IDEOLOGY IN HOME ECONOMICS EDUCATION: 
A CRITICAL DISCOURSE ANALYSIS

by

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A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS
in
The Faculty of Graduate and Postdoctoral Studies
(Home Economics Education)

THE UNIVERSITY OF BRITISH COLUMBIA
(Vancouver)

May 2015

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Abstract

Home economics education is facilitated in many nations, including Canada; and governed by the International Federation for Home Economics. The subject derives from a mission-oriented field (Brown & Paolucci, 1979) that seeks to empower families, individuals and the wellness of these units from within the units themselves. In the 1980s, American home economist, Marjorie Brown submitted that the ideological and philosophical intentions of the field were split since their outset (Brown, 1984; Vaines, 1981; 1984); as a result, there were ideological (mis)understandings among home economists that resulted with professional activity differing from subject intention (Brown, 1993). At a similar time in Canada, a home economics scholar at a Canadian university, Eleanore Vaines recommended ecology as a unifying theme for the field in order to reconnect the social justice and libertarian roots of the field, that were recorded in the Proceedings from the Lake Placid Conferences on Home Economics (held annually between 1899 and 1909), to modern reflective and wholistic professional practise. Similar ecological views for home economics were promoted across Canada and internationally (Bubolz & Sontag, 1988; Hook & Paolucci, 1970/1987; Smith, Peterat, & de Zwart, 2004; Vaines, 1994). I applied Critical Discourse Analysis (CDA) to the current (2007) official British Columbian home economics curriculum, to determine if this philosophical underpinning for the field was evident, since such analyses could uncover the ideologies underlying curricular discourse and draw out their local relevance; this would be useful for informing pedagogies and future curricular rewrites. Micro- (text) and macro- (social) analyses revealed that neo-capitalist and neo-liberal ideologies dominated the semiotic structuring of the curriculum document. The presence of these ideologies promoted a social hierarchy in which the interests of current government were foregrounded over passive and subordinate construction of educators and students. Developing home economics curriculum through ecology as a unifying theme was found to be minimally supported and hindered by declarative language and a transmissive style of education that also contradicted possibilities for social justice and libertarianism. The conservative approach prevented transformative potentials among educators and students and reduced the personal obligation of these actors to safeguard wholism, equity and ecological health.
Preface

This thesis is original, unpublished, independent work by the author, Ayala Monique Johnson.
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<tbody>
<tr>
<td>BC</td>
<td>British Columbia</td>
</tr>
<tr>
<td>CDA</td>
<td>Critical Discourse Analysis</td>
</tr>
<tr>
<td>IFHE</td>
<td>International Federation for Home Economics</td>
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<tr>
<td>IRP</td>
<td>Integrated Resource Package</td>
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<tr>
<td>PLO</td>
<td>Prescribed Learning Outcomes</td>
</tr>
<tr>
<td>SAI</td>
<td>Suggested Achievement Indicators</td>
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<td>SFL</td>
<td>Systemic Functional Linguistics</td>
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Glossary of Key Terms

Curricula/Curriculum

The word curriculum is derived from the Latin, currere, which means ‘to run’ or ‘to follow a course’. For the purposes of this study curricula will refer to the Integrated Resource Packages (IRP) from the Province of British Columbia (BC). These educational guides provide basic information for educators implementing specific subject matter. BC curricula define the provincially prescribed learning outcomes (PLOs) as well as optional student achievement indicators and other teacher assists. The PLOs represented in the IRPs are mandated by law for children and youth in BC and the Yukon. This mandate applies to students attending K-12 schools, both public and private, students that are home learners and students in distributed learning situations.

Unofficial Curricula.

The tangible unofficial curriculum includes pedagogies and educational supports, including textbooks and other teaching materials, while the intangible unofficial curriculum includes (often unintentional) hegemonic teachings of status-quo.

Ecology as a Unifying Theme

The notion of ‘ecology as a unifying theme’ for home economics was promoted by Eleanore Vaines in the 1980s and it meshes with ecological notions of learning that are supported by many home economists. Conceptually, ecology as a unifying theme promotes the wholistic notion that everything on Earth is interconnected. Thus the actions we take in our daily lives are meaningful as they impact many other individuals (human and otherwise) and environments.
Hegemony

Hegemony is a notion that was popularized by Antonio Gramsci, in the twentieth century. Hegemony is a discourse tool that defines “the meaning of common sense by making particular ideas seem normal” (Hicks, 2004). As example, cultural hegemony exists in the naturalization of Western ‘knowledge’ with the accompanying expectation for assimilation of Indigenous peoples, regarding their culture, knowledge, and spirituality which are correspondingly considered inferior or ‘strange’.

Home Economics Education

Home economics education is a subject that is taught internationally. In BC home economics is separated into three main subjects: Foods and Nutrition, Textiles, and Family Studies, and is placed under the topic umbrella of Applied Skills. Though chef-training and cafeteria education typically also fall under the Applied Skill of home economics education, these school subjects are excluded from this study.

Home Economics Mission

The field of home economics is often recognized as being mission-oriented. A mission-oriented field is one in which “knowledge or knowing is for the sake of doing something with the knowledge which is different from a discipline oriented field which views knowledge as an end” (Vaines, 1980, p. 112). The mission of home economics historically focusses on meaningful and practical facilitation of skills for problem-solving day-to-day concerns, enabling students to find well-being for themselves, their families, their society, and the world. In 1979, Brown and Paolucci released a definition for home economics that contained a mission statement. They said,
The mission of home economics is to enable family, both as individuals units and generally as a social institution, to build and maintain systems of action, which lead 1) to maturing in individual self-formation and 2) to enlightened cooperative participation in the critique and formulation of social goals and means for accomplishing them (p. 23).

Systems of action:
The mission or general goal(s) of the profession must take into account the systems of action which the family has historically had within it and which contributed to personal and family well-being as well as to the ideas and ideals of society:

1. Purposive, rational action (means-end action) or work to secure the animal necessities of life, physical and social, and to secure the goals of civilized living.
2. Symbolic interaction, i.e., language and social norms and values with underlying meaning involved. In light of the loss of freedom for the family to act, families need to institute a third system of action:
3. Emancipative action which provides critical consciousness of social forces and which then formulates social goals and values and judges critically the means by which to accomplish those goals and values (p. 22).

In other words, the mission holds that it is primarily important to recognize the nature of social and family encounters, to understand why we might challenge them, and to learn that we can; and secondarily to learn practical ways of service to these challenges.

**Ideology**

Ideologies are the “socially shared representations of groups …the foundations of group attitudes and other beliefs” (Van Dijk, 2006, p. 138); they may also be understood as ideas which come “into being when the social conditions which exist at a certain time are generalized to be universal across space and time” (Brown, 1980, p. 108). Generally, ideologies may be political, religious, epistemological, ethical, educational, or economic; specific examples of ideologies are neo-liberal, feminist, and socialist.
New Capitalist Ideology.

Capitalism is a social system based on the principle of individual rights. Politically, it is the system of laissez-faire (freedom). Legally it is a system of objective laws (rule of law as opposed to rule of man). Economically, when such freedom is applied to the sphere of production its result is the free-market (Capitalism Magazine, 2013).

Pervasive throughout current day social life, new capitalist (neo-capitalist) transformations bring about the commodification and marketization of education. New Capitalism naturalizes neo-liberal ideology and the “globalizing knowledge-driven economy [while its] “transformations impact on politics, education, artistic production, and many other areas of social life” (Fairclough, 2003, p. 4). It is associated with several ideologies that follow:

Neo-liberal Ideology.

Neo-liberalism is an economic ideology that holds economic expansion as the ultimate priority: social practices support “unrestrained global capitalism” (from Bourdieu, cited by Fairclough, 2003). It maintains that competition is a part of human nature and so economic competition is natural and beneficial for all; it naturalizes the notion of state impartiality and encouragement of the free market process, including with regard to education. Education is viewed from a goal of benefitting the market and it is “based on a technocratic, managerial and performance driven view of teaching and learning” (Hicks, 2014, Impact on Education). It is well recognized that current Western society is underlain with neo-liberal ideology (Bartlett, Frederick, Gulbrandsen, & Murillo, 2002;
Fairclough, 2003; van Dijk, 2006). Fairclough (2003) identifies it a “political project for facilitating the re-structuring and re-scaling of social relations” (p. 4).

In his argument for the effect of neo-liberalism on identity creation, Michael Apple (2009) states that it “creates policies and practices that embody the enterprising and constantly strategizing entrepreneur out of the possessive individualism it establishes as the ideal citizen” (p. 89).

Technocracy and Technocratic Rationalism.

Technocracy holds technical knowledge as the priority; technical knowledge and skills are valued over others. That is, knowledge in science and engineering are prized. Technology-focussed solutions are promoted with regard to societal problems. “Technocratic rationality is the belief that bureaucrats and administrators decide policy about the goals of education, while teachers determine how to achieve those goals” (Bauer, 1993, Abstract).

Individualism.

Individualism holds that the needs of the individual person are more valuable than the needs of the collective (the whole of a community or society).

According to Bertram’s (2012) research on educational reform in the U.S., individualist ideology resulted from the onset of Capitalism, as moral impetus for performing excessively hard work for little reward. He explained that competition becomes a part of life, a part of the redeeming process centered around consuming. A sturdy belief in meritocracy helps people justify this inequality in life, and it celebrates working alone and letting others take care of things on their own (p. 18).
Meritocracy.

Meritocracy holds that power imbalances are acceptable since certain types of knowledge and skills are more valuable than others. Hence “the existing social order is fair and just… and… disadvantaged cultural groups are responsible for their own disadvantages” (Bartolomé, 2007, p. xvi).

Managerialism.

Managerialism values hierarchy, accountability and standardized measurement in education. It values that a fundamental unit in society is the organization, not the individual. Apple (2009) claims that it “establishes new identities for the professional and managerial middle class, identities that give new meaning to their lives and enable them to recapture their feelings of worthiness and efficacy” (p. 90).

Welfare State Ideology.

Welfare State ideology holds that the state is primarily responsible for the social well-being and economic welfare of a citizenry. It values cooperation and is “based on the principles of equality of opportunity, equitable distribution of wealth, and public responsibility for those unable to avail themselves of the minimal provisions for a good life” (Wikipedia, 2015b). As a community service, the values of welfare state ideology are reflected in Social Justice Ideology. It is associated with this and other ideologies that follow:
Liberatory / Libertarian Ideology.

A postmodern way of thinking, liberatory ideology engages thinking as praxis in order to change and transform knowledge and understandings of reality, rather than accept past or traditional learnings. It harkens to emancipative and constructivist over transmissive pedagogies, thereby holding the potential to transform culture and society (Rhodes, 1995). Paulo Freire (1970/2000) used critical liberatory pedagogies in his lifelong struggle to free the oppressed by helping them to recognize their oppression through redefining their reality. Libertarians believe in the ultimate ‘goodness’ of humanity and the right to freedom and democracy. Additionally, they believe that political freedom is inauthentic if free will is not first activated. This ideology may be enacted within and outside of the school system, as follows (Hicks, 2004):

a. ‘Radical Outside’ the school system: educators strive to emancipate the individual from outside control and coercion, either from state or from educators themselves. Libertarians believe that changing (bettering) society will result from individual change.

b. ‘Radical Within’ the school system: action is child-centred and person-centred with three key educator qualities: transparency as a ‘real’ person, ‘prizing’ the learner and their sense of self-worth and interpersonal skills, self-reflection, active listening, and ‘empathetic understanding’.

Person-centred education.

Person-centred education is “based on the work of Carl Rogers and Abraham Maslow, pioneers in developing the field of humanistic psychology in mid-
C20th” (Hicks, 2014; and includes notions of emotional literacy. Educators aim to support students in developing their full potential.

**Radical Ideology.**

Radical ideologists strive for a better society; they question the fundamental nature of dominant beliefs and undertake praxis to bring about justice and equality. Radical ideology is “defined by what it is against as well as what it stands for” (Hicks, 2004, p. 3). Disempowerment is challenged and empowerment is promoted. Hicks proposes that libertarianism and social justice ideologies are radical.

**Social Justice Ideology.**

A central tenet in this ideological approach is that individuals cannot be free without first attaining true freedom in society. Educators aim to correct the injustices and inequalities they see perpetuated by dominant ideology. Injustices may be in relation to the distribution of capital, privilege, and opportunity (Hicks, 2004). Just as with Libertarian ideology, Hicks (2004) expounds how this ideology may be enacted outside and from within the school system:

a. ‘Radical Outside’ the school system: changing (bettering) society will result in individual change and responsibility. Educators attempt to achieve social justice through methods which were “Freire’s approach to learning - participatory, non-hierarchical, drawing on the learner’s experience, empowering, exposing of injustice, aiming at social and political transformation” (from Hicks, 2004, p. 7).
b. ‘Radical Within’ the school system: equality and justice for individual persons must be attended to if there is any hope for political wholeness in society.

Use of issue-based education to help students make sense of the world (e.g. development, global, environmental, and citizenship education, and education for sustainable development, etc.)

**Citizenship Education.**

There are at least three types of citizenship education, which attempts to develop a ‘good’ citizen, solving “social problems and improving society” (Westheimer and Kahne, 2004, p. 242). These are:

- **Personally responsible.**
  
  Adherence to the norm: respecting the law, honesty, and, responsibility

- **Participatory.**
  
  Change from within: actively participating and taking positions of leadership within established systems and community structures

- **Justice Oriented.**
  
  Change the system: questioning and changing established systems and structures that reproduce patterns of injustice over time

**Global Citizenship Education.**

Global Citizenship Education recognizes and understands local-global interdependencies and praxis for positive community change. It holds four key issues dear: “inequality, human rights, peace and conflict, [and] sustainable futures” (Hicks, 2014, March).
**Reductionism.**

Antithetical to wholism, reductionism is the understanding that theories or phenomena are reducible to other theories or phenomena (Ney, n.d.). It is used widely in conjunction with positivist theory and the sciences. For example, in the sciences it is widely accepted that matter may be broken down through the particle theories of physics. In the case of home economics, applying reductionism to a theory of health would break health down into a series of components, such as nutrient intake, exercise, mental awareness, etc.

**Wholism / Holism.**

Antithetical to reductionism, wholism / holism is the belief that all is interconnected. It respects the nature and unity of every ecological interrelationship as a part of a greater whole. Wholism is a way of approaching reality by viewing the whole as greater than the sum of its parts; “there are different levels of explanation and that at each level there are ‘emergent properties’ that cannot be reduced to the one below” (McLeod, 2008); such properties result from the relationship between entities or characteristics (Schombert, n.d.).

**Materialism**

Materialism contrasts with idealism. It holds that matter is all there is: the ‘spirit’ and the objects of the mind are simply manifestations of material processes. To materialists, there are no valid valuations beyond the physical state of matter. Materialism is related to positivist modes of understanding.
**Patriarchy**

Patriarchy is a social order ruled by men, which holds that men are superior and dominant in hierarchical social status.

**Semiotic/ Semiosis**

“All forms of meaning-making” (Fairclough, 2002, p. 122) including language, is broadly referred to as semiosis. Semiosis includes all forms of communication, including verbal and visual, and it is a social element.

**Systemic Functional Linguistics**

The broad variability available in language allows language users choice in how they make meaning with regard to dialogue construction and representation. Using language is a creative process: according to Systemic Functional Linguistics (SFL) language use can be explained “in terms of the form and function of interactions… [which] can be understood at three levels: textually, interpersonally, and situated in a wider societal context” (Rogers et al., 2005, p. 369).

**Sustainability**

The term, sustainable means “able to be used without being completely used up or destroyed; involving methods that do not completely use up or destroy natural resources; [and] able to last or continue for a long time” (Merriam-Webster Inc., 2015). The subject for sustainability is open to interpretation and generally refers to a long-term goal, such as a sustainable global future.
**Sustainable living.**

Sustainable living refers to living mindfully of sustainability.

**Sustainability Education.**

Sustainability education is concerned with “formal, non-formal and informal education that addresses the current confluence of threats to the environment and to human society globally... education that questions and offers alternatives to dominant assumptions and current orthodoxies” (Sustainability Frontiers, 2009).

**Education for Sustainable Development.**

Sustainable development is “society’s commitment to four interconnected objectives: economic development (including the end of extreme poverty), social inclusion, environmental sustainability, and good governance, including peace and security” (Sustainable Development Solutions Network, 2012, pp.1-2). “Education for sustainable development incorporates and values three terms, Sustainability, Sustainable Development, and Sustainability Education in the goal of creating a sustainable future through engagement of world-wide educational systems” (Johnson, 2014). However, Jickling (1992) suggests that the “for” in Education for Sustainable Development is problematic by its risk of indoctrinating and training, rather than educating.

**Transformational / Transformative Education**

Transformational education is oriented toward social justice and change (Christensen and Aldridge, 2013). As new meanings are made, understanding transforms to something different or deeper, and does not simply regurgitate. Transformative pedagogy includes experiencing (MacKeracher, 2012) and trying new ways of facilitating/teaching and learning
in order to make new meaning for both students and educational facilitators, alike (Chandler, 2012).
Acknowledgements

I am indebted to the cohort of teachers from across Canada that studied with me throughout my degree coursework, for their emotional and academic support, inspiration and motivation.

I am thankful for the critical and thoughtful inspiration, guidance, and challenges delivered by the faculty at UBC, especially by my thesis supervisor, Dr. Cynthia Nicol. I am infinitely grateful to my UBC committee for their seemingly tireless enthusiasm for editing, for their combined knowledge of the field of home economics, for their teaching excellence, and for their dedication to supporting and promoting an ethical future through home economics education: for her knowledge of home economics histories and careful prodding for detail, Dr. Mary Leah de Zwart; and for her penetrating analytical and ideological critique, Dr. Mary Gale Smith.

I am indebted to the Teachers of Home Economics Specialist Association of BC and the Christina Agnes Taylor Memorial Fund for financial support.

Thank you to my mother and father, who I could not have begun nor worked to complete this degree without their critical political inspiration and financial support.

Finally, thank you to my husband and children, whose love and patience spurred me forward; who are an essential support to me.
To those who will facilitate transformative education, social justice, and eco-literacy

&

To my children, my muses
1 The Problem of Ideological Positioning within the Context of Home Economics Education

1.1 Overview of chapter 1: ideology, worldview, and educating through home economics

This chapter covers the context and rationale for research, statements of problem and purpose, guiding research questions, an overview of research methods, study limitations, and an overview of thesis organization.

*Worldviews are like stones thrown into the water from which other circles grow* (Tagalik, 2010, p. 13).

The worldview that I bring to this study is that home economics education is meant to facilitate individual and family well-being in an ecologically sustainable manner. Applying an ecological worldview to home economics education allows educators to facilitate an understanding of well-being that encompasses the greater world. An ecological worldview is historically promoted in home economics literature (Bubolz & Sontag, 1988; Hook & Paolucci, 1970/1987; Smith, Peterat, & de Zwart, 2004; Vaines, 1984). With this worldview in mind, I was attracted to analyzing the underlying meanings that were represented in the official curriculum documents for home economics education. I was interested in what type of ideological meaning was represented and how well it facilitated ecological understanding. I felt this study could be valuable since ideological reflections and representations, as they are further propagated contribute to shaping social structure and popular values. Critical Discourse Analysis (CDA) is a linguistics tool that has been successfully used in past research to unpack ideology, bias, and values in text, amongst other meanings (Fairclough,
As it has seldom been applied in home economics research, I felt it was most appropriate for my research interests.

1.2 Context and rationale: studying ideological representation in home economics education

My own view of education is that education can be used to benefit students by encouraging them to develop a critical view of the values they are taught and an interest in fostering lifelong respect and care for the world with its myriad of ecological interrelationships. I believe this end can be achieved by underpinning education with the ideologies of social justice (Ministry of Education, Province of BC, 2008a; Rossi, Tinning, McCuaig, Sima & Hunter, 2009; Westheimer & Kahne, 2004), ecology and environmentalism (Berry, 1990), and radicalism (Hicks, 2004; 2014). I was interested to learn more about how education contributes to personal and public acquisition of, and perpetuation of, ideological presence in society.

Prior to this study my assumptions about the official BC home economics curriculum included that critical thinking about global and ecological applications were backgrounded, and a transmissive focus on skill development foregrounded. All I could recall from studying Foods and Nutrition as a middle school student (in 1980s, BC) was white sauce; macaroni and cheese, and Eurocentric table manners; white sauce became a staple and I reacted to the latter by feeling shame over the manners I had learned from my family. All I could recall from middle school Textiles studies was a jersey knit buckling under the sewing machine presser foot; I reacted by feeling frustrated and disappointed with (what I felt was) my teacher’s inappropriate fabric choice for beginning sewers.
From working as professional middle and high school educator (grades 8 to 12) of science, math, and special education in southwestern BC, I recalled the delicious smells emanating from the foods hallway and the happiness I saw students share as they spoke of home economics classroom experiences; there was also a common sentiment that as a non-academic subject, home economics was an easy elective pass, unlike the mandatory sciences and mathematics I taught. I associated foods students with aprons and recognized that home economics teachers suffered the same class preparation fatigue as other subject teachers, additionally needing to shop weekly for ingredients and materials on limited budgets. I observed students working together with patterns and fabric outside the Textiles classroom and modeling designs and talents through a fashion show. Although I considered myself a feminist, I was forced to admit that I was party to the gender stereotypes associated with home economics as a subject for women and girls: I was surprised to encounter male heterosexual teachers of the subject. I assumed that the Family Studies curriculum strand was only relevant for teen parents. As a substitute teacher in Foods and Nutrition and Textiles classrooms, I experienced home economics as transmissive worksheet-guided activities. All of these indirect experiences with home economics gave me some experience with the subject, but no direct interactions with the formal BC curriculum. I thought that the Textiles and Foods and Nutrition strands were oriented to transmit technical skills, and while my understanding of Family Studies was very general, I recognized that it attended to a variety of elements of family life. I assumed that home economics education lacked a critical, transformative dimension; there was no cause for me to suppose that the subject was underlain with philosophical intention and that home economics educational aims were anything beyond the application of technical skills related to kitchen, textiles, and child-
rearing. With one undergraduate degree in biological sciences and another in education, I related to human ecology from a scientific lens.

As a graduate student, direct encounters with and study of the official and unofficial home economics curricula, philosophy, history, discussion, and teaching resources led me to revamp my understandings. Experiential encounters and international and cross-provincial comparisons with health- and agriculture-related curricula showed me the social justice orientation that was guiding some of the field’s intentions. My prior experiences had led me to assume an absence of social justice orientation in the official BC curriculum. However, in meeting colleagues dedicated to fostering authentic classroom experiences, I learned of pedagogical initiatives that reduced the transmission-oriented learning activities.

While home economics courses are elective, Planning 10 (Ministry of Education, Province of BC, 2007c) is a mandatory course for high school graduation that is meant to assist in transitioning from school age to career and post-secondary study age, to facilitate a critical understanding of health, and to develop a sense of financial literacy; in a sense it has replaced Family Studies insofar as it is mandatory and Family Studies is not. The subject matter of Planning 10 is closely related to the Family Studies strand of home economics, especially with regards to health education. However, its suggested timeframe is just under what is suggested for two of the six total Family Studies modules and its coverage of health and practical family matters and life skills is much less in depth and breadth than attended to by Family Studies. The curricular topics in Planning 10 are all represented amongst the Family Studies modules, but in a less integrated and comprehensive manner.
I wondered why legislation promoted Planning 10 over Family Studies since this move shifted education away from wholistic conceptualizations of health and practical daily knowledge to technocratic skill development relating to post-secondary studies and future employment. Why had BC educational legislation moved away from guiding a conceptualization of health as part of a greater interrelated whole and from critical problem solving for current ecological issues? Additionally, why was the home economics mission only implicitly stated in the curriculum, when such indirect language resulted in a widespread superficial implication that the field lacked philosophical intent and addressed primarily “obscure information about casseroles or rolled hens” (Elias, 2008, p. 174)? The way I understood it, obfuscation of the mission-intention in curriculum validated, what appeared to be, the provincial government (Ministry of Education) understanding of home economics curriculum, especially family studies, as irrelevant. I thought that home economics would be an ideal place for attending to ecological interconnectedness, that the mission-intention of the subject should be made clear, that it should be revamped in this way, and that it would be worthwhile to promote the inclusion of such a course as mandatory for a high school Dogwood Diploma.

Graduate studies in human ecology / home economics transformed my worldview: my philosophical orientation was re-conceptualized to include respect for modes of inquiry alternative to the empirical and positivist method that are taught in the pure sciences. I came to believe that to honour or accept impartial and objective lenses over other ways of knowing was a limited, partial view of the world. Reflection led me to believe that personal history and experience impact individual world views; the way we understand the world and how to ‘do’ research.
I was raised within a family of activists from whom I learned how to publicly and persistently object to political, social and environmental injustice. I experienced activism, social justice, feminism, and a mission for bettering individual and family life. I was interested to find these same concepts applied to home economics (Brown, 1984 Winter; International Federation for Home Economics, 2008; McGregor, 2007; 2011; 2012; O’Donoghue, 2008; 2010; 2012; Vaines, 1994). I wondered whether this philosophical positioning was evident at the level of the school curriculum for home economics. Therefore, I looked to the official home economics curriculum of British Columbia (BC): Textiles, Foods and Nutrition, and Family Studies (Ministry of Education, Province of BC, 2007a; 2007b; 2007d).

The official curriculum is a potentially powerful agent in the spread of social, political, and educational ideologies since it is legally mandated for application in provincial and territorial private and public schools. If the ideologies represented in official prescribed curriculum are implemented as written, there is a high potential for the perspectives and personal philosophies of students, educators, and other educational stakeholders to be influenced in a specific direction.

I chose Critical Discourse Analysis (CDA) as an analytical tool because it can be used to reveal underlying meanings and ideology in discourse, including their presence and representation in educational text, like curricula (e.g., Fairclough, 2003; Gee, 2014; McGregor, 2003a; van Dijk, 2001a; 2001b; 2006; Weninger, 2008). I was interested to learn what underlying meanings and ideologies there were within the BC home economics curriculum. For example, would I find that meanings and ideologies matched the ecological
theme for practice espoused by Vaines (1990; 1994; 2004) and other Canadian and international home economics scholars? I chose the BC curriculum because BC is my home province and the analysis had potential to inform future curriculum reform.

Similar to Brazilian educator and philosopher, Paulo Freire, I sought to “expose the social and political structures which perpetuated inequality and injustice” (Hicks, 2004, p. 7). Using CDA, I sought to discover how ideological meaning in official curricular text affected the way ecological interconnectedness in a family’s every day was represented. Did education connect individuals to the innumerable environmental and ecological effects of their actions or did it portray isolation? I assumed that the official curriculum (known as Integrated Resource Packages [IRPs] in BC) influenced how and what was taught. Pragmatically, my goal was to explore and evaluate the home economics curriculum for its overall ideological representation and for its competence in reflecting an ecological understanding of family life.

1.3 Statement of problem

I believe it is important to carefully consider the content and underlying meanings of the mandated curriculum documents since they identify what subject matter is considered important. They also represent, reflect, and perpetuate ideologies that can shape and affect society when they are taught. Official curricula, such as the BC home economics IRP (Ministry of Education, Province of BC, 2007a; 2007b; 2007d) reflect and reproduce ideologies (intentionally or otherwise by curricular writers) through represented language and discourses. Ideological perspectives can affect a populace positively and negatively: for example, hegemonic social relations, such as race, class and gender, can be maintained
through discourse (Lim, 2014; Rogers, Malanchuruvil-Berkes, Mosley, Hui, & O’Garro Joseph, 2005; Rossi et al., 2009; Sylvestre, McNeil, & Wright, 2013); on the other hand, oppressive social conditions can be identified and corrected through liberatory dialogue (Friere, 1970/2000). I wanted to know how underlying ideologies embedded in such arenas as government, politics, religion and economy could promote and/or undermine the intentions of a field and the ambitions of educators.

Ideological analysis is useful in education, generally, and in home economics education, specifically (Brown, 1980; 1985; 1993; Lim, 2014; McGregor, 2008; Smith, 2014). An ideological critique of home economics curriculum in BC is needed in order to conceptualize how well curriculum aligns with an ecological understanding of everyday life espoused in the educational philosophies and intentions of major Canadian home economics scholars (McGregor, 2008; 2012; Peterat, 1995; Smith, 1990; 2014; Vaines, 1990; 1994). “Addressing inconsistencies between what professionals espouse and what they actually do is still a major concern for the field” (Vaines, 1985, p. 69). Many claim that an ecological perspective is primarily important for home economics and that ecology is a natural unifying theme for the field (Smith et al., 2004; Vaines 1994, 1997).

In the 1980s, Vaines began promoting “ecology as a unifying theme” (Smith et al., 2004). She elucidated that this theme honoured “complexity, diversity, and harmonies, both seen and unseen, as inherent qualities required by all living systems” (Vaines, 1994, p. 60) and that it was relevant through its ability to clarify the way world-wide issues are linked ecologically. These world-wide issues included the nature of global economies; “imposed [Western] development” (p. 61); social problems, including poverty and exploitation; loss of species
(human cultural and other) and ecosystem diversity; and threats to the food web (deemed unmeasurable). In application to education, Vaines (1994) articulated how it is relevant for home economics to avoid the narrow distinction of individuals as consumers in favour of emphasising the “ecological realities of interconnectedness” (p. 61) and develop active student participation “in the shaping of tomorrow” (p. 61). Ecology as a unifying theme in home economics education embodies sustainability education (or Education for Sustainable Development) and “engenders a wholeness based on views of what it means to live responsibly today and to leave the earth in a better state for the next generation” (Vaines, 1994, p. 62). While there is no curriculum document that specifically espouses ecology as a unifying theme, there are curriculum initiatives such as global education (Smith, 1990), Education for Sustainable Development (O'Donoghue, 2008; 2010; 2012), and teaching for diversity and social justice (Ministry of Education, Province of BC, 2008a) that show evidence of it. Ecology as a unifying theme is representative of issue-based social justice ideology, a type of radical education applied within the traditional school system (Hicks, 2004). Ecology as a unifying theme can also be looked as a form of social justice that attends to the wholeness of the individual with her accompanying ecological interactions. Vaines’ ecology as a unifying theme for home economics education seeks to promote empowerment, challenging society’s status quo; challenging a transmissive and technocratic education in favour of alternative wholistic education.

