the term ‘environment’.
In addition to Participant 8’s reference to ‘nature’, she also used the term environment as a reference to her home economics teaching topics. The term environment referred to consumer studies. In this instance, ‘the environment’ is known generally within home economics curriculum to include consumerism and the impacts of human activity on the natural environment. Environment was inferred to include nature.

Participant 15 used the following phrase to explain her understanding of SHW as a ‘sense of peace, calm, contentment and positive interactions with self, humanity and the environment’. In this instance Participant 15 did refer to ‘environment’ as meaning ‘nature’. Participant 15 then used an “island” metaphor to describe home economists in the work environment. Participant 15 explained that ‘[P]ractitioners [home economists] who enjoy spiritual health and well-being are an asset to the work environment; an island of peace in the midst of turmoil’.

Participant 20 expressed that she understood SHW as being ‘shaped by early training and environment and only refined and clarified by later experiences’. In this excerpt, Participant 20 used ‘environment’ as a context or site. This environmental ‘context’ described the conditions within which ideation about SHW was developed.

Participant 24 stated that SHW ‘is a concept that supports my understanding of personal wellness and responsibility to others, the environment and in particular my family’. In this instance, ‘the environment’ inferred the ‘natural’ environment and/or the conditions, geographies, contexts, and ‘in particular family’ as sites within which SHW
developed or occurred. Participant 49 noted that her immediate surroundings influenced her understanding of SHW and meant:

…knowing that things I do contribute to my health & wellbeing and that of my environment, makes me stop and think about what I am doing or going to do and the impact that it will have on me & the people around me and the place I live.

In this second reference to environment, Participant 49 referred to types of environment: her (my) environment; and ‘the place I live’ as an environment. This comment did not refer specifically to the natural environment.

Participant 56 made a connection to ‘the people’ and ‘environment around us’. This reference to the environment was not an explicit reference to the ‘natural’ environment. It was a possible reference to an awareness of the immediate and broader ‘environment’ as contexts. Participant 56’s response inferred an element of the ‘here and now’ environment, and an immediate or interactive site.

Participant 77 used ‘environment’ in relation to ‘the home environment’. He explained his perceptions about the need for ‘rituals’ and stated that ‘I do believe that a certain amount of ritual is essential to human life, especially in the home environment and when parenting children through to adulthood’. Participant 77 made it explicit that the ‘rituals’ he referred to did not relate to ‘dogmatic or thoughtless demand for [religious] ritual’. He believed that a religious ritual ‘often takes away from the whole point of reverence’.

Finally, Participant 80 used the term environment in three ways: 1) a concern for the natural environment; 2) the built environment; and 3) environment as geography or context. Nature was inferred indirectly, but not made explicit. Participant 80 explained that SHW meant a ‘continuing need’ to ‘get in touch’ with ‘who I am and what I or who I should be’ and ‘the types of links I have to others including those beyond my immediate environment’. Participant 80’s response inferred an awareness of her immediate environment as well as a conceptualisation of a broader environment.

7.4.5.3 In the World

The third environment/nature category explored in the data was a theme called ‘in the world’. The word ‘world’ appeared 21 times in the free-text responses. ‘In the world’ was found to be a significant phrase. Use of the phrase ‘in the world’ implied an awareness of some of the participants of global contexts. Figure 7.7 is an NVivo9 word-tree that provided 5 word contexts either side of the world ‘world’ as it appeared in the
participants’ free-text. This NVivo9 text query searched the term ‘nature’. The root term ‘world’ was identified as a generalisation of the term ‘nature’. The word tree was organised by number of matches. The key finding of this theme was an expressed notion that SHW was about individuals existing with ease in the world successfully. Participant responses are now shared to demonstrate language-in-use and provide situated meaning for the phrase ‘in the world’.

![Figure 7.7: ‘In the world’ word-tree](image)

Participant 69’s statement most profoundly reflected the relationship between SHW and this ‘in the world’ theme. Participant 69’s expressed their perception that SHW ‘is about a person's way of being in the world’. However, her rejoinder was surprising. Participant 69, female, aged 51-60 from the United Kingdom, then stated ‘I have no religious beliefs and no real interest in anything spiritual.’ This answer disrupted the flow of the other participant responses and researched perceptions of SHW. If, for this participant, SHW was ‘a person’s way of being in the world’, how could this participant not be “interested” in SHW? Her responses to the seven importance items revealed the lowest recorded for religion (0) and spirituality (13). This participant did not believe that understanding SHW in home economics was important (13). She also did not believe that SHW was a legitimate aspect of home economics. Conversely, making home economics reflect the needs of today’s society scaled rated at the highest possible rating (100). Supported by this individual’s survey responses, Participant 69 had a significantly negative perception about religion and spirituality. Participant 69’s response highlighted the perception that religion and spirituality were
regarded as synonymous. Nonetheless, in one simple statement this participant had identified the essential essence of SHW as ‘a person’s way of being in the world’.

Further exploration of language-in-use relationships between SHW and “being in the world” were conducted. The following excerpts of participant text revealed the term ‘world’ to refer to contexts or sites. Sites included awareness of localised and/or broader environments. Nature or the natural environment infrequently appeared.

Participant 2 used the phrase ‘an educated awareness of self’ and ‘the world in which we live’ to express her understanding of SHW. Participant 6 explained the complex relationship between her own personal spirituality and ‘...the peace, happiness and power that I/we need in the world today’. Participant 15 revealed that her understanding of SHW was ‘an essential criterion for existence in this not so peaceful world’. Participant 15, Christian, 51-60 year old female from Barbados, also emphasised that, for her, it was unfortunate that:

...the discussion of spirituality and religion is prohibited as a public study in some countries but we should take advantage wherever it is possible both as a personal witness and testimony and for improving the well-being of humanity. What a better world it would be.

A number of participants offered slightly different perceptions of ‘the world’. Participant 17 believed that travelling the world and study “stretched her brain” which had a significant impact on her diverse and culturally inclusive understanding of SHW. Participant 17 then externalised SHW away from the personal domain to include underpinning for her home economics pedagogical approach. She expressed her teaching intentions as:

[T]o have all young people given an ability to look after themselves as healthy fit people will allow them to explore their lives and this world successfully.

Participant 17’s reference ‘to explore... this world’ exposed the significance she placed on her own life events and experiences. These experiences involved a relationship between SHW and world travel. An obvious and lasting impact of contact with other religions, cultures and geographies informed her pedagogical philosophy.

Participant 52 offered a similar perception about the impact of travel and her personal decision to seek actively exposure to other religions and cultures of the ‘world’ religions. Participant 53 offered that SHW meant ‘...the feeling that you are at ease with the world... not fighting against it’. Participant 65 recalled that personal adversity had informed her understanding of SHW. She stated that learning “life lessons” was
important. Her ‘world’ language-in-use related to ‘the impact I have within the world’. For Participant 65 it was important to leave a positive legacy.

Participant 77’s referred to ‘world’ on 5 occasions in his various free-text responses. His language was used as blue trophies to summarise the key concepts of this ‘in the world’ theme:

- make the world a better place than it is;
- If every world leader would just hold a baby for an hour a day, we would begin to see rapid changes in the conditions for everyone on the planet;
- My parents instilled in me the idea that my views were important as any other single person in the world;
- ...practice the idea that everyone who has had the opportunity to learn about the world also has a responsibility to maintain its health; and
- By honestly teaching my philosophy of life along with the course material to about 550 students a year, I can say truthfully that my existence in the world has been one of more positive than negative influence on the way things are.

These bluest trophy phrases were a collection of spiritual discourses where ‘in the world’ represented a place, our Earth home, politics, philosophy, worldview, learning, responsibility, health, diversity and legacy. This ‘in the world’ theme strongly correlated with the glocal citizens operating in a larger reality dimension of the EECF.

The key insights of this environment/nature category were:

- The majority of participants believed that home economics assisted individuals to be responsible for, care for, and appreciate human interactions within dynamic and multidimensional ecosystems;
- nature had different meanings: 1) biological, ecosystems, natural world; and 2) human traits;
- environment had different meanings: 1) nature; 2) immediate situational site or location of the individual including the family, home, school; 3) broader contexts including politics, economics, peace, humanity;
- nature or the natural environment and its relationship with home economics infrequently appeared;
- one participant expressed awe and wondering at the natural world and deep connectedness to scared places;
- very few participants demonstrated evidence of deep connectedness with nature;
- when nature was included in discourse, it represented an understanding of wholeness thinking or an ecological perspective;
- the world was considered as one home in which people lived as part of a whole system;
- “being in the world” was a significant human event related to spirituality.
7.4.6 Creativity

Originally two items in the rating scale related to creativity. Due to time restraints and the compression of S1, Q16.5 which asked ‘when exploring creativity, I encourage and include “quiet time” or silence in my home economics teaching or learning experiences’ was removed from S2. From the results of S1 it was revealed that participants \((n = 42)\) rarely \((f = 11)\) or sometimes \((f = 13)\) created time or space to include “quiet time” or silence when completing creative activities \((M = 2.9)\). Q18.6 was geared negatively\(^{131}\) and asked the participants to respond to the statement ‘I believe spirituality DOES NOT include areas such as art, creativity and self-expression?’ A majority of the participants \((N = 72)\) disagreed \((f = 41)\) or strongly disagreed \((f = 17)\) with this statement. Therefore, creative was considered an essential element to spirituality; however, home economists rarely provided time and space for creativity to occur in a peaceful or quiet learning environment. The only reference to creativity in the free-text responses was from Participant 25 who commented that she believed ‘You probably have not addressed creative expression and feeling enough in your survey.’ I agree. Creativity, spirituality and their relationship with home economics require deeper investigation. I now briefly deviate away from analysis into a discussion about creativity.

The literature revealed a correlation between spirituality and creative expression (Crawford & Rossiter, 2006). For example, providing a ‘sense of place’ that encouraged thinking skills and creativity ‘… emphasised emotional, spiritual and social matters by dealing… with myth, ritual and festivity, through ‘sharing’, ‘doing’, ‘being’ and ‘feeling”’ (Dillon, 2006, p. 73). I have also previously identified and argued elsewhere that whole child development required educators to provide supportive environments where meditation, silence and time to reflect can take place to promote deeper thinking and creativity and that these concepts relate to SHW frameworks (Deagon, 2009).

In an Australian educational context, creativity and critical thinking align within ‘spiritual development’ where educators are required to provide supportive environments so that students can imagine new ideas and translate them into practical applications (MCEETYA, 2008). In a home economics context, Henry (1995, p. 76)

\(^{131}\) See Figure 6.2 Mean participant responses to essential element categories, page . To construct Figure 6.2 participant items responses were reversed from a negative response to a positive response in order to make the results visually relatable and comparable with the other essential element categories. Participant responses were reversed using the following procedure: the 5 point Likert scale held a mid-point value of 3; therefore, response 1 became 5, 5 became 1, 2 became 4, 4 became 2 and 3 remained constant.
defined creativity within a ‘transpersonal dimension’ and argued that as an ‘area of human activity’ spiritual, creative and aesthetic expressions move an individual from the mundane material world into the esoteric world of the tangible. I observed that rather than use of the term ‘creativity’, the term ‘aesthetics’ in relation to creativity was an appreciation of beauty of natural and human made items, the built and natural environment was used often in historic and contemporary home economics literature (Leighton, 1931; McGregor, 2010c; Richards, 1908; Talbot, 1902).

The key insights of this creativity category were:

- relationships between home economics, creativity, spirituality and aesthetic expression were important;
- Creativity was observed in accordance with the coding values and reviewed literature;
- Creativity may have had implications for development of critical and innovative thinking;
- creativity and aesthetics require further investigation;
- this creativity category generally required further research to establish depth of connections between home economics, spirituality and SHW.

7.4.7 Hope

The Macquarie Dictionary defined ‘hope’ as ‘confidence in a future event’ or ‘expectation of something desired’ (Macquarie University, 1999). Like spirituality, hope is not a simple concept to define. Indeed, the literature does not reveal a concise definition of hope. Rather, the word hope when discussed in spirituality concepts was most often juxtaposed with ideas such as realistic expectations of the future, the possibility of improving one’s life, love, forgiveness, trust and faith (Fisher, 2008; McGregor & Chesworth, 2005). Three questions relating to hope were asked in the survey. When asked whether or not home economics provided opportunities to experience intangible human experiences such as love, trust, hope and courage, participants agreed (31) or strongly agreed (20) ($M = 3.73; SD = 1.08$). The SD revealed a wide spread of opinion between the participants responses. However, when asked about spirituality, rather than home economics, participants believed spirituality was highly regarded as having a sense of hope in life with participants agreeing (33) and strongly agreeing (25) ($M = 4.11, SD = 0.81$). With a stronger convergence of opinion ($SD = .79$) participants agreed (37) or strongly agreed (19) that hope, an aspect of spirituality, played a significant role as a unifying force enabling one to be at peace with oneself and the world ($M = 4$). Finding meaning in the good and bad events of life ($M = 3.81, SD = .091$) was also perceived to be related to the hope category.
The survey results revealed that hope was an important concept for these home economists. Only a few references to hope were located in the free-text. Hope was often expressed in terms of a coping mechanism in times of crisis. Samples of participant responses revealed ‘hope’ and its relationship with crisis (See Table 7.10).

<table>
<thead>
<tr>
<th>Table 7.10: Relationships between hope and crisis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participant 1</td>
</tr>
<tr>
<td>Being a teacher at [a youth detention centre school], I believe that it is essential to help the students to try to get in touch with their inner-self and to build towards a sense of self worth and belonging within a given community. Home Economics is a great subject to address issues of spiritual health and well-being and to give students hope of being able to cope and be resilient for when they are released.</td>
</tr>
<tr>
<td>Participant 40</td>
</tr>
<tr>
<td>GOINF [sic: going] FROM RAGES [sic: rags] TO RICHES TO RAGS AGAIN!!!!</td>
</tr>
<tr>
<td>Participant 52</td>
</tr>
<tr>
<td>There is an interesting contradiction between my kind of 'godless general spirituality' and the somehow personalized spirituality in emergency situations. When I feel hopeless, even I pray, usually singing psalms learned in childhood. However, it is more tuning in the childhood experiences than praying a specific god. There seems to be a need for something or somebody to ask for help, when one feels powerless and desperate. Maybe the personified gods do have their relevance in a state of deep crisis.</td>
</tr>
<tr>
<td>Participant 58</td>
</tr>
<tr>
<td>adversity faced and growth into hope</td>
</tr>
<tr>
<td>Participant 65</td>
</tr>
<tr>
<td>Having had a difficult life at times, many mistakes and many recurring fuck-ups has led to me coming to a point whereby I can recognise my place in all that and hopefully the impact I have within the world now will lead to my output being a more positive one that it has been previously. Through the changes I have made my own spiritual health and well-being is at an all time high, not perfect but then I think that this is ongoing ever changing so will it ever be perfect or does it ever need to be?? I think not!</td>
</tr>
</tbody>
</table>

Home economics was identified by Participant 1 as a vehicle for nurturing feelings of hope in students. Participant 52 referred to feeling hopeless and used prayer and singing as activities to ease personal crisis and reverse the effects of negative feelings. Participant 40 used a colloquial expression “from rags to riches” and equated the loss/gain/loss of material possessions as significantly influencing her understanding of SHW. Participant 58 identified that hope grows from adversity. Participant 65 identified ‘difficult times’ as a catalyst for recognising her place in the world and ‘hopefully’ making a positive contribution to society.
Interestingly, hope in terms of a ‘unifying force enabling one to be at peace with oneself and the world’ also manifest in the participant responses where hope was not specifically mentioned. In this regard, the notion of peace was identified as important for the hope theme. Selected samples of participant responses explored relationships between hope and peace (See Table 7.11).

**Table 7.11: Relationships between hope and peace**

<table>
<thead>
<tr>
<th>Participant 78</th>
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</thead>
<tbody>
<tr>
<td>Wish I could have answered the above question &quot;unsure.&quot; I think that spiritual health and wellbeing is a subjective concept, and means different things to different people. To me, it means developing good habits - learning to let negative feelings go and let positive feelings in, learning to listen (not just to other people, but to myself, and to nature), learning to clear my mind, and learning to find inner peace.</td>
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<table>
<thead>
<tr>
<th>Participant 82</th>
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</thead>
<tbody>
<tr>
<td>When I'm not sure about anything or when I'm troubled by anything, I pray for guidance and peace; and having peace is normally a sign that all is going to be OK.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Participant 15</th>
</tr>
</thead>
<tbody>
<tr>
<td>A sense of peace, calm, contentment and positive interactions with self, humanity and the environment; being in tune with God by way of my Christian experience which included service to humanity.</td>
</tr>
</tbody>
</table>

Participant 78 expressed SHW as a highly subjective and personalised concept where inner-peace may be a learnt phenomenon. A slightly different version of peace was offered by Participant 82 as she referred to the peace she found when praying. For this participant, internalised feelings of peace indicated the end to uncertain situations or events which had caused troubled feelings. Connectedness and a quality relationship with a Christian God were important for achieving peace. Participant 15 had a similar perspective of peace from a Christian perspective and identified a relationship with four domains of the SHW framework. Participant 15’s response corresponded with the coding values as:

- **Personal domain**: calm, contentment and positive interactions with self.
- **Communal domain**: positive interactions with humanity, service to humanity, Christian experience.
- **Environmental domain**: positive interactions with the environment.
- **Transcendental domain**: peace, being in tune with God.

The key insights of this hope category were:
• Relationships were revealed between hope, crisis, and peace;
• Hope was perceived to be a positive follow-on state of being after a crisis situation;
• Peace was perceived as internal to the individual but expressed in externalised ways;
• Each of these participants expressed genuineness and substance to their feelings in relation to personal crisis events and experiences and the role of hope and peace;
• Hope was a real and vital aspect of personal spirituality and spiritual health and well-being frameworks;
• Home economics was identified as a positive contributor to feelings of hope;
• Hope played a significant role as a unifying force enabling some participants to be at peace with “inner-self” and their uniquely different subjective realities; and
• Relationships between hope, peace, crisis and spiritual health and well-being frameworks were observed to be relevant and meaningful.

7.4.8 Individual / Personal (meaning and purpose in life)

This category relates to individual/personal beliefs and attitudes about subjective and internalised aspects of spirituality. The item where most participants agreed \( f = 33 \) related to finding meaning in the good and bad events of life \( (M = 3.81, SD = .091) \). The participants also agreed \( f = 33 \) or strongly agreed \( f = 19 \) that to help develop SHW required enabling individuals, families and communities to find meaning and purpose in their life \( (M = 3.74, SD = 1.05) \). The SD however, indicated a wide variation in opinion. Similarly, with a wide variation in opinion \( (SD = 1.03) \), participants agreed \( f = 32 \) or were uncertain \( f = 22 \) whether or not home economics provided opportunities for exploration of personal SHW.

Although a degree of uncertainty about personal SHW and its relationship with home economics was observed in the survey results, meaning and purpose in life was a significant theme located in the participants’ free-text responses. For some participants, home economics was the mediator for them to find meaning and purpose. Beliefs and attitudes about meaning and purpose in life and their relationship with spirituality and SHW were explored (See Table 7.12).

<table>
<thead>
<tr>
<th>Participant 1</th>
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<tbody>
<tr>
<td>My understanding of spiritual health is having a purpose in life which gives one a feeling of belonging and being accepted. Well-being is about finding a balance in your life that addresses all five deminsions [sic] of health (physical, social, emotional, mental and spiritual) resulting in a greater chance for a long, healthy and happy life.</td>
</tr>
<tr>
<td>Participant 16</td>
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<tr>
<td>I believe it is a sense 'self awareness'.</td>
</tr>
<tr>
<td>Participant 18</td>
</tr>
<tr>
<td>A sense of general wellness of my inner spirit that results in physical, emotional, mental, social and overall good feelings as a living human individual interacting with fellow human individuals</td>
</tr>
<tr>
<td>Participant 30</td>
</tr>
<tr>
<td>A sense of meaning and purpose of life. Every now and then some irreproducible encouraging experiences and experiences of spiritual communion with other people.</td>
</tr>
<tr>
<td>Participant 32</td>
</tr>
<tr>
<td>harmonious inward</td>
</tr>
<tr>
<td>Participant 39</td>
</tr>
<tr>
<td>...having a good understanding of who you are...</td>
</tr>
<tr>
<td>Participant 42</td>
</tr>
<tr>
<td>fulfilment of life... purpose in life... if you are satisfied with your purpose in life, it will show in practice by listening, being empathic.</td>
</tr>
<tr>
<td>Participant 43</td>
</tr>
<tr>
<td>an awareness of a greater purpose in life</td>
</tr>
<tr>
<td>Participant 45</td>
</tr>
<tr>
<td>I think its about finding meaning in your life... i suppose when i realised what i wanted to do with my life, it makes me hopeful to think that i will be teaching and helping others through home economics for the rest of my life.</td>
</tr>
<tr>
<td>Participant 47</td>
</tr>
<tr>
<td>accentuated this point by stating that, for her, SHW was understood as:</td>
</tr>
<tr>
<td>Participant 80</td>
</tr>
<tr>
<td>I believe spiritual health and wellbeing involves the reasons why we are motivated to get out of bed each day. That could be because we have a sense of purpose relevant to the future.</td>
</tr>
</tbody>
</table>

Actively pursuing meaning and purpose in life was revealed as a significant concept. For some participants, SHW involved finding balance between each of the health dimensions (physical, social, emotional, mental and spiritual). Other participants also included work/life balance as important. Participant 47 accentuated this point by stating that, for her, SHW was understood as:

> [W]hen everything in life is in balance: the work and the family life. Having more in life than 24 h work- family and friends, love and caring... The work is important but not primary thing in life. I want to spend as much quality time with my kids as possible, to show them that in this material world there are also other things to care.

In terms of personal conceptualisations, spirituality was also a motivational inner force. This motivation was perceived to stem from internal self-awareness, but also through positive interactions with others. Harmonious inward and “inner” awareness indicated a perception of conscious awareness and active pursuit of “peace” in the mind. For Participant 78, one of the hardest parts of achieving SHW was ‘clearing my mind’. Participant 6 recalled that teachers in her school had the opportunity
to undertake ‘mindfulness practice’ and that she practiced meditation so she could maintain and share her ‘personal joy and happiness’ with other students and colleagues. In addition, Participant 78 stated that she practiced yoga and tai chi and was ‘learning to clear my mind, and learning to find inner peace’.

The key insights from this meaning and purpose in life theme were:

- Language-in-use referred to “clear mind”, “inner peace”, “harmonious inward”, “happiness” and having a “good” or “clear” understanding of “who you are” as important;
- Meaning and purpose in life was often taught or learnt through meaningful interactions with others;
- For some, particularly Participant 45, the very act of “being a home economist” gave motivation and a sense of meaning and purpose in life;
- Using terms and phrases framed within positive outlooks such as “long, healthy and happy life”, “the future”, “the rest of my life” indicated SHW as whole-of-life concept
- Work itself was as important as family;
- Self/work/family life balances, all equally important, were oriented toward hopeful visions of the future.

7.4.9 Worldview / Transcendental Domain

At various points in this thesis worldview has been named as a significant characteristic of SHW frameworks. Hawkes (1994) stated that in addition to internal and external characteristics of a spiritually healthy person, such as hope, love, faith, oneness with nature, and connectedness with a higher power or larger reality, it is the factors leading to SHW that are often overlooked. Hawkes (1994) observed:

...it appears to this author that three criteria must be met: a) a well-defined worldview or belief system that provides purpose, meaning, and motivation to life; b) selflessness, connectedness with, and concern for others; and c) high levels of personal faith and commitment in relation to the worldview and belief system (para. 5).

A worldview is developed over time and with exposure to different events and experiences (Hawks, 1994). In this regard, there are overlaps between each of Fisher’s four domains (personal, communal, environmental, transcendental). In particular, worldview is believed to have strong relationships between the personal domain and the transcendental domain. Worldviews are an internalised, highly personal and subjective notion influenced by an individual’s exposure to events and experiences and thus are perceived to be integral to the concept of spiritual development.

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132 See Section 3.8 Spiritual health and well-being: a conceptualisation.
Caution must be taken with the notion of worldview. Worldviews do not provide an absolute explanation or provide insights into universal experiences for every individual. Fisher (2008) clarified this point:

[W]hen relationships are not right, or are absent, we lack wholeness, or health; spiritual dis-ease can grip our hearts. The quality of relationships in each of the domains will vary over time, or even be non-existent, depending on circumstances, effort and the personal worldview and beliefs of the person. (p. 13)

Keeping Fisher’s caution in mind, participants appeared to situate within a range of differing worldviews. From the 56 free-text responses four worldview themes emerged:

1. Clarity - a well-developed or insightful worldview;
2. Uncertainty - a developing worldview;
3. Faith-based - a worldview centralised on a Transcendent Other; and
4. Limited – minimal response recorded.

These categories were constructed according to the depth of response in relation to the EECF. The clarity category contained many elements of the matrix; the uncertainty category contained some elements of the matrix; and the faith-based category contained only personal and/or transcendent elements of the matrix. The limited category contained only one or two simplified elements of the matrix. Because of the nature of the limited category, it is not reported.

Within these themes Fisher’s personality types - globalist, environmentalist, personalist, communalist, religionist - were assigned according to the quality and depth of response and relationships with the EECF. In Fisher, Francis and Johnson’s (2000) study, personality type was allocated through analysis of an individual’s results to SHALOM. For my study, rather than quantitative statistical analysis, qualitative bricolage techniques were used to correlate responses with the free-text and the EECF. Participants with limited responses did not provide sufficient free-text for analysis where a few words described their understanding of SHW, for example ‘harmonious inward’, ‘absence of mental complications’ or ‘?’ . These responses were allocated into the uncertain and personalist categories.

A number of limitations were considered while constructing these worldview categories. For example, the clarity, uncertainty, faith-based and limited categories may not have reflected accurately the worldview of the participants. Country of origin and consideration for English as a Second Language had an obvious impact on the depth of responses. To rectify these research limitations in future studies, in situ observations and/or face-to-face interviews would enable greater exploration of these worldview
themes. Because of these limitations, the SBB methodology allowed me to report only the most pertinent participant responses for each theme.

7.4.9.1 Clarity: well-defined worldview – globalists

Clarity of worldview was determined by the depth of response in accordance with the EECF and evidence of the coding values. To be included in this clarity category, a participant (free-text or email interview) demonstrated significant correlations with the EECF in terms of connectedness with self, others, the environment and a transcendental reality but also integrated significant home economics knowledge. Fisher’s (1998, 2008; Fisher, et al., 2000) typology of personality types was used to organise the data with persons in this category characterised as globalists.  

Participant 80 provided a bluest trophy example of a well-defined worldview. A well-defined worldview was demonstrated by clarity of thought and understanding of spirituality and SHW. Clarity was evidenced by the number of key elements in Participant 80’s response which correlated with the reviewed literature and EECF. To provide context, Participant 80 was an Australian academic, female and aged between 41-50. Participant 80 identified as Christian and believed SHW an important (scale rating = 90) and legitimate aspect of home economics. The following extract was Participant 80's response to the question what is your understanding of spiritual health and well-being?

**Participant 80**

I believe spiritual health and wellbeing involves the reasons why we are motivated to get out of bed each day. That could be because we have a sense of purpose relevant to the future. For example for me it involves trying to be a good parent so that me and my children become compassionate, empathetic, global citizens who understand that the decisions we make effect others in the world. It involves a concern for the environment including the built environment, a concern for a sense of community, a concern for improving the emotional and social wellbeing of all so that our communities are positive, safe and caring. For me it involves an [sic] continuing need to get in touch with who I am and what I or who I should be, and the types of links I have to others including those beyond my immediate environment.

Participant 80 demonstrated connectedness with every aspect of the coding frame, as outline below:

- **Individuals/personal domain**: a high level of deep-intrapersonal self-awareness in relation to meaning, purpose and values in life and a

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133 See Table 3.2 Fisher’s (1998; 2008) Typology of Personality Types in Section 3.8 Spiritual health and well-being: a conceptualisation.
commitment to renewal of self-identity - who I am and what I or who I should be;

- *Families and communities/communal domain:* a high level of deep interpersonal relationships with an acknowledgement of *all* other people (known and unknown), children, positive, safe, caring, morality, responsibility for the emotional and social well-being of others, cultural awareness and connectedness with community;

- *Environmental stewardship/environmental domain:* a high level of awareness of the links between human activity and the environment including consequences of decision making and choices that impact the natural and built environments;

- *Glocal citizens operating in a larger reality/transcendental domain:* a high level of connectedness with a larger reality to life on Earth including global citizenry, acknowledgement of the links between immediate and distant futures and environments, motivation and inspiration for living life.

For these reasons, this extract demonstrated clarity of thought and a well-defined worldview and was identified as a bluest trophy for inclusion in the research bower. This participant recognised a number of multidimensional and complex relationships between self, others, the environment and a larger reality. Each element interplayed with others. Furthermore, this participant identified a number of cause and effect relationships. For example, she explained that being a ‘*good parent*’ to her children enabled her children to become ‘*compassionate, empathetic, global citizens*’ who understood that their actions had far reaching consequences including social relationships and the natural environment. To arrive at this level of understanding, it would seem that Participant 80 had engaged in a deep, prolonged and very personal philosophical search to find meaning and purpose in her life. There was evidence of this in her final statement ‘*for me it [SHW] involves a continuing need to get in touch with who I am and what I or who I should be, and the types of links I have to others including those beyond my immediate environment*’. This statement alluded to a commitment to continuous renewal and maintenance of her worldview.

What was interesting about Participant 80’s free-text response was that her reflection continued in each of the four requests for free-text in the online survey. For me, this demonstrated evidence of a commitment to life-long learning, interest and active engagement with home economics. Out of the 57 free-text responses, only 10 participants completed all four free-text sections of the online survey. Furthermore, 10 participants expressed gratitude and thanks for the opportunity my survey provided to explore SHW in relation to their personal lives and professional practice.
Fully engaging in the online survey provided participants with an avenue to express their thoughts and beliefs. For example, when asked to share her experiences with SHW Participant 80 responded:

**Participant 80**

*I hope the examples I have given are relevant. I guess, where possible I try to involve myself in opportunities and experiences that might inspire me to be a better person. Women's retreats, working for human rights and justice through Amnesty, the union movement, and sustainability groups as well as participation within my school and local community in efforts to improve the sense of community in my area.*

Participant 80 demonstrated examples of how she actively involved herself in community based activities. Constant comparisons of the data revealed that *participation* and *active involvement* were identified previously as significant for communal and transcendental aspects of SHW. Aligning with the coding frame, clarity of thought and an informed worldview meant that this individual had actively sought to delve into a deeper understanding of themselves and their quality relationships with others, the environment and had identified “their place” within a larger reality or transcendental domain.

It was noted that clarity of worldview did not necessarily refer to religious notions of SHW or specific identification of a Transcendental Other. However, religion did inform certain aspects of Participant 80’s worldview. To explain this notion, the next excerpt is Participant 80’s free-text response to the question *How has that understanding been shaped by your personal experiences?*

**Participant 80**

*I was brought up in a religious household where social justice was high on the agenda. Being caring compassionate and helpful to others were key ideals. Whilst I am less "religious" in the sense that I am ambivalent about whether there is a "god". I still take my children to church every now and again and value the quiet time to reflect and think and be invigorated about my life directions. My children are inspired by their religious education to be more aware of others to feel empathy and to want to be better people through reflection on who they are and who they might be. This has also been my experience through my schooling in catholic schools. Of course not all of the things taught in religious schools are positive and spiritually rewarding!*

It seemed that religion played a personal and communal role in developing foundational thought about social justice, service to others and personal reflection and these ideals founded on the role of religion she had chosen to continue with her children.
Two other participant responses are also included to demonstrate the clarity of worldview theme. Similar to Participant 80, these two participant texts also situated within all dimensions of the EECF. In this section of the bricolage, without interpretation before or after each extract, I allowed the participants own words to express their well-defined worldviews. Only at the end of the extracts do I provide a brief summary of how I interpreted their meaning in accordance with the EECF.

To provide context, Participant 52 was a retired person aged between 61 and 70 years of age with an interest in home economics. She was from Spain and did not have a home economics qualification. She scale rated religion = 9; spirituality = 75; and understanding SHW in home economics = 66. This participant had a polar view compared with other participants and scale rated making home economics reflect the needs of today’s society = 40. Citizenship was her highest priority with a scale rating = 100. She did believe that SHW was a legitimate aspect of home economics and her area of speciality was “consumerism”. She did not believe that her life was influenced by a Transcendent Other and reported the “universe” as her source of influence.

Participant 52’s response to what is your understanding of spiritual health and well-being?

**Participant 52**

*Spiritual health and well-being concerns with the bodiness, consciousness, situationality and trancendence and their interplay in a whole human being (holistic view). By trancendence I mean spiritual experiences (not necessarily personified as Gods), and ability to let them influence one's thinking and action beyond the actual time-place situation. Today the development of planetary consciousness is one focal field of transcendece. By planetary consciousness I mean recognition of the unitedness of the Earth-system and our influence in it even on everyday level.*

Participant 52 then explained how her understanding had been shaped by personal experiences:

**Participant 52**

*I do have a protestant lutheran background. Fairly early I recognized the limitations of it and moved over to ecumenic movement. Still later on I started to get acquainted with other world religions, but none of them gave satisfactory understanding of and compassion for people with different religious and secular views. The worldvews, dogmas, rituals and power structures dominated over the common experience of spirituality. So I left even them. But in these phases I gained a respect of different views and compassion over the borderlines of exclusion. The planetary consciousness developed mainly influenced by the Club of Rome Global spirit. The spiritual experiences I have are independent on any explicit worldview or any personified God. Mainly they are connected with nature, but every now and then you are able to*
Participant 52 provided examples of the ways she perceived to have experienced SHW:

**Participant 52**

*Sometimes I do have very strong experiences with nature objects and phenomenons: my personality disappears and I am united with the situation. The feeling is like awe and wondering. Afterwards I feel like I had been cleaned inside and renewed. This awe can also happen while visiting some old historical places (like Stonehenge in England), churches and graveyards. As a spiritual experience with other people I remember one specific meeting for a few years ago. Our friend, a catholic priest who had long been working with the prostitutes, presented proudly a decorated textile, which had been made and given to him by the prostitutes. This was for me an experience of transuniting over the earthly borderlines.*

Finally, she offered these words:

**Participant 52**

*There is an interesting contradiction between my kind of 'godless general spirituality' and the somehow personalized spirituality in emergency situations. When I feel hopeless, even I pray, usually singing psalms learned in childhood. However, it is more tuning in the childhood experiences than praying a specific god. There seems to be a need for something or somebody to ask for help, when one feels powerless and desperate. Maybe the personified gods do have their relevance in a state of deep crisis.*

Participant 52’s responses were dense and complex, and have the following synergies with the EECF:

- **Individuals/personal domain:** a high level of deep-intrapersonal self-awareness in relation to ‘bodiness’ and ‘consciousness’ of the individual, whole human beings, personality disappears, personal renewal and cleansing;
- **Families and communities/communal domain:** a high level of deep-interpersonal relationships expressed in terms of ‘situationality’, borderless, experience of transcendence and transuniting over early borderlines with some people or some community, respect for diversity of cultures and world religions;
- **Environmental stewardship/environmental domain:** a high level of awareness and concern for the everyday links between human beings and the ‘unitedness of the earth-system’, awe and wondering, deep connections to nature and scared places;
- **Glocal citizens operating in a larger reality/transcendental domain:** a high level of connectedness with a larger reality to life on Earth including planetary consciousness and an understanding that there is no separation of
the mind/body/time/space/reality, personalised prayer through song in crisis situations.

Participant 77 was one of the few males that provided in-depth responses to the survey. He was from the United States, and aged between 61 and 70 years. He scale rated religion = 28, spirituality = 74; and understanding SHW in home economics = 71. He did believe spirituality was a legitimate aspect of home economics. He used the name ‘me and you’ to describe his understanding of the transcendental domain but did not believe that his life was influenced by a Transcendent Other.

Following was Participant 77’s response to what is your understanding of spiritual health and well-being?

**Participant 77**

*The relationship between the two [meaning ‘spiritual health’ and ‘well-being’] centers [US English] around accepting responsibility for one's actions, deliberative and reflective decision making, working in concert with others to make the world a better place than it is. The relationship can be expressed through devotion to religious practices but this might restrict the concepts to ritualism. For me, and what I try to teach my students, everything we experience in life should inform our future actions. This necessarily does not require belief in supernatural powers controlling us, but is a liberating state of living. This also does not require complex or highly theoretical ideas - but is expressed this way "If every world leader would just hold a baby for an hour a day, we would begin to see rapid changes in the conditions for everyone on the planet."*

Next, Participant 77 explained how his understanding had been shaped by his personal experiences:

**Participant 77**

*At 64 years of age, I have seen my share of personal and public sadness. I have also witnessed extreme personal and public joys. Both have been instrumental in my development as a person, father, husband, grandfather and teaching professional. My parents instilled in me the idea that my views were important as any other single person in the world. They taught me to stand up for myself, but more importantly they taught me to stand up for others. All this training took place during the 1950s and 1960s when my culture was being transformed both for good and evil. I later began to practice the idea that everyone who has had the opportunity to learn about the world also has a responsibility to maintain its health.*

Participant 77 provided examples of the ways he perceived to have experienced SHW:
Participant 77

I could give you hundreds. I've been witness to, and participated in, many actions that have had small, positive affect on those in my circle of influence. My children are all happy, drug-free, and productive citizens who believe in their own personal power and the power of being part of larger groups. Many of my students over 30 years of teaching, have gone on to become community action professionals, citizen scholars, and some are college professors today. By honestly teaching my philosophy of life along with the course material to about 550 students a year, I can say truthfully that my existence in the world has been one of more positive than negative influence on the way things are.

Lastly, he offered these words:

Participant 52

In the last section, I took "I feel" [referring to the SHALOM survey] to mean my ability to perform those functions of spirituality. I thought the survey was very well done, except for the part dealing with the naming of specific religions. Every religion has its dogmatic or thoughtless demand for ritual, which often takes away from the whole point of reverence. That said, I do believe that a certain amount of ritual is essential to human life, especially in the home environment and when parenting children through to adulthood. We take comfort in doing the same things again and again, but this can lull us into thinking we are actually doing something substantial. It ain’t going to church that’s important. It is being a church that is the challenge and the advantage of being human. Good job on the survey - the findings will be worthwhile reading.

In selecting this participant’s text as a bluest of trophy, I regarded his words to show significant depth of thought about SHW and its relationship with teaching, parenting, politics and citizenship. This participant did not discount the notion of God as a super natural power of others. He recognised that for some, religion was important. He demonstrated a futures perspective where making choices in the here and now was based on past experience and future consequences. Legacy and making a positive impact were significant. For participant 77, SHW meant a ‘liberated state of living’. It was interesting to note his reference to politicians remembering the ‘why’ of politics through the simple act of holding a baby for a day. He alluded to the disconnection between politics and ‘real’ everyday life. His comment highlighted the importance of grassroots action to influence the next generation and enable positive futures.

One of the profound aspects of this participant’s response was his perspective on ‘honesty’ in his teaching practice. His statement of ‘honestly teaching my philosophy of life along with the course material’ was not present in any other of the participants’ responses. He was one of the only participants to identify specifically that his personal
philosophy of life was a vital aspect of his pedagogy. This participant could see evidence of his positive impact and lasting legacy of service to others, by being honest with himself, his children and his students.\textsuperscript{134}

Following is a summary of Participant 77’s ideas about how SHW worked in concert with the EECF:

- \textit{Individuals/personal domain}: a high level of deep-intrapersonal self-awareness and self-identity;
- \textit{Families and communities/communal domain}: a high level of deep-interpersonal relationships expressed in terms of respect for diversity of cultures and world religions;
- \textit{Environmental stewardship/environmental domain}: a high level of awareness of the home environment;
- \textit{Glocal citizens operating in a larger reality/transcendental domain}: a high level of connectedness with a larger reality to life on Earth.

Each of the above participant responses demonstrated globalist personality characteristics where significant depth of thought and personalised clarity about spirituality and SHW were observed. There were obvious contrasts between globalists and personalist or communalist worldviews. The idea of developing a worldview is explored next.

\textbf{7.4.9.2 Uncertainty: developing worldview – personalists, communalists}

In some responses uncertainty was evident when participants attempted to explain their understanding of SHW. A good example of an uncertain but developing worldview was found in Participant 14’s response. Participant 14 was a female Australian teacher aged between 19-24 who graduated from her teaching degree between the period 2000-2009. Participant 14 identified as an atheist and placed a medium importance on religion (50) and spirituality (50). She believed SHW to be a legitimate aspect of home economics and believed SHW to be important to understand within the home economics context (75). The next extract demonstrates Participant 14’s uncertainty and development of her worldview:

\textsuperscript{134} See Appendix I Honesty of the satin bowerbird – Transgressive data as a reaction to engagement with the research project. Appendix I was an ‘honest’ exploration of my own views and perceptions. Analysis of the transgressive data revealed four themes: 1) spiritual insecurity: I am afraid; 2) I am a human who is a consumer; 3) moral and ethical obligation; and 4) identifying cognitive dissonance. For a discussion about the significant of a home economist engaging actively to identify cognitive dissonance and a relationship with consumerism also see Section 2.2 Liquid-qualitative research environment.
Participant 14

Everyone is unique, so mine [sic] opinion would vary from another’s. Well being [sic] is an essential part in regards to teaching home economics, it is a core. Spirituality on the other hand I feel as though so not play such a roll [sic] in teaching at this point in time. The major roll it does have is when we look at self identity, morals etc. but this is still on such a small part. I can see however though the importance of both these elements in home economics.

This extract demonstrated a fluctuation between important and unimportant in her response, suggesting uncertainty in her understanding. The above extract also provided an insight into Participant 14’s development of understanding and therefore development of her worldview. First, Participant 14 demonstrated a well-developed understanding of diversity in beliefs by stating ‘everyone is unique’. Secondly, she separated her understanding of ‘well-being’ from ‘spirituality’. Participant 14’s response pointed to embedded home economics knowledge. Overarching home economics philosophy where building politics and intertextuality seemed to be at play because ‘well-being’ as ‘core’ may have been a learnt response meaning that well-being was of upmost importance to home economics; however, spirituality was not important in home economics because it did ‘not play’ such a role ‘in teaching at this point in time’ and therefore may not be prominent in home economics literature. Conversely, Participant 14 then used the phrase ‘major role’ when looking at ‘self-identity, morals etc’ but resumed her uncertainty when she stated ‘but this is still on such a small part’. Creating more confusion, Participant 14 then stated ‘I can see however though the importance of both these elements in home economics’. These excerpts provided an insight into the development of ideas about well-being and their relationship with spirituality. Participant 14 seemed to be “thinking” as she was “writing” rather than having a predetermined well-informed perspective already as was demonstrated by other participants who displayed clarity of thought through their written responses.

Participant 45 provided a further example of uncertainty in understanding SHW:

Participant 45

I believe it can't be defined within one or two definitions its a personal thing but cant [sic] be affected by relationships people attitudes religion. i suppose its about being overall happy with your life that said i believe that this doesn't mean that you have to be happy all the time and that you are not allowed get upset or angry etc. I think its about finding meaning in your life. to be honest i havn't [sic] got a full understanding of it just yet it changes with different experiences that happen.
Participant 45 was a female, aged between 19-24 years. Her country of origin was Ireland. At the time of completing the survey, she had not graduated from her studies and was as a pre-service home economics teacher. She placed a very high importance on understanding SHW in home economics which she scale rated at 100. Participant 45 demonstrated an authentic understanding of emotions and this was identified through her use of the phrase ‘overall happy’. She further explained that ‘this doesn't mean that you have to be happy all the time’ and an individual can express ‘upset’ feelings or ‘anger’. I interpreted this understanding of overall happy to include public and private expressions of authentic emotions. I characterised Participant 45’s response to situate within a communalists’ approach to SHW.

By employing Fisher’s (1998) concept of progressive synergism, this meant that the communal domain had built on an understanding of the personal domain. Evidence of communalist characteristics were observed through analysis of Participants 45’s response to personal experiences and her final comment section of the free-text.

