

Home Economics as an Education in Material Relationships:
What Curriculum Guides, 1956 and 1969, tell us About Girls, Women, Homes, and Dress

by

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Abstract

This research set out to explore the question, how do home economics curriculum guides for high-school courses present ideas of home and dress in connection to the lives of the girls and young women who would take these courses as students? Specifically, this research considers how a 1956 curriculum guide compares to one from 1969 with regard to how these guides instructed teachers in Saskatchewan to present the material phenomena of the home (which includes the actions of home making) and clothing/dress to their students. Sub-questions supported the main question of how the materiality of the home and of dress were presented in educational programming: these sub questions included “what ideas and ideals underpinned the ways that the home and dress were presented as topics for study; and what were some of the norms and expectations for student behaviour that were communicated by the guides?” To investigate and answer these questions, high school curriculum guides produced by the Saskatchewan Board of Education for teachers of home economics courses in 1956 and 1969, were selected and subjected to close reading and analysis. The guides were chosen due to an interest in how the wider social changes during this time period might be expressed in and through the home economics classroom. The guides were explored for what they stated to teachers about instructing girls and young women concerning the activities of home making, garment construction, and managing a dressed appearance. During the study, I was also interested in what the guides indicated about home economics as a field of practical activity and scholarly knowledge. While this research is focused on the two guides and how they informed the everyday, materialized activities (e.g., home care, sewing, and clothing choice) taught in Saskatchewan home economics classrooms in 1956 and 1969, this research can be understood in

connection to important shifts that happened (especially for women) in wider Western society during this time period. One notable difference found between the two guides, that indicates a wider change in culture between 1956 and 1969, includes the 1956 guide's focus on having the teachers locate their female students in the context of the home, while the 1969 guide presented teachers with a wider, more global sense of place for the students. Another significant difference between the documents was how the 1956 guide presented clothing mainly as a means for a young woman's appearance to be appealing to others, while the 1969 guide emphasised aspects of the psychology of dress, which suggests that by 1969 clothing was thought of as a personal and social aspect of an individual woman. This research also illustrates important changes that happened to ideas of evaluation, with the 1956 guide focusing on how girls would learn to be pleasing to family members while the 1969 guide indicated that young women (particularly through the appearance of their dressed bodies) should expect to be judged by their peers. Finally, this research indicates how home economics as a field and as a topic of study at school changed from being very centred on the care and cleaning of the home and the practical skills of garment construction, to instead being understood and taught as an interdisciplinary field of practice that was engaged with wider scholarship and society.

Keywords: appearance, curricula, curriculum guides, dress, girls' education, home economics education, homes, materiality, material culture.

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Chapter One

Introduction

This dissertation seeks to understand how home economics curriculum guides for high school courses from Saskatchewan in 1956 and 1969 present ideas of home and dress in ways that are connected to the lives of the girls and young women who were taking the home economics courses. The research in this study compares specific curriculum guides for the teaching of home economics to consider how these guides engage with aspects of material experience (e.g., the care and management of the home and the making and wearing of clothing), with aspects of wider social values and attitudes as these reflect perceptions of home economics as a particular subject area taught at secondary school, and perceptions of appropriate behaviour, both for the teachers who were teaching home economics, but especially for the students who were taking the courses. In my research I am especially concerned with presenting and comparing two curriculum guides, one from 1956 and one from 1969 (both from Saskatchewan) to determine how aspects of the materiality associated with home economics (e.g., the domestic environment of the home as well as clothing/dress) are presented in the guides as related to wider issues of social interest, such as presentations of, and expectations for, the girls and young women¹ who are studying home economics at secondary school during these time periods.

¹ Historically, home economics education has been written expressly for instruction to young women (Bix, 2002; Grundy and Henry, 1995; Moss, 2010; Niessen, 2017). Although the 1969 curriculum guide explicitly states that the course is meant to be taken by male as well as female students (SDE, *Advanced Clothing I*, 1969), the content within the guide implicitly communicates through learning activities and projects, that the curriculum is still targeted at young women. As a result, the research explored and discussed in this dissertation will focus on the education of young women as students of home economics. Although the students taught by the teachers of the curriculum guides studied were generally between the ages of 13-18, the term “girls” is used often in 1956 curriculum guide when describing students. Therefore, the term “girl” will be used to describe the adolescent students in this thesis when discussing the 1956 curriculum guide. The term “young woman” will be used more often when referring to students referenced in the 1969 curriculum guide since this curriculum guide uses the term “student” rather than “girl” in most cases (SDE, *Advanced Clothing I*, 1969).

I am especially interested in how the guides indicate desired behaviours and expectations for these young women's experiences of home making and for the presentation of the girls and young women's bodies in relation to their dress (what I will often refer to as their "embodied dress"). These behaviours and expectations relate both to the students in their circumstances as students in home economics, but also in their future lives, after they complete their secondary school education.

Dress, Clothing, and the Body

The home economics curriculum guides studied here express desired expectations and behaviours for young women in their embodied experiences of dress. An understanding of the relationship between the body and clothing and the concept of dress is important to understanding how I looked at clothing, dress, and the body when undertaking my study of the curriculum guides. While the body and clothing are made up of physical materials, they exist in a complex relationship since the human body is almost always dressed in social situations (Entwistle 2015). Recognizing this relationship is important in this research because the curriculum guides include a lot of discussion about clothing that implicitly includes ideas about, and forms of judgment on, the bodies who are making or wearing the clothing. Clothing, as referred to in this thesis, refers to the material garments worn to cover or decorate the body (e.g., shirt, pants, skirt, underwear) and that can aid in the daily functions of living (Clark, 2019). While clothing refers to specific garments, the more general term "dress" refers to items that adorn or protect the body and that are a part of the body's overall appearance (e.g., cosmetics, hairstyles, jewelry, etc.) (Roach-Higgins and Eicher, 1992). Putting clothes on the body (i.e., getting "dressed") involves a thought process- however involved or uninvolved, and choices of what to clothe one's body in must be made in relation to the context of wearing (Entwistle,

2015). Thus, dress is a practical, social, and discursive phenomenon (Entwistle, 2015) that involves the body, clothing, and social situations. Therefore, when used in this thesis and in relation to discussing the curriculum guides, the terms “dress” or “embodied experience of dress” will encompass the thoughts and acts of dressing which includes making decisions about clothing, accessories, hairstyle etc. The complexities of dress and the idea of dress as an embodied phenomenon in relation to teaching and learning in home economics will be discussed in further chapters.

Place: The Home and the Body

In addition to indicating expected behaviours for girls and young women in their relationship with clothing and their dressed bodies, the curriculum guides studied here also expressed expectations about the behaviour of young women in their experience with the care and maintenance of the home. This research examines and discusses aspects of two places in which young women were to inhabit their futures: the first place is that of the home. The home, as an important location within the curriculum guides, is mainly referenced in relation to the interior furnishings of a house, and also – given that the home is the location for the family – the very clothing of the family. The home, as represented in the guides, also implies more abstract ideas about feelings and atmosphere (e.g., an emotionally “warm” home) that will be discussed in further sections of this research.