To critique the ideologies embedded in curriculum documents, I planned a critical analysis of the Preface and Introduction sections of the three strands to the BC official home economics curriculum. My methodological plan rested on the assumption that analysis of curricular representation of ideologies, content, and Canadian context were important for
identifying the local to national relevance of home economics education, and that analysis 
would be able to provide useful information for approaching future curricular rewrites and 
updates with a critical reflective approach.

1.4 Statement of purpose

My intent was to identify and explore ideological representations in the official BC home 
economics curricular text (specifically the Preface and Introduction sections of the IRPs) 
(Ministry of Education, Province of BC, 2007a; 2007b; 2007d) in order to determine 
whether it was apparent that ecology as a unifying theme, the radical social justice 
orientation to home economics (Vaines, 1994) was present. To do this I used CDA.

1.5 Research questions

What underlying ideologies are represented in the Preface and Introduction sections of the 
BC home economics IRPs? What are the implications of the representation of existing 
ideologies for developing home economics curriculum through ecology as a unifying theme?

1.6 Overview of research methods

“[S]ince people acquire, express and reproduce their ideologies largely by text or talk” (Van 
Dijk, 2006, p. 115), applying CDA to home economics curricula would reveal what values 
and ideologies were represented in the text of curriculum documents. An analysis of 
represented ideologies would indicate alignment, support for, or undermining of, the stated 
educational intentions embodied in ecology as a unifying theme (Vaines, 1994; 2004).
CDA has been used successfully in curriculum analysis. For example, Rossi, et al (2014) used it to determine ideological representation in physical education curricula and Farrelly (2012) used it to examine the ideologies related to notions of ‘family’ in Australian home economics curricula. I chose to utilize CDA research because of its capacity to reveal much about curricular textual meanings, including (1) the expected types of interactions and exchanges among curricula, educators and students, and (2) representations of ideological value, including assumptions.

My research method was to micro-analyze the Preface and Introduction sections of the BC home economics IRPs at the textual level in order to reveal textual/discursive tools that could contribute to ideological representations and value assumptions. In addition, I macro-analyzed the meanings made and implied by discursive/textual tools in order to put them into the context of social practices (orders of discourse). With these combined analyses, I was able to determine the extent of ecological perspective in the official curriculum documents for home economics education in BC.

1.7 Organization of the thesis

Chapter 1 provides an overview of research, including key issues, context, and main research questions. Chapter 2 provides a review of relevant literature on home economics education, ecological understanding, and ideology. Chapter 3 outlines the methodology, critical discourse analysis used in research. Chapter 4 lays out the key findings of research. Chapter 5 synthesises findings into key conclusions for the research, including implications and recommendations for the future, and a reflection on the research process.
2 Review of the Literature

2.1 Overview of chapter 2

In this chapter I focus on ecology as a unifying theme in home economics (Vaines, 1994) and the consistency of this theme with radical social justice and liberatory/libertarian ideologies (Hicks, 2004). Home economics education that integrates ecology as a unifying theme values inclusion, sharing, cooperation, caring, imagination, intellectualism, pragmatics, and ethics; additionally it respects healthful ecological interconnectedness among individuals, families, and the lived in world. Facilitating social justice values through a theme of ecological understanding in everyday life has the potential to deeply connect students to the world. A connection is necessary for students to recognize their capacity for creating the present and future they want for themselves and for society. Home economics education provides an important space for examining the long-held belief that home has been disconnected from the greater world, including the greater economy (Whittemore, 1958/1995).

This literature review is separated into three thematic categories. The first thematic category sets the context by conceptualizing ideology and its presence in education in general. The second thematic category is historical and it sets the context of how home economics education was ideologically positioned from the early years to present day. The third thematic category recognizes the value and relevance of the ideological positioning of Eleanore Vaines (1994) and her argument for home economics to undertake ecology as a unifying theme with related values.
2.2 Literature selection, organization, and timeline

I began this literature review with the goal of setting the context for an ideological
eexamination of home economics education in the three strands of the mandated, current,
official BC home economics curriculum: Foods and Nutrition, Textiles, and Family Studies

My literature review began traditionally (Cronin, Ryan, & Coughlan, 2008) in the spring of
2014 in order to find international to local studies involving discourse analyses, ideology, and
home economics curricula and education. I concentrated on finding research that utilized
CDA, since this method was well recognized as useful for analyzing ideological
representations in textual discourse (Fairclough, 2003; van Dijk, 2006). I began with key-
word searches on Google Scholar; the online UBC library; cIRcle, UBC’s open access
information repository; Kappa Nu FORUM, the official publication of an American human
sciences honour society; and the International Journal of Home Economics, using the terms:
“human ecology,” ideology, education, “critical discourse analysis,” “home economics,”
curriculum, and discourse.

In order to maintain relevance, the review was initially limited to current primary and
secondary literature published within the past ten years (since 2004), but I came to realize
that much of the predominant ideological literature in home economics was published at
least thirty to forty years ago and broadened the timeframe to become all inclusive. The
review became more systematic in order to focus on reading research from scholars that I
discovered were well-regarded through the literature. I read to deepen my understanding of
historical and current home economics intentions, the nature and meaning of ideology and
its representation, and the relevance and meaning of using a central theme of ecology in home economics education.

Literature analysis involved first scanning through titles, abstracts and summaries for face-value relevance to my topic. As works were chosen, I scanned each one highlighting and noting interesting and relevant sections. Next, I read through each piece intently and critically, making notes all the while, and began separating relevant literature along three themes.

The first theme focussed on the meaning of ideology, along with its representation in education generally, and in home economics education, specifically. The second theme focussed very generally on the historical development of Canadian home economics education, particularly with regard to educational intentions and values, in order to create a sense of historical context. The third theme focussed on the relevance, meaning, associated values, and development of an ecological theme for home economics education. I continued reviewing literature throughout the entire research process: prior to, during, and after CDA. The back and forth process between analysis and the literature review flowed naturally so that I could confront issues and gaps in methods and understanding. Much of the literature that was reviewed towards completion of the study was selected as a result of deepening conceptualizations and questions about the nature of home economics and ideology.
2.3 Ideology

In discussing the realities of “harmful manifestations” of political and socioeconomic ideologies in the school context, Lilia I. Bartolomé (2007, p. xix) explains that it is imperative that educators gain a thorough conception of ideology. She credits Antoine Destutt de Tracy in the nineteenth century, as having coined the term: *idéologie* denoted “a new ‘science of ideas’, literally an idea-ology” (Bartolomé, 2007, p. xii). It is understood that in the twentieth century, Karl Marx and Friedrich Engels broadened the conception of ideologies to include the way they befit social power relationships that were capable of promoting liberation, as well as domination (Goldberg, 2007; Rogers et al., 2005). van Dijk (2006), a current leading critical discourse theorist explicates ideology as the social representations that define the social identity of a group, that is, its shared beliefs about its fundamental conditions and ways of existence and reproduction. Different types of ideologies are defined by the kind of groups that ‘have’ an ideology, such as social movements, political parties, professions, or churches, among others (p. 116).

van Dijk (2006) explains that descriptions, explanations, motivations of, and legitimations by such groups usually occur as ideological discourse. For Bartolomé (2007), the meaning of ideology is extended to include “the framework of thought constructed and held by members of a society to justify or rationalize an existing social order” (2007, p. xiii).

An ideology becomes dominant when a culture successfully represents an idea as natural, normal, and mainstream in everyday discourse and other forms of communication while simultaneously marginalizing other ideologies (Hicks, 2004; Rogers et al., 2005). Naturalization of ideological conceptions is supported by hegemony, which helps to sustain dominant beliefs through society.
In summary, ideology is simply how we understand and think about the world, regardless of the level of awareness that we hold about the fact that what we understand and think are only partial truths (Smith, 1994) since understanding is a relative process.

### 2.3.1 General representation in education.

As it touches nearly every individual growing up in Western society, education reflects and reproduces dominant ideologies: economic, political, and social. “[I]n the west [these norms are]… capitalist, technocratic, individualistic, materialist and patriarchal [See Glossary of Key Terms]. Education is therefore not neutral” (Hicks, 2004, p. 4). In Western schools, these ideologies are represented in education that emphasises state or provincially mandated and standardized technocratic skill development in the sciences, mathematics, and languages.

Issue-based social justice education and person-centred libertarian education are epitomized radically through the pedagogical practice of some educators and they are ethically defensible by providing critical ideological contrast to the dominant technocracy. As Brown and Paolucci’s (1979) third system of action (see Home Economics Mission in the Glossary of Key Terms) promotes emancipative action in home economics in order to provide critical consciousness of social forces and how to formulate and accomplish social goals and values, and as Vaine’s (1994) notion of ecology as a unifying theme in home economics embraces notions of wholism, self-reflection, and empathy; radical libertarian and social justice ideologies are entirely appropriately applied to home economics education. Radical ideology is a conscious practice on the part of some educators, but ideological expression also need not be recognized (or labeled) for it to be practised.
While radical ideology is used by educators towards social betterment and well-being, there exist other commonplace ideologies that are antithetical and harmful to notions of equality and justice and these are represented by educators and in education systems (See Glossary of Key Terms). Meritocracy is a dominant ideology that supports inequality and injustice through racism and other forms of unacceptance and blame to those that are differently advantaged.

Capitalist, technocratic, individualistic, materialist and patriarchal ideologies are all a means of holding together and legitimising the existing social, economic, political and gender systems that are contrary to creating a more equitable, just, and environmentally healthy society. Fortunately, radical libertarian and social justice ideologies can be applied by educators both in and out of the school system to facilitate encounters in critical thinking. Such action can emancipate the act of education from state and provincial (Ministry of Education) control, and educators and students from bonding to dominant ideological understandings.

2.4 Setting the context: ideological positioning and presence of home economics education from the early years through to present day

Establishing a date of origin for home economics education in North America is difficult (Peterat & deZwart, 1995). However, in Canada, and similarly in the United States, home economics education was popularized in the late nineteenth century under such names as Domestic Economy, Home Sciences, and Domestic Sciences. Early feminist advocates for equal rights and education for girls and women set the stage for the inclusion of home economics education in public school by lobbying for girls and women to be included in
general public school education. Though many of these women hoped for greater social reform, with equal access opportunity to subject matter, the provision of a public education for women became mainly homemaking and domestic skills in keeping with from the patriarchal politics of the era. It was hoped that home economics education would aid families overall as they encountered the effects of industrialization in daily life. In becoming primarily domestically-oriented, home economics became party to an assimilationist ideology that made a European standard of homemaking the norm while simultaneously deriding a diverse pre-existing array of cultural and traditional knowledge of home life and daily living. Additionally the domestic orientation had the effect of further insinuating sexual meritocracy. Mary Wollstonecraft (1759-1797), English writer and philosopher, was an early advocate for women’s rights and equal access to education. However, rather than promoting home economics, she was outraged with the notion that women’s education be limited to domestic skills and she recorded this position in her treatise, A Vindication of the Rights of Woman (1792). Regardless, her public feminist stance on women’s rights was influential in promoting education for girls and women as more commonplace and accepted, but her radical social justice ideological understanding of equality was not realized.

In the mid-nineteenth century, Catharine Beecher (1800-1878), an American educator, took the philosophical stage for women. She was responsible for co-founding the Hartford Female Seminary, a school designed for the training of women who intended to be mothers and teachers. Additionally, she published many pieces, including her Treatise on Domestic Economy (1842). This treatise became important in home economic education history. In this text, Beecher described women as morally superior on the home front, though subordinate
to men in the public sphere (Lewis, 2009) so she did not challenge the patriarchal conservative ideology of the times.

As public perception grew to grant the importance of women as heads of the domestic sphere, there also grew an interest in hygiene and recognition of lack of sanitation in the home. For example, Adelaide Hoodless who lobbied for home economics in Ontario in the late 1800s had a young son die from drinking tainted milk and this impelled her to work for improved sanitization for all Canadians (MacDonald, 1986). Acknowledgement of the importance of a healthy home life gave rise to the notion that such topics should be formally taught to the “nine women out of ten [that] are destined to marry and become homemakers” (J.H. Putman, Chief Inspector of the Ottawa Schools, 1912, cited by Peterat & de Zwart, 1995, p. 47).

In addition to Wollstonecraft, there were further objections to the popularization of home economics education, often founded on the concern that a domestic education oppressed women “seeking liberation from the home” (Peterat & de Zwart, 1995, p. 160). However, home economists countered that domestic education was not oppressive but emancipating in its ability to aid families in the mundane, practical, domestic day-to-day that every person lived and strived for success in. Indeed, some conceptualized that the family was the greatest contributor to influence democratic life (MacMillan, 1944/1995).

Notwithstanding the debate, the dominant ideologies of scientific rationalism - positivism; relativism; reductionism; and evolution (Schneider, 1994) - prevailed and education for girls and women came to include training in domesticity, and public schooling for women
focused on this subject. In Canada, much of the direction of domestic education had to do with Adelaide Hoodless (1858-1910) who made her dedication to scientific management of the home loud and clear (Wilson, 1985). Hoodless (1908/1995) argued many benefits of home economics education, including that it could aid individuals in contributing to a healthful economy through educated consumer choices. She believed that educating women with knowledge for daily living would lead to the production of social, individual, and economic efficiency. The era held that “explicit training in family matters was the answer to the problems of urban society” (Wilson, 1985, p. 23). James Robertson, the 1890 Commissioner of Dairying for the Dominion of Canada supported this idea, stating, “We want teachers who will not teach that to be clever in books is worth more than to be capable in the home” (cited by Peterat & de Zwart, 1995, p. 46). Therefore the emphasis in home economics was on methods for increasing women’s efficiency through standardized homemaking procedures. These procedures included home sanitation, skills in cookery and textiles design, and guidance in family care and management. Certainly, home economics could be considered integral to the development of the science of home sanitation and vital in the resulting lengthening of the human lifespan.

At the turn of the twentieth century, domestic sciences/home economics became established as a field of study. This development was formalised through the Lake Placid Conferences on Home Economics. Ten conferences were held between 1899 and 1909 in the United States with participants from Canada and Great Britain. The Proceedings from these conferences provided the foundational philosophy, values and beliefs for the field. At the fourth Lake Placid Conference in 1902, ideological representation for the field was offered within a definition for the field that is still often referred to today:
Home economics in its most comprehensive sense is the study of the laws, conditions, principles and ideals which are concerned on the one hand with man’s immediate physical environment and on the other hand with his nature as a social being, and is the study specially of the relation between those two factors. In a narrow sense the term is given to the study of the empirical sciences with special reference to the practical problems of housework, cooking etc. (Vaines, 1984, p. 4).

The following year, in 1903, James Robertson from Canada was recorded in the Proceedings as stating that he believed that

…nature study should be central, with Manual Training and Domestic Economy on either side of it… These are not fads in any sense. They are fundamental to the maintenance of civilization and the upward progress of the individual and the race… (cited by Wilson, 1985, p. 24).

A less common definition for the field was recorded in the Proceedings from the sixth conference where participants agreed that the field of home economics was concerned with “the ...use of social resources, of natural wealth and of human energy, by the family group” (cited by Vaines, 1984, p. 6). Interestingly, the first definition gives rise to the notion that the ideals held by early home economists include dedication to understanding ecological relationships, including the relationships in the natural world, social and ideological analysis, and technological application. The second goal for education, by Robertson brings more emphasis to the practical technocratic notions of Manual Training into the mix. In stark contrast to the first, more organic definition, the last definition demonstrates a growing valuation of home management. The reality of these contradictory value-orientations from ecology (ethics and values driven, social justice, liberatory, transformative ideologies) to management (technocratic, instrumental, individualist, materialist, patriarchal, assimilationist ideologies) demonstrates how ideological confusion had a presence in home economics from its outset.
The dominant emphasis on ‘explicit training in family matters’ (or training in how to be a ‘better housewife’) as a home economics educative focus was based on the theme of scientific home management which was also promoted primarily by Ellen Swallow Richards (1842-1911), a notable American female scholar. Richards was recognized not only for being the first woman to graduate from the Massachusetts Institute of Technology (M.I.T.), but also for her instrumental role in founding the American Home Economics Association (AHEA). She was also recognized as the first woman to achieve a Master of Science degree, in 1873 from M.I.T. However, her upward academic progress was limited since M.I.T. was unwilling to award a PhD to a woman until 1886 (Chemical Heritage Foundation, 2010; Bois, 1997). She promoted the professionalism in home economics as a first pathway for women to proceed as academic professionals.

Early in her career, Richards suggested the name ‘home oecology’ for the field. Despite the fact that home economists “did emphasise the interest of the profession in the study of individuals as members of families in interaction with their environment” (Bubolz & Sontag, 1988, p. 1), maintaining ‘ecology’ in the formal name did not take since the term had already been assigned to a subsection of biological study.

Conflicting ideas were present among delegates to the Lake Placid Conferences (Vaines, 1984) from Canada. For example, the Proceedings indicated that Hoodless demanded a scientific home management focus, through which women would be taught “to better carry out their God given place in life” (from Stamp, cited by Vaines, 1984, p. 138), while Alice Chown “visualized a broad and comprehensive perspective of home economics that incorporated the ideals of an education for ‘life’ rather than a program directed only toward
homemaking” (from Vaines, 1981, p. 31). Chown argued that study of the home was intricately connected to study of society as the two affect one another (Vaines, 1984).

At any rate, in order to fit home economics, initially the only education available for most girls, into the official education system “the conceptual ideas of the field were ignored in order to mold domestic science to fit the framework of manual training” (from Budewig, cited by Wilson, 1985, p. 31).

Throughout the twentieth century the position of home economics education, as being primarily concerned with scientific management of the home, came to dominate throughout the majority of home economics education programmes (in North America). Its unswerving technocratic nature was finally questioned in the early 1980s by a celebrated American home economist, Marjorie Brown (1980; 1981). She researched home economics histories and pleaded for critical examination of ideological representations in home economics education, asking, “Whose interests do we really serve?” (1984). She claimed that there were ideological (mis)understandings among home economists whereby professional activities contrary to the real intentions of home economics were promoted (Brown, 1993). She argued that the two ideologies that are the source of these misunderstanding are individualism and empiricism (positivism). Brown also perceived that the intentions for home economics education were split since their outset (Brown, 1984; Vaines, 1981; 1984).

It was Brown, who with Paolucci wrote a new mission statement for the field extending the purpose to include communication and emancipatory action based on social justice and transformative ideologies. Through their published work, *Home Economics: A definition,*
Paolucci and Brown “inspired curriculum changes… from an emphasis on knowledge and skill development to an empowerment model with more concern for critical thinking and cultural critique” (Vincenti, 1997, p. 304). Indeed, Brown and Paolucci’s (1979) last two systems of action, for “solving problems of the family as a family” (p. 101), were attempts to move the profession beyond technocratic instrumentalism and scientific management ideologies that had dominated the field for so long. Brown’s (1984) ideological analysis was one of the first of its kind and it inspired home economists to rethink their profession.

2.5 The rise of ‘ecology as a unifying theme’ and associated values

An early work on the importance of a home economics view of the family as an ecosystem was written by Hook and Paolucci (1970/1987). They emphasised the relevance of the meaning of ecology to home economics. They maintained that the role of home economics in helping family well-being was important not just to home economists, but was also recognised by politicians involved in developing American environmental policy. Hook and Paolucci believed that awareness and understanding of the relationship between family and the environment was ecological and that ethics driven ideologies were well suited to guiding home economics. They set the stage that resulted in an eco-centred view to have “re-emerged as a unifying philosophical perspective for home economics” (Bubolz & Sontag, 1988, p. 2). This re-conceptualization was followed by some countries, states and schools renaming the subject as Human Ecology.

As a profession, human ecology seeks to create and maintain an optimum balance between people and their environments. The core of human ecology is the human ecosystem: the reciprocal relations of individuals and families with their near environments. An ecological model provides a philosophical and conceptual basis for integration as both an interdisciplinary field and a profession… persistent practical problems should provide the basis for knowledge and practice in home economics (Bubolz & Sontag, 1988, pp. 3).
While Brown, Bubolz and Sontag, and Hook and Paolucci were redefining and reconceiving home economics education through ideological analysis in the United States, Eleanore Vaines, a scholar from a Canadian university (University of BC [UBC]) began the work that eventually led to her achieving international recognition for her extensive scholarship on the underlying philosophies of home economics. Vaines explored the meaning(s) of home economics through her life as an educator, researcher, and scholar, and she conceptualized how employing “ecology as a unifying theme” (Smith et al., 2004, p. 8; Vaines, 1994) in home economics education would transform well-being in everyday life. Vaines’ vision of ecology as a unifying theme is a landmark in Canadian home economics history. She created many visual ‘maps’ or charts to guide professional action (see the compilation in Smith et al., 2004). Through her maps, Vaines clearly aligns how educational practice fits well with reflective, cooperative, wholistic, and ‘eco-centred’ modes and values.

As Hook and Paolucci had done, Vaines challenged narrow conceptualizations of ‘home’ and ‘family.’ She (1994) maintained that home economics has the potential to “be a leader by living the metaphor, World As Home” (p. 62) and that such practise was foundational to an eco-centred practise. Her scholarship brought attention back to the etymological root oikos of ecology, from Greek meaning the study of the ‘household,’ ‘home,’ or ‘family,’ and the need for a broader view of what our household is given the complex interconnected and interrelatedness of local and global communities. This unifying eco-centric point of view supports the conceptualization that the ordinary things that families and individuals think and do are integral parts of the web of life. Vaines recommended viewing reality through an “eco-centred reality mode” (from Vaines, cited by Smith et al., 2004, p. 139, 142-143) in order to improve the quality of daily living and home life.
A morally binding undercurrent of practise, “honouring fairness, caring, and equity” (Vaines, 1997, p. 210) was upheld by Vaines and she recommended that home economics professionals recognize their interconnectedness to every living system, a view requiring that educators think about themselves as being a part of the web of life that transforms their thinking and activities. Vaines was able to support the necessity of her argument by identifying some pressing global problems such as environmental, cultural, and biological devastation as products of Western development. She also noted the problematic use of the term ‘consumer’ by its ability to mask the interrelated and interconnected ecological realities of individuals and families. Her ideological positioning was very much based in transformative, social justice, and radical ideologies.

In the 21st century, the emphasis on an ecological perspective continues to gain strength. In 2008, the International Federation for Home Economics developed a Position Statement, *Home Economics in the 21st Century*, to be used by home economics professionals to describe and defend their field. It stated that home economics was oriented to seek “optimal and sustainable living…with the empowerment and wellbeing of individuals, families and communities” (International Federation for Home Economics, 2008, pp.6-7) within local and global contexts. The position statement argued that a concentration on sustainable living was meaningful and appropriate toward achieving a stable goal of well-being.

Most recently, Turkki and Vincenti (2008) reinforced an ecological conceptualization of the field:

> Home economics is about relations and communication. We help people create relations between themselves and different aspects of their environment,
including nature and cultural and social environments. Human actions are tools in creating those relations. Our specialty in contents such as food, services, housing, family finance, gender issues, health and child care serve as our means of communication… Home economics can be seen as a combination of human development, healthy living, social responsibility, the sustainable use of resources and cultural diversity… In our daily life these are integrated and form an interdependent whole. This makes it important to build competences and to support thinking that helps us to structure the whole and to recognize the importance and constant movement of various relations, which can be made meaningful and their influence on the whole can be revealed… Our role as advocates for individuals, families, consumers and communities is to promote the understanding that connects economical issues to those of human potential, respects the diversity of people and their resources, integrates cultural and technological innovations, and respects nature and acknowledges its limits (pp. 90-92).

Whether applied to biological or humanistic understanding, the term, ‘ecology’ is relevant to many subjects as it generally pertains to the interactions among organisms and their environments. Understanding ecological interrelatedness can be translated from studies in biology to a home economics focus on family well-being. This concept may be recognizable to some as ‘eco-literacy’, or ecological literacy. According to Fritjof Capra, cofounder and former chair of the board of directors of the Center for Ecoliteracy (an American non-profit aimed at advancing ecological education in K-12 schools), becoming ecologically literate amounts to “understanding the basic principles of ecology and being able to embody them in the daily life of human communities” (Capra, 2001).

2.6 Ideology and home economics education

Moving from technocratic rationality to an ecological, or eco-centred perspective in home economics education means that key knowledge, skills and attitudes cannot be taught solely by a transmissive or banking method, in which “students are considered objects to be filled with knowledge from the instructor” (Rose, 2005, p. 343). Guided by ecology as a unifying theme, educators must become informed by alternate modes of educational inquiry,
including transformational pedagogy (McGregor, 2003b; Peterat, 1989; 1995; Peterat & Vaines, 1992; Vaines, 1984; 1985) and alternative and non-traditional ways of knowing, such as Indigenous (Battiste & Henderson, 2009; McGregor, 1993).

Home economics education that embodies ecology as a unifying theme observes a specific set of values or type of ideological understanding. Smith (1994), in an article on ideological representation in home economics, expressed how home economics seeks an healthier justice-oriented society, stating that

…home economists should be prepared to engage in ideological critique, in challenging the dominant ideologies, and in transformative social action. Only this can be defensible in light of our mission to ensure the welfare and fair treatment of individuals and families locally and globally (p. 10).

Canadian and international scholarship in home economics is heavily influenced by the conception that understanding ecological (global, community, and local) interconnectedness between individuals and their world is important (Brown, 1980; McGregor, 2011; Pendergast, McGregor & Turrki, 2012; Smith et al., 2004; Vaines, 2004). Attending to wholeness in the ecological concept of ‘home’ aligns education with a social justice orientation.

In 1997, Vaines explained that maintaining an ecological lens in home economics is pertinent for students to thoroughly learn about the repercussions and effects of daily living. She proposed that centring home economics education in an ecological and reflective approach gives education the potential to “transform scholarly studies into meaningful action, in particular, action that empowers individuals and families within many contexts to achieve a sense of well-being” (1997, p. 1). Canadian scholars, McGregor (2008) and Smith (2014)
found troublesome their findings that current formal home economics curriculum were entrenched in dominant neo-liberal ideology, which they believed counteracted the potential development of ecological understanding through transformative (person-centred libertarian) and global-citizenship (social justice) educational intentions as promoted by Vaines (1985).

Similarly, a dissertation on the meaning of home economics education in Australia (Farrelly, 2012) identified disparity between the international intentions of home economics education and the reality of education in Australia. Using the methodology of CDA, Farrelly identified representations of neo-liberal and conservative discourses in curricula, which she argued contributed to limiting the ability of curricula to facilitate family well-being.

Correspondingly, researchers found transformations in the language in Sustainability Declarations (Sylvestre et al., 2013) and Health Charters (Porter, 2006) from justice oriented to neo-liberal over time.

In further research on the international intentions and intended outcomes of home economics education, Pendergast (2012) criticized the field of home economics for an overall dearth of peer-reviewed, demonstrative evidence, or provision for public perception to show whether or not the claims made by the IFHE Position Statement were being fulfilled. For example, despite finding that Australian home economics curricula and Hong Kong home economics teacher education did promote some level of life-long learning factors (emphasised as ideologically important by the IFHE Position Statement), Pendergast suggested that there was much more need for critical inquiry in order to achieve an international goal of elevating individual and family well-being.
In contrast to other studies mentioned here, and positive for the international home economics community was a recent Finnish research study demonstrating that a common intention for home economics education existed on an international level, and that the intention was being met in practise. Hokkanen and Kosonen (2013) qualitatively analyzed the pedagogical style of food and nutrition related texts in home economics and health education textbooks. They examined whether the textual content was related to the 2004 Finnish educational goals, of including real adolescent challenges and using constructivist modes of learning. Their findings indicated the home economics content in these textbooks was ecologically focussed: emphasising culture, society, and economy, with respect to food and nutrition. However in contrast, the textbook content geared to health was narrowly focussed on nutrition literacy. This study demonstrated that the ecological theme promoted by Canadian and American home economists was being practiced internationally.

The only existing CDA-based ideological critique of current official BC home economics curriculum (Ministry of Education, Province of BC, 2007a/ 2007b/ 2007d) was undertaken by Smith (2014) who sought to learn if the curriculum addressed the topics published as internationally and conceptually important by the 1994 International Year of the Family Institution (International Federation for Home Economics, 2012). Her findings validated Pendergast’s critique of the field, confirming an absence of important terms in curriculum, including an absence of “family-oriented policies; poverty; advancing social integration and intergenerational solidary… and the key challenges summarized in the IFHE postcard (poverty; hunger; social exclusion; economical insecurity; heightened workloads; demographic development; migration; and family ‘structure/networks’”) (p. 2). Smith (2014) also determined that textual discourse was internally inconsistent: the learning goals
presented in three curricular rationales (from the BC IRPs) were not present for facilitation through the official PLOs. There are over 100 years of valued and formative Canadian scholarship in home economics, but instead of finding a Canadian perspective in the educational rationales, she found an Australian mission statement used to defend home economics education. Smith found the curriculum misleading and counter to the goals of the IFHE, specifically with regard to the focus of education and the nature of the type of skills dominantly taught to students.

My study built upon the base critique that Smith (2014) created in her CDA and content analysis of current, official BC home economics curriculum. While her intentions were to analyze ideological representation with regard to the standards set out by the international governing body, the IFHE, my intentions were to identify general ideological leanings and to learn, specifically how they represented the Canadian perspective for home economics education as ecology as a unifying theme. Furthermore, unlike Smith’s concentration on representation in the PLOs, I concentrated on the Preface and Introduction of the official BC curriculum. With only Smith’s study to build upon, I was interested to learn if my findings would support or differ from hers.

2.7 Conclusion

Though an exact beginning is difficult to pin down, there is evidence that home economics education has existed in Canada since the eighteenth century. Its presence came into being internationally in response to calls from early feminists, such as Mary Wollstonecraft, Catharine Beecher, and Ellen Swallow Richards for equal access opportunity to education and rights for girls and women. Though many early feminists hoped to attain more for
women than an education in the domestic sciences, others argued that such an education was the most practical and correct sort of education for them. Though this perspective may seem limiting on the surface, it was difficult to argue with the fact that the majority of women in the early years (from the prior to the eighteenth century to the middle of the twentieth), despite holding further training in academic subjects would end up as homemakers (and many still do to this day). In the early years, domestic sciences / home economics education sought to well prepare women for this eventuality. Additionally, it was a means of entry into an education in science for women; this formed part of the reasoning behind ‘scientific homemaking’. Many home economists also held that as equal heads of households, women’s education in home economics should include critical and social inquiry, along with practical skills.