**Participant 45**

*well i suppose when i realised what i wanted to do with my life, it makes me hopeful to think that i will be teaching and helping others through home economics for the rest of my life... i think home economics has massive potential and opportunity to help develop peoples spiritual health and well being [sic] both in teaching and learning, although whether this is actually happening is another question.*

This participant demonstrated self-awareness and understanding of meaning and purpose in life through active engagement with her home economics work. The communal domain manifested in an expressed desire to help others through service work, where home economics was the delivery mechanism. Home economics was important for this participant and perceived as a life's work. She used high modality to express a belief that home economics had ‘massive potential’ to provide SHW development opportunities in ‘both in teaching and learning’.

Participant 46 was an Australian female aged between 25-30 years. Uncertainty was also observed in this participant’s responses. Participant 46 provided a good example of uncertainty through a personalists’ approach to spirituality. Participant 46’s responses all remained within the personal domain in relation to inner needs being met by self.

**Participant 46**

*Feeling that you are coming to understand your spirituality and can nourish this*
Participant 46 used the phrase ‘coming to understand’ to demonstrate self-awareness and spirituality as a developmental process. For this participant, spiritual development never really “finishes” and is continued throughout the life course. Although expressed as an inner responsibility, Participant 46 then contradicted herself by stating:

**Participant 46**

I don't feel that I have much personal spiritual understanding at this point in my life.

Further demonstrating uncertainty and development of ideas, Participant 46 then made a significant connection between choices in daily life, physical well-being, personal happiness and SHW.

**Participant 46**

Making choices which in daily life which improve my physical wellbeing impact positively on my happiness. I believe this is linked to spiritual wellbeing.

From these contradictions in ideation, Participant 46 demonstrated uncertainty in her views and perceptions of SHW. This participant situated within the personalist category because she focused attention on the self, individual and inner aspects of the EECF.

Personalists and communalists were characterised by the strength in discourse relating to uncertainty and development of ideas related to observed relationships within personal or communal domains of SHW. Religionists were characterised by the strength in discourse related to the transcendental domain. Faith-based worldviews are now explored.

7.4.9.3 Faith-based worldview - religionists

The alternative to clarity and developing worldviews were demonstrated by those participants with strong faith-based worldviews. Again, using Fisher’s (2000) typology of personality types as a guide, this group were categorised as religionists. This meant that spirituality and SHW discourses were mainly situated within religious orientations that included a higher than average response to a relationship with a Transcendent Other.
Fifty-one percent \((n = 42)\) of participants identified as Christian, 5% \((n = 4)\) Islamic, 3% \((n = 2)\) Buddhist, 7% \((n = 6)\) a mixture of religions and beliefs, with the remaining 34% \((n = 28)\) identifying as Atheist, Agnostic, Other, No Religion or I prefer not to answer.\(^{135}\) Interestingly, 71% \((n = 50)\) of participants believed that their life was influenced by something or someone beyond the human and natural world, which could be called a Transcendent Other.\(^{136}\)

Christian religious denominations included affiliations with The Bible Church, Church of the Nazarene, Baptist, Roman Catholic, Southern Baptist, Methodist, and Anglican.\(^{137}\) These participants were from various geographies including USA, Barbados, Puerto Rico, Kenya, Malta, United Kingdom, and United Arab Emirates. The majority of participants who expressed faith-based worldviews were within the age range of 51-60 or older. One participant was between the age range of 31-40 and one was 41-50. All of the participants in this category were female. Derived from the various countries of origin and observations of spelling and grammar, English was observed to be a second language for a number of these participants. Table 7.13 is comprised of responses constructed from explicit expressions of religion or faith. These participant excerpts demonstrated an understanding of SHW as informed by religious beliefs.

<table>
<thead>
<tr>
<th>P:</th>
<th>Age range</th>
<th>Country</th>
<th>Religion – Subgroup</th>
<th>Sample text</th>
</tr>
</thead>
<tbody>
<tr>
<td>P 12:</td>
<td>51-60</td>
<td>USA</td>
<td>C - Bible Church</td>
<td><em>That I have a personal relationship with Jesus Christ and I allow Him to direct my life, therefore, I am at peace.</em></td>
</tr>
<tr>
<td>P 15:</td>
<td>51-60</td>
<td>Barbados</td>
<td>C - Church of the Nazarene (Evangelical)</td>
<td><em>A sense of peace, calm, contentment and positive interactions with self, humanity and the environment; being in tune with God by way of my Christian experience which included service to humanity.</em></td>
</tr>
<tr>
<td>P 37:</td>
<td>51-60</td>
<td>Puerto Rico</td>
<td>C - Southern Baptist</td>
<td><em>you need to have faith in the Lord and all that is related with Him. The whole Creation and our relationships</em></td>
</tr>
</tbody>
</table>

\(^{135}\) See Appendix G-Q25.  
\(^{136}\) See Appendix G-Q23.  
\(^{137}\) See Appendix G-Q26.
A number of participants within the faith-based worldview theme identified that their personal faith and relationship with a Transcendent Other influenced their professional practice (See Table 7.13). Participant 67 wrote about ‘my personal faith’ having an interconnected relationship with professional home economics knowledge. For Participant 67, personal faith and professional knowledge ‘...shape me to be better person and a committed professional.’ Participant 49 expressed that her faith in a ‘real God’ was a support mechanism for ‘daily situations’. This suggested that Participant 49 drew on her personal faith in a Transcendental Other to guide her personal and profession actions and decisions. Participant 74 expressed faith and ‘spiritual issues’ as an innate human characteristic where ‘man [sic] by nature finds meaning in life through faith and belief’. It was interesting to note that Participant 74 was the only respondent who used a capital “F” for faith, giving faith the noun status and hence important.
Participant 74 was from Kenya and identified as Christian from an Anglican subgroup. Participant 74’s faith-based response was an important and interesting blue trophy. In the context of Kenya, with a population of over 44 million, a 2009 census confirmed that 82.5% of the Kenyan population identified as Christian (Protestant 47.4%, Catholic 23.3%, other 11.8%) and the remainder of the population identified as Muslim 11.1%, Traditionalists 1.6%, other 1.7%, none 2.4%, unspecified 0.7% (Central Intelligence Agency, 2012). Within this cultural context, Participant 74 recalled an interaction with a client where she spoke with an individual about faith as a health and healing strategy. It is well documented that the HIV/AIDS epidemic is prevalent in Kenya (WHO, 2013). Within this HIV/AIDS context, Participant 74 recalled:

<table>
<thead>
<tr>
<th>Participant 74</th>
</tr>
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<tbody>
<tr>
<td><em>I have a case of an HIV positive person who was so disappointed in discovering his condition that he could not function normally. After a few sessions with him regarding his faith in Jesus Christ as the son of God and what is written in the Bible, he was able to work at his being well again.</em></td>
</tr>
</tbody>
</table>

For a home economist, such as Participant 74 has demonstrated, knowledge of spirituality in terms of localised enactment of faith may mean supporting an individual in crisis through a process of life reappraisal (Walker, et al., 2012). As previously acknowledged elsewhere in this thesis, there are differences between spirituality and religiosity. Mostly these differences relate to differential and individual interpretations of terminology, human activities, and variety in perspectives and perceptions. However, faith may provide a bridging term between spirituality and religion which are often complementary as well as conflicting concepts.

To explore Participant 74’s experience within a modern context, I drew from interdisciplinary literature relating to humanitarian crisis and the role of spirituality and faith. The roles of worldview, faith and spirituality are emerging as a matter of ‘cultural sensitivity’ in population health work (Abedi, 2012; Walker, et al., 2012). The Geneva Conventions, The Universal Declaration on Human Rights and the more recent NGO Code of Conduct all provide the standards of code and conduct for individuals and organisations that interact with people during crisis situations. Service workers (that is, humanitarian and religious NGOs and INGOs) are mandated to adhere to “life with dignity” codes of conduct. In a health or humanitarian crisis, such as the HIV/AIDS epidemic, Walker and colleagues (2012) asserted that faith provided a platform for individuals, families and communities to build resilience, find meaning and purpose in

This faith-based worldview theme demonstrated that faith was understood comparatively by the participants categorised as religionists. The geographic location, religious or subgroup affiliation did not have a significant impact on variations in understanding SHW. Faith and a relationship with a Transcendent Other were the most important aspects of SHW. Faith was not only about personal religious beliefs. One participant highlighted that local religious and faith contexts should be taken into consideration when dealing with health related issues. International humanitarian organisations recommend that professionals in health care services have an understanding of other peoples’ faith and religious beliefs and practices.

The key insights of this worldview category were:

- Some participants had clear, well-defined or globalist worldviews that incorporated all aspect of the EECF;
- Some participants had uncertain or developing worldviews that incorporated mostly personal and communal aspects of the EECF;
- Some participants had faith-based or religionist worldviews that incorporated personal, communal and transcendental aspects of the EECF;
- No environmentalists were identified;
- The majority of participants who demonstrated clarity or well-defined worldviews were aged over 41 years;
- The majority of participants who expressed faith-based worldviews were aged 51-60 years or above.
- With the exception of globalists, the environmental domain was noticeably absent from discourse; and
- There were no significant differences in cross-cultural expressions of faith-based worldviews.

7.4.9.4 Views and perceptions about a Transcendent Other

Relationships between a Transcendent Other and SHW were strongly represented by those with faith-based worldviews. This section of analysis explored other possibilities of language-in-use in relation to notions of the transcendental domain and attempted to locate shared meaning between this cross-cultural and multi-faith cohort of home economists. I have previously acknowledged that the Transcendent Other was a known variable and expressed uniquely by an individual and/or is institutionally defined. Public expressions and socially constructed knowledge of a
Transcendental Other characterised the various ways that the participants perceived transcendental aspects within an objective reality. This study explored the participants’ language-in-use as to how they expressed and explained the transcendental domain.

Figure 7.8: Pie chart of religious affiliations of the research participants

Seventy-one percent of participants \((N = 70)\) believed that something or someone beyond the human level, which could be called a Transcendental Other, held an external influence on their life. The remaining 29% did not believe in a Transcendental Other. Participants identified with a variety of different religions and non-religious groups (See Figure 7.8). Just over half of the participants \((N = 69)\) were Christian (56%). The next largest group reported ‘no religion’ (21%).

Participants used various terms to identify the name they used to identify a Transcendent Other (See Figure 7.9). As expected from the high percentage of Christians, ‘God’ (59%) was the term most used name for the Transcendent Other \((N = 71)\). Aligning with the ‘no religion’ group, ‘other’ was the second largest category (24%).
Various language-in-use were reported to describe a Transcendent Other including: ‘all that is’, ‘I don’t know the name, I just know there is something bigger than you or me’, ‘human beings’, ‘no name’, ‘me and you’, ‘you’. These responses indicated qualities of being human or the human-ness of the transcendental domain. A few participants also asserted in their free-text responses, that the question related to the Transcendent Other that notions of God as a non-earthly being were believed to be a socially constructed cultural artefact. A few Atheists named the Transcendent Other ‘God’, but for others preferred the name ‘matter and energy’. Those participants who reported ‘a mixture’ identified as ‘Christian and Buddhist’ also called the Transcendent Other ‘matter and energy’.

The key insights of this Transcendent Other category were:

- The transcendental domain did have a significant impact on views and perceptions about SHW;
- God was a significant term used to describe the notion of a Transcendent Other amongst Christian and some non-Christian participants;
- For some participants connections with a larger reality manifest as “being in the world” which remained in an observable reality;
- Human-ness and the social construction of knowledge were important for understanding transcendental elements of SHW.
For the purpose of obtaining cross-cultural views and perspectives of spiritual health and well-being, the above data analysis contributed to addressing the research sub-questions: what do home economists understand by the term “spiritual health and well-being”; do home economists consider spiritual health and well-being to be a legitimate area of concern for home economics; and do home economists believe they receive sufficient support to address spiritual health and well-being as an aspect of their practice. This inquiry was structured using nine essential element categories: Quality of Life; spiritual care; community and relationship; morality and ethics; environments and nature; creativity; hope; personal perceptions of meaning and purpose in life; and a variety of worldviews. These categories, together with some of the language-in-use were woven in the walls of Research Bower VII: home economists' perceptions about spiritual health and well-being in home economics to represent visually these key elements. The bluest trophies (insights) derived from the survey and email interview data adorn the bower platform. Research Bower VII is still under construction and is not yet complete. The next section searched for further material to weave in and blue trophies to place around Research Bower VII.

7.5 “Seeing” evidence of SHW in home economics activities

This section addresses the research sub-question do home economists see evidence of spiritual health and well-being in their own home economics practice? This “seeing evidence” theme explored whether home economists believe they could “see” or conceptually visualise SHW at work in their professional home economics practices and was constructed from the analysis of survey results and observations reported in the free-text and email interview responses.138

Regardless of difference in countries of origin or belief in a Transcendent Other, home economists could see evidence of SHW in home economics practices. Home economics activities played a central role in building relationships between the teacher, students and parents. Importantly, SHW was recognised by this cross-cultural cohort of home economists to be an observable phenomenon. Following are examples of survey data that supports these findings.

138 In a future study, this “seeing evidence” theme would relate to Bernstein’s concept of reproduction of spiritual discourse. Reproduction of spiritual discourse was not targeted specifically in this current analysis. Future study would require deeper investigation and observations in the classroom itself rather than rely on a few samples of teachers recalling memorable moments as reported in this survey data.
Participants (\(N = 71\)) were asked whether or not they could “see evidence” of SHW in their home economics practice. 79% of participants replied “yes” (\(f = 56\)) and 21% replied “no” (\(f = 15\)). Results were skewed toward Australian (\(n = 22\)), American (\(n = 10\)) and Canadian (\(n = 7\)) responses (54%). The remaining countries represented 46% of responses. A limitation of this study was an over-representation of westernised perspectives. This was important to remember when attempting to make valid cross-cultural comparisons. Table 7.14 is a cross-tabulation of responses to Q8 *do you see evidence* and Q21 *country of origin*. 20 countries were represented. The results indicated that regardless of country of origin (\(N = 71\)), 56 affirmative responses and 15 negative responses were reported. This meant that cross-culturally, country of origin did not have a high impact on confirmatory perceptions of seeing SHW in home economics.

<table>
<thead>
<tr>
<th>Country</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
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<tbody>
<tr>
<td>Australia</td>
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<td>3</td>
<td>22</td>
</tr>
<tr>
<td>Barbados</td>
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<td>1</td>
</tr>
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<td>Canada</td>
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<td>0</td>
<td>1</td>
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<td>Estonia</td>
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<td>Fiji</td>
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<td>Trinidad and Tobago</td>
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</tr>
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<td><strong>Total</strong></td>
<td><strong>56</strong></td>
<td><strong>15</strong></td>
<td><strong>72</strong></td>
</tr>
</tbody>
</table>

Spiritual, religious and personal beliefs were explored next to ascertain whether religious affiliation had an effect on perceptions of observing SHW in home economics.
practice. The next aspect of cross-cultural comparison investigated belief in a Transcendent Other, and the name most used for a Transcendent Other. Table 7.15 is a cross-tabulation of responses to Q21 *do you see evidence*, Q23 *do you believe your life is influenced by a Transcendent Other* and Q24 *what name is used for Transcendent Other*.

**Table 7.15: Cross-cultural comparison of “seeing” evidence of SHW in home economics practice and perceptions of a Transcendent Other**

<table>
<thead>
<tr>
<th>Do you see any evidence of spiritual health and well-being in your own home economics practice?</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Life is influenced by Transcendent Other</td>
<td>43</td>
<td>6</td>
<td>59</td>
</tr>
<tr>
<td>No</td>
<td>13</td>
<td>7</td>
<td>20</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>56</td>
<td>13</td>
<td>69</td>
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<tr>
<td>Name most used for Transcendent Other?</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>God</td>
<td>35</td>
<td>6</td>
<td>41</td>
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<tr>
<td>Universe</td>
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<td>2</td>
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<tr>
<td>Divine</td>
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<td>0</td>
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<tr>
<td>Other</td>
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<td>5</td>
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</tr>
<tr>
<td>Allah</td>
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<td>1</td>
<td>2</td>
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<tr>
<td>Matter &amp; Energy</td>
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<td><strong>Total</strong></td>
<td>56</td>
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</tr>
<tr>
<td>Buddhism</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Christianity</td>
<td>35</td>
<td>6</td>
<td>41</td>
</tr>
<tr>
<td>Islam</td>
<td>3</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>No religion</td>
<td>9</td>
<td>6</td>
<td>15</td>
</tr>
<tr>
<td>A mixture</td>
<td>4</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>61</td>
<td>17</td>
<td>78</td>
</tr>
</tbody>
</table>

Note: Cross-tabulations generated using Qualtrics online software. Participants had the option of multiple selection of radio buttons. Slight variations in total frequencies were noted. This anomaly was an issue with non-response rates. Qualtrics ignored all non-response rates. Regardless of the slight variations between manual calculations reported in *Appendix G Survey report for N*, trends were deemed comparable.

Of the participants who reported that they did not believe their life was influenced by Transcendent Other, 13 participants responded that they could see evidence of SHW in their practice. Out of the 56 responses for naming a Transcendental Other ‘universe’, ‘other’ and ‘matter and energy’, 17 affirmative responses were reported. Cross-tabulation for religious affiliation also confirmed that 21 participants (*n* = 61) from the atheist, agnostic, other, no religion and a mixture factors confirmed they believed they could see evidence of SHW in their practice. Similar trends were observed.
between country of origin (See Table 7.14) and belief in a Transcendent Other (See Table 7.15) in that regardless of religious affiliation or beliefs about whether or not the participant’s life was influenced by a Transcendent Other, most of the participants could still ‘see evidence’ of SHW in their own home economics practice.

In light of overrepresentations from Australia, Canada and the United State it was not unexpected to observe a skew toward Christianity. However, a trend was observed that regardless of spiritual, religious or personal belief higher frequencies in the affirmative were reported in relation to “seeing evidence” of SHW in their home economics practice. These three cross-tabulations demonstrated trends that confirmed that regardless of religious affiliation or beliefs about whether or not the participant’s life was influenced by a Transcendent Other, most of the participants could still ‘see evidence’ of SHW in their own home economics practice.

Participants’ free-text examples for this “seeing evidence” theme are now explored. Participants expressed SHW in home economics practice in a number of different ways and some commonalities were found. Table 7.16 contains pedagogical examples that demonstrated activities which these educators believed to be related to SHW.

<table>
<thead>
<tr>
<th>Participant #</th>
<th>Country</th>
<th>Sample text identifying activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participant 2</td>
<td>Australia</td>
<td><em>Teach the kids about sharing, taking turns, helping others, discrimination, working in teams, manners and being responsible for their own actions.</em></td>
</tr>
<tr>
<td>Participant 6</td>
<td>Australia</td>
<td><em>Teaching meditation and mindfulness practices.</em></td>
</tr>
<tr>
<td>Participant 7</td>
<td>Australia</td>
<td><em>Allowing students to explore their beliefs, and understand the belief of others.</em></td>
</tr>
<tr>
<td>Participant 8</td>
<td>Sweden</td>
<td><em>Cooperation in the kitchen. Having fun, using their hands and talking to each other. Encourage reflection about health, the environment and the economy.</em></td>
</tr>
<tr>
<td>Participant 15</td>
<td>Barbados</td>
<td><em>Encourage inspirational and religious sharing and discussions as a part of setting the tone for classes and in discussions relating to family and community. Encourage the quest for spiritual well-being as a solution to some problems experienced by students. Encourage service to humanity and nutrition education by &quot;taking it to the streets&quot;.</em></td>
</tr>
</tbody>
</table>
Participant 29  
Canada  
Teaching stress and anger management, meditation and mindfulness practices.

Interviewee 3  
United States  
Stone Soup Dinner

Interviewee 4  
United States  
Little dresses for Africa

In addition to the responses observed in Table 7.16, the following excerpt described SHW in a home economics classroom. Within an Australian context, Participant 17 provided a specific description of her perceptions of what SHW activities “look like” in her home economics classroom. The following excerpt captured an essential essence of the EECF:

[W]atching the light bulb moment in a year 7 new student when understanding a concept or gain a level of physical skill that caused a work goal become a reality. Having a parent come into school to thank me for getting her daughter to like vegetables. Watching mid level and senior students succeed in taking responsibility in class for planning and carrying out their days tasks and enjoying themselves. Getting a "high Five" hand slap from a "once very reluctant "student at his successful completion of year ten foods.

Participant 17 alluded to a number of transcendent moments, which for this study mean moments in time and space that go beyond the mundane. In the case of Participant 17, she referred to a ‘light bulb moment’, a student working through a difficult task and achieving success, a parent acknowledging the teacher or student enjoyment. It can be seen that these examples generally do not occur on a daily basis in this teacher’s school environment because these are the examples that were “memorable moments” for teacher. Participant 17 remembered these moments and publically expressed them as spiritual experiences. These spiritual experiences seemed to be considered by Participant 17 to count as outcomes of teaching and learning.

Transcendent moments included human relationships and interactions. The above excerpt indicated relationships between teacher and student, student peer group, teacher and parent, and also student/s with work tasks. Participant 17 specifically referred to home economics activities relating to food, and included mastery of a physical skill (for example, a knife skill), planning (recipe research and work task sheet), taking responsibility, carrying our daily tasks, or completion of a ‘food’ unit. The activities and teacher played central roles in facilitating these transcendent moments. In this instance, transcendent moments were counted as success for the
students, the teacher and the parents. Relationships between teacher/student, student/student, teacher/parent, parent/student where activities performed in a home economics classroom were central to this exchange. The interconnectedness between “hands on” home economics based activities and human relationships enabled the teacher to recognise memorable moments and perceive instances that extended beyond the mundane workings of the classroom.

One further highlighted example of the EECF observed in home economics curriculum was located in Participant 24’s text. She provided a memorable example of the relationship between spiritual discourse and home economics curriculum. Participant 24 was a female Canadian curriculum development consultant, aged between 51 and 60 years. She identified as Christian and believed that a Transcendental Other influenced her life but identified as nondenominational. Her scale ratings were religion = 48; spirituality = 44; and understanding SHW in home economics = 63. Many aspects of Participant 24’s responses resonated with the previous themes. This participant’s response demonstrated evidence of the personal, communal, environmental and transcendental domains as she recalled her understanding of SHW to be:

...a concept that supports my understanding of personal wellness and responsibility to others, the environment and in particular my family. For me it is largely based on having a positive attitude. My personal experiences have taught me that my well-being & spiritual health are supported by my positive interactions with others. My positive can-do attitude speaks to the legacy I am able to share with my students, colleagues and family re coping strategies and the potential we all have to improve the life experiences of those around us.

The personal domain was revealed through her language-in-use which included ‘for me’, ‘my’, ‘I am’, ‘personal wellness’, ‘positive attitude’, ‘personal experience’, and ‘positive can-do attitude’. Spirituality played a ‘supportive’ role in her overall wellness, her connection to others and connection to ‘the environment’. The environmental domain was referred to once. Framed in the personal domain, this participant then moved strongly into the communal domain and focused her response on her relationships with others. She identified her family as significantly important. The word ‘legacy’ pointed to a futures perspective and her personal actions having a lasting impact on ‘those around us’. Futures perspective and legacy were identified as an awareness of a larger reality and positioned within the transcendental domain. Life experiences, a positive attitude and her personal wellness acted as an enabler to relate and share her knowledge and experiences with others. She saw herself as a role model.
and with an action-based pedagogy through ‘her positive can-do attitude’ taught her students, colleagues and family about ‘coping strategies’ and improving the ‘life experiences’ of others. For this participant, SHW incorporated ideas about resilience and human potential.

Participant 24’s personal perceptions of SHW, building strong communal relationships and service to others significantly influenced her curriculum development work. She recalled that as ‘we’ write new curriculum:

... we always incorporate community connections, volunteer service, and learning about how building strong relationships builds our capacity to be stronger, coaring [caring] citizens and family members.

Within this context, Participant 24 integrated spiritual discourse related to aspects of active citizenship, volunteer work, family relationships and home economics curriculum.

The key insights of this “seeing evidence” section were:

- four out of five of the surveyed participants believed that they could see evidence of SHW in their own home economics practices;
- regardless of country of origin, religious affiliation or beliefs about a Transcendent Other, many of the participants could ‘see evidence’ of SHW in their own home economics practice;
- home economics activities acted as an enabler for building relationships between teachers, students and parents;
- educators recognised and recalled memorable teaching moments perceived to be spiritual experiences;
- a common denominator of home economics curriculum acted as agent for educators to recognise SHW in teaching practice and this was cross-culturally significant
- while acknowledging an overrepresentation from westernised and Christian orientations, a trend was observed that regardless of spiritual, religious or personal belief participants reported commonly that they were “seeing evidence” of SHW in their home economics practice.

This section has provided the data and analysis to address research sub-question do home economists see evidence of spiritual health and well-being in their own home economics practice? This “seeing evidence” theme has reported home economics activities that revealed transcendent moments which home economists recalled as representations of SHW at work in their professional home economics practices. Construction of Research Bower VII is now complete. The next section sought to investigate home economists’ views and perceptions about their ideal and lived experiences of SHW through an analysis of the SHALOM survey data.
7.6 SHALOM: "ideals" and "lived experience" of spiritual health and well-being

The SHALOM survey is privileged in this section. The EECF and SBB are not prominent. Qualitative descriptive statistics were used to identify themes and patterns in the data (Creswell, 2005). With the expert assistance of John Fisher, an SPSS analysis was conducted on the survey data. Enlisting John Fisher’s assistance was a critical decision in order to draw more reliable conclusions and was complemented by manual calculations and constructed graphs using Excel spread sheet facilities. The two research sub-questions addressed in this section are:

- What is the spiritual health and well-being of a cohort of home economists as revealed by the SHALOM?
- Was there dissonance between ‘ideal’ spiritual health and well-being and ‘lived experience’ of the participants?

Data derived from administration of the SHALOM instrument adapted from a paper version to an online version. SHALOM formed Part 5 of the online survey (See Appendix F Online Survey and Appendix G Survey Report). SHALOM was used to elicit home economists' views on two aspects of SHW:

1. how important they thought each area was for an ‘ideal’ state of spiritual health and well-being,
2. how they ‘feel’ each item reflected their personal experience most of the time.

SHALOM (Fisher, 2010) was comprised of 20 questions, with five questions for each of the four domains of SHW:

<table>
<thead>
<tr>
<th>Personal</th>
<th>Communal</th>
</tr>
</thead>
<tbody>
<tr>
<td>A sense of identity</td>
<td>A love of other people</td>
</tr>
<tr>
<td>Self-awareness</td>
<td>Forgiveness towards others</td>
</tr>
<tr>
<td>Joy in life</td>
<td>Trust between individuals</td>
</tr>
<tr>
<td>Inner peace</td>
<td>Respect for others</td>
</tr>
<tr>
<td>Meaning in life</td>
<td>Kindness towards other people</td>
</tr>
<tr>
<td>Environmental</td>
<td>Transcendental</td>
</tr>
<tr>
<td>Connection with nature</td>
<td>Personal relationship with Transcendent</td>
</tr>
<tr>
<td>Awe at a breathtaking view</td>
<td>Other</td>
</tr>
<tr>
<td>Oneness with nature</td>
<td>Worship of Transcendent Other</td>
</tr>
<tr>
<td>Harmony with the environment</td>
<td>Oneness with Transcendent Other</td>
</tr>
<tr>
<td>Sense of ‘magic’ in the environment</td>
<td>Peace with Transcendent Other</td>
</tr>
<tr>
<td></td>
<td>Prayer life</td>
</tr>
</tbody>
</table>

The results of the SHALOM questionnaire are discussed next.
Figure 7.10: Comparison of home economists’ mean values for SHALOM ‘ideal’ and ‘feel’ across each of the four domains of spiritual health and well-being

Table 7.17: Mean and SD values for the SWB factors (N = 66)

<table>
<thead>
<tr>
<th>Four Domains</th>
<th>Ideal mean</th>
<th>SD</th>
<th>Lived experience mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal</td>
<td>4.53</td>
<td>.43</td>
<td>4.04</td>
<td>.64</td>
</tr>
<tr>
<td>Communal</td>
<td>4.56</td>
<td>.43</td>
<td>4.05</td>
<td>.56</td>
</tr>
<tr>
<td>Environmental</td>
<td>3.82</td>
<td>.82</td>
<td>3.50</td>
<td>.78</td>
</tr>
<tr>
<td>Transcendental</td>
<td>3.42</td>
<td>1.30</td>
<td>2.93</td>
<td>1.12</td>
</tr>
</tbody>
</table>

Figure 7.10 and Table 7.17 confirm that the communal domain (M = 4.56; SD .56) was the most significant factor across the four domains (personal, communal, environment, transcendental). The least significant was the transcendental domain (M = 3.42; SD = 1.12). Across each of the four domains, dissonance was observed between ideals and lived experiences of SHW. The personal and communal domains were relatively closely scored. The environment and transcendental domains were significantly lower than the personal and communal domains. SD revealed considerable differences of opinion in relation both ideal and lived experience within the transcendental domain.
Figure 7.11: Comparison of home economists' mean values for 'ideal' and 'feel' across the 20 items of SHALOM

Individual items scores of the “ideal” section of SHALOM revealed that respect for others ($M = 4.71; SD = 0.52$), kindness towards others ($M = 4.71; SD = 0.55$), and trust between individuals ($M = 4.53; SD = 0.59$) - all situated within the communal domain - had the highest means and closest standard deviations (See Figure 7.11). However, the items of the “feel” section revealed dissonance between ideals and lived experience. “Feel” scores were slightly lower than the “ideals” where kindness towards others ($M = 4.29; SD = 0.70$), respect for others ($M = 4.26; SD = 0.69$), and a sense of identity ($M = 4.15; SD = 0.81$) scored the highest means and moderate variations in opinion. The lowest scores in both “ideal” and “feel” factors were reported in the transcendental domain. This phenomenon was consistent with previous studies which utilised the SHALOM survey (Fisher, 2008b, 2011; Fisher, et al., 2000; Gomez & Fisher, 2003).
Table 7.18: Comparisons of 4DSHW between other study samples and home economists sample

<table>
<thead>
<tr>
<th></th>
<th>1st Tr</th>
<th>Stu</th>
<th>Tr</th>
<th>Uni</th>
<th>Hlt</th>
<th>Cty</th>
<th>Chu</th>
<th>Hme Ec</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>146</td>
<td>3876</td>
<td>966</td>
<td>2963</td>
<td>975</td>
<td>539</td>
<td>494</td>
<td>66</td>
</tr>
<tr>
<td>Per</td>
<td>4.36 (.54)</td>
<td>3.67 (.72)</td>
<td>4.05 (.60)</td>
<td>4.05 (.66)</td>
<td>4.07 (.66)</td>
<td>4.20 (.85)</td>
<td>3.87 (.72)</td>
<td>4.04 (.64)</td>
</tr>
<tr>
<td>Com</td>
<td>4.38 (.53)</td>
<td>3.76 (.70)</td>
<td>4.19 (.56)</td>
<td>4.21 (.62)</td>
<td>3.93 (.57)</td>
<td>4.25 (.76)</td>
<td>4.05 (.61)</td>
<td>4.05 (.56)</td>
</tr>
<tr>
<td>Env</td>
<td>3.60 (.77)</td>
<td>3.15 (.87)</td>
<td>3.57 (.86)</td>
<td>3.43 (.81)</td>
<td>3.66 (.85)</td>
<td>3.99 (.94)</td>
<td>3.34 (.95)</td>
<td>3.50 (.78)</td>
</tr>
<tr>
<td>Tra</td>
<td>3.67 (1.01)</td>
<td>3.14 (1.07)</td>
<td>3.62 (1.07)</td>
<td>2.97 (1.13)</td>
<td>2.98 (1.28)</td>
<td>3.88 (1.05)</td>
<td>3.99 (1.81)</td>
<td>2.93 (1.12)</td>
</tr>
</tbody>
</table>

Note: N = total sample. Per = Personal, Com = Communal, Env = Environment, Tra = Transcendental. 1st Tr = 1st year teachers, Stu = students, Tr = teachers, Uni = university, Hlt = health studies, Cty = community studies, Chu = church-attenders, Hme Ec = home economists.

The comparison data used in this study was that of studies in which Fisher reported to have been involved. Fisher (2012) provided a summary of populations surveyed using the SHALOM instrument which included: 146 secondary school staff; five studies with 3873 secondary school students; two studies with 966 teachers in Australia and Hong Kong; six studies with 2963 university students in Australia, Hong Kong, UK, Northern Ireland and Turkey; five studies on 975 healthcare workers and patients from Australia, Canada and Scotland; two community studies report on 539 workers from Australia and Iran; and 494 church-attenders from Australia. SHALOM had also been used in additional studies with people in schools, universities, businesses and community in Australia, Canada, Germany, Portugal, South Africa and UK (Fisher, 2000, 2001, 2004, 2007; J. Fisher, 2008, 2009a, 2009b; Fisher, 2011, 2012, 2013; Fisher & Brumley, 2008; Fisher, et al., 2000, 2002; J. W. Fisher, 1998, 2008a, 2008b; Gomez & Fisher, 2003, 2005a, 2005b). Comparisons were made between the cohort of home economists and other studies (See Table 7.18). In comparison with other studies, home economists (n = 66) scored similarly to teacher and university populations for the personal and environment domains (See Table 7.18). The communal domain was similarly scored to church-attenders. The closest population in the transcendental domain scores was the university population.

To explain the low scores in the Transcendental Domain, Fisher (2012) noted that because of the kaleidoscope of views and perceptions in relation to notions of a relationship with the Transcendent Other, rationalists will report low scores on ideal and lived experience in the transcendental domain. This is because if they have no belief in a Transcendent Other then they are actually in harmony with their ideals and there is no dissonance. Alternatively, religiousists who report a very strong quality relationship with God will ‘wonder how anyone could not even desire the same’ (Fisher, 2012, p. 153):
…a full spectrum of views is provided in the literature in discussions about spirituality and religion - from spirituality as a subset of religion (religious view)… through the equivalence of the two constructs… to religion as one expression of spirituality… to the other end that claims a spirituality devoid of religion (humanistic view)… Some religions do not invoke the notion of a god (e.g. Buddhism). Other religions include relationship with a Transcendent Other/God. If people do not believe a god is important for their ideal of SWB (e.g., atheist/ agnostic or non-theist), when they do not report a lived experience with a god, they are in tune with their ideals, i.e., no spiritual dissonance for them in this domain (p. 153).

The following section reports the findings of SPSS computer assisted queries. A regression analysis indicates a relationship between a dependant variable and one or more independent variables (Creswell, 2005). Personal correspondence with John Fisher confirmed that an SPSS regression analysis of contributing factors to the four domains suffered from such a small sample size and very little data of consequence was revealed. Despite this, a factor analysis revealed good values for the SHW factors, so the SHW factors could be used for correlations with other data obtained through the survey. Factor analysis showed that the four 5-item sets cohered well to yield measures of personal SHW, communal SHW, environmental SHW and transcendental SHW. The Kaiser-Meyer-Olkin test, which is a measure of sampling adequacy, revealed values of personal (.79), communal (.79), environmental (.69) and transcendental (.84). Values above .6 are taken as acceptable.

Correlation values indicate a relationship between two variables (Creswell, 2005). It is important to remember that these correlations do not show causal relationships. Qualitative investigation in the previous sections provided depth to the interpretation. The analysis focused on the lived experience aspect of SWB and correlations with the seven importance items. Values and correlations of factors that specifically relate to the seven importance factors where n = 66 were explored (See Table 7.19). Only values that were considered significant were included in this table. Significance in this case refers to probability. That is * P<.05 indicates that there was a 95% probability that findings did not come about by chance, ** P<.01 (99% probability), and ***P<.001 (99.9% probability).
Table 7.19: Significant correlations between seven importance factors and ‘lived experience’ items across the four domains of SHW

<table>
<thead>
<tr>
<th>Importance Items</th>
<th>Personal</th>
<th>Communal</th>
<th>Environment</th>
<th>Transcendental</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion</td>
<td>.26*</td>
<td>.25*</td>
<td></td>
<td>.69***</td>
</tr>
<tr>
<td>Spirituality</td>
<td>.31*</td>
<td>.36**</td>
<td></td>
<td>.58***</td>
</tr>
<tr>
<td>ESD</td>
<td>.26*</td>
<td>.33**</td>
<td></td>
<td>.38**</td>
</tr>
<tr>
<td>Citizens</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SW/HE</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Today ICT</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: N = 66. * P<.05 indicates that there was a 95% probability that findings did not come about by chance, ** P<.01 (99% probability), and ***P<.001 (99.9% probability). Blank spaces indicate insignificant values and are not reported. ESD = Education for Sustainable Development. SHW/HE = spiritual health and well-being in home economics. ICT = Information Communication Technology.

Of note in Table 7.19 were: the low scores or tenuous correlations with a majority of the seven importance factors; the highest correlation referred to importance of religion and lived experience within the transcendental domain; a correlation with the ‘religion’ item and environmental domain was insignificant; a correction with the 'spirituality' item and communal domain was insignificant; and except for the ‘religion’ item, the communal domain revealed no significance with the other six importance items.

The strongest correlations were revealed between the four domains and the importance of religion and spirituality items. However, the blank spaces are also revealing. Although it was expected that the importance of ESD would show a correlation with the environmental domain (.33**), it was interesting that the importance of citizenship did not reveal a correlation with the communal domain and only correlated with the personal domain (.26*). Furthermore, ‘making home economics reflect the needs of today’s society’ importance item revealed no significant correlations with the ‘lived experience’ four domains. It was the same for the ICT item. An interesting finding was a correlation between the importance of understanding SHW in home economics and lived experience within the transcendental domain (.38**). The seven importance items were also correlated with the SHALOM survey results. It was noted that participants who graduated in the 1980s and 1990s scored higher in the transcendental domain regarding lived experience with a Transcendent Other than the other groups.
The key insights of this SHALOM section were:

- the communal domain was the most significant in relation to ideals and lived experience across the four domains of SHW;
- the transcendental domain was the least significant;
- this cohort of home economists scored similarly across all four domains in comparison with other studies but scored closest to populations studied in universities;
- SHALOM provided confirmatory evidence that the communal domain is the most significant and correlates well with other communal and service orientated themes presented in the analysis.

7.7 Final thoughts: changing perceptions

This section reports observations in relation to changes in the participants’ perceptions of SHW as a direct result of engagement with the survey. Scale ratings of personal religious and spiritual beliefs were of quite low importance. This section of analysis reveals that SHW concepts elevated in importance as the participants progressively completed the survey.

![Figure 7.12: Perception changes through exposure to recontextualised spiritual knowledges](image)

The evidence that supports this notion was that 62% of participants \( (N = 85) \) judged spirituality to be a legitimate area of concern for home economics and 82% \( (N = 85) \) did not feel that they received sufficient support to address spirituality as an aspect of home economics. However, completing the survey directly influenced the
participants’ understanding of the key concepts (See Figure 7.12). The following excerpts were recorded in the ‘final thoughts’ section of the survey. The data revealed changing perceptions as a direct result of exposure to recontextualised spiritual knowledges. Email Interviewee 2 also provided an insight into current and future perceptions of SHW in home economics sites.

Participant 18 stated that my study of spirituality was ‘... quite an interesting dimension to be pursued as an aspect of Home Economics’ and ‘I can now see the linkages’. Participant 85 who identified as an atheist stated that spirituality ‘...indicates that it is something religious. Or is it perhaps broader than that and means to feel good both body and soul, without having to be religious?’ Participant 85 went further to say that if SHW was a broader ‘health’ concern, then SHW ‘definitely belongs in my class room and is an important part of home economics!’ Participant 15 congratulated ‘the research on this effort, both novel and necessary’ and looked forward to the results being shared. Participant 15’s final comment was that human beings ‘are in essence spiritual beings and if Home Economics is concerned with home and family then it should be an essential component of this discipline.’

Participant 8 stated that the questions in my survey were ‘very close’ to her own thinking. Participant 6 offered thanks for the opportunity to complete the survey and stated that home economics ‘...has an essential role to support and grow the spiritual growth of others. We are the ultimate nurturers ourselves’. Participant 19 thought that the survey was ‘nicely organised’. Participant 29 was enthusiastic with her final comments and stated ‘I loved this survey and am so interested in seeing the results’. Participant 29 felt personally that ‘...the future of Home Economics is in this area’. Interestingly, she also identified that she had actively pursued similar concepts in home economics literature and ‘...read articles ages ago that spoke of the division at the beginning where the rift was between science and spirit and science won out’. My extensive literature review of the historical text confirmed this observation.

Participant 58’s final comment thanked me for the ‘...opportunity to think about things that do not force themselves into my space normally’. Similarly, Participant 65 also thanked me personally and wrote ‘... just the questions made me think about spiritual health and well-being and what my stand on this is! Cheers’. Participant 74 stated that the survey was ‘thought provoking regarding spirituality and other aspects of life’. Participant 77 stated that the survey was ‘very well done’. Participant 80 wrote
that my survey was ‘...an interesting survey and I would be interested in hearing about your results’. Finally, Participant 87 wrote ‘I found that this survey made me think and I am not sure I understood all the questions fully. I am a doer not a thinker!’.

In an email that concluded our research focused exchange, Interviewee 2 offered an insightful commentary on current thought and future possibilities of SHW in home economics:

[T]he phenomenon that people in mundane professions do not easily express their spiritual views is fairly common, I think... I could think that cherishing of manual skills and family relationships are the closest to spirituality to many home economists. For me the connection goes through the pursuing of welfare, which for me is much more than only physical wellbeing or material wealth. And the welfare of all living beings, if possible. At least welfare of the people is explicitly stated in IFHE position statement.

I also think, that domestic chores can offer a kind of meditation, when all the other things are cut out. The slow life movement shows this kind of characteristics. I know many people who e.g. knit or paint or do something else with their hands for this purpose.

The spiritual has been pushed aside from the liturgy of modern industrial countries, but it is coming back through windows and backdoors.

For some, home economics may be perceived as a mundane profession. Manual knowledge, such as the technical skills of cooking and sewing, situate within mundane and practical knowledges. A few of the participants in this study acknowledged that when certain conditions were met, such as the action of engaging with manual tasks and labour provided opportunities for spiritual experiences. Analysis of the early and middle years’ home economics texts revealed a rift between spiritual and material aspects of home economics. Interviewee 2’s expression that ‘...cherishing of manual skills and family relationships are the closest to spirituality to many home economists’ provided an insight into relationships between SHW and home economics. For Interviewee 2, the material and spiritual are not separate; they are inextricably linked.

This section revealed changes of perception toward SHW when concepts were presented in a diverse and relatable framework relevant for home economics sites. The next section, the last in this data and analysis chapter, presents a collation and visualisation of the participants’ prominent language-in-use which formed an overall picture of spiritual discourse collected from the online survey.
7.8 Summary of key insights: views and perceptions brightest blue bower ornaments

To complete this chapter of analysis, an NVivo10 Tag cloud of all the participant free-text responses taken together, without research notes, is presented (See Figure 7.13). This tag cloud represented initial development of a folksonomy or socially constructed home economists’ views and perceptions of SHW in home economics sites (Pendergast, 2013). Employing this tag cloud method can be analogously compared with a satin bowerbird collecting ornaments for the completed bower. ‘Spiritual’, ‘life’ and ‘health’ are the most prominent key terms. These word trophies gave an overall insight into this cohort of home economists’ (n = 56) views and perceptions about spiritual health and well-being in home economics sites.

Quality of life was the most significant concept to correlate with SHW and home economics. Moral and ethics formed a significant part of home economics practices.
The environment and nature discourses were somewhat absent from discourse – except for those participants with globalist worldviews. Those participants who demonstrated globalist characteristics held balanced perceptions of the personal, communal, environmental and transcendental domains. However, for the majority of participants, spiritual discourse remained mostly in the personal or communal domains.