The second place that the curriculum guides in this research points to as a place that is inhabited by a young woman in her future is her body. The body in this sense, deeply intertwined with dress, is the place that a young woman inhabits as she exists both in her private world of embodied experiences but also in the social world of the school, her family’s home, and also her projected future after her secondary education ends (Entwistle, 2015; Turner, 2008). The home

and the body (particularly through dress) are both locations of material phenomena, and the curriculum guides are interesting in connection to these locations because the guides communicate information for teachers to use when instructing young women to care for and present these locations.

In the following introductory section, I first provide a general explanation of what home economics is as both a field of knowledge and a subject that is taught at secondary school. I will also explain how aspects of home economics education connect to aspects of material culture studies, before discussing in more detail what curricula and curriculum guides are. These sections are followed by an outline of forthcoming chapters.

Home Economics

Home economics has been defined as “a mission-oriented field of study and professional practice” with the goal “to address human needs by interventions that prevent or solve problems that affect the way people live their lives” (Nickols and Collier, 2015, p.15). As such, the scholarly field of home economics is concerned with the “near environment” that includes clothing and home interiors. While this thesis is only concerned with aspects of home economics education that consider the near, material environments of clothing and the home, the broad area of home economics education is “highly varied” (Apple, 2015) and also includes areas of study centered around food and sanitation science, consumer studies, and family studies (Apple, 2015; Pendergast et. al., 2012). The term “home economics” has gone through several transitions in name over the 20th century (Apple, 2015; Nickols and Collier, 2015). The origins of the concept of a topic of study associated with the near, home-based environment can be traced back to the mid 19th century when it was referred to as “domestic education” or “domestic science” (Nickols and Collier, 2015). The purpose of this early domestic education was to promote women’s roles

as managers of the household, to improve general health and hygiene, to recognize women's rights to education and participation in Canadian society, as well as to teach and encourage women how to be moral guides for family members (Nickols and Collier, 2015; Smith and deZwart, 2010).

The term home economics was put into popular use after the Lake Placid conference in Essex County, New York in 1899, where "After considerable discussion, the name home economics was chosen as the preferable title with the intent of considering it as a distinct part of the larger field of economics" (Seifrit Weigley, 1974, p.85). The group of leaders in domestic science, homemaking and education (both secondary and post-secondary levels) (Dupuis, 2020; Nickols and Collier, 2015; Stage, 1997) who gathered at this first conference at Lake Placid chose the name home economics because they felt that home economics as a scholarly field "could find a logical place in a college or university curriculum" under the name home economics but not under another name like domestic science that referred too closely to "mere 'household arts.'" (Seifrit Weigley, 1974, p.85). Along with the term home economics being used to describe the scholarly field of study, the term was also meant to be "simple yet comprehensive [*sic*] enough to cover sanitation, cookery and kindred household arts, and instruction in the art or science of living from the kindergarten to the college" (Seifrit Weigley, 1974, p.85). Despite the intended comprehensive nature of the term "home economics" conference members also recognized that "other designations [*sic*] might be used at different levels, such as *domestic economy* for younger pupils, *domestic science* in high schools where scientific methods might be applied, and *household* or *home economics* for college courses" (Seifrit Weigley, 1974, p.85).

In the first two decades of the 20th century home economics (still sometimes called domestic science) focused on teaching women hands-on life skills like sewing or cleaning and

sanitizing procedures for their homes to improve healthy living conditions (Dupuis, 2017; Tomes, 1997). During this time period the scholarly field of home economics as a university-level subject was grounded in both the physical and social science disciplines and was thriving as a subject area, partly because it offered a rare pathway into post-secondary education for women in the early decades of the 20th century (Apple, 2015; Nickols and Collier, 2015).

Home economics at the secondary (high school) level from the 1930's through the 1950's, focused on strengthening home-based skills (e.g., sewing, cooking and home nursing) that also allowed women to address dominant social issues of the time period such as "poverty among immigrants [and] sanitation issues" (Dupuis, 2017, p. 31). The time period between the 1930's and 1950's also saw home economics education courses restructured to address the economics hardships of the Great Depression and World War II (WWII) (Elias, 2008; Peterat and deZwart, 1995). Home economics, from the 1960's onwards, became somewhat less centred on domestic skills to also begin to focus on consumer decision making (Dupuis, 2017).

Throughout the changes in focus home economics remained a mission-oriented field (Apple, 2015; Dyck, 2019), with its aim being to help create optimal living conditions for individuals, families, and communities (Dyck 2019). This "mission" nature of home economics can still be seen in the name changes that the field has gone through: that is, the "economics" part of the term "home economics" is from the Greek word "oikos" (house) and "nemein" (to manage). Therefore, although a more contemporary meaning of economics often refers to the financial structure of a country, the term in its most basic meaning is the management of the household (Nickols and Collier, 2015). As we can see then, the term home economics represents the mission of creating optimal living for individuals and families through the management of the home and other aspects of the near environment.

The term home economics was popular throughout most of the 20th century and is still used in parts of Canada such as Saskatchewan, British Columbia, and Ontario (Smith and deZwart, 2010). However, home economics has been replaced by the term “human ecology” in some parts of Canada such as Alberta and Manitoba (Smith and deZwart, 2010). Human ecology emphasizes the broader, environment-human relationship (Nickols and Collier, 2015) so while the home is still important as the nearest environment, other contexts (such as air, water, and land) are included with the idea of realizing optimal living for individuals, families, and communities in all settings under human ecology (Dyck, 2019; Nickols and Collier, 2015). Currently, human ecology is the term used to describe this field of study at the University of Alberta, where my research has occurred, and is also the term often used in relation to other university-level programs of study. However, the term home economics is still currently used in Saskatchewan secondary education (Dupuis, 2020; Smith and deZwart, 2010) and is used by both the 1956 and 1969 curriculum guides studied in this research. Home economics also remains a term used worldwide to describe courses focusing on foods, home, and families (Pendergast, et al., 2012; Smith and deZwart, 2010). Therefore, the term home economics education will be used in this thesis to describe the field of study concerned with the near environment of the home, which also includes the topics of dress and body as a subject area.

In Canada, secondary-school courses in home economics have traditionally been where students (usually young women) learn to make, care for, manage, and understand the practical, personal, and social aspects of the “near environment” (Apple 2015; Nickols and Collier, 2015), that, as we have seen, includes both clothing and the domestic setting of the home interior. As a program of study in secondary schools, home economics has been taught in Canada since the early 20th century, as a result of the efforts of women such as Adelaide Hoodless in Ontario

(Smith and deZwart, 2010). Hoodless promoted home economics as a course of study in secondary schools and raised funds that led to the development of Canada's first education facility for preparing home economics teachers (the McDonald Institute in Guelph, Ontario) in 1903 (Smith and deZwart, 2010, p.16). Today, at the secondary-school level, home economics or home economics-like courses are offered in all provinces of Canada, except Quebec (Smith and deZwart, 2010). Currently, the availability of home economics teacher training at the scholarly post-secondary level varies from province to province (Smith and deZwart, 2010).