As women’s rights gained momentum, so did the home economics movement, and so did the calls for ideological inquiry into the subject. Critical ideological inquiry into the meaning and intentions of the field was promoted by American home economist, Marjorie Brown in the 1980s as she began questioning why a scientific, rational and transmissive approach predominated in education. Her challenge was well met by Canadian scholar, Eleanore Vaines. Vaines began promoting ecological understanding as a theme in home economics education and coined the term, ‘ecology as a unifying theme’, a notion to which I return in this study. An ecological approach to home economics education is appealing due to current ecological ‘crises’, due to its representation in the early writings on intentions and missions for the field, and due to the growing belief that one cannot truthfully separate individual and family well-being from the greater whole of society and the world.
Despite the existence of decades of appeals for ideological critique and for developing unity within global to local home economics education programmes, regarding intentions and the actual curriculum, there is little existing research on ideological representations in home economics education texts and curricular discourses currently in use (McGregor, 2008; Pendergast, 2012). There is only one study demonstrating the efficacy with which the official current BC curriculum matches international educational standards and intentions. Unfortunately, it explicates how well the curriculum fails to represent standards and intentions; and also fails to reflect Canadian home economics positioning (Smith, 2014).

This review demonstrates that there is a dearth of relevant research analyzing ideological parity among Canadian philosophical positioning and provincial curricular representations. Furthermore, transformative educational intentions for well-being in home economics curricula appear to be threatened by neo-liberal political undertones in discourse (Farrelly, 2012; McGregor, 2008; Porter, 2006; Smith, 2014; Sylvestre et al., 2013).

As home economics does aim to promote transformative and ecological education (Peterat & Vaines, 1992), well-being and sustainability (International Federation for Home Economics, 2008), and as there exists international support for home economics education holding ecology as a unifying theme (and in developing understanding of ecological interrelationships) (Hokkanen and Kosonen, 2013; Pendergast, 2011; Smith et al., 2004), a CDA of the home economics education in BC is useful (Smith, 2014) for exposing meaning in curricular text, particularly since CDA is shown to be an effective method for drawing out ideological positioning (Fairclough, 2003; Porter, 2006; Sylvestre et al., 2013; Van Dijk, 2006). In particular, finding ideological representations and their parity with Canadian and
international positions and intentions for home economics education is possible through a
CDA of current BC home economics curricular text. Furthermore, such critical, reflective
research provides useful information toward reconceptualising and rewriting curricula to
better reflect honoured and respected values.

I have found that Vaines’ argument for ecology as a unifying theme is radical, being
informed by both liberatory and social justice ideology and valuable in addressing current
ecological crises and in keeping with the original intent for the goals of the field. It is
additionally relevant to note some key values and terminology used by Eleanore Vaines
(1994) in applying ecology as a unifying theme to home economics education since their
application into formal curricular text is a beneficial way to transform home economics
education towards promoting ecological understandings. Ecology as a unifying theme values
“[c]ooperation, fairness, caring, and participation as ways of bringing together a common
good benefiting all… [including] the integration of knowing, being, seeing, doing, and
caring” (p. 60). It honours a synthesis of understandings that are complex, diverse,
harmonious, interconnected, organic, whole, sustainable, responsible, and inclusive.
Together, these understandings “are integral to the ongoing struggle for a meaningful
future” (p. 62) and they are applicable to personal and community, transformative and moral
action.

Finally, for my research I intended to answer Brown’s (1994) call for home economics to
engage in ideological critique. I sought to determine whether ecology as a unifying theme
has had any influence on the current mandated home economics curriculum in BC and to
identify associated and contrasting underlying ideological representation.
3  Methodology

3.1 Overview of chapter 3

In this chapter, I outline my research methodology, which includes an ecological and critical approach to using Critical Discourse Analysis (CDA). I begin by explaining why these approaches are appropriate for my research questions. I intended to answer Brown’s (1994) call for home economics to engage in ideological critique. I sought to determine if ecology as a unifying theme had any influence on the current mandated home economics curriculum in BC and what ideology underlies the curriculum. To conduct ideological analysis, CDA offered the most appropriate methods. I tried to provide full reflexivity through each step to reduce researcher bias (Fairclough, 2003; Farrelly, 2012).

In review, my main research questions are (1) What underlying ideologies are represented in the Preface and Introduction sections of the BC home economics IRPs? (2) What are the implications of the representation of existing ideologies for developing home economics curriculum through ecology as a unifying theme?

3.2 Critical Discourse Analysis (CDA) methodology

3.2.1 Theoretical frameworks.

My study is based upon the thesis that the official home economics curriculum includes representation of particular ideologies. I held the goal of framing research in critical and (qualitative) ecological inquiry in order to draw out these out. Along with revealing ideological representation, my intent was to locate any parity with ecology as a unifying theme, along with associated radical social justice, transformative, and eco-literacy education.
3.2.1.1 Critical inquiry.

According to Vincenti (1989), critical inquiry can be used as a form of activism to raise awareness of ideological representations, “which distort communication and understanding in contemporary life” (p. 85). Critical theory holds a basic tenet that life and living conditions can be improved and need not be looked at as that which must be accepted and coped with. It is politically oriented towards changing social structure and achieving a free society in which individuals and families are emancipated from dominating forces. For example, as individuals gain awareness of exploitive and dominating social realities they can become emancipated from such realities (Brown, 1989; McGregor, 2003a). Critical inquiry is practised in order to combat “a sense of powerlessness, alienation, and social demoralization... interfering with development of autonomy and responsibleness [sic] in the family” (Strom & Plihal, 1989, p. 190). A critical practise in home economics is relevant to an ecological orientation (McGregor, 2003a).

CDA can be used to analyze social texts by presenting how neither discourse nor language is neutral since politics, culture, and religion influence how individuals and institutions are represented and understood (Lim, 2014). CDA can show how ideologies represented in language can be “site[s] of struggles for power” (Lim, 2014, p. 62). Brown (1989) emphasised that a critical approach is needed to identify meaning and understandings when they result from “systematically generated misunderstanding caused by historical-social processes that have distorted communication” (pp. 278-279). Such meanings are in contrast to those which differ amongst readers and authors due to simpler effects, like culture, historical period, or social background.
3.2.1.2 Ecological inquiry.

Ecological inquiry is used in this study since its perspective matches my personal worldview and it is consistent with ecology as a unifying theme. As the researcher in this study, it would be dishonest for me to try to separate this perspective from my own.

The ecological approach dates back over a century (McLaren & Hawe, 2005). It emphasises “the interrelatedness of all forms of life” (Peterat, 2008, p. 237) and views ecological systems as a whole, valuing complexity and interrelationship, rather than reducing systems empirically, to their individual components. While criticising the materialization of Western culture, ecological inquiry focusses on reducing human impact upon ecological systems as part of caring for future generations. In this research mode, methods are highly variable, depending on the specific research focus (Peterat, 2008).

Important to understanding how ecological inquiry can be applied to the act of education and education research is being able to conceptualize interconnectedness at many levels, including amongst and between students, educators, researchers, the life experiences held, and the environments lived and practised in, including the settings and tools used in classrooms.

In keeping with my worldview, my study used an ecological framework. The seemingly contradictory reductive nature of CDA was needed to discern the underlying textual meanings that I was then able to connect back to the ecological framework. As ‘curriculum-based ecosystems’ can be nurtured and as understanding and paying attention to these can help create education-based meaningful relationships, including development of ecological
ways of knowing (Barab & Wolff-Michael, 2006), it was relevant to use CDA to expose how ideologies effect meaning. The ecological approach is also plain to see in ecology as a unifying theme as Vaines clearly demonstrates care for future generations.

3.2.2 CDA.

All discourse, either explicit, implicit, spoken, inferred through body language, or textual is an element of social life that is significant in social practices. Discourses are defined by leading critical discourse theorist, Norman Fairclough (2003) as

representations of how things are and have been, as well as imaginaries – representations of how things might or could or should be… the knowledges of the knowledge-economy and knowledge-society are imaginaries in this sense – projections of possible states of affairs, ‘possible worlds’ (p. 207).

The value of discourse and analyzing its meanings are explicated by literacy and language studies leaders, James Paul Gee and Michael Handford (2012):

The main importance of discourse analysis lies in the fact that, through speaking and writing in the world, we make the world meaningful in certain ways and not in others. We shape, produce, and reproduce the world through language in use. In turn the world we shape and help to create works in certain ways to shape us as humans. This mutual shaping process can have profound consequences for people’s lives. In the end, discourse analysis matters because discourse matters (p. 5).

Discourse analysis employs varied methods that are derived from the field of linguistics and used broadly throughout a variety of disciplinary research, including in social sciences and in education. It is a way of studying language that is used and its methodological intent can be descriptive or critical (Gee, 2014). The difference is that the descriptive discourse analyst aims only to analyze language as a way of understanding it (Gee, 2014). While the critical discourse analyst also does this, she additionally applies her findings politically in attending to social issues and in trying to make the world a better place. Gee (2014) argues that one
cannot truthfully separate language and its analysis from the critical or political; he clarifies that “all language is part of the way we build and sustain our world, cultures, and institutions… [since it factors in] the distribution of social goods [anything believed to have power, status, or value], who gets helped and who gets harmed” (p. 10).

Fairclough (2003) agrees that “texts have social, political, cognitive, moral and material consequences and effects, and that it is vital to understand these consequences and effects if we are to raise moral and political questions about contemporary societies” (p. 14). It is held by current discourse theorists that analysis can raise awareness of problems (Fairclough, 2003; Gee, 2014; van Dijk, 1993). CDA is informed by critical theory since it can be used to correct and eradicate the harmful effects in discourse and thus contribute to social justice. For example, CDA can unveil the privilege that some groups in society hold over others that result in there being “differential access to services, goods, and outcomes” (Rogers et al., 2005, p. 368); and the way ‘specialist language’ can be used to evade ethics in experimentation (Gee, 2014).

In their extensive survey of CDA in educational research, Rogers et al. (2005) established that the critical nature of discourse analysis is a specific methodology; thus the label CDA. According to Weninger, (2008), CDA is a formalized linguistic methodology developed by the European linguists in the late twentieth century by academics such as Fairclough, Wodak, and van Dijk. He describes CDA as an attempt to bring social theory and discourse analysis together to describe, interpret, and explain the ways in which discourse constructs, becomes constructed by, represents, and becomes represented by the social world … [it can] describe, interpret, and explain the relationships between language, social practices, and the social world (pp. 366-376).
In developing CDA methodology, Fairclough combined Systemic Functional Linguistics (SFL) (See Glossary of Key Terms) with Michel Foucault’s social theory of discourse (refer to Rogers et al. 2005 for more on Foucault’s theory). In brief, Foucault is associated with the post-structuralist/post-modernist movement that critically understood modernist beliefs as reactionary. This movement, rather than holding truth as a something that can be found, grasped the notion as subjective: “interpretation is everything; reality only comes into being through our interpretations of what the world means to us individually” (Counterbalance Foundation, 2012, Para. 1). Foucault believed that social constructs, language, and understanding represented fluid, rather than static knowledge. Foundational to CDA are Foucault’s conceptualizations of power and discourse, so named ‘orders of discourse’: “the discursive practices in a society or institution and the relationships among them” (Rogers et al., 2005, p. 370). The value of SFL to CDA theory is described by Rogers et al. (2005) in the passage below:

SFL argues that every utterance performs three simultaneous functions: It presents ideas, it positions people in certain ways, and it performs a textual function of organizing the coherence of talking and/or writing. It is important to clarify which aspects of language perform which functions to avoid being criticized for reading ideologies into the data. Analysts can take responsibility for adopting a more grounded approach and letting the ideologies appear-as networks of practices-and be read from the data (p. 386).

CDA can reveal how textual devices “re(produce) dominant or repressive ideologies” (Sylvestre, 2013, p. 1361) that may then be evaluated in relation to intended or expected meanings. It has shown that meanings in discourse can change over time. Such findings provide insight into how writers can affect discourse so that intentions in meaning can be provided with greater rigour and dependability. It can also reveal “systematic biases and discriminatory tendencies” (Weninger, 2008, p. 4) and demonstrate the significance of language in socio-economic transformations by making transformations seem inevitable or
normal by “representing desires as facts; representing the imaginaries of interested policies as the way the world actually is” (Fairclough, 2003, p. 204). Discourse can be purposefully or unintentionally provided with ideological undercurrents that CDA can identify. CDA can reveal variations in meaning. For example, specific vocabulary can be used to promote neo-liberal ideology and to purposefully and effectually remove obstacles to development of New Capitalism: useful terms to such ends were found to include globalization, flexibility, employability, exclusion, and governance (Fairclough, 2003). It is valuable to this study to note that terminology which promoted neo-liberal values was found to contribute to and reproduce social inequality (Fairclough, 2003; Rossi et al., 2009; Sylvestre et al., 2013).

3.2.3 Limits, biases, and assumptions of CDA.

CDA is criticised for having an overly flexible analytical framework: some believe this raises bias. This is likely true, but CDA cannot have a specific unitary theoretical framework, nor can it be objective since analysis is subjectively critical (Fairclough, 2003; McGregor, 2003a; Rossi et al., 2009; van Dijk, 2001a). Subjectivity is reinforced by individual nature: every analyst has a separate viewpoint and approaches analysis and research interpretation from a unique worldview. Therefore, analysts are cautioned to explicitly “spell out their point of view, perspective, principles and aims, both within their discipline and within society at large” (van Dijk, 1993, p. 252).

The reliance of CDA upon critical theory recognizes that individual interpretation exists and that attempts at objectivity are a denial of human nature. It also holds the assumption that emancipation from dominant ideology can equalize differential power relations, and thus benefit society. As CDA is used to unveil “relationships between language and power… [it]
is based on the assumption that language is a medium of domination and social force and hence that language legitimises differential power relations” (Farrelly, 2012, p. 7).

Fairclough (2003) explains that analysts should take care to apply discourse analyses together with other types of social science research (either empirical-analytical or interpretive), since the way analyses are framed will draw out desired themes and affect findings. He explains that combining CDA of ideological representation through a frame of social analysis can draw out ideologies that “contribute to social relations of power and domination” (p. 9). It is also acknowledged that people are able to “resist or subvert powerful discourses” (Weninger, 2008, p. 9), and so intentions and unintended meanings may affect some individuals more or less than others. For further discussion of the limitations and critique of CDA, refer to Farrelly (2012), Fairclough (2003), Rogers et al. (2005) and van Dijk (2006).

3.2.4 CDA in education research.

Education researchers use discourse analysis in order to understand how meaning is made by people in the context of education (Rogers et al., 2005). CDA in education research can attend to related social issues, including how representation of ideologies in education can aid in their legitimization (Hicks, 2014). CDA can identify ideological representations in official curricula that can affect classroom communications amongst educators, students, administrators, and families; education legislation; and permeation and instigation of values in society. CDA has been used in education in a variety of way. For example it has been used to unpack the learning outcomes assessment movement (Bennett & Brady, 2014); to identify the ideologies of family in home economics curriculum (Farrelly, 2012); to
determine the consistency of intent in physical education curriculum (Rossi, et al. 2009); to critique the perceptions of “others” in global citizenship education (Cui, 2010); and to determine whether the discourse in development education materials was charity or justice based (Scriven, 2012).

3.2.5 CDA and ideological representation in home economics education.

Home economists have long recommended applying a critical approach to home economics (Brown, 1984). McGregor (2003a) delivered a challenge to home economics researchers to utilize CDA in order to learn more about “our professional mission, values, beliefs, and philosophy relative to power relations, social conditions, equity, and justice as these impact family well-being” (Para. 2). Though some research on ideological representation in home economics exists (e.g., Brown, 1980/1984; East, 1980; Green, 1990/2001; McGregor, 2012; Smith, 1990; 2014), little is recent or of Canadian origin. CDA of sustainability and health discourses were considered relevant to this study due to the emphasis put upon these topics by home economists internationally (Hjälmeskog, 2012; International Federation for Home Economics, 2008) and by their relatedness to ecology as a unifying theme (Vaines, 1994). CDA was applied by researchers in related education areas to unveil implicit curricular meanings and associated ideological representations in curricular text associated with health and critical thinking (e.g., Lim, 2014; Rossi et al., 2009).

In home economics, discourse analysis in the way of content analysis was combined with descriptive statistics by Dewhurst and Pendergast (2011) to survey findings, demonstrating some international commonalities amongst “intentions, beliefs and practices of Home Economics teachers” (p. 570). One commonality was a dedicated ability, awareness of, and
interest in filling a greater role in education for sustainable development (ESD), regardless of the fact that most of the educators used curricula that did not explicitly address sustainability. Researchers found that the majority of home economists felt that home economics held a “key role” in delivery of ESD programmes (p. 574). Dewhurt and Pendergast’s research used a convenience method of sampling that it left itself open to the critique of bias since it likely attracted home economists with similar beliefs. However, study findings do resonate with the home economics scholarship that has been published over the past century advocating the value of ecology as a unifying theme to the field and its related mindfulness of future environmental stability.

In the only existing CDA and content analysis of current official BC curriculum, Smith (2014) undertook a study of the ideological relatedness of the curriculum with the 1994 IFHE International Year of the Family Institution. Specifically, she analyzed the content of the PLOs for explicit and implicit inclusion of the Year of the Family key concepts and challenges. Smith also examined verb stems in the PLOs for their representation of lower and higher order critical thinking. Additionally, she analyzed a portion of the Introduction section of the three curriculums assuming that “[c]urriculum documents can… be viewed as a text embodying discourses that articulate the underlying values, beliefs and ideologies of the creators” (p. 2) and therefore reflects the educational priorities of the government of BC.

3.2.6 CDA and ideological representation in related disciplines.

Global health and ESD are linked to ecology as a unifying theme by the common end goal of a sustainable ecological future. As such, it is interesting to share two CDA studies. The first stems from Sylvestre et al.’s (2013) CDA research which verified representations of
ideological intentions in two decades of Sustainability Declaration text (1990 to 2010). The Talloires Declaration, originating from the Tufts University European campus in Talloires, France in 1990, was the first Declaration to be produced as many university communities began positioning themselves as internationally and publically concerned about the state of the environment. The declarations were meant to support a conceptualization of sustainable living and well-being and it was hoped that “socially transformative notions of sustainability… [would guide and help universities] incorporate the philosophies and tenets of sustainability into all functions of the university and, through becoming signatories, communicate a university’s commitment to sustainable development” (Sylvestre et al., 2013, p. 1357).

Researchers found that over time, neo-liberal ideology gained prominence as an underlying political ideology in the declarations. This was concerning since the declarations were expected to impact educational intentions and conceptualizations of sustainability about the range and type of present day social ecological problems (Sylvestre et al., 2013). The growing domination of neo-liberal ideology in text caused meanings to change over time from being initially socially transformative to becoming reflective of market driven ideology that emphasized the development of notions that were misaligned with sustainability and well-being, such as the naturalization of ecological degradation and poverty (Sylvestre et al., 2013). Additionally, they found that the university communities did not acknowledge their accountability in participating in, and supporting the neo-liberal political system that was “ecologically and socially disruptive on a global scale…. [F]ailing to realize or admit culpability…may inhibit the institution from engaging in the sort of re-examination of its current pedagogical and ethical structures” (Sylvestre et al., 2013, p. 1362). Therefore, they
recommended that future crafting of educational texts use a critical and reflexive approach in order for intended meanings to be represented. Without such a reflexive and critical approach, there was concern that the presence of neo-liberal representations in discourse caused conceptions (of sustainability) to be framed in “techno-centric terms, where the underlying structures that are linked to global unsustainability remain unchallenged” (Sylvestre et al., 2013, p. 1367).

Sylvestre et al.’s method of analysis of Sustainability Declarations was influenced by a particular CDA study on two historical international Health-Promoting charters conducted by Porter (2006). In this study, the 2005 Bangkok Charter for Health Promotion in a Globalized World and the 1986 Ottawa Charter were analyzed for ways that language construction could promote, ignore and hide political and economic agendas and ideologies. Just as Sylvestre et al. had found, Porter (2006) established that despite well-intentions, over a period of time, textual discourse that was initially meant to have a social justice orientation became laden with contradictory neo-liberal overtones. Both studies are relevant for demonstrating the capacity of discourse in developing changing ideological representations over time and in holding representations from the outset that are oppositional or antagonistic to educational or purposeful intentions. They also reveal the methodological ability of CDA.

Two more studies applying CDA to educational discourses are discussed in the upcoming sections of this chapter (Lim, 2014; Rossi et al., 2009). Interestingly, both incurred similar findings regarding the affirmation of neo-liberal ideological presence in text, as did research by Smith (2014).
3.3 CDA methods used in this study

3.3.1 Micro-analysis: a close reading.

Micro-analysis or linguistic analysis is another name for analysis at the level of text. Analysis of text commonly begins by reading a text multiple times in order to draw out ideological positionings and where and how they occur (Porter, 2006; Sylvestre et al. 2013). In order to keep analysis manageable, I planned to apply CDA only to the Preface and Introduction sections of the three IRPs (Ministry of Education, 2007a; 2007b; 2007d). I felt that these sections were relevant for analysing towards drawing out actual represented meanings; their inclusion of course organization, educational goals, rationales for study, curriculum organizers, key concepts, learning resources, and suggested time-frame for delivery was relevant towards identifying educational intentions. In clarification of the purpose of this analysis, CDA was used to draw out hegemonic ideological discourse. The intent was not to accuse the curricular writers of intentionally leaning in specific ideological directions. I expected ideological leanings to reflect, reproduce, and represent dominant and alternative ideologies already present in society. I expected ideological leanings to be shaped by “social structures and social practices… [and] social agents, the people involved in social events” (Fairclough, 2003, p. 22) and that their representation could also contribute to further shaping and reproducing such leanings in social institutions (society). A review of the literature led me to believe that by analyzing text for ideological representations I might be able to identify if and how such representations could block or promote the development of home economics education text through ecology as a unifying theme, and as transformative and radical social justice education; ideological representations were expected to impact how and what educators taught and students learned, regardless of intention.
3.3.1 Preliminary method.

I began analysis by reading through the three strands of the curriculum in their entirety in order to gain a general sense of meaning and to identify the realities of my previous assumptions. I compared the subject headings and part of the body of a strand of the BC official science curriculum (Ministry of Education, Province of BC, 2008b) with the three home economics strands and with Planning 10 (Ministry of Education, Province of BC, 2007c) in order to compare home economics with other subjects. In this preliminary analysis I examined text for unique and repetitive content and structure; that which I identified was accompanied by the question of why there were similarities and differences. I briefly reviewed the lists of recommended learning resources for home economics and recorded my thoughts and reactions to these.

3.3.2 Micro-analysis: using analytical tools.

After gaining a sense of ideological positioning, researchers may apply a variety of analytical tools. Perhaps most pertinent to my study interests were the CDA methods undertaken to successfully unpack meanings in formal curricula (e.g., Lim, 2014; Rossi et al., 2009).

3.3.2.1 Verb analysis.

Since Rossi et al. (2009) had success with their analytical method, in searching out principles of social justice education in physical education curricular text; my CDA began by following their methods. In particular, I drew from their procedure of micro-analyzing text for order of discourse: identifying how verbs were used as representing processes. Verb identification as transitive and intransitive along with the tabulated frequency of verb use allowed Rossi et al. to analyze text through the frames of modality and mood. They were
able later on to link their micro-analysis to a macro-analysis of broader social issues using the lenses of ideology, hegemony, and text consumption and production.

### 3.3.2.2 Grammatical mood.

According to the presence of Declarative, Imperative, and Interrogative language in the curriculum, readers make implications about meaning and hegemonic relationships can be sustained and promoted. By identifying a dominance of declarative language in curriculum, Rossi et al. (2009) were able to conclude the level of absolutism and resistance present.

### 3.3.2.3 Modality analysis.

Modality analysis is a textual analysis that notes the presence and frequency of modal verbs. The presence of a modal auxiliary verb can indicate whether the function of the main verb is to communicate action as a possibility or a necessity, i.e. use of ‘may’ versus ‘must’ (Wikipedia, 2015a). I examined the text for evidence of auxiliary modal verbs such as: shall/should; will/would; can/could; may/might/must; will have/would have/might have.

There are two types of modality commitments assessed in this study, epistemic and deontic. The first type, epistemic, corresponds to a commitment to or confidence in truth and certainty. Epistemic modality is considered a type of “knowledge exchange” (Fairclough, 2003, p. 167) containing no element of will. Lillian (2008) aligns epistemic modality with Fowler’s notions of “validity - the speaker expresses greater or lesser confidence in the truth of the proposition; [and] predictability – the future events referred to are more or less likely to happen” (p. 3). The second type, deontic modality corresponds to a commitment to obligation and necessity, and permission and possibility. Deontic modality is considered a
type of “activity exchange” (Fairclough, 2003, p. 168) containing an element of will. Lillian (2008) aligns deontic modality with Fowler’s notions of “desirability – practical, moral, or aesthetic judgments; obligation – speaker’s judgment that another person is obligated to perform some action; [and] permission – speaker allows addressee to perform some action” (p. 3).

3.3.2.4 Content analysis.

Vaines (1994) applied a variety of phrases in her discussion of ecology as a unifying theme. Curriculum text was analyzed for representation of these terms under the assumption that their inclusion provides some degree of eco-literacy.

3.3.2.5 Teasing out assumptions.

Fairclough (2003) identifies three types of assumptions: existential, propositional, and value assumptions. He considered value assumptions (as committed to by authors) as belonging to the evaluation tool category. He explained that examining the textual tools of modality and evaluation could reveal “what authors commit themselves to, with respect to what is true and what is necessary (modality), and with respect to what is desirable or undesirable, good or bad (evaluation)[Italics in original]” (p. 164). Assumption analysis involves identification of: existential assumptions (about what exists) through the presence of definite articles and demonstratives such as the, this, that, these, those; propositional presupposition (about what is, can be, or will be the case) that are evident in the use of factive verbs such as ‘I realized/forgot/remembered’; and evaluations, or value assumptions (about what is good and desirable) with such verbs as ‘help’ which indicate that something is ‘good’.
3.3.2.6 Nominalization.

The text was analysed through a lens of nominalization, highlighting each indication. Nominalization is the process of representing processes as nouns. A nominalization tool could allow writer(s) to appear absent from text, giving the impression that the authority in text was “more impersonal, and thus more difficult to question” (Al Ghazali, 2007, p. 7). In other words, nominalization could be used to obscure agency and responsibility and to naturalize processes by “excluding social agents in the representation of events” (Fairclough, 2003, p. 220). Naturalization through nominalization was expounded by Lim (2014) as important in ideological representation, “By expressing a process as a noun, as if it were an entity, crucial aspects of the process may be left unspecified, but tacitly assumed as self-evident and straightforwardly commonsensical” (from Fairclough, cited by Lim, 2014, p. 66).

3.3.3 Macro-analysis.

Typically in CDA the micro-analytical data is linked with macro-social analysis. To do the macro analysis I adapted the method used by Rossi et al (2009) and Fairclough (2003, pp. 209-210) and have displayed my adaptation in Table 3.1.

I began with determining a social problem rather than the more conventional ‘research question’ according with the critical intent of this approach - to produce knowledge which can lead to emancipatory change. In this case my social problem was the state of the planet and whether viewing the ‘the world as our home’ in home economics as our planetary home, together with ecology as a unifying theme as advocated by Vaines, addressed the current social problems. Next I moved on to identify obstacles to tackling this social problem. The
purpose of this analysis was to understand how the problem arises and how it is rooted in the way social life is organized and that by understanding the obstacles makes it possible to get pass them and make recommendations for change.
Table 3.1  CDA macro-analytical method in this study

<table>
<thead>
<tr>
<th>Macro-analytical ideal</th>
<th>The matching analytical stage in study</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Focus on a social problem which has a semiotic aspect.</td>
<td>Social problem: ecological state of the planet; the home economics curriculum should match the emancipatory expectations of the field.</td>
</tr>
<tr>
<td>2. Identify obstacles to it being tackled.</td>
<td>Teasing out the ideologies represented and reproduced in the current official curriculum document.</td>
</tr>
<tr>
<td>3. Consider whether the social order (network of practices) in a sense ‘needs’ the problem…[Do] those who benefit most from the way social life is now organized have an interest in the problem not being resolved?</td>
<td>Consider whether the ideologies represented and reproduced are capable of addressing the problem and whose or what interest is currently being served.</td>
</tr>
<tr>
<td>4. Identify possible ways past the obstacles.</td>
<td>Make recommendations</td>
</tr>
<tr>
<td>5. Reflect critically on the analysis.</td>
<td>Identify the limitations of the research.</td>
</tr>
</tbody>
</table>
3.4 Conclusion

CDA is a methodology based in the critical research paradigm which acknowledges that reality is shaped by issues of power and that knowledge is influenced by power relations. Researchers using CDA dig below the surface of text using a variety of methods that are often multi-level. In this chapter I have outlined the theoretical frameworks and CDA methods I used in analyzing the introductory sections of the official curriculum document for home economics used in the province of BC.

CDA methods are both micro-and macro-analytical. Micro-analysis is textual, attending to identification of language tools that are capable of representing understandings and meaning in a particular manner, including by supporting particular ideologies. Language tools analyzed by critical discourse analysts are well explicated by leading researchers in CDA (Dijk, 2006; Fairclough, 2003; Gee, 2012).

Macro-analysis connects the language tools found at the micro-level to broad society, such as current economic or political states. In this study, rather than placing blame on the authors of textual discourse for promoting ideological representations, CDA seeks to demonstrate what and how dominant ideologies are reproduced and promoted, regardless of whether or not they may be intended in the educational mission or intention of home economics education or by co-writers of curricula. Of particular focus in macro-analysis was demonstrating the ability of ideological representations to match Vaines’ notion of ecology as a unifying theme in home economics education, with its accompanying radical social justice and libertarian ideological counterparts.
In Chapter 4, I present my findings and discuss the implications in light of current beliefs about the mission and purpose of home economics education.
4 Findings

4.1 Overview of chapter 4: transitioning worldview

This chapter contains the results and findings of this research study. I first describe my previous experience with and assumptions about the three strands of the official BC home economics curriculum: Foods and Nutrition 8 – 12 IRP, Textiles 8 – 12 IRP, and Family Studies 10 – 12 IRP (Ministry of Education, Province of BC, 2007a; 2007b; 2007d). This is followed by recounting my impression of the general meaning of curriculum from an attempt at an uncritical preliminary reading. CDA methods and findings are then discussed at the micro- or textual/linguistic level, followed by macro-analysis. The latter applies the micro-analytical findings to discussion of ideological representations in education and society, including their relatedness with ecology as a unifying theme. As a reminder, the research questions guiding research were: What underlying ideologies are represented in the Preface and Introduction of the BC home economics IRPs? What are the implications of the representation of existing ideologies for developing home economics curriculum through ecology as a unifying theme?

