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Issues and Directions for Home Economics/Family Studies/ Human Ecology Education

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About the Canadian Symposium: Issues and Directions in Home Economics / Family Studies / Human Ecology

Colleen Grover

Summarized from HEIE News, June 1997, p.2

The impetus for the Canadian Symposium began in the spring of 1990 when Dr. Linda Peterat invited me to come to the University of British Columbia and share what was happening in home economics education in Alberta with home economics educators in Vancouver. Feedback from those in attendance was very positive and they recommended that we meet on a yearly basis and invite other home economics educators to join us. Both Linda and I liked the suggestion and began to formulate plans for the next meeting. We decided on the symposium format because we believed that if we were to meet again that we needed some guiding questions for the talks and that we should provide an opportunity for others by making available proceedings after the Symposium.

We decided that we should invite home economics educators from the universities, the ministries of education, school system supervisors, and presidents of home economics councils of teachers' associations to our next meeting. While discussing our plans, we decided that in addition to British Columbia and Alberta, perhaps Manitoba and Saskatchewan would like to join us, and then, we got the idea that if we held the Symposium in Manitoba, we could invite all the people we had targeted from every province. Linda then contacted Joyce McMartin in Winnipeg to see what she thought of our plan and to see if she would be willing to assist by looking after the arrangements for the meeting rooms, hotel, and food. Joyce agreed and the first Canadian Symposium: Issues and Directions for Home Economics/Family Studies Education was held in March, 1991 in Winnipeg with approximately 40 home economists in attendance. Several beliefs guided this symposium from the beginning: 1) that all in positions of leadership, including teachers, should be invited to attend; 2) that most attending will also present so the symposium will consist of talking and listening to each other, not outside experts; 3) that the cost of attending and registration be kept minimal by seeking sponsors for the Symposium and using medium priced accommodation; 4) while the numbers of those in attendance may be low, proceedings should be published soon after the Symposium and made available to all for discussion; 5) that action planning to address issues be part of the Symposium so there is some follow through from the discussions.

Symposium I, March, 1991, Winnipeg
Symposium II, March, 1993, Calgary
Symposium III, March 1995, Toronto
Symposium IV, March, 1997, Edmonton
Symposium V, March, 1999, Ottawa
Symposium VI, February, 2001, Winnipeg
Symposium VII, March, 2003, Vancouver
Symposium VIII, March, 2005, Halifax
Symposium IX, March 2007, Toronto
Symposium X, March, 2009, Saskatoon
Symposium XI, March 2011, Winnipeg
Symposium XII, February 2013, Vancouver
Symposium XIII, February 2015, Winnipeg
Symposium XIV, February 2017, London
Symposium XV, February 2019, Vancouver

Following each Symposium, each registrant has received a copy of the Proceedings. The symposia continue to be organized as long as people feel the need to meet and believe that good things happen as a result of the meetings.

Dr. Marlene Atleo of the University of Manitoba tweeted "…home ec teachers … have to start writing about what they do." These proceedings are an example of the kind of writing she is talking about. We hope they will inspire you to write and present the work you do. Please note that the final papers prepared by the presenters for publication in the proceedings are in alphabetical order by author.

Editorial: During 2020 the world changed.

Dr. Kerry Renwick
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Living through a global pandemic changes how we see the world in many ways but there are also aspects that remain constant. While the world changed to focus on social distancing, wearing masks and community and border closures, the benefits of capitalism staying with the few and the 99% still having to make do with what they can, continued unabated. Age, race, and gender are significant markers in the growing inequity that is neoliberal capitalism. It privileges individualism over communalism and depletes natural resources leaving devastated ecosystems and landscapes (Bell, 2015; Fuentes-George, 2013). It takes and uses familial resources while ignoring the importance of family as a place of respite for workers and as the core unit of society (Renwick, 2015, 2018). The impact of Covid-19 has laid all of this bare. (Silva & Smith, 2020).

The impact of COVID-19 has been devastating with a loss of 4.1 million lives and 191 million total cases (as of August 2021). While Koh, Geller and VanderWeele (2020) have noted that no age group has been unaffected by COVID they calculated that those aged 84 years and older have a 630 times higher death rate compared to those who are 18-29 years old. They also commented that "people of color have about twice the death rate as White people" (n.p.). According to the CDC, race and ethnicity are what they call markers for underlying health conditions that mean that these groups of people have a higher risk of exposure to the virus. America and other countries such as Australia, Canada and the UK rely on people of colour to engage in work that is described as 'frontline, essential, and critical infrastructure' (CDC, n.d.).

Women have been particularly affected during the COVID pandemic. Reporting of domestic violence shows an increase caused by not only COVID related stress but the requirement for people to remain within their homes and in closer contact with perpetrators. Levels of reporting have risen in part due to the closeness of neighbours and community members during lockdown who are able to witness the abuse (Bettinger-Lopez, & Bro, 2020; Boxall, Morgan & Brown, 2020; Lesley & Wilson, 2020). The International Monetary Fund has noted in a working paper (Bluedorn et al., 2021) that women have and continue to experience unemployment disproportionally to men. When compared to men, women have lost more jobs, their work is often casualized and therefore easily sacrificed during downsizing, and they have taken on the greater proportion of child and elder care (Landiva et al., 2020; Power, 2020). Given the ongoing restructuring of workplaces and reconsideration of career versus family commitments there are predictions of 'a future drop in women's labor force participation' (Bluedorn et al., 2021, p. 4).

The impact of Covid-19 has created a cascading fall of impacts on and in our daily lives ranging from social to economic to political. The continued relevance of the field of home economics has been underscored since the beginning of the pandemic. This has been evident from the rediscovery of kitchens and interest in cooking (making sourdough bread) and crafting (making masks) to the home as a place of learning (home schooling) and relative safety which are all aspects of home economics. It is the family context that has had to do the heavy lifting to support

and sustain individual members and to provide whatever is available to cope and survive. In many cases this has not been enough if available at all.

It is within this context that the 2021 Canadian Symposium was facilitated. Responding to the conditions imposed by the pandemic it was a unique experience for a number of reasons. There was a need to think innovatively about how to draw together professionals from across Canada and internationally. Concerns about online meeting fatigue and a desire to provide an engaging experience enabled a different approach. Four themes were developed around the submitted proposals – social justice; design and sustainability; our practices in the time of COVID; and food literacy. One participant noted that the "presentation topics were timely & informative". Presenters were invited to pre-record their presentations. These were posted onto the conference website and made available prior to the Symposium for participants to view. Across the two days of the Symposium, the presentations were not repeated, rather the presenters were invited onto a live panel session and a moderator posed questions. When asked about what the participants felt was a highlight of the Symposium for them, two responses included 'The discussion/q&a format style of presentations' and 'Being able to pre-read summaries of the papers and the moderated session with prompting questions'. It was also noted that 'being able to hear current research in Home Economics from around the world' was also significant.

These proceedings offer some record of the event and are divided– one section where the papers have been refereed and a second non-refereed section. In combination these proceedings offer some insight into the range of work being undertaken within the field. They highlight the relevance of the work in contemporary times as well as the challenges both within the field and by professional home economists.

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Peer Reviewed Section

Finnish Home Economics Teachers Enabling Sustainability and Consumer Skills for Young People

Minna Autio, Marilla Kortesalmi, Mette Ranta, Sanna Sekki, and Eliisa Kylkilahti

Abstract

Today, teachers around the world face the challenges of the ecological crisis. In Home Economics, ecological as well as economical viewpoints are intertwined in teaching. In Finland, sustainability education is integrated into different subjects as well as in transversal competencies in the curricula. Our study sheds light on how Finnish Home Economics teachers view themselves as sustainability and consumer educators and how they collaborate with teachers of other school subjects. Based on quantitative (N=153) and qualitative (N=256) survey data, we argue that teachers emphasize sustainable food education and that they teach consumer and sustainability skills broadly, varying themes from clothing to housing and spending. Teachers acknowledge their key role as consumer educators and consider young people well motivated regarding sustainability and consumer themes. Teachers prefer to cooperate with social studies, mathematics, and crafts on consumer education and with biology, social studies and crafts on sustainability education. The study indicates that the education of Home Economics teachers should be developed to provide more tools for teaching future sustainability and consumer themes.

Introduction

“Every lesson through the ecological lenses... we don't sprinkle the bills down the sewer or into the compost.” – Home Economics Teacher, Spring 2020 –

This Home Economics (HE) teacher's view addresses ecologically and economically responsible food consumption in her teaching. Contributing to the discussions of ecological challenges has been one of the main focuses of Home Economics science since the life work of Ellen Richards (1842–1911). She argued that quality of life depends on the ability of society *to teach its members* how-to live-in harmony with the environment (Swallow, 2014). The importance of consumer skills as a means of achieving everyday family well-being has also been focal in Home Economics. Early scholars (Kyrk, 1930, Hoyt, 1938) emphasize the family’s management skills in spending and budgeting.

Today - more than ever - it is relevant to understand how consumer behaviour is related to sustainable development (for example climate change). Learning is seen as one driver improving the state of the environment (Sterling, 2010), meaning that people should re-learn ways to live, consume, and transform their current ‘way of life’ towards a sustainable path in eating, leisure, mobility, housing (such as used materials and energy), and clothing – and earning and spending money. Thus, the promotion of sustainability concerns all practices and institutions in society. In the field of Home Economics, young people, families, and teachers in particular are focal actors. Due to financial, social, and cultural constraints, parents do not necessarily have the capabilities to discuss sustainability and consumer issues at home with their children (see Lusardi et al., 2010; Collins, 2015). Thus, the school as an institution provides a context in which children and young people can learn skills for life (see Renwick, 2016). However, in our study context, Finland, only one-third of young people think that they had learned financial knowledge and

skills at school (Pekkarinen & Myllyniemi, 2018), according to the Finnish Youth Barometer (2017).

Both consumer and sustainability education are, nevertheless, included in the Home Economics curriculum in Finland (The Finnish National Core Curriculum for Basic Education, 2014). How Finnish teachers perceive themselves as sustainability educators has received some scholarly attention (Haapala et al., 2014; Elorinne et al., 2020), but how they practice consumer education in their teaching has been studied less (Autio, 1999). There are also no in-depth studies of cross-curricular projects in sustainable and consumer education from the viewpoint of Home Economics. Our study focuses on how HE teachers value and practice sustainable and consumer education in their work and how they perceive students' motivation to learn these issues. In addition, we explore how HE teachers see collaboration with other school subjects on these issues. We examine these questions within the HE curricula in Finland.

Sustainability and Consumer Education in Home Economics Education

Eleanore Vaines' ecological thinking and her metaphor – "*world as our home*" – build on Ellen Richard's profound idea of environmental thinking. Vaines argued that Home Economists need to be eco-centered (Renwick, 2019). She also introduced the idea of HE teachers as transforming actors (1985), meaning that they assist people in clarifying their needs and wants as global citizens in socially responsible ways. She felt that Home Economists should become active participants when aiming towards an ecologically sustainable society (Vaines, 2004; Johnson, 2014). Recently, the United Nations (2015) formulated 17 sustainable development goals (SDGs) as well as education for sustainable development (ESD).

Although HE have historical roots in ecological thinking, sustainability issues have received little scientific interest in the field (e.g. Dewhurst & Pendergast, 2011, Haapala et al., 2014). The study of Dewhurst and Pendergast (2011) is one of the first studies that focus on sustainable education in the HE context. Their research showed that HE teachers "*considered sustainable development to be an important issue, and the formal Home Economics curriculum made significant contributions to the education of this topic* (p. 569)". However, scholars have also argued that the field of sustainable development education has neglected the study of Home Economics education (such as teachers' perceptions about sustainable education). Within the last ten years, sustainability issues have increasingly gained scholarly attention in the context of HE (Øvrebø, 2015; Erjavšek et al., 2020). Sustainable food education in particular has been studied in HE teaching, such as how pupils participate in sustainable food education at school (Gisslevik et al., 2019) and what kinds of attitudes teachers have towards food waste (Elorinne et al., 2020). According to Øvrebø (2015), HE teachers emphasize practical food skills over theoretical teaching, and although they feel that it is important to teach how to save water and electricity, for example, they do not link these themes to sustainability. According to the study by Gisslevik et al. (2019), HE teachers think that they are unable to promote pupils' everyday skills and critical thinking from the perspective of sustainable food education even though they share the objective of promoting sustainability in HE teaching. The study by Fife et al. (2021) also finds that HE teachers see it as a challenge to achieve the objectives of sustainability education as defined by the national curriculum. Teachers emphasize basic skills related to food and food safety in education, and the concept of sustainability is primarily linked to the school's culture, for example, to enabling recycling and composting.

The purpose of consumer education is to educate skilled and critical citizens who can take into account the challenges of sustainable consumption in society (e.g., McGregor, 2012). Although consumer education research has a long history in, HE teaching (e.g. Kyrk 1930), empirical studies that focus on the teachers' view on the content knowledge and pedagogical practices have not garnered interest. According to Autio (1999), Finnish HE teachers in vocational education and training schools considered consumer skills important but did not think that they had enough resources to teach the subject. According to Ahava and Palojoki (2004), 14-15-year-old Finnish pupils' experiences of consumer education integrated both financial and sustainability aspects such as waste sorting, comparing prices and the principles of saving (water, energy, money). According to a more recent study by Uitto and Saloranta (2017), Finnish HE teachers emphasized economical aspects over ecology.

Thus, it seems that empirical studies on consumer education are lacking in the context of HE. For example, the study by Pajari and Harmoinen (2019) found that Finnish primary school teachers identify with consumer education themes such as sustainable development, media and technology literacy, personal finance, management and participation at home, and responsible social participation. The fact is that, while consumer skills are becoming an integral part of sustainability education, HE teaching emphasizes the sustainability of food and cooking (e.g. Gisslevik et al., 2019; Fife et al., 2021). In this study, we ask whether other topics, such as the sustainability of clothing, housing and money management, are seen to be equally important.

Objectives for Home Economics

The Finnish National Core Curriculum for Basic Education 2014 (FNCBE, 2014) emphasizes sustainable development as one of the key elements throughout the whole curriculum. It is maintained in different subjects (i.e., home economics, biology, and chemistry) and in transversal competencies as ‘participation, involvement and building a sustainable future’. The FNCBE (2014, p. 14) argues: “Basic education recognizes the need for sustainable development and eco-social education, acts accordingly and guides pupils to adopt a sustainable lifestyle.” In Home Economics, the focuses are: (i) Food knowledge and skills and food culture, (ii) Housing and living together, and (iii) Consumer and financial skills at home. The task of HE is “to develop the knowledge, skills, attitudes, and readiness required to master everyday life and to adopt a sustainable way of living that promotes well-being” (FNCBE, 2014, p. 437).

Sustainability and consumer skills are intertwined throughout HE education. Learning assignments promote pupils’ skills to make sustainable choices, to act sustainably in daily life at home, and to plan, work, and manage resources. According to Kortesalmi and Autio (2019), the FNCBE 2014 emphasizes pupils’ agency and the importance of sustainable consumer education as well as the consumer skills required in the changing economic environment. Furthermore, the teaching of consumer and sustainability skills integrates with many other school subjects (i.e. cross-curricular teaching). According to the Nordic Council of Ministers (2009), consumer issues can, and should be, discussed from different perspectives such as home economics, languages, environmental science, social studies, arts and crafts, sciences, psychology, and mathematics. Sund and Gericke (2020) have pointed out that education for sustainable development (ESD) is interdisciplinary by nature. The study by Haapala et al. (2014) found that only 19% of Finnish HE teachers occasionally participate in cross-curricular projects on sustainability themes.

Research Data

To complete the objective of understanding how Finnish HE teachers view sustainability and consumer education as integrated into their work, we conducted both a quantitative and qualitative data collection. Data was collected via an online questionnaire (N=153, Table 1) entitled "*Towards sustainable Home Economics education.*" It was distributed to participants through multiple channels. First, the chairperson of the Finnish Association of HE Teachers sent an email to Finnish HE teachers with a link to the questionnaire. Second, the research team posted a link to the questionnaire in a HE teachers' Facebook-group. Finally, an email was sent to regional units of the Finnish Association of HE Teachers. The data collection was organized in spring 2020 (late April-May).

Table 1. Respondents' descriptive information (N=153)

Descriptive information	*n*	%
Gender		
Female	149	97
Male	4	3
Age		
– 29	24	15
30 – 39	21	14
40 – 49	37	24
50 – 59	59	39
60 – 64	12	8
Teacher education		
Master of Education, Home Economics Teacher	125	82
Master of Education, other main subject	16	11
Home Economics Teacher Student	9	5
Other education	2	1
Graduation year		
1981 - 1989	31	20
1990 - 1999	38	25
2000 - 2009	36	24
2010 - 2020	36	24
Missing	12	7

Following the national curriculum, the online survey included questions on sustainable food, recycling, housing and clothing, consumption, lifestyle and family, and sustainable education in general (FNCBE, 2014). The survey also included open-ended questions aimed to asses issues such as how one teaches sustainable food (N=107), consumer education (n=95), and sustainability (n=54). Furthermore, we also asked: What subjects would you like to cooperate

with regarding (i) consumer education, and (ii) sustainable education? The survey collected demographic data such as gender, age, educational background, and graduation year. While it is notable that the data does not represent the whole professional group of HE teachers in Finland, the extensive data collection procedures described above led to diverse data with regard to the demographic background of the participants (Table 1).

Altogether, we received 256 answers to the open-ended questions. Sustainable food was the most frequent topic of discussion. In addition to these 107 answers regarding sustainable food, 18 out of 95 consumer education answers and 17 out of 54 sustainability education answers dealt with food themes as well. Altogether, 142 answers (55%) out of 256 focused on food and sustainability issues.

We analyzed the sustainability and consumer education claims in which teachers reflect on their own activities as teachers and how they see the interest of young people towards these topics. The analysis of open-ended questions focuses on, first, sustainability themes, then consumer issues and, finally, both of these themes together. The consumer and sustainability themes merged in the teachers' answers, and food and cooking held a rather focal position in teaching practices.

Sustainable Food Emphasis and Challenges for Teacher Education

Although teachers mentioned a variety of sustainability topics in the open-ended answers, sustainable food was the most frequent theme (55%). These results are in line with previous studies in which sustainable food and cooking are core themes (Gisslevik et al., 2019; Elorinne et al. 2021; Fife at al., 2021). The study by Haapala et al. (2014) argued that Finnish HE teachers have the confidence to teach sustainability issues (79% agree, N= 71). However, the scholars recognized a need to strengthen HE teachers' integration of sustainability education into their teaching. These scholars also suggested that HE teachers have already internalized the principles of sustainability on a personal level, but they often lack the resources and incentives to teach them. Our results are in line with the study by Haapala et al. (2014): only 24% of HE teachers agree that their own education has provided enough resources to teach sustainability (Table 2).

Furthermore, according to Haapala et al. (2014), teachers who have not taught or who only occasionally taught themes of sustainable development were not sure about their pupils' interest in sustainability topics. On the other hand, some teachers felt that their pupils' interest motivated them to teach sustainability and our data indicates that teachers believe that pupils are interested in sustainability education (Table 2). It can be argued that, for example, climate change issues have been topical, and a general awareness of the consequences of environmental problems for the well-being of people has increased since the study by Haapala et al. (2014) was conducted.

Table 2. Statements of teachers' views of sustainable education in the questionnaire, %. Measured on a five-point Likert scale (5) Fully agree - (1) Fully disagree.

Statements **Sustainable education**	**Agree** **%**				**Disagree** **%**	**Mean**	**SD**
My education provided me with sufficient skills to teach sustainability issues.	7	17	21	30	26	2,5	1,23
Young people are interested in sustainable development or sustainability themes.	26	50	21	3	0	4,0	0,79

According to Haapala et al. (2014), teachers' main topics in teaching sustainable development were waste avoidance, the promotion of recycling, and the use of resources and materials at home. Teachers also stressed Fair trade products, organic food, and ecotourism. However, while open-ended answers in our data showcase that sustainable food is the most frequent topic, teachers captured a wide range of other themes in their teaching. In any case, the key elements of HE teaching are food, consumption, and clothing, as one teacher narrates:

> Sustainability in consumption, food choices in a sustainable way, and clothing care and cleaning in a sustainable and environmentally friendly way. Chemicals, clothing materials (for example, the problem of synthetic fibers), the problems of social, economic and ecological sustainability of the clothing industry and home materials (furniture, textiles, etc.) and economy, also in a sense that not buying saves the most money and the environment. – HE Teacher, 1-2 years' experience, Respondent 52.

Although teachers perceive sustainability as important, they may emphasize different subjects differently due to personal knowledge and confidence in teaching specific topics. Elorinne et al. (2020) found out in their Finnish comprehensive school teachers' study on food waste (62% of the HE teachers) that teachers have a dichotomic attitude towards food sustainability. Teachers who understand sustainability in a broader sense (e.g., holistic, global, and communal views) see themselves as professionally skillful and want to enhance their students' critical food thinking. Teachers who consider sustainability in a more restricted way emphasize individualistic and hedonistic views (e.g., free will, food taste and appearance) in the context of sustainable food education. In our study, the avoidance of food waste is also a topical theme. As one teacher notes: "*Sustainable education is repeatedly discussed in connection with food waste*" (11-15 years' experience, Respondent 131).

Towards Adulthood with Sustainable Consumer Skills

As argued above, empirical consumer education research in the context of teaching HE has been neglected. Thus, we wanted to find out how teachers perceive their position as consumer

educators. When asked if parents were responsible for teaching consumer and financial skills, teachers disagreed (61%), implying that the school is the main educator of these skills. Teachers reported that they teach pupils how to handle money and what they should take into account moneywise when pupils move into their own home. One teacher narrates: "*For seventh graders, I teach [consumer education] throughout the year when the context suits ... For ninth graders (optional), there will be a 'Living a Student's Life' package in the spring, which consists of themes of budgeting and financial matters*" (over 15-years' experience as teacher, Respondent 136).

Regarding consumer education, we also asked the teachers whether they thought young people were interested in learning consumer issues (Table 3). According to our results, teachers felt that the planning of finances, such as budgeting, interests young people. It seems that HE teachers have a broad understanding about topics in consumer education as two experienced teachers' stories indicate:

> I keep this on the agenda [consumer education] in every course; partly in theory, always in practice. For example, the leftovers of food are salvaged and utilized.... Students reflect on their own consumption needs and reflect on different consumption options. We visit live flea markets and shops as well as similar sites online... We calculate the prices of meals and the prices of different consumption choices. … We consider savings targets and their achievability, and we consider different ways to earn and save (in food, housing, transport, personal expenses, etc.) – Teacher, over 15-years' experience, Respondent 54
>
> I emphasize "less is more." When, for example, buying clothes, you don't always have to buy a new one. For some occasions, you can borrow clothing from your friend. Instead of price, we look at the material and care instructions of clothes. – Teacher, over 15-years' experience, Respondent 15

According to Uitto and Saloranta (2017), Finnish HE teachers take financial aspects into account in their teaching more often than other teachers, and HE teachers also consider economical sustainability significantly more than, for instance, teachers of mathematics. Venäläinen (2015) found that Finnish HE teachers preferred consumer education as the third most valuable theme for them while carrying out continuing education. As Autio (1999) noted, HE teachers feel that teacher education has given them rather modest skills and knowledge to teach consumer education (also Haapala et al., 2014). Thus, it seems that the tradition of teaching consumer education (e.g. saving, economical use of resources, money management) has given teachers tools for teaching economical sustainability to pupils, although the teachers themselves think that they need more knowledge on consumer issues (Venäläinen, 2015; Haapala et al., 2014).

Table 3. Statements of teachers' views on consumer education in the questionnaire, %. Measured on a five-point Likert scale: (5) Fully agree - (1) Fully disagree.

Statements	**Agree**			**Disagree**		**Mean**	**SD**
Consumer education	**%**				**%**		
Teaching consumer and financial skills are primarily the responsibility of parents.	4	12	23	46	15	2,4	1,01
Young people are interested in financial issues and the management of their own finances.	8	48	33	10	1	3,5	0,83

Collaborating with Subject Teachers

Sustainability and consumer education are complex phenomena that include a variety of topics in the context of Home Economics education. In our study, we also focused on the collaborative practices of HE teachers when teaching consumer and sustainability issues with teachers of other subjects. Regarding consumer education, teachers prefer to cooperate mainly with other teachers from the fields of social studies, mathematics, and crafts (Figure 1). In turn, biology, social studies, and crafts science are the most popular subjects of collaboration when HE teachers educate on sustainability.