Material Culture

Having outlined aspects of the development of home economics as a field and as a topic of study at secondary school, I will now briefly outline some aspects of material culture studies, since this is the broad context that is shaping my study of the curriculum guides. The scholarly field of material culture studies is characterized by examinations of the relationships between people and their material things (Arcidiacono and Pontecorvo, 2019; Buchli, 2004; Ingold, 2013; Miller 2010), with the word "material" often used as an umbrella term that references the dimensional products of human creation that range from small items and garments, through to large structures, such as buildings. The accompanying word, "culture" references the social aspects of creating and using things so that "material culture" means both objects and how people engage with them. The associated term "materiality" refers to "the physical or tangible aspects of entities" (Arcidiacono and Pontecorvo, 2019, para 5) as these are experienced and given meaning by people. Discussions of materiality and material culture importantly recognize and explore the social aspects of objects and the dialectical relationship between people and things (Arcidiacono and Pontecorvo, 2019, para 5; Entwistle, 2015). While an analysis of material culture objects often involves a deep description and analysis of the physical object

being studied (Prown, 1982), studies of material culture, such as this thesis, can also include discussions of how objects and materials are written about, or otherwise discussed, in relation to the lives of people (Harvey, 2017).

My research is a close reading of the curriculum guides as documents that reference issues related to material culture and material experiences (e.g., home environments, the embodied experience of dress). My study is therefore not an analysis of the curriculum guides as objects themselves, but rather an analysis of what is written in the guides that points to the material contexts of the lives of the young women and girls who were studying home economics in 1956 and 1969. As a graduate student of material culture studies, and also a teacher of home economics, my knowledge of the material-related skills and practices of home economics sensitized me to the meanings of references to materiality in the guides (e.g., comments about how students should dress, how their bodies should look in clothing, how the home should be organized). While initially I intended to study the guides as objects and do a material culture analysis of them in the style of Jules Prown (1982) instead, as I read the guides closely, I became interested in the links between the values and attitudes communicated in the guides and how these related to what was being said about materiality. Consequently, instead of focusing on the documents as objects themselves, this research considers what the guides tell us about home economics teaching as a site where learning about materiality also involved learning about wider social values.

Curriculum Guides

The main sources of primary evidence for this research are the two curriculum guides from 1956 and 1969. These two particular guides were selected from a range of guides available because of how they evidenced important changes that were happening, both in home economics

teaching and also in the lives of girls and young women. The curriculum guides are centrally important to teaching home economics at secondary school. The curriculum guide sets out the curriculum, which is a planned sequence of learning objectives or goals and modes of instruction, including plans for student activities and experiences that are to be performed to reach the stated learning goals or objectives (Wiles, 2009). Given that the goal of secondary education is to prepare students for the “opportunities, responsibilities and experiences of adult life” (White, 2011, p. 125), home economics curricula in particular instructs teachers to prepare students for their future adult lives through instructing them in relation to material phenomena, like home interiors and dressed bodies. Curricula in Canada is created at the provincial level, with each province creating and maintaining the curriculum for each program of study (Pratt, 1989). Curricula is produced under the provincial education ministry through the work of a committee of curriculum writers who are predominantly practicing teachers who volunteer to write the curriculum and who are sometimes content-area experts (Pratt, 1989; SDE, 1956; SDE, 1969;). In rare cases a school board trustee may also sit on the curriculum writing committee (Pratt, 1989). The average number of committee members who are involved in writing a curriculum is nine (Pratt, 1989).

Once prepared by the curriculum writing committee, curricula is delivered to teachers as “curriculum guides” – these multi-page documents (either bound as a booklet or book, or with loose pages to be placed by the teacher into a ring binder) include written instructions that include a description of what students are expected to learn, along with recommended instructional strategies and materials, prerequisite learnings, and descriptions of required facilities (e.g., sewing or cooking laboratory) or materials (e.g., sewing machines, sewing notions, ovens, etc.) to undertake the course (Pratt, 1989). The curriculum guides are paper

documents with printed text that the teachers can regularly consult to plan their classroom-based activities, to help them develop assignments and to determine how best to assess students; and to help them relate the details of assignments to the wider scholarly and practical aspects of the content area (e.g., home economics) as a field of knowledge. The main audience for the curriculum guide is the teacher, since it is she (usually, in home economics education) who reads the text and decides on activities for students based upon it; however, the secondary audience for the curriculum is the students who actually undertake the course work and assignments that the teacher has developed through referring to the guides.

Curriculum guides for home economics courses in secondary school are where the values, beliefs, and concepts that are outlined in these guides (and that subsequently underpin the course programming) meet the physical materials that are required for teaching the content of the guides. The curriculum guides make several specific references to material requirements for teaching and learning - such as sewing machines, fabric, sewing utensils, and other items of mundane material culture such as lockers, tables, chairs, etc. In addition, the home economics education guides also mention the implicit materiality of the students' wider family and social environment. References to such implicit materiality includes comments about the clothing and home interiors that the students engage in within their everyday lives as students, but also the imagined clothing and homes of the students' future lives as young adults. In this way, home economics curriculum guides are interesting since they both outline aspects of the materiality of home economics during the time of the students' education while also indicating how aspects of materiality should feature in the values and ways of life that the guides are meant to help develop for the students' lives in the future (Renwick, 2017). As such, the guides are oriented both towards practical instruction in the immediate lives of the teachers and students, and also

towards providing a structure of beliefs for the future circumstances of the students – particularly (in the guides analyzed here) circumstances of young adulthood, motherhood, home management, and advanced education. Lessons about relationships with material phenomena in the curriculum guides were meant to be taught both explicitly through direct instruction (e.g., classroom assignments) and implicitly through less direct instruction (e.g., the criteria that underpin the assessments). The direct instruction included in a curriculum guide includes those activities that the teacher explicitly directs the students to execute, such as sewing a seam on a blouse. Indirect instruction happens when the teacher implicitly teaches students that, for instance, being able to sew a straight seam will achieve a higher grade in the assignment, indicating that precision of seam sewing is important to both the instruction and the evaluation of the garment's construction within the formal setting of the school.