4.2 Pre-CDA: preliminary analysis

4.2.1 Curriculum, audience, and authors.

For the purposes of this research, analysis of the official BC curriculum is limited to the Preface and Introduction sections of the IRP for the three home economics strands. The IRPs are the teaching support documents published by the BC Ministry of Education and are used to guide facilitation of subject matter, educational activity, and use of educational
resources within provincial, public and private schools in BC and in the Yukon Territory. There are ninety-three school districts in BC, comprising 1604 public schools and 347 independent-private schools (BCTF, 2012). Within the Association of Yukon Schools, Boards, and Committees there are twenty-eight schools.

The current official home economics IRPs were written as a collaborative effort in 2007 to replace all previous Ministry teaching guides and mandates for home economics education, including those last published in 1998. The manager of the collaborative effort was Elizabeth McAuley, a Ministry of Education representative. She and other Ministry personnel and educational partners, for whom the nature of association was not referenced, were on the “working team” for all three strands of the curriculum, with seven professional home economics educators from just six school districts: Chilliwack, West Vancouver, the Sunshine Coast, the Kamloops-Thompson region, Coquitlam, and the Nanaimo-Ladysmith region. Two educational experts, one from UBC and the other from Burnaby school district were also on the working team, but as they were brought in as advisors only in the last stages of document completion, they had little opportunity for input. All of the seven professional educators and two advisers came from semi- to fully urban areas within 105 kilometres of the Vancouver Lower Mainland. The assumption is that they were recommended and respected as experienced educators, and it is hoped that as ‘experts’ their combined skill set and knowledge base was inclusive of all three strands at a level of excellence, but this is nowhere stated. I wondered why educators and advisors were chosen to broadly represent the three strands rather than experts from within each strand according to specialty, since it seemed unlikely that there was such broad ‘expert-ship’. Additionally, I wondered why there was no representation from geographical areas stretching much further than the Vancouver
Lower Mainland, including the North, the Yukon, from First Nations and Indigenous communities, and from remote and rural areas.

4.2.2 General curricular structuring and content.

All three strands of the home economics curriculum are very alike with regard to content structuring. Their basic content and structure are compared to that in the 2008 Science 10 IRP (Ministry of Education, Province of BC, 2008b) in order to give a general example of basic similarities and differences and to show that IRPs have a standard format that is used among and across subjects (Table 4.1).
### Table 4.1 Comparing overall home economics and science IRP content


<table>
<thead>
<tr>
<th>Foods and Nutrition 8 - 12</th>
<th>Textiles 8 - 12</th>
<th>Family Studies 10 - 12</th>
<th>Science 10</th>
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<tbody>
<tr>
<td>Acknowledgments</td>
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<tr>
<td>Preface</td>
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<tr>
<td>Introduction to Foods and</td>
<td>Introduction to</td>
<td>Introduction to Family</td>
<td>Introduction to</td>
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<tr>
<td>Nutrition 8 to 12</td>
<td>Textiles 8 to 12</td>
<td>Studies 10 to 12</td>
<td>Science 8 to 10</td>
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<tr>
<td>Curriculum</td>
<td>Economics</td>
<td>Curriculum</td>
<td>Curriculum</td>
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<tr>
<td>The Study of Home Economics</td>
<td>Curriculum</td>
<td>The Study of Home</td>
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<tr>
<td>Rationale for Foods and</td>
<td>Rationale</td>
<td>Economics Rationale</td>
<td>Rationale</td>
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<td>Nutrition 8 to 12</td>
<td>for Textiles 8</td>
<td>for Family Studies 10</td>
<td>for Family Studies</td>
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<tr>
<td>Goals for Foods and Nutrition 8 to 12</td>
<td>8 to 12</td>
<td>10 to 12</td>
<td>10 to 12</td>
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<tr>
<td>Curriculum Organizers</td>
<td>Goals for Textiles 8 to 12</td>
<td>Goals for Family Studies 10 to 12</td>
<td>Goals for Science 8 to 10</td>
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<tr>
<td>Foods and Nutrition 8 to 12 Key Concepts: At a Glance</td>
<td>Curriculum Organizers</td>
<td>Individual Modular Courses</td>
<td>The 2006 Science 8 to 10 Revision</td>
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<tr>
<td>Learning Resources</td>
<td>Textiles 8 to 12 Key Concepts: At a Glance</td>
<td>Family Studies 10 to 12 Key Concepts: At a Glance</td>
<td>Curriculum Organizers</td>
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<tr>
<td>Suggested Timeframe</td>
<td>Learning Resources</td>
<td>Learning Resources</td>
<td>Aboriginal Content in the Science</td>
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<td>Suggested Timeframe</td>
<td>Suggested Timeframe</td>
<td>Curriculum</td>
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<td>Considerations for Program</td>
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<td>Alternative Delivery Policy</td>
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<tr>
<td>Addressing Local Contexts</td>
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<tr>
<td>Involving Parents and Guardians</td>
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<tr>
<td>Establishing a Positive Classroom Climate</td>
<td>Establishing a Positive Classroom Climate</td>
<td>Establishing a Positive Classroom Climate</td>
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<td>Safety Considerations</td>
<td>Safety Considerations</td>
<td>Confidentiality</td>
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<td>Confidentiality</td>
<td>Confidentiality</td>
<td>Inclusion, Equity, and</td>
<td>Inclusion, Equity, and</td>
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<td>Inclusion, Equity, and</td>
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<td>Accessibility for All Learners</td>
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<td>Information and Communications Technology</td>
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<td>Foods and Nutrition 8 - 12</td>
<td>Textiles 8 - 12</td>
<td>Family Studies 10 - 12</td>
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<td><strong>Prescribed Learning Outcomes</strong>&lt;br&gt;Understanding the Prescribed Learning Outcomes&lt;br&gt;Domains of Learning&lt;br&gt;Foods and Nutrition 8 to 12 Prescribed Learning Outcomes</td>
<td><strong>Prescribed Learning Outcomes</strong>&lt;br&gt;Understanding the Prescribed Learning Outcomes&lt;br&gt;Domains of Learning&lt;br&gt;Textiles 8 to 12 Prescribed Learning Outcomes</td>
<td><strong>Prescribed Learning Outcomes</strong>&lt;br&gt;Introduction&lt;br&gt;Domains of Learning&lt;br&gt;Family Studies 10 to 12 Prescribed Learning Outcomes</td>
<td><strong>Prescribed Learning Outcomes</strong>&lt;br&gt;Prescribed Learning Outcomes&lt;br&gt;Grade 10</td>
</tr>
<tr>
<td><strong>Student Achievement</strong>&lt;br&gt;Understanding the Key Concepts&lt;br&gt;Understanding the Achievement Indicators&lt;br&gt;Classroom Assessment and Evaluation&lt;br&gt;Foods and Nutrition 8 to 12 Key Concepts, Prescribed Learning Outcomes, and Suggested Achievement Indicators</td>
<td><strong>Student Achievement</strong>&lt;br&gt;Understanding the Key Concepts&lt;br&gt;Understanding the Achievement Indicators&lt;br&gt;Classroom Assessment and Evaluation&lt;br&gt;Textiles 8 to 12 Key Concepts, Prescribed Learning Outcomes, and Suggested Achievement Indicators</td>
<td><strong>Student Achievement</strong>&lt;br&gt;Understanding the Key Concepts&lt;br&gt;Understanding the Achievement Indicators&lt;br&gt;Classroom Assessment and Evaluation&lt;br&gt;Family Studies 10 to 12 Key Concepts, Prescribed Learning Outcomes, and Suggested Achievement Indicators</td>
<td><strong>Student Achievement</strong>&lt;br&gt;Introduction&lt;br&gt;Grade 10&lt;br&gt;Processes of Science&lt;br&gt;Life Science&lt;br&gt;Physical Science&lt;br&gt;Earth and Space Science</td>
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<td>Grade 8 &lt;br&gt;Grade 9 &lt;br&gt;Grade 10 &lt;br&gt;Grade 11 &lt;br&gt;Grade 12</td>
<td>Grade 8 &lt;br&gt;Grade 9 &lt;br&gt;Grade 10 &lt;br&gt;Grade 11 &lt;br&gt;Grade 12</td>
<td>Grade 8 &lt;br&gt;Grade 9 &lt;br&gt;Grade 10 &lt;br&gt;Grade 11 &lt;br&gt;Grade 12</td>
<td>Grade 8 &lt;br&gt;Grade 9 &lt;br&gt;Grade 10</td>
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<tr>
<td><strong>Glossary</strong></td>
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</table>
Though all three strands of the official home economics curriculum are similarly structured, the Foods and Nutrition and Textiles strands had more in common with one another than either had with the Family Studies strand. Under the Student Achievement section, Family Studies is divided into six Individual Modular Courses, with the direction that any two modules can be combined to make a course for grades 10, 11, or 12: the modules are Child Development, Adolescence, Adulthood, Families in Society, Interpersonal and Family Relationships, and Housing and Living Environments (Table 4.2) and each of these are composed as singular Curriculum Organizers.

The Foods and Nutrition and Textiles strands have educational content for learners in grade 8 through 12. Rather than dividing up the content in the Curriculum Organizers into modular courses that may only be taken once each, the Foods and Nutrition and Textiles strands retain the conceptual themes from all the Curriculum Organizers in each grade level (Table 4.2). The structure of courses in Science 8 through 10 is most similar to the structure in Foods and Nutrition and Textiles 8 through 12 since both curricula apply content as Key Concepts within Curricular Organizers, which are determined according to grade level (Table 4.2). The science curriculum structure is different from home economics in that once students reach grade 11 and 12, three of the Curriculum Organizers are separated out into individual strands. Additionally, course learning in grades 8 through 10 in science is not necessarily linear; rather Key Concepts amongst Curriculum Organizers are conceptually thematic. This contrasts with the linear building of knowledge along five Curriculum Organizers that is guided in the Foods and Nutrition and Textiles strands of home economics. In summary, while science learning begins, in grades 8 through 10 as a whole curriculum, it is separated into the core strands of Chemistry, Biology, and Physics in grades
11 and 12; home economics learning begins and remains through grades 8 through 10 as two unique strands (Foods and Nutrition, and Textiles) and grades 10 through 12 as three unique strands (Foods and Nutrition, Textiles, and Family Studies).

According to the Canadian Charter of Rights and Freedoms, education is a right of all Canadians, while delivery of education is the responsibility of individual provinces (Constitution Act, 1982). In the province of BC, students are required to take Planning 10 (See Chapter 1.2), Science 10 (Science 8 and 9 are prerequisites) and one of Science 11 or 12 in order to achieve a high school graduation Dogwood diploma. Home economics education is an optional elective for middle and secondary school students that can be counted as an Applied Skills credit towards the diploma. The implication of such educational legislation was that science learning was valued, by the province, as a whole essential educational entity while home economics learning was valued when it was reduced to its separate components, as an optional or inessential educational entity. Additionally, through the mandating of Planning 10 over the Family Studies strand, the implication was that technocratic, fragmented and reductionist conceptualizations of family wellness were valued above wholistic ecological views.
Table 4.2 Comparing curriculum organizers amongst home economics, planning, and science IRPs

<table>
<thead>
<tr>
<th>Foods and Nutrition 8 – 12 Curriculum Organizers</th>
<th>Textiles 8 – 12 Curriculum Organizers</th>
<th>Family Studies 10 – 12 Individual Modular Courses</th>
<th>Planning 10 Curriculum Organizers</th>
<th>Science 8 – 10 Curriculum Organizers</th>
</tr>
</thead>
<tbody>
<tr>
<td>(to be all taken at each grade level)</td>
<td>(to be all taken at each grade level)</td>
<td>(to be divided as two modules per course; only to be taken once each)</td>
<td>(to be all taken at each grade level)</td>
<td>Processes of Science</td>
</tr>
<tr>
<td>Food Preparation Foundations</td>
<td>Textile Foundations</td>
<td>Child Development and Parenting</td>
<td>Graduation Program</td>
<td>Life Sciences</td>
</tr>
<tr>
<td>Food Preparation Techniques</td>
<td>Constructing Textile Items</td>
<td>Adolescence</td>
<td>Education and Careers</td>
<td>Physical Sciences</td>
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<tr>
<td>Nutrition and Healthy Eating</td>
<td>Applying Creative Processes</td>
<td>Adulthood</td>
<td>Health</td>
<td>Earth and Space Sciences</td>
</tr>
<tr>
<td>Social, Cultural, and Economic Influences</td>
<td>Factors Affecting Textile Choice and Use</td>
<td>Families in Society</td>
<td>Finances</td>
<td></td>
</tr>
<tr>
<td>Career Opportunities (grades 9-12 only)</td>
<td>Career Opportunities (grades 9-12 only)</td>
<td>Interpersonal and Family Relationships</td>
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<td>Housing and Living Environments</td>
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</table>
4.2.3 Foods and Nutrition.

According to the Goals within the Introduction, food preparation was expected to be ‘tasty’ and ‘attractive’. I wondered whose definitions of these terms and what cultural values were used to assess “tasty” and “attractive” and whether an imposition of a particular set of values was a possibility; guidance was lacking regarding whether educators were expected to assess these food facts in a particular way, and there was no definition of whose ‘etiquette’ was to be followed. Though this section addressed some interconnectedness among humanity and other species (including food species), environments, and culture, the manner of address was open to broad interpretation. Some goals were simple: expecting students to be able to access information, while others were ambitious: expecting students to develop deeper understandings of the “global issues related to food production and consumption and how they affect their food choices” (Ministry of Education, Province of BC, 2007b, p. 5).

The perspective offered in the Rationale was broad: it addressed the stages of the human lifespan, the environmental, cultural, and economic factors that affect choice, and it addressed local/global issues. However, curriculum limited conceptualizations of people by defining individuals as consumers repeatedly through the Introduction: “over-arching themes include family, food and nutrition, food preparation, management, and consumer choices” (Ministry of Education, Province of BC, 2007b, p. 4). I understood that identifying individuals as consumers conflicted with wholistic and inclusive conceptualizations of personhood, regarding ecological interdependencies with ‘the world as our home’ (Vaines, 1997).
4.2.4 Textiles.

Grade 8 Textiles had no learning outcomes related to the ecological issues of consuming and citizenship. Likewise, in grades 9 through 11, three of the five Curriculum Organizers (Textile Foundations, Constructing Textile Items, and Applying Creative Processes) were focussed mainly on information about fabrics, fabric and clothing construction and design, and the fashion industry, with only one Key Concept dedicated explicitly to clothing and textiles renewal and recycling. In grade 12 Textiles, the scope of recycling and renewing is broadened to include learning ways of reducing the “environmental impact of clothing and textiles” (Ministry of Education, Province of BC, 2007d, p. 7), but this example is the only environmentally-minded Concept within these three Organizers. Of the remaining two Curriculum Organizers, Factors Affecting Textile Choice and Use, and Career Opportunities, the former refers implicitly to environmental awareness in grades 9 and 10 through the Key Concept, “conditions under which clothing and textiles are produced” (Ministry of Education, Province of BC, 2007d, p. 6), and in grade 12, explicitly, with the Key Concept, “relationship between textile consumerism and global issues” (Ministry of Education, Province of BC, 2007d, p. 7).

Across curricular subjects, PLOs are mandated as required evidence of course learning, but there are also Suggested Achievement Indicators (SAI) that are included as optional guides for educators: “Suggested Achievement Indicators are not mandatory; they are provided to assist in the assessment of how well students achieve the Prescribed Learning Outcomes” (p. v.). Many PLOs were identical and repeated word for word in consecutive grade levels, especially in the Textiles strand, with the only distinction between years being the descriptions of learning provided by the SAIs.
4.2.5 Family Studies.

I found the (management and individualist) terminology in the Family Studies Rationale conflicting with a theme of ecological understanding and wholism: “The Family Studies 10 to 12 curriculum provides opportunities for students to …practise managing resources to develop as globally responsible producers and consumers” (Ministry of Education, Province of BC, 2007a, p. 4).

In the Curriculum Organizers, there was attendance to ecological relationships, but the environmental dimension was omitted but for implicit mention in just one Key Concept: “economic, social, emotional, and global issues and challenges” (Ministry of Education, Province of BC, 2007a, pp. 8-9). This excerpt from the Key Concepts was present in three of the six modules: Adolescence, Adulthood, and Families in Society. Likewise, culturally and environmentally focussed ecological understanding was absent, with Managerial Ideology promoted through the statement, “The interrelation of intellectual, human, social, and career development in the curriculum provides students with strategies for managing their lives more effectively” (Ministry of Education, Province of BC, 2007a, p. 4).

4.2.6 Learning resources.

There are a number of learning resources for each strand of home economics that have been approved by the BC Ministry of Education. These are accessible from the World Wide Web via reference from the Learning Resources section of the IRP and directly from the Ministry of Education Catalogue of Learning Resources Web Site (Province of BC, 2015). For each strand, there is a Grade Collections Chart that connects Curriculum Organizers with the title of each recommended learning resource and an Annotated Bibliography of learning
resources that includes titles, descriptions, and resource reviews. Though I did not review the actual learning resources in hand, I read through the Grade Collections Charts and Annotated Bibliographies in order to gain a general sense of what was available and recommended.

I found that the Family Studies and Foods and Nutrition strands were less comprehensively supported than the Textiles strand: there were two comprehensive textbooks available to support Textiles students and educators through the Curriculum Organizers for all grades. There was no comprehensive textbook available to support all the Family Studies modules. However, there was one resource that covered five of the six modular topics and there were additional supporting print and video resources. Likewise, there was no singular comprehensive textbook available to support all the Curriculum Organizers for each Foods and Nutrition grade level, but a number of print and video resources could be combined to such ends. This was vastly different from my experience with the resources that were available to support science and mathematics learning: as a teacher of these subjects, I had always had a choice of multiple comprehensive textbooks that ultimately supported each course; additionally these were continually updated to match curricular revisions and complemented with online resources for educators and students.

4.2.6.1 Annotated bibliographical content.

By reading through and scanning the content of the learning resource summaries in the Annotated Bibliographies, it appeared on the surface that learning resources were lacking in ecological content. A search for the root of the term, ‘ecology’ led to the finding that the term was not present in any resource summaries in the Annotated Bibliography; a search for
the root of ‘environment’ led to the finding that the Foods and Nutrition and Textiles resource summaries additionally excluded mention of the ‘environment’ while Family Studies resources summaries included this term only with regard to designing interior settings. The root of the term ‘critical’ was present with regard to developing critical thinking skills in two Family Studies resource summaries and in one Foods and Nutrition resource summary, with regard to being critical of ‘fad diets’. However, there was no mention of critical thinking in Textiles resource summaries.

4.2.7 Overall home economics curriculum.

Many Prescribed Learning Outcomes (PLOs) are open to broad interpretation with regard to the specific demonstratives that students were expected to present as evidence that they have achieved the outcomes. For example, the redundancy in Textiles PLOs from year to year meant that educators had to either employ the Suggested Achievement Indicators (SAIs) or use their own creative understandings to guide student learning. My personal understanding was that educators, as a rule, across subjects, utilize SAIs as a guide for lesson planning. As curriculum succinctly explains that “Suggested Achievement Indicators are not mandatory; they are provided to assist in the assessment of how well students achieve the Prescribed Learning Outcomes,” (Ministry of Education, Province of BC, 2007d, p. v) it seemed that further clarification of provincial learning expectations would be helpful.

I found that representation of subject matter was overly repetitive within each IRP. For example, much of the Introduction and Considerations for Program Delivery is common across subjects. Additionally, within each home economics strand, learning outcomes were rewritten under several headings: in the grade 8 Foods and Nutrition strand, the goal of
“Safety and Sanitation” is first introduced as a Key Concept (p. 6), repeated as a PLO heading (p. 20), and repeated again as a Key Concept (p. 33). Time management in educators’ busy schedules could be aided by a simplified and less redundant curriculum. I wondered if curricular redundancy reflected a less than thorough understanding of the subject and of educator time commitments by the Ministry of Education editors.

Under the heading, The Study of Home Economics, in the Introduction to the IRPs many claims are made about home economics and I wondered how these and other assertions were carried forward as themes in the curriculum PLOs. For example, it was claimed that

Students develop an understanding of the interdependence of their everyday living with that of other human beings and broader issues related to ecological sustainability… [that] home economics is responsive to change… [and that] the specialist skills of critical and reflective thinking, and metacognition [are required] (Ministry of Education, Province of BC, 2007a; 2007b; 2007d, p. 4).

4.2.8 Pre-CDA: conclusion

There were a number of issues that were raised through preliminary analysis of curriculum. In the Foods and Nutrition strand I found that the extent of the depth of student analysis of global issues was ambiguous and I wondered how educators allotted time to this topic. In the Textiles strand, my finding that there were a minority of Key Concepts dedicated to issues of consumption and environment led me to wonder if a dominant technocratic rationalist emphasis was reflected and supported through emphasis on skill development over the critical problem solving orientation claimed in the Rationale and The Study of Home Economics. Additionally, I wondered how teachers were expected to interpret the conflicting guidance on how to use SAIs and if this could be improved for planning and assessment. Despite the presence of terms associated with global citizenship education in the Family Studies strand, I wondered how limiting and defining individuals by just two
facets of personhood (producer and consumer) affected conceptualizations of self as part of an interrelated whole. Additionally, the notion of resource management, in this strand, conflicted with a notion of an interrelated life with other species and environments and I wondered how ‘global responsibility’ was understood. With regard to recommended learning resources, a simple content analysis led me to understand that they were not compatible with home economics through ecology as a unifying theme. Finally, as the curriculum committed itself to notions of ecology and sustainability in the Introduction, I wondered how these were conceptualized, represented, and defined to the reader. Along this line of reasoning, I questioned what the change was that home economics was responsive to and for whose interests; and how the PLOs provided support for students in developing skill in thinking critically and reflectively, and how well educators conceptualized metacognition.

These were some of the questions that surfaced in my Pre-CDA reading of the IRPs. To dig deeper, I began my formal CDA analysis following the outline presented in Chapter 3.

4.3 CDA: micro-analysis

4.3.1 CDA: overview of method

Following initial readings, I reviewed my conceptualization of ecology as a unifying theme as a representative Canadian position for home economics education and its ideological values, primarily by focusing on Canadian scholarship in the field through an ongoing literature review. Similarly to the method employed in Farrelly’s (2012) CDA of home economics education in Australia, my procedure was to find academic papers and conference
proceedings that were produced within the field of home economics in Canada and internationally that promoted ecology as a unifying theme and those that aimed to develop understanding of ecological interrelatedness and transformative growth. This step was important for clarifying the ideologies underlying ecology as a unifying theme.

Fairclough (2003) explains that textual analysis of ideology attends to identifying “representations of aspects of the world which contribute to establishing and maintaining relations of power, domination and exploitation” (p. 218). Intending to draw out the ideological effects of literary devices in the curricula, I began CDA by analyzing the text in the Preface and Introduction of all three home economics strands. I did this several times, each time applying a separate linguistic tool as an analytic lens. Sylvestre et al. (2013) explained that there was value in this method as it allowed for analytical identification of instances of each linguistic ‘tool’, and for linking tools “together as a whole, attempting to highlight how these linguistic devices are employed to (re)produce dominant or repressive ideologies” (p. 1361). I provided an evidence trail by electronically capturing the curriculum on a Microsoft Word document and highlighting, commenting on, and tabulating findings. This data, as curricular sentences and sentence fragments was differentiated on a Microsoft Excel spreadsheet by separating main and secondary sentence clauses and creating associated columns in identification of clause components, especially emphasising verbs and subjects. The data were then analyzed for instances of each lens. Retention of data on a spreadsheet allowed me to cross-reference and support findings. My conceptualization of the intentions of home economics education in BC and the relatedness of intentions to ecology as a unifying theme was important for recognizing associated terminology, which
was used in content analyses towards finding some instances of radical leftist-oriented education.

4.3.2 Verb analysis.

Linguistic analysis at the grammatical level began first by analyzing sentence structure and content by dividing sentences into clauses. I expected the meaning of the main sentence clauses to set the primary tone. In the case of compound sentences, I considered the two or more main clauses equivalent in emphasis; whereas in the case of complex sentences, the meaning of adverbial and subordinate clauses were considered secondary. The first analytical lens I applied was transitivity, or representation of verb processes and their meanings.

4.3.2.1 Transitivity.

I read through text, highlighting main verbs and main verb phrases and identifying them as transitive and intransitive. Identifying and tabulating the frequency of each type of verb process aided in analysis of modality and mood. By analyzing text through the frames of modality and mood, Rossi et al. (2009) had found that the presence of transitive verbs represented absolutism in text, indicated by “a strong modality suggesting strength and certainty” (p. 82). I followed Rossi et al.’s methods in order to later link micro-analysis to a macro-analysis of broader social issues using the lenses of ideology, hegemony, and text production.

Transitive verb processes have a direct object and identify an action, while an intransitive verb process has no direct object and identifies a state (Gee, 2011). An action portrayed by
a sentence with a transitive verb process will be composed with the following structure:

subject/ verb process/ direct object. A state of being portrayed in a sentence with an
intransitive verb will be composed as: subject/ verb.

While verbs are singular, verb phrases were recognised as multipart, containing auxiliary
helping verbs and a main verb. In addition to first analyzing the verbs and verb phrases in
the main sentence clauses, important for defining the primary process for each sentence,
there were verbs present in subordinate and adverbial clauses that I analyzed secondarily.

The challenges of analyzing transitivity were interspersed with text book and dictionary
reviews for understanding that were important since I lacked an educational background in
the study of linguistics. While working through transitivity, I found it helpful to keep in
mind an explanation of its significance by Débora de Carvalho Figueriredo (1998) who
illuminated that it portrays a worldview by denoting “the way meaning is represented in a
clause... [and] the way a writer sees the world around him/her” (p. 100-101). She explained
that

transitivity, as part of the ideational function, portrays the writer’s world-view, many
critical analysts have investigated it as a means of uncovering the links between
language and ideology, and which meanings are foregrounded, backgrounded or not
included in a text...

[Verb] actions are classified as material processes, or processes of doing; speech is
classified as verbal process, or process of saying; states of mind are called mental
processes or processes of sensing; and states of being are called relational processes
or processes of being (p. 101).

Transitivity depicts representations of agency, causality, and responsibility. In other words,

101).
Since many people worked together to develop the BC official home economics curriculum, I expected analysis of transitivity to draw out the dominant ideologies held by these people.

4.3.2.2 Transitivity findings.

I identified the frequency of verbs and verb phrases in main sentence clauses throughout sections of the Preface and Introduction of the home economics curriculum and tabulated my results in Table 4.3. When main sentence clauses were repeated among strands, I counted them as one occurrence. To check the precision of my numbers, I compared total verb counts in Table 4.3 and Table 4.4, of which the latter identified the associated subjects of verbs processes. By reviewing and correcting the numbers in my analytical results, this method cleared up discrepancies: this check was extremely useful for reviewing analytical decisions. To aid in identifying the types of processes, transitive verb processes were identified when the question, ‘what?’ or ‘who?’ was answerable. I found that transitive verb processes were represented in 80% of cases and intransitive verb processes were represented in 20% of cases.
Table 4.3  Representation and frequency of transitivity in the Preface and Introduction of the home economics IRPs (Ministry of Education, Province of BC, 2007a; 2007b; 2007d)

<table>
<thead>
<tr>
<th>Introductory Curricular Section</th>
<th>Frequency of Transitive Verbs in Main Clause</th>
<th>Frequency of Intransitive Verbs in Main Clause¹</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>15</td>
<td>7</td>
</tr>
<tr>
<td>Introductory section</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>The 2007 Home Economics Curriculum</td>
<td>9</td>
<td>4</td>
</tr>
<tr>
<td>The Study of Home Economics</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>Rationale</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Goals</td>
<td>12</td>
<td>4</td>
</tr>
<tr>
<td>Curriculum Organizers</td>
<td>81</td>
<td>10</td>
</tr>
<tr>
<td>Key Concepts: At a Glance</td>
<td>This section lacked complete clauses for analysis.</td>
<td></td>
</tr>
<tr>
<td>Learning Resources</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Suggested Timeframe</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td><strong>Totals – Transitivity Representation</strong></td>
<td><strong>143 (80%)</strong></td>
<td><strong>35 (20%)</strong></td>
</tr>
</tbody>
</table>

¹ In few cases, although assessment of transitivity pointed most likely to a judgment of intransitive, there was some question as to the accuracy of the judgement, since transitivity was dependent on where the analyst decided to end the sentence clause. In light of the predominance of transitive verb processes and due to Merriam-Webster Inc. (2015) dictionary assigning a label of intransitivity to these questionable processes, I conservatively labeled these verb processes intransitive. However, most interestingly the questionable verb processes were represented in sentence clauses that could be reworded in such a way that subject and transitivity could be altered without a change in meaning. This led me to consider that such clauses could be interpreted differently by different analysts.
Transitive verb processes were represented dominantly in all introductory curricular sections. Interestingly, when the main verb processes referred to subjects that were ‘the other’ that is, not ‘the curriculum’, process representation was almost entirely transitive (95% of processes), thereby primarily representing ‘action’ (and omitting a state of being) on the part of ‘the other’ (Figure 4.4). ‘The other’ was mainly understood to be students and educators and these subjects were rarely referred to by intransitive verb processes. In contrast, the curriculum referred to itself, its characteristics, and the subject of home economics with far more intransitive verb processes, thereby defining a state of being for itself: transitive verb processes were represented 63% of the time and intransitive verb processes were represented 36% of the time when the subject was ‘the curriculum’.

<table>
<thead>
<tr>
<th>Main Clausal Referral to Subject as Curriculum</th>
<th>Transitive Verb Representation</th>
<th>Intransitive Verb Representation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Curriculum</td>
<td>50</td>
<td>27</td>
</tr>
<tr>
<td>Home Economics</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total referring to Curriculum</strong></td>
<td><strong>52 (64%)</strong></td>
<td><strong>30 (36%)</strong></td>
</tr>
<tr>
<td>Main Clausal Referral to Subject as ‘the other’</td>
<td>Student 81</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Educator 8</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Society 1</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total referring to ‘the other’</strong></td>
<td><strong>91 (95%)</strong></td>
<td><strong>5 (5%)</strong></td>
</tr>
<tr>
<td><strong>Altogether Totals of Transitivity</strong></td>
<td><strong>143</strong></td>
<td><strong>35</strong></td>
</tr>
</tbody>
</table>

In a few cases, a student (‘the other’) was the subject of a verb process which was not definitively intransitive over transitive (or vice-versa): I determined that, in these cases, judgement of transitivity was open to some interpretation, depending on where the analyst
decided to complete the clause, as in the following excerpt from the Goals for Textiles 8 to 12:

Students will be encouraged [intransitive] and enabled [intransitive] to
• develop [transitive] the knowledge, skills, and attitudes necessary to use a variety of textile techniques to create attractive textile items in a time-effective manner (Ministry of Education, Province of BC, 2007d, p. 5).