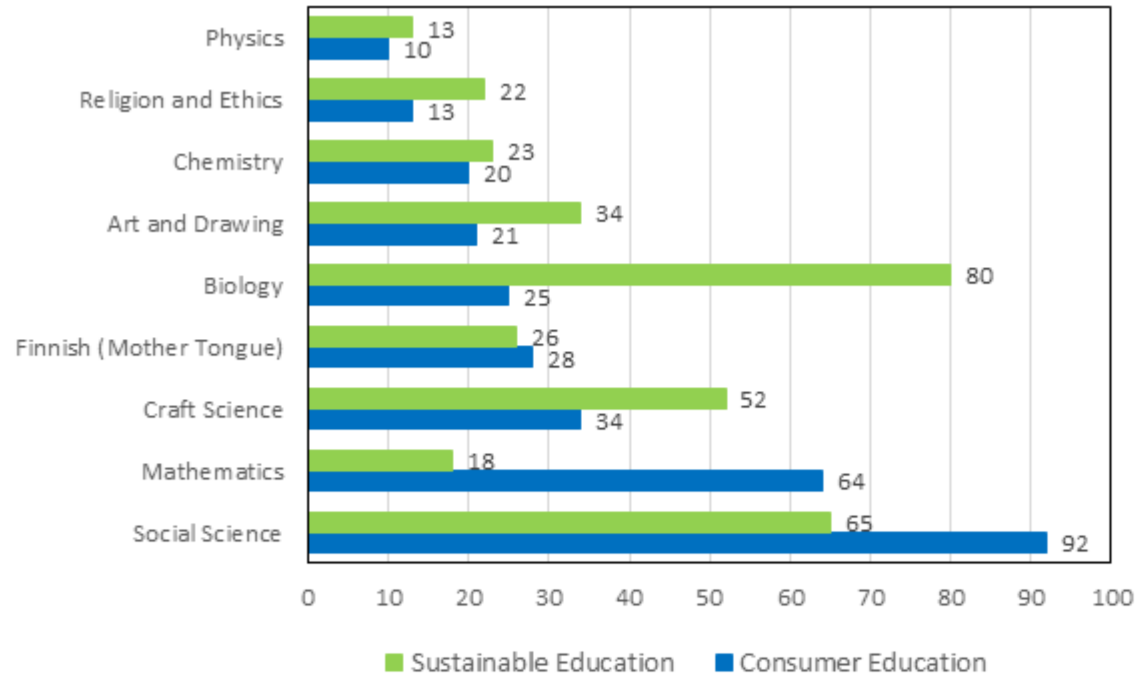
According to Mykrä (2021), ecological sustainability education in Finnish schools is mainly taught in fields of science (e.g., biology, chemistry, geography). However, she noticed that home economics and craft science have broad objectives in terms of ecological sustainability as well. In this way, it is interesting that HE teachers relate to biology and crafts sciences as favorable subjects of collaboration in teaching sustainability – next to social studies. Furthermore, they see mathematics and social studies as key collaborative subjects in consumer education, perhaps referring to the personal financial (money management) and political-economic environment (acting as a responsible agent in society). HE teachers explain that cooperation with social studies concerning consumer skills is important with regard to the skills needed in the transition to independent living:

> A joint project in the 9th grade with a social science teacher, "Steps towards your own life." – Teacher, over 15 years of teaching experience, preferably cooperates with teachers of social studies, mathematics, and the Finnish language, Respondent 18 –

In terms of sustainability education, there is no mention of cooperation with any subject in the answers to the open-ended questions. However, different thematic projects could operate as a platform for collaboration:

> In the 7th grade, we have a project on waste sorting and recycling, in the 8th grade, circular economy, and in the 9th grade we have cooperation with the World Wildlife Fund – Teacher, over 15 years of teaching experience, preferably cooperates with teachers of social science, mathematics, biology, and the Finnish language, Respondent 133 –

Figure 1. Subjects that teachers would like to collaborate with when teaching consumer education and sustainable education.



According to Sund and Gericke (2020), in sustainable education science, teachers focus on topics such as the use of energy, fossil fuels, and global environmental issues such as global warming, that is, ecological sustainability. In turn, social studies teachers focus on themes such as globalization, world trade, consumption, consumer rights, human rights, and the ecological effects of the use of natural resources, transport and climate change; that is, an emphasis more economical sustainability than science teachers. In our study, HE teachers' sustainability education focuses on themes on a personal, household, and societal level. In consumer education, teachers emphasize everyday issues, such as personal finances after moving into one's own home or teaching pupils to reflect on their needs and consumption choices.

Conclusion

Home Economics education is seen as a transformative field that can provide skills to live in an ecologically sustainable way (Vaines, 2004; Haapala et al., 2014; Renwick, 2016), facilitating ecologically as well as economically sound practices in cooking, housing, and spending. By

focusing on the perceptions and self-reflection of Finnish HE teachers as sustainability and consumer educators, this study contributes to the current literature of sustainability studies (e.g. Haapala et al., 2014; Elorinne et al., 2020) in which consumer education is neglected (e.g. Autio, 1999).

According to our results, teachers see that food education is a key element of HE lessons as well as a pedagogical tool that enhances sustainable education. In the context of HE, themes of sustainability are often integrated into cooking, as is found in earlier studies (e.g. Gisslevik et al., 2019; Fife at al., 2021). HE teachers acknowledge their key role as consumer educators, and they perceive that consumer education is primarily the schools' responsibility. Moreover, teachers feel that pupils are interested in both consumer and sustainability topics. Although Finnish HE teachers emphasize sustainability in food practices, they teach a variety of sustainable consumer skills that are related to clothing, housing, and spending (see Ahava & Palojoki, 2004).

The results of the present study imply that HE teachers understand sustainability as a multifaceted and interdisciplinary phenomenon. In consumer education, teachers consider social studies and mathematics as the main subjects of collaboration. These subjects have traditionally included consumer education objectives (FNCBE, 2014). In sustainability education, teachers hold biology, social studies, and craft sciences as preferred subjects of collaboration. However, according to our results, teachers claim that their educational background is insufficient for their role as sustainability educators. This indicates that teachers associate sustainability more with natural sciences (e.g. biology, physics), which may create feelings of uncertainty in teaching sustainability.

To better understand how the pedagogical practices of consumer education in Home Economics can enhance young peoples' capabilities, more empirical and in-depth analyses are needed. Furthermore, it seems that teachers have different kinds of commitments and competencies to teach sustainability (e.g., Elorinne et al., 2020) and consumer issues, which needs to be explored further.

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Handcrafting a Jacket: An Exploration of the Pedagogy of Handcrafting in the Textile Classroom

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ABSTRACT

Much may be learned through the process of handcrafting. This paper explores the concept of handcrafting through the creation of a jacket, reflecting on the meaning of each step as it relates to curriculum and pedagogy in a clothing, textile, and fashion classroom. Handcrafting as a process is used to explore the concepts of inspiration and creation and their relationship to home economics.

A variation of A/R/Tography, HC/R/Tography, is used in this paper to explore and research the connections of the handcrafter, researcher, and teacher, and the implications that this has for home economics in general and for the textiles and clothing classroom in specific. Photographs taken throughout the handcrafting process serve to track progress including inspiration and making, while creating connections in learning and understanding.

The research question, "*What does handcrafting teach*?" is used to explore facets of the handcraft practice and how it relates to curriculum and pedagogy within the clothing and fashion classroom.

Keywords: Handcraft, inspiration, making, craft, transformation, clothing, fashion, home economics

Handcraft

Handcraft is often connected to personal feelings and motivations, and a personal connection may impact how someone might perceive handcrafting itself. The process of making items by hand may be referred to as handmade, hand making, handwork, crafting, and so forth. Although the terms may be used interchangeably, in this paper the term handcraft is used to refer to the process and result of making a product primarily with the hands. Making clothing by hand often involves practicality, interwoven with a theme of creativity. This creativity adds to the uniqueness of the garments; the knowledge that they are "one of a kind," have been made with love and care, and are produced outside of the global manufacturing system. A person may learn handcraft to serve a range of functions, including vocational or creative. Gschwandtner (2008) holds the opinion that "handcraft is popular right now as a reaction against a whole slew of things, including our hyper-fast culture, increasing reliance on digital technology, the proliferation of consumer culture, and even war" (p. 26).

In this paper, I intimately explore the concept of handcraft through the creation of a jacket. I will therefore refer to my own experiences in the first person from hereon. Based on my personal experience as a learner and educator, I hold a great appreciation, for handcraft and see unlimited value in the interdisciplinary nature of the knowledge, skills and attitudes gained from engaging with craft. In the words of Wagner (2008), I "embrace craft for its essence of craftsmanship" (p.

1). This essence of craftsmanship, for me, is a combination of the head, hand and heart, as highlighted by Sennett (2008), working together in unison to create.

> *Feelings and motivation (heart) support the crafter in technical skill (hand), while thoughts, knowledge and understanding (head) inform the making process. Handcraft may be defined as creating and making, and covers a board range and variety of activities, from craft as hobby, to expertly handmade craft for vocation.*

The working definition of *handcraft* used for this paper is something made skillfully by hand while engaging the head and heart throughout the making process.

Figure 1. Jacket Inspiration

Handcrafting as Research

What might be learned from the experience of handcrafting, and from being in the in-between space of a handcrafter, researcher, and teacher? Researching within this space involves searching and reflecting on the meaning of making and the implications it has for teaching. With a closer exploration of making with textiles, there is the potential to gain a deeper understanding of the meaning of making, and the development of interdisciplinary and transdisciplinary skills.

The question, *what does handcrafting teach?* guided the process of making a jacket, noting specifically, the implications of handcraft for curriculum and pedagogy in home economics education and the textiles classroom. There are multiple components and steps involved in handcrafting a jacket, just as there are multiple facets of home economics education, with all parts coming together to create a cohesive whole.

Craft and art often overlap, which is why I draw my theoretical research perspective from a version of A/R/Tography: HC/R/Tography. The unique qualities and differences of handcraft are highlighted and celebrated by using "HC" in place of the "A" for art. A/R/Tography is described as a practice-based form of research where the artist (or handcrafter, in this case) is considered a practitioner of art (handcraft) and of education (Irwin & Springay, 2008), while engaging in both theorizing practice and practicing theorizing (Smith, 1996). Much of the processes involved in A/R/Tography reflect on learning and doing. The merged roles of researcher and teacher is found in the resulting object, in the case of this paper, a jacket.

Inspiration

> *Motivation for this jacket came from being inspired during a trip to the UK in June 2019. Woolen mills, Saville row, fabric stores, and*

fashion exhibits were some of the stops along the way and served as sources of inspiration, as seen in Figure 1, jacket inspiration.

Before deciding on a jacket, I settled on initial concept inspiration: through making I would conduct research. This concept inspiration came from a visit to the Trefriw Woolen Mill in Wales, seeing an exhibit consisting of Dior couture, and exploring the Alexander McQueen flagship store displaying examples of design process, and more, all of which served to pose questions around handcraft and the role it plays in education.

The beginning stages of a project are ones that I find the most inspiring, dreaming of endless possible options and then starting the challenging process of narrowing down these options to a single direction. Through this process, I catch glimpses of my inspiration becoming reality, a merging of thoughts and planning, pattern and fabric, dreamer and maker.

To have the ability to persevere through challenges, through the multiple steps of making, and to maintain the desire to continue learning and applying that learning, requires both inspiration and self-motivation. Inspiration is the driving force and motivation is the pulling force; it provides the willpower to finish. If self-motivation is lost, whether through unexpected challenges that arise or because the outcome isn't as expected, finishing can be a challenge.

Inspiration may be a driving factor in pursuing newfound knowledge, gaining greater understanding of concepts, and exploring handmade possibilities. Once a person has been inspired, it may motivate them to "transmit, actualize, or express new vision," this motivation may be viewed as a "response to creative ideas" (Oleynick et al., 2014, p. 2). Self-interest can also act as a motivator, guiding creativity throughout the handcraft process. Oleynick et al. (2014) states that creativity holds novelty and usefulness as its two main qualities.

Palmer (2016) defines motivation as "mechanisms that activate and direct behavior" (p. 2380), and suggests that researchers don't fully understand, or agree on, all factors that contribute to learner motivation. From my teaching experience in the sewing, pattern drafting, and clothing classroom, learners have a range of reasons for why they are seeking out handcraft learning. Their motivation may be more about how they feel, and what has been *evoked* in them, rather than an articulated thought, or research and reasoned-based rationale.

Once inspiration strikes, the maker might take time to immerse themselves in the possible directions that inspiration could take them. In this in-between area, the maker doesn't need to make an immediate decision on where inspiration might lead; it is a state of being, an in-between space of lingering and experiencing. This space may be experienced by fashion designers working with initial inspiration; sketches are created through an exploration of what form the inspiration might take, as opposed to making immediate decisions on what will or will not work. The process of learning handcraft is often a reflection of those learning it, and what motivates learners to pursue this type of education. Seitamaa-Hakkarained (2010) states that handcraft

might offer "integrated and inclusive curriculum" (p. 71). This notion may be a central idea in building a lesson in handcraft that integrates students' prior knowledge, encouraging learners to dwell in an in-between space to explore their learning without having to label it as craft, art, or other. "When you add the creative component of design, craft becomes a fully integrated application of one's capacities," (Korn, 2013, p. 52) or, in Pöllänen's (2009) words, it becomes a "holistic craft." A learner of handcraft may gain much through the process of doing, making, and creating, processes that may be initiated by a source of inspiration. Teaching in this space is less about "doing" or the finished "product" (curriculum as planned) but experiencing and learning together (curriculum as lived) (Aoki, 2005).

Figure 2. Jacket Making

Motivation and inspiration, like craft, are personal; these personal aspects may be attributed to a person's past experiences, personal influences, the community in which they live and learn, their personal values, and more (Saraswat, 2018). In my own experience for this paper, the decision to make a jacket and the selection of the pattern and fabric was guided by personal inspiration and a personal vision that I had about researching the importance of handcraft education.

Creating

Once the pattern was finalized, I cut out fabric. While working on initial components, I decided to include embroidery to pull together the fabric colour choices and to explore the art of embroidery (Fig. 2). After hand embroidering the pocket flaps and sewing them into the front panels, I continued to experiment with embroidery by working it around the collar.

During the jacket construction process, I was curious about how the pattern maker had decided the garment would be constructed. I wanted to find out what differed in their approach from my previous knowledge in construction methods. The slow process of making—sewing and pressing, pressing and sewing—allowed for reflection on the steps involved and the order which they were being done.

Every sewist seems to have their own experience of sewing. Students I work with experience the making process differently; some enjoy the detail-oriented process of building up structure and shaping, playing with fabric and details, and others can't be finished soon enough. Makers have their own distinct personal experience with creating and being creative in the making process, myself included.

Creation

Through the making process, the hand plays a key role. The maker builds up a base of tacit knowledge over time. When sharing tacit knowledge, it may be a challenge to describe the actions that are happening. How does one talk about something that they may only really experience through action? As tacit knowledge lives in action, greater understanding may come from a demonstration through action (Aytekin & Rızvanoğlu, 2018). Knowledge of handcraft can be deeply internalized, especially when it is highly specialized knowledge. "Tacit knowledge relies on mental factors such as faith, ideals and moral values. The efficient transfer of tacit knowledge requires personal communication, regular reciprocal interaction and mutual trust" (Aytekin & Rızvanoğlu, 2018, p. 606). Tacit knowledge may be about more than just the action of doing; it connects to who we are as people, as handcrafters, and ultimately is a part of who we are. Through experience, a person, and learner, may further understand a theory; in handcraft, to truly understand the why and how of something, a person needs to experience the process of creating.

Creativity and Teaching

Creativity resists the notion that teaching handcrafting is simply a technical "how to" process. Through the making of something, the act of creating, a learner is actively participating; they are engaged in their learning. Middlecamp (2005) observes that students are more likely to learn if they are engaged, and more likely to be engaged if their teachers are engaged in classroom activities as well. Handcrafters, learners, and educators, experience learning and making in highly personal ways. There are a variety of ways to achieve the same end result within the textile and sewing classroom, and there often is no one "right" or "wrong" way. Creativity may be integrated into the creating process and the decisions made throughout making. The grey area about what is "right" presents a variety of options that each result in the same or similar results. This grey area opens up conversations around learning, resources, and interdisciplinary knowledge, shifting the focus to the making process as opposed to the end result, and is often an in-between space that students might be uncomfortable with at first, but then come to appreciate.

Learning by doing

By learning with their hands, students often "learn more, learn it quicker, and learn it better" (Watson, 1901, p. 18) than through more abstract methods of knowledge transmission. Learners may be helped to genuinely understand the "how" of something, when given the opportunity to go through the motions of doing, to learn through practice.

In the fashion classroom, learning often takes the form of project-based learning, which combines inquiry and creativity (Ashdown, 2013; Gam & Banning, 2011). With project-based learning approaches, students are active participants in the learning process, allowing for reflection, growth, and creativity to be incorporated throughout the project. The hands-on aspects of fashion education allow for the application of knowledge through experimentation with skills.

Creativity for engagement

Experiential learning provides a platform for learning to occur both within and outside of the classroom, and ways for students to learn through trial and error (Dewey, 1930). Current literature in fashion studies shows a rise in an inquiry-based learning movement within the

discipline (Shirley & Koehler, 2012). This movement allows for students to have a personal interest and focus on what they are learning as they seek out information to guide the making process.

Within handcraft education, there is a wealth of transdisciplinary and interdisciplinary knowledge that is visible in the creating process: observations, accuracy, precision, honesty, self-reliance, and the "power of facing problems and surmounting obstacles" (Watson, 1901, p.19). Handcraft may be used as a lens to further understand topics in a wider context; "craft has always been an idea that transcends disciplines" (Adamson, 2007, p. 6).

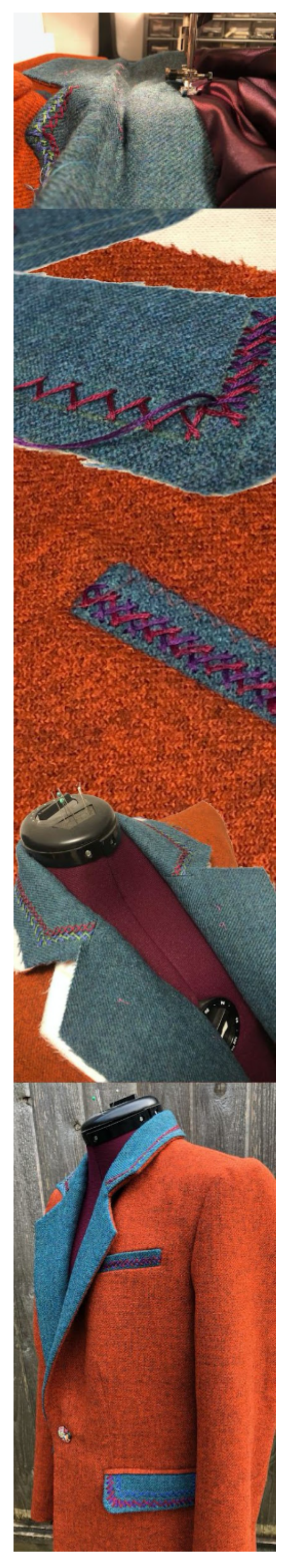
Heart, Head and Hand

Through the handcraft process, the maker goes through a metamorphosis; they gain new knowledge, new understanding, and new perspectives. Sennett (2008) poses that the process of making is an integration of the heart, head, and hand. Through creative making and learning, processes overlap, and boundaries are blurred. The in-between spaces allow for a mixing of passion and motivation (heart), with thought and reflection (head), and action (hand) in overlapping ways. The connection of these components throughout the creating process implies that the practitioner, and learner will have a foundation of knowledge and understanding that is combined with a desire to further understand (head), as well as an interest, and curiosity (heart) for what they are making by hand. The below diagram (Fig. 3) illustrates these interconnections throughout the process of making, creating, and learning handcraft.

Figure 3. Heart, head and hand

Bringing it all Together

Figure 4. Final Jacket



As fields of study, clothing, textiles, fashion studies, and handcraft share common ground while also having specialized skills and knowledge. Handcraft, like fashion education, benefits from being taught and learned through hands-on activities, and has a strong potential for the practical application for theoretical understanding. “When you make things by hand, there’s dialogue between you and the materials. All your senses are brought into play. Your tools become an extension of self; they’re your allies, helping you reach your goal” (Coulthard, 2019, p. 14).

Korn (2013) starts his book with the conclusion, “we practice contemporary craft as a process of self-transformation” (p. 7). With knowledge, learners may transform. They may transform what they are working with, such as through the creating process in handcraft, and they may also transform themselves as people using the knowledge they have gained. Through the jacket making process, I transformed the materials I worked with to make a jacket (Fig. 4), and as a handcrafter, I was transformed in the knowledge I gained. Handcraft is more than just a “how to,” and following prescribed steps of a process, it is a complex integration of social, cultural, economic, creative, and moral characteristics.

A jacket may teach much about handcraft, fashion education, and home economics. With a jacket, there are many interconnected layers that come together to make the whole, just as there are within handcraft education, and home economics education. A tailored jacket may become a tool to learn through, and to also teach and explore handcraft in interdisciplinary ways. In handcraft, learners are typically curious; they are inquiring and seeking new knowledge. Within handcraft, the learner and the educator might be the same person, depending on the activity taking place. “For a [craftsperson] making is a lifelong project of self-construction and self-determination” (Korn, 2013, p. 67).

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Cultivating Family & Consumer Sciences Education Professional Literacy

Cultivating FCS Education Professional Literacy

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Preparing Family & Consumer Sciences (FCS) educators to assume their role in their respective practice settings and within the broad field and discipline of FCS requires a focused commitment on the part of FCS educator preparation programs to effectively acculturate students to the profession. Through the development and delivery of academic experiences including, but not limited to, FCS foundation courses, seminar experiences, and senior research projects across FCS educator preparation programs, students have been offered opportunities to explore the FCS profession from studies of FCS academic literature to experiential learning, with the intention of shaping their role as the next generation of FCS education professionals. These FCS-focused experiences aim to prepare students to assume professional responsibilities to represent FCS perspectives to the public; align practices and messaging to the mission and purposes of FCS; and participate in collegial dialogue necessary for advancing the discipline and field.

In the United States, FCS education is challenged in multiple ways, especially as program closures and mergers reshape the academic landscape of FCS educator preparation programs. At some institutions, it can no longer be assumed that FCS education students will be taught by faculty directly and professionally involved, and educationally prepared, in FCS. Perhaps of most consequence, the national FCS educator shortage at all levels (secondary, post-secondary, and Extension) accompanied by the inherent philosophical tension between the social reconstructionist perspective and career readiness emphasis at the secondary level suggest that more must be done to advance the purposes of FCS to future FCS educators. Beginning with these two issues, this paper offers a way forward, advancing the need to cultivate an FCS education professional literacy.

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[1] ***K-State Land Acknowledgement***

As the first land-grant institution established under the 1862 Morrill Act, we acknowledge that the state of Kansas is historically home to many Native nations, including the Kaw, Osage, and Pawnee, among others. Furthermore, Kansas is the current home to four federally recognized Native nations: The Prairie Band Potawatomi, the Kickapoo Tribe of Kansas, the Iowa Tribe of Kansas and Nebraska, and Sac and Fox Nation of Missouri in Kansas and Nebraska.

Many Native nations utilized the western plains of Kansas as their hunting grounds, and others--such as the Delaware--were moved through this region during Indian removal efforts to make way for White settlers. It's important to acknowledge this, since the land that serves as the foundation for this institution was, and still is, stolen land.

Please remember these truths because K-State's status as a land-grant institution is a story that exists within ongoing settler-colonialism, and rests on the dispossession of Indigenous peoples and nations from their lands. These truths are often invisible to many. The recognition that KState's history begins and continues through Indigenous contexts is essential. (Kansas State University Indigenous Faculty Staff Alliance, 2020, para. 1-3)

FCS Philosophical Tensions

Founded as home economics, Family & Consumer Sciences (FCS) is a discipline that emerged around the turn of the 20th Century, after the profession was formalized through the Lake Placid Conferences (1899-1909). Responsive to the growing needs and inadequate living environments impacting poor families in both rural and urban settings, FCS embraced a social reconstructionist perspective, aimed at improving the quality of life for individuals, families, and communities by applying rational, scientific thinking to issues impacting the home and family (Brown, 1985). Inherently connected to the 1862 and 1890 Land-Grant institutional mission to "provide a liberal, practical education" (Association of Public & Land-grant Universities, n.d.), FCS was likewise connected to Cooperative Extension through the 1914 Smith-Lever Act, which initiated federal support for research and community service/instruction in agriculture and home economics. As reported by Gary Moore (2017), a compromise led to the passage of the Smith-Lever Act followed by the formation of the Commission on National Aid for Vocational Education. The studies from this Commission made way for the 1917 Smith-Hughes Act, which provided funding for vocational education including agriculture, industrial arts, and home economics. Specifically, this Act funded experiential learning opportunities that prepared high school students for gainful employment.

From the onset, FCS education has advanced in continuous tension with its overlapping and somewhat competing identities: 1) preparing future teachers to develop among youth and families a life literacy perspective that promotes individual/family autonomy; and 2) preparing future teachers to develop among youth the knowledge and skills for employability. These sorts of tensions are likewise reflected in the founding philosophical debates over the purposes of vocational education, now recognized as Career & Technical Education (CTE). As noted by John Scott (2014), there were multiple perspectives on how vocational education should be organized and to whom it ought to be taught, but the leading debate was between the philosophical perspectives of John Dewey and Charles Prosser. Dewey suggested that curriculum ought to be developed where students learn "through the occupations," whereas Prosser forwarded "learning for the occupations" (Pearson et al., 2010, p. 2). While Scott asserts that CTE has leaned more favorably toward Deweyan pedagogical perspectives, it cannot be lost that Charles Prosser was appointed to the Commission on National Aid for Vocational Education by President Woodrow Wilson, and drafted much of the text for what became the Smith-Hughes Vocational Education Act (Moore, 2017).