Literature on education from the time period of the curriculum guides studied here (1956, 1969) reveals that curriculum objectives (that indicate what the curriculum writers want students to learn during the educative process), were an important part of the guides (Anderson, et al., 2001; Renwick, 2017). The curriculum objectives in the guides under discussion here (1956 and 1969) were – as stated in a source contemporary to the 1956 guide – designed to illustrate “the intended outcomes of the educational process” (Bloom, et al., 1956, p. 12). I interpret this statement to mean not only do objectives illustrate the intended outcomes of the lesson of the day, but also the intended outcome of the entire secondary schooling process, which is to prepare students for their future lives (White, 2011). The educational objectives written in curriculum guides from 1956 and 1969 are influenced by the educational trends, politics, and cultural expectations of the day, and so this research explores how these trends and expectations connect

both to material phenomena (such as homes and dressed bodies) and to the lives of the girls and young women who were taking courses in home economics.

While considering the expectations that curriculum guides lay out for students, it is also important to consider how curriculum guides instruct teachers: that is, curriculum guides describe expectations for student learning, they are not used directly by the students but instead by teachers. Therefore, curriculum guides describe teacher behaviour and roles, as well as instructional methods (Anderson et al., 2001; Bloom, et al., 1956). However, through a close reading of the guides it can be seen that such behaviour and roles translates into activities and modes of assessment that occur in the classroom. As a result, it is important to recognize that curriculum documents can be viewed in relation to the expectations and objectives for students, and also in relation to the role of the teacher (Nembhard, 2017). It is also important to recognize that there may be gaps between what the curriculum states should be taught and what and how the teacher actually teaches; teachers ultimately decide how to teach the content so that their students can understand it (Wiebe, 2017). Despite acknowledging that the curriculum guides under discussion here may not have resulted in activities taught in ways specified in the guides, in acting as documents that do set out preferred activities and modes of assessment, the guides remain relevant documents to study in order to understand how materiality related to home economics teaching and to aspects of the lives of the students.

Organization of Upcoming Chapters

This introduction has outlined the topic areas I am concerned with. In the forthcoming chapters I will indicate the gap in the literature that this research fills, and the literature that has informed my work, particularly literature relevant to home economics history, 20th century education history, and aspects of material culture studies that link to the teaching of home

economics. Following the literature review but also in the second chapter, there is a section on research methods that describes and explains the way this research was carried out. After the literature review / research methods chapter, I explain the main findings of this research in four chapters (Chapters Three, Four, Five, and Six). The first findings chapter will illustrate the importance of the home in the 1956 curriculum and establish the relationship between the female students and the material phenomena of the home. Next, the idea of the dressed body as a kind of materialized phenomena will be explored through the findings about dress and the body in the 1956 curriculum. Following these chapters (Three and Four) that discuss the findings related to the 1956 guide are two chapters (Five and Six) that focus on the 1969 guide. Here, the importance of the idea of place will be returned to by exploring ideas, not of the home (as found in the 1956 guide) but instead, of the growing interdisciplinarity of home economics education. Also discussed in relation to the 1969 guide are findings concerning the embodied experience of the dressed body. After the four “Findings” chapters, the “Discussion” chapter (Chapter Seven) will connect the findings from both the 1956 and the 1969 curriculum guides to secondary literature that outlines aspects of the time periods that relate to the guides. Some of the explicit and implicit purpose of the curriculum guides will be explored in further detail in the Discussion chapter before, finally including a short “Conclusions” chapter (Chapter Eight) that summarizes important issues and suggests some ideas regarding potential future research.

Chapter Two

Literature Review and Methods

Gap in the Current Literature

As outlined earlier, curriculum guides are interesting documents to study to gain a clearer understanding of relationships between the materiality of home economics teaching, the values and beliefs that underpin classroom-based activities as home economics is taught as a subject in secondary school, and the values and beliefs that are meant to be passed on to inform the students' future lives. While there is writing that is devoted to the history of home economics as a scholarly field of study, and also devoted to detailing the history of home economics education in secondary schools (Dupuis, 2020; Nickols and Collier, 2015; Renwick 2017), there is little research available on the specific content of curriculum guides for home economics teaching at this level (with apparently no work done to date on the contents of the curriculum guides written for Saskatchewan teachers). As discussed briefly above, home economics is taught through teachers directing students through classroom-based activities that connect the embodied, material experiences of dress and homes to the lives of the students; however, despite the importance of material phenomena to home economics teaching, there is also a lack of research that considers home economics education through a material culture viewpoint.

This gap in the literature concerning the history of home economics education has in particular not addressed how the materiality of home economics teaching and learning can be seen to be related to wider ideas about the lives of girls and young women (both as secondary-school students and as future adults). Courses in home economics taught students how they should engage with clothing (particularly in relation to their embodied presentation of self) and the domestic setting of the home (that is, the care and management of home interiors) in ways

that indicate the wider social importance and meaningfulness of both dressed bodies and home environments, yet this aspect of home economics teaching and learning is understudied. Since home economics education is aimed at teaching students about interactions with both their social and material environments, my research – that looks in detail at how the curriculum guides proposed that such teaching should be done – will be a significant addition to the field of home economics scholarship, particularly scholarship that considers the history of home economics education.

Literature Review

Since my study is based on a close study of curriculum guides as primary documents for home economics teaching, the wider context for my research is the historical analysis of home economics in the context of secondary education. In the following section I outline some of the sources used to support my research, focusing here on the academic literature associated with the history of home economics education, curriculum development in home economics, and material culture in the context of home economics.

Home Economics Education History

In the collection of essays titled *Rethinking Home Economics: Women and the History of a Profession*, Stage and Vincenti (1997) outline the origins of home economics education from its early days in the USA as the topic named “domestic science” in the mid 19th century, to the Lake Placid Conference in 1899 (that popularized the name “home economics”), and through the development of the field in the 20th century (Stage and Vincenti, 1997). Conferences at the Lake Placid Club in Essex County, New York over the ten years between 1899 and 1909 brought together leaders of the home economics movement, such as Ellen Swallow Richards, to discuss the purpose and future of home economics (Stage, 1997). In her chapter titled “Liberal Arts or

Vocational Training: Home Economics Education for Girls” (in Stage and Vincenti (1997) Rima Apple discusses the history of home economics by describing how the purposes and focus for the subject area changed during the years 1869 to 1976 (Apple, 1997). Stage, Vincenti, and Apple’s work helped inform my understanding of some of the wider social changes that underpinned the topics outlined in the curriculum guides (1956 and 1969) that are the focus of my study.

However, Stage, Vincenti, and Apple’s work, like much of the literature detailing the history of home economics education is American, so while it was helpful as an overview to the understanding of home economics history, I found other sources useful that focused on the Canadian context. These included the work of, Mary Leah deZwart in partnership with Linda Peterat (1995) and that of Gale Smith (2010), since both provide a rich background that enabled me to understand Canadian home economics history. In their paper “Home Economics: A Contextual Study of The Subject and Home Economics Teacher Education” Smith and deZwart (2010) explain the recent state of high school home economics programs in Canada, before summarizing the origins and purpose of home economics education in Canada (Smith and deZwart, 2010).