In this case, I took the main clause to be defined by the space prior to the bullet, as follows: “Students will be encouraged and enabled.” Since asking, ‘students will be encouraged and enabled what?’ makes no sense; I judged the verb process intransitive. However, deciding to continue the main clause into the following bullet provided a different finding, as follows: “Students will be encouraged and enabled to… develop…” Since asking, ‘students will be encouraged and enabled to develop what?’ did make sense, a judgement of transitive became appropriate to the lengthier verb process; the answer would become, ‘the knowledge, skills, and attitudes…’. As such, it appeared that changing the outlook on clausal and/or verb process definition resulted in a few verb phrase processes with open judgment regarding transitivity. Such ambiguity appeared again in the Curriculum Organizer in the Adolescence strand of Family Studies, as follows:

Students are introduced to the various theories of adolescent growth and development, as well as the physical, social, emotional, and cognitive changes that take place (Ministry of Education, Province of BC, 2007a, p. 5).

In this example, the subject of the main clause is ‘the students’ and the intransitive verb phrase is “are introduced”. Looked at another way, the verb phrase is “are introduced to” giving the verb process a direct object of, “the various theories of adolescent growth and development…” from which I could judge the process transitive. I found these two sentence clauses somewhat ambiguous as to the type of transitivity to assign.
Transitivity analysis was made more confusing due to the ability to reword each clause and retain the same meaning by providing a new outlook on the nature of the subject and the verb process. For example, the first example above could be reworded as: ‘The curriculum encourages and enables the students to develop…’ This rewording retained an equivalent meaning, but simultaneously recreated ‘the curriculum’ as the subject, ‘the students’ as the direct object, and the verb processes, ‘encourages and enables’ to transitive states. Similarly, the latter example could be reworded as: ‘The curriculum introduces students to the various theories…’ Likewise, such rewording changed the subject to ‘the curriculum’, the direct object to ‘the students’, and the verb to a transitive state. This ability to reword a clause while maintaining an equivalent meaning demonstrated that in transitivity analysis, paying great care to the identification of the subject was valuable in order to recognize the meaning and to denote transitivity accurately.

In the few cases where judgement of transitivity seemed dependent on analyst outlook, I conservatively identified processes as intransitive due to their dictionary meanings (Merriam-Webster Inc., 2015) and since transitive verb processes were already dominant. It was clear to see that the alternate judgement would create an even larger differential of transitive processes over intransitive throughout the curriculum. The clear dominance in transitive verb processes led me to believe that labeling these ambiguous (to me) cases as intransitive would be the more conservative method; and in the interests of error, I wished to err on the side of caution. Had I chosen to diagnose transitivity the other way around in these cases, the frequency of intransitive representations in text would have been reduced, but dominance of transitivity would still be retained.
In order to give further understanding and examples of transitivity in the text, more examples follow when the subject is ‘the curriculum’. The following two excerpts are from The 2007 Home Economics Curriculum section of the Introduction:

The Home Economics curriculum has been divided into three specific documents (Ministry of Education, Province of BC, 2007a; 2007b; 2007d, p. 3).

To analyze the above clause, I asked, ‘has been divided what?’ Because this question did not make sense, the verb process was labeled intransitive. Further examples of transitivity analysis follow:

The content for each course is based on the Prescribed Learning Outcomes and further clarified by the achievement indicators that support each learning outcome (Ministry of Education, Province of BC, 2007a; 2007b; 2007d, p. 3).

There were further examples of transitivity in The Study of Home Economics section of the Introduction:

Home economics is responsive to change (Ministry of Education, Province of BC, 2007a; 2007b; 2007d, p. 4).

In the above clause, ‘is’ is considered intransitive and is followed by the adjective, ‘responsive’. However, this was another case of ambiguity: by extending the verb process, the judgement could be altered to assign it as transitive, as follows: “Home economics is responsive to change”.

In the majority of cases, transitivity was unambiguous, as can be seen from example from The Study of Home Economics section of the Introduction:

The 2007 Home Economics Curriculum section of the Introduction also utilized transitivity with regards to ‘the other’, as follows:

Not all Foods and Nutrition or Textiles students will begin these courses at the same time… (Ministry of Education, 2007a; 2007b; 2007d, p. 3).

The analysis asks, ‘students will begin what?’ An answer (direct object) may be given:

‘Students will begin these courses, not all at the same time’. Therefore the verb process is transitive. Other examples follow from The Study of Home Economics:

During their high school career, students study a variety… (Ministry of Education, Province of BC, 2007a; 2007b; 2007d, p. 4).


The Learning Resources section of the Introduction also gives example:


Some verb processes represented throughout the curriculum led with a main clause, from which fell a number of dependent bullets. For example, in the Rationale of the Foods and Nutrition strand the main clause states,

The Foods and Nutrition 8 to 12 curriculum provides opportunities for students to… (Ministry of Education, Province of BC, 2007b, p. 4).

This clause was followed by a number of bullets. The majority of the bullets contained transitive verb representations in their main emphasis: for example, one of the bullets following from this main clause was as follows,

…plan meals appropriate for various nutritional needs and social occasions (Ministry of Education, Province of BC, 2007b, p. 4).
Within the three strands, there were 22 unique bullets falling within the Rationale and they all utilized transitive verb processes. I considered processes unique if they incorporated unique subjects and main verb processes in the main clause, regardless if the direct actions changed. This consideration was reasonable so long it was assumed that the subject was ‘the students’ since all of the processes followed from the main clause, “[The] curriculum provides opportunities for students to…” Similarly, all unique seven bullets in the Goals of the three strands represented main verb processes as transitive. More often than not, in the case of complex sentences (where there were two or more verb processes present) I found transitive verb processes following intransitive verb processes of primary emphasis, as in the following example from the Individual Module Courses section of the Family Studies strand:

It is expected [intransitive] that teachers will address [transitive] the learning outcomes of both modules (Ministry of Education, Province of BC, 2007a, p. 5).

This previous sentence also demonstrates the transitivity pattern (Table 4.4) whereby, though implicit, representation for the subject in the first clause is ‘the curriculum’, followed by an intransitive verb process defining a state of being. The second clause in the complex sentence explicitly provides the subject as ‘the other’: in this case ‘the educator’ belonging to a transitive verb process that defined an action.

It became important for me to understand the implication of using transitive verb processes since they were more frequently used for the subject as ‘the other’ than for the subject as ‘the curriculum’. It seemed to me that applying both transitive and intransitive processes for a subject promoted a more complete and whole representation for a subject by including both states of being and action, while applying solely transitive states of action promoted a less complete representation. Associations of these specific process types with specific subjects act to normalize particular notions of them: in this case a notion of the curriculum
as ‘whole’ and ‘the other’ (the student and educator) as a bucket that needed filling by the curriculum learning outcomes and the province. This indicated an embedded hegemonic relationship that regulated the division of power among the actors involved in educational processes. It placed the Ministry of Education (the government) as dominant and in control, at the top of a social hierarchy and the students and educators subordinate with the least amount of power. However, as mentioned previously the purpose of this research study was not to place blame on the curricular developers for promoting particular ideologies, but rather to identify the taken-for-granted underpinnings of the text.

4.3.3 Grammatical mood and modality exchange; implications of transitivity

Analysis of grammatical mood revealed explicit and implicit statements of meaning and importance. Analysis of transitivity allowed me to address grammatical mood and modality by exploring the text for exchanges that were declarative (making a statement), imperative (giving an order), and interrogative (questioning).

The order and placement of the verb process is distinct for determining grammatical mood. In declarative discourse the subject precedes the verb; in imperative discourse, the subject is implied or absent (Fairclough, 2003). When a sentence clause is declarative, it follows the structure: subject / main transitive verb process / direct object; in this way transitive verb processes are telling. Following are two examples of declarative discourse from the Curriculum Organizers section of the Introductions in the home economics curriculum: the first is from the Foods and Nutrition strand, and the second is from the Textiles strand:

In this organizer, students [subject] consider [main transitive verb] safety and the prevention of food-borne illnesses [direct object] as they handle equipment and food supplies (Ministry of Education, Province of BC, 2007b, p. 5).
They [subject - students] also consider ways to reduce [transitive verb process] the environmental impact of clothing and textiles [direct object] (Ministry of Education, Province of BC, 2007d, p. 5).

These declarations allow no room for questioning of intent or process; all is clearly asserted as that which is done.

With a lack of questioning in the Preface and Introduction, there was no interrogative language. Combining the predominance of transitive verb processes in the Preface and the Introduction with a reading for grammatical mood, I found that all the language in the Preface and Introduction was declarative, but for one instance of imperative language in the Learning Resources section. When a sentence clause is imperative, it follows the structure: main transitive verb process / direct object. Following is the single example of imperative language that I found:

For the current list of Foods and Nutrition 8 to 12 recommended learning resources, please check [transitive verb process] the Learning Resource website [direct object] (Ministry of Education, Province of BC, 2007b; p. 8).

The subject is absent, but inferred as the educator since educators are the primary audience for curricular documents. It is implied that the order was given by the province (Ministry of Education), thus indicating example of technocratic rationality.

Declarative language is standard throughout BC IRPs; however, as with predominance in transitive verb process, the choice of utilizing it implies that subjects are passive recipients of the verb actions assigned to them. In the case of the home economics curriculum, use of declarative language signifies a power exchange in which the Ministry of Education (government), as ‘the curriculum’, is given greater status than the educators and students, as ‘the other’. The role of ‘the other’ as subservient to ‘the curriculum’ is assumed, that is,
taken as given. It is also assumed that the province is the possessor of information and knowledge. With this assumption, notions of challenge and resistance by ‘the other’ are absent, such that educators are committed to act under the provisional permission and authority of the Ministry of Education (government), and students were obligated to develop certain types of knowledge and learn under specific restrictions and guidelines.

The standardization of declarative language is illustrated below in an example from the Rationale of the Family Studies strand:

The aim of the Family Studies 10 to 12 curriculum [subject] is to provide [transitive verb process] students with the knowledge, skills, and attitudes [direct object] that will assist them in making informed decisions… (Ministry of Education, Province of BC, 2007a, p. 4).

In overlooking the educator as an intermediary agent in the transfer of knowledge, the power is removed from educators (as knowledgeable experts in their subject) and is placed in the hands of the Ministry of Education (government). The meritocratic influence of the statement brands certain kinds of knowledge, skills, and attitudes superior to others by mandating their facilitation and by inferring that without provincial guidance, ill-informed decisions will result. The extensive use of declarative language could be seen as an attack on teacher autonomy and tighter control of education that is common in governments where neo-liberal ideology dominates (Apple, 2006; 2012; Hicks, 2004).
4.3.3.1 Modality commitments.

According to Lillian (2008) a CDA approach can “characterize the political orientation” of a text (p. 2) through analysis of modality. Modality demonstrates different levels of commitment to truth and certainty, and to obligation, permission, possibility, and necessity by lending meaning to sentence clauses through utilizing specific verbs processes. A statement could be modalized by applying specific auxiliary modal verbs to assert meaning that is “intermediate between Assertion and Denial” (Fairclough, 2003, p. 168) and by applying modal adverbials and participial adjectives. I will discuss the effects of auxiliary modal verbs first.

4.3.3.1.1 Auxiliary verbs on modality.

Modal auxiliary verbs provide information about the function of the main verbs they govern. These include: shall/should, will/would, can/could, may/might/must/will have/would have/might have. By using such words as ‘not’ and ‘don’t’, statements are considered denials and could contain or omit modal verbs. The most frequent statements in the Preface and Introduction were non-modalized, as explicit positive assertions or declarations, indicating that the Ministry of Education (government) committed highly to its version of truth, certainty, and obligation; however, there were some exceptions.

As an example of strong commitment, in an explicit positive assertion or declaration, the Study of Home Economics section of the Introduction of all three strands states:

Home Economics is responsive to change (Ministry of Education, Province of BC, 2007a; 2007b; 2007d, p. 4).

Had curriculum editors and writers chosen to modalize this epistemic commitment (to this truth), they could have employed a modal auxiliary verb as follows: ‘Home Economics can
be responsive to change'; thus changing the meaning such that the state of being was represented as a less certain truth. Had this statement been a denial, it could have been written, ‘Home Economics is not responsive to change’.

An explicit positive assertion in the Individual Modular Courses section of the Introduction of the Family Studies strand states:

Students examine infant care and development… (Ministry of Education, Province of BC, 2007a, p. 5).

This example of deontic commitment (to obligation) indicated a strong commitment. Had it been modalized, it could have employed an auxiliary verb, as follows: ‘Students should examine infant care and development. Thus, the meaning would be changed such that curricular expectations for willful commitment (to this action) by students would be lessened.

I found that there were 17 cases of deontic modality (desirability, obligation/ possibility, permission), 14 cases of epistemic modality (validity, predictability), and 3 cases of denial by the use of modal auxiliary verbs. These representations are tabulated in the context of sentence content in Table 4.5. As a check on modal classification, I methodologically removed the modal verb from each Statement and read it repeatedly in order to determine if there was an element of will present.
### Table 4.5 Positive modalized statements in the Preface and Introduction of the home economics IRPs: intermediate meanings between assertion and denial (Ministry of Education, Province of BC, 2007a; 2007b; 2007d)

<table>
<thead>
<tr>
<th>Curricular Section</th>
<th>Sentences and Sentence Fragments</th>
<th>Modal Auxiliary Verb</th>
<th>Modal Class</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>…teachers may use or modify them [SAIs] as they plan for the implementation of this curriculum.</td>
<td>may</td>
<td>Deontic (permission)</td>
</tr>
<tr>
<td></td>
<td>Suggested Achievement Indicators are statements that describe what students should be able to do in order to demonstrate that they fully meet the expectations set out by the Prescribed Learning Outcomes.</td>
<td>should</td>
<td>Deontic (obligation)</td>
</tr>
<tr>
<td>The 2007 Home Economics Curriculum</td>
<td>It is assumed that students will continue the development of these outcomes at subsequent levels of sophistication.</td>
<td>will</td>
<td>Deontic (obligation / possibility)</td>
</tr>
<tr>
<td></td>
<td>While the Family Studies modules may be used in any of the three grades…</td>
<td>may</td>
<td>Deontic (permission)</td>
</tr>
<tr>
<td></td>
<td>…the depth of treatment and level of expectations will depend on the prior knowledge and maturity level of the students.</td>
<td>will</td>
<td>Deontic (obligation/ possibility)</td>
</tr>
<tr>
<td></td>
<td>Not all Foods and Nutrition or Textiles students will begin these courses at the same time.</td>
<td>will not</td>
<td>Deontic Denial (possibility)</td>
</tr>
<tr>
<td>The Study of Home Economics</td>
<td>Only the study of Home Economics, however, can be said to be concerned with meeting the challenges of everyday living in a modern society.</td>
<td>can</td>
<td>Epistemic (validity)</td>
</tr>
<tr>
<td>Rationale</td>
<td>Although the methods of implementation may vary from country to country, there is nevertheless a unity of themes…</td>
<td>may</td>
<td>Deontic (possibility)</td>
</tr>
<tr>
<td>Goals</td>
<td>The aim of the … curriculum is to provide students with the knowledge, skills, and attitudes that will assist them in making informed decisions related to…</td>
<td>will</td>
<td>Epistemic (predictability)</td>
</tr>
<tr>
<td></td>
<td>…consider various factors that may influence housing choices… [clause also present in curriculum organizers]</td>
<td>may</td>
<td>Epistemic (predictability)</td>
</tr>
<tr>
<td></td>
<td>Teachers may select which modules will be offered based on their interests and those of the students.</td>
<td>may</td>
<td>Deontic (permission)</td>
</tr>
<tr>
<td></td>
<td>Teachers may select which modules will be offered based on their interests and those of the students.</td>
<td>will</td>
<td>Deontic (desirability/ permission)</td>
</tr>
<tr>
<td></td>
<td>…and students may take the modules in Grades 10, 11, or 12.</td>
<td>may</td>
<td>Deontic (permission)</td>
</tr>
<tr>
<td></td>
<td>Students may only take each module once.</td>
<td>may</td>
<td>Deontic (permission)</td>
</tr>
<tr>
<td></td>
<td>They may not take the same modular course in Grade 10, Grade 11, and Grade 12.</td>
<td>may not</td>
<td>Deontic Denial (permission)</td>
</tr>
<tr>
<td></td>
<td>Through their participation in…, students will be encouraged and enabled to…</td>
<td>will</td>
<td>Epistemic (predictability)</td>
</tr>
<tr>
<td>Curricular Section</td>
<td>Sentences and Sentence Fragments</td>
<td>Modal Auxiliary Verb</td>
<td>Modal Class</td>
</tr>
<tr>
<td>--------------------</td>
<td>----------------------------------</td>
<td>----------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>Curriculum Organizers: Family Studies</td>
<td>...and apply how decision-making models <em>can</em> be used to make important decisions and to set and attain goals.</td>
<td>can</td>
<td>Epistemic (validity)</td>
</tr>
<tr>
<td></td>
<td>This module also includes an emphasis on effective communication skills and how the application of such skills <em>can</em> contribute to positive interactions.</td>
<td>can</td>
<td>Epistemic (validity)</td>
</tr>
<tr>
<td></td>
<td>The curriculum organizers for each modular course in Family Studies 10 to 12 <em>can</em> be found on page 6.</td>
<td>can</td>
<td>Epistemic (validity)</td>
</tr>
<tr>
<td></td>
<td>...and how media and role models <em>can</em> influence opinions about adolescents.</td>
<td>can</td>
<td>Epistemic (validity)</td>
</tr>
<tr>
<td></td>
<td>...and generate strategies that <em>can</em> be used to help families meet specific issues and challenges.</td>
<td>can</td>
<td>Epistemic (validity)</td>
</tr>
<tr>
<td></td>
<td>Emphasis is also placed on the importance of home maintenance and safety and ways in which consumers <em>can</em> conserve energy, water, and other resources in the home.</td>
<td>can</td>
<td>Deontic (obligation)</td>
</tr>
<tr>
<td></td>
<td>They learn about a variety of economic, social, emotional, and global issues and challenges that <em>may</em> affect families and…</td>
<td>may</td>
<td>Epistemic (validity)</td>
</tr>
<tr>
<td></td>
<td>They study how adolescents <em>may</em> be perceived.</td>
<td>may</td>
<td>Epistemic (prediction)</td>
</tr>
<tr>
<td>Curriculum Organizers: Foods and Nutrition</td>
<td>After addressing the Prescribed Learning Outcomes for this organizer, it is expected that students <em>will</em> be able to select and follow recipes…</td>
<td>will</td>
<td>Deontic (obligation)</td>
</tr>
<tr>
<td>Family Studies Key Concepts: At a Glances</td>
<td>…reasons for having or <em>not</em> having children</td>
<td>not</td>
<td>Explicit Denial</td>
</tr>
<tr>
<td></td>
<td>…ways people <em>may</em> be treated depending on their age</td>
<td>may</td>
<td>Epistemic (prediction)</td>
</tr>
<tr>
<td></td>
<td>…reasons people choose to be or <em>not</em> to be in a committed relationship</td>
<td>not</td>
<td>Explicit Denial</td>
</tr>
<tr>
<td>Learning Resources</td>
<td>Ministry policy concerning Learning Resources <em>can</em> be found on the ministry's policy website…</td>
<td>can</td>
<td>Epistemic (validity)</td>
</tr>
<tr>
<td></td>
<td>Teachers <em>should</em> check with suppliers for complete and up-to-date ordering information.</td>
<td>should</td>
<td>Deontic (obligation)</td>
</tr>
<tr>
<td></td>
<td>Note: Grade Collections for Foods and Nutrition 8 to 12 <em>will</em> be updated as new resources matching the IRP are recommended.</td>
<td>will</td>
<td>Epistemic (predictability)</td>
</tr>
<tr>
<td>Suggested Timeframe</td>
<td>Teachers <em>will</em> combine two of the individual modular courses to make one four credit course entitled Family Studies 10, 11, or 12.</td>
<td>will</td>
<td>Deontic (permission/obligation)</td>
</tr>
<tr>
<td></td>
<td>Teachers <em>may</em> choose to combine various curricula to enable students to integrate ideas and make meaningful connections.</td>
<td>may</td>
<td>Deontic (permission)</td>
</tr>
</tbody>
</table>
Thus, there were altogether 31 statements modalized by auxiliary verb processes that represented only a small proportion of the total 199 sentences and sentence fragments analyzed in the Preface and Introduction. Where epistemic modality was present, there was evidence of a reduced commitment to truth and certainty on the part of the curriculum writers and editors. This had the effect of implicating a low valuation for the subject of home economics by reducing commitment to the truth of the following conceptions: through its concern with life challenges, the curriculum is encouraging and enabling overall; it helps students make sound decisions, interact in a positive manner with others, generate strategies for family well-being, and it is always being updated.

Epistemic Modality provides evidence of the writers’ commitment to a proposition. It indicates the writers’ confidence in the knowledge upon which the proposition is based. Epistemic modality was found to reduce commitment to the truth of predicted certainties, including the conceptions that people are treated differently according to their age; that families experience economic, social, emotional, and global issues and challenges; and that opinions are influenced by media and role models. Thus, modality implied that individuals could avoid being affected by these ‘truths’: potentially reducing student and educator concern for common social and economic injustices that ‘may not exist.’ Examples follow in the following statements from the Curriculum Organizers section of the Family Studies strand:

…Media and role models can influence opinions about adolescents… They [students] learn about a variety of economic, social, emotional, and global issues and challenges that may affect families… (Ministry of Education, Province of BC, 2007a, pp. 5-6).

The auxiliary verbs ‘can’ and ‘may’ could have the effect of promoting an individualistic response of ‘it’s not my problem’ and ‘it won’t happen to me; the inference is that ‘while
media and role models can influence opinions about adolescents, it is not this way for me’ and ‘economic, social, emotional, and global issues and challenges may affect families, but they will not affect mine.’ The assumption appears to be that media and role models are not influentially problematic, nor are economic, social, emotional, and global issues and challenges; thus setting the individualist precedent of separating individual and community responsibility and fault. This aligns with the neo-liberal stress on individualism over communitarian values.

Deontic Modality indicates or qualifies the degree of freedom that teachers and students have to act. Obligations on the behalf of the province (Ministry of Education), educators, and students were reduced by deontic modality representations in the Preface and Introduction. These included a lessened commitment by the province to offer Family Studies in schools, as well as to offer differentiated content in Foods and Nutrition and Textiles according to learner prior knowledge. There was a lessened obligation on educators to use SAIs and recommended learning resources; and to vary their expectations of students or select and integrate content according to prior knowledge and student maturity. There was a reduced obligation for students to study individual and subsequent course levels in home economics (especially for Family Studies) and to demonstrate suggested learnings (from SAIs). By increasing the degrees of freedom that teachers and students had to act by reducing obligation, equity for all students, including those with different abilities, was reduced. Additionally, modalization lessened the obligation to conserve energy, water and resources; thus downplaying the value and importance of individual and community contribution to ecological health.
4.3.3.1.2 Adverbials and participial adjectives on modality.

Additionally to the effects of auxiliary verb processes on modality, other markers for modalization were indicative of altering the level of commitment the text showed towards truth and obligation. Epistemic modality can also be represented through the use of the adverbials, ‘certainly’, ‘probably’, and ‘possibly’; and deontic modality can be represented through the application of the participial adjectives, ‘required’, ‘supposed’, and ‘allowed’: I scanned the Preface and Introduction for these markers. I understood that ‘certainly’ and ‘required’ indicated high commitment, ‘probably’ and ‘supposed’ indicated medium commitment, and ‘possibly’ and ‘allowed’ indicated low commitment (Fairclough, 2003).

I found that the marker, ‘required’ was present in 10 statements and ‘allowed’ present in 3 statements, adding up to another 13 instances of deontic modality commitments; ‘possibly’ was present once, indicating a single representation more for epistemic modality (Table 4.6). These additional modalized statements brought the absolute frequency of modalization in the Preface and Introduction up to 45 instances.
<table>
<thead>
<tr>
<th>Level</th>
<th>Declarative Commitment</th>
<th>Curriculum Placement</th>
<th>Modalized Statement (markers underlined)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Epistemic Modality</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Low</td>
<td>Equity and Access: integration</td>
<td>Introduction</td>
<td>Wherever appropriate for this curriculum, ways to meet these needs and to ensure equity and access for all learners have been integrated as much as possible into the Prescribed Learning Outcomes, Suggested Achievement Indicators, and Classroom Assessment Model…</td>
</tr>
<tr>
<td><strong>Deontic Modality</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High</td>
<td>Development of Employability Skills</td>
<td>Curriculum Organizers (Foods and Nutrition/ Family Studies)</td>
<td>Students investigate the training required and working conditions of various occupations and career opportunities related to…</td>
</tr>
<tr>
<td>High</td>
<td>Active Participation</td>
<td>Introduction</td>
<td>• Learning requires the active participation of the student.</td>
</tr>
<tr>
<td>High</td>
<td>Curricular expectations: students and educators</td>
<td>Preface</td>
<td>The Introduction provides general information about Home Economics: Family Studies 10 to 12, including special features and requirements.</td>
</tr>
<tr>
<td>High</td>
<td>The Law</td>
<td>Preface</td>
<td>This section contains the Prescribed Learning Outcomes, the legally required content standards for the provincial education system.</td>
</tr>
<tr>
<td>High</td>
<td>Ideology: a correct way of knowing and being</td>
<td>Preface</td>
<td>The learning outcomes define the required knowledge, skills, and attitudes for each subject.</td>
</tr>
<tr>
<td>High</td>
<td>Nutrient intake (versus whole foods)</td>
<td>Rationale</td>
<td>The Foods and Nutrition 8 to 12 curriculum provides opportunities for students to explore factors that affect an individual’s nutrient requirements at each stage of life.</td>
</tr>
<tr>
<td>High</td>
<td>Ideology: a correct way of knowing and being</td>
<td>Rationale</td>
<td>The Family Studies 10 to 12 curriculum provides opportunities for students to identify and explore personal and educational requirements related to family studies career opportunities</td>
</tr>
<tr>
<td>High</td>
<td>Development of employability skills</td>
<td>Rationale</td>
<td>The Family Studies 10 to 12 curriculum provides opportunities for students to participate in activities that reflect skills required in the workplace</td>
</tr>
<tr>
<td>High</td>
<td>Time structuring / limiting</td>
<td>Suggested Timeframe</td>
<td>Four-credit courses require approximately 90 to 110 hours of instructional time.</td>
</tr>
<tr>
<td>High</td>
<td>Ideology: a correct way of knowing and being</td>
<td>The Study of Home Economics</td>
<td>Changing times require new ways of thinking, including the specialist skills of critical and reflective thinking, and metacognition.</td>
</tr>
<tr>
<td>Low</td>
<td>Course relevance for students</td>
<td>Goals</td>
<td>The current structure of Family Studies 10 to 12 allows teachers to combine any two modules into a four-credit course, creating courses that are relevant to their specific students, both in interest and in age.</td>
</tr>
<tr>
<td>Low</td>
<td>Equity and Access: flexibility for addressing local needs</td>
<td>Suggested Timeframe</td>
<td>Although a four-credit course is typically equivalent to 120 hours, this timeframe allows for flexibility to address local needs.</td>
</tr>
<tr>
<td>Low</td>
<td>Student interest, and teacher interest and expertise</td>
<td>The 2007 Home Economics Curriculum</td>
<td>Family Studies 10 to 12 has been developed using a modular approach, allowing teachers to combine the two-credit individual modular courses to make up a four-credit course based on student interest as well as teacher interest and expertise.</td>
</tr>
</tbody>
</table>
Modalized commitments (Table 4.6) in the Preface and Introduction contributed to lower the provincial and educator commitment and priority for creating equitable education with access for differently abled and interested students. Modals indicated that while educators were allowed (given permission) to be flexible in addressing local needs and integrating a diverse nature of learners, they were not required to do so. Similar low priorities were attended to providing appropriately relevant and interesting education and to taking advantage of educator interest and expertise in subject matter. Although it was outside of the Preface and Introduction, I noted an additional explicit denial in the Considerations for Program Delivery in all three strands negating the availability of the Alternative Delivery Policy for studies in home economics. As it was impossible for students who did not attend regular classroom instruction to achieve home economics credits, commitment to equity was reduced even further.

A specific ideological way of being and knowing was highly committed to: this included strong curricular commitment to providing a time structured, legally binding education system that held certain expectations of students, including the ability to learn through active participation and to develop into employable adults. High emphasis was placed on technocratic rationalism through developing workplace skills and provincial demands on learning outcomes. Reductionism was committed highly to through a learning objective that constrained health understandings as nutrient uptake rather than wholistically understanding the ecological relationship among food species and people. A high obligation for workplace skill development was absent from Textiles studies and promoted for occupations related Family Studies and Foods and Nutrition studies.
In combination, modalization and declarative assertions mandated the actions and freedoms of educators and students as mainly unequivocal duties to provincial expectations. The provincial government (Ministry of Education) limited students’ freedoms by unambiguously obligating them to learn specific types of knowledge under specific restrictions and guidelines. There was an indisputable expectation placed on the subject of home economics to become globally unified, despite local concerns. And finally, modalization relieved the obligation to practicing environmental conservation.

4.3.4 Content analysis.

As my study focussed primarily on introductory sections of curriculum that gave an overview of and defense of home economics education in BC, analysis of verb processes, as tools, was useful towards identifying the type of actions that student were expected to undertake in schooling. I wanted to know how the BC curriculum engaged educators and students in critical action, especially by developing ecological knowing and by applying ecology as a unifying theme. In this method, I was influenced by Rossi et al. (2009) whose analysis of the content and frequency of verb and verb phrase tools in curriculum research indicated some understanding as to how an Australian syllabus engaged students in “critical action, by which we mean action that is aimed specifically at social change or, more accurately, social betterment” (Rossi et al., 2009, p. 82).