Seventy-one percent of participants believed that their lives were influenced by something or someone beyond the human and natural world and 29% disagreed. Regardless of the origin of cultural or geographical context, exploration of religiosity in free-text responses revealed that religion and a quality relationship with a Transcendental Other was a very important concept for some home economists. Religionists often operated with a strong communal and service orientation together with a deep personal relationship with their individualised, culturally embedded and/or indoctrinated notions of a Transcendent Other. 59% of participants called this Transcendental Other “God”. Just over half (51%) of the participants identified as Christian and the second largest cohort (20%) identified that they did not affiliate with a religion. 7% of participants were Atheists. The important insight was that regardless of religious affiliation, service to others, families and communities were revealed to be highly meaningful aspects of home economics and SHW frameworks. SHALOM survey results confirmed that the communal domain was the most significant for the participants. Respect for others, kindness towards others, and trust between individuals were the most important factors.

Overall, many of the topics under investigation that were linked to the EECF and coding values seemed to be taken-for-granted or embedded concepts. For example, morality and ethics were not strongly present in the free-text response; yet were considered important for SHW and home economics. Similarly, deep connectedness with the natural environment was expressed infrequently. SHALOM results also confirmed that the environmental domain was not represented as highly as the personal or communal domains. Yet, some of the survey participants expressed that nature provided them with strength and renewal and was a vitally important aspect of SHW. The dependent variable was the status of an individual’s worldview. The polarity between certainty and uncertainty in the participants’ responses demonstrated that relationships between the topics need further investigation. Creativity is also another aspect of SHW that need further exploration.
This concludes the data and analysis chapters. The findings and discussion chapter is presented next.
A SPIRITUAL HOME ECONOMICS LENS: TEACHING AND LEARNING ABOUT BEING IN THE WORLD

8.1 Overview

This research was guided by three aims: 1) develop and refine a conceptual framework to observe spiritual health and well-being in home economics sites, literally forming the ‘signs’ of spirituality; 2) locate produced, recontextualised and reproduced language-in-use and spiritual discourses within a variety of home economics sites; and 3) discover shared meaning for spiritual health and well-being amongst home economists from cross-cultural backgrounds. The outcome of the investigation into these three research aims was construction of a model for observing the presence or absence of spiritual health and well-being in home economics sites. Revisiting these goals to determine if they have been achieved is the focus of this discussion chapter.

This chapter begins with a summary of the research process undertaken to enable spiritual health and well-being to be studied as an observable sight in home economics sites. Following this, an evaluation on the contribution to methodology and an exploration of the effectiveness of the satin bowerbird bricolage is discussed. Next, each research question and key insights are presented and home economists’ views and perceptions about spiritual health and well-being in home economics are outlined. Then, the implications of spiritual discourses undergoing a process of recontextualisation in home economics sites are discussed. The Essential Essence of Spiritual Health and Well-being in Home Economics model is presented last because it brings the discussion that precedes it to its organic conclusion.
8.2 Observing the essential essence of spiritual health and well-being in home economics

In this section, I address research question one: *can spiritual health and well-being be an observable phenomenon in home economics sites?* Observing the essential essence of spiritual health and well-being in home economics required multifaceted and complex researcher “sight”. Histories, philosophies, theories, and methodologies all contributed making this sight observable. The research metaphor, *through the eyes of a satin bowerbird* and the satin bowerbird bricolage, explained how I methodically targeted and focused on specific concepts. What follows is an outline of the research process undertaken to achieve the research aim of observing spiritual health and well-being in home economics sites.

8.2.1 Capturing an essence invisible to the eye – a narrative

This next section is written as a reflective narrative because the subject of spirituality and this research journey was personal and subjective. My narrative is a critical reflection on where this research journey began and how the research has come to an organic conclusion. Initially, I pondered one seemingly simple concept, ‘only with the heart… one can see rightly; what is essential is invisible to the eye’ (de Saint-Exupery, 1945). de Saint-Exupery’s *Little Prince* was a children’s story that inspired my imagination. It was a story about a child-like character contemplating the purpose of his existence in an imaginary world. Leaving his home, the Little Prince travelled to other worlds seeking new experiences and guidance. It struck me that what de Saint-Exupery was attempting to express was the spiritual journey of the Little Prince.

[A] person’s spiritual health can be perceived to be high or low. If it is static, there is neither growth nor development, nor spiritual life. The spiritual quest is like being on a journey: If you think you've arrived, you haven't yet begun, or you are dead (Fisher, 2011, p. 19).

It may seem a ‘loose coupling’ of thought (Tyler, 1987), however, with the Little Prince’s adventures in my mind, I began to imagine how spirituality could be studied as a research construct in home economics. Through exposure to a wide variety of philosophies, epistemologies, ontologies, research paradigms, theories and methodologies that were new to me when I commenced my undergraduate studies in 2005, across time I came to understand that language in all its forms (multimodal, signs,
symbols, actions, gestures) in situated contexts were the keys to unlocking views and perceptions about spirituality from within the minds and hearts of home economists.

In relation to research question one, this study has confirmed that spiritual health and well-being in home economics sites can be conceived as an observable phenomenon. The liquid-qualitative research environment stipulated that all knowledge is uncertain and change is the only permanence in liquid modernity (Bauman, 2012). The radical constructivism perspective positioned knowledge in a socially constructed observable space where the unknown remains mysterious (von Glaserfeld, 1995). Framed within these two perspectives, I now explain how I have come to understand spiritual health and well-being as an observable research construct.

8.2.2 Spirituality in a public world of meaning

An individual’s internalised reality of spirituality is intangible and invisible to the eye (de Saint-Exupery, 1945; Radford, 2006). It exists only in the mind of the individual (Descartes, 1901) and is about feelings, intuitions and transcendental realities. Because of internalisation, spirituality is likely to remain an abstract concept. Despite perceived intangibility, spirituality is expressed in a public world of meaning (Hochheimer, 2012b; Radford, 2006). In this public world, individuals, families and communities express and share their feelings, intuitions and understanding of transcendental realities through various forms of signs, symbols and actions. Spirituality then becomes externalised to the individual and meaning is publically expressed through language and actions.

According to Bernstein (2000) language is used by human beings to describe intangible or esoteric knowledge. Perceptions of intangibility exist only because of our collective and socially constructed generalisations about the meaning of the words spiritual and spirituality (Gee, 2005). Observable actions support the language used (Bezemer & Jewitt, 2010). While some researchers refine instruments to measure spirituality (Cotton, et al., 2006; de Jager Meezenbroek, et al., 2010; Delaney, 2005; Holder, Coleman, & Wallace, 2008; Monod, et al., 2011; O’Connell & Skevington, 2007); this study refined a method to observe it. For this purpose, a social semiotic approach and multimodal methods were useful because they enabled the signs and symbols of spirituality within the home economics research context to be observed (Adami, 2009; Bezemer & Jewitt, 2010; Bezemer & Kress, 2008; Constantinou, 2005; Jaipal, 2010). Additionally, signs and symbols also allowed me to creatively visualise
the research (O’Halloran, 2008). These ideas are not new to research. However, they are relatively new in their application to contemporary spirituality related research. It was through an exploration of multi-logicalities, philosophies, theories and methodologies that understanding of spiritual health and well-being as an observable phenomenon was declared. In sum, language that has been socially constructed and recontextualised across hundreds of years to describe the feelings, intuitions and actions of publicly expressed spirituality means that spirituality exists.

Therefore, this thesis captured the essential essence of spiritual health and well-being in home economics by examining language use, public expressions and social enactments recognised as spiritual. This was achieved by collection and analysis of raw data including an online survey, email interviews and digital artefacts. In order to observe spiritual health and well-being “in action”, a comprehensive conceptual framework for spiritual health and well-being to complete the research process was required.

8.2.3 Contribution of the EECF to spiritual health and well-being in home economics knowledge

In Chapter One, essential essence was framed to mean the highest order characteristics of spiritual health and well-being and the absolutely necessary and extremely important intrinsic qualities of home economics. These qualities determined certain core characteristics and strengths of the home economics discipline. The four essential elements of home economics that aligned with recommendations contained in the he21C were: 1) individuals; 2) families and communities; 3) environmental stewardship; and 4) glocal citizenry and using these allowed for the location of comparative relationships within an existing conceptual framework for spiritual health and well-being.

The work of John Fisher was vital in forming conceptualisations of spiritual health and well-being. Fisher’s work represented a break away from traditional research that biased religiosity and/or excluded alternative perspectives. Often spirituality research is presented from westernised perspectives (Best, 2008; Crawford & Rossiter, 2006; Marples, 2006; Tacey, 2003). Evaluated by other researchers, Fisher’s work provided one of the few psychometrically sound instruments and balanced frameworks for researchers to work within (de Jager Meezenbroek, et al., 2010). This was important for researchers working toward an understanding of spirituality as a universal human experience (de Jager Meezenbroek, et al., 2010).
A number of spirituality research reviews found skewed focus on elicited responses from participants about factors such as attendance at church services, prayer frequency, time spent reading sacred texts and so forth (Berry, 2005; Cotton, et al., 2006; de Jager Meezenbroek, et al., 2010; Delaney, 2005; Hill & Pargament, 2003; McSherry, 1998; Monod, et al., 2011; O'Connell & Skevington, 2007; Perrin & McDermott, 1997). These studies ignored everyday-spirituality-in-action as a possibility for individuals not associated with organised, dogmatic religions of the world. Importantly, Fisher’s work transformed this study of spiritual health and well-being into a socially inclusive framework enabling examination of cross-cultural perspectives. Fisher’s conceptualisation of spiritual health and well-being divided the construct into four domains: personal, communal, environmental and transcendental. Paradoxically, division and separation of spiritual health and well-being into these four domains enabled a more holistic and ecological approach to be applied.

The essential essence conceptual framework (EECF) provided a framework that was constructed from the findings of previous research, and extensive literature reviews. The EECF pointed to inductive synergies between SHW and home economics and informed the basis of the coding frame, which included coding values. These coding values provided the language-in-use in the form of three fundamental propositions: 1) spiritual knowledges are socially constructed; 2) spirituality and SHW are intrinsic aspects of whole child development; and 3) human spirituality is an important aspect of health and well-being frameworks.

Utilising these three specialised Discourse models, a process was applied to determine the presence or absence of the EECF in the raw data. Data were purposefully sampled using this method. Once appropriate data were identified, the next phase of analysis employed a matrix in a tabulated format of the EECF which assisted in determining the depth of response in the data to the EECF.

The procedure entailed a confluent weaving of philosophy, theory, methodology, literature and data. The summary of the procedure described above explained how spiritual health and well-being was conceived to be an observable phenomenon in home economics sites. I now explain how the satin bowerbird methodology also contributed to this sight.

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139 See Chapter One, Chapter Three, Chapter Six and Appendix A.
140 See Section 5.2.4 SBB sampling formula and evaluation matrix.
The eight research bowers constructed during the course of this study were:

- Research Bower I: theoretical and methodological paradigms;
- Research Bower II: satin bowerbird bricolage;
- Research Bower III: typology of digital data;
- Research Bower IV: big history;
- Research Bower V: spiritual discourse in early home economics (1901-1915);
- Research Bower VI: spiritual discourse in middle years of home economics (1923-1992);
- Research Bower VII: home economists' perceptions about spiritual health and well-being in home economics; and
- Research Bower VIII: essential essence of spiritual health and well-being in home economics.

At each phase, ‘research bowers’ were constructed. They contained bluest of trophy word summaries of key insights. The research bowers were a metaphorical representation of research findings. At all times during this research program I have “been” an Australia rainforest bird – the satin bowerbird. Through a very selective lens, that is, uses of theory and methodologies, each of the research questions have been addressed. I now summarise the satin bowerbird methodological process and evaluate its usefulness as a metaphor for research.

The bowers and trophies represent quality-identifiers. To explain, the male satin bowerbird uses his instincts and available material to construct a bower. He then collects and sometimes steals from other bowerbirds bright blue trophies to decorate the entrance of the bower. The sole purpose of bower construction and trophies is to entice a mate. The female satin bowerbird assesses the honesty and quality of the male satin bowerbird by inspecting the bower and discerning the quality of the blue ornaments. Constructing the bower and selecting appropriate ornaments which finally lead to successful mating are an activity perfected over time. As each breeding season passes, a more competent bower is constructed. Utilising the satin bowerbird metaphor as methodology in my research was useful in explaining my research behaviours and actions.

Metaphorically likened to a satin bowerbird learning to construct a bower, each researcher bower in my thesis informed a more confident weaving of the next research bower. Through many seasons and attempts to create an “optimal” bower, it was a mature satin bowerbird that constructed the final research bower. Each phase of
construction informed the next attempt. To illustrate, the literature review brought forth the *Research Bower IV: big history*. The knowledge from *Research Bower IV: big history* informed construction of *Research Bower V: spiritual discourse in early home economics* (1901-1915). The *Research Bower V: spiritual discourse in early home economics* (1901-1915) and *Research Bower VI: spiritual discourse in middle years of home economics* (1923-1992) provided the foundational knowledges which enabled me to sort and analyse the data collected and analysed to represent *Research Bower VII: home economists' perceptions about spiritual health and well-being in home economics*. Acting as the satin bowerbird, I did not roam from my defined territory. My research was contained within the confines of *Research Bower I: theoretical and methodological paradigms*, *Research Bower II: satin bowerbird bricolage*; and *Research Bower III: typology of digital data*. The overarching concepts which guided the study were: *bricolage, spiritual health and well-being*, and *home economics*. Each bower was constructed consistently using some instinct which determined that the same building materials were situated on the same firm ground and known territory: the EECF, coding frame, coding values and matrix. The satin bowerbird tentatively at first, then boldly stepped away from its territory to steal from competitors: *interdisciplinary knowledge* and an *ecological approach*. The bluest trophies in the bowers were selected from data collected from an online survey; email interviews; historical text from an online database; and monitoring of online digital artefacts on the Internet. This data contributed to the wall construction of *Research Bower VIII: essential essence of spiritual health and well-being in home economics* where the bluest of trophy words and phrases adorned the entrance to the bower. This gradual process of collecting, sorting, weaving and placement of concepts, themes, words and phrases ultimately led to the *Essential Essence of Spiritual Health and Well-being in Home Economics Model* (See Table 8.2).

This new way of describing bricolage methodology through the use of the satin bowerbird metaphor harmonised with the constructivist and liquid research paradigms. The SBB was created by abstracting certain qualities of the Australian satin bowerbird to explain my research behaviours. All data were collected, analysed and displayed through strategies of bricolage, meaning that thoughts, literature, theory, methodologies, analysis tools and data were confluently woven together to create research bowers. These research bowers were used as “avenues to view” the data and research constructs. As method, a conceptual framework was transposed into a coding frame, sampling formula and evaluation matrix and repeatedly applied to the literature and data. A
predefined conceptual framework comprised two main factors: 1) essential elements of home economics practice; and 2) four domains of spiritual health and well-being. Metaphorically viewed through the eyes of a satin bowerbird, the research outcome was a model for observing the essential essence of spiritual health and well-being in home economics. This technique was useful for determining the presence or absence of the conceptual framework.

Considerable time was spent conceptualising the theoretical lenses and the satin bowerbird bricolage concepts in order to address sufficiently the research aims. Formulating a concept that is perceived generally as “invisible” into an observable phenomenon was not an easy task. Yet, the satin bowerbird bricolage methodology, in conjunction with the EECF framework, brought a seemingly intangible concept into a visible reality, literally forming the ‘sight’ of SHW. This method is replicable, and for this reason, bricolage techniques were an appropriate methodology to study spiritual health and well-being.

My thesis has demonstrated the complexity of individualised researcher and participant realities. Kincheloe (2005, pp. 327-330) reminded me that the researcher-as-bricoleur maintains focus on complexity. Following Kincheloe’s concepts of bricolage, I have questioned the appropriateness of universalism and; rather, contributed to identification of “the particulars” in order to describe the language-in-use and social goods of SHW for home economists. Even where definitions were provided, such as ‘spiritual contexts’, I believe that another satin bowerbird (another researcher) will construct a different suite of research bowers to construct similar and/or different definitions. I have come to understand that this is the nature of working in a liquid-qualitative research environment.

This research found that within the liquid-qualitative research environment of this study, spirituality and spiritual experiences are living processes defined within the cultural entities within which the individual was situated. Characterising SHW is also a living process where big history, present times and possible futures have, do and will continue to influence recontextualisation and reproduction of meaning. My own personal and researcher thought processes have contributed to locating relationships and connections between the constructs. There were many intersecting contexts wherein spiritual knowledges could not be considered as a standalone construct. Recontextualisation and reproduction of SHW is a complex act. Spiritual knowledges are interwoven with multiple historical, religious, geographical and cultural contexts.
Home economics has provided one context for SHW to be studied. Even within the home economics site, this study has identified multitudes of other intersecting contexts. There are many more sites yet to be studied and SHW will require continuous renewal of interpretation.

8.3 Home economists' views and perceptions about spiritual health and well-being in home economics

To obtain cross-cultural views and perceptions of spiritual health and well-being in home economics sites, public expressions and social enactments through a multi-logical, complex and multidimensional methodological lens were invented. Through the eyes of a satin bowerbird, Table 8.1 revisits each of the research questions and bluest trophy insights of the investigation are presented.

<table>
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<tr>
<th>Table 8.1: Summary of research questions and insights</th>
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<tr>
<td><strong>Research Question</strong></td>
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| Can SHW be made an observable phenomenon in home economics sites? | 1. State explicitly the researcher lenses that underpin the research.  
2. Identify the mega and meta-paradigms which influence the researcher.  
3. Identify the technique(s) used to explore the signs and symbols that describe language-in-use, public expressions and social enactments of SHW.  
4. Specify the target sources for data collection. |
| Have spiritual discourses been produced, recontextualised and reproduced in home economics sites? | Key factors that influence spiritual discourses in home economics, organised into three historical phases:  
**Big History:**  
- dominated by Christian religion and Eurocentric perspectives  
- rise of scientific paradigms  
- revolutionary thoughts  
- actions of “the people”  
- construction of civilised society  
- studies of languages  
**Early home economics:**  
- highest ideals  
- conflict between spiritual and material aspects of home economics  
- difficulties with framing and classification  
- rise of concerns for children, women, families and workers  
- defining “the home”  
- individual worldviews informed by life events and experiences |
<table>
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<tr>
<th>What do home economists understand by the term “spiritual health and well-being”?</th>
<th>Spirituality is an individualised term and variously understood according to an individual’s situated context and their exposure to life events and experiences. Spiritual health and well-being is a professionally understood overarching concept that amalgamates the highest ideals and intentions of home economics with technical practice and applied home economics curriculum.</th>
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<tr>
<td>Do home economists consider SHW to be a legitimate area of concern for home economics?</td>
<td>Yes. Descriptive statistics revealed that 62% (f = 53) of participants (N = 85) responded ‘yes’; and 38% (f = 32) responded ‘no’. Textual data provided confirmatory evidence that SHW is considered a legitimate concern for home economics sites.</td>
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<tr>
<td>Do home economists believe they receive sufficient support to address SHW as an aspect of their practice?</td>
<td>No. Descriptive statistics revealed that 82% (f = 70) of participants (N = 85) responded ‘no’; and 18% (f = 15) responded ‘yes’. Textual data provided supporting evidence that home economists do not believe they receive sufficient professional guidance to engage confidently with SHW in home economics sites. Evidence also suggests that a professional development program would be effective.</td>
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<tr>
<td>Do home economists see evidence of SHW in their own home economics practice?</td>
<td>Yes. Descriptive statistics revealed that 79% (f = 56) of participants (N = 71) responded ‘yes’; and 21% (f = 15) responded ‘no’. Textual data provided confirmatory evidence that home economists from various cross-cultural backgrounds (country of original, age, religious affiliations, spiritual beliefs and worldviews), do see evidence of SHW in their own home economics practice. Digital artefacts also provided confirmatory evidence of SHW embedded in exceptional home economics curricula.</td>
</tr>
<tr>
<td>What is the SHW of a cohort of home economists as revealed by the SHALOM?</td>
<td>Descriptive statistics revealed scores to be moderately high across the communal (M = 4.05) and personal (M = 4.04) domains; and moderate across environmental (M = 3.50) and transcendental (M = 2.93) domains. Within the communal domain, kindness towards others (M = 4.29; SD = 0.70), respect for others (M = 4.26; SD = 0.69), and a sense of identity (M = 4.15; SD = 0.81) were scored highest in both ideals and lived experiences. In comparison with other populations studied, this cohort of home economists (n = 66) aligned closest with university populations in the personal, environmental and transcendental domain. However, the communal domain aligned closested with church-attenders.</td>
</tr>
<tr>
<td>Was there dissonance between ‘ideal’ SHW and ‘lived experience’ of the participants?</td>
<td>Descriptive statistics revealed that across each of the four domains (personal, communal, environmental, transcendental), dissonance was observed between ideals and lived experiences of SHW. The personal and communal domains were relatively closely scored. The</td>
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Since the year 1901, home economists have placed a high value on ideals and standards of living including an apportionment of time dedicated to studying ‘spiritual life’ (Richards, 1904a, p. 94). Often, authors who contributed discourse valued ‘spiritual life’ as a higher ideal rather than the more technical practices such as studying food, clothing, sanitation and hygiene. This study has established that Christian religion was an embedded aspect of many people’s lives at that time, in that place. Christianity held significant influence over founding home economist’s altruistic ideology. Over a century later, although only remnants or faint reminders about the importance of studying ‘spiritual life’ remain in home economics curricula – for some contemporary home economists SHW remains a highest ideal - despite significant variations in spiritual, religious or personal beliefs.

The data revealed that despite spirituality being rated as second lowest of the seven importance items, spirituality was judged by the participants to be a legitimate area of concern for home economics. The participants did not believe that they receive sufficient professional support or guidance to address spirituality or SHW as an aspect of home economics. To provide professional support and guidance, locating shared meaning in beliefs and attitudes about spirituality and SHW and their relationship with home economics became vitally important.

Perceptions of Quality of Life (QoL) were inextricably linked with spiritual discourse and home economics. Quality relationships and the communal domain formed a significant part of QoL. Quality of life entailed service to others as a significant aspect on finding purpose and fulfilment in life. QoL related to well-being frameworks where the social language of home economists and their language-in-use described fitness, stability, social inclusion and overall health as significant. Some participants also identified that quality time spent between self and personal reflection, family and work were important. However, some participants also expressed the need for balance between quality time spent with self, family and work. Active participation in everyday life gave life meaning and purpose.

The spiritual care category identified that showing kindness, concern and cheerfulness were important social goods. Home economics professionals believed that
they could better understand their own SHW by learning about and respecting the religious and cultural beliefs of others. The participants also believed that their own spirituality had consequences for their professional practice. Service to humanity was identified as a significant concept for many participants. Some participants believed that their own level of SHW and self-awareness reflected honesty in their attitude toward sharing openly their beliefs and life philosophies with students and colleagues.

Perceptions about separation of church from state, conservative approaches and taken-for-granted assumptions and unchallenged worldviews may inhibit enactment. More specifically, where environmental and transcendental domains continue to be overlooked in home economics practice, this may cause imbalances in the curriculum. If the focus remains on the personal and communal domains of home economics, this may inhibit development and clarity of worldview.

8.3.1 The essential essence of spiritual health and well-being in home economics

The research aims were achieved by a qualitative inquiry which entailed an organic process of weaving theory, methodology, data and analysis. Metaphorically viewed through the eyes of a satin bowerbird, this weaving method produced eight research bowers. Each bower presented collections of the bluest trophy digital artefacts, words, phrases, language-in-use. The concepts woven into the walls of the bowers were broad discourses. The ornaments adorning the bower platform were specialised discourses. Constructing the research bowers was a gradual development. The knowledge gathered from each research bower was applied to construct, progressively, the next.

Construction of the eight research bowers demonstrated the complexities and multilogicalities required for a bricoleur to interpret spiritual health and well-being. Methods employed bricolage, interdisciplinary and ecological approaches. As the research progressed, the research bowers became more complex. Each research bower integrated knowledge from the previous bower. Research Bower VIII: essential essence of spiritual health and well-being in home economics was the final research bower constructed and is present next.
Research Bower VIII: essential essence of spiritual health and well-being in home economics

Key concepts and insights of the analysis are contained within Research Bower VIII’s walls and blue trophies adorn the bower platform. Research Bower VIII was constructed comprehensively as ‘an avenue to view’ or frame of reference for one socially constructed version of the publically expressed notion of spiritual health and well-being. This construct was built within a home economics paradigm. Importantly, this new knowledge may extend beyond the home economics paradigm and be useful to other curricula, disciplinary fields and researchers. Framed within the knowledges contained in Research Bower VIII, the research aim to locate home economists’ cross-cultural views and perceptions about spiritual health and well-being is now addressed.
8.3.2 **Shared meaning: a collective affirmation**

Home economists articulated relationships with the essential elements of home economics and spiritual health and well-being in various ways. Importantly, similarities manifest across a range of cross-cultural views and perceptions. This means that, for this sample population of home economists, regardless of factors such as the country of origin, age, religious affiliation, spiritual or personal beliefs, when categorised into essential elements some aspects of spiritual health and well-being were visible.

To provide one version of shared meaning, I have used terms frequently used in the free-text responses, taken together with some of the key themes from the analysis to highlight home economists’ language-in-use and fundamental concepts (See Figure 8.1). I have woven together prominent concepts to encapsulate the essential essences of

**Figure 8.1: Shared meaning - a collective affirmation**

Spiritual health and well-being is about authentic feelings and happiness. Spirituality influences all other dimensions of health, well-being and quality of life. Generally, spirituality is a positive experience. Spiritual life is about being a part of the world and having a sense of place. Spirituality means having meaning and purpose in life. Spirituality is what makes us human beings. We are human because we think, feel and act.

It is our moral and ethical responsibility to “do the right thing”. Personal actions influence other people. Other people’s actions influence us personally. All human actions influence the world. Everyone experiences spiritual life and spirituality differently. For some, God and faith have a very important place in everyday life. For some, nature, the universe or humanity are those forces that provide strength, renewal and hope.

Hope for the future is important. Being at peace within ourselves and with the world is important. Everyone’s spiritual health and well-being is important. Events, life experiences and time all influence our spiritual beliefs and worldviews. We respect that everyone is unique.

Our families and homes are important. Teaching, nurturing and caring for our children, students and other people give us a sense of purpose. We understand who we are, when we are part of a family or community. Our spiritual beliefs are influenced by our families, community groups, schools, work environments, church groups, and exposure to different religions, places and cultures. Spiritual, religious and personal beliefs are often embedded within our cultures.

Home economics can facilitate local and global community relationships. Home economics has a positive influence on community spirit. Home economics teaches us to think about our personal actions and our influence on other people, natural and built environments and the world. Spiritual, religious and personal beliefs do influence our professional practice and pedagogy. Sharing, teaching and learning home economics curricula have an influence on our own and other peoples’ spiritual health and well-being.
spiritual health and well-being as a collective and shared meaning of these home economist’s perceptions of spirituality, spiritual life and spiritual health and well-being.

The collective statement in Figure 8.1 is new knowledge for the professional home economics community. This knowledge relates specifically to home economists’ views and perceptions about spiritual health and well-being in home economics sites. Derived from qualitative bricolage strategies for analysing the survey data in Chapter Seven, I have confirmed this to be new knowledge as observed through various emergent themes. The words, concepts and phrases contained within this collective affirmation statement were built from the bluest trophy words of the participants in this study such as ‘spiritual’, ‘life’, ‘health’, ‘home’ and so forth. These blue trophies were highlighted in a tag cloud (See Figure 7.13: Tag cloud of all participant free-text demonstrating development of a spiritual health and well-being folksonomy). The tag cloud represents the beginning of a folksonomy of spiritual health and well-being for home economists. Input and collaboration of a larger population of culturally diverse home economists is required to confirm this tentative understanding. This would be the subject of further study.

8.3.3 Seeing everyday spirituality

Given what was perceived initially as low importance of spirituality in the survey, after completing the suites of survey items relating to spirituality, SHW and home economics as well as completing the free-text questions, 79% (N=71) of participants could see evidence of spiritual health and well-being in their home economics practice. This was an important finding and it can be postulated that exposure to the variety of knowledges contained in the questionnaire altered the participants’ perceptions. Regardless of the country of origin, age, worldview, personal, spiritual or religious belief, the survey increased the respondents’ understanding of the relationships between the subjects. It seemed that with new knowledge about SHW, the importance of the topics elevated. Some of the participants also expressed the notion of spiritual experiences as everyday experiences. These spiritual experiences came through seemingly mundane home economics activities. Everyday spirituality is now explained.

It is possible to build a common ‘everyday’ language for spirituality that moves beyond taken-for-granted ‘religious’ experiences and exclusivity to become known as inclusive human ‘spiritual’ experiences (Bone, et al., 2007; Bone, 2009; Perrin & McDermott, 1997; Radford, 2006; Tacey, 2003). In a community of practice, such as
home economics, although terms may be initially disputed; over time and with contestation and consensus, the words that form meaning transform to contain ‘mid-level generalisations’ (Gee, 2005). *Everyday spirituality* becomes a specialised discourse for understanding by the home economics community of practice (Gee, 2005). This notion demonstrates the important process of recontextualisation in action (Bernstein, 2000).

With big history roots grounded in Enlightenment and Cartesian philosophy, the westernised notion of ‘separation of church from state’ traditionally separated religious teachings from the politics of general populace education. However, this study identified a blurring of dichotomous tensions between spiritual/religion and spiritual/health taking place. The recontextualisation process is drawing ‘spiritual’ away from vertical esoteric knowledge and bringing it more in line with the mundane horizontal discourses relating to “health”. Bone’s study in early childhood contexts in New Zealand realised a similar phenomenon. Her observations confirmed the arrival of ‘everyday spirituality’ in educational settings. I argue that if an educator could perceive that moments of awe and wonder occurred from completing mundane classroom activities, then everyday spirituality occurred as an innate characteristic of curriculum delivery. My findings, applied to home economics sites, support Bone’s observations.

A *spiritual experience* can be thought of as a profound moment of totality and connectedness between an individual and whatever they perceive as a transcendental reality (Best, 2008, p. 327), prompting feelings like awe, wonder and connectedness. Providing language for words that describe feelings was not an easy task. Feelings are highly subjective. I have identified language-in-use that described *transcendent moments* as an aspect of teaching and learning about home economics. A transcendent moment was used as a term to depict a teacher or student having a *spiritual experience* where the individual identified profoundness and connectedness within that moment. Other participants described similar spiritual experience beyond the classroom. Those transcendent moments were not religious experiences; they were spiritual experiences based in an objective reality.

Atheist philosopher Wim Van Moore (2012) suggested that ‘there seems to be a significant increase in individuals holding seemingly untenable religious positions’ (p. 281). Van Moore’s assertions that ‘untenable religious positions’ such as Christians combining Buddhist philosophies, or Catholics not accepting crucial dogmas are a current reality were confirmed by the analysis. Furthermore, this study confirmed the
position of ‘I’m spiritual but not religious’ (Crawford & Rossiter, 2006; Hawks, 1994; Henry, 1995; McGregor & Chesworth, 2005; Perrin & McDermott, 1997; Tacey, 2003). Recontextualising the works of William James, Erich Fromm and Leo Apostel, Van Moore suggested a Jamesian position that religious experience is best characterised as ‘an experience of contact with an overarching reality [William James used the term ‘divine’]… claimed by the individual in question to be the ‘deepest, most true reality’ (p. 283). Some of the research participants expressed notions of transcendent moments in seemingly ordinary and mundane circumstance that they equated as spiritual experiences. These were not religious experiences but everyday experiences of something spiritual.

This study revealed that religious experience and spiritual experience may be similarly understood as experiences of self-transcendence resulting in feelings of relief, inner peace, harmony and bursts of new-found vitality (Van Moore, 2012). For a few of the participants, particularly those identified as globalists, these experiences of self-transcendence were non-religious spiritual experiences. This notion aligns with Van Moore’s interpretation of spiritual experience as feeling at-one-with-one’s-self-and-the-universe, where home economists revealed a similar notion of being-in-the-world and feelings of connectedness within a larger reality.

8.3.4 Definition for spiritual contexts in the he21C

Specific focus was given to the he21C as the current official home economics policy that guides international ideology and practice. I found that spiritual discourses may not manifest as intended where no prescriptive guidance is afforded. As a result of my analysis and deepening understanding of the recontextualisation process, I had cause to reassess the accuracy of the previous conceptualisation for spiritual contexts as it appeared in the he21C. Prescriptive meaning for the phrase spiritual contexts as the phrase appears in the he21C is the complex, multi-logical and interrelated conditions in which spiritual health and well-being exists, occurs or is developed.

8.3.5 Rebalance the highest ideals of home economics

The literature reviews focused on the production and recontextualisation of spiritual discourses in four chronological phases: big history; the early years; the middle years; and home economics in the 21st century. Study of these historical documents revealed the language used to describe notions of spirituality. Spirituality in home
economics was revealed to be a highest ideal. In accordance with Yvonne Gentzler’s (2012) recent findings also captured the essence of this study:

[S]o long as people make decisions within a global community about what to wear and eat, where to live and work, how to manage finances and living spaces, not to mention ways to raise children and interact with others, there will be a need for home economics. Individual concentrations and school programs like chemistry and economics can’t tackle these issues alone. Nor does any other profession have a history of critiquing and formulating social goals and means for accomplishing them with the intent of improving the quality of life worldwide. Should the desire for an integrated disciplinary strategy emerge as a viable response to today’s troubles, a careful investigation of home economics might yield sound evidence of making a positive difference, as it has for more than a century (p. 7).

Home economics is indeed ‘ever timely, forever complex’ and the positive difference that home economics education makes to improving the well-being of individuals, families and communities is sometimes too obvious to see. This has caused home economics problems with legitimacy in the public worlds of schooling, policy and the Internet. This research has carefully examined home economics through a very specific and specialised lens. SHW frameworks were vigorously applied to a variety of past and present home economics sites. The development of an observation lens exposed the presence of SHW frameworks within these sites. Furthermore, this research has confirmed that home economics has been actively contributing to positive health outcomes and social reforms for over a century.

The Chapter One rationale and Chapter Three literature review outlined the most significant contemporary production of spiritual discourses occurred in 1995 and a decade later in 2005. First Henry (1995) explored the meaning of spirituality amongst a cohort of Australian home economists. Then, McGregor and Chesworth (2005) attempted to recontextualise spirituality for use in 21st century home economics. These two papers were the first to use the term ‘spirituality’ as a health and well-being related concept. There were distinct differences observed between discourses produced during the early home economics period, reproductions of the middle years and contemporary spiritual discourse production. Early home economics discourse, embedded with American Christian ideology used spiritual terms as descriptions for intangible or indescribable feelings about higher ideals. Whereas, Henry (1995), McGregor and Chesworth (2005) recontextualised discourses by placing significance on spirituality as
an ecological and multi-logical concept in its own right and emphasised it as a universally applicable globalised health and well-being concept.

Historically, spirituality related concepts have had religious connotations and foundations. In terms of development and evolution of the home economics discipline, SHW may require rethinking in terms of unity between discourses. In this thesis I have not sought to study specifically, discourses about neither ‘health’ nor ‘well-being’ but have focused my attention on spiritual discourses. Spiritual discourses mean dominant socially constructed discussions that include spiritual knowledges. Grouping the words spiritual + health + well-being as a triadic concept required that there be some unity between these discourses. This thesis explored these concepts in order to provide further support for uniting this construct.

Although the purpose of this thesis was to produce a singular specialised discourse from the shared meaning of SHW amongst the participants; the overarching message of this thesis is that SHW permeates and integrates all aspects of the essential essence of home economics. In this way, like physical health, SHW frameworks may have become taken-for-granted and are “too obvious to see”. SHW is simply “our way of being in the world”. This thesis supports the notion of spirituality being an innate characteristic of all members of the human family and is enacted by humans in everyday life activities regardless of differing religious, spiritual or personal beliefs.
The scales and weights metaphor was selected (Figure 8.2) to visualise causal representation of balance between the essential elements of home economics ideal curricula and the four domains of SHW which are constant and apply to the majority of human beings. The circle around the figure represents the model encased as a whole concept. When the model is applied to a home economics activity, program for study or whole of curriculum, it became obvious where elements were missing. There was an imbalance and SHW domains left unexplored.

Figure 8.3: Unbalanced home economics curriculum may create discord with SHW domains

To demonstrate, this study found that environmental elements of home economics had superficial links or were completely absent from many of the participant responses and digital artefacts. Although strongly represented in the text of those home economists that were identified as globalists, my analysis found that “environmental sustainability” and deep connectedness with the natural environment is noticeably absent from spirituality related discourse. If environmental sustainability is removed from the model, then the balance shifts away from the ideal (See Figure 8.3). Where

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141 See Appendix J Operationalising the EECF on purposefully sampled digital artefacts and Figure M.7 “Threads of Charity” model representing synergies between digital artefact, EECF and 4DSHW. Appendix J comprises all digital artefacts where the EECF was present in the data. Figure 7.3 is the only visual representation of imbalance in the EECF. Exclusion of environmental sustainability was established through exploration of the participants’ online survey data.

142 The weights and scales model presented in Figures 8.2 and 8.3 are a visual representations of the overarching concepts of the Essential Essence of Spiritual Health and Well-being in Home Economics model (see Section 8.5, Table 8.2) which draws together synergies between ideal home economics and an ideal framework for conceptualising spiritual health and well-being.
activities or digital artefacts did not report an opportunity to explore environmental sustainably, this denied the individuals involved an opportunity to explore or experience the environmental domain of SHW as an element of curriculum.

This thesis has argued that home economics curriculum has the potential to address the SHW needs of individuals, families and communities through its curriculum delivery. This thesis has also established that, in some cases, SHW is an innate characteristic of home economics curriculum and is often embedded within a home economist’s pedagogical philosophy. These propositions reflect the ideal intention of home economics and its role in effecting/affecting social reform.

This thesis has confirmed that:

1. both the SBB coding frame and coding values are useful as quality-identifiers;
2. the coding frame and coding values provide language appropriate to describe the characteristics of spiritual health and well-being in home economics contexts according to:
   a. existing academic literature;
   b. home economists’ perceptions;
   c. digital artefacts analysis; and
   d. transgressive observations;
3. the coding frame may be used as an observation lens to determine the presence or absence of spiritual health and well-being in home economics contexts;
4. the coding values and model provide accessible recontextualised language as the basis for conceptualising spiritual health and well-being in home economics contexts; and
5. when home economists engaged with the content of the survey, their perceptions about spiritual health and well-being were altered and this has consequences for future professional development.

Evaluation tools are essential for assessing the effectiveness of home economics programs and learning outcomes. Home economics is vulnerable without these tools for assessment. Future research must provide a sufficient evidence-base in order to secure funding and ultimately professionalisation and legitimisation (Pendergast, 2012). Significantly, the model and tools presented in this thesis may extend beyond the field of home economics and be useful to other disciplines.

8.3.6 Global spiritual awakening

I use an email interviewee’s observation to introduce this global spiritual awakening section:
...the most urgent developmental task is to advance planetary consciousness. It may not usually be included in the spiritual, but planetary consciousness cannot be only a mental exercise, but embraces emotions and action as well. By this I mean, that planetary consciousness is a holistic identification with our planet, its place in the universe and respective ethics, a new experiential mode—as children of the Earth—which in my view is spiritual (Interviewee 2, email communication, 12 May 2012).

In Chapter One I sought to clarify what Annie Dewey may have meant when she stated that humanity needed ‘a spiritual awakening’. I also questioned how the home economics profession could contribute to restoring balance to an ‘ideal’ way of life in westernised society. In this thesis I have developed the argument that the purpose of contemporary spiritual research and discourse is to align spirituality with ways to facilitate optimal, peaceful and hopeful outcomes for humanity by rebalancing all members of the human family with self, others, natural environments (organic and inorganic) and a transcendental reality. Spiritual discourses implicate adaptation to change strategies targeted at human thoughts and activities in everyday life. Home economics has a genuine opportunity to contribute to a global spiritual awakening. This proposition is now considered.

The Earth Charter (The Earth Charter, 2012) has been identified as a seminal document providing a suite of principles or “rules” as a guide to global citizenship for corporations, educational institutions and individuals. The Earth Charter concerns the health and well-being of individuals, families, communities, creatures, earth, water and air. The unpredictable way that humans react in a crisis is a serious issue (Raskin, 2008). Unsustainable practices and behaviours are a human moral and ethical dilemma (McCuddy & Pirie, 2007; McGregor, 2008, 2010a; Preston, 2006). Morals and ethics are identified as components of the broader concept of spirituality and SHW. King (2010) observed:

[N]umerous socially and spiritually sensitive observers of the contemporary world have commented that we need a global spiritual awakening on a much larger scale than exists at present, so that people and planet can relate harmoniously to each other. This is an urgent necessity at a time when we are increasingly faced with exceptionally precarious, pressing problems at ever so many places around the globe. (p. 246)

There are many imagined, scientific and computer generated models projecting scenarios of the Earth’s future and the future of humanity. The United Nations Environment Programme (UNEP) recommends as essential reading the Global
Scenarios Group’s *Great Transition: The Promise and Lure of the Times Ahead*. This publication and the authors who contributed to it have informed many ‘top level’ sustainability initiatives (Tellus Institute, 2012). Raskin and colleagues (2002, 2008) propose three alternative future outlooks which depend upon the actions of humans: *Conventional World* where ‘market forces’ dominate and we carry on with ‘business as usual’ – this is known to be unsustainable; *Barbarization* where the world’s elite create a ‘fortress world’ and everyone else falls into catastrophic civil unrest – this is a fearful, pessimistic and undesirable outlook; or *The Great Transition* – a transformative scenario where:

...a new suite of values – human solidarity, quality-of-life, and respect for nature – revises the very meaning of development and the “good life”. In these visions, solidarity is the foundation for a more egalitarian social contract, poverty eradication, and democratic political engagement. Human fulfilment [*sic*] in all its dimensions is the measure of development, displacing consumerism and the false metric of [Gross Domestic Product] GDP. An ecological sensibility that understands humanity as part of a wider community of life is the basis for true sustainability and the healing of the earth. (Raskin, 2008, p. 464)

During a transitional event, such as the suggested *global spiritual awakening*, Raskin states that there are two uncertainties: the form and hour of potential upheaval or ‘global crisis’ and the actions and reactions of human beings. To predict or inform the possible actions and reactions of human beings requires locating a set of transversal values that may assist with transition. This means searching for common values and beliefs that intersect the major religions and belief systems of the world. The term *transversal* is a geometric term and means a line that crosses over parallel lines. Transversal has been recontextualised in this thesis and applied without mathematical rigour, rather it is a useful metaphor to explain the crossing-over-points or commonalities between often parallel religious or spiritual belief systems.

Importantly, the diversity of cross-cultural views and perceptions about the transcendental domain of SHW and how each of the participants publically expressed their unique versions of it is an outcome of this study. The transcendental domain was found to be very important as a connection point with the other three domains (personal, communal, environmental) to the overall concepts of SHW. An unexpected outcome of pursuing this epistemological inquiry personally, and within the participant responses, was it assisted me to develop a deeper understanding of an ecological worldview and global consciousness.
The literature review identified that transversal values, sustainability, civil society, interfaith cohesion, corporate responsibility and adaptation to change all have links with SHW (Agnello, et al., 2006; Bilimoria, et al., 1995; Delors, 1996; Jacob Soetendorp Institute for Human Values, 2012; Lima & Brown, 2007; Preston, 2006; The Earth Charter, 2012; UNESCO, 2006, 2009). Furthermore, Bauman would have us believe that human beings are in need of recovery from an addiction to consumerism (Bauman, 2012a, 2012b), and consumer studies has long been a component of the home economics curriculum. Ironically, one recovery program for many addictions including sex, narcotics, alcohol, over eaters and under eaters recommended by many counsellors, therapists and clinical psychologists is the anonymous Twelve Step Programs (Hawks, et al., 2003). Twelve Step Programs are said to be based on spiritual principles (Hawks, 2004). Many people seek out these programs when they become aware that they are in a time of crisis.