Well over one hundred years since its founding, FCS educator preparation maintains a crucial role in developing FCS teachers capable of responding to current needs and advancing important life literacy and career-ready knowledge through its curriculum. A quick review of the national FCS Teacher Education Standards demonstrates a balance between life literacy and career readiness perspectives (see Table 1).

Table 1 Selected National FCS Teacher Education Standards

Standard	Emphasis	Text
1	Career, Community, and Family Connections	Analyze family, community, and work interrelationships; investigate career paths through work-based learning activities; examine family and consumer sciences careers in education and human services, hospitality and food production, and visual arts and design; develop employability skills and other 21st century skills; apply career decision making and transitioning processes; and implement service learning.
2	Consumer Economics and Family Resources (content)	Use local and global resources responsibly to address the diverse needs and goals of individuals, families, and communities worldwide in family and consumer sciences areas such as resource management, consumer economics, financial literacy, living environments, and textiles and apparel.
7	Curriculum Development (pedagogy)	Develop, justify, and implement course curricula in programs of study supported by research and theory that address perennial and evolving family, career, and community issues; reflect the critical, integrative nature of family and consumer sciences; integrate core academic areas; and reflect high quality career and technical education practices.
12	Professionalism	Engage in ethical professional practice based on the history, philosophy, and family and consumer sciences Body of Knowledge, and relationship to career and technical education through civic engagement, advocacy, collaboration with other professionals, recruitment and mentoring of prospective and new professionals, and ongoing professional development.

Note. The National FCS Teacher Education Standards, developed by the National Association of Teacher Educators for FCS (NATEFCS), 2020

The national FCS Teacher Education Standards reflect the national FCS Standards for secondary students, developed by the organization of FCS state consultants, now known as "Lead, Educate, Advocate, and Develop FCS Education" (LEAD FCS Ed.). Of the 16 FCS Standards, five directly reflect career pathway applications (LEAD FCS Ed., n.d.-a):

- Consumer Services
- Facilities & Property Management
- Family & Human Services
- Food Production & Services
- Hospitality, Tourism, and Recreation

Following the national FCS Standards for secondary education, career pathway plans are developed at the state-level and are offered as a guide for curriculum development at the local level. Frequently missing from these curriculum development efforts is the integration of the national Reasoning for Action standard (LEAD FCS Ed, n.d.-a) which accounts for the critical, rational, ethical dimensions of practical reasoning/decision making that embody the critical philosophical stance of the FCS discipline (Fox & Laster, 2000; Fox, 2008-2028). The

Reasoning for Action standard is substantive, as it promotes critical reflection among students, and helps shape critical, caring autonomous thinkers--qualities that are essential to both life literacy and career readiness.

The FCS Standards for secondary education and career pathway plans (absent the Reasoning for Action standard) are organized to support course development, reflecting introductory, technical, and application courses that lead secondary students toward completion of a given career pathway (Kansas Department of Education, 2021). Using the state of Kansas as an example, this course sequencing separates important life literacy perspectives from career ready practices, where life literacy is emphasized only in the introductory courses while career ready practices are the focus in the technical- and application-level courses. As such, FCS career pathways at the secondary level place more emphasis on the career-related technical knowledge and skills rather than on the Reasoning for Action framework. This framework, centered on systems of action, could lead to social justice-based reflection and action on issues pertaining to individuals, families, communities, and careers (Fox & Laster, 2000; Fox, 2008-2028). This is a significant disconnect from the national FCS Teacher Education Standards, where references to Reasoning for Action are embedded across many of the 12 standards.

This disconnect is problematic for FCS educator preparation programs. If, as Wanda Fox contends, that “the Reasoning for Action standard is an overarching standard that *links and, in many ways, defines family and consumer sciences education* [emphasis added],” then the disconnect suggests that FCS educator preparation programs have been limited in their ability to acculturate future FCS teachers in embracing and integrating the substance of the FCS discipline into their practice (2008-2028, p. 4). Importantly, to maintain and advance the substantive purposes of the discipline, FCS teacher preparation programs must reconsider current strategies employed to effectively communicate the discipline so that it might be exercised in the current career-focused environment. Cultivating among FCS education students an FCS education professional literacy is imperative.

Implications of FCS Educator Shortage

The mismatch between the intended critical perspectives of FCS education and the practice of FCS in secondary classrooms and related career pathways is made more prominent as a result of the national FCS educator shortage. With FCS teachers entering the field through varied teacher licensure paths, those alternatively certified FCS teachers have had no exposure to any coursework detailing the essential purposes of FCS education. Though the National Partnership to Recruit, Prepare, and Support FCS Educators has as one of its nine goals to “create an online overview of preparation options,” including alternative education programs, there is yet no national strategy to formally address the foundational needs of alternatively licensed FCS teachers (2021, para. 2). Although important to FCS teacher educators nationally, limited resources and time hampers a collective effort to address the needs of alternatively licensed teachers.

While the national FCS secondary teacher shortage has been well documented (Werhan, 2013; Werhan & Way, 2006), the examination of the status of FCS teacher educators is currently underway. As shown by Arnett-Hartwick (2017) there was nearly a 40% decline of FCS teacher education programs during the 1980s-1990s. The decline continues, with well under 100 FCS

teacher education programs nationally (Duncan & Werhan, 2021, study forthcoming). The decline of FCS educator preparation programs illustrates a continuous decline of FCS teacher educators, and subsequently FCS post-secondary scholars/researchers dedicated to FCS teacher education.

To maintain credibility and import, FCS education must continue to advance with research; a challenge as the field struggles with diminishing programs and researchers in universities (Duncan, Werhan, & Bergh, 2017). While the field recognizes the importance of the scholarship of teaching in FCS/Home Economics education (Janhonen-Abruquah, Posti-Ahokas, & Palojoki, 2017; Kostanjevec, 2018; Peterat, 1997; Smith, 1996), few secondary teachers participate in professional writing and publication, opting instead for communicating and sharing ideas informally, through social media. Social media offers an excellent platform for quick messaging to a broad public audience, promoting the field and sharing examples of classroom experiences. The social media exchange, directed outwardly to the public, however, cannot replace the necessary internal work needed to advance the discipline and field. What remains missing is the professional dialogue anchored in the practical-intellectual ecology and practice inherent to the field's critical sciences perspective (Duncan, 2011). This internal dialogue is essential to illuminating professional, contextual understandings of FCS content and pedagogy. In short, while social media offers an opportunity to craft concise public messages, it is not an appropriate platform for mediating deep, intellectual dialogue that strengthens the field and discipline. With limited post-secondary scholars/researchers, it becomes crucial that disciplinary scholarship is carried out by a broader array of FCS education professionals, including secondary teachers. Now more than ever, FCS teacher education has an obligation to cultivate FCS education professional literacy among its students.

Introducing FCS Education Professional Literacy Model

At its base, a professional literacy infers the ability to read, write, and speak about the profession and within the professional discourse. Developing this capacity among FCS education students is crucial for encouraging research that contributes to knowledge construction; examination of theory and practice; communication of best practices; public awareness; learning; and more (Zarah, 2021). More pointedly, it can be argued that professional literacy is directly connected to the notion of academic literacy, fostered during university-level studies.

As articulated by Ursula Wingate (2018), who moves beyond the typical notions of academic literacy, confined to reading and writing in a particular discipline, she states:

> academic literacy [is] the ability to communicate competently in an academic discourse community; this encompasses reading, evaluating information, as well as presenting, debating and creating knowledge through both speaking and writing. These capabilities require knowledge of the community's epistemology, of the genres through which the community interacts, and of the conventions that regulate these interactions . . . it cannot be acquired outside the discourse community. (p. 350)

Of consequence to the FCS education professional literacy model is the importance of the "academic discourse community." Inferences can be drawn from the scholarship on language socialization: embarking on a new field of study is much like taking on a second language. For new language learners, it is through community, where "novices or newcomers . . . gain

communicative competence, membership, and legitimacy in the group" (Duff, 2007, p. 310). For FCS education students, the FCS educator preparation program serves as the socializing community, where FCS teacher educators are essential to the socialization of FCS education students. As noted by Patricia Duff, "experts or more proficient members of a group play a very important role in socializing novices and implicitly or explicitly teaching them to think, feel, and act in accordance with the values, ideologies, and traditions of the group" (2007, p. 311). Consequently, through the experience of the FCS educator preparation program, efforts must be made to acculturate FCS education students to the discipline and field, and develop among them an academic literacy and all it entails: reading and evaluating information; presenting creative work through speaking and writing; all based on the epistemological perspectives surrounding FCS foundational content and pedagogy.

FCS and FCS Education Epistemological Perspectives

Importantly, the FCS discourse presents multiple lenses for interpreting, evaluating, and extending FCS content. The Family and Consumer Sciences Body of Knowledge (FCS BOK), is a very visible theoretical model that communicates the FCS professional intentions, in terms of what the field's primary purpose is; who is served; the significant theoretical lenses that guide inquiry; and the major cross-cutting themes that intersect the FCS subdisciplines (Nickols, et al., 2009). The FCS BOK serves as an important touchstone for activating thinking about the FCS discipline and field, and is considered foundational to FCS education (Palombit, 2019). A shortcoming to the model, however, is that while a critical sciences perspective could be inferred, it is not explicit in the model.

Through the *Philosophical Studies of Home Economics in the United States* (1985), Marjorie Brown examined the epistemological perspectives that shape FCS. Grounded in Habermas' systems of action (technical, interpretive, and emancipative), Brown effectively named the philosophical perspectives that have shaped the discipline and field since its inception. While in the United States, FCS education struggles with its original life literacy perspectives and CTE-aligned career ready stance, worldwide, the International Federation for Home Economics (IFHE), has integrated into its lens a systems of action approach, through its "three essential dimensions of home economics" (IFHE, 2008, p. 2). Building off of the IFHE Position Statement (2008), Pendergast (2015) integrates these three essential dimensions of home economics (fundamental needs, integrative thinking, and transformative action) with the four practice areas (everyday living, curriculum, research, and social policy) to develop a model for home economics literacy.

Within the body of scholarship surrounding FCS education, there is a great deal of work dedicated to examining the discipline through the critical sciences perspective and developing critical sciences applications to the FCS curriculum. Multiple yearbooks produced by the former Education & Technology Division of the American Association of Family and Consumer Sciences, have been dedicated to advancing critical sciences through FCS education, including *Thinking for Ethical Action in Families and Communities* (1997); *Inquiry into Thinking* (1998); *Family and Consumer Sciences Curriculum: Toward a Critical Science Approach* (1999); and *Leadership for Change: National Standards for Family and Consumer Sciences Education* (2000). Indeed, advancing a critical literacy as a means for developing among students reasoning for action, is a continuous theme. Specifically, Rhem (1999) promotes the integration

of critical literacy for secondary students so that they are able to examine language and context to better understand underlying causes of social issues. Deep analysis permits students to not only recognize the role that social structures and ideas play in maintaining systems of injustice, but likewise assist students to see how these same social ideologies have impacted their own consciousness and identity development (Peterat & Slocum, 1997, p. 143). Through critical literacy, students can explore how and what shapes their own positionalities about issues affecting themselves, their families, and communities, and are consequently empowered to become active and informed agents of change: they develop reasoning for action (Rehm & Allison, 2006).

This holds true for FCS education students in teacher preparation programs, too. To effectively promote a critical literacy among their students, the FCS educator preparation program needs to develop similar critical competencies among future FCS teachers (Rehm, Jenson, & Rowley, 2010). Fully engaging FCS education students in the FCS discourse community--equivalent to Brown's practical-intellectual community (1985)—will benefit them in a couple of ways. First, engagement in the intellectual community at the university level will model for FCS education students how they might foster an intellectual community in their future classrooms, engaging students in the rigorous practice of thinking within the discourse community (Duncan, 2011). Second, fostering rigorous study, reflection, and action on various social and economic policy issues is consistent with the needs and expectations of CTE, creating an opportunity to ease the tensions between the FCS life literacy and career readiness perspectives (Duncan, 2018).

FCS Education: Education-Centered Practices and Perspectives

Recognizing the political-moral imperative of home economics emerging from the critical sciences perspective, M. Gale Smith (2017) suggests that a transformational home economics pedagogy is possible when considering a tri-fold frame for pedagogy: 1) pedagogy as a political-moral endeavor; 2) pedagogy as relationship-based; and 3) pedagogy as inherently linked to teaching practices. To Smith's point, while FCS education occupies its own intellectual and disciplinary space, it emerges from the disciplines of family and consumer sciences *and* education. Consequently, to be meaningful, the professional literacy model for FCS education, must also reflect the concerns and intentions of education, more broadly.

Critical examination of the structures and processes of education, educators, and those educated are many; however, as Smith (2017) points out, critical pedagogy draws similarities to the critical sciences perspectives of FCS, especially as it broadly seeks to make visible the humanity of all people. As explained by Joe Kincheloe, critical pedagogy is that which "values human dignity and the sacred relationship between human beings and their physical (environmental), social, cultural, political, economic, and philosophical contexts" (2011a, p. 243). Importantly, to be critical in one's teaching practice, a teacher must also become critical of oneself: a process recognized as an "ontology of the self," where teachers locate themselves in the contextual environment as it impacts education (Kincheloe, 2011b). The notion of "becoming a reflective practitioner" is a common goal across teacher education programs nationally. To be a reflective practitioner could suggest that the teacher knows oneself contextually and in relation to one's students, as well as in terms of one's own knowledge of content and pedagogy: self-knowledge necessary to growing one's teaching practice. It is through the FCS education discourse

community, inclusive of the educator preparation program, where this practice--or professional literacy--is nurtured.

Educator preparation programs are governed by accrediting organizations, and governing bodies, that determine essential criteria for becoming a teacher. New FCS teachers must demonstrate mastery of content, pedagogy, ability to integrate technology, interdisciplinary perspectives, and literacy strategies, as well as embody the critical dispositions that confirm their professional and moral commitments to the practice of teaching (Council for the Accreditation of Educator Preparation, 2020; Council of Chief State School Officers (CCSSO), 2013). Importantly, these "critical dispositions" encompass commitments to building global understanding through the discipline; developing the capacity of all learners; and embracing diversity within and beyond their classrooms. Significantly, ethical practice expects that "the teacher is committed to deepening understanding of his/her own frames of reference (e.g., culture, gender, language, abilities, ways of knowing), the potential biases in these frames, and their impact on expectations for and relationships with learners and their families;" they are called to develop an ontology of the self (CCCSSO, 2013, p. 41).

Building the FCS Education Professional Literacy Model

As outlined, becoming a professionally literate FCS teacher is far more complex than simply mastering FCS content courses related to the career clusters, including education and human services; hospitality and food production; and visual arts and design (LEAD FCS Ed., n.d.-b). Rather, FCS education professional literacy rests on a complex integration of foundational and critical FCS perspectives combined with critical education perspectives and dispositions, tethered to the FCS BOK. Specifically, within the model, the alignment of the critical FCS perspectives with the FCS BOK integrative elements permits a more complex theoretical lens to better interpret and guide FCS work, especially teaching. Further, layering critical dispositions among the FCS BOK cross cutting themes, makes clear the ethical dimensions of teaching FCS (see figure 1).

FCS Education Professional Literacy Model
(Duncan, 2021)
Human Ecosystems Theory
Wellness
Global Interdependence
Inclusion, Access, Equity, & Diversity Literacy
FCS Foundational Knowledge (Critical Sciences Lens)
Global Understandings
"Critical Tandem"
Individual Well-Being
Family Strengths
Basic Human Needs
Community Vitality
Interdisciplinary Pedagogy (ISTE, Computational Thinking)
Sustainability Literacy
Appropriate Use of Technology
Resource Development & Sustainability
Life Course Development
Capacity Building
Reading, Writing, Speaking (Advocacy)
Family & Consumer Sciences Body of Knowledge
(Nickols, et al., 2009)

Figure 1 FCS Education Professional Literacy Model

The challenge with any model, of course, is that on paper, it appears static. Like the FCS BOK, envisioned to be an integrative and dynamic heuristic useful for framing research (Nickols et al., 2009), the FCS education professional literacy model (inclusive of the FCS BOK), offers an additional level of dynamism to understanding the complexity of FCS teaching and professional practice. Within the confines of the academic discourse community, FCS education students will be positioned to examine FCS content and career pathways more critically, permitting the substance of an FCS education academic literacy to take shape.Through this synergistic model, FCS education students will be prepared to more fully address the needs of all students and their experiences in FCS classrooms. Some brief examples of the relationship between the FCS BOK cross cutting themes and critical education dispositions include:

- Appropriate Use of Technology, and Interdisciplinary Pedagogy: Informed by this synergistic model, FCS teachers will be able to effectively integrate interdisciplinary standards and competencies across the FCS content and career pathways. Importantly, the ISTE standards for students and teachers (ISTE, 2021) as well as the computational thinking operational definition developed by the Computer Science Teachers Association (CSTA) and ISTE (2011, p. 7), reflect the deep, critical thinking that is found in the FCS Reasoning for Action standard (LEAD FCS Ed, n.d.-a). By employing technology tools, FCS teachers will be able to facilitate effective research, analysis, and evaluation of data that impacts quality of life issues locally and globally.
- Global Interdependence, and Global Understanding: While the FCS BOK and the critical disposition are one and the same, linking FCS to education's critical disposition emphasizes that FCS teachers have an ethical responsibility to introduce the complexities of the global environment--e.g., economic, political, legal, environmental, social--and their implications for FCS content and career pathways, emphasizing the role of power differentials across nations, and the impact on citizens worldwide. The partnership between the Association of Career and Technical Education (ACTE) and the Asia Society (Asia Society, 2021) demonstrates the importance of preparing secondary students for their role in the global society. Further, fostering among youth a commitment to global citizenship is consistent with FCS perspectives (Global Centre for Pluralism, 2017).
- Resource Development & Sustainability, and Sustainability Literacy: Closely related to the importance of global perspectives, the work of the IFHE, in consultative status with the United Nations, recognizes the essential role of sustainability to improving the living conditions of global citizens. IFHE was a contributing partner to the Prof E Sus (Professional Educators for Sustainability) sustainability project, that integrated vocational and sustainability concepts, promoting a green pedagogy (Fox, 2019). By integrating a sustainability mindset across all FCS content areas and career pathways, FCS teachers will be able to help students reflect on the impact sustainability practices have on the environment, the world's climate, and those who inhabit it, from both personal and public perspectives.
- Wellness, and Inclusion, Access, Equity & Diversity (IAED): Within educator preparation, dialogue and practices for "disrupting Whiteness" are being introduced (Picower, 2021). Similarly, Canadian colleagues are actively engaged in "decolonizing" the home economics curriculum. As shared at the 2021 Canadian Symposium Regional Roundup, Camille Narajit noted that in Ontario, teaching pedagogy is evolving, incorporating a "social justice and environment focus, anti-

oppression/anti-racism perspectives, [and] First Nation Métis Inuit inclusive teaching practices" (personal communication, February 28, 2021). In the United States, the ACTE IAED initiative presents opportunities for FCS teachers to further develop classroom communities, integrating an IAED perspective (ACTE, 2020). Combined, these examples suggest a path forward for FCS in the United States. While IAED perspectives touch the entirety of the FCS BOK cross-cutting themes, bringing an IAED perspective to all dimensions of wellness (physical, occupational, social, spiritual, intellectual, and emotional), could help FCS teachers make important connections between these dimensions and implications for Black, Indigenous, People of Color (BIPOC). For example, developing understandings surrounding food sovereignty, production, and access, to promote the health and wellbeing among Native Americans, is merely one point for consideration (Echo Hawk Consulting, 2015). As ethical educators, FCS teachers are called to create spaces for students to critically examine policies and practices that impact families, schools, businesses, communities, and related national interests, with the goal of creating new visions.

Importantly, this synergistic model, reflective of the steadfast commitments of both FCS and education to improving the human condition by addressing social issues--offers essential elements for addressing quality of life for individuals and families in the home, community, and work environment, through FCS education.

Activating the FCS Education Professional Literacy Model

Up to this point, the proposed model frames a complex interdisciplinary academic literacy, aimed at increasing the capacity of FCS pre-service teachers to become deliberate, critical members of the FCS education discourse community. Activating the FCS education professional literacy model will require intentional efforts on the part of the discourse community to create opportunities for FCS education students to present creative work by practicing speaking and writing within the FCS education academic discourse. In this way, FCS education students are engaged in the final pairing of the cross-cutting theme and critical disposition: capacity building, *and* professional advocacy. Informed by this synergistic model, FCS education students will be able to activate their own commitments and obligations to reading/study, writing, and speaking about FCS education, and consequently impact their future work inspiring student voices to do the same through authentic learning experiences.

Essentially, becoming professionally literate in FCS education means that FCS education students need to practice their new language. Wingate suggests the importance of developing collaborations between disciplinary and literacy specialists (2018). In addition, collaborations between FCS teacher educators, and teacher education colleagues with expertise in English/language arts (ELA), English as a Second Language (ESL), multicultural education, and math/STEM literacy, among others, could prove helpful. Importantly, increasing collaborations among FCS teacher educators is essential for not only meeting FCS education student needs, but building literacy competencies among FCS in-service teachers. Nurturing communicative competence requires interactions between FCS education students and FCS education professionals. In addition to students participating in professional presentations, or publishing articles in undergraduate journals, speaking with, and listening to FCS teachers about their work and the discipline is critical.

Implications for FCS Education

It remains essential that FCS education students develop understandings surrounding both FCS content and career-ready practices, as they prepare for their professional career, however this needs to happen within the shared critical context surrounding both FCS and education. Called to be ethical practitioners and teachers, FCS education students must develop the critical dispositions that support deep learning among their future students. As outlined, it is no longer enough to focus one's teaching only on content-driven career pathways. Nurturing professionally literate FCS teachers requires immersion in the FCS education academic discourse community, academic literacy development in FCS education, along with meaningful practice and engagement within the FCS education discourse community and its members. This FCS education professional literacy model offers a process through which future FCS teachers can develop the capacity to integrate effective use of technology and scientific thinking to facilitate examination of the wide range of social concerns addressed through the FCS curriculum. Students served by professionally literate FCS teachers will develop knowledge and practices that support an equitable and sustainable quality of life in the local and global environments, as well as prepare them for the global work environment.

It is the responsibility of FCS educator preparation programs and FCS teacher educators to create an environment that inspires successful readers, writers, and speakers about FCS education. Professionally literate future FCS educators will be able to engage and contribute to the professional discourse and better serve their students. Cultivating FCS education professional literacy among our students will contribute to the professional habits that support their induction into the field and ensure the promotion and advancement of our intellectual work. Most importantly, focus on developing a professional literacy could provide a way forward to strengthen the reputation of FCS education while addressing threats facing the discipline and field.

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Breaking the Mold of Home Economics: Moving Forward Through Decolonization and Indigenization

Shannon Fox & Megan Owens

Home Economics practitioners continually experience the value and vitality of Home Economics as a study, a discipline, and a profession; however, throughout its history, they have been forced to justify its relevance to critics and proponents alike, a struggle that persists to this day. The defense of the practice typically builds from the Eurocentric model influencing its conceptualization: students learn the "basics" of daily living so they can enjoy the best possible life concerning health, family, resource management, and design. But who determines what the "best" actually is and who does this serve? Why do Home Economics educators teach what they teach?

Situated within the context of national calls to decolonize education and incorporate Indigenous knowledge into the classroom (Truth and Reconciliation Commission of Canada, 2015), we will explore how Home Economics educators can respond to these actions and break the mold of its past. By proactively transforming its educational practice for future generations, Home Economics can lead the way as a vital force in advancing modern education (de Zwart, 2004). Analyzing scholarship from those working to diversify education and Home Economics, we will explore entry points to begin engaging in this work and concrete actions for Home Economics educators to take in decolonizing and indigenizing their places of practice.

Home Economics Education and the "Euro-Status Quo"

Originally intended to introduce a standardized, science-based, "improved" way of living to North Americans, Home Economics was also valued for its ability to transmit white-British ethnocentric cultural norms and values (Weigley, 1974). In the 19th and 20th centuries, fitting with settler colonial intent, the Canadian public education system implemented overt assimilationist techniques designed to "civilize" and westernize Indigenous and immigrant children of non-British origin. This was reflected in Home Economics education by teaching "proper" daily living, which equated to white cultural practices (de Zwart, 2005; 2004). These educational institutions inherently undermine, devalue, and erase Indigenous knowledge systems, epistemologies, and pedagogies, as they function with white Eurocentric, colonial values and norms embedded in their core structure (Battiste et al., 2002; Smith, 2019).

We cannot completely understand the historical context of Home Economics without critically examining its colonial role in education through perpetuating white, Eurocentric values and cultural practices. As a result, these values and practices become seemingly neutral (de Zwart, 2004); cognitively normal to those who encounter them while simultaneously "othering" Indigenous cultures and traditions. These cultures and traditions belong at the forefront of the consciousness and education of people who live on this land (May-Derbyshire, 2019). The people of "North America" were not originally white, nor are the customs and traditions of all who now live here exclusively European. Although assimilationist goals are no longer the underlying intent of the subject or its teachers, Home Economics fails to challenge the implicit or unconscious bias that perpetuates a Eurocentric status quo. There has been little attention paid to decolonizing or indigenizing the field (Smith, 2019; de Zwart, 2004). The colonial and white supremacist power embedded in this "norm" contributes to harm, especially for Indigenous

communities and families. As such, Home Economics becomes obsolete in a world that is attempting reconciliation and diversification, falling short in achieving its core mission of helping individuals and families build and maintain systems of action (Vaines, 1980).