Content analysis was also shown to be useful in curriculum analysis by Smith (2014), whose case study applied it to the 2007 official BC home economics curriculum to discover ways that 21st Century family challenges were represented throughout the three strands of the home economics curriculum, including the PLOs, the SAIs, and the Introduction. She
found that the Introduction and PLOs were at cross-purposes and lacking in representation of family challenges. As content analysis can be used to extrapolate meaning from images and words and its methodology can range from sophisticated textual coding through to less complex analysis of representations of word frequency, I hoped to use it to follow Smith’s analytical lead in order to determine how well critical thinking skills and notions of ecology as a unifying theme were represented in curriculum.

My first step was to identify predominant verb processes and their frequency as they appeared in main clauses (and a few adverbial clauses) throughout the Preface and Introduction and their associated subjects. Where clauses were replicated among strands, I counted them as one. I tabulated the most predominant verb processes, those that occurred five or more times, and their associated subjects in Table 4.7.

The content analytical results shown in Table 4.7 clarified the most predominant subjects for the 178 processes that were analyzed overall. Among the 178 processes, ‘the student’ was represented 49% (frequency =87) of the time, the subject as ‘the curriculum’ was represented 43% (frequency =76) of the time; additionally ‘the educator’ was represented 4% (frequency =8) of the time, home economics was represented 3% (frequency =6) of the time, and society was just represented once (<1%). The processes that appeared in Table 4.7 were not representative for the Key Concepts section of the Introduction since this section was composed of only incomplete sentence clauses: I wondered how representation of the thinking processes in the curricular Key Concepts would compare to the rest of the Preface and Introduction. However, as frequent nominalization and omission of subject
and process itself (in favour of topic representation) in the Key Concepts obscured representations, such analysis did not fit well in this section.

Table 4.7  Predominance, frequency, and subject of verb processes used in main clauses throughout the Preface and Introduction of the home economics IRPs (Ministry of Education, Province of BC, 2007a; 2007b; 2007d)

<table>
<thead>
<tr>
<th>Verb Processes occurring 5 or more times (accounting for just over 37% of processes)</th>
<th>Subject of processes</th>
</tr>
</thead>
<tbody>
<tr>
<td>analyze (3.5%); examine (6.2%); identify (3.4%); learn (6.8%); study (4.0%); use (4.5%)</td>
<td>‘the student’</td>
</tr>
<tr>
<td>include (4.0%); provide (5.6%)</td>
<td>‘the curriculum’ (including the subject of home economics)</td>
</tr>
</tbody>
</table>

Despite having previously identified the difference in transitivity representations for main verb processes in Section 4.3.2.2, it was interesting to identify the specific main verb processes allocated to students and the curriculum. I found that the curriculum was mainly represented with the processes of ‘including’ and ‘providing’, while students were mainly represented with the processes of ‘analyzing’, ‘examining’, ‘identifying’, ‘learning’, ‘studying’, and ‘using’ specific direct objects explicated by the IRP. Frequent transitive processes implied a dominance of transmissive educational processes by the IRP by indicating that students were expected to passively undertake these processes. Educators were represented infrequently in comparison to students and so their role also appeared passive since the descriptions of the transfer of provincial government (Ministry of Education) expectations and specific knowledge to students excluded them. The processes that described a transfer of knowledge lacked representation of transformative exchanges among educators and students. Additionally the frequent representations of the processes, ‘learning’ and
‘studying’ were meaningless without associating linked verbs to describe the type of learning and studying students were expected to undertake.

Next, I was interested in identifying which processes were dominant for students when the subject as ‘the curriculum’ was eliminated. Just as I had analysed the frequency of main verb processes overall (Table 4.7), I analyzed representations that referred only to students as the subjects for the processes. The representation and frequency of these processes were tabulated in Table 4.8 and categorized by taxonomic level into Bloom’s Taxonomy (Cornell University, 2012). According to Bloom’s Taxonomy the cognitive process of students may be measured by the type of thinking skills applied in curricular learning objectives (Krathwohl, 2002). Critical thinking skills are understood to be oriented at the higher-order level along the taxonomic scale.

I found that when the subject of ‘the curriculum’ was removed and processes were analyzed specifically with regard to ‘the students’ as the subjects, the processes of ‘include’ and ‘provide’ no longer dominated (Table 4.8). The removal of these processes indicated dominance in transmissive education: it seemed that students were not represented instrumentally in providing for their own education. The verb processes ‘study’ and ‘learn’ were still dominant in representations, but representations of other processes were more significant.
Table 4.8  Representation and frequency of verb processes applied specifically to students in main clauses in the Preface and the Introduction of the 2007 home economics IRPs; and their relationship along Bloom's taxonomic scale  (Ministry of Education, Province of BC, 2007a; 2007b; 2007d)

<table>
<thead>
<tr>
<th>Bloom’s Taxonomy</th>
<th>Absolute Frequency as Standardized Representative Processes</th>
<th>Frequencies of Most common Verb Processes applied to students</th>
<th>Frequencies of Less Common Verb Processes Applied to students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncategorized Thinking Skills</td>
<td></td>
<td>learn (12) study (7)</td>
<td>care (1) explore (1) investigate (1) respond (1)</td>
</tr>
<tr>
<td>Lower Order Thinking Skills</td>
<td>Remember (5)</td>
<td>identify (5)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Understand (8)</td>
<td>demonstrate (4)</td>
<td>describe (2) discuss (1) research (1)</td>
</tr>
<tr>
<td></td>
<td>Apply (11)</td>
<td>use (6) *demonstrate</td>
<td>apply (3) interpret (1) modify (1)</td>
</tr>
<tr>
<td></td>
<td>Analyze (20)</td>
<td>analyze (5) examine (11)</td>
<td>compare (1) select (3)</td>
</tr>
<tr>
<td></td>
<td>Evaluate (6)</td>
<td>consider (4)</td>
<td>assess (1) evaluate (1)</td>
</tr>
<tr>
<td>Higher Order Thinking Skills</td>
<td>Create (4)</td>
<td></td>
<td>construct (1) create (1) develop (1) generate (1)</td>
</tr>
</tbody>
</table>
I found that the most predominantly represented category of verb action processes were mid-level order thinking skills, broadly fitting under the heading, ‘analyze’. The slightly lower-level order thinking skill, ‘apply’ was represented second in frequency. Student action verb processes that were very seldom applied (just once each, in most cases) were present along the entirety of the taxonomy, but exempt for the lowest-level order. I extrapolated that the remainder of the home economics curriculum was likely to represent similar processes for students throughout the PLOs, mainly along mid-level order thinking skills. As such, it appeared that if the curriculum was to orient itself as critical, it would have to be revised. Interestingly the dominance of mid-order thinking skills did not match the model of transmissive education indicated in previous analyses.

In determining verb processes to represent ecology as a unifying theme, I reviewed Vaines’ conceptualizations (1994), which included that its central application might bring about equity and the social justice understandings of “[c]ooperation, fairness, caring, and participation as ways of bringing together a common good benefiting all… [including] the integration of knowing, being, seeing, doing, and caring” (Vaines, 1994, p. 60). Vaines’ conceptualized understandings were appropriate to utilize in content analysis since they integrated some ecologically oriented values and ambitions that were present in the profession since its outset. In her scholarship, Vaines proposed that home economics with ecology as a unifying theme would involve personal and community action on the part of educators and students that was transformative, moral, responsible, and honouring and valuing sustainable understandings of organic interconnectedness, wholism, integration, synthesis, and inclusion. She stated, “Complexity, diversity, and harmony are thus honored as integral to the ongoing struggle for a meaningful future” (1994, p. 62).
From this review, I compiled 27 terms that I determined could be used in curriculum to promote ecology as a unifying theme (Table 4.9). I believed that some of these terms could be transposed as action verb processes; they included: acting, caring, cooperating, critical, environment, equitable, ethical, diversity, harmony, including/inclusive, imagining, integrating, interdependence, interrelated, intellectualizing, interconnecting, moral, participatory, pragmatism, reflecting, respond/responsible, sharing, synthesising, transformative, sustainability, ecology, community, and wholism. My next step was to analyze the Preface and Introduction for the frequency and placement of the primary lexical roots of these terms and compare the frequency of these inclusions to the most predominant verbs and verb phrases utilized in main clauses overall and with reference to subject as student.
Table 4.9  Representation of root-words associated with ecology as a unifying theme in the Preface and the Introduction of the 2007 home economics IRPs (Ministry of Education, Province of BC, 2007a; 2007b; 2007d)

<table>
<thead>
<tr>
<th>Root-Words that were Not Present in Curriculum</th>
<th>Root-words and their Absolute Frequencies</th>
<th>Associated Verb Processes applied to Students and their Absolute Frequencies</th>
<th>Associated Verb Processes applied to Curriculum and their Absolute Frequencies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cooperat-e</td>
<td>Diversi-ty (1)</td>
<td>Care (1)</td>
<td>Share (1)</td>
</tr>
<tr>
<td>Harmon-ize</td>
<td>Ethic-al (1)</td>
<td>Respond (1)</td>
<td>Reflect (1)</td>
</tr>
<tr>
<td>Imagin-e</td>
<td>Equit-y (1)</td>
<td></td>
<td>Integrate (2)</td>
</tr>
<tr>
<td>Inter-connect-</td>
<td>Inter-relat-ed (1)</td>
<td></td>
<td>Include (5)</td>
</tr>
<tr>
<td>Synthesis-e</td>
<td>Intellect-ualize (1)</td>
<td></td>
<td>Depend (1)</td>
</tr>
<tr>
<td>Transform</td>
<td>Interdependen-ce (2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pragmati-sm</td>
<td>Moral-ity (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Shar-e (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sustain-able (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ecolog-y (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Communit-y (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Whol-ism (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Critic-al (2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Reflect- (3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Participat-ory (3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Integrat-e (3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Environment (5)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Car-e (6)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Respond-/Respons-ible (7)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Includ-e (14)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Inter)act-ion/ act-ivity/pract-ise (17)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Only two of the verb processes linked with ecology as a unifying theme, ‘care’ and ‘respond’ were present in curriculum (Table 4.9), and neither of these figured prominently (Table 4.8). I hoped to find representations of these ‘ecological’ terms integrated into conceptual statements that incorporated ecological understanding and social justice, especially with regard to processes of action on the part of students and educators. I found that though root-words were represented, they were infrequently applied to student action; and additionally their meaning was usually not aligned with ecological understanding or social justice. For example, although the root of ‘include’ was represented, only once did it refer to inclusion of differences, and even in this instance its relevance to a notion of inclusion was implicit, as in the following statement from the Introduction of all three strands:

In addition to these three principles, this recognizes that British Columbia’s schools include young people of varied backgrounds, interests, abilities, and needs (Ministry of Education, Province of BC, 2007a/2007c/2007d, p. 3).

The other times it was represented, the term ‘include’ was used as, ‘to be a part of’, as in the following statement from the Introduction of the Family Studies strand:

This module also includes an emphasis on effective communication skills and how the application of such skills can contribute to positive interactions (Ministry of Education, Province of BC, 2007a, p. 6).

This case of representation in a non-associative manner to ecology as a unifying theme was the most frequent way such terms were seen in the curriculum. As such, content analytical findings negated the presence of ecology as a unifying theme in the current BC home economics curriculum.

4.3.5 Teasing out assumptions.

As the BC official curriculum represents the legally binding content and structure for facilitating an education in home economics, it is assumed that the document contains
valuable, important, and indisputable information. Since the nature of the curriculum is to be non-fiction, it is also expected, assumed, or implicitly understood that representations in the curriculum are true, regardless of whether or not this is the case.

Meanings that are taken as Implicit are those “which are shared and can be taken as given...some such ‘common ground”’ (Fairclough, 2003, p. 55). Implicitness is a general textual property and the nature of ‘common ground’ is that it can be shaped to some degree. Therefore, that which is represented in text is implicitly important ideologically (Fairclough, 2003).

Fairclough distinguished three types of ideological assumptions. The first are Existential Assumptions (EA) about what exists. They could be identified through the presence of definite articles and demonstratives such as ‘the’, ‘this’, ‘that’, ‘these’, ‘those’. The second are Propositional Assumptions (PA) about what is, can be, or will be the case. These could be identified through factive verb markers that represent claims assumed to be true (such as ‘I realized’ / ‘forgot’ / ‘remembered’. Use of factive verbs “implicitly frame[s]... the lead as truth rather than hypothesis” (Wikipedia, 2014). The third type are Value Assumptions (VA) about what is good and desirable. These could be identified by evaluative statements that include terms such as ‘help’ and ‘helpful’, ‘desirability’, ‘important’, ‘issues such as’, ‘as much as possible’, ‘support’, ‘assist’, and so forth; indicating that something is ‘good’, bad, or problematic.

Using Fairclough’s typology, I read through text with an eye to identify each of the markers of assumption, above. When markers were found, I looked more closely at sentences and
sentence fragments for the meaning of assumption representations and to pair them with ideological meaning.

I found that the majority of sentence clauses and fragments in the Preface and Introduction contained existential assumptions: of the 199 Sentence clauses and fragments that I analyzed, 73% or 145 contained markers for existential assumption. By reading carefully through these 145 sentences and sentence fragments, I found that 39% or 77 (of 199) were unremarkable in that the represented assumptions of truth were undebatable. An example of an unremarkable existential assumption follows from The 2007 Home Economics Curriculum section of the Introduction to all three strands:

The [EA] Home Economics curriculum has been divided into three specific documents (Ministry of Education, Province of BC, 2007a; 2007b; 2007d, p. 3).

The existential assumption in the statement above holds that there is a home economics curriculum and that it has been divided into three specific documents. As this is inarguable, the assumption was considered unremarkable. Such examples left just 34% or 68 (of 199) of the total analyzed sentence and sentence fragments with remarkable assumptions for me to explore.

Although I was able to find markers for value assumption, none of the markers for propositional assumption were present. In an attempt to reduce bias, I applied analysis specifically to sentences and sentence fragments containing markers, so only value and existential assumptions were analyzed. Once they were selected as notable (as above), sentences and sentence fragments were fixed back into curricular context (from the data spreadsheet) and only then were they analyzed further for less obvious (implicit)
representations of value assumption. The results were tabulated in Appendix A, alongside associated explanations of assumption and ideological pairing.

Following is a textual example from the Rationale of the Family Studies IRP of notable value [VA] and existential assumptions [EA]:

The aim of the Family Studies 10 to 12 curriculum is to provide students with the [EA] knowledge, skills, and attitudes that will assist [VA] them in making informed decisions related to parenting, adolescence, adulthood, family and interpersonal relationships, and housing and living environments (Ministry of Education, Province of BC, 2007a, p. 4).

The statement above carries the existential assumption that specific types of knowledge, skills, and attitudes were mandated by the province and promoted by curriculum. As well, it represents a value assumption through the use of the term, ‘assist’, which holds that these specific types of knowledge, skills and attitudes are normalized and of great value in daily life. By its reference to living environment, this statement brought in a local issue and was thereby also linked to Social Justice; by its assumption that provincially (state) mandated education is good it was linked to Technocratic Rationalism; and by the promotion of a “correct” type of knowledge, skills, and attitude, it was linked to Meritocracy by promoting inequity for those lacking the “correct” sort of education (Appendix A, p. 5).

Such analyses of sentence clauses as the one above led me to discover some underlying meanings and ideologies in the curriculum (as reflections of my own world view and subject interests and concerns previously mentioned as limitations of this study).

I was able to sum up further representation of ideologies (See the Glossary of Key Terms): I tabulated these representations in Table 4.10, along with samples of statements from which
ideologies were drawn, the associated reasonings, and frequencies of representation. With ideological meaning in mind, I was able to identify a total of 101 representations of ideology. It was notable that the right-of-centre neo-Liberal ideologies of managerialism, individualism, meritocracy, and technocratic rationalism were represented with an absolute frequency of 58; while the left-of-centre social justice, global-citizenship, wholism, and libertarian/liberatory ideologies were represented with an absolute frequency of 38; and Reductionism was represented with an absolute frequency of 4.

Although Table 4.10 shows statements as if they are linked to a single representation of ideology, the reality was that many curricular statements indicated many ideological meanings, which were often competing, as depicted by analysis of the example above. Another example of a statement containing multiple competing ideologies follows, also from the Family Studies Rationale:


In the above statement, the value assumption in the term ‘opportunity’ is that what the curriculum provides is good. It values such ‘good opportunities’ as ‘managing resources’, thus promoting managerialism. It simultaneously promotes global-citizenship education through attending to ‘developing as globally responsible producers and consumers’ and individualism through defining individuals as consumers. Through the term, ‘practise’, it is assumed that it is good that students practise curriculum mandates. There is an existential assumption that developing specific curricular skills will better equip students to develop healthy relationships; thus promoting technocratic rationalism through an emphasis on skill
development. Additionally, there is a value assumption by the use of ‘help’, which assumes that specific skills (provincially mandated) are more valuable than others.

Thus it was apparent through teasing out the underlying assumptions that ideological representations in the Preface and Introduction were deeply embedded and often inconsistent. The predominantly represented ideologies were neo-liberal and related as right-of-centre; however the way these ideologies were intertwined with frequent representations of social justice and related left-of-centre ideologies (occurring in 38 percent of assumptions of value and truth) presented the likelihood that curricular writers and managers were ideologically in opposition with one another and holding mixed ideological understandings, themselves.
<table>
<thead>
<tr>
<th>Ideology</th>
<th>Explanation of Ideological Pairing</th>
<th>Absolute Frequency</th>
<th>Statement in Curriculum: Example of Representation</th>
<th>Descriptions of Notable Assumptions: Existential (EA) &amp; Value (VA)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neo-Liberal</td>
<td>Individualism: Represented through the notion that conservation is an individual choice and in promotion of the notion of consumerism</td>
<td>12</td>
<td>Emphasis is also placed on the [EA] importance [VA] of home maintenance and safety and ways in which consumers can conserve energy, water, and other resources in the home.</td>
<td>EA: home maintenance and safety are important. VA: ‘importance’ and ‘can’ assume that home maintenance and safety have priority over conservation of resources and that the latter is a personal choice rather than a necessity.</td>
</tr>
<tr>
<td>Neo-Capitalism</td>
<td>Managerialism: Represented through provincial mandating of time allowances</td>
<td>15</td>
<td>Provincial curricula are developed in accordance with the [EA] amount of instructional time recommended by the Ministry of Education for each subject area.</td>
<td>EA: assumption is that the state mandates instructional time.</td>
</tr>
<tr>
<td>Meritocracy</td>
<td>Meritocracy: Represented by promoting social order and thus perpetuating inequity</td>
<td>18</td>
<td>The Foods and Nutrition 8 to 12 curriculum provides opportunities [VA] for students to plan meals appropriate [VA] for various nutritional needs and social occasions.</td>
<td>VA: ‘appropriate’ assumes a priority for adherence to the current social order; ‘opportunities’ assumes curriculum is valuable/good</td>
</tr>
<tr>
<td>Technocracy, Technocratic Rationalism</td>
<td>Technocracy: Represented through promotion of developing specific skills (provincially mandated)</td>
<td>14</td>
<td>The Prescribed Learning Outcomes in this organizer assist [VA] students to analyse and apply the [EA] elements and principles of design as well as demonstrate an understanding of the [EA] influence of Canadian and international designers on the fashion industry.</td>
<td>VA: ‘assist’ assumes that curriculum is good/helpful. EA: assumption is that there are specific and normal elements and principles of design; that Canadian and international designers influence the fashion industry</td>
</tr>
<tr>
<td>Ideology</td>
<td>Explanation of Ideological Pairing</td>
<td>Absolute Frequency</td>
<td>Statement in Curriculum: Example of Representation</td>
<td>Descriptions of Notable Assumptions: Existential (EA) &amp; Value (VA)</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>----------------------------------------------------------</td>
<td>--------------------</td>
<td>------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------</td>
</tr>
<tr>
<td>Global Citizenship</td>
<td>Represented by attending to global issues</td>
<td>10</td>
<td>[Students] understand global issues [VA] related to food/textiles production and consumption and how they affect [VA] their food/textiles choices</td>
<td>VA: ‘issues’ and ‘affect’ assume a problematic nature for globalized production, consumption and choice</td>
</tr>
<tr>
<td>Welfare-State/Province</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Liberatory, Libertarian</td>
<td>Represented through promotion of reflective thinking</td>
<td>6</td>
<td>Changing times require new ways of thinking, including the [EA] specialist skills [VA] of critical and reflective thinking, and metacognition</td>
<td>EA: assumption is that critical and reflective thinking are challenging, specialist skills VA: critical and reflective thinking and metacognition are highly valued</td>
</tr>
<tr>
<td>Social Justice</td>
<td>Represented by addressing modern challenges</td>
<td>14</td>
<td>Only the [EA] study of Home Economics, however, can be said to be concerned with [VA] meeting the [EA] challenges [VA] of everyday living in a modern society</td>
<td>EA: everyday, modern life is especially challenging and problematic; omission of specific challenges to address/whose challenges? VA: ‘to be concerned with’ assumes that meeting such challenges is good/valuable.</td>
</tr>
<tr>
<td>Wholism</td>
<td>Represented by attending to wholism and a global family</td>
<td>8</td>
<td>social, economic, and environmental challenges and issues [VA], and wholeness of the [EA] global family, are addressed</td>
<td>VA: ‘challenges’ and ‘issues’ assume that which is social, economic, and environmental is problematic EA: there is a global family</td>
</tr>
<tr>
<td>Reductionism</td>
<td>Represented by reducing health into specific components</td>
<td>4</td>
<td>students study the [EA] components that make up a healthy lifestyle and safe environment for children</td>
<td>EA: assumption is that a reductive notion of life is true</td>
</tr>
<tr>
<td>Total Number</td>
<td></td>
<td>101</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4.3.6 Nominalization.

Shifting common-sense understanding is a tactic of discourse that is common through naturalization, or the act of making something seem normal or natural. This tool is useful in authorizing common-sense understandings. Language can reproduce naturalization through Nominalization, the process of expressing a noun “as if it were an entity, [so that] crucial aspects of the process may be left unspecified, but tacitly assumed as self-evident and straightforwardly commonsensical” (from Fairclough, cited by Lim, 2014, p. 66). Fairclough (2003) explains that Nominalization is commonly used to represent worldwide processes as entities instead of processes. Through his discussion of the effects of naturalization on curriculum, Lim (2014) explains that naturalization can promote meritocracy by implying that “distributions of educational resources and social advantages are, de jure, justified” (p. 66). As such, naturalization in text is problematic to advancing social justice education.

In analysing curriculum for the process of naturalization through Nominalization, I scanned text for the ending ‘-tion’, since I recognized this ending as a marker for the tool (Fairclough, 2003); and found it occurring 60 times within the 199 main clausal sentences and sentence fragments that I distinguished. This tool generally reduced the warmth and personalized nature of the text, as in the significant example of the nominalizations ‘food production’ and ‘food consumption’, in the following excerpt from the Foods and Nutrition IRP Goals section:

[Students] understand global issues related to food production and consumption and how they affect their food choices (Ministry of Education, Province of BC, 2007c, p. 5).
Applying ‘production’ and ‘consumption’ to food in the previous statement resulted in the reduction and removal of agency, belonging, and responsibility towards the personal act of eating and accompanying behaviours and actions. This was problematic due to the effect of isolating individuals from associating as integral interrelated parts of the ecological relationship held among persons, food species, and our common environment. I expected that naturalizing this complex and vital relationship as ‘consumption’ and ‘production’ was limiting, distancing and promoting a lack of responsibility or stewardship towards sustainable living, as a result of students (and educators) disconnecting from their agency in this interconnected process.

Just as nominalization of the act of eating was expected to affect educator and student conceptualizations of their ecological connections, so did nominalization of the term, ‘expect’ in becoming ‘expectation’. The significance of this tool was evident in the following statement from the Preface of all three home economics strands:

Suggested Achievement Indicators are statements that describe what students should be able to do in order to demonstrate that they fully meet the expectations set out by the Prescribed Learning Outcomes (Ministry of Education, Province of BC, 2007a/2007c/2007d, p. v).

The nominalization, ‘expectation’ removes agency from the party, or subject that is expecting students to demonstrate specific types of knowledge. Omission of subject creates ambiguity and impersonality by distancing the process of ‘expecting’ from anyone in particular, least of all the provincial government (Ministry of Education) as curriculum editor. If the previous statement were to be written without nominalization, it might look as follows: ‘Suggested Achievement Indicators are statements that describe what students should be able to do in order to demonstrate that they fully meet the outcomes expected of them by the Ministry of Education’. Such wording connects students, educators, and
curriculum writers and editors with agency so that the individuals that are responsible for ‘expecting’ something of students are visible; it also lends opportunity for resistance, on the part of educators and students, to curricular demands.

In summary, nominalization in the curriculum acted to distance participants from represented processes and to decrease their emotional attachment to meaning and understanding (Fairclough, 2003). It had the effect of isolating subjects from processes of action and being. It oriented the curriculum toward transmission of knowledge and skills as opposed to active engagement. Had writers and editors chosen to remove or reduce the use of this tool, they would have promoted increased connection to curricular meanings through assigning subjects a greater number of processes of acting and being. Reducing nominalization would promote agency and transformative educative experiences by educators and students.

4.4 CDA: macro-analysis

*Educators need to be cognizant of the ideologies and paradigms shaping their work*

(McGregor, 2008, p. 549)

*Language is an irreducible part of social life, dialectically interconnected with other elements of social life*

(Fairclough, 2003, p. 2)
4.4.1 Macro-analytical overview.

In every society, particular ideologies are promoted: education is one means of representing and communicating these. There are social and political ideologies that hold associated value commitments that underpin the official BC home economics curriculum and its advisements (for educators) on what is to be taught and how to teach it. While ideological commitments and meanings are made through curricular discourse, these are recognized as only potentials: “[t]he likelihood that the text will be ‘read’ in different ways is likely to leave the door open for text interpretation (meaning making) to vary” (Rossi et al., 2009, p. 78).

In this study, macro-social analysis emphasises meaning potentials of micro-analysis through the production of curriculum text (versus consumption). However, understandings of meaning are recognized as subjective according to a single analyst’s worldview. Analysis is organized around the critical paradigm that unhealthy interrelationships among ecological interconnections must be primarily attended to for a sustainably healthy ecological future. Through application of the emancipatory expectations and goals of the field, home economics education has the potential ability of connecting persons to such interrelationships as they occur in daily life, thereby introducing and promoting ecologically-oriented problem solving and critical thinking strategies to students and to educators. Teasing out the ideologies represented and (re)produced in the current BC official home economics curriculum document and connecting these to greater society addresses the problem of whose and what interests are currently being served through home economics education.
4.4.2 Ideological implications of BC official home economics curricular discourse in the realm of the educational and political.

It is generally understood that the role that education plays in society depends on political orientation (Hicks, 2004). Put simply, neo-liberal ideology is present in education that aims first and foremost to benefit the market (Bartlett et al., 2002; Fairclough, 2003); related conservative educational reforms tend to promote and worsen inequity through such practises as province-wide standardized curricula and testing (Apple, 2009). In contrast, social justice and libertarian and liberatory ideologies promote educational measures which respectively attend to justice and equality (Rossi et al., 2009) and freedom and emancipation from various types of oppression (Freire, 1970/2000). Apple (2009) explains that, “the best way to understand what any set of institutions, policies, and practices does is to see it from the standpoint of those who have the least power” (p. 91); attending to social justice and libertarian ideology in curriculum brings the potential to reduce the discriminatory tendencies that are present in education (Lim, 2014).

The official BC home economics curriculum is a text based, provincial document that mandates the delivery and requirements of home economics. Being semiotic, it is subject to the effects of discourse tools that can affect the meaning that is read into it by its audience, which is primarily composed of BC educators. The understandings that educators hold of curriculum meaning are (re)produced in the unofficial curriculum through pedagogies and teaching strategies. Because the ideological stances of curricular writers and editors are reflected in discourse, these most likely will also be (re)produced by educators and possibly by students who experience the implemented curriculum (Apple, 2009).
Finding technocratic rationalist and managerial ideologies in curricula and within the structure and legal mandates for provincial education is troublesome by associated transfers in power, agency, and teaching and learning equity and freedoms away from individuals (educators and students) to the provincial government (Ministry of Education), thereby increasing governmental ability to shape and control discourse, creating institutionalized education.

Unveiling the nature of ideological representation in the Preface and Introduction of the official BC home economics curricula through CDA of verbs and transitivity, grammatical mood, modality, content, assumption, and nominalization led me to understand the meaning of some representations in curricula and within the structure and legal mandates for provincial education. In this study I determined:

- Both leftist-social justice oriented discourse and rightist-neo-liberal oriented discourse were (re)produced in the production of the curriculum.
- Provincial (state) power is exerted in determining what courses are compulsory and what ones are electives. By designating home economics as an elective it was inferred that the knowledge skills and attitudes gained in this subject area were of little value. Designating Planning 10 as compulsory over the over the full, more wholistic Family Studies strand modules indicated that the subject of home economics is not highly valued. Additionally devaluing was the comparative lack of comprehensive and updated learning resources for the subject. Devaluing of the private sphere could be construed as evidence of neo-liberal ideology, as it gives priority to education as a means of service to the economy by producing ‘human capital’ to meet the demands of a global economy; and lacks concern for social issues, which are extensively covered in Family
Studies. The inference is that social issues are better dealt with through the free market than through compulsory schooling and are the responsibility of the individual not the state.

- Preliminary analysis of recommended learning resources indicated a devaluing of wholism through an absence of ecological content and limited inclusion of critical thinking resources; thereby promoting transmissive education.

- Inconsistently and incompletely attending to ecological dimensions through the curriculum and the recommended learning resources promoted a reductive and anti-wholistic understanding of interrelatedness. Absence of inclusion of ecological complexity and diversity was reiterated by persistent reference to individuals as consumers and resource managers; thereby sending the message that understanding how consuming, and other acts, are interrelated wholistically was not valued or important to the provincial government (Ministry of Education). Persistently promoting individuals as consumers naturalized consuming as a dominant and primary characteristic. By omitting other social, physical, emotional, and intellectual characteristics, the definition of the individual was reductive, promoting a need for individuals to compete with one another through the act of consuming. Individual competition corresponds with neo-capitalist support for individual rights (Bertram, 2012). This opposes an ecological worldview that perceives individuals as part of an interrelated wholistic unit in which members affect one another in significant ways. The presence of reductive individualism pointed to neo-liberal ideology that was primarily concerned with the economy and the consumption that is required to support economic growth.
Since the curriculum defined persons as consumers (and producers), they were seen as incomplete beings who needed the curriculum in order to be fulfilled. This normalization of students and educators as incomplete was indicated in transitivity analysis: while the curriculum and the subject of home economics were normalized with both states of being and action, students and educators were assigned primarily only states of action. The embedding of this language was hegemonic by normalizing and regulating the province as dominant over a subordinate student and educator population, revealing technocratic rationalism wherein the province was able to determine the educational goals for its citizenship. Social hierarchy gave the Ministry of Education (government) power through the provincially sanctioned curriculum and thus, reduced the academic freedom of students and teachers. This paternalistic attitude is characteristic of neo-liberal discourses and it is reflected in home economics histories, in which middle- to upper-class European norms of homemaking were imposed on women of multiple ethnicities and class (de Zwart, 2005).