Quite often, as a result of crisis awakening, comes an awareness of spirituality. For example a terminally ill cancer patient, an elderly person or a person seeking recovery from an addiction often report having ‘a spiritual awakening’ (Fisher, 2008b; Lee, 2007; McSherry, 1998; Tacey, 2003). Webster (2004) noted that an existential spiritual awakening often comes when:

- a person is caused to have angst,
- beliefs and values are challenged,
- a perceived restriction of personal freedoms, and/or
- an individual’s life’s meaning and purpose is compromised or lost.

As this research has established, the experience of spirituality is different for everyone. For some, spirituality derives from the angst, fear and crisis of what Bauman (2012) calls liquid modernity. With change being the only certainty, Bauman’s view that people will continue to look for solutions to “fix problems” in order to stabilise uncertain planetary situations is a reasonable assertion. I believe that home economics may have an opportunity to alleviate some of the angst and crisis fears relating to transitions to a peaceful, hopeful and optimistic future for humanity and the Earth. This may be achieved by agreement between home economists about the core focus or essential essence of home economics and how this is enacted in classrooms.

Governments have attempted to form societies with “desirable citizens” for many years but the question remains what does a “desirable citizen” look like and how does a “desirable citizen” act? (Rousseau, 1761) Philosophical debates around these
issues have existed since Aristotle, Plato and Socrates and resurfaced with The Enlightenment Era and the Romantic Movement in the early and late 18th century. Annie Dewey entered this debate when she attempted to characterise the spiritual character traits or ‘spiritual keynote’ for desirable employees (Dewey, 1913, 1915). In liquid modernity, local and global citizenry is still being investigated and debated. This research has contributed new knowledge in relation to one of the essentials of home economics where glocal citizenry was a prominent feature.

Founders of the profession in the early years of home economics foreshadowed spiritual dysfunction of human beings as an adverse reaction to progress and westernisation. Hence, an ecological view of human beings living and being in the world must include personal learning, communal relationships, environmental and transcendental aspects of SHW frameworks. Currently, the potential to integrate all four domains into home economics curricula and policy are, in all probability, being overlooked and taken-for-granted. SHW is not being enacted to its fullest potential.

8.3.7 Globalisation, respect for diversity and cultural competence

Our globalised world is increasingly stressful and complex. In times of crisis, such as the global community is experiencing now, coping strategies and adaptation to change strategies are essential. Home economics education has consistently responded to these calls for practical solutions to some of the world’s most pressing sustainability issues. Governing agencies should no longer overlook the potential of home economics as a vehicle for social reform. As I have written elsewhere, I believe home economists can longer afford to remain silent about the value and contributions of home economics programs (Deagon, 2012a).

It is well documented and undisputed that there are tensions between religious and secular or humanistic claims over spirituality in education and the health care professions (Government of South Australia, 2006; Meadmore, 2004; Swinton & Narayanasamy, 2002). This includes an attempt by Christian faith-based researchers in the United Kingdom to “reclaim” spirituality through evidence-based research which attributed positive influences on character formation, spiritual development and well-being for students who attend schools with a Christian ethos (Green, 2009). This study has demonstrated these characteristics of spirituality are important to both religious and non-religious people who participate in home economics.
Considering some of the participants’ objections to including spirituality and SHW in home economics practice, I sought guidance from the literature to locate possible reasons for these differences in perception in relation to spirituality and religion. O’Connell and Skevington (2007, p. 79) reviewed 45 articles published between January 1985 and May 2001 particularly focused on the spiritual domain as an aspect of Quality of Life assessment. They concisely summarised some of the negative perceptions and problems scientists, health practitioners and home economists may have with spirituality and SHW. O’Connell and Skevington’s (2007) highlighted one potential underlying issue which stems from very early scientific exploration into human behaviours:

Freud spent much of his last decade trying to discredit religion as ‘a universal obsessional neurosis ... infantile ... helplessness ... regression to primary narcissism’. Others have viewed religiosity as ‘borderline psychosis ... a regression, an escape, a projection upon the world of a primitive infantile date’, ‘temporal lobe dysfunction’, and ‘equivalent to irrational thinking and emotional disturbance’. Other authorities have also lent weight to this view; the National Academy of Science stated that ‘Religion and science are mutually exclusive realms of thought whose presentation in the same context leads to misunderstandings of both scientific theory and religious belief.’ (p. 79)

Traditional and scientific notions of spirituality are taken-for-granted as religious. With traditional scientific thinking exerting influence on modern interpretations of spirituality, and recontextualisation of spiritual discourse mandated through government policy, it is possible to interpret where conflicts and misinterpretations may arise. Individualised negative perceptions reported in the literature and also inferred by some of the participants were perceived to work against the ideological aims of holistic and ecological health.

There are dangers when culture, religion and spiritual belief systems are viewed from one perspective. This may cause tensions if there is an imbalance or dominance in power or knowledge. ‘Cultural imperialism’ may detract from, or even disregard local knowledge (See Baldwin, 1996, p. 12; Crawford & Rossiter, 2006, p. 104; Crossman, 2003, p. 509; OECD, 2001, p. 9; Young et al., 2006, p. 310). For example, Moberg (2002) highlights issues with cultural and ethnic difference when attempting to apply universally measurements and assessments of SHW to populations such as Jews, Atheists, Muslims, Buddhists or Christians. This may cause tensions between power and knowledge.
Cultural competence plays an important role here. Drawing from overarching international policy, to be a “culturally competent home economist” means that interaction with individuals, families or communities, especially in crisis situations and in the “health” services, spiritual, religious and personal beliefs must be acknowledged and treated with compassion, empathy and special care (National Health and Medical Research Council (NHMRC), 2006). Otherwise, ‘normalisation’ from Christian or other hegemonic perspectives (Eurocentric, patriarchal and so forth) may counteract or impede an individual’s personal or family’s journey toward positive health outcomes (Abedi, 2012).

The satin bowerbird bricoleur remembers that no dominant paradigm is fixed. Patriarchy, for example, is ‘an interpretive concept that varies in relations to time and place’ (Kincheloe, 2005, p. 330). Dominant paradigms are ‘constantly mutating’ and connecting with a ‘plethora of historical, social, cultural, economic, political, psychological, and pedagogical forces’ (Kincheloe, 2005, p. 330). Within these fluid and globalised frames of reference, the text of three participants exposed the diversity of beliefs, views and perceptions about spirituality and SHW. I used these three participant texts as a reminder of difference, individualisation and the need to respect diversity – regardless of hidden or embedded hegemonic paradigms at play:

1) Australian female aged 31-40:

| Being able to find a purpose and meaning in life which is all encompassing, from physical, mental and social well-being. But it is so much more than that, being able to label it is quite difficult. For me finding my place, my role and that level ground which makes home, family, work, friends and all those things which I revolve within work on a level that provides nourishment for us all. See I said it was difficult to explain! |

2) Scandinavian male aged 41-50:

| To me, “Spiritual” indicates that it is something religious. Or is it perhaps broader than that and means to feel good both body and soul, without having to be religious? Then spiritual health and well-being definitely belongs in my class room and is an important part of home economics! |

3) American female aged 50-61:

| you need to have faith in the Lord and all that is related with Him. |

These three extracts provided significant grounds for acknowledging the diversity of beliefs home economics teachers and professionals have publically expressed in their perceptions of SHW in home economics sites. Conflicts may arise
because of these diverse views; however, if taken from a position of the culturally competent home economist – tensions may be eased. Depending on life experiences and exposure to events individuals have different perceptions and beliefs about spirituality.

As professionals working within the health disciplines, home economists’ beliefs may impact on professional practice (McSherry & Jamieson, 2011). This is the case for some home economists as confirmed by this study. With regards to practice in the field, this also has consequences for ‘cultural competence’ as home economists are ethically bound to be aware of other people’s spiritual beliefs (NHMRC, 2006). From a nursing perspective, Swinton & Narayanasamy (2002) stated that the literature ‘is clear that the major problem with the effective utilization [sic] of spirituality in nursing is not lack of clarity or irrelevance, but a lack of confidence and education’ (p. 159). The evidence indicates that home economists experience similar issues. Without education and a clearer conceptualisation or recontextualisation of spirituality in home economics, uncertainty and lack of confidence are likely to remain the status quo. As most home economists work directly with individuals, families and communities, cultural competence and cultural sensitivity are real concerns for the profession.

To redress power inequities and in favour of critical theory, Crawford and Rossiter’s (2006) recount the effects of postmodern and post-structuralist scientists basing their work on ‘questionable assumptions’ which ‘propagates hegemonic class rule and re-establishing the rule of the capitalist class’ and ‘what this has done is precisely to continue the work of reproducing class antagonisms and creating a new balance of hegemonic relations favouring dominant class interests’ (p. 56). What this may mean for home economics is that by engaging in critical theory and reflecting on the hegemony of Christianity in home economics and acknowledging that this perspective may not be appropriate for all circumstances and all people in a globalised world: this knowledge may assist in bringing forth cultural competency and appropriate socially respectful practice. To conclude this section, I reiterate the words of Mitstifer (1996) about the importance of shared meaning for spirituality amongst home economists. She stated that common meaning and shared identity:

…can form a covenant that transcends all differences between people concerned… Perhaps it is that difference is the rationale for existence of society itself. Although this sacred dimension, the ultimate meaning of our existence, cannot be found in any one of the organized religions, a broader spirituality is possible if the common roots can be found (Mitstifer, 1996, original emphasis, p. 28).
To locate common roots and shared meaning required multifaceted researcher lenses. In light of this, I discuss the benefits and limitations of the theoretical perspectives adopted in this research next.

8.4 The recontextualisation of spiritual knowledges in home economics sites

This section discusses contributions of this research to the theories utilised in this study. First, Bernstein’s recontextualisation theory is discussed and a change in recontextualisation of spiritual discourse is noted. Next, Bronfenbrenner’s ecological theory is recommended to compliment spiritual health and well-being frameworks. Then, a discussion about the meaning of ‘spiritual development’ in modern times is presented. Radical constructivism is critiqued next and is discussed in relation to transcendental aspects of spiritual health and well-being. Following is outlined the usefulness of construction and adoption of a liquid-qualitative research environment.

8.4.1 Bernstein’s theory of recontextualisation: spiritual discourse

My previous study recognised that spiritual knowledges are manipulated and compressed for inclusion in official syllabus documents (Deagon, 2009). This thesis investigated spiritual knowledges in official and unofficial home economics sites such as the he21C, the LPCP, and journals. Utilising Bernstein’s theory of recontextualisation reaffirmed the usefulness of his theory. Recontextualisation for the purpose of pedagogisation of knowledge is a complex and compromised process. This means that spiritual knowledge originating from the production of discourse field (religious texts, academic research), where included in official policy and conflicts arose between the recontextualisation of discourse field (policy, curriculum, the internet) and the reproduction of discourse field (the internet, individual home economists).143

Spiritual knowledges are often taken-for-granted to situate within official production of religious discourse. However, as Bernstein believed, my study found that spiritual discourses fluctuate between the three fields of discourse production, recontextualisation and reproduction. It is problematic to situate spirituality or SHW within horizontal (esoteric) or vertical (mundane) knowledges (Bernstein, 2000). While spirituality and the Transcendental Other may remain generally within the parameters

143 See Section 4.3 Pedagogisation of spiritual knowledges and Figure 4.1.
of the esoteric, metaphysical and unknown; conversely *spiritual health and well-being* as a contemporary construct is a complex amalgamation of both esoteric and mundane discourses. The participants most often expressed lifeworld recollections of spirituality within the vernacular. This means that, I observed esoteric knowledge becoming mundane and accessible to general audiences. To further complicate meaning, spirituality and spiritual health and well-being are becoming specialised discourses of home economists. These observations are paradoxical. As a consequence, there is still uncertainty in meaning.

Internet technology and globalisation are having an impact on recognition and acceptance of social constructions of spiritual knowledge as shifted into sites of enactment and visibility. Importantly, this represents a shift away from the primary producers and traditionally accepted keepers of spiritual knowledge. Bernstein (2000) noted that in today’s society it may not be a ‘contradiction’ between ‘faith and reason’; rather, it is becoming a ‘crisis’ in knowledge and ‘what is at stake is the very concept of education itself’ (p. 86). However, a crisis between faith and reason was not evident for all participants. Religionists, for example, held firmly onto esoteric knowledge derived from strongly classified vertical spiritual discourses. Crisis came when the everyday lifeworld provided a catalyst, such as HIV/AIDS, personal crisis or humanitarian tragedy.

One of the taken-for-granted reasons for excluding spirituality from non-religious or secular education systems is the governmental mandate to separate ‘church from state’ (Blake, 1996; Marples, 2006). Regardless of this objection, interest in the study of human spirituality is increasing because social scientists, educators and health professionals are becoming more aware that spirituality and spiritual life are essential aspects of holistic and ecological perspectives. An ecological perspective has implications for eco-citizenship, quality of life and a sustainable future for all life on Earth (Bainbridge, 2000; Best, 2008; Burrows, 2006; Chuangsatiansup, 2003; Crossman, 2003; de Souza, 2003; Fisher, 2007; Hawks, 2004; King, 2010; Purdy & Dupey, 2005; Rodger, 1996; Tacey, 2003; Varder, 2006; Weaver, et al., 2006). Analysing existing home economics and interdisciplinary literature and an examination of the recontextualisation process have revealed that spiritual contexts are present and do appear in contemporary home economics sites. However, meaning for spirituality will probably remain variously understood. This thesis has provided some stability of
spiritual knowledges in the form of a framework that firmly situates spiritual health and well-being within home economics contexts.

8.4.2 Usefulness of Bronfenbrenner’s ecological theory to understanding development of spirituality in home economics sites

This study has presented evidence-based research that supports home economics as an agent of change and social reform. In this way, this thesis focused on some of the issues raised by dominant agencies such as the United Nations about addressing some of the Earth and humanity’s most pressing sustainability issues. Moberg (2002) wrote:

[T]he search for a globally valid generic or universal measure of the essence of genuine spiritual wellbeing has hardly begun. Constructing one that will be recognized as ontologically authentic in every religious and philosophical conceptual sphere may be as elusive as capturing the mythical pot of gold at the foot of the rainbow. But even if the search is ultimately in vain, it will serendipitously yield vastly increased understanding of the spiritual nature of humanity and of the means by which to enhance spiritual well-being and maturity (p. 58).

This research contributes to this goal. During the course of the research, I have been frustrated by the repeated calls for significant changes to local, national and global health and education systems. It is increasingly apparent that fractured, disconnected and economic practices are no longer appropriate ways to view human beings operating within multidimensional ecological systems. Since the early 1990s, the increase in research into the spiritual health dimension has repeatedly produced findings that suggest spirituality is a vital aspect of human beings (Fisher, 2008b; Ridnour & Hammermeister, 2008; Moberg, 2002; Rowold, 2011); yet, these findings are persistently overlooked.

In an educational setting, this thesis has demonstrated strong synergies between SHW and home economics. However, the survey data revealed that there are differing views about whether or not educators can ‘teach’ SHW or whether it is ‘caught’ through role modelling (Pesut, 2003). This idea may be linked to child development theories such as Vygotsky’s Zone of Proximal Development (ZPD) (Bernstein, 2000; McInerney & McInerney, 2006) or Bronfenbrenner’s Ecological child (Bronfenbrenner, 1986).

To contribute to a paradigmatic shift in thinking toward ecological approaches in health, education and research, this study confirmed Bronfenbrenner’s theory to provide foundational justification to address spiritual health and wellbeing as an aspect of whole person development. Links with Bronfenbrenner’s article Alienation and the Four
Worlds of Childhood in relation to the major concepts of this thesis were made. Far from philosophical rhetoric, Bronfenbrenner’s ideas about the ecological child contained within many circles of influence directly correspond with the essential essence model.144

Bronfenbrenner advocated that in order to enact empathy and compassion in adolescents, peer groups are a useful tool. Although the technology was not available in 1986, he suggested that looking into another’s classroom may be a key to awareness and action. Rather than living in the disconnected society we currently have which isolates individual classrooms, to ‘counteract alienation’ we may create these connections and links between students and classrooms.

Through the advent of globalisation and the proliferation of technology and ICTs, networked borderless classrooms are now a reality. The role of home economics within Bronfenbrenner’s theory may have a strong connection in that ‘the most important links must be those between the home, the peer group and the school’. He suggests that how students are linked to their immediate peer group and also linked with a wider reality and other peer groups… these students ‘were growing up to be responsible citizens’ (Bronfenbrenner, 1986, p. 434). Linkages with community are also strongly represented in Bronfenbrenner’s ecological child development model. Because of the emphasis of well-being of individuals, families and communities, the practical and life-role-centred approach of home economics and its world-wide community membership, may provide a nexus for the ‘overarching context for all the other worlds of children’ (Bronfenbrenner, 1986, p. 434). Home economics and Bronfenbrenner are ideal partners. If, according to Bronfenbrenner, school is the best institution to take on the initiative of linking disconnected, isolated and compartmentalised children in a holistic manner, then home economics is the ideal subject in which to enact it. For this purpose, the essential essence model (see Table 8.2) may provide a useful tool for recognising synergism between spiritual health and well-being and home economics.

Crawford and Rossiter (2006) observed that ‘Newtonian scientific thinking’ has reduced human beings into measurable packets of information and disconnected us from our environments to the point where we have lost sight of natural, holistic and spiritual knowledges. McGregor (2010c) and Chuengsatisup (2003) make similar arguments about the inappropriateness of Cartesian and Newtonian thinking which separate the mind, body and soul. History, dominance, monetary economics, contention, and the rise

144 See Figure 3.3 Bronfenbrenner’s (1979) ecological child model adapted for home economics sites.
of scientific thought have all contributed to SHW becoming a neglected dimension of health and education (Crawford & Rossiter, 2006; Hawks, et al., 2007). Megatrends such as globalisation and urbanisation have disconnected some of us from ancient, native and traditional spiritual knowledges. In modernised societies, individuals, families and communities have become detached from ecological and holistic visions of health and our living environments. Some of us no longer live in isolated villages where stewardship of our immediate environment is possible. Some of us are no longer protectors of animals and carers of trees. Our food, clothing and housing are dictated to us by commercial decision makers. Home economics curricula provide opportunities for practitioners to reconnect individuals, families and communities with these fundamental life affirming skills. Consequently, this thesis has contributed to understanding an ecological approach to home economics by highlighting the interconnectedness of SRPB with individuals, families and communities, the environment, consumerism and glocal citizenry. As a construct, the essential essence model provides a new frame for an ecological approach to home economics.

8.4.3 Spiritual Development

In Chapter Three, and again in the essential essence model (see Table 8.2) individuals (the personal domain) was defined to mean individual members of the human family. For home economics this means teachers, students, industry professionals, clients as well as individuals not in immediate circles of influence and unfamiliar persons. ‘Spiritual development’ of the individual was one language-in-use phrase identified as significant in early and middle years’ home economics sites. The phrase ‘spiritual development’ is now discussed as it applies to modern home economics contexts. Spiritual development has direct implications for individuals and the personal domain SHW.

Historically, spiritual development referred to the actions of families. For example, Griscom (1910, p. 292) wrote that spiritual development was about personal and family responsibility for the conservation of natural resources. Griscom (1910) associated spiritual development with an awareness of human carelessness, destruction of forests, pollution of rivers, wasting water in homes and industry, overconsumption of food, recycling by-products and waste disposal. Furthermore, Vincenti (1983) noted that early home economics curricula influenced the moral and spiritual development of the

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145 See Section 3.11 Essential Essence Conceptual Framework (EECF).
146 See Chapter Six.
family (p. 27). However, in contemporary times, spiritual development has taken on a more individualised perspective. The OFSTED ‘inspector handbook’ provided an initial definition for *spiritual development* as:

…that aspect of inner life through which pupils acquire insights into their personal experience which are of enduring worth. It is characterised by reflection, the attribution of meaning to experience, valuing a non-material dimension to life and intimations of enduring reality. ‘Spiritual’ is not synonymous with ‘religion’; all areas of the curriculum may contribute to pupils’ spiritual development. (OFSTED, 2004, p. 8)

This definition was explored further by OFSTED and added that spiritual development is also:

…about how individuals acquire personal beliefs and values, determine whether life has a purpose, and behave as a result. It is about how pupils address ‘questions which are at the heart and root of existence’. It identified ‘the idea of the spiritual quest, of asking who you are and where you are going’. (OFSTED, 2004, p. 8, citing from the Handbook for the Inspection of Schools. Part 4. Inspection Schedule Guidance. Consolidated Edition. HMSO, 1994, page 86)

Home economics in the 21st Century maintains both the spiritual development of the individual and also the family as significant social goods. Spiritual development from this OFSTED definition demonstrated a shift from a focus on the family to the individual. Historically, studying ‘spiritual life’ was considered important in home economics because of its connection with family life. This study substantiated the claim that in contemporary times spiritual development is considered a more individualised concept. Confirming this observation, with regard to individualisation in an Australian context in a study about the changes occurring to an adolescent’s individual identity, Hodder (2007) identified that:

…‘myself’ becomes a continually important part of living in a society which focuses on the self and promotes self-development and personal experiences above community responsibility. This sense of self as priority has implications for society and the way it functions. (p. 180)

Within this individualised frame of reference for spiritual development, the coding values that applied to this thesis related to: 1) whole child development Discourse model; 2) knowledge as a social construction Discourse model; and 3) the personal domain of the SHW Discourse model. SHALOM results confirmed that the personal domain was of the highest importance to the participants. The personal domain is where worldview perceptions are formed. Derived from the analysis, it was found that
worldview regardless of clarity, uncertainty or faith was the most important factor in relation to an individual's spiritual development. Individual spiritual development was perceived to have a correlation with consumerist behaviours, self-identity, role in the family and function in wider society.

8.4.4 Radical constructivism and perceptions of the transcendental

Radical constructivism enabled the removal of the metaphysical realm or the “unknown” from this study. I positioned “the unknown” within the transcendental domain. A Transcendent Other is a known variable within the SHW framework described in my thesis. Individualised, institutionally defined or social constructed notions of a Transcendent Other situated within the transcendental domain.

Radical constructivism assisted to reveal spiritual health and well-being as an observable phenomenon. This is significant because when viewed through a complex of interdisciplinary, holistic and ecological lenses home economics ideology and curricula manifest as contributing to the development of quality relationships with self, others, various environments including the natural world and a complex of realities to life on Earth. In relation to spiritual health and well-being, home economics had synergies with personal, communal, environment and transcendental domains. These essential elements of home economics and spiritual health and well-being manifest as public expressions and social enactments. As a result of adopting the radical constructivist position, God, the ‘unknown’ realm or the Transcendental Other were left for the participants to define individually.

Spirituality has deep roots in historical accounts of religion. Religion plays a significant role in many people’s lives. Spirituality is a religious notion; however, in order to locate shared meaning beyond this thesis, religious aspects of spirituality may be understood within personal and transcendental domains. With this understanding, home economists may be enabled and empowered to explore the diversity of spiritual, religious and personal beliefs of their students and clients without engaging in theological debates that contradict certain separation of church and state mandates.

Regarding Transcendent Other, it is difficult, if not impossible to “know” any ontological truth. It was beyond the scope of the participants in this study to “know” such truth either. The “God-Factor” or Transcendental Other is generally regarded as an

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147 See Section 2.3 Radical constructivism.
148 See Section 2.3 Radical constructivism.
issue of faith (Walker, et al., 2012). I have previously established that the majority of
the human beings on Earth believe or have faith in a Transcendental Other or larger
reality - however that may be individually or institutionally defined. In this thesis, I
have adopted the definition of Transcendent Other to mean an idea or faith-based belief
about connectedness or relatedness with a higher power, larger reality, ancestors, God
or Gods that goes beyond an observable physical reality. This definition has been
developed through extensive exploration of the literature and the respondents’ data.

By adopting radical constructivism, I could create a broader and more inclusive
conceptualisation of the transcendental domain through an exploration of the social
languages used by this cohort of home economists. Transcendent Other as a known
variable included specialised ways of knowing certain spiritual knowledges within
specialised or individualised discourses. For example, Christianity’s perceptions of
God, Islamic perceptions of Allah, mystery, the universe, higher power, being-in-the-
world and so forth.

Blake (1996), self-identified as an Atheist, held a similar position to Van Moore
(2012) and suggested that transcendental aspects of spirituality related to issues with the
historical domination of Christian derived discourses which infiltrated language and
meaning. This study confirmed this assertion. For Blake, transcendence need not be a
religious experience; rather Blake attacked the monopolisation of language and the need
for further philosophical and dialectical investigation.

Derived from the above argument, I conceptualised spirituality as a universal
human experience to mean an assumption that the mind, body and spirit of human
beings cannot be separated and that, if certain desirable conditions are met, then all
human beings are capable of going beyond self and an immediate physical reality to
consciously connect or relate with a larger reality. To explain this, the amalgamation of
‘mind, body and spirit’ concept is an ancient and also modern way of perceiving whole
human beings that, on the one hand rejects reductionism and dualism, and on the other
hand embraces ecological and systems thinking. The phrase ‘if certain desirable
conditions are met’ is related to satisfaction of basic human needs - see McGregor’s
(2010c) monograph and Hawks (1994) journal article in relation to Maslow’s hierarchy
of needs model. The phrase, ‘consciously connect or relate with a larger reality’ is
consistent with recommendations of many authors in the field of spirituality and related
to the variability of perceptions encapsulated within the transcendental domain (See de
**Table 8.2: Essential Essence of Spiritual Health and Well-being in Home Economics Model**

<table>
<thead>
<tr>
<th>Spiritual Health and Well-being</th>
<th>Recontextualised spiritual knowledges</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Spiritual Contexts:</strong></td>
<td><strong>Broad themes:</strong> Sociocultural and holistic model of health and well-being which permeates and integrates the multidimensional and dynamic interrelationships between all known dimensions of health (spiritual, social, physical, emotional, mental, environmental, vocational) including balance; connectedness; harmony; innate characteristics; intrinsic and extrinsic; motivation and inspiration for living with purpose; overarching concept; relationships; resilience; well-defined worldview and belief system; and what it means to be a human being.</td>
</tr>
<tr>
<td>the complex, multi-logical and interrelated conditions in which spiritual health and well-being exists, occurs or is developed.</td>
<td><strong>Home economics specialised Discourse model:</strong> Active participation and social inclusion; awakening; clarity of worldview; ecological thinking; faith; global consciousness; highest ideals; home and family; hope for the future; innate and embedded; moral responsibility; personal character traits; quality of life; quality relationships; religion; respect for complexity and diversity; service to others; well-being.</td>
</tr>
<tr>
<td><strong>Spiritual health and well-being:</strong></td>
<td><strong>Four domains of spiritual health and well-being adapted from Fisher</strong></td>
</tr>
<tr>
<td>A complex construct that serves a human need to:</td>
<td><strong>Personal</strong></td>
</tr>
<tr>
<td>• quest for self-knowledge to give meaning and purpose in life;</td>
<td>internalised relationship with oneself with regards to meaning, purpose and values in life. Self-awareness is the driving force or transcendent aspect of the human spirit in its search for identity.</td>
</tr>
<tr>
<td>• nurture and maintain quality relationships with other people;</td>
<td>quality and depth of interpersonal relationships, between self and others, relating to morality, culture and religion. These are expressed in love, forgiveness, trust, hope, service and</td>
</tr>
<tr>
<td>• develop a genuine appreciation of and connectedness to the natural world; and</td>
<td>care and nurture beyond the material, physical and biological, to a sense of stewardship, awe and wonder in natural and human-made environments; for some, the notion of unity with the natural</td>
</tr>
<tr>
<td>• define individually and validate socially the mysterious connectedness of everything in the known and unknown universe.</td>
<td>relationship of self with some-thing or some-One beyond the human level (i.e., ultimate concern, cosmic force, transcendent reality, larger reality or God). For some, this involves faith towards, adoration and reverence of, a</td>
</tr>
<tr>
<td>Individuals</td>
<td>Spiritual contexts operate within all four dimensions of home economics practice:</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------------------------------------------------------------------------</td>
</tr>
</tbody>
</table>
| Each unique member of the human family. For home economics this means teachers, students, industry professionals, clients as well as individuals external to immediate circles of influence and unfamiliar persons. | • academic disciplines  
• everyday living in households, families and communities  
• embedded in curriculum  
• societal arenas |

<table>
<thead>
<tr>
<th>Families &amp; Communities</th>
<th>Considerations for understanding spiritual health and well-being include:</th>
</tr>
</thead>
</table>
| Self-defined families, family units, locally and globally defined communities and groups. For home economics this includes families within immediate circles of influence to an individual, communities of practice, school communities, volunteer and humanitarian organisations, local and international businesses and corporations. | • internal to the individual  
• informed by exposure to time, events and experiences  
• expressed publically  
• constructed socially  
• embedded culturally  
• influenced by big history  
• appreciated as an aspect of whole person development  
• informed by recontextualised interdisciplinary knowledges  
• approached from an ecological perspective |

<table>
<thead>
<tr>
<th>Environmental awareness &amp; sustainability</th>
<th>Purpose of spiritual health and well-being as a research construct:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stewardship and care for living and non-living environments including self-definitions of ‘the home’, built spaces, sacred places, natural landscapes, natural and man-made resources, ecosystems, organic life forms and inorganic material, creatures, space, air and water.</td>
<td>To align spirituality with ways to facilitate optimal, peaceful and hopeful outcomes for humanity and rebalance all members of the human family with self, others, natural environments (organic and inorganic) and a transcendental reality. Some contemporary spiritual discourses implicate adaptation to change strategies targeted at human thoughts and activities in everyday life.</td>
</tr>
</tbody>
</table>

<table>
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<tr>
<th>Glocal citizens operating in larger realities</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Transcending beyond immediate needs of self and material reality to connect and interact with a larger reality in everyday life on Earth - past, present and future.</td>
<td></td>
</tr>
</tbody>
</table>
8.5 The Model: Essential Essence of Spiritual Health and Well-being in Home Economics

In light of the above discussion, the essential essence of spiritual health and well-being in home economics model (See Table 8.2) is now presented. The model is a product of the recontextualisation and pedagogisation of knowledge process. Signs and symbols, words and meanings have undergone a process of adaptation and transformation. Various signs and symbols were used to describe a socially constructed version of spiritual health and well-being that has compressed and compacted into abstracted and stylised visualisations (that is, the research bowers) and converted to a tabulated format. The model captures the essential essence or highest order characteristics of spiritual health and well-being, and extracted the absolutely necessary and extremely important intrinsic qualities of home economics. This process included literature reviews, methodology selection, theoretical paradigms, data, analysis and a small sample of cross-cultural home economists views and perceptions about spiritual health and well-being. These qualities determined certain characteristics and strengths of the discipline and allowed me to locate comparative relationships with spiritual discourses. Inductively conceptualised as the EECF, including the coding frame and coding values, the EECF has consistently retained its integrity and usefulness for observing the presence and absence of spiritual health and well-being in home economics sites.

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149 See Section 4.3 Pedagogisation of spiritual knowledges.
CHAPTER NINE: CONCLUSION

OPPORTUNITIES FOR HOME ECONOMICS TO CONTRIBUTE TO THE NEEDS OF TODAY’S SOCIETY

9.1 Overview

In this concluding chapter, key insights from the investigation are summarised, and seven recommendations are offered.

9.2 Summary of key insights derived from this investigation into cross-cultural views and perceptions about spiritual health and well-being in home economics sites

The research bowers provide guidance to the knowledges derived from this research. Research Bower I: theoretical and methodological paradigms built on Deagon’s (2009) previous study, Basil Bernstein’s theory of the pedagogisation of knowledge was reworked from the site of Australian educational policy documents (a syllabus and supporting teacher material) to international home economics policy (the he21C). Pedagogisation of knowledge entailed the various ways that spiritual knowledge has been framed, classified and organised into appropriate developmental sequencing for transmission in educational contexts. Bernstein’s theory was utilised in order to investigate the complex and politically compromised process of production, recontextualisation and reproduction of spiritual discourses. At every stage of constructing policy documents, there were tensions between multiplicities of disciplinary knowledges. Importantly, this study has produced a singular specialised discourse for home economics and outlined what broad and specialised spiritual discourse models mean within home economics contexts.

Theory selection was important for achieving the aims of this study. In order to account for subjectivity and to study spiritual, religious and personal beliefs and discourses I was challenged to clarify my own ontological and epistemological positions. For this purpose, I have argued why I selected the paradigm of radical
constructivism. To arrive at this paradigm required a deep self-reflective process. Radical constructivism facilitated a deeper appreciation for my own and other individuals’ perceptions of spirituality. I have also explained how I came to realise that investigating transcendental aspects of SHW constructs required sensitivity. Radical constructivism enabled me to characterise my personal and researcher biases.

A meta-paradigm I have called liquid-qualitative research environment has also been introduced and explained. This meta-paradigm accounted for complexity and provided some stability to locate shared meaning within the uncertain and unstable research environment of internet-based research. This meta-paradigm was conceptualised so that competing and complementary paradigms could be identified and accounted for in the literature and data. To illustrate, constructivism and poststructuralism are competing research paradigms (Guba & Lincoln, 1994). Yet, I recognised both paradigms ‘at work’ in the data (Denscombe, 2008). Constructivism originated from developmental and educational theories of Jean Piaget and Lev Vygotsky (Charmaz, 2006; McInerney & McInerney, 2006; Ernst von Glaserfeld, 1984). Poststructuralism originated from the theoretical work of Foucault (Chaffee & Lemert, 2009; Foucault, 1972; Rabinow & Rose, 1994; Weedon, 1987). In this thesis, constructivist theory informed the premise that spiritual knowledges are a social construction; and poststructuralist theory informed the premise that spirituality, as a research subject, was complex and notoriously difficult to “pin down” and this led to a discussion about the plausibility of “seeing” spirituality as a research construct.

Research Bower II: satin bowerbird bricolage developed the literal ‘sight’ of SHW where I argued that spirituality and SHW are publically expressed and socially enacted phenomenon. Working in concert with the radical constructivism approach, my interpretation of liquid modernity facilitated a deeper respect for the diversity and complexity of others’ beliefs systems and also assisted with identifying difficulties when selecting and attempting to stabilise research paradigms. In this regard the SBB was important because it described the researcher’s behaviours including purposefully selecting and displaying literature, data and key insights in the pages of this thesis.

Research Bower III: typology of digital data represented the selection of data, information, knowledge and its presentation on the Internet occurs as a natural process (Silverman, 2006, 2010). All data in this study have been treated as naturally occurring. I have argued that the Internet is a socially constructed environment and therefore content is made up of recontextualised and reproduced spiritual discourses. By this I
mean that spiritual knowledges have been selected to be made available in the public sphere, while other knowledge is deliberately omitted. IBR situates Internet content as socially constructed. This research has demonstrated that by adopting these perspectives enabled the application of the satin bowerbird lens to analyse text and visual images for public expressions of SHW according the predefined conceptual frameworks.

The Research Bower IV: big history wove together various historical knowledges including a commentary on the domination of Christian religion through the advent of the medieval university (circa 11th and 12th centuries). I then offered a critical analysis of the lasting legacy of René Descartes in relation to his ideas about knowledge, ‘truth’ and the individual. Descartes is accredited as a pre-cursor to The Enlightenment Era. Next, I discussed the philosophies of Jean-Jacques Rousseau and Immanuel Kant who are both thought to have influenced the Romantic Movement. Romanticism was the antithesis of reductionism. This thesis has argued that during turbulent social and political unrest and the uprising of the middle-class during the French Revolution was when the “scientific” paradigm branched and spiritual discourses were altered.

Conflicts were exposed between the Enlightenment Era and the Romantic Period. Descartes’ believed that mathematics could explain the known world and that a Christian God is keeper of all unknown knowledge. Romantic philosophy incorporated holistic perspectives of science, nature and the arts. Romantic ideology was informed by feelings, intuition, experiences and an influence from other cultures. God was a necessary aspect of Descartes’ philosophy because of power and dominance from the Christian Church at that time in history; whereas Romantic perspectives opened spiritual discourse to become individualised and/or socially constructed. The literature review revealed that an amalgamation and recontextualisation of Christian values and virtues, Cartesian reductionism and Romantic ideology have impacted on the foundation of the early home economics movement.

Within the Research Bower V: spiritual discourse in early home economics (1901-1915), Ellen Richards, Caroline Hunt, Annie Dewey and Benjamin Andrews were found to be the key founding members of the home economics profession who most contributed to spiritual discourse. Spirituality related discourses were also influenced by sociologists external to the field. As a consequence of competing disciplinary knowledges and also individual interpretations, spiritual discourses were found to have been variously recontextualised. To illustrate, language-in-use included
phrases such as ‘spiritual advancement’, ‘spiritual benefits’, ‘spiritual development’, ‘spiritual conditions’, ‘spiritual status’, ‘spiritual growth’, ‘spiritual key note’ and ‘spiritual awakening’. Given the primarily American context of the historical documents analysed, it was not unexpected to find that Christian ideology permeated early home economics discourse. However, additional world cultures, spiritual and religious beliefs also influenced thinking of the time.

Analysis of the historical texts revealed that family life at home was the most significant site for development of spiritual ideals. Analysis also uncovered that when authors included the term spiritual, it was used to capture the essential essence of discussions and ideas. Interestingly, the term ‘spirituality’ was not located in the early texts. Since the inception of the discipline spiritual concepts have been situated as a highest ideal of the home economics profession and regarded as an indirect outcome of home economics education. This means that the discourses surrounding spiritual words and phrases highlighted that the highest ideals (ethics, morals, values, personal character, identity and so forth) guided the overarching intentions of home economics practice. Consequently, tensions were found to exist on the one hand, between spiritual ideals as an indirect outcome of home economics and on the other hand, material, scientific, mechanical and practical aspects of home economics as direct outcomes of teaching and learning. These tensions persisted into Research Bower VI: spiritual discourse in middle years of home economics (1923-1992).

In that space between the middle years and the data collected for this thesis, the key home economics document published in official production of discourse field that indicated a significant recontextualisation of spiritual concepts for 21st century home economics was McGregor and Chesworth’s (2005) Positioning human spirituality in home economics. McGregor and Chesworth’s article was found to be the only official peer reviewed journal article that introduced ‘spirituality’ to home economics language-in-use. McGregor and Chesworth (2005) recognised a ‘paradigm slippage’ that seemed to have lost sight of individual, family and community SHW as a significant home economics concept. Their article was used in this research as a frame of reference to recognise differences in recontextualised and reproduced discourses in internet-based home economics sites.

One significant issue and limitation of this study was that other authors may have written about spirituality in home economics but have (deliberately or inadvertently) omitted the keyword ‘spiritual’ from their abstracts or keyword lists.
Specialisation of discourse, nomenclature, bias, taken-for-granted assumptions and misunderstandings cause a serious identification and classification issue for the term ‘spiritual’. Applying the method used to select literature for this thesis, articles that did not explicitly cite the keyword ‘spiritual’, did not appear in database searches or searches of the Internet. Within the complex and increasingly globalised world of the Internet, locating untagged articles that do not specifically identify the keyword ‘spiritual’, ‘spirituality’ or ‘home economics’, may mean that knowledge is overlooked, misinterpreted or lost altogether.

As a result of deficits in home economics literature, interdisciplinary knowledge informed the concept of spirituality within the broader health field. The WHO’s *Health Promotion Glossary* (HPG) provided guidance to define a number of key terms as they related to spirituality. Concepts such as health, wellness, well-being and quality of life often overlapped into home economics curricula. Amidst a plethora of individualised definitions and meaning for spirituality, the framework for conceptualising SHW used in this study was revealed to be socially and culturally inclusive. This was important because the cross-cultural participation and sites were able to be investigated. In this regard, Fisher’s (1998, 2008) *Four Domains of Spiritual Health and Well-being* (4DSHW) model was useful. The 4DSHW model was used as a benchmarking construct against which all the data collected was compared.

Methodically working within the research metaphor *through the eyes of a satin bowerbird* which characterised the researcher-as-bricoleur behaviours, a number of themes emerged from the online survey, email interviews and digital artefacts retrieved from the Internet. The *Research Bower VII: home economists’ perceptions about spiritual health and well-being in home economics* captured that Quality of Life was revealed to have the most significant relationship with SHW and home economics. Well-being was situated within the concept of quality of life. Communal relationships including family, friends, students and work colleagues significantly influenced feelings and development of spirituality and spiritual health and well-being. Other themes included morality and ethics, spiritual care, hope, creativity, and connection with the natural environment. A personal relationship with a Transcendent Other was also expressed by some participants as a significant aspect of SHW. However, concepts that encapsulated a ‘Transcendental Other’ or the transcendental domain varied. Participants identified God, Allah, matter and energy, humanity, no religion, a mixture of beliefs and
being-in-the-world. Some participants expressed concerns about incorporating personal spiritual and religious beliefs into classroom practice.

Differences in worldview were determined by age and exposure to life experiences and events. Well-defined worldviews often included reference to world travel and revealed that spiritual discourses may be a reaction to crisis in a not so peaceful and globalising world. This study also revealed that personal beliefs about spirituality and SHW do have an impact on curriculum delivery. In this way, personal spiritual beliefs were interconnected with professional practices. Personally and professionally, the research participants revealed that home and family are the most significant sites in which spiritual beliefs are influenced. Interestingly, the analysis also revealed that engagement with home economics practices evoked spiritual experiences and development of global consciousness.

Investigation of transgressive data revealed some personal and professional apprehensions as a result living in ‘liquid times’ (Bauman, 2012b). Engagement with the research heightened my awareness of societal and environmental instabilities. Significant issues identified were fears and spiritual insecurities, consumerist habits, moral and ethical obligation, and cognitive dissonance.

In relation to the EECF, the communal domain and service to others were highly significant to the research participants. The personal domain was commonly acknowledged. However, the environmental and transcendental domains seemed to be neglected aspects of SHW in home economics discourse. In reality, very few digital artefacts demonstrated a balance of the EECF. Appendix J Operationalising the EECF on purposefully sampled digital artefacts provided samples of the recontextualisation and reproduction of spiritual discourse occurring in a modern home economics site that also aligned with the model. For example, I explored a symbolic home economics metaphor called “The Betty Lamp”. The Betty Lamp had been used by American home economists to capture the “soul” of the home economics profession (Nickols, 2001). Analysis revealed that The Betty Lamp also captures the essence of SHW frameworks in home economics contexts. Despite such a small number of samples, the collection of digital artefacts presented in Appendix J Operationalising the EECF on purposefully sampled digital artefacts supported my claim that SHW is a real and visible socially constructed phenomenon. All of the above knowledge resulted in construction of the Research Bower VIII: essential essence of spiritual health and well-being in home economics.
The key concepts captured in this final research bower reflect the content of the model (See Table 8.2). Spiritual health and well-being is about being-in-the-world and this aligns with the highest ideals and intentions of home economics education. Home economics curricula focus on education about basic human needs such as food and nutrition, food literacy, appropriate shelter, making responsible and ethical consumer choices, clothing and textiles, monetary economics of the home, sustainable family relationships, service to others and community participation, vocations and work choices, creativity and the environmental impacts that humans have on fragile ecosystems. Importantly, the research participants and the digital artefacts revealed home economics to be meaningful and fun.

Practical application of the applied sciences of home economics is the ‘what’ of home economics. Spiritual health and well-being is the ‘why’ of home economics. The concept of spiritual health and well-being is the fulcrum which balances the spiritual and material aspects of home economics. By highlighting the role of spiritual health and well-being in home economics contexts, the profession can facilitate positive experiences for individuals, families and communities as they interact and actively participate in a complex globalised society.

This thesis has demonstrated that the four domains of home economics, that is, the academic discipline, curricula, policy, and focus on everyday life, positioned in conjunction with the four domains of SHW (personal, communal, environmental, transcendental) directly address directives of the United Nations to ‘help people to develop the attitudes, skills and knowledge to make informed decisions for the benefit of themselves and others, now and in the future, and to act upon these decisions’ (UNESCO, 2009, para 3). Spiritual health and well-being is the link between the everyday thoughts and actions of human beings with a larger reality to life on Earth. Home economics is the vehicle through which everyday thoughts and actions are focused into curricula where these vital attitudes and everyday skills are taught and learnt. In light of the above discussion, I now make seven recommendations.
9.3 Recommendations: opportunities for home economics curriculum development, professional reflection and further research

*Recommendation 1:* Develop and implement action-based home economics curriculum that include opportunities for home economists, individuals, families and communities to have direct contact with the natural environment.