Smith and deZwart’s work also provided me with information concerning high school home economics education programs in each province in Canada that helped to underpin my study of the Saskatchewan curriculum guides. Their summary of home economics history in Canada builds upon the earlier work of Peterat and deZwart (1995) who, in their book titled *An Education for Women: The Founding of Home Economics Education in Canadian Public Schools*, offer a broad overview of Canadian social history and changes in home economics education over each decade of the 20th century. This text was especially helpful in providing a general overview of the wider social contexts for understanding the two curriculum guides I have

focused on. In a similar way, Megan Elias's work *Stir it up: Home Economics in American Culture* (Elias, 2008) details the broad changes to American social history in relation to the broad field of home economics. The social histories provided from Peterat and deZwart, and Elias, especially assisted me in understanding where many ideas and underlying themes in the 1956 curriculum guide developed from and enabled me to track some of the wider social changes that I consider in my analyses.

Since my research focuses on Saskatchewan-based curricula, Dupuis' work titled *Stirring the Pot: Towards a Critical Social and Ecological Justice Pedagogy of Home Economics* (2020) particularly contributed to me developing a firm understanding of the specific aspects of the Saskatchewan context for teaching home economics at the secondary and post-secondary levels. Gwenna Moss's scholarship titled, *Stories From the Road: Memories of Home Economics Extension at the University of Saskatchewan, 1913-1980* is also helpful because Moss studies extension programs offered by the University of Saskatchewan home economists from 1913-1980 (Moss, 2010). Moss's work offers detailed insights into the teaching of "how to make clothing" and "how to dress," again specifically in the context of Saskatchewan. Moss's scholarship focuses on work by teachers of home economics in and outside of the secondary school system and so her discussion informed my interests in how ideas about dress were presented to young women in Saskatchewan in the years between 1956 and 1969.

In a similar vein, Linda Przybyszewski's text *The Lost Art of Dress: The Women who Made America Stylish* (Przybyszewski, 2014) was especially useful in helping me to understand the curriculum guides as more than just guides to teaching, that is, also as guides through which teachers would help to shape the next generation of women – both as homemakers and as workers outside the home. Przybyszewski writes in detail about the history of women teaching

other (young) women how to make, wear, and style clothes in the United States from the early to late 20th century and as such her book was invaluable in detailing relationships between materiality, education, and the everyday experiences of women's' lives (both adult women as teachers and young women as students).

As well, Apple's chapter "Home Economics in the Twentieth Century: A Case of Lost Identity?" (2015) in Nickols and Kay's *Remaking Home Economics: Resourcefulness and Innovation in Changing Times* (2015) was useful in helping me to track some broad cultural changes happening within North American home economics education curricula. Both Apple's and Nickols and Kay's, detailed discussion of the changes to home economics education throughout the 20th century was especially useful in the position I took towards considering some of the changes that occurred to Saskatchewan home economics education curricula in the 1950's and 1960's. One of the greatest influences of the work of Apple, Przybyszewski, and Moss on my research, was in recognizing how they each discuss the material phenomena of clothing and dress in the time period up to and including the dates of my curriculum guides (1956 and 1969). While Przybyszewski does not identify as a material culture scholar, her work was helpful since she pays close attention to how the material phenomena of clothing and dressing were presented to young women by teachers of home economics in the 20th century.

Historical Context and Historical Texts

During my research, it became obvious that having a general understanding of the historical context of the curriculum guides would be helpful to gaining a greater understanding of the content of the guides. In addition to understanding the history of home economics, I sought to understand some significant elements of the history of Canadian women during the periods of time covered by my curriculum guides (mid-1950's and late-1960's). Brian Thorn's work details

the political activism of women in post- WWII Canada (Thorn, 2016); the very era my first curriculum guide of interest (1956) was written and published in. Thorn offers insight into the ways in which many women in post-war Canada viewed themselves and their role in society as participants in building strong democracies (Thorn, 2016). The issues raised by Thorn concerning women's perceived role as nation builders was especially helpful in assisting me to understand some of the expressed purposes and subsequent learning activities contained in the 1956 curriculum guide. Similarly, Kristina Llewellyn's book *Democracy's Angels: The Work of Women Teachers* (2012) underlines the importance of the ideal of democracy in the late 1940's and early 1950's in Canada. In her book, as well as in an earlier article (2006), Llewellyn explains how schools, and female teachers in particular, were tasked with teaching democracy and democratic principles to students (Llewellyn, 2012; Llewellyn, 2006). Although they do not specifically write about home economics education, both Llewellyn and Thorn were helpful in assisting me to grasp the nature of women's roles in the context of the time that the 1956 curriculum guide was written and published.

Another important source for informing me about women's roles in the early and mid-20th century, particularly in relation to the material culture of domestic technologies, is the work of Ruth Schwartz Cowan (1983). In her classic book *More Work for Mother: The Ironies of Household Technology From the Open Hearth to the Microwave Oven*, Schwartz Cowan traces the history of home-based work (usually undertaken by women) from early industrialization to the years following WWII. Schwartz Cowan's work, like that of Peterat and deZwart (1995), is somewhat dated but valuable for outlining aspects of the relationship between women's lives and material things (in Schwartz Cowan's case, household technologies). Schwartz Cowan's scholarship is also relevant because she writes about the definition of private and public spheres

and gives important insight into the valuing and subsequent de-valuing of women's work in the home over time (Schwartz Cowan 1983). Since publication, Schwartz Cowan's work has been used by scholars to examine the discourse around work in and out of the home since the industrial revolution (Jones, et al., 2015; Mokyr, 2000; Oakley, 2018; Swisher 2015) but none have focused on analyzing the presentation of the idea of home in home economics curriculum guides. My research seeks to build on the work of Schwartz Cowan to add to the scholarship of home economics.

To help support my understanding of the curriculum guides, I also studied some sources recommended in the curriculum guides themselves. These texts, from the time periods of the guides, enabled me to build a better sense of the technical and scholarly work that the curriculum guides were based on for example, the *Singer Sewing Book* (Picken, 1949) recommended by the 1956 curriculum guide provides insight into the technical skills of sewing that were likely taught in the home economics classrooms of the mid 1950s. Also, this book was helpful in outlining more of the expectations around dressing and dressing "well" that would have been communicated to young women at the time. Another helpful text from the period of the 1969 curriculum guide was *Dress, Adornment and the Social Order* (Roach and Eicher, 1965). This book was recommended in the 1969 guide and reading it helped me to see how the subject of dress was, by the mid-1960s, being presented in relation to historical, anthropological, and sociological viewpoints. The insights offered by consulting the Roach and Eicher book (1965) were important to my research because that text reflects significant changes that happened between the years of 1956 to 1969 in terms of home economics as a field of study. Also recommended by the authors of the 1969 curriculum guide, and influential to my interpretations of that guide, is Ryan's *Clothing: A Study in Human Behavior* (1966) which presented dress and

clothing as influenced by the study of psychology and consumerism; also signalling another important aspect of the 1969 curriculum guide, that did not appear in the 1956 guide.