Transitivity analysis demonstrated an overall dominance in transitive verb processes, which indicated that content and expectations for student and educator action were represented indisputably with “the notions of challenge, change, or resistance being absent” (Rossi et al., 2009, p. 86). Transitive verb processes constructed students and educators as passive and in the background, subject to the active and dominant demands of the foregrounded Ministry of Education through the curriculum as a form of social control; once again indicating technocratic rationality.

The presence of neo-liberal agenda of attacking teacher autonomy (Apple, 2006) was indicated by the grammatical mood and the predominance in declarative modality exchanges in the text, showing a hegemonic relationship in which ‘the Ministry of
Education (government) knows best’. The province was represented at the top of social hierarchy, with students and educators beneath having little or no agency, indicating that the use of declarative language was a form of social control.

- Modality analysis indicating high commitments to truth, certainty, and obligation in combination with a predominant declarative mood together implied that all students were considered equivalent to one another, in terms of access to goods and services (Rossi et al., 2009). This undermined the reality that an ultimate range of socioeconomic class, ability, and other factors are affective to learning ability and interest. Provincial permissions for educators regarding flexibility for addressing local needs and for integrating diverse learners is just that, permission: students with different abilities were not provided a guarantee of differentiated instruction. As the authoritative nature of official curriculum documents becomes so taken for granted or hegemonic that educators and students do not question intentions and their duty to abide by the documents, education becomes an ideological state apparatus to ensure control and domination over society (students and educators may subconsciously or consciously believe they are equivalent, justifying their belief that there is something wrong with those that cannot conform to the equivalent standards they are obligated to). All of the above indicates that neo-liberal ideology and its associated values (capitalism, technocratic rationality, materialism, and patriarchy), through high commitment to technocratic rationality and low commitment to social justice and equity serve to maintain the status quo.

- Low epistemic commitment in modality analysis suggested that a variety of justice related harms were made to seem uncommon, including the realities of ageism, marketing and materialism on youth, and family stresses and challenges on economic,
social, emotional, and global fronts. Individualism was evident by the inference that strength of individual character was responsible, in exemption of all other factors, for resisting such negative influences and situations. Meritocracy was reproduced as the de-emphasis of these problems promoted a lack of concern for them, associated with a notion that there must be something wrong with people who were affected thus. These low commitments to prediction and truth reflected neo-liberalism through an individualist response to ecological interconnectedness, which could well lead to apathy, self-interest, and disconnect on the part of educators and students. When individualism and meritocracy become hegemonic, the governmental neo-liberal interest in devolving all responsibly for social equity becomes normalized.

- By representing a dominance of mid-order thinking skills, and some representation of higher-order thinking skills, content analysis indicated the presence of liberatory ideology; additionally it was conceivable that ecology as a unifying theme was minimally attended to by promoting creative thought. However, the power and control of neo-liberal conservative ideology that permeates most of the document (through declarative, managerial, and transmissive orientations) led me to believe that this liberatory presence was unlikely to be reproduced.

- Analysis of truth and value assumptions indicated that although neo-liberal and related right-of-centre ideologies were dominant, social justice and related left-of-centre ideologies were also present. I speculated that this might result in a “business as usual with minimal compliance” (Smith, 1990, p. 58) approach to social justice; technocratic rationalism, as indicated through high valuation of specific knowledge, skills and values, would dominate.
• Nominalization analysis indicated a distancing of educators and students from agency and participation, including from argumentation and resistance. It promoted transmissive, rather than active educational engagement. The presence of nominalization, in combination with other linguistic tools, promoted neo-liberalism through “a widespread elision of human agency in and responsibility for processes” (Fairclough, 2003, p. 13).

• As declarative language was represented as the curriculum status quo, with it came status quo belief in the representations of inequity and lack of freedom. As curriculum was developed by a working group nested in a small geographic area, inclusion of local concerns and interests were limited. In mandating such a limited curriculum for people across a much broader cultural and geographic region, local concerns and interests of a few were generally and widely promoted for many, including in communities of cultural difference. Thus, neo-liberal meritocracy was promoted by the (re)production and consumption of standardized curriculum by educators and students.

4.4.3 Implications of the representation of existing ideologies for developing home economics curriculum through ecology as a unifying theme

Predominantly embedding and naturalizing neo-liberal and related ideologies through their textual (re)production (through language tools) promoted the conception that what the Ministry of Education (government) mandated was best for its populace; and that provincial interests were primarily important and attended to over student and educator interests in home economics education. Ecology, and the ecological values and action addressing the sustainability of life on this planet was not addressed; rather the neo-capitalist agenda of resource development and economic ‘growth’ that dominated in the current government
was naturalized as the way things are supposed to be. In this way naturalization of neo-liberalism promoted hegemonic ‘normalization’ of living with ecological, environmental and social injustices: challenge is possible, but it is acceptable and easier to live with injustice.

Home economics education that is wholistically and ecologically themed is ideologically related to social justice and liberatory education and is antithetical to the (re)production of neo-capitalism dominating the curriculum. The possibility of developing ecology as a unifying theme in the official BC home economics curriculum is limited by predominant representations of neo-liberal and related ideologies. However, a glimmer of hope was found in the small (re)presentations of discourse related to global citizenship, social justice, liberatory/libertarianism and wholism, the few bits of content that could be associated with ecology as a unifying theme, and the limited number of higher-order thinking skills. As leftist representations are in the minority, providing little resistance to neo-capitalism, their effect on developing ecology as a unifying theme in the current official curriculum is minimal; yet their presence gives something for curricular revision to build upon.

4.5 Conclusion

As I was interested in studying ideological representation and meaning in formal curricula and how these representations could affect and be affected by society (social structures), I applied a two-tiered approach within CDA, conducting and connecting textual level analysis (micro-level) with social analysis (macro-level). My research focus was most similar to Rossi et al.’s (2009) and Lim’s (2014) in that my desire was to expose representations of ideology in curricula. It was also similar to Sylvestre et al.’s (2013) and Porter’s (2006) in that I was interested in uncovering ways that the intentions of documents could be misaligned with
“ideological assumptions and structures” (Sylvestre et al., 2013, p. 1356) that were promoted by discourse tools. My methods initially replicated Rossi et al.’s (2009) curricular analysis of text, which drew primarily on aspects of Fairclough’s (2003) suggested method for CDA. It made sense to me that in order to “assess the causal and ideological effects of texts, one would need to frame textual analysis… [by linking] the ‘micro’ analysis of texts to the ‘macro’ analysis of how power relations work across networks of practices and structures” (Fairclough, 2003, pp. 15-16).

Combined CDA micro- and macro-analytical findings demonstrate that through persistent and dominant representation of neo-capitalism and associated right-of-centre ideologies, provincial interests are primarily served by the current, official, BC home economics curriculum. Neo-capitalist ideologies primarily underlie the curriculum through the promotion of provincial values, technocratic rationalist skill development, and expected passivity on the part of educators and students. (Re)presentation of these ideologies has meritocratic potential by sustaining the status quo by promoting managerialism and consumerism, which contrasts understandings of wholistic ecological interconnection; and sustains limited justice and freedoms for educators and students. Neo-liberal representations in curriculum (re)produce inequality through provincially mandated content and ideas, represented as absolute or predominantly unequivocal or indisputably true and important (Fairclough, 2003; Rossi et al., 2009). The predominance of neo-liberal representation was not surprising considering the current state of global politics (Fairclough, 2003); it was confirmed dominant through analysis of transitivity, modality, grammatical mood, assumption, and nominalization. While content confirmed an absence of terminology associated with ecology as a unifying theme, it also confirmed the presence of liberatory
ideology through mid- and higher-order thinking skills; similarly, assumption analysis confirmed a minor presence of social-justice related ideologies.

Neo-liberal ideologies are antithetical and counter to notions of ecology as a unifying theme and their dominance indicated that for the curriculum to successfully construct home economics education with ecology as a unifying theme and a transformative social justice orientation, curriculum reform was required towards much greater integration of these themes and ideologies. Finding (re)production of global citizenship, social justice, liberatory/libertarian ideologies and wholism in curriculum was promising for developing ecology as a unifying theme by providing a base for curriculum redevelopers to build upon. However, as literary research and CDA point to a widespread political movement to intentionally incorporate and (re)produce neo-liberal ideology in educational documents (Apple, 2009; Bartlett et al., 2002; Brantlinger, 2004), I wondered if the political orientation of the current BC government would allow public consumption of leftist ideology through such a public arena.
5 Research Conclusions, Implications, Reflections, and Recommendations: Ecology as a Unifying Theme in Home Economics Education

5.1 Overview of chapter 5
This chapter provides conclusion to this research study which sought to answer two central research questions: what underlying ideologies are represented in the Preface and Introduction of the current, official BC home economics curriculum; and what are the implications of the representation of existing ideologies for developing home economics curriculum through ecology as a unifying theme?

The first section of this chapter concludes the study by answering the research questions. The second section reflects, discusses and speculates about noteworthy literary and analytical findings of the research process. The third section reviews the strengths of the study and its limitations. The fourth section discusses the implications of the study in relation to home economics education, to the general field of education and to greater society. The fifth and final section recommends directions for future research.

5.2 Conclusions of the study
Henry Giroux, an American founder of critical pedagogy promoted the notion that educators should be wary of harmful effects of ideology on their students and he called for a fundamental understanding of ideology to be present in all educational discussions (Bartolomé, 2007). This notion was seconded by Marjorie Brown (1980) within the context of American home economics education and has been promoted by modern Canadian home economics researchers (McGregor, 2008; 2011; 2012; Smith, 1990; 1994; 2014). These
authors drew attention to the ability of dominant hegemonic ideology to both obscure reality and divert attention away from attempts, by educators, to tackle the real intentions of home economics education. In reacting to such scholarship, I undertook to determine the ideologies underlying the current BC official home economics curriculum using CDA. I explored the potential of home economics education to develop critical understandings of ecological interrelatedness since this notion was promoted historically by home economics professionals in Canada and internationally as a focus for education (Brown & Paolucci, 1979; Vaines, 1994) and in order to contribute to current research on the empowering nature of home economics education (Smith, 2014).

The production of the official curriculum guide is a dominant factor, among many, contributing to the social practice of home economics education, which, as discourse, is “shaped by and shape[s] more abstract and durable social structures and social practices” (Fairclough, 2003, p. 16). Leading critical discourse theorist, Norman Fairclough (2003) explains that “[w]ithout detailed analysis, one cannot really show that language is doing the work one may theoretically ascribe to it [Italics in original]” (p. 204). In other words, while I assumed home economics education was underlain by dominant neo-capitalist and related ideologies, I needed to carry out formal analysis in order to demonstrate how these ideologies were represented so that future curriculum revisions could be responsively and reactively conducted. Additionally, while I assumed the intention of home economics education was to attend to family well-being on a variety of ecological levels, a critical literature review was required in order to support this supposition.
It is understood that the ideologies underlying neo-capitalism and the subject of home economics are at odds with one another: while the former is underlain with focussed intent on fiscal and corporate revenue, the latter is explicated as tending to emancipating the individual and the family on local and global levels through “the values of caring, sharing, justice, responsibility, communicating, reflection, and visionary foresight” (International Federation for Home Economics, 2008). At the start of this study, I understood that incorporating leftist ideology, such as social justice and libertarianism in curricula had the ability to return equity, freedom, and power to individuals by promoting an inclusive voice in education, thereby creating education which, rather than focussing on ‘economically useful’ subject matter could become emancipating and enlightening by engaging students and educators in culturally rich and diverse types of knowledge, beyond the voices of those with the greatest “economic, cultural, and social capital” (Apple, 2009, p. 91). Though I did not preconceive the level of such incorporation in the official BC home economics IRPs, I hoped it would be present due to its fit with ecology as a unifying theme. As I understood that critical linguistic, or discourse analysis had the potential to reveal ideological (re)presentation in text, I undertook CDA on micro- and macro-analytical levels to determine what ideologies were underlying the current, official BC home economics curriculum and what the implication was for developing home economics curriculum through Vaines’ (1994) conception of ecology as a unifying theme.

The beneath-the-surface analysis that I undertook (transitivity, modality, grammatical mood, content, assumption, and nominalization) revealed that the semiotic structuring of the curriculum document was such that the interests of current government ideologies were foregrounded and dominant, even though they were not readily apparent at first glance.
Under the surface was a strong presence of neo-capitalism and associated ideologies, including managerialism, individualism, meritocracy, and technocratic rationalism. These right-of-centre ideologies were dominant and promoted in social hierarchy where educators and students were passively and subordinately constructed in comparison to the Ministry of Education, the provincial governing body.

Such representations contrasted with emancipative curriculum in a number of ways: first, in exempting home economics courses from provincial and legal mandates for high school graduation, home economics and its attendance to social issues were devalued; likewise, an ecological orientation to understanding health and daily life was devalued through its lack of inclusion in curricular and learning resource content. By defining persons as consumers, limited and reductive individualistic notions were promoted that were antithetical to wholistic notions of individuals as interrelated and part of ecological complexity. Neo-liberal representations normalized the appropriateness of provincial government dominance in educational realms, downplaying concern for, and perpetuating existing hegemonic political, economic, and social truths and values. Opportunities for resistance by educators and students were eliminated through elision of agency (by nominalization) and through predominantly declarative language, which promoted meritocratic justification for inequity, injustice, and loss of freedoms.

There were also represented some oppositional left-of-centre ideologies - social justice, global citizenship, liberatory/ libertarianism, and wholism - though infrequently attended to, they were promoted by inclusion of mid- to higher-order thinking skills that provided opportunity for students and educators to connect understandings at complex, critical, and
potentially transformative and ecological levels. Assumptions of truth and value complemented this liberatory presence by attending to reflective, person-centred education, including inclusion, equity, and access to education for differently-abled learners, though infrequently; and inclusion of social justice-ideology through local and global issues, such as environmental, social, cultural, and economic awareness, also infrequently. It was found in this study that the intermittent and scarce representation of left-of-centre ideologies backgrounded them in comparison to those that were right-of-centre.

I found that developing home economics through ecology as a unifying theme was minimally supported in official curricular initiative. Unless and until curricular reform was undertaken, educator interest in promoting ecological understanding would have to be attended to as a separate, personally or community driven pedagogical initiative. Although some mid- and higher-order thinking skills were promoted in curriculum, their application on ecological levels would also have to be initiated in these ways, since even the values upon which critical thinking is based could be neo-liberal (e.g., individualism) rather than social welfare (communitarian).

5.3 Discussion of the study

It is understood that ideologies can either emancipate or marginalize people for and in their belief systems, not only in greater society, but also in educative realms (Apple, 2009; Bartolomé, 2007; van Dijk, 2006). In Western society, dominant social ideologies are currently related to neo-capitalism (Fairclough, 2003): these neo-liberal understandings are reflected in technocratic rationalist schooling that is provincially and state mandated towards developing particular skills, especially in the ‘core’ subjects of sciences, mathematics, and
language studies that support economic growth and capitalism. Such ideologies tend to be
ehegemonic and meritocratic by promoting and sustaining existing social hierarchies that hold
financial and market gain as an end goal, rather than valuing social justice and liberty
through education that emphasises emancipation, equity, justice, and wholistically
interrelated notions of local and global health. By their replication and (re)production in
schools ideologies are cyclically promoted in greater society. In contrast to the dominant
neo-capitalist ideologies underlying current Western society, the ideologies underlying home
economics education are founded to some degree, but not entirely, in liberatory and social
justice values (Brown & Paolucci, 1979; Vaines, 1994).

This study was inspired by the ideological tension that home economics has suffered from
since its inception. Feminists have equally promoted and derided the field as a place of
power for women as opportunity for academic success, and for its meritocratic,
assimilationist, and patriarchal character by favouring European, Western norms over
Canadian cultural diversity, and by promoting a ‘women’s place in the home.’ Sometimes
ideological tension in home economics was explicit, such as in the intellectual
inconsistencies that Vaines (1981) found in the Proceedings of the Lake Placid conferences:
social justice and emancipation (in support for developing ecological awareness and
understanding society and the environment) and managerialism, patriarchy, and technocracy
(in support of developing practical standardized skill-based training courses) were all
promoted. More often ideological tension was implicit, as Brown (1993) noted, “They
create illusions by which home economists deceive themselves: the ideas and the
professional activities based on those ideas are contrary to the real intentions of home
economics” (p. 484). Brown’s call for ideological critique was inspirational to this research, as was Vaines’ call to unify the field through wholism and ecology as unifying theme (1994).

When official curriculum documents are unquestioned, the underlying values and beliefs become normalized and hegemonic. At this point in time home economics curricular values and beliefs are mainly associated with neo-liberalism and are contrary to the real home economics intentions that are outlined in mission statements (Brown & Paolucci, 1979), ecological themes (Vaines, 1994), and liberatory goals (Pendergast, 2012). That modern home economics ideology holds social justice and libertarianism valuable, including looking to alternative ways of knowing, including Indigeneity (McGregor, 1993) and transformational education (McGregor, 2003b; Vaines, 1985; 2004), the lack of evidence that education has moved away from a neo-liberal emphasis (Farrelly, 2012; McGregor; 2008; Pendergast, 2012; Smith, 2014) impressed on the need for this study.

My findings of neo-liberal predominance in curricular discourse are unsurprising considering the dominant influence of technocracy and intervention by international governing bodies; combined with the current state of BC politics which is heavily influenced by neo-capitalist ideology. Indeed, it is more surprising on reflection that I thought ideologies would be represented in any other way. Given noting that many of my colleagues casually and formally espouse the necessity of incorporating social justice, wholistic, and liberatory ideologies in home economics education, it is appropriate that this study provide awareness and guidance for them in their endeavours.
5.4 Study limitations & strengths

This study was limited and strengthened in various ways. Limitations included:

- I did not conduct a micro-analysis of all portions of the curriculum document. Findings reflected only the content and representations in the Preface and Introduction of the curriculum. Therefore, though they could be extrapolated, I do not know if the neo-liberal ideology that I found was also present in other sections, such as the PLOs or Suggestions for Program Delivery.

- The document analyzed is from one Canadian province. Since each province has their own curriculum document the results cannot be generalized to other jurisdictions.

- My biases:
  - My view of home economics is that it should serve welfare, social justice and ecological interests rather than the economic, capitalist agenda of neo-liberalism.
  - I have a personal and general contempt of capitalism and associated ideologies and concurrently approve of ideologies associated with the welfare state (see Glossary of Key Terms).
  - Having internalized many aspects of empirical positivist inquiry as an effective, acceptable, and appropriate way to do research (from emphasis on the scientific method in my previous studies in biological sciences), I intuited that the ‘scientific’ or analytical-procedural nature of CDA gave it validity.

- There are biases, limitations, and assumptions associated with utilizing CDA (Chapter 3.2.3).

- The worldviews of the ‘experts’ whose conceptualizations I took as truths impacted how I used CDA, and this limitation was exacerbated by my need to trust in these truths since I lacked formal linguistics training and education.
• Depth of my analysis was limited by lacking professional experience as a home economics educator

Strengths included:

• Limiting the amount of curriculum analyses provided ample research space for delving deeply into representations and meanings.

• The micro-analytical process is clearly outlined and therefore of use to others who wish to replicate the study or apply this method of analysis to other documents.

• The micro-analytical process has implications for curriculum writers who seek semantic assistance in writing more liberatory and socially just curriculum.

• Clarification, and maintaining awareness, of my prior personal and professional understandings of home economics (Chapter 1.2) at the start of research, and throughout, reduced the effects of assumption and bias on how I approached and conducted this study and the meaning I extracted from findings.

• Since the critical paradigm recognizes the validity of a critical bias, analytical inquiry was strengthened by having internalized a critical outlook.

• That I had internalized a positivist bias strengthened my CDA approach by my ability in using analytical lenses as objectively as possible so that representations could appear, rather than vice-versa: utilizing them in order to find support representations that I believed existed prior to the study.

• The back-and-forth manner of research that I conducted (interspersing micro-textual discourse analyses with macro-social analysis and reviewing literature) was recommended by Farrelly (2012), who noted that this approach could produce
“richer and more insightful analyses” (p. 132) than linear research. Her position was supported by Fairclough (2003) who explained that “[t]extual description and analysis should not be seen as prior to and independent of social analysis and critique” (p. 16).

- Electronic record of data analyses provided me the opportunity to sort, analyze, confirm, and check results in a variety of ways and in relationship among linguistic lenses.
- Skill and professional experience facilitating sciences, mathematics and special education lent me familiarity with official and unofficial BC curriculum and its applications.

In summary, the context from which I attended to textual and social analysis was dependent on a variety of intertwined theoretical and practical understandings drawn from my life history.

5.5 Implications and recommendations

Brown (1993) stated that home economists:

lack the theoretical insights to refute and withstand propaganda and seduction by the ideological beliefs promoted by powerful social forces. As a consequence, they adopt beliefs that are contradictory to their own aspirations for home economics as a profession (p. 192).

This study is an example of how home economics (or other subject) educators can systematically confirm, through a variety of critical linguistic lenses, the dominant ideologies in the current official home economics curriculum and reflect on the implications, the promotion, and the (re)presentation of these ideologies in light of the aspirations for the
profession. In this case, I concluded that neo-liberalism, the ideology of the current government was dominant. This was problematic since neo-capitalism was antithetical to social justice and liberty by its ability to lead to radical attacks on universal social welfare and the reduction of the protections against the effects of markets that welfare states provided for people. It has also led to an increasing division between rich and poor, increasing economic insecurity and stress even for the ‘new middle’ classes, and an intensification of the exploitation of labour. The unrestrained emphasis on growth also poses major threats to the environment. It has also produced a new imperialism, where international financial agencies under the tutelage of the USA and its rich allies indiscriminately impose restructuring on less fortunate countries, sometimes with disastrous consequences… It is not the impetus to increasing international economic integration that is the problem, but the particular form in which this is being imposed, and the particular consequences (e.g. in terms of unequal distribution of wealth) which inevitably follow. All this has resulted in the disorientation and disarming of economic, political and social forces committed to radical alternatives, and has contributed to a closure of public debate and a weakening of democracy (Fairclough, p. 5).

This study showed that the neo-liberal ideologies of technocratic rationalism in education perpetuated and legitimized meritocratic and hierarchal hegemonic relationships of power. In my view, this is antithetical to the aspirations of home economics education, which is more closely aligned with the radical ideologies of social justice and libertarianism, which seek to promote justice, equality, integrity, and democracy, among other similarly emancipating values. While this study did find some evidence of radical ideology present in home economics curriculum, it was questionable as to whether it could survive the dominant ideology. However, these leftist underlying ideologies in curriculum can be built upon in future curricular revisions, so that curriculum becomes more inclusive, radical, and transformative. Future curricular revisions of this type also provide opening for Vaines’ unifying theme of ecology, or eco-literacy to be included; and for the development of home economics education specifically for its ability to (re-)connect students and educators with the interconnected and wholistic nature of the world.
In order for future curriculum writers to use semiotic processes that are ideologically aligned with the generally accepted mission and goals of home economics, I make the following recommendations:

- Declarative language should be reduced in order to promote interrogative grammatical mood predominantly and imperative language secondarily, given the potential for liberatory effects on students and educators from existing social hierarchies and hegemonies by these language tools. Interrogative and imperative language is beneficial by the ability to ‘speak to’ educators and students directly, rather than ‘over’ them; thus reducing the authoritative nature of the curriculum by reducing or removing power differentials between educators, students, and the province.

- To promote transformative learning exchanges among students and educators, the application of transitive verb processes overall and especially to students and educators should be reduced in favour of intransitive processes. Such change also has the potential to activate students and educators from passive representations.

- Since limiting the diversity in worldview and cultural and geographic representation in curriculum development promotes meritocratic representations of normality, it is recommended that educational experts from broad cultural and geographical regions across BC and the Yukon, including First Nations communities be involved.

- Modalized processes have acted to sustain inequity and injustice by promoting meritocracy and the pre-existing hegemony, including by suggesting a notion of equivalence of economic class and ability, and the passivity of educators and students in relation to the authoritative nature of curriculum. As such, it is recommended that the modalization tool be used with caution and understanding of its effects.
• Since mid-order thinking processes dominate in application to student action, it is recommended that their use be complemented by greater application and frequency of higher-order thinking processes in order to further increase the development of critical thinking skills, as is in line with home economics intentions and expectations.

• Content that is associated with ecology as a unifying theme should be frequently incorporated in order to encourage students and educators in developing complex and critical understandings of conceptualizations related to ecological interrelatedness.

• Textual assumptions should be avoided or carefully attended to in order to promote equity and justice.

• Use of nominalized processes should be limited in order to increase emotional attachment to curricular meanings and representations. It is recommended that curricular writers and editors learn this skill.

Engaging in critical curriculum reform, in order to develop ecology as a unifying theme in home economics curriculum, means reducing and removing the underlying neo-liberal and neo-capitalist ideology in discourse. Such action supports much of the philosophical and ideological talk in historical home economics literature in a practical manner and meets the challenges delivered by leading home economists and domestic scientists of the last two centuries.

Secondarily, it is advised that educators take these study findings into consideration in light of the relationship between their own pedagogical practises, as part of the unofficial curriculum and the legally prescribed official curriculum. To create and promote education that is emancipating and transformative towards making the world a better place, it is
recommended that educators critically study the meanings I have drawn from the current, official BC home economics curricular discourse. Such advisement is recommended specifically to home economics educators, in light of the field’s mission-intention of facilitating family wellness on local and global scales; and generally to educators of all subjects since the findings drawn in this study are widely extrapolated to a standardized curricular structure and content of similar era.

As dominant Western societal ideology is underlain with neo-liberalism, it is recommended that teacher pedagogy embrace and include consistent and careful curricular (and textbook) rewriting in order to remove the harmful effects of discourse production before such values are consumed by students and propagated further into greater society through development of social knowledge and personal values. Furthermore, since ecological, social justice, and liberatory ideologies are understood to be historically and currently relevant to home economics education, it is recommended that official and unofficial curriculum be (re)developed to include them in order to protect current and future generations. As Clifford (2008) states, “We have no right to presume that future generations will be able to solve the problems we have created in this generation. We have no right to leave the world in a poorer state for future generations” (p. 3).

5.6 Future directions
This study constitutes a single contribution to critically understanding the ideology underlying home economics education in BC. There are other possible research studies that may be undertaken that would extend findings. As CDA in this study was limited to just two sections of the official BC home economics curriculum, it is suggested that the
remainder of home economics curriculum be examined and findings integrated, including with other recent studies (Smith, 2014). Analyzing the production of the unofficial curriculum through teaching materials, including recommended learning resources, provincial education legislation, and educator pedagogies would be informative. It is recommended that such potential CDA studies be complemented with other quantitative and qualitative forms of analysis in order to triangulate and increase the dependability of findings. Additionally, social analysis of curriculum consumption by educators and students would be useful towards informing how ideologies are perpetuated and transformed by education.

While further analyses could be undertaken in home economics education, they may also be applied to other subjects, particularly in the areas of IRP overlap, including the Considerations for Program Delivery section of curriculum which is nearly identical across subjects.

As it has been determined in this study that predominant curricular discourse representations are antithetical and counter to the mission-intention of home economics education and ecology as a unifying theme, it is recommended that further research advise on the specifics of curricular revision, particularly with regard to the Rationale for education, in which representations in language are found counter to the notions promoted. Additionally, the PLOs will need to be rewritten and updated to reflect an updated Rationale. Further research would also be useful in identifying and analyzing how the Canadian educational intentions for the field are distinct from international intentions.
5.7 Final words

Finally, in closing this study, it is pertinent to consider some words from the Iroquois peoples, concerning our common responsibility as cohabitants of our lived-in world: if educators do not take up this service in educating our young, who will?