The SHALOM survey revealed that a significant number of the participants’ ‘lived experience’ within the environment domain was disconnected. I recommend that teachers actively engage themselves and their students in home economics activities which include the natural environment. Regular contact and connectedness with nature is an important aspect of SHW. This study revealed that deep connectedness with the natural environment was noticeably absent from spirituality related discourse. Although home economics curricula include teaching and learning about consumerism, ESD, food production, recycling waste and so forth, I recommend that home economists seek ways to provide opportunities for their students, and themselves, to become more involved with “hands on” activities which place human beings directly in contact with the natural environment. This study reveals that exposure to such events and experience across extended periods of time enable deeper connectedness; thus, nurturing deeper connectedness, allowing quality relationships to form between human beings and nature. Participatory and action-based pedagogies have been found to be useful to facilitate such learning (Benn, 2010; Sterling, 2004).

*Recommendation 2:* Home economists engage actively with the content of the IFHE’s he21C and use it as a guide to direct home economics policy and curriculum.

This thesis has established that spiritual health and well-being and home economics are inextricably linked. The model presented in Table 8.2 *Essential Essence of Spiritual Health and Well-being in Home Economics Model* is a useful tool for investigating and observing SHW in home economics contexts. This tool may be used by home economists to explore their own perceptions about SHW. Personal development and a growing awareness of SHW may have impacts on teacher identity, and may help, as a pedagogical tool, to evaluate balance of curriculum in teaching programs. Changes to teacher identity through an awareness of SHW may impact positively on teacher/student/community relationships. If home economics educators and professionals follow the recommendations made within the he21C, then derived from the findings of this thesis, it can be concluded that home economics is a SHW activity. SHW is not a standalone subject that requires specific attention by teachers. SHW may
be regarded as the whole enactment of the overarching intentions of home economics and may be inherent in curriculum delivery.

**Recommendation 3: Provide opportunities for critical self-reflection in order to develop global perspectives, cultural sensitivity and citizenship capabilities.**

Human beings with well-developed understandings of their own spirituality may find it easier to self-manage, relate to other human beings, find a sense of place in the world, develop self-worth, resolve conflict constructively and peacefully, engage in service and volunteer work, and nurture positive feelings about themselves, others and the world around them. The development of personal and communal dimensions of spiritual health and well-being are a foundation for citizenship. In light of this, I recommend that home economists critically reflect on taken-for-granted assumptions and knowledge such as culturally embedded religious ideology that permeates everyday life and professional practice. This critical reflection may involve a rebalancing of global perspectives. Global perspectives take a wider view of society. Active pursuit of an expanded worldview is an important key to redressing power struggles with such delicate and highly personal knowledge as spiritual, religious and personal beliefs. It is time to celebrate our differences and reawaken a collective vision of an inclusive, culturally sensitive and peaceful world.

**Recommendation 4: Engage actively in local and global citizenship activities and initiatives in home economics.**

It would seem that Earth’s future may now depend on a renegotiation of acceptable moral and ethical citizenry behaviour. Home economics has the capacity to deliver moral and ethical consumer inquiry. That is, it provides opportunities for students to form and develop their own moral and ethics standpoints within the subjects of food and nutrition, textiles, clothing, fashion, and in essence, question the use of all material goods used in a home. I believe this is a significant strength of home economics. Furthermore, if used as intended, the essential essence model presented in this thesis will expose home economists and their students and clients to a balance of ecological elements in their everyday lives.

**Recommendation 5: Develop and implement action-oriented home economics curricula within ecological frameworks.**

The essential essences of home economics identified in this thesis have synergies with the personal, communal, environmental and transcendental domains of
SHW. When recontextualising, reproducing and planning home economics programs and activities, it is recommended applying the model to action oriented curricula. In this way, home economics becomes a vehicle for developing the SHW of individuals, families and communities while also delivering education for sustainable development initiatives. Home economics, then, also directly addresses educational initiatives of the UN and WHO. Environmental awareness and sustainability become more than a nominal goal of home economics. This study has found that there are synergies between an ecological approach to home economics and the transcendental domain of SHW which manifest as *glocal citizenry*. This means that students, teachers, family members reach out into the wider world to make connections with larger realities. These insights cohere with existing and emerging views and perspectives about spirituality espoused by academics in the fields of nursing, education, leading home economics professionals and a number of participants in this study.

**Recommendation 6: Comprehensive professional development program**

This thesis has established that when SHW was presented to the participants in a relatable framework of personal, communal, environmental and transcendental domains as juxtaposed with home economics concepts of individuals, families and communities, environmental sustainability and a larger reality of global citizenship, stewardship and responsibility - the participants made visible a previously taken-for-granted intangible concept and brought spirituality into a socially constructed and visible reality. I recommend professional development which targets and encourages this broader understanding of SHW in home economics. Professional development programs can consist of publications, workshops and participation in future research projects.

**Recommendation 7: Further research and public relations**

With further research, the satin bowerbird formula, matrix and model may be further developed as useful tools for investigating the presence or absence of SHW in home economics learning outcomes. For this purpose, educators and policy makers may find the tools useful for providing evidence-based strategy for evaluating and assessment of:

- balance in home economics curriculum;
- effectiveness of existing home economics educational programs; and
content contained in media releases and participatory journalism articles for the purpose of dissemination of effective home economics practices into the public arena.

These tools together with an accompanying questionnaire may be further developed for the purpose of evaluating home economics learning outcomes as they relate to overarching home economics intentions and policy. One participant expressed concern that creativity was not strongly represented in the survey. Establishing linkages between SHW and creativity in home economics sites requires further exploration.

One significant limitation to this study was the small sample size of participants. Only the voices of those home economists’ with internet access were investigated. This research would benefit from a larger and more diverse cross-cultural sample to establish firmer relationships between home economists’ views and perceptions about SHW and the model developed. In situ explorations such as classroom observations and/or face-to-face interviews would also be beneficial to developing theory.

9.4 Conclusion

![Figure 9.1: Tag cloud of thesis content](image_url)
The tag cloud in Figure 9.1 visually represents the thesis content, including the body of text, reference list and appendices. The tag cloud highlights different aspects of the research and is intended to be scanned visually as a summary of the research. The tag cloud consists of the top 80 ‘specialisation’ words derived from an NVivo10 word frequency query and is presented where font size equals word frequency in the thesis document.

This research has provided a lens to ‘see’ SHW as a socially enacted and publically expressed phenomenon. This thesis recorded the researcher’s journey toward locating shared meaning for SHW in home economics contexts and documented the researcher’s spiritual quest which has resulted in further development of a global consciousness and deeper appreciation for home economics. From a personal perspective as researcher, the act of research has changed me. I have come to understand that our collective realities are complex, confusing and unpredictable. Adopting the theoretical and methodological lenses acknowledged that in all instances I respected and acknowledged the complexity of human beings. I believe that traditional wisdom, philosophy, history, culture and science have key roles in determining the future of humanity. To consider human beings in their relative contexts means that home economists, educators, health professionals and social scientists need to acknowledge that spiritual belief systems may sometimes, paradoxically, be ‘invisible to the eye’ or even ‘too obvious to see’ but are vitally important for the majority of individuals, families and communities.

The opening paragraphs of Chapter One incorporated a quote from founding home economist, Annie Godfrey Dewey. Dewey (1908) who wrote:

…the pursuit of wealth, the spirit of commercialism and materialism cause a decline of imagination, poetry, literature and the drama. The great problem today is to restore to the soul of the people something of the ideal, to bring about a spiritual awakening, a renaissance of the ideal (p. 102).

At this ‘convergent moment’ in contemporary human history (Pendergast, 2008a), it would seem that the home economics profession and this thesis have come full circle. The long term detrimental effects of wealth accumulation and depletion of natural resources are increasingly recognised. The home economics profession has an authentic opportunity to contribute positively to the needs of today’s society. An understanding of spiritual health and well-being in home economics may well be an important aspect of this contribution; yet, there is a void of research in this area. This thesis has contributed
new knowledge to ease some of the deficiency in evidence-based research and literature.

This research has provided a conceptual framework that reveals that ‘sight’ (that is, the words and visuals) of what happens in the ‘sites’ (that is, contexts and environments) to identify the multiple actions, behaviours and characteristics (that is, public expressions and social enactments) within those sites. I have observed that when the essential essence of home economics is enacted in practice, development of spiritual health and well-being is an intrinsic characteristic of home economics education. Home economics programs that provide authentic and transformative learning experiences proactively engage individuals, families and communities with environmental education and glocal citizenry activities. SHW frameworks in home economics may facilitate strong connectedness with self, others, the environment and a larger reality. This may be realised in practice by actively engaging home economics programs that reach out beyond the classroom. This thesis has revealed spirituality to be an inspirational and motivational concept. When enacted in ideal and intended ways, home economics curricula provide avenues to inspire and motivate.
REFERENCES


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**APPENDIX A: SPIRITUAL LANGUAGE-IN-USE IN DIGITISED HOME ECONOMICS TEXTS IN CHRONOLOGICAL ORDER BETWEEN THE YEARS 1901 AND 2005**

Table identifying recontextualised and reproduced spiritual discourses in digitised home economics texts from 1901 to 2005 highlighting language-in-use, themes, contexts, intertextuality and EECF presented in chronological order by author

<table>
<thead>
<tr>
<th>Year: Author</th>
<th>Volume, Page # &amp; Document Title</th>
<th>Language-in-use</th>
<th>Context/Notes/Themes/Intertextuality/EECF</th>
</tr>
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<tbody>
<tr>
<td><strong>EARLY YEARS</strong></td>
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<td></td>
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<tr>
<td>1901: Thomas, Alberta</td>
<td>LPCP v1-3, p. 53. Third Annual Conference on Home Economics, 28 June-5 July 1901, Household arts in country schools how to teach them</td>
<td>Spiritual development</td>
<td>Highest ideals. Gendered responsibility to create the atmosphere of the home. Personal, communal, environmental, transcendental.</td>
</tr>
<tr>
<td>1901: AHEA</td>
<td>LPCP v1-3, p. 94. Third Annual Conference on Home Economics, 28 June-5 July 1901, Syllabus on Home Economics for Study Clubs</td>
<td>Care of the spiritual life</td>
<td>Ideals and Standards of Living: areas of study suggested by Henrietta Goodrich and Susannah Usher and Mrs Lewis Kennedy Morse. “Standards result from ideals. Fellow-service bids fair to be the ideal of the 20th century. The tests applied in the business world cannot always be applied in the home, but the home maker must see things in their proper proportion, must regulate expenditure of income and study the best use of time. She must study the relations of all who make up the household, servants as well as members of the family… 10 topics were presented for study”: Study of spiritual life. Personal, communal, environmental, transcendental. Suggestions for study clubs. Under the heading: Home and Family Life: Ideals and Standards. Positioned under the first heading as the fifth item. Care of physical life, intellectual life, spiritual life. 5. Value and apportionment of time: study of spiritual life. 9. Apportionment to intellectual and emotional life: church &amp; charity</td>
</tr>
</tbody>
</table>
1902: Talbot, Marion  
LPCP v4, p. 23. Report of Committee on Courses of Study in Home Economics in Colleges and Universities  

Spiritual conditions  
The material versus the spiritual. Teaching about the meaning behind home economics rather than mechanical and technical practices. Home and Family. Citizenship, active participation in society at large through learning about the home. Whole person development within complex sociocultural contexts: physical, social, moral, aesthetic and spiritual conditions of the home to the individual and society. Personal, communal, environmental, transcendental.

1902: Wood, Thomas  
LPCP v4, p 31. Some Controlling Ideals of the Family Life of the Future  
The spiritual  
Christian ideals. Consumerism. The material versus the spiritual. Future vision. Complex article in relation to consumption, selfishness, marriage, neglecting children, increased work demands on parents, fads, fashions, waste, conscious responsibility for the future developed through ideals within the home and family: “This scheme of salvation will not neglect the spiritual of the temporal and moral are given their proper place in relation to the permanent and infinite.” Personal, communal, environmental, transcendental.

1902: Hunt, Caroline  
LPCP v4, p. 55. Symposium of Current Thought as Indicated in Recent Publications  
Spiritual life  
The material versus the spiritual. A part of everyday life and work that must be nurtured. External influence on discourse. Written in this report that William Smart “is one of the clearest interpreters of the Austrian school and with Devine considers that women play a greater part in the economics of consumption than they are often aware”. Personal, communal, environmental, transcendental.

1902: Hunt, Caroline  
LPCP v4, p. 56. Symposium of Current Thought as Indicated in Recent Publications  
Spiritual status  
Christian ideals. Highest Ideals. “Mrs Dewey said that Veblen* claims there has always been a leisure class from savage# times to the present; after goods were accumulated the desire to show possession led to emulation in spending freely as indicating wealth. We are now going thru a period of exploitation based on commercial and economic rivalry only less strenuous than the old predatory warfare and bloodshed. As the world goes on this should develop into emulation in good deeds, the development of character, and that spiritual status which is the final aim of all evolution. Intertextuality: Book Reviews – influence of thought. *Thorstein Bunde Veblen (1857-1929), The Theory of the Leisure Class (1899) – influenced by capitalism and Darwinism. #John-Jacques Rousseau “savage man”. Progression of civilised society post conflict. Reference to end of life as a Christian account? “The final aim of all evolution”. Highest ideal of good deeds and character development.
Personal, transcendental. “Miss Chown objected to the reading of such books as dealt with only one limited phase of so vital a problem, and books which left out the element of consciousness and ideals.”


**Highest Ideals. Home and family.** Highest ideal of development. Home as site, place and opportunity, inspiration, country, home, flag as a symbol, physical health. Personal, communal, environmental, transcendental.

**The material versus the spiritual.** Food: the universal need, the rise of commercialisation and consumerism, cookery becomes drudgery. Special needs and love to do – made by hand on a small scale. Rational Living: exercise, fresh air, satisfying work – leads to spiritual development. *The purpose of being a human being:* active participation. Work/life balance. *Cultivation of artistic talents:* revival of handicrafts.

1902: Dewey, Annie
LPCP v4, p. 92. An Adirondack Home Institute
**Spiritual development**

1902: Dewey, Annie
LPCP v4, p. 96. An Adirondack Home Institute
**Spiritual development**

1902: Hunt, Caroline
LPCP v4, pp. 56-59. Tendencies toward Public and Private Industries in Woman's Work
**Spiritual development**

1904: Richards, Ellen
LPCP v6, p. 65. Report of Committee on Personal Hygiene
**Spiritual development of the soul**

1904: Richards, Ellen
LPCP v6, p. 80. Practical Suggestions from the Lake Placid Conference on Courses of Study in Home Economics in Higher Education
**Man is a spiritual being**

1905: Talbot, Marion
LPCP v7, p. 67. Summary of Sessions, Teaching of Home Economics in Country Communities
**Moral and spiritual life**

1906: Richards, Ellen
LPCP v8, p. 33. Euthenics in Spiritual development

**The material versus the spiritual.** Housing and living conditions.
<table>
<thead>
<tr>
<th>Year</th>
<th>Author</th>
<th>Title</th>
<th>Date</th>
<th>Details</th>
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<tbody>
<tr>
<td>1906</td>
<td>Dewey, Annie</td>
<td>Higher Education: Better Living Conditions</td>
<td>LPCP v8, p. 60. The Tyranny of Things</td>
<td>Inspire the educated classes with a desire to secure their own basic needs and then secure basic needs for others. Impacts of natural and manmade environments on spiritual development. Personal, communal, environmental, transcendental. <strong>The material versus the spiritual.</strong> Material goods: consumerism, natural resources, ethical consumption, hording, equal division of resources and labour. Environmental, transcendental. <strong>Home and family.</strong> The material versus the spiritual. Family and home are not material things. A family living in a home is a spiritual thing. Spiritual juxtaposed with mental, psychological, family life, fine art, new area of influence for home economics. Family is not a perfected machine. Personal, communal.</td>
</tr>
<tr>
<td>1907</td>
<td>Andrews, Benjamin</td>
<td>LPCP v9, p. 152. Psychic Factors in Home Economics</td>
<td>Spiritual life… …every province of the material as conquered by the individual, become a vehicle for the spiritual.</td>
<td></td>
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<tr>
<td>1908</td>
<td>Richards, Ellen</td>
<td>LPCP v10, p. 24. Ten Years of the Lake Placid Conference on Home Economics; Its History and Aims</td>
<td>The spirit must not be crampt [sic]</td>
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<td>1908</td>
<td>Dewey, Annie</td>
<td>LPCP v10, p. 102. Ideals and Standards of Living for Large Numbers</td>
<td>Spiritual awakening</td>
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<td>1908</td>
<td>Dewey, Annie</td>
<td>LPCP v10, p. 105. Ideals and Standards of Living for Large Numbers</td>
<td>Spiritual growth and development</td>
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<td>1908</td>
<td>Hunt, Caroline</td>
<td>LPCP v10, p. 163. Household Industrial Problems</td>
<td>Spiritual advantages Public spirited Spiritual advantage</td>
<td></td>
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1909: Hunt, Caroline  
Women’s Public Work for the Home as an Ethical Substitute for Cooperative Housekeeping  

The spiritual versus the material. ‘The relation between the material and spiritual benefits of united action for the improvement of home conditions’, the character of women, a particular attitude toward work in the home. Anticipated outcomes of home economics ‘…we consider immediate practical reforms or the more indirect moral and spiritual benefits which they anticipated’. Personal, communal.

1910: Griscom, Lucy  

Conservation of resources. Environmental domain. Awareness of larger reality and its relation to the home. International affairs, carelessness, destruction of forests, pollution of rivers, wasting water in the home, overconsumption of food, recycling by-products and waste disposal. ‘She should carefully balance her raw materials and finished products in search of waste, for in a properly run household all space, time, and energy should be so utilized that some desirable end is thereby accomplished health, morals, or intellectual and spiritual development.’

1910: Dewey, Annie  

Big history: Hindu & Oriental philosophy. Food. A menu based on highest ideals. Regard spiritual ideals over economic wealth. Simple living does not mean living in poverty, the results of highest education. Sincerity of thought, word and deed, perfect peace and happiness of earth. Absolute obedience to the laws which government physical, mental, moral and spiritual being. The material versus the spiritual. Essential principles. Personal, communal, environment and transcendental.

1911: Howard, George Elliot  
JHE 3(1), p. 36, p. 43. What Courses in Sociology, Pure or Applied, Should be Included in College Departments of Household Science?  

Cross-cultural awareness. Home and Family. Sociology. ‘Reflect on the vast spiritual or cultural content of the world!’ Holy triad of personalities: father, mother, child. From the home: symbols, customs, modes, inventions, superstitions, beliefs, imperatives, and ideals that rule the lives of men. ‘serious mistake’ if material factors be isolated from the whole institutional or psychic life of the household. Household science without sociology would be a body without a soul. Home economics has been inspired with the living spirit of dynamic sociology. Personal, communal, environmental, transcendental.

1911: Ellwood, Charles  
JHE 3(1), p. 44. Courses in Sociology  

Home and Family. Sociology. Home economics - biological factors: nutrition, sanitation but, the ‘real vital elements... in the family are the relations of individuals to one another, and these relations are mainly psychological or spiritual, as we say’. ‘Spiritual aspects’ or functions of...
the family and the home. Family as a social institution. Total human life.
Personal, communal, environmental, transcendental.

<table>
<thead>
<tr>
<th>Year</th>
<th>Author</th>
<th>Reference</th>
<th>Key Terms</th>
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<tr>
<td>1911</td>
<td>Kinley, David</td>
<td>JHE 3(3), p. 254. Aspects of Economics of Importance in Household Science</td>
<td>Spiritual essence, Spiritual relationship</td>
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<td>1913</td>
<td>AHEA</td>
<td>Syllabus of Home Economics, p. 69.</td>
<td>Spiritual advancement</td>
</tr>
<tr>
<td>1915</td>
<td>Dewey, Annie</td>
<td>JHE v7(3), p. 142. The Score</td>
<td>Spiritual key note</td>
</tr>
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</table>

**Home and family. The material versus the spiritual.** Ever changing history and structure of the family. Family as a consumer unit. Maintain and preserve the ‘spiritual essence of the family- relationship’ is the important thing. Personal, communal.

**Highest Ideals.** Syllabus of Home Economics. Only 1 reference to ‘spiritual’ was located in the first syllabus under the heading ‘Household and Institution Management’. Juxtaposed with social and moral advancement. Note that ‘esthetic interests’ are included but not spiritual. Highest satisfaction, inspiration, motivation, service, ultimate purpose, fullest and best development, affections, refuge, rest, satisfaction, moral problems of the family, obligations and opportunities, culture, breadth of vision, interdependence, individual, home, larger group, community, mankind. Personal, communal, environmental, transcendental.

**Character.** Development, master over the natural environment, temperance, teaching, leading, highest ideals, efficiency, industry, truth, sincerity, mental factors. Highest power.

**Home and family as site for development of spiritual characteristics.** Development of character – habits of industry, truth, sincerity, energy. Human capacity to achieve mastery over ‘natural forces’. Freewill, choices. Passions and weakness. Highest power of the human being. Innate characteristic, yet can also be taught. Dewey writing does not represent an ecological view or a symbiotic relationship with nature. Written from a place of power and authority over other human beings and nature.

**Conflict between standards and ideals.** Ideals were set in the highest of terms. Benchmarking workers to a suite of ‘sixty or more qualities’ depended upon local industry. In relation to “rewards” Dewey identifies the human “spiritual keynote” as the ultimate measure. Invisible quality. Socially enacted and publically expressed by human actions. Resilience and overcoming crisis. Science will give us this measure – not religion?

**Character development:** intelligence, character and personality.
Card for Rating Employes

Personal powers, ego, will, measure of his capacity, personal ethical benchmark, personality, inner human qualities. Human action, motivation, overcome crisis, use difficulties as lessons, resilience. Scientific unit of measurement. Good/bad, true/false. Intangible, indescribable motive power. Innate human characteristic present from birth. Rate of vibration, invisible, valuable human quality, measure human capacity. Demands healthy body, mind and morals. Scientific unit of measurement. Ego-spark - mainspring of human action. Internal motivation... no reference to God. **Intertextuality:** *Autocrat of the Breakfast Table* (author Oliver Wendell Holmes, Sr, 1858). Three distinct personalities: real man, known only to his Maker, man’s ideal of himself, and the ideal that others have of him. **Highest ideals:** human being manifest in everyday action and service work - judged by others.

<table>
<thead>
<tr>
<th>MIDDLE YEARS</th>
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<tr>
<td>1927: AHEA Editorial, p. 572.</td>
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Extracts selected from her works:


**Character.** In relation to the social viewpoint or worldview of Caroline Hunt. Personal characteristics describing Caroline Hunt. Let all reread the booklet, “Re-valuations”, the paper presented at Lake Placid over a
quarter of a century ago. There, as in her book “Home Problems”, you will catch her vision – her social viewpoint.


Part III, New Developments in Home Economics, 249. Identification of spiritual problems juxtaposed with social, civic and economics. Opportunities and responsibilities of home economists. **Highest Ideals:** essentials for successful living.

**Tribute:** Annie Godfrey Dewey named as contributor to spiritual discourse Biography of “Annie Godfrey Dewey” 1850-1922. Annie Godfrey Dewey is the only bio which uses the term ‘spiritual’. Interesting to note the phrase “for lack of better words”. Denotes hesitancy in writing about higher ideals in terms of spiritual interests "higher, creative or spiritual interests" – freedom from the material world. **The spiritual versus the material.**


Reference to Mrs Mary Abel’s work in the Lake Placid Conference days. Keturah Baldwin also wrote about Mrs Abel: “Come over into Macedonia and help us!” – an imperative call of the early Christian era.
With the missionary zeal of a Saint Paul, did Mrs. Abel respond to the call of Mrs. Richards to come and help in the New England Kitchen in Boston.

**Intertextuality**: a book authored by Mrs Mary Abel: *Successful Family Life on the Moderate Income: Its Foundation in a Fair Start; the Man’s Earnings; the Woman’s Contributions; and the Cooperation of the Community*. Published by J.B. Lippincott Co., Philadelphia in 1921; reviewed in 1927.

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<tr>
<td>1939: Andrews, Benjamin</td>
<td>Respice, Circumspice, Prospice, pp. 513-514.</td>
<td>Spiritual gifts</td>
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<tr>
<td></td>
<td></td>
<td>Spiritual family</td>
</tr>
<tr>
<td>1943: AHEA</td>
<td>JHE, v35(6), AHEA’s Wartime Institute, Not another convention</td>
<td>Spiritual (events)</td>
</tr>
</tbody>
</table>


**Character/social goods:** Referring to friendship, faithfulness, mutual aid and co-operations. That thing that binds families and all society together. *“Look back, look about, look forward”*. **Big history:** Looking back, Andrews provided an anthology of the home economics professions source ideas… Proverbs, Solomon the Wise, Socrates - 2400 years ago as recorded in Xenophones’ *Oeconomicus*, The Greeks, the first unknown workers (cave dwellers), India, China, The East – whose ethical ideas researched our ancestors in the West, Fables of Aesop – Mosaic code from Christian interpretations, The Romans, Confucius, Ruth and Naomi, Penelope, Ulysses, Count Rumsford, Ellen Richards, L Youmans, John Fiske

**Character. Tribute:** Sarah Louise Arnold – ‘own rich living’, ‘unusual knowledge of literature’ – exposure to events and experiences – worldview. By the accounts in this article, Sarah Arnold was described as having a sense of humour and enthusiasm.

This reference to spiritual is situated in the unique surroundings of wartime in America where there are requests from ‘Uncle Sam’ to not burden transport and such the like. This conference was open to a small number of key delegates. Spiritual has been juxtaposed with economics, social, national and international affairs so that home economists can understand the implications of wartime on individuals, families, communities and resources.
<table>
<thead>
<tr>
<th>Year</th>
<th>Author(s)</th>
<th>Title</th>
<th>Page(s)</th>
<th>Summary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1949:</td>
<td>Baldwin,</td>
<td>The AHEA Saga: a brief history of the origin and development of the American Home Economics Association and a glimpse at the grass roots from which it grew., p. 20</td>
<td>Spiritual (need)</td>
<td></td>
</tr>
<tr>
<td>1983:</td>
<td>Meszaros, Peggy &amp; Bruan, Bonnie</td>
<td>JHE v75(3), p. 4. Early Pioneers</td>
<td>Spiritual needs</td>
<td></td>
</tr>
<tr>
<td>1983:</td>
<td>Vincenti, Virginia</td>
<td>JHE v75(3), p. 27. Antecedents of Reformism</td>
<td>Secular / scientific</td>
<td></td>
</tr>
</tbody>
</table>

**Intertextuality:** Reference to Ellen Richards' summary of the ten conferences given on pages 19 to 25 of the LPCP of 1908.

**Highest ideals of an American family.** Home and family are an economics unit, moral unit, spiritual unit. Home and family is the site for development self-government. Source of the spiritual energy of our people. Motivation, inspiration, “our people” society, citizenship.

**The spiritual versus the material.** Material items. Reproduction. Intertextuality. Mrs Richard’s page in the Lake Placid conferences papers, p. 24 picked for including in Baldwin’s report “for the pith of it” Re impact of Richard’s statements regarding possessions in the home. Spiritual need of material things.

**The spiritual versus the material. Highest Ideals.** It is recommended that… localised knowledge of home economics 'should' teach about the meaning of physical, social, moral, ethic and spiritual conditions – not only the mechanical or manual facilities of the home. Active participation. Equal division of labour. Each member is responsible for happiness of the home. Love of people. Ideal use of leisure: making of one’s life more efficient, one’s service to the world greater.

**The spiritual versus the material. Highest Ideals. Family.** Science / spiritual dichotomy: bringing together two seemingly untenable concepts when recognising that family has spiritual needs and is a spiritual institution. “One heritage of home economists is our ancestors the men and women, trained in science and sensitive to spiritual needs, who were dedicated to improving family living. From them we can gain some perspective on who we are.”

**Big history.** Anthology of influences on home economics: The Enlightenment, Darwinism and Science, Social Gospel & Social Science

**Tribute/Character:** Catherine Beecher: used the new emphasis on family to elevate women – emancipation from patriarchy
family


**Spiritual conditions**

*Significant recontextualisation.* It is interesting to note Brown’s interpretation of conflicting views. In relation to ‘spiritual discourse’ only, as observed throughout this language-in-use table, Richards, Norton and Dewey were the primary producers of early spiritual discourse. Evidenced by the inclusion of study of spiritual life in the first syllabus.

*Intertextuality.* spiritual conditions of the home – reference to Wilma Warner’s 1954 article as this is the first time that the phrase ‘spiritual conditions’ appears. In terms of discursive formations and proximity to surrounding text, Warner is referring to Alice Norton’s ideals.


**Spiritual condition of the home**

*Intertextuality. Tribute:* Marion Talbot. The family and home situated within the whole of society. Early framing and classification of the profession. Home economics develop meaning for physical, social, moral, aesthetic and spiritual condition of the home and individuals. Dimensions of health. Textual ordering ...and spiritual. Reference to a holistic and ecological future vision for home economics. Economics and ethical.


**Spiritual life**


Later in Green’s article: ‘Brown eloquently has posited that home economics is a critical science rather than an analytic-empirical or interpretive science in its purposes, assumptions, and questions. [Brown] further describes the attributes of a critical science as practicality; social and moral orientation; inclusion of critical thinking; interdisciplinary theoretical activity; inclusion of evaluation of existing social practices; and emancipation as the purpose... Emancipation, that is, to free individuals or groups from irrationalities in thought and action and to free people from repressive social constraints, is key... Caroline Hunt was particularly articulate on this point: The ability to create for oneself an external world corresponding to the world within... The final test of the teaching of home economics is freedom.


**The spiritual versus the material. Highest Ideals.** Responsible
Clawson, Barbara  
Values: Issues for Home Economics  

consumption and use of resources. Conflicts between the material and the spiritual and the ideal.

THE MOST SIGNIFICANT RECONTEXTUALISATION OF SPIRITUAL DISCOURSE IN OFFICIAL HOME ECONOMICS LITERATURE IN CONTEMPORARY TIMES

<table>
<thead>
<tr>
<th>Year</th>
<th>Author(s)</th>
<th>Journal</th>
<th>Specialised spiritual discourse</th>
</tr>
</thead>
</table>

Spirituality  
Spiritual wellness  
Spiritual quest  
Spirituality approach  
Spirituality in education and the workplace  
Spiritual values  
Spiritual crisis  
Spirit, spirituality, spiritualism, spiritual and soul  
Spiritual wellbeing  
Spiritual conditions  
Spiritual life  
Spiritual aim of home economics  
Spiritual essence  
Spiritual growth and enlightenment  
Spiritual truths  
Spiritual awakening

Significant recontextualisation. The most substantial singular specialised spiritual discourse to be located in the home economics data. First repositioning into official production of discourse. Concurrent vertical (esoteric) and horizontal (mundane) discourses. First use of the word “spirituality”. Brief history of spiritual discourse in home economics. Competing and complementary discourses. Influence on spirituality discourses in modern times: societal ills resulting in spiritual quests, alternative medicine, new “Urbanist” movement, traditional religion and spirituality, eastern religions and medicine, native and aboriginal spirituality, New Age movement, eco-tourism, quests and New Aged pilgrimages, broader movements away from hegemonic Christianity. Consistent with much of my investigations into the history of spiritual discourse in the early and middle years of home economics. New perspectives: respect for alternatives, existential hope and living life fully, respect for the mystery of life, embracing spirituality as part of holistic wellness, extending boundaries of quality of life, awareness and awakening, respect for technology and spiritualism. Recommendations: engage in critical, reflective practice, socialisation process – new recruits, spiritual intelligence, adaptation to change, transformational practice and leadership, include spirituality frameworks in research and public school home economics curricula.
Spiritual world
Spiritual security
Spiritual self
Spiritual expression
Spiritual revolution
Spiritual instincts
Spiritual fulfilment
Spiritual beliefs
Spiritual exploration
Spiritual knowledge
APPENDIX B: MEMORANDUM TO GRIFFITH UNIVERSITY ETHICS COMMITTEE REGARDING VARIATION TO ETHICAL CLEARANCE PROTOCOL

Memorandum

To: Gary Allen, Manager, Research Ethics, Griffith University Ethics Committee
From: Jay Deagon
Date: 11 November 2011
Re: Request for variation to ethical clearance protocol EPS/07/10/HREC

Message

I refer to the above ethics approval and request approval of the following variations:

These changes are being sought because the purpose built research website has not produced sufficient data. As a result, I have had to take more direct approach to elicit views and perspectives from the participants.

I attach a link to the new survey instrument for your consideration.

https://griffithisbr.us.qualtrics.com/SE/?SID=SV_9pkbBdqPGqZm2ZS

Please note: at this stage of pilot testing the survey is password protected. The password is homeec. Please read the instructions so that you are able to proceed to with assessing ethical suitability of the survey. If you press “NO” it will take you out of the survey completely and you will not be able to access again.

1. The current ethics approval includes online administration of the SHALOM survey, I have added additional questions.

2. I have included the following questions:
   a. Demographic details of the home economics cohort;
   b. Identification of home economics content used by the participants;
   c. Beliefs about spirituality, spiritual health and well-being and home economics;
   d. Religious affiliation and name of Transcendent Other

3. **Addressing risks to sensitive questions**
   To address ethical concerns regarding spirituality, spiritual health and well-being, and religious affiliation, I have added “I prefer not to answer” options. The participants are also able to skip questions they do not wish to answer. I believe it is necessary to ask these questions for the following reasons:
a. An estimated 85% of the world's population identify a religion affiliation. If it is ignored, it is counterproductive to acknowledging "whole" human beings, the multidimensionality of individuals, building "cultural competence" for health professionals, the foundational knowledge of their spiritual beliefs and a significant aspect of "being human" in today's society.

b. Perspectives on understanding or life experience about spirituality or spiritual health and well-being. These types of questions follow recommendations from previous studies that have received ethical approval in the fields of nursing, university populations and school teachers, students and administration staff. My survey is modeled on these previous studies and asks similar questions but of a home economics population.

c. Interfaith, interdisciplinary and transnational spirituality studies are seeking research into commonalities between religious/spiritual beliefs - my research contributes to this body of knowledge and follows many of the same ethical considerations.

d. SHALOM survey which has already been approved and includes questions about religious affiliation.

e. I am to build a model for spiritual health and well-being in home economics contexts - it is essential that I have appropriate information that represent different religions as part of the "communal domain" – statistics and identified religions would be of great assistance in making decisions in this regard.

4. **Rationale:** I have included a statement “Why study spiritual health and well-being in home economics?”

"Spiritual life" has been part of home economics literature since 1901 (American Home Economics Association, 1901). "Cultural competency" means that health practitioners are required to understand the local needs of clients in a holistic and multidimensional way (National Health and Medical Research Council, 2006). There is a growing awareness among health and education professionals and the United Nations that spirituality is an important, but often neglected, cultural and social phenomenon. In contemporary literature, home economics and health education consider "spiritual health and well-being" as foundational knowledge. Yet, there is very little guidance for home economists. The whole concept of spiritual health and well-being remains elusive.

5. **Online Survey Program:** I have used the “Qualtrics” program to construct the survey and hold the results. This is a Griffith University approved online survey program. This survey engine allocates an individual number for each response and records the ISP so that “ballot stuffing” is avoided. There is no other identifying information kept.

6. **Anonymity:** The survey is anonymous. At the beginning of the survey I have included the following statement:

*Please answer the questions in as little or as much detail as you wish. This is an anonymous survey. Please be assured that any identifying information that you might provide will be removed, so that no individual or institution will be identifiable in any reporting of this data.*
7. **Distribution to participants:**

Distribution to participants still follows previous approval. A link will be sent to an email list of International Federation of Home Economics members and then requests to forward the link to other members of their networks.

8. **I do not believe that this variation introduces new or compounded ethical considerations from the previous approval or approved variations. At this stage, all other aspects of this research remain unchanged.**

Please note: I wish to distribute this survey on or before 16 November 2011 and it shall remain open for 3 months. I have participants eager to complete this survey and are waiting for the link.

If you require any further clarification to any matter contained in this variation request, please do not hesitate to contact me.
APPENDIX C: INVITATION TO PARTICIPANT IN RESEARCH

Call for Research Participants: Digital sights and sites of spiritual health and well-being, home economics curriculum, education for sustainable development and active global citizenship

The purpose of this article is to invite home economics teachers and their students to participate in a research project. HomeEcConnect is a virtual research site that will be used to investigate relationships between existing models for spiritual health and well-being, ideas about education for sustainable development and active global citizenship and how these concepts may be enacted within home economics curriculum. A review of literature revealed synergies between these theoretical concepts. The research aims to establish if indeed this is the case by investigating what spiritual health and well-being might ‘look like’ in a home economics classroom that is actively engaged in education for sustainability development projects.

Urgent and global calls for ways of securing human existence through sustainable practices have caused an upsurge of discourses on spiritual health and well-being in contemporary literature, curriculum guidelines and other formal and informal communications, including home economics definitions and curriculum frameworks. Yet, spiritual health and well-being is an elusive concept in terms of conceptualisation as well as in identifying an evidence-base to determine its presence or absence. The combination of spiritual health and well-being, home economics and digital technology provides a unique space for investigation. The objective of this research is to construct a model of spiritual health and well-being relevant to the field of home economics, emerging from a virtual community of practice as the site of research.

It is believed that spiritual concepts entered home economics as early as 1902 at the Lake Placid conference (McGregor, 2010). Since then, human spirituality, the spiritual dimension, spiritual health, spiritual well-being and spiritual wellness have entered home economics rhetoric (Henry, 1995; McGregor, 2010; McGregor & Chesworth, 2005; Nickols et al., 2009). However, current library and databases searches reveal that there is minimal secularised education literature and even less home economics specific evidence-based research on the concept of spiritual health and well-being. The whole concept remains elusive. Both Henry (1995) and McGregor (2010) believe that spiritual health and well-being is worthy of research attention because of its implications for understanding a holistic approach to health and the human condition.

Structured around suggested literature, HomeEcConnect is specifically designed to be a virtual community that brings together home economics students, teachers and professionals worldwide to work collaboratively, be inspired and take action on local and global issues that affect everyday lives of individuals and families while respecting diversity and our common Earth home with all its creatures, land, air and water. HomeEcConnect is founded on shared ethical frameworks and guidance from the International Federation for Home Economics, The Earth Charter, the United Nations and World Health Organization recommendations.

If you are a home economics teacher, this website may assist you to focus your home economics students on relevant and exciting local and global projects that integrates ICT and digital technology into everyday classroom practice and actively participate within a community that widens worldviews and professional horizons. HomeEcConnect is a space to share home economics dreams and realities so that we, as a global community, can take positive steps to move the curriculum subject of home economics into the 21st Century while assisting the United Nations with education for sustainable development initiatives.

If you wish to participate in the HomeEcConnect research project or read more about the research project, please register at www.HomeEcConnect.com.au or contact Jay Deagon at j.deagon@griffith.edu.au for further information.
Subject line: Invitation to participate in online survey: Home Economists cross-cultural perceptions of spiritual health and well-being

Dear IFHE Members,

I am a member of the IFHE and a PhD student from Griffith University, Australia. I am currently conducting an online survey into Home Economists cross-cultural perceptions of spirituality and spiritual health and well-being as they relate to Home Economics contexts. I invite you to complete the survey and forward the link to your colleagues and students. Please note that this survey will expire on 20 February 2012, so your urgent assistance would be most appreciated.

Copy and paste this survey link into your browser or visit www.homeecconnect.com.au for further details about the research project.

https://griffithisbr.us.qualtrics.com/SE/?SID=SV_0TIQDdgC6uqp9Kk

If you have any questions about this survey, please do not hesitate to contact me or my academic supervisor, Professor Donna Pendergast.

Thanking you in anticipation.

Yours sincerely,

Jay Deagon MEd BEd
PhD Candidate
Griffith University, Gold Coast Campus, Australia
Email: jaydeagon1972@hotmail.com
Website: www.HomeEcConnect.com.au
APPENDIX E: LEARNING TO WEAVE A BOWER: METHODS FOR ONLINE SURVEY CONSTRUCTION AND ADMINISTRATION

Literature informing online survey construction

Interdisciplinary literature was essential in constructing the online survey. Existing survey instruments were adapted for relevance to home economics contexts. Two predominant authors’ work used to construct the survey were McSherry and colleagues’ (Draper & McSherry, 2000; McSherry, 1998; McSherry & Jamieson, 2011) investigations about nurses perceptions of spiritual health and spiritual care, and Fisher and colleagues’ investigations about spiritual health and well-being in educational contexts (J. Fisher, 1998; Fisher, 1999, 2000, 2001, 2004; J. Fisher, 2008, 2009a, 2009b; Fisher & Brumley, 2008; Fisher, et al., 2000, 2002; Gomez & Fisher, 2003, 2005a, 2005b). Contributions of these two to the survey were as follows:

- McSherry (1998) and McSherry and Jamieson (2011)
  - Selected items from the Spirituality and Spiritual Care Rating Scale (SSCRS)
  - Informs parts two and three of the survey including portions of the essential elements of spirituality categories recontextualised for home economics sites.
  - provided some comparative data
- Fisher (1998; 2008; 2010)
  - Spiritual Health and Life Orientation Measure (SHALOM)
  - Informs parts of section three, four and five of the survey including portions of the essential elements of spiritual health and wellbeing recontextualised for home economics sites.
  - provided some comparative data

Both the SSCR S and SHALOM have previously been administered as online surveys.