In addition to the sources that were recommended in the 1969 curriculum guides itself, I also relied for further context on more recent scholarship that explores the shifting social changes that occurred during the 1960's. For example, Hewitt, in *Understanding and Shaping Curriculum: What we Teach and Why (2006)*, explores the growing influences of psychology and anthropology in education in the 1960's (Hewitt, 2006), which I could trace to specific aspects of the 1969 guide. The issue of how other academic disciplines began to influence home economics is important in framing my understanding of how home economics education was gradually becoming distanced from the local context of the home and family life. Further, Elias (2008) and Peterat and deZwart (1995) were helpful in giving a wider social context for the 1969 guide since they each explain the complicated relationship between second-wave feminists in the 1960's and home economic educators at the time (Elias, 2008; Peterat and deZwart, 1995; Renwick, 2017). In particular, they explain how some second-wave feminist leaders pointed to home economics education as an oppressive program of study for young women, which was a contrast to its earlier, pre-WWII perception as a progressive, activist, science-based form of women-centred education (Apple and Coleman, 2003). The explanation of this change in perception, outlined by Elias and also by Peterat and deZwart, was useful to me in considering the socio-cultural climate that existed when the 1969 home economics curriculum was written. In a similar way, Renwick (2017) explores the way in which home economics is often misunderstood by both feminist leaders and the general public which left me with a greater understanding of the changing discourses that have occurred around home economics education.

Curriculum History

Along with considering the history of, and shifts within, home economics education in relation to greater cultural trends, this research is also positioned to some extent within the context of curriculum studies: that is, the area of scholarship that investigates teacher education, the social construction of knowledge, curriculum and instructional discourses, and the role of curriculum and curricular reform. In the following section I briefly outline some works that were especially influential to my research. Given the wide scope of this area of research, I focus on studies that explore Canadian curricula and, when possible, those that specifically address curricula in Saskatchewan.

Similar to the way that much of the research in home economics education leans heavily on its American roots and the tradition of domestic science, much of the scholarship on curriculum studies does as well. Two authors point out the heavy influence of American educational theory in curriculum history: Alcorn (2013); and Tompkins (2008). An exception to this emphasis on education only in the USA is Alcorn's text *Border Crossing: U.S Culture and Education in Saskatchewan, 1905-1937* which details the influence of American political and educational theory trends in the Prairie Provinces. Although Alcorn's text does not give any specific information on domestic science or home economics education it was useful to help me understand some of the influences that underpin the Saskatchewan curricula that I examine (1956 and 1969). A lack of Canadian-specific sources is another reason why my research into Saskatchewan curricula is important in that it will offer a seldom-heard, Western Canadian perspective to help inform scholarship of the specific nature of home economics programs in Saskatchewan in the middle years of the 20th century. In his book *A Common Countenance: Stability and Change in the Canadian Curriculum*, Tompkins (2008) does spend some time

focusing on the development of domestic science as a course of study in Canadian schools. Although he briefly discusses the origins and conflicts of Canadian home economics education, Tompkins's text is really a comprehensive overview of Canadian education from the British North America act in 1867 up until 1986. Tompkins does write about domestic science, pointing out Canadian Adelaide Hoodless as the founder of Canadian home economics, but he glosses over much of the home economics history since his work is about the entire scope of the Canadian education system (Tompkins, 2008). Although a wide overview, Tompkins's work was helpful in informing my understanding of Canadian education history, as well as in illustrating the gap in specific research into home economics curriculum guides in Saskatchewan.

Like Tompkins, whose work he builds on, David Pratt, in *Characteristics of Canadian Curricula* researches Canadian curriculum history through his broad study of curricula up to 1989. Like Tompkins's scholarship, Pratt's work is useful in my research because he provides a general background to curriculum writing and content across Canada. Unlike the generally broad, Canada-wide perspectives taken by Tompkins or Pratt, my research takes a more detailed approach to exploring the nature of the home economics curriculum in Saskatchewan at two distinct times, 1956 and 1969. While my analysis offers a close study, my work has benefited from these other, more broad-based considerations.

Finally, a source that does consider the history of Saskatchewan curriculum from its beginnings is P.K Ward's Doctoral Dissertation (1972) titled *The Study of History in the Public Schools of Saskatchewan 1885 to 1970: A Historical Survey of the Development and Growth of the Curriculum*. In this work, Ward offers a closer look than Tompkins at Saskatchewan curriculum development and uses primary sources to trace the development of history curricula (Ward, 1972). Ward's dissertation, Pratt's research, and Tompkins's text are all useful, but rather

dated as they were written in 1972, 1989 and 2008, respectively. I seek to continue their work and contribute new information, specific to home economics education, that will provide a better understanding of home economics curricula in Saskatchewan in 1956 and 1969.

Although, as mentioned throughout my discussion above, there is the occasional mention of domestic science and home economics education within these larger works of curriculum studies, there appears to be no close study of Saskatchewan home economics clothing curriculum guides. In particular, there is no previous work that considers curriculum guides in relation to both the material phenomena that was an aspect of teaching, especially in the area of home economics, and also to the lives of the girls and young women who studied home economics.

Material Culture

My study employs a material culture lens when considering the curriculum guides, in that I am interested in how forms of materiality are referred to in the guides and so, subsequently, engaged with by both teachers and students. While I found no texts that specifically addressed aspects of curricula through a material culture viewpoint, there were several items of material culture scholarship that informed my perceptions of how aspects of the home and the embodied experience of dress were referred to in the curriculum guides. A full discussion of the ways that the very wide, interdisciplinary field of material culture scholarship may relate to how home economics was taught in the 20th century is beyond the scope of this thesis, so I will limit my comments here to discussing selected texts that especially influenced my interpretations of the home and of the embodied experience of dress in relation to the curriculum guides. Such material culture texts include, for instance, Woodward and Fisher (2014) who note that all people “swim in an ocean of materials” (Woodward and Fisher, 2014, para 15). In their article “Fashioning Through Materials: Material Culture, Materiality and Processes of Materialization” Woodward

and Fisher explore the ideas of fellow material culture scholar Tim Ingold who, along with ecological psychologist James Gibson (1979), argue that human beings do not exist on one side or another of material but instead are always embedded in and living through materiality. This concept of materiality as something that we are always immersed in and interactive with was helpful in sensitizing me to the slightest mention of material contexts in the curriculum guides.