So where exactly is the relevance for Home Economics today? How do we move forward and beyond maintaining this Euro-status quo? Ironically it is in the very thing that was once so troublesome to it: diversification through decolonization and Indigenization.

Decolonizing the Home Economics Classroom

Decolonization is an emancipatory action, requiring the removal of harmful structures implemented by colonizers to erase or diminish the presence of other cultures, traditional knowledge systems, and different ways of living (Smith, 2019; Marker, 2011). Indigenization is a resurgence of those traditions and cultures and goes far deeper than hanging a few feathers or smudging a workplace (Cote-Meek & Moeke-Pickering, 2020). Though separate movements, each works to eliminate the status quo and rebalance the educational system, which remains rooted in colonial pedagogies and epistemologies.

When Home Economics educators do not recognize, learn from, or challenge the colonial Eurocentrism of Home Economics' past, it persists. Critically examining the history of Home Economics and its specific role in perpetuating Eurocentric ideals allows one to understand how they reveal themselves in the present and discover how we can move forward. Underlying prejudices and perspectives that favour Eurocentric values can inform classroom practices, activities, or attitudes. To effectively challenge and dismantle one's pre-programmed thinking or unconscious bias, it is necessary to search for and recognize one's blind spots (Blakeney, 2005). Doing so demands seeking engagement in true, open, and honest discourse with others who have had different experiences than one's own.

Students who cannot see themselves in the curriculum must, consciously or subconsciously, decide to assimilate and succeed in school or fail by those standards which are forced upon them (Blakeney, 2005; Basque & Britto, 2019). Knowledge is who we are (Cote-Meek & Moeke-Pickering, 2020), therefore being fed knowledge that is not their own has the potential to change a student entirely and divorce them from their family, community, and culture. Though this was once the intent of Home Economics, to ameliorate that underlying colonial motive, teachers must challenge their blind spots and provide knowledge that connects students to the history and land they are on and the communities that they live in.

Eleanor Vaines (1994) reconceptualized Home Economics as a transformative practice with an eco-centered moral focus. This also provides a concrete place where one's decolonizing work can begin without becoming overwhelmed and discouraged. The metaphor, "World as Home," offers moral grounding that can strengthen one's ability to engage in an ongoing, complex process such as this. While decolonization is challenging, uncomfortable, and conflicting, viewing the entire world and plane of human consciousness as one's home or one's "place of being," offers a perspective that honours complexities, diversity, and discomfort as we continue working to connect with and honour one another.

To decolonize our individual ways of thinking and re-frame them with new intent, we must first acknowledge the generations of trauma inflicted by the educational system and promote the very knowledge systems they were designed to stamp out. Education institutions have been dominated by colonial pedagogies and epistemologies that aim to de-legitimize, erase, other, and exclude Indigenous knowledge systems (Cote-Meek & Moeke-Pickering, 2020; see also Smith, 2019). Incorporating Indigenous ways of knowing helps heal classrooms and promote growth and wisdom because they are fundamentally opposed to colonial systems.

Viewed by Indigenous knowledge keepers and educators as a learner-led and spiritual act, coming into wisdom involves accepting the land as an educator: connecting the students to "place," where human value and potential are inherently evident (May-Derbyshire, 2019). In this model, each student has limitless opportunities and potential and may find their own path to success. Success is solely defined personally rather than by the western academia model of standardized grades, evaluations, and competitive performance metrics. In honouring these complexities, Home Economics education can be seen as a combination of human development, healthy living, social responsibility, the sustainable use of resources, and cultural diversity.

Practically speaking, decolonizing the classroom looks like deconstructing our daily practice and allowing it to evolve into something more natural, more grounded, and more personal than it has otherwise been. For example, the colonial notion of gleaning knowledge from a teacher who sits behind a table or desk is outdated and impractical in classrooms of diverse learners with different backgrounds, varied levels of prior knowledge on any given subject, and vastly different levels of support at home. Rather than adhering to this formula, Home Economics leaders are in a unique position to go directly to the land for knowledge and teachings, to gain wisdom from those who are connected to the land, and to foster learning from every student in the classroom. Each will have different perspectives on and experience with food, fashion, family, and ways of being that may show not only their brilliance but their true self in ways that might otherwise be clouded in the former classroom setting.

Creating Our Future: Indigenizing Our Practice

Indigenization must accompany decolonization; it is not enough to challenge colonial curricula; we must also affirm the relevance of Indigenous knowledge (Pete et. al, 2013). Although settlers are not able to Indigenize themselves, they should turn to anti-colonial practices that facilitate learning about and from Indigenous ways of knowing (Cote-Meek & Moeke-Pickering, 2020). In other words, settler teachers work to decolonize their classroom and make space for Indigenous teachings in an ongoing effort with balance and integrity. Indigenous education cannot be broken down to a singular ideology; however, some elements remain across several approaches. Land-based learning is one significant tenet, which honours our connection to the land we live on, as well as to the communities and ecosystems we are part of (Marker, 2011). Land-based learning is partially referenced in ecological and environmental studies but differs in that it is connected to spirituality, lived experience, and working with local communities (Cote-Meek & Moete-Pickering, 2020). Indigenized education reflects the territory, the people, and the land upon which it is taught (Pete et. al, 2013). As a subject, Home Economics offers a particularly unique opportunity to embrace land-based learning in a meaningful way because of its emphasis on daily living practices and perspective of viewing everyday life as sacred (de Zwart, 2004; Vaines, 1994).

Vaines (1994) offers perspectives of Home Economics where we think of ourselves centered in complex ecosystems of interconnected relationships, mirroring Donald's (2019) sharing of the Cree concept *wahkohtowin*, meaning we are all enmeshed in relationships (p. 121). Indigenous education and teachings are grounded in connections and relationships (May-Derbyshire, 2019; Cote-Meek & Moete-Pickering, 2020; Marker, 2011). Indigenous education requires participation, consultation, collaboration, consensus-building, participatory research, and sharing led by people grounded in Indigenous knowledge (Battiste et. al, 2002). Community, elders, and knowledge keepers are vitally important in the educational system because they each have something different to offer; these differences are valued and viewed as equally important. Students come to know that intelligence is subject to circumstance, knowledge is connected to people and the land, and can see themselves through eyes that welcome a variety of success markers and lived experiences. This knowledge does not and should not come for free. At a high level, Indigenous learning must come at the cost of the government, with space made for equally funded programs, teachers, and opportunities. To truly bring justice to Truth and Reconciliation, the educational system must fiscally invest in these acts of decolonization and Indigenization. Facilitating teachers to work side-by-side with Indigenous elders and knowledge keepers ensures that the intent is preserved, and the lessons are true. We must not steal or appropriate that knowledge, nor should we expect it to be given to us for free. Indigenization must be an ethical community effort on all levels (Battiste et al., 2002).

Too often, educators hesitate to bring meaningful change into their classrooms because of the fear that it will be misconstrued, mistaught or mistakenly appropriated (Pete et. al, 2013). Despite this reticence, it is critical to take positive action and reflect upon that action constantly, adjusting our course as needed. It is not enough to simply remain centered in theory and discussion: knowledge without action is essentially ineffective (Basque & Britto, 2019). Though it is not always easy, with honesty and open intention it is possible to honour and promote cultures that do not belong to those who teach them. Through each of the trials and errors of Indigenization, educators may stand up, acknowledge both intent and missteps, learn from feedback, apologize, and move forward (Cote-Meek & Moete-Pickering, 2020). Adopting decolonizing and Indigenizing practices into Home Economics education enables practitioners to better action its mission of helping individuals and families (Vaines, 1980). Centralizing learning about the land we live on does not "other" cultures against a dominant Eurocentric perspective. There is more space for honouring and celebrating other cultures and ways of living, as we learn we are all connected through our shared relationships to the land and resources, which benefits all BIPOC students of diverse backgrounds.

Appropriation of culture is becoming more and more understood within the classroom setting. While educators do their best to avoid this harmful practice, they look to cultural promotion and appreciation: a contextualized and informed celebration of cultures through food, art, and/or experience. This comes to our teachings carefully, and with the understanding of and permission from those within the culture itself. Relegating the study of a culture to one day or a themed week in the classroom reinforces the idea that cultural or societal differences are relics, side notes, or obscure, specialty items. Implementing Indigenous methods, practices, and traditional foods of a specific territory into core course work shows students that these differences are important and valuable. Most Canadian school districts now have an Indigenous Education

Department, which may act as a valuable resource for teachers and administrators to connect to community members, knowledge keepers, and elders to help facilitate this knowledge. This may also serve as significant support for students who wish to learn more.

For example, Indigenous food cannot be holistically or respectfully captured by one, themed "Bannock Day." Although a wonderful way to celebrate as part of a feast, indigenizing how we learn about food systems incorporates land-based learning and shared knowledge. This could look like inviting knowledge keepers into classrooms to help facilitate medicine walks, foraging practices, teach about hunting and preservation techniques, and incorporate traditional food sources from the area. Rather than relegating this valuable learning to a one-time extravaganza, teachers may then use these practices with the class for the rest of the term or year; taking walks to notice or gather medicines during different seasons, and preparing, preserving, and using food from the land at all times of the year. This continuous incorporation of Indigenous knowledge and practice is incredibly important, as it ensures that this leadership has not been tokenized; it is part of classroom culture.

Outside of these experiences, round-table discussions regarding traditional, relational concepts such as taking what you need and leaving the rest, utilizing each part of the plant or animal, and wasting none while feeding the community echo the importance of honouring reciprocity and connection to the land. Instead of allowing these ideas to become a once-a-term conversation, allowing them to permeate and guide classroom practices takes the step from "othering" to "practicing." The act of embracing teachings wherever they might be found further decolonizes and incorporates Indigenous wisdom into the classroom; an acceptance that everything is a teacher, and the value of the lesson is intrinsic. Just as Vaines (1994) championed the relational concept of "World as Home," Indigenous teachings are rooted in the concept of land as teacher (May-Derbyshire, 2019). Each plant and animal have medicine, wisdom, and teachings to offer (Marker, 2011). The cultivation of this connection is an important step towards truly Indigenizing the classroom. In doing so, students come to know their relation to the land, the community, and themselves, while understanding how they are all connected in a complex yet diverse ecosystem (Vaines, 1994). While each classroom and curriculum concept introduces and abides by these practices and wisdom differently, each one works hand-in-hand with the concepts taught and valued by Home Economists so smoothly that Indigenous knowledge shines brilliantly within the Home Economics classroom and transcends to daily life.

Conclusion

Home Economics is uniquely situated amongst curricular competencies to completely redefine itself and lead the way towards progress in a variety of meaningful social endeavours. As western education has expanded in the last several decades to include a variety of learning styles and goals, Home Economics holds potential for growth, understanding, and commitment to justice, especially concerning decolonization and Indigenization. Traditionally relied upon to uphold colonial power through disseminating white, Eurocentric cultural values, Home Economics perpetuates harm against Indigenous families and communities when it does not challenge this status quo. However, it is optimally positioned to become a leader in educational reform. When Home Economics breaks away from this past and challenges colonial power, it can offer a safe space for Indigenous and BIPOC students to imagine and cultivate sustainable and vibrant livelihoods. This space is necessary for students from all backgrounds and ancestries

to grow and learn, without the fear of losing part of their unique culture, family, or social structure within the community. Education as a transformative structure speaks to possibilities and connections, not individualized personhood.

Building upon the premise that the world is our home and expanding it to include all the possibilities of the world as our teacher, Home Economics educators must engage in decolonizing and Indigenizing practice to be at the forefront of a progressive educational system. Decolonization begins through deconstructing pre-programmed thinking, classroom educational practices, and re-framing teaching intent with purpose and dignity. To progress from "othering" cultures against an implicit white Eurocentric norm within our course content, Home Economics educators must rebuild notions of it means to teach, learn, and prepare students for everyday life by instilling anti-colonial practices and embracing principles of Indigenous wisdom throughout each lesson. Land-based and relationship-centered teachings cultivate a common ground on which students from all backgrounds can connect. Here, they have valuable knowledge, lived experience, and voice to contribute to the whole class and community, without adhering to colonial standards or being positioned against Eurocentric values. Through these transformative practices and proactive responses, the future of Home Economics education is engaging and diverse for all students and practitioners, and we can fully practice with the mission that guides us: to help individuals, families, and communities live their best lives.

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The Home Economics Education Spirit Awakens in Support of a Culture of Learning

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Abstract

Three home economic professionals came together to dialogue on mother's experiences under difficult circumstances because of Covid-19 pandemic. Schools, colleges and universities in Kenya were closed from March to January 2021. During that period Mary's and Abigael's children were at home as were many children around the world. Jennifer as the principal researcher acted as a corresponding partner and recorder. The three initiated a dialogue that aimed at understanding the educational significance of this unique situation. Stories were exchanged via online discussions and were collaboratively transformed into three themes related to the crisis in education. We characterize our learning as moving from a "culture of schooling" to a "culture of learning" and we argue that home economics education has the power to in-spirit, bring life to learning.

Introduction

We came together virtually in July 2020 as Kenyan professionals in home economics education to dialogue on mother's experiences under difficult circumstances because Covid-19 pandemic was ravaging the world. We used a mixed method design that has both a narrative inquiry and an autoethnography approach. Connelly and Clandinin (1990) define narrative inquiry as "education and educational research [that] is the construction and reconstruction of personal and social stories". They also add that "learners, teachers, and researchers are storytellers and characters in their own and others' stories" (1990, p. 1). According to Olmos-López and Tusting "autoethnography is both a process of research, and a way of developing new insights into the personal and collective academic … processes and events that we have encountered in differing academic and social contexts" (2020, p. 266); and as the term depicts, as a research approach, it is a combination of autobiography and ethnography. Narrative and autoethnographic research approaches are distinct forms of qualitative research that allow researchers to generate data through the collection of stories and reports of individual experiences. According to O'Grady, Clandinin and O'Toole (2018), "these stories/narratives are stitched into the ways of seeing, knowing and being (p. 153). As home economists, mothers and researchers, the narrative and authoethnographic inquiry approaches beckoned us to generate stories and use them as a means of understanding experiences in the process of promoting a culture of learning.

Setting the Context: Schooling in Kenya

Covid-19 pandemic has disrupted schooling systems globally in ways that educators had not foreseen. The culture of schooling for the indigenous populations in Kenya is about 120 years old and it can be traced back to the arrival of missionaries and consequently colonization. Prior

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to the arrival of Arab traders, missionaries and colonization, indigenous communities were oral societies; reading and writing was not a cultural practice. African communities had indigenous education which was embedded in an indigenous knowledge system that Nangwa Noyoo (2007, p. 167) defines as:

> A complex set of knowledge, skills and technologies existing and developed around specific conditions of populations and communities indigenous to a particular geographic area. …. It is the basis for agriculture, food preparation, health care, education and training, environmental conservation, and a host of other activities. Indigenous knowledge is embedded in community practices, institutions, relationships and rituals.

Indigenous education involves indigenous pedagogies and indigenous ways of knowing. While there is much diversity among Indigenous Peoples, and therefore among Indigenous ways of knowing, teaching, or learning, many Indigenous education scholars have argued there are also some notable commonalities among Indigenous societies worldwide. For example, educating the whole child, experiential learning or learning by doing, place-based learning and intergenerational learning (Antoine et al., 2018).

Kenya was established as a colony after the Berlin Conference of 1884-1885 (Heath, 2020), a culture of schooling was imposed to produce a skilled workforce starting with the basics of reading and writing. The first formal schools for African children in Kenya were started in the early 1900s by both the missionaries and the colonial government. The former with the additional agenda of creating converts who were able to read the scriptures. Noyoo (2007) describes this imposed schooling system as being "bound up with Western imperialism and culture" promoting Western Knowledge Systems (WKS) as modern education that has effectively eliminated most indigenous forms of teaching. Today Kenya has one of the highest literacy rates in sub-Saharan Africa, 81.5 percent (Awiti et al., 2018).

Home economics also known as home science has been a part of the modern education system in Kenya in public schools, colleges and universities (Waudo, 2002). It was one of the subjects whose content was embedded in the English and/or Scottish culture that was brought to Kenya by the early missionaries from England and Scotland. It continues to be part of the basic curriculum today (Kenya Institute of Curriculum Development, 2017) but depending on the political support for practical subjects, whether it is actively advanced in schools varies (Khamasi, Smith & deZwart, 2019).

To illustrate how the transition from indigenous education to modern education was achieved in colonial and post-colonial Kenya, we have traced our heritage back to the early 1900s which we present in the three narratives below.

Jennifer's story

> My parents were born in the 1930s and benefited from indigenous and modern education. Both my father and mother had five years of Elementary Education, three years of Secondary Education and three years in teacher training colleges. My paternal grandfather was born in the 1880s (actual date unknown) and was an iron-monger/black smith and a traditional healer. These areas of trade were passed on through the family lineage. My paternal grandmother was born in 1892 and was a folk song composer, dancer and a subsistence farmer. Both my paternal grandparents had no schooling experience but their indigenous education passed down through generations and told

through song and dance served them well My maternal grandfather was born in 1905, had 4 years of schooling and thereafter served as a magistrate in a colonial native court in Kenya in the 1950s and 1960s. The maternal grandmother did not have any formal schooling experience. Having parents who were trained teachers paved way for me and my siblings. I hold a Bachelor of Education in Home Economics and MEd and PhD in Home Economics Education.

Abigael's story

I am currently a PhD student and hold a Bachelor and Master of Education in Home Economics Education and currently I serve as a high school teacher of Home Economics. My mother was born 6 years before Kenya gained political independence, she benefited from both indigenous and modern education, is currently in formal employment and holds two degrees. My father benefited from indigenous education and 13 years of both primary and secondary education, post-secondary training and is currently in formal employment. My paternal and maternal grandfathers were born in the early 1920s and had at most 6 years of schooling/elementary education. One became a community health worker and the other a clerk in colonial government. Both grandmothers were born in the 1930s and benefited from indigenous education. However, it is important to report that the maternal grandmother schooled up to Grade 2.

Mary's story

I am the last child in a family of 10 children. All my siblings acquired modern education at varying levels. Personally, I am a beneficiary of post-colonial education from elementary school to university. I hold a PhD and unlike my siblings, I have spent more years in education institutions. I hold a Bachelor of Education in Home Economics, Master of Art in counseling and a PhD in Education Guidance and Counseling. My father was born in 1929 and he managed to attend school up to Grade 2, dropped out and sought formal employment. My mother who was born in the early 1930s managed to attend school up to Grade 4; but did not sit for final examinations. Later on, she attended an Adult Education Program and managed to further her literacy skills in her adult life. Both my paternal and maternal grandparents received indigenous education. My maternal grandfather had formal employment and that is how he managed to take my mother, his last born daughter to school.

In summary, the three of us have built careers as professional home economics teachers informed by the culture of schooling. We are well versed in the Western Knowledge System (Noyoo, 2007). Our grandparents were mainly exposed to indigenous teachings. Our parents benefited largely from indigenous education as well as basic education through schooling but they have been witnesses to the colonial project of normalizing Western epistemologies and erasure of Indigenous presence (Khalifa et al. 2012; Mbembe, 2016, Tuck, 2016).

Whereas indigenous education embraced a culture of learning irrespective of the venue and the tutor, modern education institutionalized a culture of schooling and consequently the belief that learning can only take place in a school compound became hegemonic. For that reason, when learning institutions closed because of Covid-19 pandemic, most parents complained that they did not know what to do with their children at home for those many months. Home was not considered a school; it was not considered a place of learning.

Research Approach

After the global outbreak of the Covid-19 pandemic in March 2020, schools, colleges and universities in Kenya closed and all students stayed home from March to December 2020. During that period, Mary and Abigael were at home with their children.

We have known each other for more than 10 years. Jennifer initiated dialogue in July 2020 expressing an interest in discussing the ways in which the co-authors were 'keeping their children busy' at home during the lockdown. That became the beginning of our collaborative research. A dialogue guide with guiding questions was developed and Mary and Abigael responded see appendix). The stories were exchanged through email and a discussion thread developed as comments and questions were posted on the various responses. This led to on-going online "dialogues as conversational inquiry" (Smith, 1996) that generated data. We then collaboratively transformed the data thematically to elaborate what we learned.

While we started out with the question of "what are parents doing to keep their children busy?" a second question evolved and became more apparent as we progressed, "what meaning does this have for educators and for Home Economics Education?

Findings and Discussions

Our discussions resulted in three themes: a) creating a culture of schooling; b) overcoming boredom; and c) creating a culture of learning.

Creating a Culture of Schooling

With children at home because of the lockdown measures taken by the Government of Kenya in March 2020, Mary and Abigael initiated a formal learning program at home in 'order to keep the children busy'. This meant making education at home closely resemble what happens at school, for example allotting so much time for certain subjects and completing assignments, sitting at the desk or table completing textbook work.

Abigael

> Being a Home Economics educator and a mother of primary school going children, the closure of the schools provided time for me to closely interact with my children. My role as a parent may have been compromised earlier due to a busy schedule; and very little time was allocated to spending time with the children. During the early months of school closure, children had lots of learning activities given by their teachers. I was able to organize a schedule that resembled a school learning environment.

Mary

> I am a mother of three girls aged 16, 12, and 9 years. They are all in school with the 16-year-old being in high school, and the 12- and 9-year-olds are in junior and senior classes in primary school respectively. Besides my role as a mother, I am also a professional home economics teacher. When the school calendar was interfered with due to Covid-19, all schools were closed and we were expected to work from home. Initially, there was optimism that the schools would only close for a short time, then normalcy would return

> and the children would go back to school. After two weeks at home and with cases of Covid-19 infections rising, it was apparent that schools would not open soon. I struggled to keep my children occupied with enough school but they couldn't keep the momentum.

Keeping the children busy initially meant, keeping a school-like schedule. We use "schooling" here in the same sense that Giroux (1984) uses it, to represent the typical traditional model of education based on technocratic rationality. Sometimes this is referred to as the factory model of education (Leland & Kasten, 2002) or the banking model of education (Freire, 2018) where schools are seen as producing a standard product much like an assembly line; and teachers just transmit knowledge and skills. In the home economics literature this is often referred to as "traditional home economics education" (Smith, 1991), characterized by teacher centeredness, and the curriculum orientation known as The Transmission Position (Miller & Seller, 1990); or *curriculum as technology* (input-output) (Eisner & Valance, 1974), and the technical instrumental system of action (Brown & Paolucci, 1979).

Overcoming Boredom

As the weeks progressed it became harder and harder to maintain school-like atmosphere at home.

> Modelling school continued for some time until the formal learning activities became monotonous. This resulted in boredom. The children lost interest. The available time became my greatest motivation. Space was available for me to introduce something new. My teacher instinct aroused an interest and the possibility of teaching life skills to my children became a reality. (Abigael)
>
> The children started getting bored and the Covid -19 containment measures that required them to stay indoors coupled with distressing news on rising covid-19 infections was making it more difficult for me as a parent to keep my children happy. The children were becoming increasingly grumpy and irritable, and this made me sad as a parent. I thought about ways of engaging the children to keep them occupied and to equip them with skills that can be of benefit to them. (Mary)

The children echoed the comments made by Toronto students in an account by Abbott (2015):

> Two 15-year-olds turned on the teachers and said, "Do you teachers realize how boring you are?" Stunned by such a direct criticism, the teachers listened intently as one of the girls went on, "You treat education like a TV dinner. You tell us to go to the freezer, pull out a box, read the instructions carefully, take off the wrapping, puncture the cellophane, then set the microwave for the right time. If we've followed the instructions carefully, we'll get full marks. But that's so boring (p. 98).

The children were rebelling against the culture of schooling. They wanted to be involved with their learning. They wanted something more relevant. Both Mary and Abigael were motivated to take action that would keep their children from being bored. They began to consider how to evade boredom during the lockdown period. Their plan was to use their home economics background in life skills education to create a more engaging curriculum for their children who were stuck at home. In addition, they decided to involve the children in developing the plan inviting them to participate in deciding what was to be learnt.

> To my surprise, all the three children were very excited with my intentions. For instance, child one strongly affirmed with a strong 'YES' and jumped with a lot of excitement whereas the second child inquired whether they too would go and take part in the 'kids baking championships' and that their dad, our house help and I were to become assessors for their prepared food items. I witnessed pleasure and happiness that radiated from deep down their hearts and to me it signified that they were very ready to learn. (Abigael)
>
> When I shared the idea of engaging in learning how to carry out various household tasks, the children were very excited about it. The young one (9 years) and the 12 years old sister wanted us to begin immediately! They jumped up and down in excitement and kept on asking me when we could start. Their 16-year-old sister was more composed, she displayed her excitement albeit in subtle ways. She got a pen and paper for us to start listing the activities to engage in, and she also looked for an old apron that had been gifted to her by her grandmother in readiness for the tasks ahead…I was glad that they were all excited and open to the idea and I felt relieved that I had very little convincing to do as they were highly motivated and curious to learn. (Mary)

Creating a Culture of Learning

Based on the children's input, Mary and Abigael began drawing on their home economics background engaging the students learning activities around preparing food, making crafts and doing other household tasks. Mary started her children with beadwork and later included food preparation that included baking, grilling and roasting; developing of new recipes, house cleaning, sewing, knitting and crocheting. Abigael started her children on food preparation–mainly baking, salads, fruit juices, and desserts. She also included knitting and embroidery.