Items selected, included and adapted from combining and recontextualising these two rating scales are found in Table E.1. The SHALOM measure was not altered and was reproduced online as accurately as the Qualtrics online survey program would facilitate. Following Table E.1, I discuss selection of the online software selected to construct and administer my survey.
Table E.1: 39 item rating scale of essential element categories for home economics, spirituality and spiritual health and well-being adapted from McSherry and Jamieson (2009) and Fisher (2008)

<table>
<thead>
<tr>
<th>Category</th>
<th>Survey Question Numbers</th>
<th>Item statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual Care</td>
<td>Q18.1</td>
<td>I believe exploring my own spirituality has consequences for my professional practice.</td>
</tr>
<tr>
<td></td>
<td>Q18.2</td>
<td>I believe spirituality is about showing kindness, concern and cheerfulness.</td>
</tr>
<tr>
<td></td>
<td>Q17.4</td>
<td>I believe home economics professionals can better understand their own spiritual health and well-being by learning about and respecting the religious and cultural beliefs of others.</td>
</tr>
<tr>
<td>Individual / Personal</td>
<td>Q18.3</td>
<td>I believe spirituality is about finding meaning in the good and bad events of life.</td>
</tr>
<tr>
<td></td>
<td>Q17.6</td>
<td>I believe home economics professionals can help develop spiritual health and well-being by enabling individuals, families and communities to find meaning and purpose in their life.</td>
</tr>
<tr>
<td></td>
<td>Q17.8</td>
<td>I believe that home economics provides me with opportunities to explore my own spiritual health and well-being.</td>
</tr>
<tr>
<td>Hope</td>
<td>Q18.4</td>
<td>I believe spirituality is about having a sense of hope in life.</td>
</tr>
<tr>
<td></td>
<td>Q18.20</td>
<td>I believe spirituality is a unifying force which enables one to be at peace with oneself and the world.</td>
</tr>
<tr>
<td></td>
<td>Q17.1</td>
<td>I believe home economics provides opportunities to experience intangible human experiences such as love, trust, hope and courage.</td>
</tr>
<tr>
<td>Morality / Ethics</td>
<td>Q18.5</td>
<td>I believe spirituality is to do with the way one conducts one’s life in the here and now.</td>
</tr>
<tr>
<td></td>
<td>Q18.12</td>
<td>I believe spirituality has consequences for how we act in society.</td>
</tr>
<tr>
<td></td>
<td>Q18.16</td>
<td>I believe spirituality includes peoples' ethical choices.</td>
</tr>
<tr>
<td></td>
<td>Q18.17</td>
<td>I believe spirituality includes peoples’ morals.</td>
</tr>
<tr>
<td></td>
<td>Q17.12</td>
<td>I believe home economics is about ethics and morals.</td>
</tr>
<tr>
<td></td>
<td>Q17.13</td>
<td>I believe home economics is about compassion and empathy.</td>
</tr>
<tr>
<td>Creativity</td>
<td>Q18.6</td>
<td>I believe spirituality does not include areas such as art, creativity and self-expression.</td>
</tr>
<tr>
<td>Communal / Relationships /</td>
<td>Q18.9</td>
<td>I believe spiritual health and well-being is concerned with a need to connect with other people.</td>
</tr>
<tr>
<td>Citizenship</td>
<td>Q18.10</td>
<td>I believe spiritual health and well-being is influenced by family relationships.</td>
</tr>
<tr>
<td></td>
<td>Q18.11</td>
<td>I believe spirituality involves personal friendships and relationships.</td>
</tr>
<tr>
<td></td>
<td>Q18.24</td>
<td>I believe that other people’s spiritual health and well-being is affected by my actions.</td>
</tr>
<tr>
<td></td>
<td>Q17.5</td>
<td>I believe home economics does not have an impact on individual, family or community spiritual health and well-being.</td>
</tr>
<tr>
<td></td>
<td>Q17.7</td>
<td>I believe home economics does not provide opportunities for individuals, families and communities to explore spiritual health and well-being.</td>
</tr>
<tr>
<td></td>
<td>Q17.9</td>
<td>I believe home economics professionals have a strong sense of their own spiritual health and well-being because they work in a human service profession.</td>
</tr>
<tr>
<td></td>
<td>Q17.10</td>
<td>I believe home economics professionals have a strong sense of purpose and meaning in life because they serve others.</td>
</tr>
<tr>
<td></td>
<td>Q17.15</td>
<td>I believe home economics activities help build a sense of community spirit.</td>
</tr>
<tr>
<td>Transcendental</td>
<td>Q18.8</td>
<td>I believe a religious leader is the only person responsible for the spiritual health and well-being of others.</td>
</tr>
<tr>
<td>Other / God / Religion</td>
<td>Q18.18</td>
<td>I believe spirituality only involves people going to Church or a Place of Worship.</td>
</tr>
<tr>
<td></td>
<td>Q18.19</td>
<td>I believe spirituality is only concerned with a belief and faith in a God or Supreme Being.</td>
</tr>
<tr>
<td>Q18.22</td>
<td>I believe spirituality does not apply to Atheists or Agnostics.</td>
<td></td>
</tr>
<tr>
<td>Q18.23</td>
<td>I believe that spirituality is concerned with me feeling that my life is influenced by something or someone beyond the human and natural world.</td>
<td></td>
</tr>
<tr>
<td>Q17.2</td>
<td>I believe home economics provides individuals with opportunities to experience awe, wonder and mystery in the world.</td>
<td></td>
</tr>
</tbody>
</table>

| Health / Quality of Life | Q18.21 | I believe spiritual health and well-being is an essential part of being human. |
| Q18.25 | I believe spiritual health and well-being directly relates to quality of life. |
| Q17.14 | I believe home economics is related to improving quality of life. |

| Environment / Nature | Q18.13 | I believe that spiritual health and well-being includes being responsible and caring for the environment. |
| Q18.14 | I believe spiritual health and well-being has an influence on peoples’ consumer habits. |
| Q18.15 | I believe that spiritual health and well-being is related to sustainability and sustainable practices. |
| Q17.3 | I believe that home economics assists individuals develop an appreciation of human interactions within a dynamic and multidimensional ecosystem. |

| Assessment / Equity | Q17.11 | I believe spiritual health and well-being should not be part of home economics assessment. |
Background to the SHALOM survey

It will be recalled from the Chapter Two literature review that in the last twenty years many instruments have been developed to assess the human spiritual dimension (see Cotton, et al., 2006; de Jager Meezenbroek, et al., 2010; Delaney, 2005; Holder, Coleman, & Wallace, 2008; Monod, et al., 2011; O’Connell & Skevington, 2007 for comprehensive reviews of measurement instruments). The scope of concepts examined in the instruments range from quality of life, HIV/AIDS, cancer patients, children’s happiness, adolescent health outcomes and religiousness within nursing, psychology and education fields. There are a number of issues with measuring the human spiritual dimension. For example, ethnicity and cultural background are often omitted from survey instruments but play vital roles in shaping an individual’s subjective experiences (Dolnicar & Grün, 2007; Lewis, 2008). SHALOM is an instrument that assesses the spiritual health and wellbeing of individuals and compares their “ideals” with their “lived experience” of SHW within four domains, personal, communal, environmental and transcendental. As previously established, critical reviews and extensive testing of SHALOM and the Spiritual Well-Being Scale (upon which SHALOM was originally developed) have been found to be psychometrically adequate (Fisher, 2010).

A five-point Likert scale was used to record the responses to the 20 items. The online survey was constructed to resemble Fisher’s paper version as closely as possible. The Qualtrics program allowed SHALOM to be constructed using side-by-side radio buttons. The online survey did not use the ‘force response’ facility because during Pilot testing my advisors voiced an objection to being ‘forced’ to respond to all of the questions. As a result, a number of responses were left blank. As previously described, this blank data was cleaned. Data was then analysed using SPSS and because of my unfamiliarity with SPSS, I verified the results by exploring the data using Excel spreadsheets. Furthermore, with my deep gratitude, John Fisher checked the analysis for accuracy.

Selection of online survey software

Qualtrics Survey Software was selected as it was easy to navigate and also a Griffith University approved online survey program. I proceeded to construct and administer the survey (http://www.qualtrics.com/). See Appendix E for a list of benefits.
of the Qualtrics software and also some of the identified limitations of employing online survey software in relation to studying spirituality.

This thesis captures a moment in time. In the future, my thesis will situate within a historical context where IBR is still a relatively new and emerging way of conducting research. Many limitations and tensions in IRB have been raised as to ethics, authenticity, validity and methodological strategies for data collection and analysis (DiMaggio, et al., 2001; Hine, 2005a; Knobel, 2003). For example, in creating their global Internet based project, Jankowski and van Selm (2005, p. 203) found that they had ‘difficulties in creating a cross-cultural investigation’. This was particularly pertinent to my project because in identifying my dominant Anglo-Australian cultural context and employing the SBB, I reaffirmed my radical constructivist perspective which posits that interpretation of data and events can only have been constructed and interpreted from my own perspective. However, the lens also provided me with an awareness of my limitations in knowledge and cross-cultural understandings.

Benefits and limitations of working with digital data and IBR

IBR presents many contemporary researchers with significant challenges (Banks, 2005; Buchanan & Williams, 2010; DiMaggio, et al., 2001; Hine, 2005a; Warf, 2011). I identified benefits and limitations to using online survey as a data collection tool. One benefit of utilising Qualtrics software was ease of construction. Qualtrics offered pre-built survey items such as Likert scales, sliding scales, drag and drop boxes with ranking capabilities, tables, columns, radio buttons, pre-determined answers, randomisation; the ability to insert graphics into the survey; different fonts; easy text editor with Word compatibility; spell checking facility; and automatic links to social media (Facebook and Twitter). Qualtrics allowed me to have control over many survey parameters such as disabling the “back” button, prevention of ballot stuffing, enforced expiry dates, library of automated responses, and accounted for anonymity by only recording the computer ISP number. Results could be easily collected and cross-tabulations performed. I was able to monitor progress and vital statistics were automatically recorded. Qualtrics provided an easy to manipulate system with no need to recode and input the survey data manually. Data was easily downloadable to SPSS, Excel, Word, .pdf and online.

Limitations of using IBR related to a complex of factors. Gaining access to cross-cultural participants was dependent upon participants having access to the Internet.
(Buchanan & Williams, 2010). An anonymous online survey prevented face-to-face contact with the researcher to build rapport with participants (Hine, 2005b). Dissemination of the survey relied on participants completing and forwarding the survey link to networks. Given the low returns, there seemed to be a lack of interest in the topics. I also perceived there to be a lack of trust in the researcher as an unknown within the field (Hine, 2005b). Taken-for-granted assumptions about spirituality may have inhibited participation. Lack of trust in the internet; censorship of websites in certain countries; and time constraints on participants may have also contributed to low return and completion rates (Banks, 2005; DiMaggio, et al., 2001; Hine, 2005a; Warf, 2011). Perceived sensitive nature of the survey questions and perceived assumption that the survey biased to religion may have played a role in disinterest. Specifically in relation to gaining cross-cultural views and perceptions, the survey was limited by the use of English language. It became obvious that participants with English as a second language had difficulties with understanding the questions and responding to the free-text sections. Difference in academic cultures may have played a part. Finally, the honesty of the participants’ responses to all sections of the survey, for example, country of origin, age, beliefs had to be taken at face value.

Pilot testing

The original research plan involved only using the SHALOM survey as an evaluation tool to assess the effectiveness of the HomeEcConnect education initiative. It was a difficult but necessary decision to amend my original research design and administer a more comprehensive survey. This survey played a significant role in the data collection procedures. This was because there was nil participation in the original project objectives (3 minute videos or participation in discussion forums on HomeEcConnect). I had to re-think my research design. I extended the boundaries and altered the research questions to focus on obtaining home economists’ perceptions about home economics, spirituality and SHW. The instrument was pilot tested in November 2011, modified, and pilot tested in late November 2011. S1 was then administered later in November and remained open until early February 2012. S2, a second, shorter version of the survey was then administered on 10 February 2012 and remained open for a period of 11 days until 21 February 2012.
The questionnaire was sent electronically to seven experts in various fields and two laymen:

- My two PhD supervisors
- Author of the SHALOM instrument - Dr John Fisher
- A methodologist fluent in the Qualtrics software
- Manager of the Griffith University Ethics Committee
- An academic proof reader
- A retired teacher
- Two non-academic people to check for timing, flow, engagement, interest, use of plain English, understanding of questions

After initial feedback, several changes were made to question ordering, positioning and amendment of wording. For example, John Fisher explained that if I changed the positioning of the question “What words do you use to describe the transcendental domain? For example God, Divine, Creator” to go before the SHALOM survey I could then remove the word “God” from SHALOM and use “Transcendent Other” because this concept would have been already clarified for people. A number of comments were made about ambiguity of some questions and these were rectified or deleted from the survey. As I converted SHALOM from a paper version to an online version, I used extreme caution not to change any of the features, wording or layout of
SHALOM because it would have implications for validity, reliability and consistency in reporting, especially for comparison with other populations.

Recruitment strategies and sample size

It was anticipated that the online survey would go ‘viral’. Pendergast and colleagues (2011) employed a similar technique and determined that it was impossible to know an exact return rate. However, Table E.2 provides an indication of the estimated or potential sample size for the global home economics profession who have access to the Internet. Table E.2 is an indication only of the potential pool of target participants by giving approximate numbers of members of a few home economics associations around the world and then making estimations. No exact figures were able to be obtained.

### Table E.2: Estimated/potential sample size of the global home economics profession with access to the internet

<table>
<thead>
<tr>
<th>Conservative estimated number of home economics teachers and professionals worldwide with access to the Internet</th>
<th>50,000</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Australia:</strong> Total number of members of Home Economics Institute of Australia (my home association) for 2010 reported in their annual report <a href="http://www.heia.com.au/index.php?option=com_content&amp;view=article&amp;id=52&amp;Itemid=65">here</a></td>
<td>1,544</td>
</tr>
<tr>
<td><strong>America:</strong> Approximate number of members in 2008 of the American Association of Family and Consumer Sciences as reported on Wikipedia <a href="http://en.wikipedia.org/wiki/American_Association_of_Family_and_Consumer_Sciences">here</a></td>
<td>7,000</td>
</tr>
<tr>
<td><strong>Caribbean:</strong> Approximate number of members of the Caribbean Home Economics Association as reported on their website <a href="http://www.caribbeanhomeeconomist.org/">here</a></td>
<td>500</td>
</tr>
<tr>
<td><strong>Ontario:</strong> Approximate number of members of the Ontario Association of Home Economics as reported on their website <a href="http://www.ohea.on.ca/Home">here</a></td>
<td>300</td>
</tr>
<tr>
<td><strong>Japan:</strong> Approximate number of members of The Japan Society of Home Economics as reported on their website <a href="http://wwwsoc.nii.ac.jp/jshe/english/">here</a></td>
<td>5,000</td>
</tr>
<tr>
<td><strong>IFHE Members:</strong> Number of IFHE members (individuals and associations) by region</td>
<td></td>
</tr>
<tr>
<td>Africa</td>
<td>259</td>
</tr>
<tr>
<td>America</td>
<td>804</td>
</tr>
<tr>
<td>Asia</td>
<td>794</td>
</tr>
<tr>
<td>Europe</td>
<td>944</td>
</tr>
<tr>
<td>Pacific</td>
<td>230</td>
</tr>
<tr>
<td><strong>Total number of IFHE members on the membership database including individuals and associations</strong></td>
<td><strong>3,031</strong></td>
</tr>
</tbody>
</table>
Invitation to participate in research

*Invitation to participate in research* notices were submitted and subsequently printed in the IFHE and HEIA(Q) newsletters. For an example of the invitation see Appendix C: *Invitation to Participate in Research.* Recruitment for participants also employed the novel method of email invitations and social media use. At the Executive Meeting in Sligo, Ireland in 2010 I had face-to-face contact IFHE Executive Committee to gain support; however, no further face-to-face contact was made by me to recruit participants for the HomeEcConnect website or the survey. The IFHE provided a link to HomeEcConnect on their official website. One member of HEV also recommended HomeEcConnect to the HEV members via an electronic newsletter. Dissemination of surveys via social media and email invitations had been previously employed on home economics populations. For example, Pendergast and colleagues (2011) elicited responses from home economists with regard to food literacy (n=1188 from 36 countries). Dewhurst and Pendergast (2011) completed an online survey about education for sustainable development programs in home economics (n=186). Furthermore, international collaboration for the construction and negotiation of the he21C was conducted using ICTs (Pendergast, 2008a). Therefore, I believed that the home economics community would engage in the technologically facilitated forms of communication and online surveys used in this study.

The primary method of dissemination of the online survey was via broadcast emails to members of a purpose built research website (HomeEcConnect) as a VCoP, emails to editors of home economics association newsletters and websites, WordPress blog site, Twitter and Facebook announcements. Within the survey, participants were asked how they found out about the survey with 15 directly responding to a broadcast email from HomeEcConnect and 24 indicating that the survey had been forwarded by email from a colleague. More and different strategies could have been used; however, I was intrigued to understand the online behaviours of home economists and the effectiveness of social networking via ICTs.

In addition to the methods of recruiting participants for S1, I obtained permission from the IHFE Executive Officer to send a broadcast email to IFHE.

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150 During the recruitment phase (January – December 2011) nor for the next two year period of the life of the HomeEcConnect education initiative, did I receive any inquiries or emails from interested parties (from Australia or internationally) in relation to my research project or HomeEcConnect. Of the 156 members of HomeEcConnect as at 26 April 2013 most were attracted to HomeEcConnect through my active engagement with other social media such as Facebook, Twitter and WordPress.
members who had registered to receive emails via the membership database. See Appendix D Invitation emailed sent to IFHE members. As I am a member of the IFHE, I was granted permission to use their email facility. S2 was sent to 1076 IFHE members on 13 February 2012. A link to S2 was sent to 107 members of HomeEcConnect, announced on Facebook, Twitter and WordPress on 10 February 2012 and at 13 February 2012, 21 participants started the survey but only 17 completed it. It was difficult to obtain exact numbers of IFHE members who responded because when I amended S1 I had not changed the wording of S2 to include any reference to an IFHE email. This was an oversight and made it difficult to get exact numbers to indicate the effectiveness of the IFHE broadcast email. However, 8 new people became members of HomeEcConnect as a direct result of administering the surveys.

Dissemination and response rates

The purpose built research website and social network called HomeEcConnect was constructed as the proposed site for data collection. After two years of operation HomeEcConnect failed to provide any useful data for analysis. As a result, a survey was developed from interdisciplinary academic literature which incorporated the Spiritual Health and Life-Orientation Measure (SHALOM). Members of HomeEcConnect (n=106) were sent an invitation to complete the survey. Participants were asked to forward the survey link via email to their home economics colleagues. A snowballing effect together with invitations to participate advertised in the Home Economics Victoria newsletter and the Home Economics Institute of Australia newsletter and a Facebook (n=64 “lifetime likes”), HomeEcConnect WordPress Blog site (n=8 “clicks on survey link”) campaign returned a further 33 responses. This first survey (S1) consisted of questions relating to home economics practices and perceptions about spirituality and SHW. S1 also contained SHALOM and free-text responses. A minimum target of 100 responses was not achieved, therefore an abridged version of S1 and was constructed and announced as a “quick 10 minute survey”. Survey two (S2) was again sent to existing and new members of HomeEcConnect website (n=121), HomeEcConnect Facebook page (n=64 “lifetime likes”), HomeEcConnect Twitter (n=54 “followers”), HomeEcConnect WordPress blog site (n=3 “clicks on survey link”), The Maltese based Home Economics in Action Facebook page (n=125 “open members”), The Caribbean Association of home economists Inc. Facebook page (n=85 “likes”), Thailand based Home Economics Technology, RMUTT Facebook page
(n=1342 “likes”), Pakistan based College Of Home Economics Lahore Facebook page (n=15433 “likes” as at 9 March 2013) and the International Federation for Home Economics member database (n=3031).

See Appendix G Survey Report for survey statistics, response and completion rates. Qualtrics statistics revealed that completion rates were low (n-103 started the survey) and drop off rates were high (n-70 completed the survey). Briefly, 19 participants completed 80% of the survey, 35 participants completed 90%; and 11 participants completing 100% of the survey. Despite S2 being a shorter version of S1, the average time taken to complete either survey was approximately 21 minutes.

Appendix G-Q2 displays the statistics in relation to how respondents found out about the survey. **Direct contact:** 38 participants indicated that they responded directly to the link that I sent them, this included HomeEcConnect participants and IFHE members. **Networking:** 32 participants were recruited via networked emails from their colleagues and 10 participants indicated that a colleague had told them about the survey. **Print material:** 2 participants read about the survey in a home economics newsletter. **Social Media:** 9 participants indicated that they had seen the surveys advertised on websites. 48 respondents replied ‘yes’ to being a member of the HomeEcConnect website and 42 respondents replied ‘no’.\(^{151}\) The responses to this question indicates confusion as to what ‘being a member of HomeEcConnect’ meant because as indicated above, 38 participants responded to direct contact via the HomeEcConnect network, this does not account for the other 10 members who reported as being a ‘member of HomeEcConnect’. I found a number of inexplicable anomalies such as this in the survey results.

**Mathematical considerations and computer assisted statistical software**

The Qualtrics Survey Software allowed for some statistical analysis to be completed online and exported to Microsoft Excel or a Word document. Initial reports were generated using Qualtrics. With expert assistance from John Fisher some of the analysis was completed using SPSS. Most of the analysis used Excel spread sheets. Detailed descriptive analysis was via NVivo (QSR International, Australia). Excel was used to organise and sort the data. Performing quantitative analysis might have been easier if I had wholly employed specialised survey analysis software such as SPSS (Creswell, 2005; Gomez & Fisher, 2003, 2005a, 2005b). However, with such a small

\(^{151}\) See Appendix G-Q5.
sample size Excel was sufficient. With such a small sample, there was always going to be several ‘idiosyncrasies with the mathematics’ (personal communication, John Mahoney, Mathematician, 5 June 2009). The single most important factor in relation to results is the sample size. Probability theory and hypothesis testing is difficult to apply with such a small sample.

Descriptive statistics

Descriptive statistics were predominately used in the analysis. Descriptive statistics recognise trends in the data and included frequencies, central tendency (mean, median, mode), variability (variance, range, standard deviation), and relative standing (percentages) (Creswell, 2005). The analysis generally did not use inferential statistics such as ANOVA, Chi-Square Analysis or Pearson correlation coefficients. This was because the sample size was not sufficient to elicit reliable quantitative data for the purpose of hypothesis testing or causality. Having stated this, with the expert assistance of John Fisher, correlation statistics (factor analysis) were used to analyse SHALOM using the SPSS program. I reiterate that correlational data cannot prove causality. This survey only provides particulars for a small cohort of home economists and may not be taken as representative of the target population.

Sampling errors

The statistical mathematics required for a valid and reliable result depends on the population size and therefore has a bearing on the mathematical formula used in the analysis. The sample size will produce sampling errors (Cohen & Manion, 1994, pp. 90-91). Sampling errors affect measures of central tendency (such as mean, median and mode) and variability (such as standard deviation) (Creswell, 2005, p. 183). Sampling errors occur when there are variations between different samples. Important to recognise in this current study, and for future study is that the more populations that are surveyed, the closer to generalisability [sic] of results. There are mathematical formulas to adjust data for sampling errors; however, for the purpose of this analysis, if the sample size had been larger and these results had been obtained from that larger target audience, then we may be able to draw on more substantial empirical evidence to support the conclusions which follow. Although scientific methods and mathematics were applied, the findings and discussion sections are qualitative rather than quantitative.
Cleaning the data and accounting for missing data

The survey data were downloaded from Qualtrics by conversation into an .csv file for use in Excel and also saved as an SPSS file for uploading into SPSS. After data was entered into the worksheet in Excel, I applied automatic colour scales which made it easier to visually inspect the data for anomalies and missing data. Data was cleaned as follows. I reassigned the Qualtrics numbering from the online survey with coding values on a coding sheet. Next, individual respondent numbers were assigned to each participant. ISP numbers were checked for duplicates and removed or consolidated into one respondent number. To account for missing data, entries with majority of scores missing were deleted, particularly if the participant did not proceed beyond the first section of the survey; where variable was categorical (for example, a 5-item Likert scale) missing data was treated by substituting the blank entry with the rounded up mean score of that variable. Creswell (2005) suggests that missing data can be ethically treated this way if the substitutions were less than 15% of the data. Finally, data was left blank and not presumed or averaged where variable were yes/no categories. When reproducing tables and graphs, sample size (n) and/or total population size (N) for that variable is always stated.
APPENDIX G: SURVEY REPORT

This appendix contains the combined survey results of Survey 1 (S1) and Survey 2 (S2). All data has been cleaned and sorted. Free-text has been cleaned for anonymity purposes, names changed and identifying data removed. The report has been prepared using a variety of techniques including Qualtrics online ‘beta reporting’ software, Excel spread sheets, Word 2010 and manual calculations. All material prepared for this report has been checked for consistency and compared with results produced from original Qualtrics reports, SPSS data, Excel spread sheets and hand written notes. The format of this report follows the survey questions as they appeared. Not all survey questions have been included in this appendix. Larger portions of free-text have also been removed and in accordance with the SBB only the most pertinent data has been included in Chapter Seven of the thesis. Some survey items were not relevant to the research questions and these items have also been excluded. The data herein informed the following research questions as addressed in Chapter Seven:

- **What do home economists understand by the term “spiritual health and well-being”?**
- **Do home economists consider spiritual health and well-being to be a legitimate area of concern for home economics?**
- **Do home economists believe they receive sufficient support to address spiritual health and well-being as an aspect of their practice?**
- **Do home economists see evidence of spiritual health and well-being in their own home economics practice?**

Sub-questions in relation to SHALOM are also addressed:

- **What is the spiritual health and well-being of a cohort of home economists as revealed by the SHALOM?**
- **Was there dissonance between ‘ideal’ spiritual health and well-being and ‘lived experience’ of the participants?**

Statistical techniques include frequencies (f) or (#); means (M), standard deviations (SD), total population (N); subpopulations (n) and percentages (%) provided the descriptive statistics used in Chapter Seven. This report has been prepared using tables and free-text formats and includes ethical clearance requirements such as instructions, anonymity statement, purpose statement, general information and researcher, supervisor and university contact details.
SURVEY 1

Survey entitled: *Home Economics and Spiritual Health and Well-being*

Descriptive online survey

Open 3 months from 9 November 2011 to 9 February 2012

Six-part questionnaire:

- **Part One**: Welcome Message, Informed Consent, Anonymity, Ethical Clearance and Qualify for Survey
- **Part Two**: Demographics - Information about you
- **Part Three**: Home Economics Practice
- **Part Four**: Perceptions of home economics and spiritual health and well-being
- **Part Five**: Spiritual health and life-orientation measure (SHALOM)
- **Part Six**: Survey Complete

**Survey Statistics**

<table>
<thead>
<tr>
<th>Survey Statistics</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Survey started</td>
<td>60</td>
</tr>
<tr>
<td>Completed surveys</td>
<td>39</td>
</tr>
<tr>
<td>Average time taken to complete survey</td>
<td>23 min</td>
</tr>
<tr>
<td>Mean completion rate</td>
<td>65% from 60 total responses</td>
</tr>
</tbody>
</table>

**Survey Completion Rates**

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Number Complete</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>0%</td>
<td>12</td>
<td>20%</td>
</tr>
<tr>
<td>30%</td>
<td>3</td>
<td>5%</td>
</tr>
<tr>
<td>40%</td>
<td>2</td>
<td>3.33%</td>
</tr>
<tr>
<td>50%</td>
<td>2</td>
<td>3.33%</td>
</tr>
<tr>
<td>60%</td>
<td>3</td>
<td>5%</td>
</tr>
<tr>
<td>70%</td>
<td>3</td>
<td>5%</td>
</tr>
<tr>
<td>80%</td>
<td>12</td>
<td>20%</td>
</tr>
<tr>
<td>90%</td>
<td>23</td>
<td>38.33%</td>
</tr>
<tr>
<td>100%</td>
<td>0</td>
<td>0%</td>
</tr>
</tbody>
</table>
SURVEY 2

Survey Entitled: *Perceptions of Home Economics and spirituality – 10 minute survey*

Descriptive online survey

Open 11 Days from 9 February 2012 to 21 February 2012

Five-part questionnaire:

- **Part One** Welcome Message, Informed Consent, Anonymity, Ethical Clearance and Qualify for Survey
- **Part Two** Demographics - Information about you including Home Economics Areas of Study
- **Part Three** Perceptions of home economics, spirituality and spiritual health and well-being
- **Part Four** SHALOM
- **Part Five** Survey Complete

**Survey Statistics**

<table>
<thead>
<tr>
<th>Survey started</th>
<th>43</th>
</tr>
</thead>
<tbody>
<tr>
<td>Completed surveys</td>
<td>31</td>
</tr>
<tr>
<td>Average time taken to complete survey</td>
<td>20 minutes</td>
</tr>
<tr>
<td>Mean completion rate</td>
<td>79% from 43 total responses</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Number Complete</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>0%</td>
<td>2</td>
<td>4.65%</td>
</tr>
<tr>
<td>10%</td>
<td>1</td>
<td>2.33%</td>
</tr>
<tr>
<td>20%</td>
<td>1</td>
<td>2.33%</td>
</tr>
<tr>
<td>30%</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>40%</td>
<td>2</td>
<td>4.65%</td>
</tr>
<tr>
<td>50%</td>
<td>5</td>
<td>11.63%</td>
</tr>
<tr>
<td>60%</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>70%</td>
<td>2</td>
<td>4.65%</td>
</tr>
<tr>
<td>80%</td>
<td>7</td>
<td>16.38%</td>
</tr>
<tr>
<td>90%</td>
<td>12</td>
<td>27.91%</td>
</tr>
<tr>
<td>100%</td>
<td>11</td>
<td>25.58%</td>
</tr>
</tbody>
</table>


### Q1. INVOLVEMENT IN HOME ECONOMICS

**Are you directly involved with home economics as a field of study or profession?**

<table>
<thead>
<tr>
<th></th>
<th>S1</th>
<th>S2</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>53</td>
<td>39</td>
<td>92</td>
</tr>
<tr>
<td>No</td>
<td>2</td>
<td>5</td>
<td>7</td>
</tr>
</tbody>
</table>

### Q2. DISSEMINATION TECHNIQUE

**How did you find out about this survey?**

<table>
<thead>
<tr>
<th>How did you find out about this survey?</th>
<th>S1</th>
<th>S2</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>I clicked on the link that you sent me</td>
<td>26</td>
<td>12</td>
<td>38</td>
</tr>
<tr>
<td>It was forwarded to me in an email from a colleague</td>
<td>8</td>
<td>24</td>
<td>32</td>
</tr>
<tr>
<td>I read about it in a home economics newsletter</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>I came across it on a website, please specify which website</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>A home economics colleague told me about it</td>
<td>3</td>
<td>7</td>
<td>10</td>
</tr>
</tbody>
</table>

Text responses to Other & Website:
- [http://homeecconnect.wordpress.com](http://homeecconnect.wordpress.com)
- IFHE Education Policy and Training Committee
- 2 x HomeEcConnect
- 3 x Facebook - HEiA FACEBOOK GROUP
- It was sent to me by the IFHE line by IFHE

**Total**

<table>
<thead>
<tr>
<th></th>
<th>S1</th>
<th>S2</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>43</td>
<td>48</td>
<td>91</td>
</tr>
</tbody>
</table>

### Q3. WORKING IN HOME ECONOMICS

**How are you currently involved with home economics?**

<table>
<thead>
<tr>
<th>How are you currently involved with home economics?</th>
<th>S1</th>
<th>S2</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student - high school or secondary school</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Teacher - high school or secondary school</td>
<td>17</td>
<td>15</td>
<td>32</td>
</tr>
<tr>
<td>University or college student studying to be a home economics teacher</td>
<td>0</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>University or college student not studying to be a teacher</td>
<td>4</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Teacher at college</td>
<td>6</td>
<td>5</td>
<td>11</td>
</tr>
<tr>
<td>Industry Professional</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Lecturer, Academic or Researcher</td>
<td>13</td>
<td>10</td>
<td>23</td>
</tr>
<tr>
<td>Retired, past student or interested person who is still involved with home economics</td>
<td>7</td>
<td>6</td>
<td>13</td>
</tr>
</tbody>
</table>

Text responses to ‘other’:
- Teacher Educator and Administrator
- Consultant n Curriculum development at the government level
- F&CS Administrator
- Extension
- work for government
- student teacher
- Carrying out rural development work with focus on home economics topics

**Total**

<table>
<thead>
<tr>
<th></th>
<th>S1</th>
<th>S2</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>56</td>
<td>46</td>
<td>102</td>
</tr>
</tbody>
</table>
### Q4. YEAR OF QUALIFICATION

*Select the time period within which you completed your specialised home economics qualification?*

<table>
<thead>
<tr>
<th>Time Period</th>
<th>S1</th>
<th>S2</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>I do not have a specialised home economics qualification</td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>I have not graduated yet</td>
<td>5</td>
<td>6</td>
<td>11</td>
</tr>
<tr>
<td>1950-1959</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>1960-1969</td>
<td>4</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>1970-1979</td>
<td>7</td>
<td>7</td>
<td>14</td>
</tr>
<tr>
<td>1980-1989</td>
<td>8</td>
<td>10</td>
<td>18</td>
</tr>
<tr>
<td>1990-1999</td>
<td>7</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>2000-2009</td>
<td>12</td>
<td>6</td>
<td>18</td>
</tr>
<tr>
<td>2010-2011</td>
<td>0</td>
<td>4</td>
<td>4</td>
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<tr>
<td><strong>Total</strong></td>
<td>47</td>
<td>42</td>
<td>89</td>
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</tbody>
</table>

### Q5. HOMEECCONNECT

*Are you a registered member of HomeEcConnect?*

<table>
<thead>
<tr>
<th></th>
<th>S1</th>
<th>S2</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>15</td>
<td>19</td>
<td>48</td>
</tr>
<tr>
<td>No</td>
<td>33</td>
<td>23</td>
<td>42</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>48</td>
<td>42</td>
<td>90</td>
</tr>
</tbody>
</table>

### Q6. AGE

*What is your age today?*

<table>
<thead>
<tr>
<th>Age</th>
<th>S1</th>
<th>S2</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>13-15</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>16-18</td>
<td>4</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>19-24</td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>25-30</td>
<td>6</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>31-40</td>
<td>10</td>
<td>12</td>
<td>22</td>
</tr>
<tr>
<td>41-50</td>
<td>16</td>
<td>7</td>
<td>23</td>
</tr>
<tr>
<td>51-60</td>
<td>7</td>
<td>10</td>
<td>17</td>
</tr>
<tr>
<td>61-70</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>71+</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>48</td>
<td>42</td>
<td>90</td>
</tr>
</tbody>
</table>

### Q7. GENDER

*What is your gender?*

<table>
<thead>
<tr>
<th>Gender</th>
<th>S1</th>
<th>S2</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>46</td>
<td>38</td>
<td>84</td>
</tr>
<tr>
<td>Male</td>
<td>2</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>48</td>
<td>42</td>
<td>90</td>
</tr>
</tbody>
</table>

### Q8. COUNTRY

*In what country do you live and work?*

<table>
<thead>
<tr>
<th>Country</th>
<th>S1</th>
<th>S2</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>11</td>
<td>14</td>
<td>25</td>
</tr>
<tr>
<td>Canada</td>
<td>11</td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>United States</td>
<td>8</td>
<td>3</td>
<td>11</td>
</tr>
<tr>
<td>Ireland</td>
<td>5</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Malta</td>
<td></td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Finland</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>
Q9. ACCESS TO TECHNOLOGY

*S1 only - In the community where I work, access to Internet, personal computers, mobile phones and digital cameras are...*  

<table>
<thead>
<tr>
<th></th>
<th>S1 Total</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Very limited</strong></td>
<td>1</td>
<td>2.08</td>
</tr>
<tr>
<td><strong>Limited</strong></td>
<td>1</td>
<td>2.08</td>
</tr>
<tr>
<td><strong>Good</strong></td>
<td>5</td>
<td>10.42</td>
</tr>
<tr>
<td><strong>Very Good</strong></td>
<td>13</td>
<td>27.08</td>
</tr>
<tr>
<td><strong>Excellent</strong></td>
<td>28</td>
<td>58.33</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>48</td>
<td>100</td>
</tr>
</tbody>
</table>

NOTE: I asked *In the community where I work, access to Internet, personal computers, mobile phones and digital cameras are...* in S1 as a response to the failure of data collection regarding production and uploading 3 minute videos to the HomeEcConnect website. I was seeking clarification about home economists’ access to technology. It would seem that the results of this survey question indicate that majority of home economists have very good (27%) and excellent (58%) access to the technology required to produce the data requested. Failure may be due to other reasons. This required further investigation and is mentioned in ethics section of the Method in Chapter Five. This question was removed for S2 because it was deemed no longer essential for the purpose of addressing the research questions.

S1 PART THREE: HOME ECONOMICS PRACTICES

Data from Part Three of S1 regarding home economics Areas of Study was experimental in design. The online survey questions in Part Three needed refinement in order to gain explicit information about home economics practice. Not all Area of Study questions have been used or reported in this Appendix. However, one question did provide a useful insight in identifying essential essence of home economics practice and home economists preference for teaching and learning about specific home economics practice. ‘Drag and Drop’ and ‘Rank Order’ online survey techniques were used. Participants were not restricted in the number of Areas to Study they could drag and drop.
Q10. HOME ECONOMICS AREAS OF STUDY

Home Economists Areas of Study ‘Drag & Drop’ responses

Drag and drop the home economics Areas of Study that you practice into the box. Then rank their order by your personal preference for teaching or learning about each Area of Study. For example, if you teach Hospitality & catering; Textiles & fashion and Early childhood at your school but your favourite subject to teach is Textiles & fashion, you would rank it as “1” and so forth.

<table>
<thead>
<tr>
<th>#</th>
<th>Answer</th>
<th>My home economics &quot;Areas of Study&quot; are</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nutrition, food &amp; diet (kitchen &amp; theory)</td>
<td>26</td>
</tr>
<tr>
<td>4</td>
<td>Consumer studies, consumerism, resource management</td>
<td>21</td>
</tr>
<tr>
<td>3</td>
<td>Family studies &amp; relationships</td>
<td>18</td>
</tr>
<tr>
<td>7</td>
<td>Living environments, shelter &amp; housing</td>
<td>17</td>
</tr>
<tr>
<td>2</td>
<td>Textiles, clothing &amp; fashion (techniques &amp; construction)</td>
<td>14</td>
</tr>
<tr>
<td>6</td>
<td>Early childhood</td>
<td>14</td>
</tr>
<tr>
<td>12</td>
<td>Professional Development</td>
<td>14</td>
</tr>
<tr>
<td>11</td>
<td>Research</td>
<td>11</td>
</tr>
<tr>
<td>14</td>
<td>Hospitality &amp; catering</td>
<td>10</td>
</tr>
<tr>
<td>5</td>
<td>Design &amp; technology</td>
<td>9</td>
</tr>
<tr>
<td>28</td>
<td>Social studies</td>
<td>8</td>
</tr>
<tr>
<td>8</td>
<td>Food science (laboratory)</td>
<td>7</td>
</tr>
<tr>
<td>16</td>
<td>Textiles (laboratory)</td>
<td>5</td>
</tr>
<tr>
<td>15</td>
<td>Industry</td>
<td>4</td>
</tr>
<tr>
<td>9</td>
<td>Other</td>
<td>2</td>
</tr>
<tr>
<td>13</td>
<td>Other:</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Global welfare</td>
<td></td>
</tr>
<tr>
<td></td>
<td>healthier living (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ICT in daily life</td>
<td></td>
</tr>
<tr>
<td></td>
<td>global citizenship</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kitchen Design &amp; Ergonomics</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Futures consciousness</td>
<td></td>
</tr>
</tbody>
</table>

Q11. HOME ECONOMISTS PERSONAL PREFERENCE AREAS OF STUDY ‘RANK ORDER’ RESPONSES

Drag and drop the home economics Areas of Study that you practice into the box. Then rank their order by your personal preference for teaching or learning about each Area of Study. For example, if you teach Hospitality & catering; Textiles & fashion and Early childhood at your school but your favourite subject to teach is Textiles & fashion, you would rank it as “1” and so forth.

<table>
<thead>
<tr>
<th>Answer</th>
<th>My preferred preference for home economics &quot;Areas of Study&quot; are - Mean Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nutrition, food &amp; diet (kitchen &amp; theory)</td>
<td>1.69</td>
</tr>
<tr>
<td>Other</td>
<td>2.00</td>
</tr>
<tr>
<td>Research</td>
<td>2.64</td>
</tr>
<tr>
<td>Consumer studies, consumerism, resource management</td>
<td>3.57</td>
</tr>
<tr>
<td>Professional Development</td>
<td>3.86</td>
</tr>
<tr>
<td>Social studies</td>
<td>4.00</td>
</tr>
<tr>
<td>Family studies &amp; relationships</td>
<td>4.06</td>
</tr>
<tr>
<td>Textiles, clothing &amp; fashion (techniques &amp; construction)</td>
<td>4.14</td>
</tr>
<tr>
<td>Early childhood</td>
<td>4.43</td>
</tr>
<tr>
<td>Design &amp; technology</td>
<td>4.56</td>
</tr>
<tr>
<td>Food science (laboratory)</td>
<td>4.71</td>
</tr>
<tr>
<td>Living environments, shelter &amp; housing</td>
<td>4.88</td>
</tr>
</tbody>
</table>
Q12. HOME ECONOMICS CONTENT AREAS

Note: Responses to Question 12 have been removed from this report. It was found that they were not immediately relevant to the research questions.

S1 PART FOUR & S2 PART THREE: HOME ECONOMISTS’ PERCEPTIONS ABOUT HOME ECONOMICS, SPIRITUALITY AND SPIRITUAL HEALTH AND WELL-BEING

Q13. IMPORTANCE OF HOME ECONOMICS CONCEPTS

Use the sliding scale to indicate how important the following are to you:

<table>
<thead>
<tr>
<th>Concept</th>
<th>S1 M (n = 44)</th>
<th>S2 M (n = 41)</th>
<th>Total M (N = 88)</th>
<th>Total SD (N = 88)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion</td>
<td>50.58</td>
<td>52.85</td>
<td>52.22</td>
<td>34.15</td>
</tr>
<tr>
<td>Spirituality</td>
<td>70.56</td>
<td>65.32</td>
<td>68.92</td>
<td>26.70</td>
</tr>
<tr>
<td>Acting on Education for Sustainable Development initiatives through home economics practice</td>
<td>80.73</td>
<td>86.78</td>
<td>83.61</td>
<td>16.37</td>
</tr>
<tr>
<td>Being an active and aware citizen</td>
<td>83.25</td>
<td>83.22</td>
<td>83.33</td>
<td>18.74</td>
</tr>
<tr>
<td>Understanding spiritual health and well-being in home economics</td>
<td>72.79</td>
<td>65.05</td>
<td>70.01</td>
<td>23.36</td>
</tr>
<tr>
<td>Making home economics reflect the needs of today’s society</td>
<td>93.13</td>
<td>91.46</td>
<td>92.27</td>
<td>12.24</td>
</tr>
<tr>
<td>Using Internet technology to teach and learn about home economics</td>
<td>81.56</td>
<td>78.24</td>
<td>79.81</td>
<td>17.34</td>
</tr>
</tbody>
</table>

Q14. LEGITIMATE

Do you think spirituality to be a legitimate area of concern for home economics?

<table>
<thead>
<tr>
<th></th>
<th>S1 f (n = 46)</th>
<th>S2 f (n = 39)</th>
<th>Total f (N = 85)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>33</td>
<td>20</td>
<td>53</td>
<td>62%</td>
</tr>
<tr>
<td>No</td>
<td>13</td>
<td>19</td>
<td>32</td>
<td>38%</td>
</tr>
</tbody>
</table>

Q15. SUFFICIENT SUPPORT

Do you feel you receive sufficient support and guidance to address spirituality as an aspect of home economics?

<table>
<thead>
<tr>
<th></th>
<th>S1 f (n = 46)</th>
<th>S2 f (n = 39)</th>
<th>Total f (N = 85)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>7</td>
<td>8</td>
<td>15</td>
<td>18%</td>
</tr>
<tr>
<td>No</td>
<td>39</td>
<td>31</td>
<td>70</td>
<td>82%</td>
</tr>
</tbody>
</table>
**Q16. SPIRITUALITY, SPIRITUAL HEALTH AND WELL-BEING AND SPIRITUAL CONTEXTS IN HOME ECONOMICS PRACTICE**

Q16 was only asked in S1. It was removed from S2 due to survey completion time considerations.