Woodward and Fisher also discuss another influential material culture scholar, Daniel Miller, whose work challenges the traditional idea that mind (immaterial) and matter (material) are separate entities (Woodward and Fisher, 2014; Miller 2010). Miller's recognition that there is a complex relationship between material objects (matter) and material phenomena (objects of matter in relationship with human thought and interaction) is evident throughout his writing (2001, 2002, 2005, 2010,). A book that particularly influenced my consideration of how home economics courses in 1956 and 1969 present aspects of the home is Miller's *Home Possessions: Material Culture Behind Closed Doors* (2001). In this text Miller writes about the home as not merely a physical dwelling, but also a site of an intimate relationship between a place and human lives. Miller also points out that "ideal homes" are produced out of wider ideals than the household (Miller, 2001), that is he explains how the creation and management of homes involves the interrelationship between the desires of the individuals who live in the home, and wider social values and norms of a given time period. Miller's work outlines some of the social and cultural pressures that influence a person's relationship with the material phenomena of their home in ways that I saw echoed in many of the terms and views put forth in the curriculum guides. The concepts written about by Miller provided an especially valuable, material culture perspective when I was considering the presentation of the relationship between the home and the student that is stressed in the 1956 curriculum guide.

Miller also offers insight into the complex idea of dress in “Why Clothing is not Superficial” (2010, p.12-41). Here, Miller argues that how we think of “the self” is in relationship to the dressed body which itself exists in cultural contexts; therefore, perceptions of identity are connected to issues of time and place. Likewise, Entwistle also writes about the ambiguities and complexities of clothing in relation to identity, though in particular she is interested in the intimate relationship between dress and the body, noting that dress and the body are closely intertwined, as she notes that:

dress is an embodied practice, a *situated bodily practice* which is embedded within the social world and fundamental to micro social order...individuals/subjects are active in their engagement with the social...dress is thus actively produced through routine practices directed towards the body (Entwistle, 2001, p. 34)

Entwistle points out that dressing a body is much more involved than the simple physical act of putting garments on a body, and so her perspectives helped me to be aware of how, when the curriculum guides talk about clothing, they are usually also implying aspects of the bodies of those who would be wearing the clothing. Entwistle’s consideration of the social aspects of dress made me aware of how these aspects are also evidenced in the two curriculum guides studied here (1956 and 1969). Entwistle’s work was particularly influential in helping recognize how, in home economics education, dress was often presented as something made or worn in relation to others’ perspectives, not only to those of the girl or young woman studying the home economics course.

Another material culture scholar whose work is influential to my understanding of the embodied nature of dress is Ellen Sampson. In her paper, “Entanglement Affect and Experience:

Walking and Wearing (shoes) as Experimental Research Methodology” (2018), Sampson explores the phenomenology of wearing clothing (shoes in her particular research). Sampson’s work helped me to recognize how dress, as an embodied experience is engaged with in the everyday lives of both the teachers and the students of home economics. By highlighting the idea that understandings of clothing are sensory and predicated by both our experience of it and of all the garments we have worn before (Sampson, 2018), Sampson’s work made me more aware of how the home economic curriculum guides presents concepts associated with wearing clothing, first to the teacher, who then presents these ideas to the students.

Although not a material culture scholar, Bordo (2004) provides historical context for the social and cultural concerns about bodies during the time that the 1969 curriculum guide would have been written. In her book *Unbearable Weight: Feminism, Western Culture and the Body*. Bordo considers how women’s bodies are perceived and inhabited over time, which was important to helping me consider what concepts were underpinning the guides’ instructions to teachers concerning their students dressed bodies. Other authors that provide contextual background for social expectations of the female body during the time period of the 1969 curriculum guides are Featherstone (1991,2010), Gregory (2018), and Ormrod (2018). Each of these authors provide some background on the influence of rising consumerism in the mid 20th century and how this impacted social ideals and ideas of the body (Featherstone,1991, 2010; Gregory, 2018; Ormrod, 2018). Their views are reinforced by McIntosh (2014) whose study of the role of Canadian women’s magazines in the popular perception of the body in the 1960s was helpful in providing a wider context to what girls and young women would have experienced during this time. While not all of these authors are writing from a specifically material culture

studies perspective, all of them deal with aspects of materiality (dress, bodies, the home) in ways that helped give depth to my understanding of my subject.

Methods

While it is typical of a human ecology Master's thesis that is undertaken in the context of the social sciences (e.g., sociology or ethnography) to have a separate chapter on methods, since this thesis is based in the context of social history, I am including my methods section within the same chapter as my literature review. Many research projects in social history do not have a separate methods section, instead folding in the methods with the literature review because of the uniqueness of each archive studied and the particularity of how each archival document is associated with secondary literature (L'Eplattenier, 2009). However, I am including this general summary of my research activities both as a record of how I undertook this project and as an outline of how it is that the documents I studied (the curriculum guides) can themselves be thought of as a kind of literature whose writing offers perspectives on knowledge of the past (in this case, concerning home economics education), its construction, and its circulation (Mills and Mills 2018). As a social history-oriented research project, my method focused on the close reading of my archival, or primary, documents: the curriculum guides from 1956 and 1969. As I explain below, the items discussed in this thesis were chosen from a larger group of documents, and so are a selective, text-based archive that has enabled me to provide an in-depth study of how the guides present ideas and beliefs concerning materiality within home economics education and in relation to the lives of girls and young women.

While the documents I study, when considered in relation to the secondary texts I discussed above, and others, do offer insights into specific aspects of home economics education,

I realize (as already noted above) that they offer only a partial story since they only outline what the curriculum-guide authors intended to happen in home economics teaching and learning, rather than what actually did happen. However, in the spirit of Feminist social history, that advocates for studying documents from the everyday lives of women (rather than primarily texts associated with the more-traditionally male areas of politics or economics), my research aims to discover some of the “erasures, gaps and silences” (King, 2016, p. 20) of the lives of girls and women in the mid-20th century and within home economics education in particular (Burton, 2003; Brundage, 2017). Studying the curriculum guides as a primary written source that outlines what was, at their time of use in the classroom, largely considered modes of “common sense” means that, when considered in relation to other (usually secondary) written sources, I can provide analyses of the mundane practices of home economics education that also consider some of the larger social conditions and values that underpinned these practices. Through a close reading of the guides alongside other texts I have uncovered meanings that, while present in the guides, were not clearly evident until reconsidered in relation to the secondary literature (King 2016).

Choosing Archival Data

My journey to this project of social history research began with an initial interest in the activities associated with practical, hands-on learning in high school home economics programs (e.g., sewing and cooking), however, to make the project more manageable I decided to focus on the clothing-related aspects of home economics teaching and learning. To begin exploring this area, I requested clothing-related curriculum guides from 1900 to 2018 from the Emma Stewart Resource Centre at the Saskatchewan Teacher’s Federation. The resource centre provided original copies of the curriculum guides they had in their possession, which included clothing

curriculum guides from 1956, 1969, 1977, 1983, and 2000. When I received the guides, I was intrigued by their physical presentation in terms of paper quality, layout, typography, etc. To a material culture scholar, the guides are interesting as examples of printed ephemera (alongside items such as playbills, pamphlets, and booklets) that reveal information and stories of a particular time (Twyman, 2008). Initially, I thought of doing an object-based study of the guides, in which I would consider their physical composition, etc., in the style of Jules Prown (1982). However, as I began to read the guides, their text-based content (rather than their materiality as documents) became more interesting to me for what it said about material culture in relation to the home economics classrooms at the time of the guides.