> Every day, they would aspire to make a particular food item and making of handcrafts. Their most preferred food items were the flour mixtures particularly cakes. They learnt the skills of holding knitting needles and one was able to make two scarves. The second was most interested in working hand stitches (embroidery) to come up with beautiful pieces of work. (Abigael)
>
> Our first successful practical session was beadwork where they successfully completed a bracelet. They were very excited and wore the bracelets with pride. They were happy with the end product and this motivated them to make more items. (Mary)
>
> [The first] practical yielded a positive outcome where they yearned to have a series of practicals. (Abigael)

What Did We Learn About Creating a Culture of Learning?

The literature on building a culture of learning is more robust in the business world than in the educational realm; often focusing on creating a more effective work environment (Clawson, 2004). There is substantial literature on improving school cultures often focusing on leadership and whole school initiatives (Thomas & Brown, 2011); with some useful suggestions such as cultivating imagination, creativity, curiosity inquiry learning, and a sense of play. According to Meeks (2014), the new culture of learning is significantly different from traditional school-based learning. Traditional practices of school-based learning rely on structured delivery of information

by the teacher whereby the instruction is organized around prescribed curriculum and resources. A culture of learning involves moving away from an instructional paradigm toward a learning paradigm (Barr & Tagg, 1995); with students taking ownership of the learning. Unfortunately, most of studies on creating a culture of learning report on post-secondary education settings (Chai, et al. 2017) and teacher education programs (Byrnes, Dalton & Dorman, 2019). We could find no home economics literature that specifically used "culture of learning" although some authors indicate moving in that direction (Smith, 2010; Smith; 2017). The following characteristics of a culture of learning that became apparent in this study are:

- **It is Student Centered** (Meeks, 2014). Student-centered typically refers to forms of instruction that, for example, give students opportunities to lead learning activities, participate more actively in discussions, design their own learning projects, explore topics that interest them, and generally contribute to the design of their own course of study (Dictionary of Educational Reform, 2014).
    - Every day they would aspire to make a particular food item… They searched for more information in a number of recipe books, the media, particularly Facebook and could use the newly found recipes to improve on their products. Being able to embrace the art of research at an early age was impressive. With time they got to explore newspapers and magazines looking for recipes for the next lesson. I made decisions based on the proposals brought forth and offered the necessary directions and/or we negotiated on what was to be done at a particular time. (Abigael).
    - As we worked to refine our cooking skills, or beading process, I learnt to let my children lead the process and to learn from their mistakes. Many times, I restrained myself from disapproving and let them learn through trial and error especially in food preparation lessons. (Mary)
- **It is authentic, real-world, hand-ons**, **experiential, contextual.** These characteristics "help students translate what they are learning from school to the world" and avoids the "compartmentalisation and fragmentation of learning." It is situated learning. For knowing cannot be separated from doing because all knowledge is situated in activities that are bound to social, cultural, and physical contexts (Kirschner & Hendrick, 2020, p. 239).
    - One such instance is when they questioned why we had to add baking powder to cakes, instead of preparing them like pancakes. I let them experiment with a few cupcakes with no baking powder. (Mary)
    - [After learning beading] the 9-year-old requested that I open a gift shop where we can sell the bracelets. The 12-year-old suggested that we sell them by the roadside; while the 16-year-old thought that it would be good to make more products such as necklaces and earrings. (Mary)
    - The learning took off and there was a lot of excitement after their first successful practical. This they expressed with a lot of happiness radiated from their faces. They equated the cookery practical outcome with that of the store-bought items and were very excited that they could produce similar and even much better products. (Abigael)
    - As they mastered one skill a new one was introduced and eventually, we were able to prepare meals using diverse cooking methods …. We developed new recipes through trial and error and tried them out. Besides cooking, we practiced hand sewing, knitting, beadwork and crocheting. (Mary)

- **It includes knowledge integration.** Reynolds (2003) describes integrated knowledge as "either: a) explicit attempts … made to connect two or more sets of subject area knowledge, or b) when no subject area boundaries are readily seen" (p. 30). The process of developing practical skills in food preparation, sewing and crafts demanded that the learners read and comprehend the instructions. Abigael observed that they were often eager to learn new recipes, that they took time to read and where a procedure or /terms were unclear, they consulted; and in some cases, could check the meanings from the dictionary. The children also developed their communication skills for example, negotiating with their teacher/mom on what projects they were undertaking; and negotiating among themselves on what was expected from each when working cooperatively on the project.
- **It encourages collaboration.** Defined as working together and co-laboring it was evident among siblings as they determined and enacted their life skills projects, among the teacher-moms and children as they consulted in decision-making, and the teacher-child relationship evidently became a partnership in learning.
  - I left them to work as a group and they would come up with variations from the basic recipe. They could agree on the flavors and colors they could use which was gotten from different ideas from the Food Network TV channel. (Abigael)
  - Overtime, the children learnt to be more patient and to accept shortcomings in each other. They also learnt to identify strengths in each other and to tap into those strengths for a common good. (Mary)
  - I also felt the need to engage other children preferably their cousins and friends to create some form of community of learners and bring some synergy among them. (Abigael)
  - If I was to do this again, I would allow the children more time to discuss and rank all the learning activities before embarking on a few of them. (Mary)
- **It is enhanced when it involves intergenerational learning**. These lessons were more akin to indigenous styles of pedagogy of our grandparents, where children sit with an elder and they work together on a textile or craft item or work together to create a food product. The discussions that ensue promote situational cognition and learning (Kirschner & Hendrick, 2020, p. 239) as well as what O'Flaherty and McCormack (2019, pg. 123) describe as holistic development that "occurs in extra and co-curricular settings".
  - The older children would at times take over mom's role to explain difficult concepts to the younger siblings, assigning duties to the younger ones, and assisting them complete their projects. (Mary)
  - Overtime, the older sibling could assign duties to the younger ones who adhered to the instructions given. Leadership skills developed along the way. There was behavior change that was noticed; where they started to work as a team as they realized that, teamwork and team spirit was necessary to attain the set objectives. I was firm that if a given role was not undertaken as scheduled, the whole learning process would come to a halt. (Abigael)
- **It was empowering.** The parents (Mary and Abigael) initiated a process that evidently created a culture of learning. The children embodied the process and consequently enjoyed the outcome and the products – 'the fruits of their labor'.
  - I was happy that I could actually teach my own children what I teach my students. I was thus prompted to purchase some kitchen equipment …. to build on their confidence …. I also made for them aprons that motivated them [to spend] more [time] in the kitchen. I felt that the lessons should have been started much earlier in life, but

the [containment period] did wonders by creating the time … If I was to do this again, I would do it again. (Abigael)

- They were happy with the end product and this motivated them to make more items. … Personally, I was content with completion of [a] task more than the quality of the final product. I felt confident that the finished product would act as a motivation to produce more and to improve on quality of future products. (Mary)
- The learning process brought a lot of joy and happiness to the children. Every day, they were looking forward to undertake their lessons with a lot of zeal. Other aspects of learning took place where children got to learn the art of kitchen gardening. They learnt the importance of having a kitchen garden as they could cultivate and freshly harvest some vegetables, they used in their practicals.

Implications for Home Economics Education

We came together as home economics professionals to dialogue on mother's/home economists' experiences under difficult circumstances because of Covid-19 pandemic. The findings of the study show ways in which the crisis in education as a result of covid-19 pandemic forced us to rethink education. We have characterized it as moving from a culture of schooling to a culture of learning. The data speaks to the ways in which the crisis in education as a result of the Covid-19 pandemic forced us to rethink education of our children and our role as parents and educators; and by so doing we nurtured a culture of learning in our families that was characterized by joy and laughter; team work, negotiation, creativity, patience and respect for the team mates. Initially, it seemed like we were only planning to keep them busy and not so much examining learning experiences or questioning the culture of schooling. But eventually, we realized it was about engaging the children in educational activities making them authentic, related to real life, and developing a culture of learning.

Our efforts to nurture a culture of learning in our families had a doubling effect: a) it caused us to use our home economics background to "in-spirit" our home "schools"; and b) it caused us to reflect on how home economics education in schools could be "in-spirited" if it adopted our key learnings. We use Aoki's (2005) term "in-spiriting" to indicate instilling life into curriculum and pedagogy, to animate and bring the learning to life. Nurturing a culture of learning by integrating the life skills focus with our children brought joy and laughter and engagement. It was an in-spirited atmosphere where the children learned reading, comprehension and quantitative skill, time keeping and management, science and social studies, personal and kitchen hygiene, communication and cooperation all in the context of learning for living. Home economics brought the learning to life.

Witnessing the growth of team spirit, the enhancement of negotiation skills and negotiation language amongst the children and between the children and parents, the creativity demonstrated, the evidence of patience and respect among siblings and the way they planned and implemented a task together made us re-think how home economics education should be implemented. We realized that we were motivated by the children's boredom and it called us to examine what van Manen refers to as "pedagogical intent"; asking ourselves in what ways we strengthen "as much as possible any positive intentions and qualities of a child" (p. 19.) Van Manen articulates that, "pedagogical intents are involved in all our active and reflective distinctions between what is good and what is not good for a child" (p. 23).

It has frequently been claimed that home economics education has always engaged children in educational activities that will equip them with skills for life (Smith & deZwart, 2010); but the teacher centered approach where a predetermined curriculum is delivered to students continues to be common. Vaines (1997) refers to this as Technical-Rational Practices. We view our efforts to move from a culture of schooling to a culture of learning as progression toward what she calls the Reflective Practice Journey where we "share our gifts" working "with" others.

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Wendell Berry on "Home Economics": Implications for Home Economics Curriculum and Pedagogy

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Abstract

Home Economics, a collection of papers written by Wendell Berry, was published in 1987. In this paper I examine how Berry's perspective of "home economics" in these papers and some additional non-fiction writing, resonates with and can inform the profession of home economics and home economics teaching. Educators have often used Berry's philosophy to frame an education for human flourishing, ecoliteracy and social justice. I review this additional literature for the ways it can expand the curriculum and pedagogy of home economics education. I conclude that the adoption of a curriculum of homecoming and a pedagogy of responsibility has the potential to strengthen home economics as a profession and a subject area for teaching.

Introduction to Wendell Berry

Wendell Berry came to my attention in the late1980s with the publication of *Home Economics,* a collection of his essays about agriculture and farming. He is a Kentucky farmer, poet, novelist, essayist and a conservationist, environmentalist, and political/economic commentator. His writings – essays and articles, fiction and poetry, books and collected works – span many decades. His topics are diverse but generally center on the common themes of fostering sustainable communities and challenging the cultural assumptions and practices that value technological fixes, individual consumption and material accumulation over the protection of all living systems. He says, "My work has been motivated by a desire to make myself *responsibly at home* in this world and in my native and chosen place" (Berry, 1987a, back cover, emphasis added). His concerns about the rootlessness caused by industrialization and the loss of real community ask the rest of us to live "responsibly at home".

When I first read *Home Economics* shortly after it came out in 1987, I didn't take it seriously. I didn't see the connection between his version of home economics and my life as a high school home economics teacher. I have since come to understand that although his work appears to focus on agriculture and farming life, it has much broader implications. He questions practices with potential negative impacts on everyday life and the common good, especially those that value technological "progress," individual consumption, and material accumulation. Rather he promotes reciprocity, connections, and diversity, all critical to sustainable living on earth. Berry critiques modern industrial cultures for the way they wreak havoc on the world and he raises the issue of the complicity of educational institutions in the process. Educational scholars are taking note of his work and its relevance for education (Driver, 2018; Edmundson & Martusewicz, 2013; Henderson & Hursh, 2014; Martusewicz, 2018a; Pinckney, 2017; Prakash, 1994; Schreck, 2019; Theobald & Snauwaert, 1990). In this paper, I argue his work has a lot to offer in terms of what home economics education should or could be.

According to the International Federation of Home Economics (IFHE), the purpose of home economics is to achieve "optimal and sustainable living for individuals, families, and communities" (p. 1). The organization also indicates that one of the ethics that drives the

profession is “responsibility” (p. 1). In this paper, I revisit a small selection of Wendell Berry’s non-fiction writing, specifically those highlighting what he means by living responsibly at home. I also examine how educational researchers interpret his writings about sustainable and responsible living. My interest is to determine the ways these two bodies of research can inform teaching home economics.

How Berry Uses the Term “Home Economics”

When Wendell Berry used the term “home economics,” as the title of one of his collected works, he was not referring to the field of study and profession we know as home economics (now also referred to a family and consumer sciences, human ecology, family studies, etc.). However, in *Home Economics* (Berry, 1987a), he acknowledges that name of the book is also the name of a school subject but he goes on to say “[the school course] has strayed from any idea of home, either the world or world’s natural ecosystem and the human system” (p. x). Experts in the field of home economics have echoed similar critiques (Brown, 1993; Goldstein, 2012; Vaines, 1998). Berry uses the title “home economics” to make the distinction between two types of economics: one that serves the industrial economy and fosters competition and the squandering of natural and human resources; and the other that honors the earth as our home and relationships based on stewardship, household management. In *Two Economies,* he refers to the latter as the Great Economy (Berry, 1984/87) as including also the small economies of households and communities. Henderson and Hursh (2014) describe Berry’s preferred economics as harkening back to the distinctions made by the Greek philosopher, Aristotle, who distinguished between: *oikonomics* or economics, the Greek word for wealth that produces, maintains and sustains a household and community over time and generations and values health and wellbeing; and *chrematistike* or chrematistics*,* that values wealth as measured in money and encourages the individual accumulation of money at the expense of others and the natural world.

Home economics scholars have also made these distinctions. For example, Nickols and Collier (2015) state that “home economics” is actually redundant since “economy” is derived from the Greek word *oikos,* meaning management of the household. They also remind us that Ellen Swallow Richards, one of the key figures in establishing home economics, “advocated for ‘oekology,’ emphasizing the environment-human relationship” (p. 15) and management of home. Brown (1980) points out management does not mean controlling in home economics, but has a broader meaning of “conducting certain affairs (and there are modes of conducting affairs which are not the mode of controlling)” (p. 38). I have suggested that non-controlling values include stewardship, cooperating, sharing, harmony, and judicious, caring use of resources such that there is no interference with nature’s inherent ability to sustain life (Smith, 2008). Unfortunately, the current societal and political use of “economy” has strayed from its *oikos* roots to viewing the environment as an exploitable resource and material goods through the accumulation of possessions as status symbols. Since “economic” is part of the name of the profession this affects how home economics is perceived. Thus, making distinctions between the two understandings of economics is important (see Table 1.)

Obviously, Berry favours *oikonomics,* a position similar to the founders of home economics when they chose the name for the field (McGregor, 2020; Nicols & Collier, 2015). He sums up his position this way:

> That means that in ordering the economy of a household or community or nation, I would put nature first, the economies of land use second, the manufacturing economy third, and the consumer economy fourth. … An authentic economy, then, would be based upon renewable resources: land, water, ecological health. These resources, if they are to stay renewable in human use, will depend, in turn, upon resources of culture that also must be kept renewable: accurate local memory, truthful accounting, continuous maintenance, unwastefulness, and a democratic distribution of now-rare practical arts and skills. The primary value in this economy would be the capacity of the natural and cultural systems to renew themselves. The economic virtues thus would be honesty, thrift, care, good work, generosity, and (since this is a creaturely and human, not a mechanical, economy) imagination, from which we have compassion. That primary value and these virtues are essential to what we have been calling "sustainability." (Berry, 2009, p. 475)

Berry (2012) notes "this is the economy that the most public and influential economists never talk about, the economy that is the primary vocation and responsibility of every one of us" (n.p.)

Berry claims that a healthy planet is made up of healthy nations that are simply healthy communities sharing common ground, and communities are gatherings of households. Thus, a measure of the health of the planet is the health of its households and any process of destruction or healing must begin at home. These claims were also made by early home economists such as Ellen Swallow Richards (McGregor, 2020; Richardson, 2002) and Alice Ravenhill (de Zwart, 2017). In my opinion, Berry's writing resonates with those in the field who are currently interested in: ecology as a unifying theme and restoring wholeness (Vaines, 1994); challenging the claim that the field has emphasized consumerism and consumption (Goldstein, 2012; Smith, 2010); working toward the ultimate goal of the International Federation of Home Economics (IFHE) of achieving a sustainable living for all; and developing a sense of place and belonging (Smith, 2007). Therefore, I argue that understanding the distinctions in Table 1 are essential considerations for determining curriculum and pedagogy in home economics education.

Table 1. Contrasting Views of Economics: ***Oikonomics* and *Chrematistics***

	Oikonomics **Home Economics** **Great Economy (Berry, 1984/87)**	***Chrematistics*** **Economics** **Industrial Economy (Berry, 1984/87)**
Defining/ Describing the concept	• is one that puts nature first, a peaceable economy, concerned the health of both human and natural world. (Berry, 2009, p.18) • would start with the subsistence or household economy and proceed from that to the economy of markets (Berry, 2009, 19) • that which produces, maintains, and sustains value for the household and community over the long run (Henderson & Hurst, 2014, p. 180) • an authentic economy… based upon renewable resources: land, water, ecological health. These resources, if they are to stay renewable in human use, will depend, in turn, upon resources of culture that	• is one that maximizes wealth accumulation • an exploitive economy, rooted in industrialization, competition, development, "an economy that encourages and rewards unlimited selfishness maximum profit or power with minimum responsibility (Berry, 1984/87, p. 199) • the industrial use of any 'resource' implies its exhaustion (Berry, 1984/87, p. 196 • this economy is based upon consumption, which ultimately serves not the ordinary consumers but a tiny class of excessively wealthy people for whose further enrichment the economy is understood (by them) to exist (Berry, 2009, p. 19)

	also must be kept renewable: accurate local memory, truthful accounting, continuous maintenance, un-wastefulness, and a democratic distribution of now rare practical arts and skills (Berry, 2009, p. 18) • a loving economy (Berry, 1987a, p. 189).	
Metaphor	• nurturer- cares for the earth • the goal of the nurturer is health • the standard of the nurturer is care. • the nurturer asks a question that is much more complex and difficult: What is it's carrying capacity? How much can be taken from it without diminishing it? What can it produce dependably for an indefinite time? (Berry 1977, p. 9-10)	• strip miner - exploits the land and its people • the exploiter's goal is money, profit • the standard of the exploiter is efficiency. • exploiter asks of a piece of land only: How much and how quickly it can be made to produce? • the exploiter thinks in terms of-numbers, quantities, 'hard facts' (Berry, 1977, p. 9-10)
Underlying Virtues / Values	• "honesty, thrift, care, good work, generosity, and …imagination, from which we have compassion." (Berry, 2009, p. 18-19) .	• efficiency, profit making, consumption neoliberalism, capitalism, individualism, materialism, competition, technological fixes will support progress (Henderson & Hurst, 2014)
Education	• where the major is Homecoming - understanding what it means to be human in a living world in their home place. (Berry, 2009) • produces members for a healthy local community concerned with the problems of humanity's practice connect to nature (Berry,1987a) • "To educate is, literally, to 'bring up,' to bring young people to a responsible maturity, to help them to be good caretakers of what they have been given, to help them to be charitable toward fellow creatures . . . And if this education is to be well used, it is obvious that it must be used somewhere; it must be used where one lives, where one intends to continue to live; it must be brought home." (Berry, 1987b, p. 50)	• where the major is Upward Mobility (Berry, 2009) • a kind of feedlot to fatten students up for the economy (Bush, 2007, p. 225) • children are educated, then, to leave home, not to stay home, and the costs of this education have been far too little acknowledged. One of the costs is psychological, and the other is at once cultural and ecological (Berry, 1988) • education has increasingly been reduced to job training, preparing young people, not for responsible adulthood and citizenship, but instead for expert servitude to the corporations. (Berry, 2009)

What Wendell Berry Says About Education

Wendell Berry is skeptical of education as it currently exists. His concern relates to his view of the prevailing conception of economy where education becomes a "commodity" producing graduates who accept the status quo, the notion of progress, and the values of competition, materialism and individualism (Berry, 2009). He argues for an education system whose graduates concern themselves with the problems and proprieties of humanity's practical connection to nature. He claims that most education contributes to rootlessness because it accepts

industrialization and the accompanying loss of real community and degradation and destruction of the environment. It makes people "itinerant professional vandals" (Berry, 1987b, p. 50) who suffer from "cultural amnesia" (1990, p. 145). In a 1994 interview, he said, "My approach to education would be like my approach to everything else. I'd change the standard. I would make the standard that of community health rather than the career of the student" (Smith, 1994, p. 7).

He points out that typically education for the sake of creating producers and consumers for the global economy and who ask "what's best for me?" is different from an education wherein graduates producing members for a healthy local community who would ask "what is the best for nature?" or "what it best for health, individual, start here community and planet?" Berry advocates for education that synthesizes the liberal **and** domestic arts. The current system considers "domestic arts (as) degrading and unworthy of people's talent" [and as a result] "educated minds, in the modern era, are unlikely to know anything about food and drink, clothing and shelter" (Berry, 1999, p. 4). "The first thing we must begin to teach our children (and learn ourselves) is that we cannot spend and consume endlessly. We have got to learn to save and conserve" (Berry 2003, p. 22).

Application of Wendell Berry's Philosophy to Education

Since the1990s various educational scholars have been writing about how Berry's philosophy can be applied to education. There appears to be common agreement that his perspective:

- is ecological (Prakash, 1994; Theobald & Snauwaert, 1993);
- involves a curriculum of homecoming (Schreck, 2019), emphasizing a relational ontology and the ethic of caring (Martusewicz, 2015; O'Neil, 2018; Prakash, 1994; Schreck, 2019) and studying the history, nature, damage and limits of local place;
- is connected to EcoJustice Education and a pedagogy of responsibility (Edmonston & Martusewicz, 2013; Martusewicz, 2018a, b; Martusewicz, Edmundson & Kahn, 2013; Martusewicz, Edmundson & Lupinacci, 2014), education for human flourishing (Henderson & Hursh, 2014) and place-based education (Pinckney, 2017).

All of the foregoing points highlight Berry's emphasis on the deep cultural roots of social and ecological crises and his focus on what people in local communities can and should do to counter the detrimental effects of mechanism, individualism and corporate greed.

A curriculum of homecoming is a term that Berry borrowed from his friend Wes Jackson. In 2009, he used it as the title for commencement address at the University of at Northern Kentucky University where he said:

> (T)he homecoming curriculum will be a curriculum of questions such as the following:
> 1. What has happened here? By here I mean wherever you live and work.
> 2. What should have happened here?
> 3. What is here now? What is left of the original natural endowment? What has been lost? What has been added?
> 4. What is the nature, or genius, of this place?
> 5. What will nature permit us to do here without permanent damage or loss?
> 6. What will nature help us to do here?
> 7. What can we do to mend the damages we have done?
> 8 What are the limits: Of the nature of this place? Of our intelligence and ability? (p. 108).

He describes the curriculum of homecoming as “Emergency Ecological Training” (p. 34). Vaines’ (1994) makes a similar argument for the profession of home economics in her paper, Ecology as a Unifying Theme for Home Economics/Human Ecology.

The pedagogy of responsibility has received the most attention with several articles and a book elaborating the concept. It is derived from Berry’s (1987a) comment in Home Economics about living responsibly at home. The key figures are Rebecca Martusewicz and Jeff Edmundson. They describe the pedagogy of responsibility as educational practices and relationships oriented toward the protection of life systems supporting diverse human cultures taking into account both social and ecological justice (Martusewicz & Edmundson, 2004). In addition, they suggest taking a cultural-ecological approach to direct more attention to the responsibility of individuals functioning within their communities. This would mean countering the language of rights with the language of obligation, mutuality and care.

> A pedagogy of responsibility shifts the focus away from the liberation of the Other, requiring instead that we take responsibility to look at *ourselves first* as members of colonizing cultures, turning the analytic lens and the transformational actions on those discursive structures and patterns, identities and practices that originate within and benefit those with privilege in the dominant culture. (Edmundson & Martusewicz, 2013, pp. 179-180).

Beginning with “self-work” has also been advocated by those who are drawing attention to the need to decolonize home economics (de Zwart 2005, Smith, 2019 a,b).

According to Martusewicz (2018b) the pedagogies of responsibility are characterized by three irreducible aspects:

> first, they are constructed out of the confluences of place, creaturehood, and community; second, they are enacted through imagination, sympathy and affection; and third, their purpose, as its name suggests, is the promotion of responsibility characterized by forbearance, humility, and care. (p. 18).