*Please respond to the following statements about spirituality, spiritual beliefs and spiritual contexts in home economics practice*

<table>
<thead>
<tr>
<th>#</th>
<th>Question</th>
<th>Never</th>
<th>Rarely</th>
<th>Sometimes</th>
<th>Often</th>
<th>Always</th>
<th>Responses</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I include Indigenous Peoples’ concepts of spirituality in home economics practice and learning experiences.</td>
<td>13</td>
<td>8</td>
<td>11</td>
<td>8</td>
<td>2</td>
<td>42</td>
<td>2.48</td>
</tr>
<tr>
<td>2</td>
<td>When planning home economics experiences, I encourage family and/or community members to contribute their knowledge and beliefs about spirituality.</td>
<td>5</td>
<td>8</td>
<td>15</td>
<td>12</td>
<td>2</td>
<td>42</td>
<td>2.95</td>
</tr>
<tr>
<td>3</td>
<td>I include an inquiry process that explores a variety of points of view that include individual, family and/or community spiritual beliefs and knowledge.</td>
<td>3</td>
<td>5</td>
<td>12</td>
<td>15</td>
<td>6</td>
<td>41</td>
<td>3.39</td>
</tr>
<tr>
<td>4</td>
<td>I include exploration of spirituality when teaching or learning about the dimensions of health (i.e. physical, social, emotional, environmental, mental).</td>
<td>4</td>
<td>10</td>
<td>15</td>
<td>8</td>
<td>5</td>
<td>42</td>
<td>3.00</td>
</tr>
<tr>
<td>5</td>
<td>When exploring creativity, I encourage and include &quot;quiet time&quot; or silence in my home economics teaching or learning experiences.</td>
<td>5</td>
<td>11</td>
<td>13</td>
<td>9</td>
<td>4</td>
<td>42</td>
<td>2.90</td>
</tr>
<tr>
<td>6</td>
<td>I include home economics experiences that allow individuals, family and/or community members opportunities to contribute to society as active local citizens.</td>
<td>0</td>
<td>4</td>
<td>10</td>
<td>20</td>
<td>7</td>
<td>41</td>
<td>3.73</td>
</tr>
<tr>
<td>7</td>
<td>When exploring environmental sustainability, I include spiritual concepts in my home economics practice and experiences.</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>8</td>
<td>1</td>
<td>42</td>
<td>2.50</td>
</tr>
<tr>
<td>8</td>
<td>When exploring knowledge within different contexts (e.g. historical, political/legal, economic, social/cultural, environmental, ethical) I include spiritual contexts.</td>
<td>9</td>
<td>6</td>
<td>19</td>
<td>6</td>
<td>2</td>
<td>42</td>
<td>2.67</td>
</tr>
<tr>
<td>9</td>
<td>I include home economics experiences that allow individuals, family and/or community members opportunities to contribute to society as active global citizens.</td>
<td>2</td>
<td>3</td>
<td>11</td>
<td>18</td>
<td>7</td>
<td>41</td>
<td>3.61</td>
</tr>
</tbody>
</table>
STATISTICS FOR Q16

Please respond to the following statements about spirituality, spiritual beliefs and spiritual contexts in home economics practice

<table>
<thead>
<tr>
<th>Statistic</th>
<th>Indigenous Peoples' concepts</th>
<th>encourage family</th>
<th>inquiry process</th>
<th>dimensions of health</th>
<th>creativity</th>
<th>local citizens</th>
<th>environmental sustainability</th>
<th>different contexts</th>
<th>global citizens</th>
</tr>
</thead>
<tbody>
<tr>
<td>Min Value</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Max Value</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Mean</td>
<td>2.48</td>
<td>2.95</td>
<td>3.39</td>
<td>3.00</td>
<td>2.90</td>
<td>3.73</td>
<td>2.50</td>
<td>2.67</td>
<td>3.61</td>
</tr>
<tr>
<td>Variance</td>
<td>1.57</td>
<td>1.17</td>
<td>1.24</td>
<td>1.32</td>
<td>1.36</td>
<td>0.75</td>
<td>1.28</td>
<td>1.25</td>
<td>1.04</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>1.25</td>
<td>1.08</td>
<td>1.12</td>
<td>1.15</td>
<td>1.16</td>
<td>0.87</td>
<td>1.13</td>
<td>1.12</td>
<td>1.02</td>
</tr>
</tbody>
</table>

Total Responses

42 42 41 42 42 41 42 42 41

Q17. BELIEFS AND ATTITUDES ABOUT HOME ECONOMICS

Beliefs and attitudes about home economics and spiritual health and well-being: Combined Results of S1 & S2
Total responses: 78

Please indicate whether you agree or disagree with the following statements about home economics:

<table>
<thead>
<tr>
<th>#</th>
<th>Question</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Uncertain</th>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I believe home economics provides opportunities to experience intangible human experiences such as love, trust, hope and courage</td>
<td>3</td>
<td>7</td>
<td>16</td>
<td>31</td>
<td>20</td>
<td>3.73</td>
<td>1.08</td>
</tr>
<tr>
<td>2</td>
<td>I believe home economics provides individuals with opportunities to experience awe, wonder and mystery in the world</td>
<td>5</td>
<td>9</td>
<td>26</td>
<td>28</td>
<td>9</td>
<td>3.35</td>
<td>1.04</td>
</tr>
<tr>
<td>3</td>
<td>I believe that home economics assists individuals develop an appreciation of human interactions within a dynamic and multidimensional ecosystem</td>
<td>1</td>
<td>4</td>
<td>4</td>
<td>41</td>
<td>27</td>
<td>4.14</td>
<td>0.85</td>
</tr>
<tr>
<td></td>
<td>Statement</td>
<td>Yes</td>
<td>No</td>
<td>Agree</td>
<td>Strongly Agree</td>
<td>Mean</td>
<td>SD</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>--------------------------------------------------------------------------</td>
<td>-----</td>
<td>----</td>
<td>-------</td>
<td>----------------</td>
<td>-------</td>
<td>-----</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>I believe home economics professionals can better understand their own spiritual health and well-being by learning about and respecting the religious and cultural beliefs of others</td>
<td>1</td>
<td>5</td>
<td>13</td>
<td>44</td>
<td>14</td>
<td>3.85</td>
<td>0.84</td>
</tr>
<tr>
<td>5</td>
<td>I believe home economics does not have an impact on individual, family or community spiritual health and well-being</td>
<td>23</td>
<td>33</td>
<td>13</td>
<td>5</td>
<td>3</td>
<td>2.13</td>
<td>1.04</td>
</tr>
<tr>
<td>6</td>
<td>I believe home economics professionals can help develop spiritual health and well-being by enabling individuals, families and communities to find meaning and purpose in their life</td>
<td>3</td>
<td>7</td>
<td>15</td>
<td>33</td>
<td>19</td>
<td>3.74</td>
<td>1.05</td>
</tr>
<tr>
<td>7</td>
<td>I believe home economics does not provide opportunities for individuals, families and communities to explore spiritual health and well-being</td>
<td>14</td>
<td>28</td>
<td>24</td>
<td>10</td>
<td>1</td>
<td>2.45</td>
<td>0.99</td>
</tr>
<tr>
<td>8</td>
<td>I believe that home economics provides me with opportunities to explore my own spiritual health and well-being</td>
<td>4</td>
<td>11</td>
<td>22</td>
<td>32</td>
<td>8</td>
<td>3.36</td>
<td>1.03</td>
</tr>
<tr>
<td>9</td>
<td>I believe home economics professionals have a strong sense of their own spiritual health and well-being because they work in a human service profession</td>
<td>3</td>
<td>11</td>
<td>27</td>
<td>26</td>
<td>10</td>
<td>3.37</td>
<td>1.01</td>
</tr>
<tr>
<td>10</td>
<td>I believe home economics professionals have a strong sense of purpose and meaning in life because they serve others</td>
<td>1</td>
<td>8</td>
<td>8</td>
<td>30</td>
<td>30</td>
<td>4.03</td>
<td>1.02</td>
</tr>
<tr>
<td>11</td>
<td>I believe spiritual health and well-being should not be part of home economics assessment</td>
<td>16</td>
<td>18</td>
<td>21</td>
<td>18</td>
<td>4</td>
<td>2.71</td>
<td>1.20</td>
</tr>
<tr>
<td>12</td>
<td>I believe home economics is about ethics and morals</td>
<td>0</td>
<td>6</td>
<td>12</td>
<td>40</td>
<td>18</td>
<td>3.92</td>
<td>0.83</td>
</tr>
<tr>
<td>13</td>
<td>I believe home economics is about compassion and empathy</td>
<td>3</td>
<td>5</td>
<td>13</td>
<td>38</td>
<td>18</td>
<td>3.82</td>
<td>0.99</td>
</tr>
<tr>
<td>14</td>
<td>I believe home economics is related to improving quality of life</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>6</td>
<td>70</td>
<td>4.88</td>
<td>0.36</td>
</tr>
<tr>
<td>15</td>
<td>I believe home economics activities help build a sense of community spirit</td>
<td>0</td>
<td>1</td>
<td>6</td>
<td>38</td>
<td>32</td>
<td>4.31</td>
<td>0.67</td>
</tr>
</tbody>
</table>
### Q18. BELIEFS AND ATTITUDES ABOUT SPIRITUALITY AND SPIRITUAL HEALTH AND WELL-BEING

Beliefs and attitudes about spirituality and spiritual health and well-being: Combined Results of S1 & S2
Total responses: 72

*Please indicate whether you agree or disagree with the following statements about spirituality and spiritual health and well-being:*

<table>
<thead>
<tr>
<th>#</th>
<th>Question</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Uncertain</th>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Mean</th>
<th>SD</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>I believe exploring my own spirituality has consequences for my professional practice</td>
<td>1</td>
<td>5</td>
<td>11</td>
<td>41</td>
<td>14</td>
<td>3.86</td>
<td>0.86</td>
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<tr>
<td>2</td>
<td>I believe spirituality is about showing kindness, concern and cheerfulness</td>
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<td>3</td>
<td>14</td>
<td>43</td>
<td>12</td>
<td>3.89</td>
<td>0.72</td>
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<tr>
<td>3</td>
<td>I believe spirituality is about finding meaning in the good and bad events of life</td>
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<td>5</td>
<td>17</td>
<td>33</td>
<td>16</td>
<td>3.81</td>
<td>0.91</td>
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<tr>
<td>4</td>
<td>I believe spirituality is about having a sense of hope in life</td>
<td>0</td>
<td>3</td>
<td>11</td>
<td>33</td>
<td>25</td>
<td>4.11</td>
<td>0.81</td>
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<tr>
<td>5</td>
<td>I believe spirituality is to do with the way one conducts one’s life in the here and now</td>
<td>0</td>
<td>4</td>
<td>9</td>
<td>38</td>
<td>21</td>
<td>4.06</td>
<td>0.80</td>
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<tr>
<td>6</td>
<td>I believe spirituality does not include areas such as art, creativity and self-expression</td>
<td>17</td>
<td>41</td>
<td>8</td>
<td>6</td>
<td>0</td>
<td>2.04</td>
<td>0.83</td>
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<tr>
<td>8</td>
<td>I believe a religious leader is the only person responsible for the spiritual health and well-being of others</td>
<td>43</td>
<td>22</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td>1.57</td>
<td>0.87</td>
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<tr>
<td>9</td>
<td>I believe spiritual health and well-being is concerned with a need to connect with other people</td>
<td>0</td>
<td>5</td>
<td>15</td>
<td>36</td>
<td>16</td>
<td>3.88</td>
<td>0.84</td>
</tr>
<tr>
<td>10</td>
<td>I believe spiritual health and well-being is influenced by family relationships</td>
<td>0</td>
<td>1</td>
<td>9</td>
<td>42</td>
<td>20</td>
<td>4.13</td>
<td>0.67</td>
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<tr>
<td>11</td>
<td>I believe spirituality involves personal friendships and relationships</td>
<td>0</td>
<td>3</td>
<td>9</td>
<td>40</td>
<td>20</td>
<td>4.07</td>
<td>0.76</td>
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<tr>
<td>12</td>
<td>I believe spirituality has consequences for how we act in society</td>
<td>0</td>
<td>4</td>
<td>5</td>
<td>35</td>
<td>28</td>
<td>4.21</td>
<td>0.80</td>
</tr>
<tr>
<td>13</td>
<td>I believe that spiritual health and well-being includes being responsible and caring for the environment</td>
<td>0</td>
<td>3</td>
<td>10</td>
<td>37</td>
<td>22</td>
<td>4.08</td>
<td>0.78</td>
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<tr>
<td>14</td>
<td>I believe spiritual health and well-being has an influence on peoples' consumer habits</td>
<td>1</td>
<td>3</td>
<td>12</td>
<td>39</td>
<td>17</td>
<td>3.94</td>
<td>0.84</td>
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<td>Count</td>
<td>Mean</td>
<td>Standard Deviation</td>
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<td>-----------------------------------------------------------------------------</td>
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<td>--------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>I believe that spiritual health and well-being is related to sustainability and sustainable practices</td>
<td>1</td>
<td>5</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>I believe spirituality includes peoples' ethical choices</td>
<td>0</td>
<td>1</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>I believe spirituality includes peoples’ morals</td>
<td>0</td>
<td>0</td>
<td>14</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>I believe spirituality only involves people going to Church or a Place of Worship</td>
<td>33</td>
<td>28</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>I believe spirituality is only concerned with a belief and faith in a God or Supreme Being</td>
<td>23</td>
<td>27</td>
<td>12</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>I believe spirituality is a unifying force which enables one to be at peace with oneself and the world</td>
<td>0</td>
<td>3</td>
<td>13</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>I believe spiritual health and well-being is an essential part of being human</td>
<td>0</td>
<td>1</td>
<td>8</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>I believe spirituality does not apply to Atheists or Agnostics</td>
<td>22</td>
<td>22</td>
<td>23</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>I believe that spirituality is concerned with me feeling that my life is influenced by something or someone beyond the human and natural world</td>
<td>4</td>
<td>12</td>
<td>14</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>I believe that other people’s spiritual health and well-being is affected by my actions</td>
<td>0</td>
<td>6</td>
<td>13</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>I believe spiritual health and well-being directly relates to quality of life</td>
<td>0</td>
<td>3</td>
<td>3</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>
Q19. HOME ECONOMISTS’ UNDERSTANDING OF SHW

What is your understanding of “spiritual health and well-being”? Free-text responses have been removed from this report.

Q20. PERSONAL EXPERIENCES

How has that understanding been shaped by your personal experiences? Free-text responses have been removed from this report.

Q21. SEE EVIDENCE OF SPIRITUAL HEALTH AND WELL-BEING IN HOME ECONOMICS

<table>
<thead>
<tr>
<th>Do you see evidence of spiritual health and well-being in your own home economics practice?</th>
<th>S1 f (n = 39)</th>
<th>S2 f (n = 32)</th>
<th>Total f (N = 71)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>31</td>
<td>25</td>
<td>56</td>
<td>79%</td>
</tr>
<tr>
<td>No</td>
<td>8</td>
<td>7</td>
<td>15</td>
<td>21%</td>
</tr>
</tbody>
</table>

Q22. EXAMPLES OF SHW

Do you have any specific examples you would like to share? Free-text responses have been removed from this report.

S1 PART FIVE & S2 PART FOUR: SPIRITUAL, RELIGIOUS AND PERSONAL BELIEFS AND SHALOM

Q23. INFLUENCE OF TRANSCENDENT OTHER

<table>
<thead>
<tr>
<th>Do you believe your life is influenced by something or someone beyond the human and natural world, which could be called a Transcendent Other?</th>
<th>S1 f (n = 39)</th>
<th>S2 f (n = 31)</th>
<th>Total f (N = 70)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>28</td>
<td>22</td>
<td>50</td>
<td>71</td>
</tr>
<tr>
<td>No</td>
<td>9</td>
<td>11</td>
<td>20</td>
<td>29</td>
</tr>
</tbody>
</table>

Q24. NAME USED FOR TRANSCENDENT OTHER

What name do you use most for Transcendent Other?

<table>
<thead>
<tr>
<th>Answer</th>
<th>S1 f (n = 39)</th>
<th>S2 f (n = 32)</th>
<th>Total f (N = 71)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allah</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Divine</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>God</td>
<td>23</td>
<td>19</td>
<td>42</td>
<td>59</td>
</tr>
<tr>
<td>Matter &amp; Energy</td>
<td>2</td>
<td>3</td>
<td>5</td>
<td>7</td>
</tr>
</tbody>
</table>
### Q25. RELIGIOUS AFFILIATION

*Please specify your religious affiliation and write in its type, denomination or variation name:*

<table>
<thead>
<tr>
<th>Answer</th>
<th>S1 f (n = 39)</th>
<th>S2 f (n = 32)</th>
<th>Total f (N = 71)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atheist</td>
<td>2</td>
<td>4</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Agnostic</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Buddhism</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Christianity</td>
<td>23</td>
<td>19</td>
<td>42</td>
<td>51</td>
</tr>
<tr>
<td>Islam</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Other*</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>No religion</td>
<td>9</td>
<td>7</td>
<td>16</td>
<td>20</td>
</tr>
<tr>
<td>I prefer not to answer</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>A mixture</td>
<td>3</td>
<td>3</td>
<td>6</td>
<td>7</td>
</tr>
</tbody>
</table>

Other religious affiliation names offered for selection included:
- Baha'i
- Confucianism
- Druidism
- Hinduism
- Jainism
- Judaism
- Shinto
- Sikhism
- Taoism
- Wicca
- Zoroastrianism

*Free-text responses to ‘Other’
- i don't know the name, i just know there is something bigger than you or me
- a few of the examples
- I have no belief in a Transcendent Other
- something people made up
- Me and You
- You

Note: One participant of S1 marked every box and made a comment about each religion. This participant’s responses were removed and statistics adjusted.

### Q26. RELIGIOUS AFFILIATION TYPE, DENOMINATION AND VARIATION NAMES

*Please specify your religious affiliation and write in its type, denomination or variation name:*

Free-text responses arranged in alphabetical order
- All of them
- Anglican
- Baptist
- Brahma kumaris
- Catholic
- Church of the Nazarene (Evangelical)
- I am not practising
- I was raised Christian, still belong to a Christian church, but I do not find spirituality there. I have questions that organized religion does not easily answer. Much of Christianity seems highly implausible to me, but I like some of its teachings.
- Islam
- Methodist
- Non-denominational
- Open to all directions
- Other
- Presbyterian
- Protestant
- Roman Catholic
- Socialist Liberal Democrat (SoLiD)
- Southern Baptist
- Spiritual not religious
- United Church
- United Church of Canada and Convention Baptist Church of Canada

### S1 & S2 COMBINE RESULTS FOR SPIRITUAL HEALTH & LIFE ORIENTATION MEASURE (SHALOM)

#### Q.27 SHALOM ‘IDEAL’ 4DSHW

<table>
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<tr>
<th>#</th>
<th>Question</th>
<th>VL</th>
<th>L</th>
<th>M</th>
<th>H</th>
<th>VH</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>A love of other people</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>27</td>
<td>32</td>
<td>4.38</td>
<td>0.67</td>
</tr>
<tr>
<td>2</td>
<td>Personal relationship with Transcendent Other</td>
<td>9</td>
<td>3</td>
<td>18</td>
<td>15</td>
<td>21</td>
<td>3.55</td>
<td>1.35</td>
</tr>
<tr>
<td>3</td>
<td>Forgiveness toward others</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>21</td>
<td>38</td>
<td>4.47</td>
<td>0.68</td>
</tr>
<tr>
<td>4</td>
<td>Connection with nature</td>
<td>1</td>
<td>2</td>
<td>11</td>
<td>27</td>
<td>25</td>
<td>4.11</td>
<td>0.90</td>
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<tr>
<td>5</td>
<td>A sense of identity</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>23</td>
<td>39</td>
<td>4.52</td>
<td>0.66</td>
</tr>
<tr>
<td>6</td>
<td>Worship of Transcendent Other</td>
<td>11</td>
<td>8</td>
<td>20</td>
<td>11</td>
<td>16</td>
<td>3.20</td>
<td>1.38</td>
</tr>
<tr>
<td>7</td>
<td>Awe at a breathtaking view</td>
<td>5</td>
<td>2</td>
<td>13</td>
<td>26</td>
<td>20</td>
<td>3.82</td>
<td>1.14</td>
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<tr>
<td>8</td>
<td>Trust between individuals</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>25</td>
<td>38</td>
<td>4.53</td>
<td>0.59</td>
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<tr>
<td>9</td>
<td>Self-awareness</td>
<td>1</td>
<td>1</td>
<td>5</td>
<td>23</td>
<td>36</td>
<td>4.39</td>
<td>0.82</td>
</tr>
<tr>
<td>10</td>
<td>Oneness with nature</td>
<td>2</td>
<td>5</td>
<td>18</td>
<td>26</td>
<td>15</td>
<td>3.71</td>
<td>1.00</td>
</tr>
<tr>
<td>11</td>
<td>Oneness with Transcendent Other</td>
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<td>8</td>
<td>12</td>
<td>17</td>
<td>18</td>
<td>3.35</td>
<td>1.43</td>
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<tr>
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<td>Harmony with the environment</td>
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<td>1</td>
<td>17</td>
<td>24</td>
<td>22</td>
<td>3.95</td>
<td>0.97</td>
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<tr>
<td>13</td>
<td>Peace with Transcendent Other</td>
<td>9</td>
<td>5</td>
<td>16</td>
<td>12</td>
<td>24</td>
<td>3.56</td>
<td>1.40</td>
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<td>14</td>
<td>Joy in life</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>19</td>
<td>43</td>
<td>4.59</td>
<td>0.61</td>
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<tr>
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<td>Prayer life</td>
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<td>8</td>
<td>13</td>
<td>13</td>
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<td>3.44</td>
<td>1.45</td>
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<td>Inner peace</td>
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<td>1</td>
<td>1</td>
<td>22</td>
<td>42</td>
<td>4.59</td>
<td>0.61</td>
</tr>
<tr>
<td>17</td>
<td>Respect for others</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>15</td>
<td>49</td>
<td>4.71</td>
<td>0.52</td>
</tr>
<tr>
<td>18</td>
<td>Meaning in life</td>
<td>1</td>
<td>0</td>
<td>4</td>
<td>17</td>
<td>44</td>
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<td>Kindness towards other people</td>
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<td>0</td>
<td>3</td>
<td>13</td>
<td>50</td>
<td>4.71</td>
<td>0.55</td>
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<tr>
<td>20</td>
<td>A sense of ‘magic’ in the environment</td>
<td>6</td>
<td>5</td>
<td>21</td>
<td>19</td>
<td>15</td>
<td>3.48</td>
<td>1.19</td>
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Q.28 SHALOM ‘FEEL’ 4DSHW

<table>
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<th>Question</th>
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<th>L</th>
<th>M</th>
<th>H</th>
<th>VH</th>
<th>Mean</th>
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<tbody>
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<td>Connection with nature</td>
<td>2</td>
<td>5</td>
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<td>A sense of identity</td>
<td>0</td>
<td>2</td>
<td>28</td>
<td>25</td>
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<td>4.15</td>
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</tr>
<tr>
<td>6</td>
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<td>16</td>
<td>5</td>
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<tr>
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<td>Awe at a breathtaking view</td>
<td>5</td>
<td>3</td>
<td>12</td>
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<td>6</td>
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<td>6</td>
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<td>13</td>
<td>Peace with Transcendent Other</td>
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<td>20</td>
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<td>10</td>
<td>3.14</td>
<td>1.25</td>
</tr>
<tr>
<td>14</td>
<td>Joy in life</td>
<td>1</td>
<td>1</td>
<td>10</td>
<td>37</td>
<td>17</td>
<td>4.03</td>
<td>0.78</td>
</tr>
<tr>
<td>15</td>
<td>Prayer life</td>
<td>14</td>
<td>11</td>
<td>22</td>
<td>12</td>
<td>7</td>
<td>2.80</td>
<td>1.27</td>
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<td>18</td>
<td>25</td>
<td>19</td>
<td>3.88</td>
<td>0.94</td>
</tr>
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<td>Respect for others</td>
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<td>4.26</td>
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<td>16</td>
<td>4.29</td>
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<td>3</td>
<td>15</td>
<td>30</td>
<td>18</td>
<td>3.27</td>
<td>1.18</td>
</tr>
</tbody>
</table>

This is the end of the survey. Thank you for taking the time to complete it.

Please feel free to leave any final comments in the space below.

Q29. FINAL COMMENTS

Free-text responses have been removed from this report.
Email to HomeEcConnect Participants sent on 11 May 2012

Subject: HomeEcConnect invitation for email interview

Dear members of HomeEcConnect,

Firstly, I would like to thank you all for being part of the HomeEcConnect project. Secondly, as a result of the survey I conducted I have found some interesting concepts I wish to investigate further. Please take a moment to complete the following email interview questions. I’d like to remind you that your identity will continue to remain anonymous in any reporting of this research.

Simply reply to this email or cut and paste the questions into a new email addressed to j.deagon@griffith.edu.au with your answers written after each question before Monday 21 May 2012.

For the purpose of the questions below, an “activity” is taken to mean a Home Economics practice, experience or project that you completed with your students or clients in your classroom or place of work.

1. Did you complete the online survey? Yes/No

   No

2. Explain relationships between Education for Sustainable Development and Home Economics.

   Working with students to develop projects that focus on reducing, reusing and upcycling

3. Please provide some examples of Home Economics “Education for Sustainable Development” activities that you have undertaken.

   I have students use old clothing to create toys, bags and hats in sewing. Also have students create recipes using the left-overs from kitchen labs.

4. Some of you indicated that you provide opportunities for your students or clients to participate as “active local citizens”. Please provide some examples of activities that you have undertaken.

   My students worked closely with a team of teachers to provide a fund raising dinner - Stone Soup Dinner - raising money for the local food pantries.

5. Some of you indicated that you provide opportunities for your students or clients to participate as “active global citizens”. Please provide some examples of activities that you have undertaken.

   …

6. Explain relationships between active local citizens and active global citizens.

APPENDIX H: EMAIL INTERVIEW QUESTIONS AND A SAMPLE PARTICIPANT RESPONSE
Local citizens will become active global citizens as their experiences develop.

7. Explain relationships between the environment and Home Economics.

Home economics teaches us how to use the resources that we are given wisely. This gives a person the ability to manage the environment and finances.

8. "Spiritual health and well-being" may be defined as the quality of relationships one has with one's self, others, the environment and the transcendental or a larger reality. Explain relationships this definition has with Home Economics.

I think if there is a knowledge and skill base of the inter-relationships of all elements of our lives, there is health and well-being for those involved. Home Economics is the discipline that offers the relationship experience in the school environment, and hopefully it will transfer into life.

Thank you for taking the time to complete this email interview. Your answers are valuable and your time is appreciated. If you would like to have a conversation with me about the ideas above, I would be delighted to arrange a meeting via Skype or any other way we can arrange.

If you have any questions about the research please contact, Jay Deagon or Donna Pendergast at d.pendergast@griffith.edu.au. If you have any concerns or complaints about the ethical conduct of the research project you should contact the Griffith University, Manager, Research Ethics on +61 7 3735 5585 or research-ethics@griffith.edu.au.

With kind regards,

Jay Deagon
APPENDIX I: HONESTY OF THE SATIN BOWERBIRD

It will be recalled from Chapter Two Section 2.7.6 Weaving the research bowers and selecting the bluest trophies that female bowerbird will assess the ‘honesty’ of the male bowerbird by investigating the bower for colour, arrangement, quality and quantity of ornaments that adorn the bower (Keagy, et al., 2009). A female bowerbird identifies by the selection and arrangement of the bluest of trophies how healthy the male bird is and therefore determine his ‘honesty’ as a suitable mating partner. This metaphor was applied to the researcher’s expressions of morals, ethics, personal and professional honesty, subjectivity and truth.

Honesty was identified by one of the participants to be an important factor in communicating personal philosophy and ideas about spirituality and spiritual health and well-being in public spaces. This appendix recorded for transparency purposes, my critical reflections and thinking about construction of the liquid-qualitative research environment and the usefulness and outcome of an exploration into transgressive data. These concepts are explained in detail in this appendix.

Reflection on the construct of liquid-qualitative research environments

This section provides a deeper reflection on the way I conceived and perceived the construct of liquid-qualitative research environments. This section also reveals my core beliefs. Core beliefs inform my worldview. Changes to my worldview have directly influenced my research decisions. Within this section I make statements about how I perceive particularism to inform universalism; how I view truth; the consequences of globalisation in relation to new ways of interpreting ‘big history’; an assertion that knowledge grows in increments; and that experiences and events shape human beings. I conclude this section with the challenges and exhilaration one feels when afforded the freedom to think original thoughts in an educational context.

Particularism informing Universalism: addressing a power paradox

Following a Cartesian tradition of philosophical thought, I believe “the particulars” must be known before claims may be made about “the universal”. Recalling Bauman’s (2012b, pp. 45-46) discourse about the ‘corrupting impact of power and domination’ and the paradox of power in relation to recent and historical tensions between philosophy and politics, Bauman suspects that until there is momentous
reconciliation and meaningful agreement about the quest for wisdom and ‘The Future We Want’ (UN, 2012), no universality in thought or deed will be possible. In this regard, and specifically relating to spirituality as a researched social construct, I am constantly reminded that universality has implications for cultural, religious and ethnic bias (Moberg, 2002). I therefore acknowledge that there are dangers in using the word “universal”.

The word universal is thought to be of Aristotelian coinage and has been used for millennia in arguments of logic (Smith, 2012). However, in contemporary times and as specialisation increases, counter arguments, perspectives or opinions are becoming more complex. Complexity and specialisation obstruct fluid movement towards universality. This is especially relevant regarding agreed definitions or terms about beliefs about spirituality in the health sciences or education (de Jager Meezenbroek, et al., 2010; B. Hill, 1989). How do we locate an acceptable basis for universality of meaning? Many debates about spirituality reveal illogical or irrelevant premises (Blake, 1996; Draper & McSherry, 2000; Marples, 2006; Swinton & Narayanasamy, 2002); realistically tensions are likely to persist.

To illustrate these tensions, consider cross-cultural dialogs that search for universal truths about spirituality amongst monolith religions of the world (UNESCO, 2006). Walsh and Vaughan (1994) highlight a problem with cultural relativism as standing…

…accused of what is called performative paradox: of itself doing what it claims cannot be done. While claiming that no universal culture-free value judgements can be valid, it then established its own principle as just as a valid universal rule; that is, it exempts itself from its own universal rule.

For me, rules, validity and universality have been of constant concern in this thesis. I have developed a deeper appreciation for quantum physics and quantitative methods in attempting to achieve universality. However, as a direct result of constructing this thesis, the purpose of qualitative research has become clearer. My research offers one unique home economics perspective that may add richness to the milieu of research into SHW. The qualitative paradigm is valuable.

As a result of my investigations, an alternative to universalism was located. Whereas universalism applies as broad a view as possible and albeit altruistically attempts to account for value free cross-cultural perspectives, particularism ‘calls for the development of measures specific to groups of like-minded people to capture the
particular expression of spirituality valued by that group’ (Berry, 2005, p. 637). Berry (2005) further writes ‘small but solid steps forward are more commendable than large but clumsy strides’. Applying a particularist approach together with a clearly conceptualised framework of SHW for home economics contexts, this thesis then represents one small step toward universalism of concepts for later application within broader contexts. This approach addresses some of the issues associated with universal truth claims.

**How I view truth**

Similarly to radical constructivist Ernst von Glaserfeld (1995), I make two explicit warnings about the content of this thesis. First, the views expressed in this document are my own views and I make no claims of “truth”. This thesis is then my own interpretation of SHW observed in a home economics context. The second warning is in relation to my memory and the ‘act of remembrance’ which may not always be as precise as one would desire (Ernst von Glaserfeld, 1995, p. 2). Everyday life events have had a cumulative effect on changes to my worldview. Importantly, these life events also change my perceptions of spirituality, SHW and home economics on a daily basis. That may entail a cherished moment of laughter with my family, a conference presentation or a news item about a local or world event. Even though I have been an active participant in this research, I have not captured all the in-between life moments. For me, home economics is all about the everyday life moments and “little” life events that change me and my perceptions constantly. Indeed, I believe the very purpose of education is to change people. Therefore, this research story is a retrospective journey to the way I see the research now, viewed through my own unique, multifaceted, socio-cultural, home economics lenses.

**Big history**

I view this thesis and the concepts contained within as being influenced by whole of history. Culture is a carrier of history that brings experience and evidence together (Foucault, 1972). I interpret Foucault to mean that I can never attain physical evidence of truth (empirical) because once a person is involved in the interpretation of ‘evidence’ it takes the transcendental form. Foucault called this the ‘empirico-transcendental doublet’. ‘Actual experience’ is the means of communication between the space of the body and the time of culture. Experiences of the body and that of culture are embedded. If I follow Foucault’s rationale, “I think” is a term to be used
often. Only though my thoughts and my bodily experience of actions can I relay my research using ‘meticulous and descriptive language’ in order to describe the actions and experiences of others (Foucault, 1972, p. 321).

I believe that my small-scale research project (Denscombe, 2007) contains a grand synthesis of knowledge. I use the term ‘grand synthesis of knowledge’ because humans are a container for history, shown or manifested through culture and experience (Foucault, 1972). This perspective of history has been called a ‘big history’ approach (Christian, 1991). ‘Big history’ is an abstract and fluid notion created by people to give history ‘a voice’ (Christian, 1991). With this understanding of big history, spiritual knowledges are the product of produced, recontextualised and reproduced philosophical thought contributed to by cave dwellers (circa 200,000 BC), Ancient Egyptians (circa 3150 BC), Hammurabi (circa 1750 BC), Socrates (469 BC-399 BC), Plato (424 BC-348 BC), Aristotle (384 BC-322 BC), Leonardo da Vinci (1452-1519), Michelangelo (1475-1564), William Shakespeare (1564-1616), René Descartes (1596-1650), Izzac Newton (1642-1727), Jean-Jacques Rousseau (1712-1778), Immanuel Kant (1724-1804), Mary Shelley (1797-1851) John Snow (1813-1858) and in more recent times William James (1842-1910), Ellen Henrietta Swallow Richards (1842-1911), Marie Sklodowska-Curie (1867-1934), Carl Jung (1875-1961), Albert Einstein (1879-1955), Lev Vygotsky (1896-1934), Jean Piaget (1896-1980), Abraham Maslow (1908-1970) National Aeronautics and Space Administration (NASA), The United Nations (UN), Nelson Mandela (1918-), Basil Bernstein (1924-2000), Michel Foucault (1926-1984), Desmond Tutu (1931-), His Holiness Dali Lama (1935-), John Lennon (1940-1980), Al Gore (1948-), Oprah Winfrey (1954-) and in very recent history founder of the Facebook Internet phenomenon Mark Zuckerberg (1984-)... these philosophers, artists, inventors, physicians, theorists, authors, linguists, religious leaders, entrepreneurs, activists, agencies and celebrities and many more (Indigenous, Western and Eastern) have contributed to my current understandings about the mystery and delicate balance of human life on Earth and I am indebted to them. This knowledge is important for this thesis because it may assist me in identifying intertextuality which may challenge or clarify traditional faith systems.

Theories such as ‘big history’ and ‘chaos theory’ are having a significant impact on people’s beliefs about creation, evolution, history and civilisation (Christian, 1991). These core beliefs are at the heart of many spirituality related discourses. For example, quantum physics and space exploration are challenging many spiritual beliefs
(Fowler, 2012; McGregor, 2011). Some people may become complacent of core beliefs because despite a paradoxical wish for the pursuit of ‘true’ knowledge, big history and advances in knowledge about quantum physics may be causing a crisis of ‘faith’ (Billias, 2012). Some people may become uncomfortable because ‘business as usual’ is being contested (P. Raskin, et al., 2002). Rapid increases in scientific knowledge are having an effect on spiritual belief systems. Dissemination of scientific knowledge through modern technological means such as television, the Internet, and mobile phones, are expediting challenges to the historical stronghold of dominant and taken-for-granted thoughts about spirituality.

Knowledge grows incrementally

It has been very sobering and isolating, yet strangely liberating to realise that I am the only person in a population of seven billion Earth inhabitants to have had the exact same life experiences in the same order as me. I realised that I am literally one in seven billion. Through time and space and as a cumulative process, I have been developed as a human being by glimpses of the “whole of history” (Christian, 1991) as well as my son’s birth, my family relationships, health status, privileged education, exposure to different geographies including overseas travel, bush walking in the Australian rainforest, friends, strangers, sport, music, singing, work communities, religious and spiritual organisations, theatre, books, news, movies, the Internet and my female perspective. This ‘big history’ realisation acknowledges the interdisciplinary knowledges that interplay with an individual’s spiritual beliefs. Exposure to knowledge creates human beings. Spiritual beliefs are informed by multiple determinants, personal experiences and events.

Experiences and events shape human beings

I am an active participant in my own learning. My formal tertiary and postgraduate education have been invaluable to me in expanding my worldview. A well-developed worldview is an important component of SHW (Fisher, 2011; S. Hawks, 1994; Pesut, 2003; Tacey, 2003). My adult education required me to look deeper within myself for inspiration and life motivation. Consequently I have gained an appreciation of the delicate balances which hold my home and environments together. My knowledge of home economics and SHW bond me to myself, my family, my communities and my planet. Through studying home economics and the construct of SHW, I have become acutely aware that I live on a planet with limited resources and
that there are global consequences of my consumerist actions (Bauman, 2012a; S McGregor, 2010a; The Earth Charter, 2012). This personal awakening has been welcomed into my life; however my life experience and worldview also influenced my research capacities.

*Freedom to think original thoughts*

In 2006, Professor Michael Dunn was my “population health” lecturer at Queensland University of Technology. Professor Dunn announced to a full lecture hall of undergraduates ‘you will never have an original thought’. I am sure he could not have known the effect that statement would have on me. At that time, I was stunned and offended by his statement. It took me about 5 years to recover my mental equilibrium. As a result of reading such works as *The Methods, Meditations and First Philosophy* of René Descartes (Descartes, 1901) and Basil Bernstein’s theory on the social construction of discourse (Bernstein, 2003), I came to some understanding of what Professor Dunn may have meant. I may never have an original thought – but it is the creative output of the individual that brings together an original concept. Essentially, it is not the thought that is important - it is the action that accompanies the thought that is important.

In her critique of qualitative research and its contentious relationship with ‘scientifically based research (SBR)’ Elizabeth St. Pierre (2011, p. 620) laments that often ‘the philosophy part’ of research is omitted in the writing up of reports. She stated that,

[In general, qualitative inquiry, especially after SBR, comes with so many instructions and limits that rigor seems impossible. By rigor, I mean the demanding work of freeing oneself from the constraints of existing structures, what Foucault (1966/1970) called the ‘order of things’, so that one can think the unthought (p. 620).]

Similarly to St. Pierre reflecting on her own doctoral journey, I began to ‘…understand that theory produces people’ and that my project was ‘a powerful, personal tool I needed to study for my own good’ (St. Pierre, 2011). If I did not seize this opportunity to capture my thoughts on subjectivity and philosophy in this thesis, my original thoughts would be lost. It is the creative production of this thesis through visualisation in the form of signs and symbols that counts as a physical demonstration of my original thoughts. The satin bowerbird bricolage demonstrated the freedom of my original thought in relation to methodology and researcher behaviours.
Transgressive data as a reaction to engagement with the research project

Continuing the satiric bowerbird metaphor, I now discuss analysis of transgressive data as a critical reflection process. The purpose of including this appendix was to demonstrate my process. Transgressive data is a highly personal account and analysis of my own thoughts (St. Pierre, 1997). The procedure was to uploaded my research journals into NViVo9 and complete a word frequency analysis which produced a word tree. In this appendix I first outline the parameters for analysing transgressive data (also see Section 2.12.6 Transgressive Data). Next, I provide a brief overview of the background to a purposefully sampled research journal entry I used as data. I explain the reasons that this research journal was used to inform a “blog” on my HomeEcConnect website. Then, I operationalised the SBB tools on the data. As a result of the analysis, I identified four themes: 1) spiritual insecurity: I am afraid; 2) I am a human who is a consumer; 3) moral and ethical obligation; and 4) identifying cognitive dissonance. I observed that my own themes reflected some of the views and perceptions of the online survey participants. I now provide the parameters for my engagement with transgressive data as a critical reflection process.

The act of critical reflection is a valued social good of the home economists profession (E. Baldwin, 1990; S McGregor, et al., 2008). Methodologically, the data was treated in the same manner as all other digital artefact data. I operationalised the formula and matrix on my own research journal entries. As will be recalled the SSB provided a personal connection between me, the natural environment, the home economics research paradigm and the research project. Engaging with the data working in concert with administration and maintenance of the HomeEcConnect social network kept me in contact with the home economics community. As bricoleur incorporating elements of critical ethnographer, construction of this thesis was a cathartic critical reflection activity. For transparency, it was an important step to include transgressive data in this thesis.

Fisher (2008) pointedly remarks that human spirituality is an emotive concept that:

...touches people's hearts because it deals with the very essence of being. It is important for people in positions of influence to remember that, paradoxically they cannot be neutral, or value free, but must try to be objective in examining the concepts of spirituality and spiritual health, especially as they relate to young people (p. 9).
Crossman (2003, p. 507) stresses the importance of *spiritual development* in education being determined and defined by the local participants themselves. For this thesis, if local knowledge if disregarded, this may lend itself to working directly against project aims and guiding principles. The overarching international policy together with a radical constructivist lens constantly reminds me of my place within the research, my influence over it, the autonomy of individual participants and consumers of this research.

I was an active “blogger” during my research journey. Some of my research journals were edited for online publication on the HomeEcConnect website. I was also invited to submit one of my blogs entitled *Home Economics Advocacy: Get Home Economics off the endangered list* as an opinion paper published in the CAHE Conference Issue 2013 for the Caribbean Association of Home Economics Inc’s 20th Biennial Conference “Home Economics Empowerment: Education for Sustainable Lifestyles” in Barbados (Deagon, 2013). The journal entry presented below was initially written as a statement for the purpose of initiating story sharing amongst the participants of the HomeEcConnect online community. To stimulate conversation amongst participants, sharing a personal story first or, in my case an opinion blog, can stimulate discussion. Bessette (2004) wrote:

Communication is an essential part of participatory research and development. As the researcher working with a community or as a development practitioner, you are first of all a communication actor. The way you approach a local community, the attitude you adopt in interacting with community members, the way you understand and discuss issues, the way you collect and share information, all involve ways of establishing communication with people. The way communication is established and nurtured will affect how involved people will feel about the issues raised and how they will participate – or not – in a research or development initiative. (p. 7)

At the time of writing, individuals who were registered with the HomeEcConnect online community had not participated in any discussions. I had posted discussions on the notice board and sent broadcast and direct emails to participants inviting them to engage in open discussion. One year had passed from the launch of my website and I was becoming despondent at the failure the HomeEcConnect initiative. Returning to the work of Bessette (2004) for guidance in relation to why participants may not have been interacting as openly as I had anticipated, Bessette stated:

...in communities where there has been no tradition of free speech, or where there has been negative experiences resulting from free speech (political repression for example), or where there has been a history of
conflicts (war or violent conflicts outside or within the community), participation will take a long time to evolve. (p. 26)

Historically, the home economics profession has had a long history of internal and external conflict (Green, 2001; S McGregor, et al., 2008). Reluctance to speak freely, conservatism, cultural difference, past and present conflicts, time constraints, and technology efficacy may have been several explanations why little active discussion was recorded. I was taking a risk exposing my inner thoughts to an open forum of internet strangers; however, it was a measured risk. I was inviting participants to openly discuss their own beliefs about SHW and home economics. It was therefore appropriate to share my own thoughts.

Self-authoring journal entries and blogging were a way of exploring my personal journey through critical reflection. I am not the only researcher who has had extreme difficulty with categorising researcher subjectivity as a result of the research process. St Pierre (1997) wrote:

I began to understand that validity in my study must be situated within the construction of subjectivity - my own as well as my participants’ - since that was the focus of my research. I also believe that it was this search for validity within self-formation that produced corrosive, painful emotional data. I therefore name the “desire for validity” a method of data collection in my research project. The effects of that rhizomatic and deconstructive method were ongoing and wrenching, and my obligation to take into account this method and the data it produced forced me to continue to theorize my own life and, in the process, to reconstitute my subjectivity. (p. 181)

As previously stipulated, my personal experiences impacted greatly on the direction of this research and my personal involvement was unavoidable. Like St Pierre, it was through the ‘desire for validity’ that I could not rely on my intuition or transgressive data – the digital artefacts and online surveys were essential to triangulate my findings. This was especially relevant for the social scientist hoping to capture the “transcendental” or “alterative realities” of the participants I was researching. I believed it unacceptable not to capture, analyse and include my own transgressive data as a “pilot test” subject. It was the objective and subjective data that included home economists’ perceptions and public expressions (objective and subjective data) that confirmed or challenged my intuition (transgressive data) that ultimately produced the model. This next section is self-authored because it is a personal account of my research journey and demonstration of my critical self-reflection process through personal and professional lenses.
Participant 8 referred to herself as “a strange bird”. This metaphor resonated with me. My parents, siblings and friends have called “Jay Bird” since I was a little girl. This was a reference to a Blue Jay (*Cyanocitta cristata*) which, in my childhood, I had read was a ‘pretty and noisy’ bird. It is a coincidence that I used the blue eyed satin bowerbird to express my methodology. From a very young age my parents encouraged me to have respect for my natural environment. I have always felt a sense of stewardship and personal responsibility to care for Earth’s creatures, water, minerals and air. My Earth home is beautiful… a place of mystery, awe and wondering. My home is worth protecting despite any ugliness. As a result of exploring spirituality, across many years, I have had to come to terms with being exposed to many negatively impacting world events and news. Journal entries have assisted me to externalise my thoughts.