Look and listen for the welfare of the whole people and have always in view not only the present but also the coming generations, even those whose faces are yet beneath the surface of the ground -- the unborn of the future Nation

(Welker, 2012).
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## Appendix A: Representation of assumption within curriculum statements in the Preface and Introduction of the BC official home economics IRP


<table>
<thead>
<tr>
<th>Curricular Section</th>
<th>Statement</th>
<th>Notable Assumptions</th>
<th>Ideological Pairing, and explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface FS/F&amp;N/T</td>
<td>This [EA] Integrated Resource Package (IRP) provides basic information to assist teachers [VA](p. v)</td>
<td>VA: ‘assist’ assumes helpful; IRP is good</td>
<td></td>
</tr>
<tr>
<td>Preface FS/F&amp;N/T</td>
<td>This [EA] section of the IRP contains additional information to help [VA] educators develop their school practices and plan their program delivery to meet the needs of all learners (p. v)</td>
<td>VA: ‘help’ assumes the IRP as helpful and good; implication is that inclusion is important aka good.</td>
<td>Social Justice, by inclusion</td>
</tr>
<tr>
<td>Preface FS/F&amp;N/T</td>
<td>Also included in this section are Key Concepts – descriptions of content that help [VA] determine the intended depth and breadth of the Prescribed Learning Outcomes (p. v).</td>
<td>VA: ‘help’ assumes the Key Concepts (state regulated) are helpful/good</td>
<td>Managerialism, by managing depth and breadth of education</td>
</tr>
<tr>
<td>Preface – PLOs FS/F&amp;N/T</td>
<td>The [EA] learning outcomes define the [EA] required knowledge, skills, and attitudes for each subject (p. v).</td>
<td>EA: assumption is that there are specific knowledge, skills, and attitudes to learn, as “normal”</td>
<td>Meritocracy, by advancing one type of knowledge over another</td>
</tr>
<tr>
<td>Preface – Student Achievement FS/F&amp;N/T</td>
<td>Suggested Achievement Indicators are statements that describe what students should [VA] be able to do in order to demonstrate that [EA] they fully meet the expectations set out by the Prescribed Learning Outcomes (p. v).</td>
<td>VA: ‘should’ assumes meeting the expectations of the PLOs is beneficial and good; assumes equity. EA: students should demonstrate these expectations</td>
<td>Managerialism, as state mandates SAIs and PLOs; product-oriented education Meritocracy, if outcomes cannot be/are not met, then what?</td>
</tr>
<tr>
<td>Preface – Student Achievement FS/F&amp;N/T</td>
<td>Suggested Achievement Indicators are not mandatory; they are provided to assist [VA] the assessment of how well students achieve [VA] the Prescribed Learning Outcomes (p. v).</td>
<td>VA: ‘assist’ assumes that assessment practices are good and helpful; ‘achieve’ assumes that PLOs are good</td>
<td>Managerialism, by standardizing assessment practises Technocratic Rationalism, by state mandatory expectations</td>
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<tr>
<td>Curricular Section</td>
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<td>Notable Assumptions</td>
<td>Ideological Pairing, and explanation</td>
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<tr>
<td>Preface – Classroom Assessment Model</td>
<td>These activities, developed by BC educators, are provided to support [VA] classroom assessment (p. v).</td>
<td>VA: ‘support’ assumes that assessment practices are valuable/good.</td>
<td>Managerialism, through promotion of specific assessment strategies</td>
</tr>
<tr>
<td>FS/F&amp;N/T</td>
<td>The Classroom Assessment Model for Family Studies 10 to 12 is provided as a curriculum support [VA] document at <a href="http://www.bced.gov.bc.ca/irp/irp.htm">www.bced.gov.bc.ca/irp/irp.htm</a> (p. v).</td>
<td>VA: ‘support’ assumes that the (state mandated) curriculum is good</td>
<td>Technocratic Rationalism, as promoting state mandated education</td>
</tr>
<tr>
<td>Introduction</td>
<td>This document recognizes that [EA] British Columbia’s schools include young people of varied backgrounds, interests, abilities, and needs. Wherever appropriate for this curriculum, ways to meet [VA] these [EA] needs and to ensure [VA] equity and access for all learners have been integrated as much as possible [VA] into the Prescribed Learning Outcomes, Suggested Achievement Indicators, and Classroom Assessment Model (p. 3).</td>
<td>EA: assumption that BC schools are inclusive; may not be so in private sector. VA: ‘ways to meet’ and ‘ensure’ assumes that inclusion, equity and access are good; ‘wherever appropriate’ and ‘as much as possible’ qualifies how integration and needs will be met; assumes that not all learners are entitled to equity and access; some are more entitled than others; integration of inclusion, equity, and access is not always appropriate and integration support is not always present/ will not always happen.</td>
<td>Meritocracy, by the possible decision not to incorporate inclusion Individualism, by educators and administrators responsibility for choosing inclusion Social Justice, by mandating inclusion, equity, and access</td>
</tr>
<tr>
<td>Introduction</td>
<td>Learning requires [VA] the [EA] active participation of the [EA] student (p. 3).</td>
<td>VA: ‘requires’ assumes active participation is good and essential. EA: active participation is required of every student in order to learn; the student as an individual Note: The Oxford Dictionary of Psychology describes passive learning as that which “is unintentional and unmotivated or that occurs without any apparent reinforcement” (Coleman, 2008).</td>
<td>Individualism, as it is the student’s responsibility to be an active participant Managerialism, as state expects active participation Meritocracy, as some students cannot/will not actively participate and will thus be considered to be problematic</td>
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<tr>
<td><strong>Introduction</strong> FS/F&amp;N/T</td>
<td>The development of this IRP has been guided by [VA] the [EA] principles of learning: Learning requires the active participation of the student… People learn in a variety of ways and at different rates… Learning is both an individual and a group process (p. 3).</td>
<td>EA: assumes the Principles of Learning exist VA: ‘guided’ assumes that the Principles of Learning are valuable/good</td>
<td>Libertarian, as various ways of learning are attended to (person-centred) Social Justice, equity and justice are attended to through attending to principles of learning</td>
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<tr>
<td><strong>The 2007 Home Economics Curriculum FS/F&amp;N/T</strong></td>
<td>It is assumed that [EA] students will continue the development of these outcomes at subsequent levels of sophistication (p. 3).</td>
<td>EA: assumption is that students will continue developing home economics outcomes</td>
<td>Managerialism, as learning is organized by the state</td>
</tr>
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<td><strong>The 2007 Home Economics Curriculum FS/F&amp;N/T</strong></td>
<td>Family Studies 10 to 12 has been developed using a modular approach, allowing [VA] teachers to combine the two-credit individual modular courses to make up a four-credit course based on student interest as well as teacher interest and expertise (p. 3).</td>
<td>VA: ‘allowing’ assumes that the way Family Studies coursework is organized (state mandated) is good.</td>
<td>Managerialism, as the teachers need to be given certain permissions to practise</td>
</tr>
<tr>
<td><strong>The 2007 Home Economics Curriculum FS/F&amp;N/T</strong></td>
<td>The [EA] depth of treatment and level of expectations will depend on the prior knowledge and maturity level of the students (p. 3).</td>
<td>EA: assumption is that educators will vary course expectations on an individual level, thereby attending to differently abled students.</td>
<td>Libertarian, through person-centred education</td>
</tr>
<tr>
<td><strong>The 2007 Home Economics Curriculum FS/F&amp;N/T</strong></td>
<td>The content for each course is based on the Prescribed Learning Outcomes and further clarified by the achievement indicators that support [VA] each learning outcome (p. 3).</td>
<td>VA: ‘support’ assumes that the curriculum/learning outcomes (state mandated) are good</td>
<td>Technocratic Rationalism, as state mandate education is assumed good</td>
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<td><strong>The Study of Home Economics</strong> <strong>FS/F&amp;N/T</strong></td>
<td>During their high school career, students study a variety of subjects <em>important</em> [VA] to their choice of postsecondary study or to their choice of occupational training. (p. 4).</td>
<td>VA: ‘important’ assumes that post-secondary study and occupational training are good and prioritized; emphasis on technocratic skill development.</td>
<td><strong>Technocracy</strong></td>
</tr>
<tr>
<td><strong>The Study of Home Economics</strong> <strong>FS/F&amp;N/T</strong></td>
<td>Only the [EA] study of Home Economics, however, can be said to be concerned with [VA] meeting the [EA] challenges [VA] of everyday living in a modern society (p. 4).</td>
<td>EA: everyday, modern life is especially challenging and problematic; omission of specific challenges to address/whose challenges? VA: ‘to be concerned with’ assumes that meeting such challenges is good/valuable. EA: home economics is different from other subjects in that it is the ‘only’ one that can meet such challenges; home economics is not valuable whereby post-secondary study and occupational training are concerned.</td>
<td><strong>Social Justice</strong>, through addressing modern challenges</td>
</tr>
<tr>
<td><strong>The Study of Home Economics</strong> <strong>FS/F&amp;N/T</strong></td>
<td>[Home economics responds to change through] over-arching themes [that] include family, food and nutrition, food preparation, management, and consumer choices (p. 4).</td>
<td>VA: assumption through omission of Textiles studies: Textiles studies are less valuable than Family Studies and Foods and Nutrition.</td>
<td><strong>Individualism</strong>, through a focus on consuming</td>
</tr>
<tr>
<td><strong>The Study of Home Economics</strong> <strong>FS/F&amp;N/T</strong></td>
<td>Pervasive themes [VA] of wellness, technology, global interdependence, human development, resource development/management are integrated (p. 4).</td>
<td>VA: assumption that addressing and integrating such ‘pervasive themes’ is valuable.</td>
<td><strong>Wholism</strong>, through integration <strong>Global Citizenship</strong>, through addressing themes</td>
</tr>
<tr>
<td><strong>The Study of Home Economics</strong> <strong>FS/F&amp;N/T</strong></td>
<td>It contributes to empowering [VA] people to become active and informed members of society with respect to both living independently and living in caring situations with other people (p. 4).</td>
<td>VA: ‘empowering’ assumes that it is good to be active, caring, and informed members of society; promotes a particular type of citizenship.</td>
<td><strong>Citizenship</strong></td>
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<td>Family Studies [FS] Foods &amp; Nutrition [F&amp;N] Textiles [T]</td>
<td>Social, economic, and environmental challenges and issues [VA], and wholeness of the [EA] global family, are addressed (p. 4).</td>
<td>VA: ‘challenges’ and ‘issues’ assume that which is social, economic, and environmental is problematic EA: there is a global family</td>
<td>Wholism Global Citizenship Social Justice, through addressing social, economic, and environmental awareness</td>
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<tr>
<td>The Study of Home Economics FS/F&amp;N/T</td>
<td>Changing times require new ways of thinking, including the [EA] specialist skills [VA] of critical and reflective thinking, and metacognition (p. 4).</td>
<td>EA: assumption is that critical and reflective thinking are challenging, specialist skills VA: critical and reflective thinking and metacognition are highly valued</td>
<td>Libertarian, through reflective thinking</td>
</tr>
<tr>
<td>The Study of Home Economics FS/F&amp;N/T</td>
<td>Home Economics education provides ‘the [EA] necessary balance in bringing together theoretical understandings and addressing practical everyday problems’ [VA] (p. 4).</td>
<td>EA: Balance is necessary (Balance to whom? To what?) amongst theory and practice VA: practical everyday life is a problem</td>
<td>Liberatory, through addressing emancipation from everyday problems</td>
</tr>
<tr>
<td>The Study of Home Economics FS/F&amp;N/T</td>
<td>Students develop an understanding of the [EA] interdependence of their everyday living with that [EA] of other human beings and broader issues [VA] related to ecological sustainability (p. 4).</td>
<td>EA: there is an ecological interdependence among humans and sustainability VA: ‘issues’ assumes that ecological sustainability and interdependence is problematic EA: ecological sustainability is a real conception (whose/what sustainability?)</td>
<td>Wholism, through addressing interdependence Social Justice, by attending to Sustainability Education</td>
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<td><strong>Family Studies [FS]</strong></td>
<td>The aim of the Family Studies 10 to 12 curriculum is to provide students with the [EA] knowledge, skills, and attitudes that will assist [VA] them in making informed decisions related to parenting, adolescence, adulthood, family and interpersonal relationships, and housing and living environments (p. 4).</td>
<td>EA: assumes the promotion and normalization of specific (state mandated) types of knowledge, skills, and attitudes VA: ‘assist’ assumes these types of knowledge, skills and attitudes are normal and of most value in life</td>
<td><strong>Social Justice</strong>, by attending to local environments <strong>Technocratic Rationalism</strong>, as state mandate education is assumed good <strong>Meritocracy</strong>, inequity for those without the “correct” types of knowledge, skills, and attitudes</td>
</tr>
<tr>
<td><strong>Foods &amp; Nutrition [F&amp;N]</strong></td>
<td>The aim of the Foods and Nutrition [and Textiles] 8 to 12 curriculum is to provide opportunities for students to develop the [EA] knowledge, skills, and attitudes that [EA] have immediate and future applications in their personal and family lives, as well as in local and global environments… (p. 4).</td>
<td>VA: ‘appreciate’ assumes cultural diversity is good</td>
<td><strong>Social Justice</strong>, through issue-based education: cultural diversity</td>
</tr>
<tr>
<td><strong>Textiles [T]</strong></td>
<td>…understand the [EA] impact of an individual’s… choices on others, both locally and globally… (p. 4).</td>
<td>EA: assumes individuals are interrelated with others by choice</td>
<td><strong>Wholism</strong>, by attending to interrelatedness <strong>Individualism</strong>, by attending to personal responsibility <strong>Global Citizenship</strong>, by attending to local and global environments</td>
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<tr>
<td><strong>Rationale FS/F&amp;N/T</strong></td>
<td>…examine the [EA] environmental, cultural, and economic factors that influence… choices (p. 4).</td>
<td>EA: choice in influenced by environment, culture, and economy; omission of other factors</td>
<td><strong>Social Justice</strong>, by attending to environmental, cultural, and economic interrelationships</td>
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<td><strong>Rationale F&amp;N</strong></td>
<td>...understand and apply the [EA] scientific and aesthetic principles of food preparation that lead to <strong>desired</strong> [VA] product standards (p. 4). ...understand and apply the [EA] fundamental and aesthetic principles of textile design and production that lead to <strong>desired</strong> [VA] textile items (p. 4).</td>
<td>EA: assumption is that specific principles are of highest value, these being scientific, aesthetic, and fundamental. Assumption by omission: individual and ecological health, as a principle is undervalued. VA: ‘desired’ assumes a particular notion of what is right and good; who’s notion is attended to?</td>
<td><strong>Technocratic Rationalism</strong>, through an emphasis on skill development. <strong>Meritocracy</strong>, through the notion of being more ‘desirable’/better/normal</td>
</tr>
<tr>
<td><strong>Rationale F&amp;N</strong></td>
<td>The curriculum provides <strong>opportunities</strong> [VA] for students to ...understand the [EA] impact [VA] of an individual’s ...choices on others, both locally and globally (p. 4).</td>
<td>VA: ‘opportunities’ assumes curriculum is good; ‘impact’ assumes that individual choice is problematic on local and global scales. EA: local/global problems are real. Omission: oversimplification of adjoining factors, such that it is not solely the individual’s ‘fault’. i.e. media, corporation, etc.</td>
<td><strong>Global Citizenship</strong>, through attending to local and global impacts. <strong>Individualism</strong>, by attending to personal choice/action. <strong>Wholism</strong>, by attending to impact of one on another.</td>
</tr>
<tr>
<td><strong>Rationale F&amp;N</strong></td>
<td>The Foods and Nutrition 8 to 12 curriculum provides <strong>opportunities</strong> [VA] for students to plan meals <strong>appropriate</strong> [VA] for various nutritional needs and social occasions (p. 4).</td>
<td>VA: ‘appropriate’ assumes a priority for adherence to the current social order; ‘opportunities’ assumes curriculum is valuable/good.</td>
<td><strong>Meritocracy</strong>, as promoting social order perpetuates inequity.</td>
</tr>
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<td><strong>Rationale FS</strong></td>
<td>The [EA] interrelation of intellectual, human, social, and career development in the curriculum provides students with strategies [VA] for managing their lives more effectively (p. 4).</td>
<td>EA: assumption of interrelatedness VA: ‘provides students with strategies’ assumes that lives should be managed, as opposed to lived, with effectivity as the priority and goal.</td>
<td><strong>Managerialism</strong> <strong>Wholism</strong>, through attending to interrelatedness.</td>
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<td><strong>Rationale FS</strong></td>
<td>The Family Studies 10 to 12 curriculum provides <strong>opportunities</strong> [VA] for students to … <strong>practise</strong> [VA] managing resources to develop as globally responsible producers and <strong>consumers</strong> … examine and practise skills that [EA] <strong>help</strong> [VA] develop healthy relationships (p. 4).</td>
<td><strong>VA</strong>: ‘opportunity’ assumes that ‘practise’ through curricular guiding is good; assumes something that worth practising is good/valuable; the ‘practise’ of managing resources as a route to global responsibility assumes an air of management; ‘opportunity’ assumes curriculum is good <strong>EA</strong>: specific skills will help in developing healthy relationships <strong>VA</strong>: ‘help’ assumes specific skills (state mandated) are more valuable than others</td>
<td><strong>Individualism</strong>, by attending to consumerism <strong>Global-Citizenship</strong>, by attending to global responsibility <strong>Managerialism</strong>, through attending to resource management <strong>Technocratic Rationalism</strong>, through an emphasis on skill development</td>
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<tr>
<td><strong>Rationale T</strong></td>
<td>…increasing knowledge of the [EA] social and economic factors that [EA] affect textile selection and preparation … practising and thinking critically about the [EA] principles and techniques related to textile acquisition, production, and consumption (p. 4).</td>
<td><strong>EA</strong>: assumption of importance, by promoting and normalizing specific social and economic factors, and principles and techniques over others Assumption by omission that other factors, etc. are less valuable</td>
<td><strong>Technocratic Rationalism</strong>, through an emphasis on skill development</td>
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<td><strong>Goals FS/F&amp;N/T</strong></td>
<td>Through their participation in [curriculum]…, students will be <strong>encouraged and enabled</strong> [VA]… (pp. 4-5).</td>
<td><strong>VA</strong>: ‘encouraged and enabled’; curriculum is good</td>
<td><strong>Technocratic Rationalism</strong>, through an emphasis on skill development</td>
</tr>
<tr>
<td><strong>Goals F&amp;N/T</strong></td>
<td>[Students] understand global <strong>issues</strong> [VA] related to food/textiles production and consumption and how they <strong>affect</strong> [VA] their food/textiles choices (p. 5).</td>
<td><strong>VA</strong>: ‘issues’ and ‘affect’ assume a problematic nature for globalized production, consumption and choice</td>
<td><strong>Global Citizenship</strong>, in locating global issues <strong>Individualism</strong>, in referring to consumption</td>
</tr>
<tr>
<td><strong>Goals F&amp;N</strong></td>
<td>…apply the [EA] principles of nutrition to their own food preparation (p. 5).</td>
<td><strong>EA</strong>: assumption is that there are specific principles of nutrition</td>
<td><strong>Reductionism</strong>, in identifying specific principles/components</td>
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<tr>
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<tr>
<td><strong>Family Studies [FS]</strong></td>
<td>Existential Assumption [EA]</td>
<td>EA: assumption of priority, or normalization for specific types of knowledge, skills, and attitudes; assumption is that effective communication and teamwork are inarguably valuable. VA: ‘importance’ assumes that teamwork and effective communication are valuable.</td>
<td><strong>Meritocracy</strong>, as some types of knowledge, skills, and attitudes are considered “correct”</td>
</tr>
<tr>
<td><strong>Foods &amp; Nutrition [F&amp;N]</strong></td>
<td>…to develop the [EA] knowledge, skills, and attitudes to understand the [EA] importance [VA] of effective communication and teamwork (p. 5).</td>
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<td><strong>Textiles [T]</strong></td>
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<tr>
<td><strong>Goals F&amp;N</strong></td>
<td><strong>Individual Modular Courses</strong></td>
<td><strong>Curriculum Organizers FS/F&amp;N/T</strong></td>
<td><strong>Curriculum Organizers FS</strong></td>
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<td><strong>The current structure of Family Studies 10 to 12 allows teachers to combine any two modules into a four-credit course, creating courses that [EA] are relevant to their specific students, both in interest and in age (p. 5).</strong></td>
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<td><strong>Managerialism, as the state manages the education of students</strong></td>
<td><strong>Managerialism, as the state clarifies educational scope</strong></td>
<td><strong>Meritocracy, in the assumption that exceptionality is unnatural/strange</strong></td>
<td><strong>Global Citizenship, in attending to global and individual challenges</strong></td>
</tr>
</tbody>
</table>

- **EA**: Existential Assumption
- **VA**: Value Assumption

**Goals F&N**

**Individual Modular Courses**

**Curriculum Organizers FS/F&N/T**

**Curriculum Organizers FS**
<table>
<thead>
<tr>
<th>Curricular Section</th>
<th>Statement</th>
<th>Notable Assumptions</th>
<th>Ideological Pairing, and explanation</th>
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<td>Curricular Section</td>
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<tr>
<td>Family Studies [FS]</td>
<td>Students examine the variety of housing options, including the economic decisions involved in renting or buying a home, and investigate considerations for purchasing and paying for major household items (p. 7).</td>
<td>EA: assumption is that options exist for everyone; assumption of equity</td>
<td>Individualism, in attending to housing options Meritocracy, for those with less available options</td>
</tr>
<tr>
<td>Foods &amp; Nutrition [F&amp;N]</td>
<td>Students examine the influence of parents and caregivers on children (p. 5).</td>
<td>EA: assumption is that parents and caregivers are influential Assumption by omission of less value given to other influences: community, media, etc.</td>
<td>Individualism, notion that influence on children is not socially/wholistically interrelated</td>
</tr>
<tr>
<td>Textiles [T]</td>
<td>In this module, students examine the reasons people form relationships and the qualities important in various types of relationships (p. 7).</td>
<td>EA: assumption is that there are specific (normal/correct) reasons for forming relationships; and that some qualities are more important than others VA: some qualities are better than other for forming relationships</td>
<td>Meritocracy, inequity for those who choose to form unusual relationships</td>
</tr>
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<td>Students study the components of both healthy and unhealthy relationships (p. 7).</td>
<td>EA: assumes a reductive notion of health; that there are specific and normal components</td>
<td>Reductionism, as health is reduced into components Meritocracy, in the notion that a healthy relationship has specific normal components</td>
<td></td>
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<tr>
<td>Students study the roles and responsibilities of family members (p. 7).</td>
<td>EA: assumption that there are specific roles and responsibilities; it is appropriate/the norm to adhere to stereotypes and specific roles</td>
<td>Meritocracy, as social norms are perpetuated regardless of inequality</td>
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<tr>
<td><strong>Family Studies [FS]</strong></td>
<td><strong>Existential Assumption [EA]</strong></td>
<td><strong>Value Assumption [VA]</strong></td>
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<tr>
<td><strong>Foods &amp; Nutrition [F&amp;N]</strong></td>
<td><strong>Students learn how to analyze and interpret floor plans for personal preference, efficiency, and safety, how to analyze and use the [EA] elements and principles of design, and how to generate and apply criteria for selecting housing and interior products (p. 7).</strong></td>
<td><strong>EA: assumption is that the elements and principles of design are real and defendable</strong></td>
<td><strong>Technocratic Rationalism, in development of specific skills (state mandated)</strong></td>
</tr>
<tr>
<td><strong>Textiles [T]</strong></td>
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<tr>
<td><strong>Existential Assumption [EA]</strong></td>
<td><strong>Value Assumption [VA]</strong></td>
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<tr>
<td><strong>Students learn how to analyze and interpret floor plans for personal preference, efficiency, and safety, how to analyze and use the [EA] elements and principles of design, and how to generate and apply criteria for selecting housing and interior products (p. 7).</strong></td>
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<tr>
<td><strong>Emphasis is also placed on the [EA] importance [VA] of home maintenance and safety and ways in which consumers can conserve energy, water, and other resources in the home (p. 7).</strong></td>
<td><strong>EA: home maintenance and safety are important</strong></td>
<td><strong>Individualism, in that conservation is an individual choice; in promotion of the notion of consumerism</strong></td>
<td><strong>Technocratic Rationalism, in development of specific skills (state mandated)</strong></td>
</tr>
<tr>
<td><strong>VA: ‘importance’ and ‘can’ assume that home maintenance and safety have priority over conservation of resources and that the latter is a personal choice rather than a necessity.</strong></td>
<td></td>
<td><strong>Environmentalism, in promoting conservation efforts.</strong></td>
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<td><strong>Opportunities for analysis of a variety of economic, social, emotional, and global issues and challenges assist [VA] students to propose and evaluate strategies to effectively meet particular issues or challenges [VA] (p. 6).</strong></td>
<td><strong>VA: ‘issues’, ‘challenges’ assume that the economy, society, emotions, and globalization are problematic; ‘assist’ assumes curriculum is helpful in attending to these</strong></td>
<td><strong>Global Citizenship, in attending to global issues and challenges</strong></td>
<td><strong>Technocratic Rationalism, in attending to economic, social, emotional, and global issues</strong></td>
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<td><strong>students study the [EA] components that make up a healthy lifestyle and safe environment for children (p. 5).</strong></td>
<td><strong>Valuation by omission: ecological and environmental issues, etc.</strong></td>
<td><strong>Social Justice, in attending to economic, social, emotional, and global issues</strong></td>
<td><strong>Valuation by omission: ecological and environmental issues, etc.</strong></td>
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<td><strong>Students examine infant care and development, including the nutritional needs of infants during the first year of life, infant feeding options, and the [EA] skills needed to care for an infant (p. 5).</strong></td>
<td><strong>EA: assumption is that caring for an infant requires specific skills that need training</strong></td>
<td><strong>Reductionism, in reducing health into specific components</strong></td>
<td><strong>Technocratic Rationalism, in development of specific skills (state mandated)</strong></td>
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<td>Curricular Section</td>
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<td>Notable Assumptions</td>
<td>Ideological Pairing, and explanation</td>
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| Curricular Organizers FS | [Curriculum] discusses the three stages of labour, post-delivery tests, and the [EA] importance [VA] of a support network for a new parent (p. 5). | EA: assumes the true importance of a support network  
VA: ‘importance’ assumes that community is good                                                                                                           | Libertarianism, by prizing empathy and interpersonal skills                                           |
| Curricular Organizers FS | This module first focusses on the [EA] importance [VA] of the [EA] decision to parent, and parental rights and responsibilities, including providing for the basic needs of a child, the rights of a child, and moral, ethical, and financial rights and responsibilities (p. 5). | EA: assumption is that parenting is a choice  
Assumption by omission: negates cultural/religious value of parenting as a choice  
VA: ‘importance’ assumes that choosing to parent is a big decision                                                                                                      | Individualism, attending to parenting as an individual, rather than a community  
Libertarianism, prizing child-centeredness                                                                  |
| Curricular Organizers FS | [Students] identify factors that [EA] influence family dynamics (p. 7). | EA: assumes a reductive notion of family dynamics.                                                                                                          | Reductionism, in representing family dynamics as factored, rather than wholistic                  |
| Curricular Organizers FS | They discuss the [EA] role of families in society (p. 7). | EA: assumes there are specific family roles; approval of stereotypes                                                                                       | Meritocracy, in promoting social norms, regardless of inequity                                     |
| Curricular Organizers F&N | After addressing the Prescribed Learning Outcomes for this organizer, it is expected that [EA] students will be able to select and follow recipes and apply cooking principles, using a variety of cooking methods to prepare nutritious dishes and meals, incorporating presentation and budgetary considerations (p. 5). | EA: Assumption is of equity: all students are equal in their learning and other abilities and that they have equal access, ability, and supports | Meritocracy, in promoting that there is something wrong with those that are unable to meet course outcomes; that it is their fault  
Technocratic Rationalism, in development of specific skills (state mandated)                              |
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<td><strong>Family Studies [FS] Foods &amp; Nutrition [F&amp;N] Textiles [T]</strong></td>
<td>Students assess global issues [VA] related to food production and consumption by analysing the [EA] effect of food marketing practices on consumer behaviour and by identifying related environmental and health issues [VA] (p. 5).</td>
<td>VA: ‘issues’ assumes that a globalized food system, the environment and health are problematic. Valuation by omission: less important are ecological dimension/culture/effects of governance, etc. EA: assumption is that marketing is an essential reality; marketing negatively affects behaviour and health.</td>
<td><strong>Individualism</strong>, by promotion of consumerism <strong>Global Citizenship</strong>, in attending to global issues <strong>Social Justice</strong>, in attending to environmentalism, health, and globalization</td>
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<td><strong>Curriculum Organizers F&amp;N</strong></td>
<td>The Prescribed Learning Outcomes in this organizer assist [VA] students to analyse and apply the [EA] elements and principles of design as well as demonstrate an understanding of the [EA] influence of Canadian and international designers on the fashion industry (p. 5).</td>
<td>VA: ‘assist’ assumes that curriculum is good/helpful. EA: assumption is that there are specific and normal elements and principles of design; that Canadian and international designers influence the fashion industry.</td>
<td><strong>Technocratic Rationalism</strong>, in development of specific skills (state mandated)</td>
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<td><strong>Curriculum Organizers T</strong></td>
<td>Management of time and resources play an important [VA] role (p. 5).</td>
<td>VA: ‘important’ assumes that management is good.</td>
<td><strong>Managerialism</strong>, management as a priority</td>
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<td><strong>Curriculum Organizers T</strong></td>
<td>They also consider ways to reduce [VA] the [EA] environmental impact [VA] of clothing and textiles (p. 5).</td>
<td>VA: ‘reduce [the] impact’ assumes that the textiles industry negatively affects the environment and that this is bad. Assumption by omission: other negatively affected factors, including culture, health, etc.</td>
<td><strong>Social Justice</strong>, by attending to environmentalism <strong>Meritocracy</strong>, as environmental impacts are considered natural and something we just have to accept and live with (but should try to reduce)</td>
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<td><strong>Curriculum Organizers T</strong>&lt;br&gt;FS/F&amp;N/T</td>
<td>[Students] demonstrate an understanding of the [EA] relationship between textile consumption and global issues [VA] (p. 5).</td>
<td>EA: assumption of the interrelatedness of globalization and textile consumption&lt;br&gt;VA: ‘issues’ assumes there are global problems from with consumption</td>
<td><strong>Wholism</strong>, in attending to interrelatedness&lt;br&gt;<strong>Global-Citizenship</strong>, in attending to global issues</td>
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<td><strong>Curriculum Organizers T</strong>&lt;br&gt;FS/F&amp;N/T</td>
<td>[Students] learn how to select and use the [EA] appropriate machine and machine settings as needed as well as the [VA] appropriate ironing/pressing equipment (p. 5).</td>
<td>EA: assumption that there is an ‘appropriate’ (state mandated) correct way of doing things</td>
<td><strong>Meritocracy</strong>, in considering the appropriateness of one thing over another, thus promoting inequity&lt;br&gt;<strong>Technocratic Rationalism</strong>, in development of specific skills (state mandated)</td>
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<td><strong>Suggested Timeframe FS/F&amp;N/T</strong></td>
<td>Although a four-credit course is typically equivalent to 120 hours, this [EA] timeframe allows for flexibility to address local needs (pp. 8/11).</td>
<td>EA: assumption is that the timeframe is sufficient for all learners and topics.</td>
<td><strong>Managerialism</strong>, in a state mandated timeframe&lt;br&gt;<strong>Meritocracy</strong>, in promoting that if the timeframe is not enough there is something wrong with the educator or the learner</td>
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<td><strong>Suggested Timeframe FS/F&amp;N/T</strong></td>
<td>Teachers may choose to combine various curricula to enable [VA] students to integrate ideas and make meaningful connections (pp. 8/11).</td>
<td>VA: ‘enabling’ assumes curriculum is good; integration and meaning are valued</td>
<td><strong>Wholism</strong>, by promoting integration</td>
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<td><strong>Suggested Timeframe FS/F&amp;N/T</strong></td>
<td>Provincial curricula are developed in accordance with the [EA] amount of instructional time recommended by the Ministry of Education for each subject area (pp. 8/11).</td>
<td>EA: assumption is that the state mandates instructional time</td>
<td><strong>Managerialism</strong>, in state mandated time allowances</td>
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<td><strong>Learning Resources FS/F&amp;N/T</strong></td>
<td>Teachers should [VA] check with suppliers for complete and up-to-date ordering information (pp. 8/11).</td>
<td>VA: ‘should’ assumes that checking with suppliers is good.</td>
<td><strong>Managerialism</strong>, in state authoritarianism towards educators</td>
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