Implications for Curriculum and Instruction in Home Economics

If we accept Berry’s premises, then the goal and purpose of home economics education is to teach the knowledge, skills, and dispositions that enable people to live sustainably and responsibly. As Edmundson and Martusewicz (2014) explain:

> With Berry, we can call this “home economics.” But instead of the cooking classes in which young women were once segregated, our new home economics classes will teach all students how to live responsibly at “home”—within the necessary limits and carrying capacity of the local ecosystem. (p.182)

The threads of thrift, conservation, and living responsibly are not new to Home Economics. The field began as a response to social issues and has always been concerned with intelligent consumerism and social justice. However, after the second World War “home economics curricula diverged further from the original Progressive objectives of the field” (Apple, 1997, p. 61) becoming fragmented and lacking an integrative core. According to Goldstein, (2012) the emphasis became “creating consumers” for the capitalist economic system. Other writers mention an increasing emphasis on the material quality of life associated with individualism, consumption and the dissemination of scientific and technical knowledge (Badir, 1988; Brown 1985). Brown (1993) also highlights how fragmentation led to an emphasis on specialist careers

over home life. Using the distinctions of the two "economics" (Table 1), it could be said that home economics curricula moved away from "*oikonomics"* toward "*chrematistics"*. When home is diminished in terms of importance, so is the connection to the land and community that fosters preservation and conservation.

Toward the end of the 20st century the profession began to return to its ecological roots. There had always been those who were concerned about the welfare and fair treatment of others and the earth, stewardship, voluntary simplicity, conservation and so on, but it was the new mission statement created by Brown and Paolucci (1979) that sparked a general "rethinking" (Stage & Vincenti, 1997) and "remaking" (Nickols & Kay, 2015) in the field. In the past four decades, several Canadian home economics scholars joined others from around the world looking toward contemporary movements as a way to re-form/in-form and reinvigorate home economics. Here are a few examples: Engberg (1993, 1988) advocated for sustainable development and addressing environmental issues; Vaines (1994, 1988) argued for ecology as a unifying theme and becoming an ecocentric profession; Smith and Peterat advanced the notion of developing a global perspective (Peterat & Smith, 1989; Smith, 1988; Smith & Peterat, 1992); and McGregor (2002, 2003, 2011) made explicit the possible connections between home economics and creating a culture of peace. This early work has been extended to embrace what is now labeled "sustainability" or sustainable living (IFHE).

Based on my selective reading of Wendell Berry's non-fiction related to living responsibly and of education researchers' interpretations of his work, I identify the following two key concepts that could inform and reinforce home economics education at this stage of its renewal: a curriculum of homecoming; and a pedagogy of responsibility.

- **a curriculum of "homecoming**," recognizes that while we are part of global interdependent world, we live in the "local" and we need to get to know it. The majority of solutions to both global and local problems must begin at home. Such a curriculum is underpinned by fostering resilience in social-ecological systems and promoting healthy people and communities by a long-term commitment to place, to living within natural limits, and to stewardship. In addition to being a curriculum of questions as mention previously, it would include opportunities for home economics teachers and students to learn:
    - the "now-rare practical skills" (Berry, 2009, p. 475), the basic domestic arts of the kitchen and household, especially revitalizing those skills, traditions, and relationships that have historically contributed to more sustainable ways of being on the planet. As Edmonston and Martusewicz (2017) explain these ideas are part of our "cultural commons", they provide "beauty as well as sustenance and necessities" and they give "meaning and sacredness to time and space" (p. 178).
    - about their local place - the history (including the indigenous history and the natural history), the ecology, the possibilities and limits of where they live, and imagining a future;
    - about and participating in, home economics related projects in their communities (e.g., community gardens, environmental preservation projects and clean ups, maker fairs, repair fairs, Habitat for Humanity, etc.);
    - about and connecting with, local people who are involved in providing local services (food providers - farmers, gardeners, orchardists, processors; local textile practitioners

  - tailors, sewists; environmental designers - architects, home builders, interior and fashion designers who specialize in sustainable, environmental design; care takers – child care, elder care, environmental preservation; environmental stewards – indigenous peoples, ecologists).
- a **pedagogy of responsibility,** one that creates pedagogical relationships and lessons that encourage students to look at themselves first, examining their unconscious patterns of belief and behavior as the means toward healthier, more responsible ways of living on this planet. Some examples of ways home economics teachers and students could work together in a process of creation and development of deeper understandings of what it means to live sustainably are (mainly summarized from Edmundson & Martusewicz, 2013; Martusewicz, 2018a, b; Martusewicz, Edmundson & Lupinacci, 2015 with additional references cited):
  - identifying, challenging and changing harmful cultural practices and ways of thinking that are destructive to health (of people and the natural world). Using "mindful noticing" as a way to direct attention to what is taken for granted (Edstrom, 2016);
  - analyzing the language of commodification, of individualism, of progress, of anthropocentrism and so on, through examining the texts that surround us every day (Smith, 2017).
  - developing critical reasoning skills for making ethical choices. Berry (2005) calls this "solving for pattern", a process of finding solutions for multiple problems, while minimizing the creation of new problems.
  - developing an ethic of care, recognizing and identifying the existing and ancient relationships, attitudes, beliefs and practices needed for mutual caretaking of each other and the planet.
  - using practices that model thrift, avoid waste and promote the art of the minimum (food waste, textile waste, plastic waste, etc.) to "learn to save and conserve" (Berry 2003, p.22).
  - learning about the predominant economic model and ideologies of industrial production and exploring the ecological and human consequences and possible alternatives. An example is researching the origins and life histories of consumer products, particularly the conditions under which they are produced and the health, environmental and ethical consequences.
  - using place-based education practices (Gruenewald & Smith, 2014) and indigenous learning principles (SET-BC, 2018) to develop a healthy relationship to land that is essential for valuing and protecting it.
  - developing the ability to imagine a life worth living such that we are living in a place without destroying it (Berry 2012)

Conclusion

Wendell Berry is a prolific writer and the references used here represent just a sliver of his non-fiction work. But it is sufficient to tease out some of the recurring themes related to "home economics" and to living responsibly to inspire thinking about how it can inform the profession of home economics. His writings, paired with writers who have explored his work for educational settings, have helped me realize how much his writing resonates with those of the early pioneers in home economics who at the Lake Placid conferences chose *oikonomics.* They

were committed to social responsibility and justice (Apple, 2015). It also resonates current initiatives that emphasize activism for social and ecological justice (Dupuis, 2017).

Regarding home economics education, I believe Berry would ask us to consider: What is education for? Whom should we be serving? And towards what end? Edmundson and Martusewicz (2013) in reviewing Berry's work, also suggest these questions "To whom are we ethically responsible? What is to be conserved?" and "What and whom do we need to protect in order to live well together? (p. 172).

I ask in what ways can we work toward adopting a curriculum of homecoming and pedagogy of responsibility in home economics education?

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Non-Reviewed Papers Section

With Ecological Consciousness, We Glimpse Everyday Sacredness

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To glimpse: "To come into view; to appear faintly; to dawn. ..."
(Oxford English Dictionary, n.d., Glimpse)

In June of 2020, in the COVID-19 pandemic, I prepared to facilitate a post-secondary term online, including the course, HECOL 100, *Introduction to Principles and Practice in Human Ecology*, at the University of Alberta. I had experienced the emergency shift from in-person to online teaching and learning in the spring; I guessed that students had experienced some disruption, too. About one third of the HECOL-100 students would be entering their first year of study. Another third of the students would be in their second year. The balance of students would be in third or fourth year or in open studies. In June 2020, I sent a welcome video to registered students to offer assurance that we would gather virtually in meaningful ways in September. Meanwhile, I wondered about how to introduce this relationship-oriented profession and how learning about daily interdependence would look, in a virtual classroom.

In HECOL 100, students are introduced to the profession of human ecology/home economics (HE) and its role in helping individuals, families, and communities to strive for well-being in relationship with Earth. In addition to being a requirement for graduation with a BSc in Human Ecology, this course (or its equivalent) is required for applying for status as a Professional Human Ecologist/Home Economist in the province of Alberta. Typically, HECOL-100 students are diverse in terms of not only year of study but also in such ways as race, ethnicity, sexual orientation, and experience (e.g., some have worked full-time for several years).

A particular, conceptual point of reference in HECOL 100 is ecological consciousness: a state of being aware of how one is related in interdependent ways to other living organisms and various contexts (Morris, 2002; Peterat et al., 2004). This concept fits well with the idea of being a reflective practitioner and "the development of reflection as being embedded in an ability to frame a problem, and to then reframe a problem" (Clift, 2014, p. 2, quoting Schön, 1983). What would studying ecological consciousness mean to students in pandemic life, requiring physical distancing yet needing social connection? What would student understanding be regarding their own place in societal, economic, and environmental upheaval? How would I strive for ecological consciousness as a way to prepare, be fully present, and then assess the re-design of the course for online learning?

With little experience of pandemics, my colleagues and I were part of an institution-wide effort in the summer of 2020. My particular focus was to create new ways to teach about everyday interdependence. In this paper, I describe how I prepared for Fall 2020 and then watched for moments of student awareness of their interdependence with content, peers, and me as instructor, relative to well-being in the face of COVID-19. Second, I discuss my use of ecological consciousness as a lens to make meaning about online student learning. This lens helped me to

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be mindful of student mental health and to be intentional about creating moments for checking in/out and inviting awareness of our virtual interdependence as a class community. Could mutual empathy shape students as future professional colleagues? Would introducing the concept of "ecological resilience" (Williams, 2011) help students to contextualize a complex diversity of needs, not only human but also Earth's needs? Then, I consider how awareness of the co-existence of fragility and resilience is a way into recognizing everyday sacredness.

Fragility – Preparation for and Facilitating the Course

My challenge was to facilitate learning about the profession of human ecology/home economics (HE). With some irony, I realized that I was setting out to teach about everyday interdependence in a time of publicly mandated physical distancing between humans. Additional contexts included systemic discrimination relative to race and gender and with implications for economic status, housing, and food in/security all in the midst of climate crisis. Through 2020, momentum built for Indigenous demonstrations in support of treaty rights (Noakes, 2020) and the Black Lives Matter movement (Black Lives Matter Global Network Foundation, Inc.; BLM YEG, n.d.). The Public Health Agency of Canada (Government of Canada, 2020) began reporting findings about the impacts of COVID-19 (e.g., higher infection rates) for individuals, families, and communities that were already marginalized before the pandemic. I wondered how much students were aware of their individual and familial vulnerability to COVID-19 with respect to various factors. How would they grapple with understanding the fragility of everyday life?
For Fall 2020, I re-designed HECOL 100 as a blended course for 80 students. In place of meeting three times per week in person (50 minutes per class), I invited half of the students to join a Monday synchronous, video session for 30 minutes; half were to join a 30-minute session on Wednesdays; and all of the students were invited to gather for a 30-minute session on Fridays. In addition to 60 minutes of synchronous time, each week included self-paced reading and viewing of content (e.g., articles; videos) as preparation for synchronous sessions and assignments.

Throughout the term and through end-of-course evaluations, I learned from students. Just over half of the students were regular participants in two, weekly synchronous discussions; roughly another third of students chose to participate solely asynchronously. As I consider content that particularly resonated with students, I noticed how students cited their own daily life as a way into discussing everyday needs (e.g., face-mask design and quality) in the pandemic. I also noticed a request for more peer-reviewed literature written by women researchers who are Black, Indigenous, and/or People of Colour (BIPOC). Some students really came alive when we applied a systems lens to a case study of "Day Zero" in 2018 in Cape Town, South Africa when municipal water was expected to run out (Alexander, 2019). In response to that case, students seemed shocked not only in terms of lack of access to clean water but also to the racial and socioeconomic disparity of that access. We discussed the link to ongoing lack of drinking water in Canada, particularly in Indigenous communities (Government of Canada, 2021). Were students seeing themselves and thus their interdependence with these issues and how to analyse constraining and facilitating factors that were further complicated by the pandemic?

In midway and final evaluations of HECOL 100, students expressed a desire for more synchronous time and less asynchronous/self-paced content. I began to realize that students had few informal opportunities to get to know each other; being admitted to a video platform meant

missing out on in-person conversation in a room before the beginning of class. Among students who engaged actively (e.g., preparing asynchronously for and participating in two video sessions per week), I noticed their appreciation of informal chats as they arrived in our video spaces (e.g., Zoom). Surprising to me, I felt that I was better able to build rapport with those students than I have felt in brief hallway conversations in the past.

Awareness – Ecological Consciousness as a Lens

Ecological consciousness is a helpful way of being for human ecologists; we need to understand how we are in interdependent relationships with individuals, families, communities, and Earth. How better to learn about daily interdependence than with shared concerns in a pandemic and in a course with growing awareness of "that process of inter-relation and interaction between students, teachers and texts" (Morris, 2002, p. 580)? In an enhanced way in the pandemic, interdependency can be seen as both a threat (to physical health) and a strength (for mental, emotional, and spiritual well-being). In HECOL 100, our learning community depended on the Internet, computer cameras, speakers, and microphones. Without a shared physical classroom, did we work more conscientiously to connect with each other?

With the help of the U of A's Centre for Teaching and Learning, I tried to re-design the course to be aware of student interaction with the content, with me as instructor, and with peers (Knox et al., 2020; Lemelin, 2020). With ecological consciousness, I grew increasingly mindful of students' mental health and the need for checking-in moments at the beginning of synchronous sessions (e.g., a quick poll; an opportunity to speak in turn to an open-ended question). I tried introducing mindfulness. Reilly (2020) recommends "a pedagogical technique" (p. 1) for post-secondary instructors to facilitate "a brief mindful practice at the beginning of each class to help students cope emotionally with the disruptions caused by the pandemic, while simultaneously improving learning" (p. 1). Mindful practice (e.g., a daily guided activity) can "lessen the emotional suffering among students brought about by the pandemic" (Reilly, 2020, p. 10, citing Malinowski, 2018, and Mrazek et al., 2013a). Being asked (either informally before class and/or formally at the beginning of class), "How are you?" and being able to respond authentically – are they ways to make everyday life in virtual classrooms meaningful?

Through Fall 2020, I tried to help HECOL-100 students to notice how they shared experiences and to empathize with each other, as future colleagues with the pandemic as a shared point of reference. Human ecologists strive not only to develop skill with systems thinking but also to be able to live and work with questions (e.g., how is the pandemic impacting everyday life relative to a family's access to resources to meet needs?). In helping students to glimpse their own "need to belong" (Floyd & Hesse, 2017, p. 446, citing Baumeister & Leary, 1995) in support of their own well-being (Floyd & Hesse, 2017, p. 448, citing Floyd, 2006a), students had opportunities to learn how human ecologists help others to strive for well-being.

Reflecting on Fall 2020, I wonder if students became increasingly sensitive to not only the fragility of everyday life but also its resilience. Webs of connection are one way in which humans spread the COVID-19 virus. However, those same webs are also part of life's ability to adapt and survive (Capra & Luisi, 2014). By preparing for synchronous sessions and showing up in time to check in with me and classmates, were those students learning about resilience and courage in "rituals of everyday life" (Vaines, 2004, p. 134)?

In HECOL 100, we studied individual implicit bias and systemic bias and how they show up as systemic discrimination (Choudhury, 2015). Through two week-long, asynchronous discussion forums, students engaged, with their racialized and non-racialized identities, and learned about becoming reflective human ecologists. They discussed how their individual, familial, and group experiences were similar and different. Those forums were a basis for developing emotional literacy for engaging with differences.

Building on student awareness of ecological consciousness, I see potential in future offerings of HECOL 100 to introduce the concept of ecological resilience; it is a way to describe the holistic well-being of Earth, including all living systems (Williams, 2011). Ecological resilience relies on:

> links between human cultural diversity and bio-diversity in ways that acknowledge the need for a multiplicity of ways of knowing, re-centring those cultural and spiritual values, often indigenous worldviews, that emphasize developing a caring and intimate dialog with place (Addison Posey 1999, Nelson 2008). (Williams, 2011, p. 399)

Ecological resilience requires a "decentr[ing of] the primacy of human need" (Williams, 2011, p. 399) in response to upheaval such as that experienced in the pandemic. Consistent with an eco-centred philosophical orientation and the embrace of multiple ways of knowing (Vaines, 1990), ecological resilience relies on spiritual ways of knowing (Williams, 2011). In facing multiple existential crises for humanity (e.g., COVID-19; climate catastrophe) while also co-creating community online in Fall 2020, did HECOL-100 students glimpse the "sacred and meaningful" (Vaines, 2004, p. 135) of everyday life more easily than past classes?

Glimpsing Sacredness

As I noticed growing rapport across HECOL-100 students, I glimpsed moments of sacredness. I am reflecting on sacredness in terms of a "reverence" (Oxford English Dictionary, n.d., Sacred) for that which is holy or whole with all of its "complexity, diversity, and harmony" (Vaines, 1994, p. 62). This sacredness is like dynamic meaningful interdependence of students with their peers, with me, and potentially with the people with whom graduates will work.

I wonder if reflections about potential individual and familial susceptibility to COVID-19 and about resilience with peers made this cohort of students particularly aware of how they are part of the whole that is daily life with Earth. Does awareness that human needs exist as part of Earth's needs spark rapport as "ecological beings" (Lydon, 2020)? When life seems so fragile, if we are mindfully present, we might just glimpse how life persists in finding flexible ways to adapt (Capra & Luisi, 2014).

I reflect on how little I knew about living and working in a pandemic yet also about how I was part of a collective effort in 2020 to create new ways, as part of a post-secondary institution. So many uncertainties existed and continued to emerge regarding what was unknown, thought to be known, and later questioned about COVID-19, which itself is part of nature. As a reflective practitioner, I now find comfort in realizing that embracing this not knowing about the larger whole of Earth is part of an ecosocial philosophy of education (Pulkki et al., 2020). With ecological humility (Penniman, 2021), "We can engage in simple rituals of reciprocity by finding a daily communion with the creatures, waterways, and stars that remind us something vibrantly alive exists beyond our limited knowledge and understanding" (Ward, 2021, para. 8). By being

mindful about interdependence, can we step further into appreciating "Ecology, rich in paradoxes, [as] delicate yet enduring, mysterious but still knowable, healthy even in the process of apparent destruction" (Vaines, 1994, p. 62)? Developing an ability to glimpse that dynamic meaningful interdependence and then to look for ways to help individuals, families, and communities to be ecologically conscious and ecologically resilient feels like an actively hopeful response (Macy & Johnstone, 2021) in the COVID-19 pandemic.

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Investigating Food Literacy Education in BC Classrooms

Gabrielle Edwards

“Food literacy” is a concept that has been gaining increasing attention by health educators and professionals due to the link between chronic disease prevention and eating patterns (Krause et al., 2018; Ronto et al., 2016). Although there are many definitions for food literacy, this research was aligned with Renwick’s (2013, 2017) 3D model of food literacy which is composed of three dimensions: operational, cultural and critical food literacy. These dimensions each represent a specific way of ‘reading’ the world. The operational dimension places a focus on ‘making things work’, the cultural dimension focuses on what is meaningful and effective in a person’s life in relation to food, and the critical dimension focuses on understanding systems and power relations withing the food system.

The goal of this research was to identify similarities between the goals and practices of K-12 community educators and classroom teachers in British Columbia. The methodology used included surveys and interviews with K-12 school teachers and community educators in BC, participant observation at various association meetings, and secondary data collected from publicly available websites and through project applications and reports. The purpose of the surveys and interviews was to investigate the primary goals of food literacy educators, both classroom teachers and community educators, and explore what topics those educators engage with as well as what they want students to gain from the curriculum they provide. This paper focuses on these questions and draws on data from two of the survey questions.

For the first question, “what do you want students who come out of the programs/lessons you provide to be able to know or do?”, a high percentage (over 70%) of teachers and community educators indicated desired outcomes of students knowing where food comes from, applying basic food preparation and cooking skills, engaging in composting and waste management and identifying healthy foods. These outcomes all fit within the operational dimension of food literacy. Less than 30% of respondents expressed desired outcomes related to the other two dimensions of food literacy (cultural and critical) including construct their own map of their local food system, access food through some source on a regular basis with very limited resources, and describe and analyze relationships between political action and food systems.

For the next question, “what food systems education topics do you engage in with students?”, the highest percentage of both classroom teachers and community educators indicated that they engage their students with cooking activities. The next highest topics were also the same for both classroom teachers and community educators and were food safety, composting and waste management, gardening and indigenous knowledges and practices. In the case of the topics food and agriculture policy and composting and waste management, there was over 20% difference between how teachers and community educators responded with more community educator respondents for each topic.

In conclusion, it is clear that the majority of desired outcomes of food literacy education and the food literacy topics that are taught by teachers and community educators fall within the operational dimension of food literacy. The exception to this is the topic of Indigenous knowledges and perspectives which falls into the cultural dimension of food literacy. This is

likely because Indigenous knowledges and perspectives are expected to be incorporated into all areas of learning in the BC curriculum (Ministry of Education, n.d.). There is a clear alignment and shared mission for food literacy education between teachers and community educators based on their similar responses to the survey questions. Moving forward, there is opportunity to incorporate more of the cultural and critical dimensions of food literacy into food literacy education efforts in BC. Building the capacity of both teachers and community educators by providing more professional development opportunities is one way in which food literacy education could be expanded into these dimensions.

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COVID-19 and Food Insecure School Children

Susan Enns

Canada is the only G7 country that does not provide a guaranteed meal to students every school day (Laub, Lee, & Silver, 2014; World Population Review, 2020; UNICEF Canada, 2020). In 2015, 17.0% of Canada's population were children, yet almost 1.2 million lived in poverty, which is nearly one in four children (Canada Without Poverty, 2021; Statistics Canada, 2017). Approximately 80% of teachers in a British Columbia Teachers' Federation survey reported about 80% of their students are food insecure, starting each school day hungry and not bringing food for lunch or snacks (BCTF, 2013). Less than 50% of BC schools offer a meal program (BCTF, 2013). Neither the federal or provincial governments provide school meal programs for food insecure children.

On March 11, 2020, the World Health Organization declared COVID-19 a global pandemic (WHO, 2020). By March 17, a public health emergency was declared in BC and the Ministry of Education cancelled all Kindergarten through Grade 12 in-school classes and replaced them with virtual classes (CBC, 2020). By March-end, one million people had lost their jobs, the unemployment rate reached 7.8%, and 5.47 million Canadians applied for emergency assistance (Ivison, 2020). The Ministry of Education advised school districts with meal programs to continue as the number of food insecure students increased (Dove, Wong, Gustafson, & Corneil, 2020). Students without school meals received no assistance. Together, school districts and organizations delivered 75,000 meals to 16,000 families weekly from April through June (Dove et al., 2020).

In-person BC schools reopened in September (CBC, 2020). School districts with meal programs fed even more food-insecure students. The Backpack Buddies and Starfish Pack organizations worked in some communities to ensure fewer students suffered from weekend gap hunger (Backpack Buddies, 2020; Starfish Pack, 2020). More families depended on the food bank and other community programs to address their food insecurity, especially families with children attending schools without meal programs. Neither government provided for school meal programs.

By the end of January, one in three Canadian children was food insecure (Canadian Institute of Food Safety, 2021). Neither government has provided funding for school meal programs. Both governments will present their budgets by the end of March. A government reflects its priorities in its budget. Will Canada's next budget provide a guaranteed meal to its students every school day?

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Manitoba Mayhem: Getting Back to the Basics...of Teaching Human Ecology/Home Economics while surviving a Pandemic

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March 13th, 2020 was the day everything changed for teachers, students, families, and Manitoba communities. How, you ask? On a larger scale the world had a sense of urgency as the World Health Organization placed Europe at the epicenter of the COVID 19 - Pandemic as the global death toll surpassed 5000. *Pandemic,* as defined by Merriam-Webster is an outbreak of a disease that occurs over a wide geographic area (such as multiple countries or continents) and typically affects a significant proportion of the population**:** a pandemic outbreak of a disease such as a global *pandemic; whereas* Influenza *pandemics* seem to strike every few decades and to kill by the million—at least 1m in 1968; perhaps 100m in the "Spanish" flu of 1918-1919— *The Economist.*

Closer to home the Federal Government urged Canadians to cancel all non-essential international travel and Provincial school closures began with Ontario, Quebec, and New Brunswick effective March 14th and over the next two weeks. Manitoba followed their lead effective the 18th and over a three-week period. Proactive measures Provincial leaders felt would help lessen the impact of this widespread infectious disease. Manitoba teachers were asked to come into work to prepare lessons and work packages. Cleaning staff was asked to increase sanitation measures and prepare schools for the anticipated return of staff and students by April 15th. Little did we know that unprecedented times were upon us as Manitoba classrooms were suspended for the remainder of the school year. Learners and the learning environment shifted. A myriad of challenges ensued and continue to change as new protocols, responsibilities and expectations emerged.

Manitoba procedures and protocols at the start had somewhat of a domino effect and was based on the overall World Health Regulations. These Province wide stipulations trickled into our own provincial guidelines as the months and year progressed and were primarily based on our own unique COVID-19 numbers and mandated by our own Provincial Health and Government teams.

What impact did this have on the Elective Classroom? Specifically, Human Ecology/Home Economics Classroom environments and their impact on concepts, curriculum and coping. In Manitoba from March 2020-June 2020 all students commenced learning remotely. This posed a myriad of problems for successful learning at home due to many factors including device availability, lack of or limited on-line access, internet band width sharing, home support etc. Based on the Guidelines set out in the Manitoba Education COVID-19 Response Plan, "***Marks were based, at minimum on the student's performance at the time of the suspension of learning; however, students will have an opportunity to improve their mark***." This message alone kept a lot of students unmotivated to engage in their own learning. Electives seemed to have as low as 10% participation in some schools as focus was set on core essentials, with overall decreased student expectations and workloads.