In this section I have included one journal entry to transgressively explore my inner and outer realities. Figure I.2 contains purposefully selected extract from one of my personal/research journal entries used for analysis. This journal entry has been vetted for privacy, appropriateness and anonymity purposes. The context surrounding this entry was a result of my reactions to some particularly disturbing world news events and as described above, a reaction to recognition that participants were not engaging with the HomeEcConnect initiative.
...My doctoral journey is about making the human spirit into a visible phenomenon. It seemed only fair that I share with you, some of my journey. I am making this statement with considerable thought behind it. I have thought about the power of vulnerability, ethics, sharing and starting an open dialogue. I have read and re-searched community participation, action research methodology, grounded theory, constructivism, spiritual health and well-being, citizenship, sustainability and research ethics. I have considered the ethics of a researcher sharing with participants. I have considered that I am asking you to participate in a project and assuming that you are all willing participants to share your stories... I need to courageously and fearlessly expose a little of myself to you...

I am not afraid to tell you that at the core of my being, I am a peaceful and loving human being. I care for myself, I care for others, I have a deep appreciation for my natural environment and I understand that we need to believe in miracles and mystery with awe and wonder... I am the only one in the whole world who has had my life experiences. I was brought up to be an independent thinker. My father is a teacher and my mother is a self-confessed lifelong learner... My PhD journey has been a very personal one. I am only half way through. I understand my views change with time and experience but I don't want to be seen as a fool or ignorant... I am human.

I have opened my eyes to the world and unfortunately, my heart aches with the knowledge that we are all in deep trouble if we don’t do something about the state of the planet, its people, air, water, earth and creatures. I have greatest concern for the state of our hearts and minds. Talk about “global warming”! It is people who are “warming” and are nearly to the point of boiling! Crazy things are happening – today I read a news article about 30 dead bodies being dumped by a drug lord in Mexico in the middle of a freeway... honestly! Where is this heading?

[I discuss over population and urbanisation as issues]... I realise that we are running out of resources, I realise that there is very little arable land on which we can grow or raise food, I realise that we are poisoning our water supplies, I realise that mass produced meat products are a horrible way for animals to live and die, I realise that corruption, religious wars and corporate greed and control exist, I see images of hungry children and openly weep because my belly is full, I get sick - I get better - others die and I realise that the earth has an expiry date [a reference to recent space exploration and physics]. What is this doing to the human and social psyche? I rarely listen to the radio or TV. I do read a lot of online news. I am also influenced by my [close family member] Asperger’s view of the world – if I can’t see it – it doesn’t exist... Does everyone on Earth have Asperger’s syndrome?

I ask questions, I write a blog, I share information, I write twitter notes but does anyone take any notice? You know what? It doesn’t matter. I’m just in the business of sending positive messages of hope out into the ether. I want my life story to be a good one. My spiritual health and well-being depends on it. I need hope. I need positive stories. I need to cry every now and then from a story that fills my heart with such joy about being a human being. I need to see that other people have this capability too.

I have a passion for home economics, not just because it teaches about basic survival skills such as feeding and clothing ourselves and our loved ones, but because it teaches
our kids about being human beings. There is so much scope for the “switched on” home economics teacher to give their students some really important life lessons. We can teach empathy, morals, stewardship, permaculture and responsibility unlike any other curriculum subject. We have the scope to really change the world – but do we use our power for good or evil? Do our home economics teachers really understand the power of their subject? I don’t just want to do “lip service” to the latest buzz words – equity, freedom, respect for diversity, active global citizenship – I want to live it and I want my world to feel their effects... I might be ridiculed for having an opinion, I might be judged for being naive and childlike – but I only know as much as I have learnt. And I am learning new things every day. And I’m not afraid to speak about it. No one should be afraid to speak. Fun, love and freedom are the essence of a happy life.

Figure 1.2: Sample of transgressive data

Acknowledged here is a paradox between the ideological recommendations of health education policies (for example, beneficence and do no harm) and researcher subjectivity (interaction with participants).\textsuperscript{152} I applied the theoretical framework to this diary entry and identified evidence of the coding values and coding frame. I then applied the matrix to the artefact in a shorthand manner of “ticking” the sections which acknowledged language-in-use, ideas, words and phrases that corresponded with the coding frame.

Figure 1.3: Sampling formula operationalised on a transgressive data

\textsuperscript{152} See Section 2.7.5 E Defining the research metaphor in relation to the social language, bias and embedded knowledge of a home economist.
**Spiritual Health and Well-being**

<table>
<thead>
<tr>
<th>Coding frame items present or absent</th>
<th>Personal</th>
<th>Communal</th>
<th>Environmental</th>
<th>Transcendental</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individuals</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Families and Communities</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>Environmental sustainability</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>Glocal citizens operating in larger realities</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
</tbody>
</table>

*Figure I.4: Matrix operationalised on a transgressive data*

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**Table I.1: Coding values and coding frame represented in themes and language in-use as observed in researcher journal entries**

<table>
<thead>
<tr>
<th>Social construction</th>
<th>Reflective Person</th>
<th>Stewardship</th>
<th>Part of everyday life</th>
<th>Transcendence</th>
<th>Equity for others</th>
<th>Beliefs</th>
<th>Empathy</th>
<th>Connectedness</th>
<th>Economic</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>protection of a loving family home</td>
<td></td>
<td>Jayness, I, I’m, my, myself, own</td>
<td>we, our, your, anyone, people, others, participants, human</td>
<td>home, world, earth, globe</td>
<td>ethics, obvious, power</td>
<td>care, empathy, hope, listen, loving, exist, freedom, health, heart, afraid, journey</td>
</tr>
<tr>
<td>Whole Person Development</td>
<td>who am I?</td>
<td>who are we?</td>
<td>who are they?</td>
<td>where do I fit in?</td>
<td>connectedness</td>
<td>values, ethics</td>
<td>lived experience</td>
<td>time to reflect</td>
<td></td>
</tr>
<tr>
<td>Characteristics of self-questioning</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Characteristics of the 4DSHW**

**Personal domain**
- Inner reflection
- Identity
- Relationship with self
- Conscious thoughts

**Transcendental domain**
- Transpersonal consciousness
- Love, trust, hope
- Place in the universe
- Searching for wisdom and truth

**Communal domain**
- Relationship with others
- Caring for others
- Empathy
- Ethics
- Morality
- Compassion

**Environmental domain**
- Connectedness with a larger reality
- Nature
Figure I.5 visually represents the NVivo9 word frequency query which produced a ‘tree map’ of my language-in-use or “word trophies” from my transgressive data.

Figure I.5: Tree map of researcher's journal entries
The next procedure was to create ‘idealised lines’ (Gee, 2005). These idealised lines ignore my natural written text. This deconstruction process of taking my written text out of context and situated meaning, produced some interesting effects. Using the key words from the tree map the following statements were recreated:

- I am about being
- I am about being because I realise I am human
- We are about being
- We are about being human
- I am human
- We do human
- We need human
- I am human because I realise I need my things and people
- I want my things and people
- We are human because we have our things, people, wants and needs
- I have one home – one world
- We have one home - one world
- Our people – one home
- I am afraid
- I care
- I don’t care
- I am afraid you don’t care
- I am afraid we don’t care about ethics
- I am afraid we don’t care about our earth
- I am afraid I don’t care about ethics
- I am afraid I don’t care about our earth
- I’m afraid I don’t know
- I don’t know

I acknowledge that many different statements can be made from these tree map words. However, as a self-reflective exercise it was useful to analyse my own word use. As expected of a personal diary entry “I” and “my” statements were most frequent. I had retained ownership of my thinking. Interestingly, I noted that the word spiritual did not appear in my own discourse. Furthermore, similar to the participants’ free-text survey responses, the personal, communal and transcendental domains were strongly present; yet, my connection to the environmental domain was noticeably lacking. It became apparent in the free-text responses of the participants that we shared a common view and concerns for the planet and its people. The key themes I identified in the transgressive data were: 1) spiritual insecurity; 2) a consumerist mindset; 3) moral and ethical obligation; and 4) cognitive dissonance. Each of these themes are now expounded.
**Spiritual insecurity: I am afraid**

Using this “word play” exercise, I had inadvertently exposed my own fear. The word “afraid” was prominent in my journal entry. Taking my words out of sentence and paragraph context (situated meaning) produced an interesting phenomenon. At the time of writing one particular journal entry, I was half way through my PhD and I thought I was affirming my position and sharing a ‘courageous and fearless’ exposure of my inner thoughts – I had inadvertently exposed my fear. Despite my use of the phrase ‘not afraid’ - was I actually afraid? Being the only person who could answer that question to validate the finding – my answer would have to be “yes”. I am afraid of fear itself and I am afraid for the future security of the Earth. Is fear an aspect of human security and spiritual insecurity? I explored this notion further.

Written in an African context Ashforth (2010) shares his views on the United Nations concept of ‘human security’ and the need to take ‘spiritual insecurity’ into consideration:

...the concept of human security currently in vogue will not suffice. The struggle to alleviate hardship and suffering would be better conceived of in terms of “wellbeing.” Instead of treating security as a metaphor, as is often the case in work on human security, one needs to take seriously what people say about the agents causing harm in their lives. A concern with wellbeing—of oneself and impoverished others—requires taking seriously people’s relations with forces, agencies, and entities understood as capable of causing harm, including those forces which appear simply as figments of others’ imaginations. This is what one can refer to as spiritual insecurity. (p. 100)

Human security was expressed as *spiritual insecurity* (Ashforth, 2010) and *spiritual crisis* (McGregor & Chesworth, 2005) as a challenge to counterproductive consumerist behaviours of human beings. Ashforth’s article on spiritual insecurity aligned with many of the concerns observed in the extant literature, the personal views of the participant in their free-text responses and also reflected my own concerns. Importantly, it was the participants who identified hope within the spiritual health and well-being frameworks as a significant expression to counteract fear and crisis discourses.¹⁵³

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¹⁵³ Fear and crisis discussions are located in Sections 3.6 Spirituality in global health promotion and environmental sustainability discourses; 2.2 Liquid-qualitative research environment; 7.4.7 Hope; and 8.3.6 Global spirituality awakening.
I am a human who is a consumer

Interestingly, I used “have” as a possession word. This phenomenon was observed in 45 instances of “I have” located in the participants’ responses. Our current reality seems to be about possessions. Participant 40’s response was indicative of a consumerist sentiment when she recalled her journey from “rags to riches to rags again”. People, things, wants and needs are part of being human in consumerist liquid modernity (Bauman, 2012a). By analysing my journal entry I found that my current state of being in the world is consistent with Bauman’s ideas about emancipation of the individual and the want/need to consume. As McGregor (2010a) pointedly outlined in her book Consumer Moral Leadership, I understand I have a serious challenge! How do I re-orient the words at the end of the tree-map (deep, belief, hope, freedom, listen, live, loving, planet, health, positive, respect) to the forefront of my consciousness and bring them into my reality?

Crawford and Rossiter (2006) make a significant statement in their assessment of spirituality as a modern consumerist entity and stated:

There is nothing wrong with expecting spirituality to meet felt needs. But it is only a short step from here to a consumerist approach to spirituality. If spirituality is regarded as just another aspect of human nature that needs ‘development’ and ‘satisfaction’, then it can readily become commodified and marketed. Commercial gain can be part of the driving force in providing opportunities for spiritual development. The same can apply to religion, as evident in some of the religious programs aired on Sunday morning television. Consumerist views of spirituality can become problematic, as have consumerist approaches to education, medicine, law and childcare: they have the potential to lose sight of the uniqueness and sacredness of the individual and deal with people as objects to be used for commercial gain. It is unlikely that we will ever be without some forms of commercial spirituality and religion, but naming the problem is a first step in addressing it. (p. 181)

Crawford and Rossiter’s statement was a timely reminder for me to maintain the focus of this research on locating shared meaning for SHW within home economics sites. If humanity is to realise a cultural shift toward global consciousness, to be a “critical thinker” means that the relationship between a consumerist mindset and SHW remains open to challenging socially constructed, taken-for-granted assumptions. As a number of the globalist participants conveyed, I also believe home economists need to be mindful of keeping human beings within holistic and ecological frames of reference and not be overwhelmed with the current ‘cultural momentum’ toward financial or economics frames of reference. We cannot allow the material to drive out the spiritual
and more meaningful (Deagon & Pendergast, 2012). This is not an easy proposition. But as Crawford and Rossiter asserted, naming the problem provides a way forward to fearlessly addressing it.

**Moral and ethical obligation**

From a home economist’s perspective, McGregor (2010a) writes about the importance of reorienting consumerist behaviours in terms of moral and ethical obligation. Morals and ethics are at the foundation of much of the SHW literature (Banks, 2005; Best, 2000; Crawford & Rossiter, 2006; Hawks, 1994; McCuddy & Pirie, 2007; McGregor, 2008; OFSTED, 2004; Perrin & McDermott, 1997; Preston, 2006; Tacey, 2003). Despite this, difficulties arise in terms of responsibility. Who is responsible for setting the standards and enacting moral and ethical obligations? In the past religion has formed the basis for moral and ethical standards. In globalised times, how is it possible to construct, inform, nurture and reinforce transversally acceptable moral and ethical ideals and standards? Ultimately, I believe we are individually and collectively responsible for intelligently forming and acting upon a communally constructed suite of moral and ethical standards. This notion was reflected in the survey responses and manifest as a moral obligation to “do the right thing”. Moral and ethical standards require consideration for self, others, the natural environment and an ultimate reality for survival. However, my study revealed that there seems to be an issue with dissonance between ideals, thoughts and actions.

**Identifying cognitive dissonance**

As a direct result of engaging with this thesis, I have had to deeply reflect on my own thoughts as well as look out into the world to find a path that made sense to me. I have written about this topic elsewhere. This reflection process was pertinent given the contentious nature of my research topics and also my researcher reactions to the data. During this thesis journey, I experienced moments of euphoria and also despair, but have mostly been left in a state of “I don’t know”. Nothing has been certain.

As a consequence of my self-reflection process, I constantly felt a disconnection between my own thoughts, my actions and “best practice” recommendations in the literature such as The Earth Charter. Cognitive dissonance means that there was a conflict between my beliefs and my behaviour (Modeste, et al., 2004). This cognitive

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154 See (Deagon, In Press) (Re)searching for deeper meaning: home economics and spiritual health and well-being as contexts for research and self-reflection.
dissonance also was revealed within the participant response and the SHALOM survey results. To illustrate, I may know that my consumerist actions are detrimental to long term sustainability but I have difficulty resolving this issue through my everyday actions (McGregor, 2008; McGregor, 2010a). As a consequence of attempting to resolve this discord between ideals, thought and action, my perceptions and worldview have altered (Bandura, 2001). For this purpose, in addition to analysis of the data, I also recorded my thoughts in an attempt to develop the foundations for my future personal and professional actions.

Has constructing this thesis brought me closer to rectifying my perceived cognitive dissonance? Without reservation, this research program has changed me. Deep reflections about the liquid-research environment, the satin bowerbird bricolage and the above transgressive data analysis recognised my own journey towards a global consciousness or spiritual awakening in a time of uncertainty and crisis. The interplay between philosophy, theory, methodology and the various types of data collected and analysed demonstrated how the act of thesis construction enabled my ability to “see” the development of my own SHW. This was also reflected in the participant response for those with globalist personality characteristics (Fisher, et al., 2000).
APPENDIX J: OPERATIONALISING THE EECF ON PURPOSEFULLY SAMPLED DIGITAL ARTEFACTS

Locating public expressions and socially constructed spiritual discourse

The purpose of this appendix was to establish the effects of globalisation and the Internet on contemporary recontextualised spiritual discourses. For this purpose, I located dictionary definitions for the terms spiritual and spirituality to add depth to understanding reproduction of spiritual discourse sites as a site that home economists may attempt to locate meaning for spirituality. This analysis revealed further historical influences and public perceptions which impact broader spiritual discourses. Next, I categorised the “Google Alerts” into inspirational, neutral and negative discourses about home economics on the Internet. Four digital artefacts were then selected for deeper analysis using the SBB formula and matrix. These four artefacts were: 1) “The Betty Lamp”; 2) an online news article about an inspirational home economics teacher; 3) an online news article about a group of American home economics students making clothing for orphans in Kenya; and 4) an online report in relation to a home economics department’s emergency response to provide services to their local community during the 2011 flood crisis in Thailand.

A. Socially constructed meaning derived from an online dictionary definition

Anticipating analysis of participant online survey responses, I sought deeper understanding of existing public expressions and social construction of spirituality related concepts available on the Internet. This section reports a pre-testing phase of the SSB and EECF. For this purpose, I investigated online dictionary definitions seeking clarification for the word spiritual and spirituality.

A search of the Online Oxford English Dictionary (OED) revealed that the word spiritual may be used as a noun and an adjective (OED, 2012). Within the OED, thirty-seven related definitions and entries were found. Five further definitions were also sourced from the Merriam-Webster’s Online Dictionary. Merriam-Webster’s defined spiritual as:

Noun
1. of, relating to, consisting of, or affecting the spirit: incorporeal (spiritual needs)
2. a: of or relating to sacred matters (spiritual songs)
b: ecclesiastical rather than lay or temporal (spiritual authority, lords spiritual)
3. concerned with religious values
4. related or joined in spirit (our spiritual home, his spiritual heir)
5. a: of or relating to supernatural beings or phenomena
   b: of, relating to, or involving spiritualism: spiritualistic

Adjective
1. plural: things of a spiritual, ecclesiastical, or religious nature
2. a religious song usually of a deeply emotional character that was developed especially among blacks in the southern United States

Notwithstanding incorporeal, sacred, supernatural, ecclesiastical and religious meanings underpinnings the word *spiritual*, the word *spirituality* in the Merriam-Webster Online Dictionary seemed to confirm primarily religious foundations. Interestingly, Merriam-Webster Online Dictionary, actively engage the public in order to socially construct knowledge contained in their online dictionary. At the end of the official definition section on the webpage, a “Seen & Heard” comment thread is provided by the Merriam-Webster Online Dictionary. This “Seen & Heard” is open for public comment. The website administrators invite visitors to reply to the question ‘what made you want to look up spirituality? Please tell us where you read or heard it (including the quote, if possible)’. To provide a few examples of public comments, Figure J.1 is a “print screen” visualisation of public conversations and reproductions of the word spirituality from a small portion of the “Seen & Heard” comments thread.

I have included Figure J.1 to demonstrate that in the public space of the Internet, public expressions indicate recontextualisation of spirituality taking place and reproduction of spiritual discourse as socially enacted. For anonymity and privacy, I have omitted the names of commentators; however, this Internet conversation thread is in a public forum and is therefore appropriate to study as natural data, and is also approved data under the terms of the ethical clearance protocol EPS/07/10/HREC.
Figure J.1 is a convenient sample displayed because it was perceived to complement the EECF and SBB that also provided substance to my observation of ‘multilogical’ (Joe L. Kincheloe, 2005) structuring of spirituality in public discourse. To demonstrate multilogicalities at work in discourse, comments from contributors on this webpage included: ‘…struggle to find common ground when you're from different religious backgrounds’, ‘I think too often people equate spirituality for religion and vice versa. And that is definitely not the case. I’m going to read this again later when my brain is not so humild’; ‘I am preparing a presentation on spirituality for a group of mentally-ill adults. I am especially interested in helping them to differentiate spirituality from religion’. Paradoxically, opposing the religious foundations of the official definitions, within the comments thread there was evidence of recontextualisation that indicated a broader more humanistic meaning. Of note, one commentator provided a link to the Utilitarian Universalists website (http://www.uuworld.org). To investigate intertextuality, that is, following leads that direct readers to supplementary texts, I followed the link and discovered that Muder (2011) attempted to define spirituality from a humanist perspective as ‘…an awareness of the gap between what you can experience and what you can describe’. This was an
interesting definition because spirituality was being perceived as that space between an experience and a describable ‘feeling’. When words are used to express feelings of spirituality, subjective and individualised meaning and exposure to experience may give the impression of elusiveness and intangibility. In summary, the “Seen & Heard” thread provided me with some evidence of recontextualisation and reproduction of spiritual discourse that seemed to draw spirituality away from primarily produced religious sites for discourse production, yet, paradoxically, also preserves spirituality as a religious notion.

I acknowledge that Figure J.1 represents only a small portion of the conversation thread. Therefore, I now provide a brief snapshot of the surrounding environment of the research bower. Contrasting humanistic views of spirituality, the larger portion of the public conversation thread related to individuals discussing the meaning of spirituality from Christian exclusive perspectives. These perspectives included references to spirituality from “Old World” and “New Aged” views, the King James Bible, the Holy Spirit of God, Jesus Christ as the Savior-Messiah by grace through faith, salvation, communion, “rules and rituals”, and the end of days. One individual commented that the:

...most common misconception about spirituality is that there are many forms of spirituality, and all are equally valid. Meditating in unusual physical positions, communing with nature, seeking conversation with the spirit world, etc., may seem to be "spiritual," but they are in fact false spirituality. True spirituality is possessing the Holy Spirit of God as a result of receiving salvation through Jesus Christ. True spirituality is the fruit that the Holy Spirit produces in a person's life: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23). Spirituality is all about becoming more like God, who is spirit (John 4:24) and having our character conformed to His image (Romans 12:1-2) (name withheld for purposes of privacy and anonymity, Merriam-Webster Incorporated, 2013)

The above excerpt is a demonstration of a public expression of meaning for spirituality. It is noted that this excerpt does not fit within official production of discourse category; rather, the excerpt represents an unofficial reproduction of spiritual discourse: a personal perception of spirituality interpreted through a culmination of life experience and events. By studying this particular communication thread in its entirety, I was able to gain an insight into possibilities of diverse views and perceptions that participant’s in the online survey may publically express. Notwithstanding, as the Merriam-Webster Online Dictionary website was not directly related to home economics; nor did the majority of comments in the thread situate within the EECF, I did not pursue further
analysis. It became apparent that individuals who participated in the Merriam-Webster Online Dictionary discussion were actively seeking clarification for the term spirituality both from within religious understanding as well as external to religion. The above sample of discourse analysis revealed possibilities of diverse perspectives.

Delving deeper into the concept of **diverse perspectives** of the meaning of spirituality, Fisher (2011, p. 18) also located twenty-four separate meanings for ‘spiritual’ in the Oxford Dictionary. To summarise Fisher’s thematic analysis, he found that the general meaning that underpinned all of these dictionary definitions for spirituality to be ‘an animating or vital principle which gives life, transcending the material and mechanical’ and that spirituality refers to ‘the essential nature of human beings, their strength of purpose, perception, mental powers, [and] frame of mind’ (p. 18). Words such as **virtues** and **values** were also frequently used in the definitions. These findings are consistent with a number of international studies relating to nurses and teachers views and perceptions about spirituality, spiritual care and SHW (Chan et al., 2006; McSherry & Jamieson, 2011; Ozbasaran, Ergul, Temel, Gurol Aslan, & Coban, 2011).

Analysis of dictionary definitions, public conversations and reviews of literature revealed the boundaries around which spiritual knowledge occurred. Generally, the boundaries of socially constructed spiritual knowledges often infer the way one is “supposed” to conduct one’s self within civilised society, for example rules and rituals. In sum, the key theme from this section is that **sometimes meaning for spirituality is religious and may relate to citizenship; however, sometimes spirituality steps away from religion and becomes an internalised individual moral compass and/or humanistic.**

The above analysis of dictionary definitions, confirmed that in relation to the research problems, amplified by individualised meaning and multilogicalities, the consequences of having no fixed or standardised language for spirituality related concepts may cause tension or confusion within the home economics profession. Considering this, Foucault (1972) identified theoretical problems for disciplines that are ‘unsure of their frontiers, and so vague in content’. The home economics discipline has not yet come to agree on the meaning and purpose of SHW as a discursive formation (Henry, 1995). There have been very few precise conceptualisations based specifically within the home economics site (S McGregor, 2010c; Miltstifer, 1996). As demonstrated in Chapters One and Two, and further confirmed in the historical text analysis in Chapter Six, of the texts that have been produced, spiritual discourse is minimal. The
issue of locating shared meaning amongst home economists has been addressed in Chapter Seven and Eight.

B. “Google Alert” themes: home economics content in the public online world

I re-visit the method for sampling the “Google Alert” data that corresponded with the EECF. This sampling and selection process was published in a book chapter, *Deaths, disasters and tasty treats: challenging public perceptions of Home Economics. Chapter Seven, The Next 100 Years – Creating Home Economics futures* (Deagon, 2012a). To summarise, I used *folksonomy* and a *tagging analysis* to conduct a global “snapshot” of the home economics “brand” in order to expose public perceptions in relation to internet-based content relating to home economics. While locating spiritual discourses, I found that home economics content could be divided into three categories: negative, neutral and positive. Table J.1 provides an overall map of where spiritual discourses were located in the broader scheme of home economics online content. I now summarise the three themed categories for the “Google Alert” data collected:

<table>
<thead>
<tr>
<th>Table J.1: Categories and themes in relation to locating spiritual discourses in online media articles containing home economics content</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Categories</strong></td>
</tr>
<tr>
<td>Negative</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Neutral</td>
</tr>
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<td></td>
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<tr>
<td></td>
</tr>
</tbody>
</table>
Hooked on Home Economics: successful chefs, restaurateurs, a sports person, teachers, business people and a chocolatier that were first “hooked” on their current career because of their exposure to home economics classes.

Inspirational: home economics news articles which could be partially or wholly situated within the EECF.

It will be recalled that utilising the SSB only “the bluest of trophies” were selected for study and reporting. Following this methodological guideline content from the inspirational category were selected for deeper investigation.

The digital artefacts presented below could be situated within the EECF in accordance with the SBB. Several other articles were also found to situate within the EECF; however, only three were selected to be represented in this thesis. First, a traditional American home economics symbol, the Betty Lamp, was observed to be a reproduction of spiritual discourse in modern times; next, an online news article about an inspirational home economics teacher; and finally, an online news report which exemplified observation of the EECF as well as an evaluation tool for assessing balance in home economics curriculum.

C. The Betty Lamp: old symbols take on renewed meaning in globalised times

Most of us no longer live in isolated villages. A significant turning point in spiritual discourse recontextualisation and reproduction seems to have coincided with the advent of technologically assisted communication. The Internet has given rise to a global village. Many of us are also becoming more aware of the limits to human growth and the impact humans have on Earth’s limited resources. Our contemporary capacity to move people across borders (geographically and conceptually) have widened our exposure to socially constructed versions of spiritual discourses. In the past twenty years, spiritual discourses have become individualised (E. Baldwin, 1996).
This next section provides an example of spiritual discourses recontextualised and reproduced for an Internet audience. I was searching the Internet for ‘naturally occurring’ data (Silverman, 2010). For this purpose, I “Google searched” key words such as spiritual, soul, spirit and home economics. My literature review had revealed a new concept of “the Betty Lamp”. In the United States the “Betty Lamp” is sometimes used as a metaphoric symbol for the ‘soul’ or essence of the home economics profession (Nickols, 2001). See Figure J.2 “The Betty Lamp”. Sharon Nickols (2001) described the “Betty Lamp” to symbolise ‘enlightenment of the mind and household industriousness’. “Betty” is a German word meaning “to make better” (Honesdale High School Family & Consumer Sciences Department, 2012).

In her study Nickols (2001) asked participants the metaphoric question ‘what keeps your Betty Light burning?’. By asking this question, Nickols was attempting to identify characteristics of the ‘soul’ of the home economics (or FCS) profession and home economists. Similar to my own study, Nickols also asked an intangible research question. She attempted to quantify ‘an essence’ obtained though descriptive statistics and free-text responses from a group of participants (n=86) with a response rate of 31% (n=39). The findings of her study identified home economics as more than a career choice: home economics was a ‘calling’. For both ‘leaders’ (established careers) and ‘new achievers’ (new to the profession), knowing that they were ‘making a difference’ was the most frequent response to the question ‘what keeps your betty light burning?’.

Nickols’ study confirmed that long established core values of home economics are ‘family and optimal human development, the holistic approach, and enabling families’.
Her study revealed that ‘spiritual renewal… comes from knowing that [home economics] makes a difference to others’ through working with families and other home economists. Identifying and renewing personal and professional identity and belief systems seem important social goods for keeping vitality in home economics.

D. Inspirational home economists: service beyond self

Reoccurring themes found to exist in the free-text data and digital artefacts was an “ethic of service” and “service to humanity”. Service seemed to be an important aspect of the SHW framework. The idea of service means transcendence from an egocentric and individualistic view of participating in everyday life to extend an individual beyond the mundane and immediate needs and wants. In this way, it seems that “helping people” is at the very core of home economics and Home Economists.

Interestingly, in light of previous observations it was surprising that the participants of Nichols’ (2001), study indicated service-orientation as a low priority. Service entails the ‘doing’ aspects of home economics and seemed to be underplayed against the importance of philosophising, critically reflecting and ‘thinking’ about the professional work. Perhaps “doing” home economics is another taken-for-granted assumption? Is an ethic of service or service-orientation an embedded aspect of the personalities that are drawn to home economics?

In a number of the digital artefacts collected (home economists’ obituaries and news reports), service was an important social good that other people (reporters, students and family members) bestowed on career home economists. To illustrate, I now present data from an online news articles that indicate service as an important aspect of Home Economists work. This report is a publically expression originating from ‘outside’ the home economics profession.

To identify this digital artefact as an appropriate sample to analyse, I applied the satin bowerbird sampling formula (See Figure J.3). This digital artefact did contain a number of specialised discourse models (coding values or sub-categories) and therefore also contained the main categories of the coding frame. I included this digital artefact as an bluest trophy sample.
Figure J.3: Sampling formula operationalised on a digital artefact

The digital artefact comes from a report from the Seymour Herald (online news article dated 1 September 2011) about a FCS teacher who in her 35\(^{th}\) year of teaching and is now teaching a 2\(^{nd}\) generation of students. Although this news article is publically available on the Internet, I have changed the teacher’s name and high school for anonymity purposes but acknowledge the Seymour Herald and reporter (see Figure J.4).

The Seymour Herald
Reporter: Jamie Bernal III
Published online: 1 September 2011

Bonnie Gilbert [pseudonym] got invited to participate in the 1991 class reunion, where she was pleased to hear the good memories former students had of her and her class. Now she comes back to Claymore High School [pseudonym] to begin her 35th year teaching and the chance to impact more lives and create memories.

Gilbert has spent every year of her career teaching Family and Consumer Sciences, formerly...
Home Economics, at the high school.

“This is a great community and I have never desired to work anywhere else,” Gilbert said.

She teaches specific classes such as Nutrition and Food, Textiles and Apparel and Child Development. Since she is the only instructor that teaches these courses, she can have students two or three times in her class. Gilbert enjoys that because it allows her to know her students on a deeper level.

Students also get to know her better too. A student recently complained because the teacher’s desk was not cluttered with her pictures of family and students. So she changed that and put all of her pictures and gifts she has received back on her desk.

Gilbert said her students have gotten used to seeing pictures and other mementos that she has been given throughout the years. She immerses her desk with pictures of her family and students, as well as, small gifts her students give her.

Outside of school, Bonnie Gilbert leads Family and Career Community Leaders of American (FCCLA.) FCCLA focuses on community service projects. They have done activities like making brownies for the football players before a game, sponsor an “angel” from the Angel tree, and support the “Love Pig.” When a family in the community lost most of their belongings in a house fire, students put money in the “Love Pig” which went to support the family.

Despite budget cuts across the nation to programs in schools like Gilbert’s, this one at Claymore High School is still thriving. Gilbert gives that credit to the school’s administration.

“The reason my Family and Consumer Sciences program continues to thrive is because our administration and guidance department believe in its importance and continue to support it.”

When asked how long she planned on continuing to teach, she has no plans on retiring soon.

“As long as I still feel like I’m making a difference, I want to come back,” Gilbert said. “The real payday in teaching is when kids remember something you taught them or tell you that you made a difference in their life.”

Figure J.4: Sample digital artefact - “Teacher Inspires her 2nd Generation” online news article

The analytical task was to then complete a fine grained analysis to determine how the contents of this digital artefact could be situated within the coding matrix. Table J.2 is a sample of the coding matrix operationalised in order to demonstrate evaluation and strength of the EECF.
Table J.2: Sample of coding matrix operationalised on a digital artefact

<table>
<thead>
<tr>
<th>Operationalising comparative relations between coding frame and coding values</th>
<th>Subjects (specialised discourse models, coding values)</th>
<th>Personal</th>
<th>Communal</th>
<th>Environmental</th>
<th>Transcendental</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Individuals</strong></td>
<td>Teacher: personal and professional identity, purpose, life’s work, self-knowledge, lived experience, dedication to the local community, creating personal work space, leadership</td>
<td>Lifelong work: <em>When asked how long she planned to continue to teach, she has no plans on retiring soon.</em></td>
<td>Deep personal connection with community: <em>“This is a great community and I have never desired to work anywhere else”</em></td>
<td>Deep connection with work environment: <em>She immerses her desk with pictures of her family and students, as well as, small gifts her students give her.</em></td>
<td>Understanding a larger reality / transpersonal: <em>Since she is the only instructor that teaches these courses, she can have students two or three times in her class. Smith enjoys that because it allows her to know her students on a deeper level.</em></td>
</tr>
<tr>
<td></td>
<td>Students: deeper level teacher/student relationship – developed over time and with extended contact.</td>
<td>Life’s purpose &amp; making a difference: <em>“As long as I still feel like I’m making a difference, I want to come back</em></td>
<td>Outside of school [teacher] leads community service projects.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Families and Communities</strong></td>
<td>Deep personal relationships</td>
<td>got invited to participate in the 1991 class reunion</td>
<td>Connect with others across generations: <em>Where she was pleased to hear the good memories former students had of her and her class.</em></td>
<td>Connectedness with local community environment: <em>When a family in the community lost most of their belongings in a house fire, students put money in the “Love Pig” which went to support the family</em></td>
<td>Beyond the mundane: <em>Teacher inspires her 2nd generation</em></td>
</tr>
<tr>
<td></td>
<td>Former students</td>
<td></td>
<td></td>
<td></td>
<td>Impact more lives and create memories.</td>
</tr>
<tr>
<td></td>
<td>Current students</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Student’s families</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Teacher’s family</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Local high school community</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Wider local community</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Local family in need</td>
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<tr>
<td></td>
<td>Family and Career Community Leaders of America</td>
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<td></td>
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<td></td>
</tr>
<tr>
<td></td>
<td>School administration and guidance department</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td></td>
<td>Service work</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| **Sustainable Development** | Community relationships  
Values lifelong learning attributes  
Service work  
Local community housing  
Creating supportive environments  
Political and economics contexts: negative impact: still thriving despite facing adversity - cuts to national government funding | Only person to instruction, possibly largely responsible for curriculum development  
Making a difference:  
The real payday in teaching is when kids remember something you taught them or tell you that you made a difference in their life | Curriculum that incorporates environmental factors:  
She teaches specific classes such as Nutrition and Food, Textiles and Apparel and Child Development.  
Political and economics environments:  
Despite budget cuts across the nation to programs in schools... still thriving,  
Insights into intangible human experiences |
| **Glocal citizens operating in larger realities** | Brownies for football players  
“Love Pig”  
Service work  
Reaching out to others in need  
Public expression of love  
Providing hope  
Leadership | Community leader:  
students & association  
Connectedness with local community:  
Making brownies for the football players before a game  
When a family in the community lost most of their belongings in a house fire, students put money in the “Love Pig” which went to support the family | HE curriculum may incorporate environmental contexts  
Public expressions of the transcendental domain, love and hope:  
sponsor an “angel” from the Angel tree, and support the “Love Pig” |
E. Online news article: Threads of Charity

A digital artefact entitled “Threads of Charity” is the central focus of this section. Before proceeding to demonstrate the methodology in use, I provide context for this digital artefact. “Threads of Charity” was an online news article posted on Thursday 18 February 2011 at 7.42am compiled by journalist, Rob Dixon from abc27 WHTM news. This news segment was also shown on the local television station abc27 WHTM. Their website contained an embedded video media clip with an accompanying the written text report. abc27 WHTM news services Harrisburg, York, Lancaster and Lebanon counties of Pennsylvania in the United States of America. The website has worldwide open access online without paid subscription. The media clip was removed from the website after 3 months; however, the written text remained. I acquired a DVD copy of the digital artefact after several months of emails between myself and abc27 WHTM and received permission and well-wishes from the news station editor to include this news items in my study.

When I first located this digital artefact through a “Google Alert”, I employed the SBB formula (See Figure J.5). The formula confirmed that this digital artefact was a bluest trophy appropriate for inclusion in my study and thus deeper investigation.

Figure J.5: Sampling formula operationalised on digital artefact "Threads of Charity"
I “cut and paste” the text from the abc27 WHTM website (See Figure J.6). I then used a video transcription facility in NVivo9 to transcribe and describe the context of the media clip.

Dauphin County Students sew clothes for Kenyan children

*Posted:* Feb 18, 2011 7:42 AM *Updated:* Feb 18, 2011 11:08 AM

By Rob Dixon - bio | email

Every school day at Dauphin County's …SCHOOL… High School, students in the home economics class get a little extra credit. Not for a better grade, but for what they do. They are sewing clothing to help a Kenyan children's home.

The home was founded by the missionary family of a …SCHOOL… senior, …STUDENT…, who returned home to complete her schooling. The children's home is growing - what started with 3 children has expanded to 35.

The children are orphans or are from families that are not able to take care of the youngsters. Sharing that experience with the home economics students is what motivated the class to make clothes for the youngsters.

Using T-shirts as materials, the students sewed dresses, shorts, caps and bibs for the children. The first load of clothing arrived in Kenya by way of a returning family member.

In their home economics class, the …SCHOOL… students learned that some missionary work can start right at home behind a sewing machine.

Figure J.6: Sample digital artefact - "Threads of Charity" online news article

Table J.3 is a small sample of a printed version of the transcription. The DVD was Using MDA techniques enabled me to match visual images to spoken language, gaze, posture, head movement, gestures, music and layout; all the signs and symbols which make up multimodal communication (J. Bezemer & Jewitt, 2010; J. Bezemer & Kress, 2008; Jeff Bezemer & Mavers, 2011; Constantinou, 2005; Norris, 2004).155

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155 See Section 2.12.5 Multimodal Discourse Analysis.
Table J.3: Sample of MDA printed version of the transcription

<table>
<thead>
<tr>
<th>#</th>
<th>Timespan</th>
<th>Screen Shot</th>
<th>MDA / Transcription / Description / Research notes EECF</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>0:19.0 - 0:27.1</td>
<td><img src="image1" alt="Image" /></td>
<td>Journalist (RD): Everyday school day at [School Name] students in the home economics class get a little extra credit. Not for a better grade but for what they do. Moving shot of a young woman [a senior home economics student] concentrating on working at a sewing machine. Wearing school uniform. Quick still shot of school emblem with a yellow cross on a blue background with McD in the centre of the cross [School’s initials / emblem]. Cross identified as a symbol of a Christian school. An Internet search confirmed the school as a private, coeducational Catholic high school.</td>
</tr>
<tr>
<td>5</td>
<td>0:27.1 - 0:44.5</td>
<td><img src="image2" alt="Image" /></td>
<td>RD: They are sewing clothing for a Kenyan Children's Home. The home was founded by the missionary family of a [School Name] senior. [Senior Student 1] returned home to complete her schooling. The children's home is growing. Moving shots of students sewing and close up shots of hands working at the sewing machines. Background noise of working sewing machines under announcer speaking. Colourful room and noisy but students are concentrating on sewing and not speaking.</td>
</tr>
</tbody>
</table>
|   | 0:44.1 - 0:51.7 | [Senior Student 1]: They have close to 35 kids now. Orphans that have [pause] don't have any family or their family…  
Still photograph of a group of orphans from the Kenyan orphanage. |
|---|---|---|
| 8 | 0:51.7 - 0:59.3 | RD: Sharing that experience motivated the class to make clothes for the youngsters.  
Still shot: class chalk board  
"Our Kenya Kids Project  
Village of Boito  
In the town of Litein"  
I LOVE YOU! (Love heart and three initials) |
| 9 | 0:59.3 - 1:03.4 | [Home Economics Teacher]: They’ve got a wonderful talent of sewing. They all do very very well and they can use those talents to [pause] to share their talents with others and that’s exactly what they’re doing.  
Teaching being interviewed with students working on sewing machines in the background. . The room is moderately noisy with sewing machine noise but no other talking. |
<table>
<thead>
<tr>
<th>10</th>
<th>1:07.8 - 1:19.0</th>
<th>RD: T-shirts are the base material for the clothing project. Not only is the material durable but what started off as a T-Shirt can transform into a wardrobe.</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>1:20.0 - 1:23.1</td>
<td>[Senior Student 2]: I made t-shirts for her, I made a pair of shorts that was my favourite I love the shorts I think there’re so cute there’re so tiny and so I just [pause] I feel better inside knowing that I’m helping somebody.</td>
</tr>
</tbody>
</table>
| 13 | 1:36.8 - 1:50.6 | [Senior Student 1]: They all loved it. They were all very thankful. My Mum sent some pictures over and they were [pause] they were all really happy.  

Background internet searches revealed the location and background of the children’s home in Kenya and confirmed one the instigating senior student’s family are a Christian missionary family. The Caucasian girl in the centre of this photograph is the biological sister of the senior student. A personal and communal connection.
F. **Home economics department community service in times of crisis**

Utilising discourse analysis tools of inquiry revealed that *building politics* was the strongest category in broader online home economics discourses. A brief summary of findings bought forth from the first sweeps of NVivo9 coding revealed that *building politics* referred to the influence of religion in educational institutions; *calls to governments and policy makers in education* to arrest the decline in home economics faculties in schools around the globe; and *class, gender and economics status* referred to differing socioeconomic, geographic locations, the education of girls and access to home economics facilities and curriculum. I observed there to be significant differences between facilities and opportunities available in different parts of the world such as the United States, Australia, Canada, Ireland, Caribbean, Ghana, Pakistan, Philippines and Thailand.

Despite observed differences in faculty facilities and opportunities, drilling down from this initial *building politics* coding, my search for spiritual discourses
revealed that service to families, people of disadvantage and communities were strongly represented in public online sites from many countries, for example, Scotland, Pakistan, Ghana and Thailand. Pertinent to my previous observation relating humanitarian crisis and its relationship with SHW frameworks, one exceptional home economics example of service to community and people of disadvantage was a report from Thailand following the 2011 floods. An online news article from the Rajamangala University of Technology Phra Nakhon (RMUTP) (2012), reported that:

Outstanding Students (Phet Rajamangala) together with the alumni association and local people brought consumption and medicines to help flood victims in Bangplad community, Wadusitdaram community as well as joining many activities; for instance, making life jackets from plastic bottles and food bags, collecting donated things from people and making EM Balls… Faculty of Home Economics Technology led by Students Affair Division arranged the project called “Chotiwet Volunteer, flood victims” to help people who faced with flooding in the central part at Phanomrok sub district, Tah tako district, Nakonsawan province on 9-11 October 2011. 800 meal boxes and 800 living bags were brought to these victims… On 9 November 2011, Faculty of Home Economics Technology and Department of Cultural Promotion, Ministry of Culture taught how to make the banana leave vessels for 1,000 people suffering from flood at the flood relief center [sic] in Physical Education College, Chonburi province in order to reduce their stress (“RMUTP Contribution to Thailand’s Flood Crisis,” 2012, pp. 1-5).

It was also observed that RMUTP’s Facebook page had many photographs and reports in relation to staff and students of the Home Economics Department’s on activities and engagement with local families and communities in crisis. During this humanitarian crisis, the Home Economics Department at RMUTP became the hub of community activity and provided essential and emergency services. The activities of RMUTP’s Home Economics Department were judged in accordance with the EECF to be an inspirational event.