TEACHERS FEEL THE PRESSURE WHEN THERE ARE MORE QUESTIONS THAN ANSWERS

Teachers had and still have real concerns based on public health mandates and lack of a clear educational direction. Late August brought anxieties with the Back to School in September mandate and had our own specialty teachers reach out to each other and extend a connection to Jackie Knight *(Technology Education Consultant with MB Education Learning Support and Tech Unit)* who set up a provincial invite through a virtual platform. This provided opportunity for candid conversations to support each other and our programs through idea sharing, solutions and resources. Our **MAPLE** (*MB Professional Learning Environment)* site expanded our discussion group and resource base. More teacher prep was evident – extending from pre-cut fabrics, individual project kits, teacher demo only, single/double food prep stations, increased ingredient centers, ½ theory and ½ kitchen groups, increased sanitization practices… In the end decisions were ultimately made at divisional levels therefore different situations were created from school to school and even program to program across the province. Programs stretched from complete cancellation, theory with no practical components at school, to independence to navigate programming with COVID-19 protocols as Administrators had the trust of their teachers to implement and manage their programs. Manitoba Human Ecology/Home Economics teachers remain a resilient group who continue to apply basic skills with hands-on learning in very creative ways to engage our students and their learning despite pandemic challenges. We know, now more than ever, students need Home Economic/Human Ecology programs.

Creativity in the classrooms with Hand/ Machine sewn projects to Video demos/creative food art projects.

Sources of images

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Drawing on food literacy: analyzing children's visual representations of where food comes from

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Programs dedicated to fostering youth understanding and engagement with food and agriculture have a long history in North America; in recent decades, the reach of education in these areas has grown (Powell & Wittman, 2018; Emily Truman et al., 2017). A common justification for the programs is that young people do not have basic food-related skills and knowledge, such as where their food comes from, and need to be taught for the support of their personal health (Ronto, Ball, Pendergast, & Harris, 2016; E Truman, Bischoff, & Elliott, 2020) . Evaluating the outcomes and impacts of food literacy education is an acknowledged challenge among both scholars and practitioners (Fingland, Thompson, & Vidgen, 2021; Palumbo et al., 2017) One of the key aspects of this challenge is understanding the knowledge and assumptions that students are bringing with them at the start of their participation in a program. A second challenge is finding ways that young people, particularly those in primary grades, can effectively communicate what they know about food systems. Our research explore how student drawings can be key tools in conveying student food systems knowledge to educators and researchers, thus helping them establish shape their pedagogical approaches.

The Intergenerational Landed Learning Project (ILLP) is a university-based non-profit program which has collaborated with classroom teachers to connect elementary school students (typically Grades 3 and 4) with elders and young adults to explore growing, harvesting, cooking, and eating food together at the campus farm of the University of British Columbia in Vancouver (ILLP, 2019). At the start of selected years of the program, in addition to answering survey questions about their food-related knowledge and experiences, students were asked to draw one or more pictures that show where they think food comes from, and then to describe or explain what their pictures are showing. Our research examines drawings from the 2015-2016 school year program participants to explore how the opportunity to draw enabled students to convey food-related knowledge that they may not yet have had the written language vocabulary to communicate fully and clearly.

Our analysis-in-progress of the drawings indicates that all but a few of the students identified that vegetables, fruits, and animals are grown/raised in a field or garden (or, as students occasionally drew, fished from water). The drawings also showed evidence of knowledge of biological processes involved in growing plants for food, and of other elements of food systems, including the importance of transportation and distribution in getting food from farms to plates. Student knowledge of basic “operational” aspects of food literacy may indicate that, despite their young age they are ready to explore more “critical” knowledge and inquiry surrounding food systems, such as questions of access, power, and equity (for more on the three-dimensional operational-cultural-critical model of food literacy, please see the symposium submission of my colleague Kerry Renwick and (Renwick, 2017)).

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Who teaches food literacy?

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Food literacy is an emerging area in the BC Curriculum (MoE, n.d.) and in curriculum in other jurisdictions both in Canada and other countries such as Australia, Ireland and Sweden. To date it has not been an explicit area in within teacher education programs and pre-service and in-service opportunities are still developing. Thus, there is a lag between what is being expected of contemporary curriculum in the compulsory years of schooling and the knowledges and capacities of teachers.

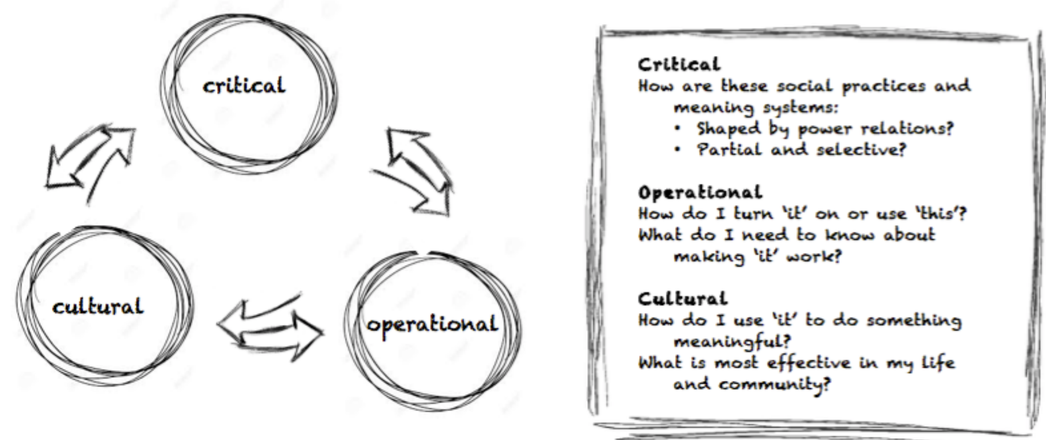
This interest in food literacy is being driven by a growing awareness of sustainability, food as a social justice issue and access to food supply – that may or not support our health and wellbeing (Renwick & Powell, 2019). This is evident in the calls to action around the obesity epidemic especially in children and youth; evidence of increasing food insecurity, and growing global support for action on climate change. There is also a concurrent understanding that these are linked and draw on both inter- and trans-disciplinary knowledges (Raphael, 2009).

This paper presents some results from a three-year research project funded by a SSHRC grant entitled 'Understanding the capacity for food literacy education in ways that support food systems transformation'. The research project draws together a number of research threads including the Think and Eat Green @ Schools (TEGS) project (Rojas et al., 2017) and critical health and food literacies (Renwick & Powell, 2019; Renwick, Powell & Edwards, 2021). To support teachers engaging with food literacy work with the young people in their classrooms, part of the research seeks to understand what draws educators into food systems education and the resources they draw upon.

Food literacy – the model in use

The model of food literacy used in the research is predicated on the idea that literacy is a socially embedded practice. It enables a reading of the world, specifically to 'read' food systems and our concurrent purposeful and reactive interactions (Renwick, 2017, 2019). Green (2012a, b) argues that understanding literacy requires 'an integrated, holistic approach that incorporates operational, cultural and critical literacies' (Renwick, 2019, p. 92). The same integrated, holist approach is necessary in food literacy when the intent is to transform food systems.

Figure 1 Critical Food Literacy (Source: Renwick, 2017)



Each type of food literacy emphasizes specific readings that while discreet are complimentary rather than hierarchical. Operational food literacy focuses on the practical aspects of growing, preparing and cooking food. Cultural food literacy speaks to the social meaning food conveys. It is how we are connected to food because of family and community, memories and experience. Critical food literacy explores the power dynamics that are being played out. In the food system this requires us to consider what is grown by whom and for what purposes. And who gets to decide. It also leads us to think about what actions can be employed to make changes that transform food systems.

Transforming food systems requires a different engagement with food at both a personal and community level. For teachers of home economics this means working with students to develop their capacities for food selection and preparation that makes sense within the social and cultural context of the community. Students are guided to develop their understandings about what food is produced 'for' them. By engaging with critical food literacy, it is possible to see 'how the production and marketing of food represents a particular food system that generates inequity and is ecologically unsustainable' (Renwick & Powell, 2019, p. 29). From this the intent there is clarity about the efforts that individuals and communities enact for a food system that is both ecologically sustainable and socially just.

Figure 2 Key terms for food systems

Finding out who teaches food literacy

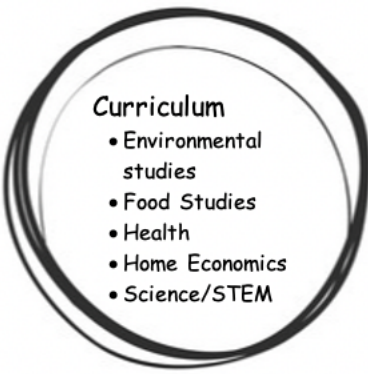
This SSHRC funded research draws on the research team's expertise around food literacy and experience with Think and Eat Green @ School (TEGS) program. The research was facilitated across 2019-2021 within school contexts in British Columbia (BC). It aims to determine capacity for food literacy education that supported food systems transformation. The research methodology included an online survey and participant interviews with K-12 educators in British Columbia. The participants included 18 elementary and 13 secondary teachers from across BC. There were 18 community educators of whom 8 were working exclusively in elementary school and 2 in secondary schools. Secondary data was drawn from TEGS applications and reports. Two of the questions in the online survey were posed to gain insight into not only who was teaching food literacy and what informed their food literacy pedagogies.

2. What motivations do educators have for their involvement in food systems education?
3. Who are food systems experts?

Why educators are interested in food systems education?

When thinking about what participants saw as their motivation for their involvement in food systems education, all of the educators identified aspects of the BC Curriculum. The curriculum is a statement about societal aspirations for young people (MoE, n.d.) and guides teachers' thinking about what they try to achieve with their students within the classroom. K-12 teachers acknowledged environmental education as a way to explore content however they also saw the cross-curricular linkages to health education and science, technology, engineering and mathematics (STEM). It was secondary teachers who specifically identified food studies and home economics as subject areas where they saw connections to food systems and food literacy work.

Figure 3 Motivation - curriculum



Curriculum

Community educators while articulating an awareness of the importance of the curriculum, did not have the same level of understanding about the BC Curriculum as teachers. For example, what they called outdoor education was more closely aligned with place-based learning and environmental education.

While the curriculum subjects were widespread the actual activities that were offered to students were reflected a small but consistent array of activities associated with gardening specifically growing food. Having grown food there was a concerted effort to have students prepare and consume the foods in communal ways. Community educators were drawn from several community organisations that were specifically focused on agricultural practices and growing food. They engaged with school gardens and offered activities around soil health and plant health that reflected the mission statements of those organisations.

Figure 4 Motivation - activities

The motivations of the educators were informed by similar philosophical positions. Stewardship or needing to think about ways that people needed to nurture nature was a theme that was particularly strong for elementary teachers. K-12 teachers saw this work with their students as a way to be role models about engaging with environmental concerns. Finally, all educators were concerned to convey understandings about the need for sustainable practices around food. The motivations of educators to engage with food systems and food literacy identified are inter-related. The three specific areas – the curriculum, learning activities and philosophical stance offer a specific discourse around food systems engagement and how food literacy is perceived.

Figure 5 Motivation - philosophy

Philosophy
- Nurture nature
- Role modelling
- Sustainability

How do educators know about food systems?

Being motivated to work with students is one aspect having content knowledge about the topic is another. Both pre-and in-service professional education about food literacy has been to date limited and for food systems it has been dependent upon the teachers' field of study or engagement in projects such as Think&EatGreen @School (TEGS). So, it stands to reason that educators are getting their information from somewhere and elementary educators in particular draw from a broad range of sources.

Figure 6 professional development

Engagement
- Formal - university courses
- Informal- webinars
- Professional development - TEGS

All three groups of educators we prepared to engage with learning about food systems in formal and informal ways. All identified professional development activities such as summer institutes offered at the University of British Columbia (UBC) as being relevant and useful. However elementary teachers were less likely to engage with formal, credentialed courses as a way to develop their knowledge and skills for food systems education.

Digital media is a resource well utilised by all educators and ranged from Google to social media to webinars. Connecting with others interested in food systems, being able to listen and learn from others was also valued. As a result, field trips such as those to local farms and waste management depots were identified and being able to learn from an Indigenous knowledge keeper was specifically mentioned by several teachers.

Figure 7 Knowledge sources

Sources
- Documentaries
- Social media
- Field trips
- Advocates

While teachers in K-12 schools are guided by advice from governmental education directives and resources they also took on board ideas being put forward by people whom they saw being promoted as advocates. These advocates included reference to the work of Michael Pollen who writes and lectures on food, agriculture and health and UK chef Jamie Oliver.

Who is seen as a food systems expert?

In thinking about who would be a food systems expert, teachers cited colleagues with experience in school gardens and farmers that they have become aware of through field trips or recommendations by other educators. Having grown mainly vegetables in the school garden, teachers looked to chefs and cooks for ideas about what to do with the produce. The BC curriculum (MoE, n.d.) has been designed with an expectation that Indigenous knowledges and perspectives are incorporated into the classroom experience. School gardens are seen as an authentic way to achieve this in partnership with Indigenous knowledge holders.

A number of the respondents had previously been involved in UBC's TEGS project. This project provided funds to implement school food systems projects and offered summer institutes that supported the professional development of teachers. One aspect of the TEGS project was to support K-12 schools working with community educators and their organisations on the school-based gardening projects. This work helped to build the profile of the community educators and highlight the work that they were doing with teachers in schools. These community educators often presented at the summer institutes and were known beyond the TEGS project. The TEGS project also highlighted some of the work being undertaken in UBC's Faculty of LFS and contributed to the summer institutes.

Figure 8 Food systems experts

People
- Farmers/gardeners
- Cooks/chefs
- Agricultural researchers
- Colleagues with school garden experience
- Indigenous elders/knowledge holders

Community Organisations
- Fresh Roots
- Growing Chefs/Project Chef
- Farm 2 Schools

Industry related organisations
- Agriculture in the classroom

Education and Professional Development
- Summer Institutes
- TEGS
- Vancouver School food Network

As a result of the interconnected work in TEGS K-12 teachers were able to identify the community organisations as food systems experts. Community educators also saw themselves as offering food systems expertise in their work with teachers. Only the community organisation educators identified the Vancouver School Food Network. This is a loose consortium of people and organisations delivering a broad range of food systems related programs in the Vancouver School District. While an intended target group, teachers are not represented in the network. However, participants in the network perceived a degree of expertise about food systems that they valued.

Food systems education and the BC Curriculum

Teachers have a range of issues, knowledges and skills that they are expected to pass on to young people through education. Typically, curriculum documents are designed by governments to develop young people to be able to both contribute to and benefit from society, to be active citizens. This food systems research is positioned on the premise that a C21st citizenry needs to

develop food literacy skills that enable understandings about socially just and ecologically sustainable food systems.

Educators' motives for engaging with food systems education could be categorised into four main areas. Since it guides teachers planning and helps to frame that what activities are provided to K-12 students to engage with learning identified within the BC curriculum it was identified as a key driver. The specific content is also moderated by teachers' philosophical positions around engagement in nature-based activity, concern for sustainability and as effective role models. Teachers who participated in this research were concerned for ensuring that their students were gaining knowledge about sustainability and building a relationship with food as an agricultural act. This enabled them to claim engagement with food literacy skills.

Food systems education is an emerging area that is leading educators to engage with information from a wide range of sources. With minimal formal education and professional development, K-12 teachers actively sought to improve their own knowledge. Given the diffused nature of the field an eclectic group of people and textual material are seen to provide necessary expertise. In order to be able to support teachers we see developing teachers' knowledges and skills for food literacy that include operational, cultural and critical dimensions (Renwick 2017, 2019; Renwick & Powell, 2019). While there is work currently being undertaken and claimed as food literacy there is also opportunity to build on this and develop a more nuanced body of work with educators (Renwick, Powell & Edwards, 2021) that enables approaches to food literacy with the capacity to transform food systems.

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Why Words and Actions Matter: An Exploration of Anti-Racism, Decolonialism, Microaggression, and Intersectionality and Home Economics Education

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In an address prepared for the recent THESA conference (2020), Dr. Eleanore Vaines, said "words matter" a refrain that is appearing also in education circles (Galloway, et al, 2019). At a recent Home Economics Teachers' conference Dr. Mary Leah deZwart, Amy Dash, Ravi Gill and I did a session where we concentrated on the importance of knowing the language of antiracism and decolonization. In a previous symposium paper, I highlighted how the words we use can "write us" (Smith, 2017). Ruitenberg (2017) uses the term discursive responsibility to describe "educators' responsibility to respond to discourse that is circulated in educational spaces" (p. 212). I have used respons/ibility with a backslash to indicate the importance of "response", of being able to respond or of being ethically compelled to respond (Smith, 1998). Systemic **racism**, the structural violence of **colonialism**, and **microaggressions** are pervasive and often unnoticed because they are embedded in the everyday fabric of society (including home economics classrooms) and are variously experienced (**intersectionality**). This paper will briefly review the anti-racist and decolonization literature as well as the related literature on microaggressions and intersectionality focusing on the ways they can inform home economics education. Examples are used to discuss these concepts and make recommendations for professional practice.

Anti-Racism Education

"Anti-racist education is proactive educational practice intended to address all forms of racism and the intersections of social difference (race, class, gender, sexuality, and disability)"(Dei, 2003, p. 2). What Dei points out is that while "racism" has the root word "race" the term "racism" has expanded to include all forms of discrimination and oppression. He goes on to say, "all oppressions have certain things in common. They operate within structures, are intended to establish material advantage, and create an "Othering" process between the self and the other (p. 4). Therefore, anti-racist education becomes a moral enterprise, a commitment to educate students in ways that make racialised power relations explicit, deconstruct the social construction of race, and analyse interlocking systems of oppression that serve to marginalise and exclude some groups while privileging others (Lynch, Swartz, & Isaacs, 2017).

This approach is informed by Foucault's notions of biopower and governmentality, where prejudice, discrimination, bias and so on, are manifestations of racism and the intent is: to negate the value of "the other" in order to gain power and to dominate and control (biopower); and/or a way for the state to maintain power and regulate and control subjects (governmentality) (Fiaccadori 2015; Su Rasmussen, 2011). In this interpretation, racism is seen as a tool or device of repression and power and it has played/continues to play a role in securing the acceptability of and legitimation of state actions (Feldman, 2018).

Given the demographics of home economics professionals and teachers it is fair to say that it has been/is dominated by white people, "settler colonists", and women. As a result, there is a danger

that the curriculum of home economics presents a fairly ethnocentric, western point of view or "white racial frame" that leads to stereotypes and possible discriminatory action (Toure & Dorsey, 2018) or what de Zwart (2005) metaphorically referred to as coated in "white sauce." Lynch, Swartz, and Isaacs (2017) identify three common goals of anti-racist education:

visibilising - identifying or making visible (all forms of systemic oppression, bias, discrimination, stereotypes, prejudice, etc.)*;*

recognising – becoming aware of personal complicity and consequences (for example, assimilation, colour evasiveness, discrimination, oppression; marginalization*); and*

strategising – how to address and transform yourself and society.

Teachers can:

- ***Begin By Developing A Shared, Accurate Racial Vocabulary*** (Thomas, 2019). Consider lessons that allow students to learn about the terminology in Table 1. In those lessons include opportunities to: *visibilize* – learn the definitions and develop the ability to identify examples; *recogniz*e -investigate the roots, current manifestations, and consequences; and *strategize* – consider the ways these forms of racism can be addressed.

Table 1 – A Sample of Terminology for Establishing a Shared Vocabulary

Ableism	Epistemicide	Prejudice
Ageism	Ethnocentrism	Privilege
Bias	Heterosexism	Racism and other 'isms'
Bigotry	Hybridity	Scapegoating
Black Lives Matter (BLM)	Include the Cycle of Racism	Sexism
Cisgenderism	Individualism	Sizeism
Cognitive Imperialism	Lookism	Stereotyping
Colonialism	Marginalization	Systemic Racism (Include the Cycle of Racism)
Creolization	Neo-colonialism	Tokenism
Cultural Appreciation	Oppression	Universalising
Cultural Appropriation	Orientalism	Weightism
Decolonization	Othering	
Discrimination	Povertyism	

The goal is not to label a person or action "racist" nor shame and blame but to understand the social, cultural, economic, political conditions and power relations that have contributed to each form of oppression, how they operate in society, the purposes and consequences and how to make changes (Kernahan, 2019). Consider the difference between saying "that's racist" or "you are racist for saying/doing that" and "that might be perceived as racist because…". The underlying assumption here is that if we can name it we can understand it, and we can change it.

- ***Closely Examine Resources and Materials That Are Used In Their Teaching***. For example, Wong (2013) examined two food studies textbook published 20 years apart to see if any progress had been made based on the rise of critical theory, critical post-modern feminist theories and critical race theory. She found some improvement but on the whole the representation of gender, race, class, and age were still problematic as there was evidence of tokenism, othering, and stigmatization. Wong recommends that curricular materials need to be evaluated in order to determine whether adaptations and

supplementary materials will be required or whether materials should be used at all. She suggests that when using texts providing students with an opportunity to think critically about the textual material rather than passively accepting the information given be considered.

Having an open dialogue about the way gender, race and socioeconomic status are portrayed will encourage student learning and develop critical literacy.

Decolonialism

Decolonialism is the process of deconstructing colonial ideologies that normalize the superiority and privilege of Western thought and approaches. Decolonialism involves understanding colonialism as a racist and oppressive regime. Indigenous knowledges and cultures have become invisible as a result of colonialism. Therefore, aim of decolonization is to recognize the dominance of colonial ideologies in educational institutions and recover the history that has been hidden or suppressed unintentionally and intentionally (Battiste, 2013). The goals of decolonialism are to:

a) overcome ignorance and to understand the impact of settler colonialism and dismantle the colonial structures that perpetuate the status quo; and
b) value and revitalize Indigenous knowledge and approaches and weed out settler biases or assumptions that have impacted Indigenous ways of being.
c) avoid tokenism and re-colonization (Antoine, Mason, Mason, Palahicky, & de France, 2018).

There has been a lot of attention given to Indigenizing curriculum but similar to Hill (2012) I contend that before you can "indigenize" teaching must decolonize both the teacher and the curriculum (Smith, 2019a, b). Otherwise, there is a chance of "re-colonizing." Recolonizing occurs when teachers, often well intentioned, teach "about" indigenous people but often what they transmit are stereotypical views of the lives of indigenous people, fixed in time, decontextualized, and unconscious of the enormous diversity within and between the various First Nations. Or they just do a few activities as a "token" to be able to claim that they are including indigenous perspectives, e.g., have student make an "indigenous" recipe or create a textile object with a "native" motif or participate in a single event, for example, Orange Shirt day.

Teachers can:

• ***Begin with Self Work*** - Decolonizing needs to begin within the mind and spirit of educators so that they can seek to accept that there are worldviews that exist other than the dominant Western perspective and acknowledge that current Canadian systems of education exist within a Eurocentric framework (Smith, 2016).

- ***Take A Step Back And Examine*** – Closely examine resources and materials and pedagogical practices for evidence of colonization. Ask "what is taken-for-granted?" "what perspective dominates?" "what is missing?" "is this empowering students to think critically?" Seek methods to "decolonize" and "reconstruct" our curriculum content and pedagogy. Teach students to be critical of privileging and othering. For pedagogy Madden (2015) suggests four pathways that could be a start: learning traditional Indigenous models of teaching; pedagogy for decolonization; indigenous and anti-racist education; and place-based education.

- ***Learn And Teach As Much As They Can About Colonization*** - Minimally consider the Truth and Reconciliation Commission's recommendations to develop and implement curriculum and learning resources on Aboriginal peoples and their historical and contemporary contributions to Canadian, Treaties, and the history and legacy of residential schools (TRC, 2015) and the UN's recommendation to accurately reflect indigenous cultures and traditions in education (Hanson, 2009). Provide students with the historical background that shows why certain groups are/were treated differently and highlight the diversity of First Peoples in Canada. Provide examples of the changes we, as a nation, have made to address the legacy of colonialism (apologies, etc.) and discuss actions that still need to be taken.

Microaggressions

Popularized largely through the work of Sue (2010), microaggressions are the everyday, commonplace verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, that communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership. They are insidious because they tend to happen casually and frequently, often with no explicit harm intended. While originally Sue's work focused on race and gender, microaggressions cut across all social identities including race, ethnicity, religion, nationality, sexual orientation, gender identity, gender expression, age, disability status, socio-economic class, and other important social dimensions. It is also believed that microaggressions although subtle, can be more potent than active discrimination and far more detrimental because the slights are hard to address and not as easy to identify as active racism or sexism. The cumulative results are often referred to a "death by a thousand paper cuts" (Sue, 2010). We all participate in microaggressive behavior but what is important is how we respond to that behavior when we recognize it or someone else points it out to us and to be vigilant about our own use. Sue (2010) identified three types of microagressions:

- ***micro-assaults*** - discriminatory actions. For example, using racial epithets, displaying racist symbols, or streaming students on the basis of race, gender, or perceived ability, or expecting students of any particular group to 'represent' the perspectives of others of their group.
- ***micro-insults*** - verbal, nonverbal, and environmental communications that subtly convey rudeness and insensitivity and that demean some aspects of a person's identity. For example, a student to a home economics teacher – "you have to go to university to teach this!" - a colleague to a home economics graduate student – "they have a masters in that? What do you do cook and sew all day?" - counselor to a home economics teacher, "can you let …into your class. They need an easy course." All show disrespect.
- ***micro-invalidations*** - communications that subtly exclude negate or nullify the thoughts, feelings or reality of a person. For example, "you have a disability? You look pretty normal to me" or assigning home labs or projects to students living in poverty or couch surfing or "I don't care if you are a vegetarian you have to learn to cook meat."

Teachers can

- ***Avoid Doing Nothing or Becoming Defensive*** (Sue, et al (2019). Decide what action is appropriate, e.g., do you use a micro-agression as a "teachable moment" for the whole class or do you address it privately. Try to choose responses that are directed to ensure that the perpetrator doesn't become defensive (Goodman, 2011).

- ***Use Micro-interventions*** - such as (a) making the invisible visible; (b) disarming the micro-aggression, and (c) educating the perpetrator (Sue, et al, 2015)
- ***Consider Procedures That You Can Use and Teach Students To Use*** – Goodman (2011), Gonsalves (n.d.) and others suggest:
  - **Inquire** – ask questions to have the micro-aggressor explain their thinking, e.g., Can you elaborate? Tell me why you think that? "Could you say more about what you mean by that?" "How have you come to think that?"
  - **Impact/Preference Statements** – Describe how you feel and what you would prefer had happened instead, separate intent from impact. For example: "I know you didn't realize this, but when you ___________ (comment/behavior), it was hurtful/offensive because ___________. Instead, you could ___________ (different language or behavior.)"
  - **Reflect** – paraphrase what was said, to give the micro-aggressor a chance to know how you understood the comment, e.g., "To me it appears that you believe ___________" "Just to make sure I understand you correctly, is ___________ what you were saying?"
  - **Reframe** – bring up alternate ways of looking at or understanding the situation, e.g., "what if we looked at this in this way…"
  - **Revisit** – discuss a micro-aggression after the fact, e.g., "I want to talk about something that happened the other day…"

Addressing micro-aggressions may at first feel overwhelming, but even small steps may be key in changing school culture (Casanova, et al, 2018). There is still a lot of research to be done in various contexts (Lilienfeld, 2017).

Intersectionality

While it is important to examine microaggressions, racism, and colonization as they are experienced, it is important to acknowledge and draw attention to the fact that and individual's group status is not monolithic, it is intersectional. For example, I am a woman, white, working in a marginalized field, middle class, fairly privileged, raised by a single mother, oldest in the family, fourth generation settler, married, more rural than urban, old aged, and so on and may or may not have similar experience with discrimination to others even those with similar backgrounds. The term intersectionality is used metaphorically to evoke two (or more) roads crossing and was first described by Crenshaw (1989), a lawyer, as a way to explain how the convergence of multiple categories often leaves those at the intersection unprotected and open to harm by the legal system. Many find the concept useful in other contexts, such as education, as it enables educators to recognize the fact that perceived group membership can make people vulnerable to various forms of bias and because we are simultaneously members of many groups, our complex identities can shape the specific way we each experience that bias (Gillborn, 2015; Harris & Leonardo, 2018; Tefera, et al., 2019). Intersectionality addresses the question of how multiple forms of inequality and identity inter-relate in different contexts and over time. Intersectionality identifies advantages and disadvantages that are felt by people due to a combination of factors.

Teachers can:

- ***Consider What Shapes Your Identity*** – How does it affect your teaching? How does it affect what you consider as a micro-aggression? Racism? Colonialism?

- ***Consider What Shapes the Dynamics of Your Classroom Space*** – e.g., race/ethnicity, class, gender, sexuality, religion, citizenship, ability, and age, etc. Who is marginalized? What is invisible? Ask, are my classroom biases hindering student learning? (Sparks, 2016).
- ***Take Into Account Students' Multiple Identities*** – use various "get to know you" activities to establish a classroom climate that is welcoming and open-minded. When considering planning and organizing courses, consider guidance from differentiated learning. For example, offer different choices for student projects. Offer a variety of opportunities and formats for students to reflect upon how unconscious biases and privileges have shaped their experiences, education, and interactions.

Summing Up

This is a rather cursory examination but the main message is to recognize that there are no quick fixes in overcoming oppressive structures in education. The only way to undo racism, colonialism, and micro-aggression is "to consistently identify and describe it—and then dismantle it" (Kendi, 2019) all the while acknowledging and anticipating complexity of this work as how people experience these forms of oppression (and privilege) will be influenced by intersectionality. Home economics along with all the other subject areas must be part of this big picture of social justice. It is part of our ethical and "discoursive" respons/ibility to ensure the welfare and fair treatment of individuals and families.

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Multicultural understanding in Japanese home economics education

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Research background and purpose

Japan has continued to break its own yearly record, for the past 10 years, for the highest numbers of non-Japanese people working in Japan (Ministry of Health Labour and Welfare, 2019). Those workers bring in their families or make new families while residing in Japan. Japanese society is getting more culturally diversified. Accordingly, Japanese schools have been accepting more and more non-Japanese students (Ministry of Education, Culture, Sports, Sciences and Technology, 2019).

As a result of this diversification, Japanese students and those students related to other cultural backgrounds or heritage are studying together in the same class and recognize cultural differences at school (Ueno et.al., 2018, p.72). This situation is providing an educational opportunity for all students to learn and appreciate each other's cultures. Japanese Ministry of Education, Culture, Sports, Science and Technology (2011) also stated that it is important to respect the cultural diversity of students with other cultural backgrounds or heritage, and understand their cultural backgrounds or heritage (p.6). The general rule of the course of study, for the junior high school level, says that we should offer extra support for students who return to Japan from other counties, as well as students who have challenges to learn Japanese as a language (Ministry of Education, Culture, Sports, Science and Technology, 2017, p.10). This statement should be applied to all subject courses. Especially, for the learning content of junior high school home economics, the course of study indicates collaboration with people in the local community (Ueno et.al., 2018, p.72). As we see in Figure 1 and 2 above, Japanese local communities and schools have recently been embracing more and more people with different cultural backgrounds. This change in diversity is requiring different approaches to have students studying in Japan understand the necessity to collaborate with people with various cultural backgrounds. Vaines (1994) argued that "diversity is essential for life on earth" (p.60). It is explicit that her meaning of "diversity" included not only diversity of human beings but diversity of all living systems on earth. Yet, maintenance of human diversity can be essential for human life. Vaines (1994) actually indicated that the maintenance of diversity is essential to the survival of communities and creates unique cultures (p.60). Learning this notion, we decided to seek a way of survival in the Japanese changing community through creating a research project. It is also considered that "Home economics education can actively take an important role to instruct everyday life culture since learning food, clothes and housing is related to identity development as well as understanding other cultures" (Hoshino, 2010, p.185).

Therefore, the ultimate purpose of this research project was to find ways to nurture multicultural understanding in Japanese home economics education. Further, by conducting the project, we aimed to produce feasible lessons in home economics classrooms as our final outcome. We, as this project's researchers in the field of home economic education, had intention to closely support students and teachers in home economics classes, as to demonstrate example lessons. Especially in Japan, developing lessons as a part of a research holds a significant value in the academic field, the association of Japan Home Economics Education.

Research procedures and Findings

This research has evolved in four stages.

The 1st stage:

During 2015-2016, we interviewed 6 Japanese junior high school home economics teachers who had taught students with non-Japanese cultural backgrounds, and discovered some difficulties they were facing. They were the students' lack of language skills, issues in their personal life, cultural differences of lifestyle, and little knowledge gained with their elementary school home economics education (Ueno et.al., 2017, p.69). The teachers also had a struggle to make an opportunity to understand cultural difference in home economics class because of the curriculum limitation of home economics class hours (Ueno et.al., 2017, p.69). Despite these difficulties, some future suggestions emerged during the interview. The teachers could request more collaboration with language teachers and other subject teachers, find alternate ways for instruction and also individualized instruction, and make the best use of home economics hands-on activities (Ueno et.al., 2017, p.70). For example, in sewing classes, time consuming hand sewing can be reduced, and extra decoration can be done, but not included in evaluation. Further, taking advantage of hands-on activities in home economics class, teachers can create an environment where students can help each other through learning activities regardless of their cultural backgrounds (Ueno et.al., 2017, p.68).

The 2nd stage:

We conducted observation and semi-structured interviews with six Canadian secondary school home economics teachers in 2016. By investigating home economics teachers' instructional activities of multicultural education in Canadian home economics classes, the followings findings were created from the observation, field notes, and the Canadian home economics teachers' interviews.

- Multicultural environment was surely observed in the classes, and visuals as well as English as a language were used as common communicating methods in the classrooms.
- Since Canada is made up of multicultural people, it seems that fundamental Canadian foods cannot be defined. Locally grown foods were talked about in class as common foods.
- In terms of instructing diverse cultural foods, two instructional approaches were recognized. One is to have demonstration of different cultural foods in class, and have students experience the foods. The other was to compare commonly existing foods in the world, explore similarities and differences and discuss what make the differences.
- Pairing a newcomer/new immigrant student with another student was commonly practiced. Another instructional method was preparing learning materials with assisted visuals or/and translation. Another was to implement a variety of activities for building community in class and engaging those students with the class content to facilitate understanding. The other methods were collaborating with an EAL (English as an Additional Language) teacher.
- n order to introduce a cultural heritage in class where students from different cultural heritage were there when they talked about it, the teachers were not hesitant to invite those students to speak in class and share their knowledge and experience of their cultural background.

- Two goals to instruct diverse cultural foods were coded. One was sharing appreciation by looking at foods from various aspects. The other was cultivating open mindedness toward diversity. (Ueno et.al., p.79, 2018)

These findings may be something not new, and taken-for-granted, in Canadian home economics education. Yet, listing them may show the facts as seen from an implicit everyday life of education. For us as Japanese educators, discovering them we learned tips for practicing multicultural education in home economics.

The followings are those tips for home economics food class.

i. Focusing on locally grown foods or each student's family food as fundamental foods.
ii. Comparing commonly existing foods in the world to explore the similarities and differences, and discuss what makes the differences.
iii. Inviting new comer students to speak in class and share their knowledge and experience.
iv. Setting opportunities to share an appreciation of cultural diversity.
v. Cultivating open mindedness toward diversity for the future. (Ueno et.al., p.79, 2018)

Sharing locally grown foods such as district fundamental foods and each student's family foods as individual's fundamental foods can be implemented in Japanese home economics class. We also have rice and miso-soup as fundamental, irreplaceable cultural food in Japan. Yet, it would still be possible to have students think about what their own fundamental food is and what the fundamental food means to them in Japan as well. Tips ii, iii, iv and v can be practiced in Japanese home economics class as a part of food culture content. However, there is concern that the limitation of junior high school home economics class hours in Japan may prevent assigning enough time to implement these practices.

The 3rd stage:

Based on the first and second stage of the project, we developed three lesson plans and class materials for practicing multicultural education in Japanese home economics classes at the junior high school level (Ueno et.al., 2019). We also adopted student-centered, active learning and group activities in the lessons, understanding that "dialoguing then provides a means of working together and growing to care for and appreciate other viewpoints" (Smith, 2019, p.18).

The first lesson we developed was "Learn about food culture in the world by comparing various tea." It's a tea tasting lab where students tasted six kinds of tea originating from different countries and examined their colour, smell and flavour. Chart 1 shows the lesson plan outline. We prepared six kinds of tea, green tea, Oolong tea, black tea, chai tea, mate tea, and rooibos tea, for the lesson, and delivered green tea and another secret tea to each group of students. First in class, we asked students what tea they usually drank and reminded them of different kinds of tea. Then, we let the students compare green tea and the secret tea at each group table by looking at the colour, smelling the tea, and tasting the tea, and had them guess the name of the secret tea. The students gathered their information of the two teas and filled the handout (Chart 2). Then, we revealed the secret tea at each table, and also discussed ingredients, how to prepare, how to enjoy, nutrients, origins and mainly where each tea is consumed. As for finding similarities, we talked about reasons for drinking tea. For examples, we might all drink tea to relax, to chat with our families and friends, and to keep our mental and physical health. Further, we had the students

think about what makes up the differences of the tea, and realize that climate and cuisine may be related to a particular tea drunken in the area.

Chart1: Lesson plan outline for "Learn about food culture in the world by comparing various tea"

	Students 'activities	Facilitation
Introduction	Students will: -Share what kind of tea they usually drink.	Teacher will: -Have students realize that tea is a part of they life.
Development	-Work as a group, and understand that there are two kinds of tea at each group table, and one of the two, is green tea and the other is secret tea they need to guess what tea it is by looking at the colour, smelling the tea, and tasting the tea.	-Assist the students' activity to compare the two kinds of tea as a group.
	-Discuss information about the secret tea in class.	-Each group present the information about the secret tea.
	-Using the information handouts, understand ingredients, how to prepare, how to enjoy, nutrients, and origins and mainly where each tea is consumed.	-Provide information handouts about all six kinds of tea, and reveal the name of the secret tea at each table.
	-Discuss reasons to drink tea for finding similarities among different kinds of tea.	-Provide examples of reasons to drink tea, such as we might all drink tea to relax, to chat with our families and friends, and to keep our mental and physical health.
	-Examine what makes up the tea consumptions differences.	-Describe how climate and cuisine are related to tea consumed in the area.
Summary	-Recognize that there are differences and similarities with tea, and climate and foods can make differences of the tea. -Share their thoughts about what kind of tea they may want to try, a lifestyle of drinking tea, and learning other cultures of food.	-Summarize the lesson and describe that there are other foods that have similarities and difference, such as spices and potatoes.

Chart 2 A part of handout used to compare two kinds of tea

1. Compare the two kinds of tea on the table and guess what the secret tea is.

	Green Tea	Secret Tea
Colour		
Scent		
Taste		
Countries where this tea is consumed	Japan	

2. What are the countries in which the Secret Tea is consumed?

3. Why do we consume tea?

Another developed lesson was "Learn about clothing culture in the world by comparing various kinds of traditional costumes." It's a traditional cultural costume quiz. Chart 3 shows the lesson plan outline. We first asked students what traditional Japanese costume they know and what traditional costumes in other cultures they have seen. And then each group of students received an upper or lower part of a costume drawing, and attempted to complete the drawing by guessing the other half of the costume with some climate information described above the pictures. Chart 4 demonstrates examples of the partly hidden costume pictures we used in class. After the drawing activity, we had each group present their drawings to the class and share their reasons why they drew the missing part in the shown ways. We then revealed the completed costume pictures and characteristics of each costume. We also discussed where geographically people who wear each costume live and how they live there, and understand that those climate and lifestyle differences make up the uniqueness of each costume. As for finding similarities, we talked about reasons to have costumes and how traditional cultural clothes are worn nowadays.

Chart 3: Lesson plan outline for "Learn about clothing culture in the world by comparing various kinds of traditional costumes"

	Students 'activities	Facilitation
Introduction	Students will: -Share what traditional Japanese costume they know and what traditional costumes in other cultures they have seen.	Teacher will: -Show Kimono and another cultural clothes or photos of them.
Development	-Receive an upper or lower part of a costume drawing, and attempt to complete the drawing by guessing the other half of the costume with some climate information described above the picture. -Present their drawings to the class and share their reasons why they drew the missing part in the shown ways.	-Assist the students' activity to draw costume pictures for the missing parts as a group. -Have each group present the drawings.

	-Discuss geographically where people wear each costume and how they live there. -Examine reasons to have costumes and understand that those climate and lifestyle differences make uniqueness of each costume.	-Reveal completed costume pictures and characteristics of each costume. -Describe how climate and lifestyles influence costumes, and mention how traditional cultural clothes are worn nowadays
Summary	-Share their thoughts about what traditional costumes, and learning other cultures of clothes.	-Summarize the lesson and describe similarities and differences of traditional costumes.

Chart 4: Examples of the partly hidden costume pictures and completed pictures

The other lesson is "Learn about housing culture in the world by comparing different types of traditional toilets." We created a different styled toilet quiz. We showed illustrations of traditional toilets from different cultures and had students guess countries or areas where each toilet was used. Chart 5 shows the lesson plan outline. At the beginning of the class, we talked about similarities between Japanese high-heeled wooden sandals and European high-heeled shoes as both were to walk on a muddy road and avoid horse dung and sometimes even human excrement on the road. And then each group of students received traditional toilet illustration handouts (Chart 6) and attempted to guess countries or areas where A to F toilets were used. After the group activity, each group presented their answers to the class and shared their reasons of their guesses. We then revealed toilet quiz answers and discussed characteristics of each toilet. As for finding similarities, we discussed how well each toilet was created due to the climate and lifestyle in the countries and areas. We also discussed a possible necessity to adopt different toilet ideas, learning from today's lesson, in case of emergency evacuation as a result of natural disasters. We were careful to identify each toilet with certain countries and discussed that such traditional toilets might not be used anymore because of current modern lifestyle prevalence in the world.

Chart 5: Lesson plan outline for "Learn about housing culture in the world by comparing various kinds of traditional costumes"

	Students 'activities	Facilitation
Introduction	Students will: -Discuss similarities between Japanese high heeled wooden sandals and European high heeled shoes.	Teacher will: -Explain that both were to walk on a muddy road and avoid horse dung and sometimes human excrement discarded on the road.
Development	-Receive traditional toilet illustration handouts and work as a group to discuss which countries or areas where A to F toilets were used. -Present their answers to the class and share their reasons of their guess. -Discuss what kind of geographic places where people used the toilets and how they lived there. -Examine reasons to have those toilets and understand that those climate and lifestyle differences make up the uniqueness of each toilet.	-Assist the students' group activity to answer the toilet quiz. -Have each group present their answers. -Reveal toilet quiz answers and discussed characteristics of each toilet. -Describe how climate and lifestyles influence toilets and how well each toilet was created due to the climate and lifestyle in the countries and areas. -Mention a need to adopt different toilet ideas learning, from today's lesson in case of emergency evacuation due to natural disasters, and such traditional toilets might not be used anymore because of current modern lifestyle prevalence.
Summary	-Share their thoughts about traditional toilets, and learning other cultures.	-Summarize the lesson and describe similarities and differences of traditional toilets.

Chart 6: Traditional toilet illustration handout

	Toilet places	Ways to do toilet	After cleaning	Treatment of Excrement
A	Jungles/ forests	Keep moving/ running	Using leaves	Decomposers in the nature
B	Private room	Sitting and dropping into a bowl	Washing with water In a jar	Flushing into sewerage
C	Desert	Integrating with nature	Using smooth rocks collected before hand	Leaving to dung beetles to work
D	River	Grabbing the rope installed in the river and facing the upper river reach	Using river water	Letting the river clean and decompose
E	Sticking out - places such as a bay window of a castle	Sitting and dropping	Using paper/ fabrics	Letting dry in situ and weathering

F	Two story Shed: 1st floor for pigs and 2nd floor for a toilet	Crouching	Using paper	Providing to pigs as a food source

The 4th stage:
With junior high school teachers' help in Japan, these lessons were into practice in Japan. We introduced the developed lessons to a total of 10 schools and conducted a pre- and post- survey. We also revised the developed lesson plans as we worked with the junior high school teachers and students. The 4th stage had started right after the 3rd stage, and developed together like spiral stairs.

The surveys indicated statistically significant positive results with the participating junior high school students (Hoshino et.al., 2017, Ueno et.al., 2018a, Ueno et.al., 2020). It means that the students gained a better understanding and appreciation for multiple cultures as well as their own. However, there was no significant change with the attitude to introduce their culture to other people. This hesitation on the part of students may come from the junior high school students' few opportunities to demonstrate their culture to other people, or little confidence in their presentation skills. This suggests that we should create more educational spaces to discuss cultural diversity as we learn from the Canadian teachers in the 2nd stage of our project. Yet, a challenge to make such educational opportunities in Japan is that not enough class hours are assigned to home economics education at the junior high school level.

Summary and discussion

This research project was accomplished under four stages with an ultimate purpose; finding ways to nurture multicultural understanding in Japanese home economics classes, with the belief that Home Economics education's mission is to facilitate students to improve their life. Nowadays, life in Japan is getting culturally diversified because of the increase in the number of people coming from outside Japan to work and live. Some schools have high ratios of students with non-Japanese cultural backgrounds. This social and educational environment change gave us an opportunity to begin the project.

Therefore, we started this project by listening to Japanese home economics teachers who had taught students with non-Japanese cultural backgrounds, and discovered some difficulties they were facing (Ueno et.al., 2017). We then conducted observation and semi-structured interviews with six Canadian secondary school home economics teachers in 2016, and learned tips for practicing multicultural education in home economics (Ueno et.al., 2018). One of the tips was comparing commonly existing foods in the world and explore the similarities and differences, and discuss what makes the differences. Based on the findings, we developed three lesson plans and class materials for practicing multicultural education in Japanese home economics classes at the junior high school level (Ueno et.al., 2019). Almost simultaneously, with junior high school teachers' help, we put the lessons into practice and made amendments on the lessons. By

conducting pre- and post- surveys with each lesson, we discovered some positive results that showed that the lessons led the students gaining a better understanding and appreciation for multiple cultures as well as their own. We tried to look at differences and similarities of multiple cultures with all three lessons, but focused more on the similarities at end of each lesson so that we could avoid to "convey a 'we-they' dichotomy which may give students a sense of western superiority" (Smith, 1989, p.111), or a sense of Japanese superiority since the lessons were practiced in Japan. However, the students, who participated in the lessons, showed refraining attitude to present their own culture to others. It means that the project brought us another challenge that makes us moving forward. "There is an openness to integrate new pedagogical perspectives as they arise. Thus, HE teachers become lifelong learners; students of pedagogy rather than pedagogues" (Smith, 2017, pp.12-13).

We also came to realize that this project can be categorized in "Global Education as Human Relations and Citizenship" that Smith (1993) conceptualized. As we developed and implemented the lessons into classrooms, we attempted to be "person centered," adopt "cognitive process," put a value on "respect for others," "evoke mutual understanding," understand that "the world is an interconnected system" and "some human values are universal," and practice "cooperative learning" (Smith, 1993). Japan is not as culturally diverse as Canada, yet. However, globalization has been only proceeding and even been accelerated in the world since Smith (1989) argued global concepts in home economics education. It has been a while since global social development reached the stage where we ought to think and live as global citizens. Yet, we still have a tendency to look at our life only as citizens in local communities. Thus, home economics educators need to remember to include global perspectives in our educational activities. As Vaines (1983) advocated the role of home economist as a "transforming actor" (as cited in Smith, 2019, p.14), we, as home economic educators, ought to support the "possibility for every person to participate in and realize meaning in their lives and to live in harmony with other global citizens" (Vaines, 1983, as cited in Smith, 2019, p.14). A Japanese home economics educator, Ikezaki (2000) noted this for the future of Japanese home economics education. "It would show a direction for future home economics education to motivate students' interest in relation with other countries and instruct them from global perspectives" (Ikezaki, 2000, p.57). We still have a lot to do, as we always do, because we are "transforming actors."

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Educating Students to Become Socially Just Consumer Citizens

Kelli Wolfe-Enslow

"I would like to begin by acknowledging that we are in Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq People. This territory is covered by the "Treaties of Peace and Friendship"which Mi'kmaq Wəlastəkwiyik (Maliseet), and Passamaquoddy Peoples first signed with the British Crown in 1726. The treaties did not deal with surrender of lands and resources but in fact recognized Mi'kmaq and Wəlastəkwiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations."

My paper is based on the critical discourse analysis of the Grade 7 Textile Arts & Design Nova Scotia Curriculum. There are three modules within the Grade 7 Textile Art and Design Curriculum. Unit 1 explores the skills involved in expressing oneself through textiles whether it is clothing selection, creation, or by adding embellishments. Students will learn about the value of life work skills developed through textiles. Unit 2 incorporates the personal management and decision-making skills necessary for acquiring, caring for, and maintaining clothing, recognizing that clothing priorities will vary with individual and family resources and preferences. The final unit explores the textile production basics and provides students the opportunity to explore and develop skills with a variety of sewing tools applied to completing useful sewing projects. Students will be encouraged to use recycled textiles to create new projects for personal or household use. Buried in curriculum documents are implied views about the role of teachers, ways of working with students, understanding the intents and purposes of the subject area and beliefs about the world and students' future in it. The intent is to reveal the hidden assumptions and motivations behind a text and to think more deeply about the meanings and to concentrate on students becoming informed consumers.

Throughout my paper, I speak about social justice and how it relates to the Grade 7 curriculum. Upon further investigation I was able to determine some of the following:

- Social justice is a moral concept that supports **empathy, respect, and care** across multiple social identity groups (for example, race, class, gender, sexual orientation, ability).
- Individuals must have the **moral responsibility** to incorporate the principles of social justice (empathy, respect, and care) to ensure all identified groups are treated fairly and are free from harm within our society.
- A socially just consumer is a consumer who takes into account the public consequences of his or her private consumption or who attempts to use his or her purchasing power to bring about social change (Webster Jr., 1975).

The purpose of the content analysis and critical discourse analysis was to analyze the curriculum for evidence of social justice content. I concluded that little connection was made to the social justice content and more emphasis was placed on the technical skills, sewing, and consumerism. Teachers should consider the advice of McKenzie et al. (2008) which suggests (1) teachers are required to have high expectations of their students and themselves, (2) teachers should focus on students' development of academic skills, and (3) teachers should foster learning communities within their classroom" (p. 116).

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