As a result, I shifted my research to studying the content within the curriculum guides, rather than their physical properties as objects. The curriculum guides provide a rich area of study because they present a relatively formalized set of beliefs and cultural attitudes to teachers to present to students through both direct and indirect instruction (Anderson et al., 2001). The curriculum guides are also of great interest because the beliefs and attitudes presented to teachers in the guides reflects wider ideas and viewpoints of the policy makers who, as authors of the guides, developed the curriculum that would affect the lives of thousands of girls and women (both teachers and students) (Grundy and Henry, 1995; MckErnan, 2008; Popkewitz, 2009). As such, the curriculum guides act as indicators of how education as a practice is not neutral but is shaped by power, politics, history, and culture (Smith, 2017). A close study of curriculum guides can point us to a consideration of what lessons were important to policy makers of the time because the guides indicate what teachers of home economics education were instructed to present to students. The particular lessons that I became interested in studying were those that

concerned the way that teachers were instructors to guide students towards developing understandings and experiences of the material phenomena of homes and dress.

As I dug deeper into the content of the curriculum guides, it became apparent that the scope of studying five curriculum guides was much too large for a Master's thesis, consequently, I chose to focus on three curriculum guides, from two separate years, because these offered particularly rich information about both the particularities of home economics education and the wider contexts of social expectations for girls and young women. The guides I chose to study were:

1) *Program of Studies for the High School Home Economics* (1956)

2) *Program of Studies for the High School Home Economics (Division IV): Advanced Clothing I* (1969); and,

3) *Home Economics (Division IV) Housing and Interior Design* (1969)

While, technically, there are three guides, the two from 1969 are related and from the same year, so generally here I consider them as one guide; therefore, throughout this thesis, I refer to the documents being studied as the guides from 1956 and 1969.

Research Design

As noted above, this research is located within the broader context of social history, where I aim to link the primary documents to questions of wider change in education and culture. Because of this approach, my reading of the guides was not governed by a pre-decided hypothesis as to what I would discover, but instead was emergent, exploratory, descriptive, and explanatory (Creswell & Creswell, 2018; Totten & Riley, 2014). To undertake this research I first read and reread all the guides multiple times, before choosing to focus on the 1956 and 1969 documents. I then undertook a very close reading of these documents, alongside recording in

writing, detailed descriptions of my observations. Since such primary documents can illuminate wider cultural phenomena (Cohen et al., 2018), I used the observations gained by the close study of the guides when reading the secondary literature. By moving back and forth between reading the curriculum guides and secondary scholarship I began to see recurring themes that I could draw out of the guides that were also relevant to wider social contexts at the times the guides were produced. As Totten and Riley (2014) point out, secondary sources can help expand the knowledge base surrounding primary documents, so I continuously compared and contrasted concepts and issues that I noticed in the primary documents to the cultural issues raised in the wider literature (Totten & Riley, 2014). Since I used primary documents that are freely available in the public domain as my data source, rather than, for instance, interviews or focus groups, I did not require ethics approval to undertake this study.

To maintain a methodical and disciplined way of reading and analyzing the primary documents I read the documents using social-history research forms to guide my questioning and to keep my research focused. The forms I used were “Facing History and Ourselves”, which are produced by the National Archives and Record Administration (Hamilton College, n.d). I also used Totten and Riley’s work that emphasizes the analysis of primary documents through inquiry and consultation with secondary sources (Totten & Riley, 2014; see Appendix A). I also used Creswell and Creswell’s sequential steps to data analysis to organize my research. Using this model, I organized and prepared the data by first photocopying and sorting my primary documents. Then I skimmed and scanned the documents to get a general sense of the information in each curriculum for general themes. The themes that initially emerged were those that involved teachers begin instructed to tell students how to relate to the material phenomena of homes and dressed bodies – both areas that related directly to my research in material culture

studies. At this stage of dealing with the documents, I also considered them in terms of their general physical presentation (size, shape, etc.), and also in terms of the rhetorical “tone” (Farrelly, 2017; Johnson, 2015) and intended purpose of each document. From these multiple acts of skimming and then reading in more depth I created a table of notes that helped me to compare and contrast emerging themes as they were layered next to each other in the table.

Next, I did a much more fine-grained and in-depth read of each curriculum document while coding the text according to the emerging themes of homes and dressed bodies. These codes were written in the margins of the photocopied primary documents and also added to the summarized table of notes. Once I coded the emergent themes, I begin to describe them (Creswell and Creswell, 2018) to better understand the nature of the themes in relation to both their origination in the curriculum guides and their potential relationship to secondary literature. The described emergent themes were then compared and contrasted to the existing academic scholarship (as discussed in the literature review section of this thesis). As the findings were analyzed, I realized that another layer of themes (the expectation of the evaluation of the home and dress by others, and the idea of pleasing others through the presentation of the dress and home) had emerged from the curriculum documents and I returned to the secondary literature to guide my discussion of these themes. The curriculum guides proved to be a rich source of information about home economics education as well as a valuable tool in understanding some of the roles performed by the home economics teachers in 1956 and 1969, as well as the wider academic and social contexts for home economics education as a field of learning and teaching.

Reflexivity

Although the curriculum guides provided rich information concerning both the material and social aspects of home economics education in 1956 and 1969, they might seem to be

unusual documents to study. However, as a teacher of home economics myself, I was aware of the existence of curriculum guides through my own experience of using them. As such, my research was centrally underpinned by my own knowledge of teaching (and learning) in the area of home economics and so it is important that I briefly outline aspects of this personal knowledge to position myself as a reflexive researcher (O'Connor, 2011). I completed my Bachelor of Education degree in the University of Saskatchewan's Home Economics Education program where I was first introduced to the history of domestic science and home economics education. As I moved into the teaching world, first teaching subjects in the humanities from grades 7-11 (such as social studies and English language arts), I was required to read, understand, and translate many different curriculum guides. In addition, as I began my career in teaching, there were frequent curriculum renewals in Saskatchewan, which meant that I attended many professional development sessions on how to understand, decode, and translate, new curriculum for presentation to students.

In 2014, a few years into my teaching career, I secured a position as a full-time teacher of cooking and sewing in grades 7-10. In this position I engaged with the home economics curriculum only to discover that there had been no curriculum renewal for many years: we were still working with curriculum from 2000 (Dupuis, 2020). The recognition that I was teaching with curricula that had been developed over fourteen years earlier led me to wonder about how curricula was developed and renewed. When I decided to undertake graduate studies, I discovered that the home economics education program that I had graduated from only five years earlier had severely scaled back to only offering a certificate program to students after they completed their bachelor's education degree in education (Dupuis, 2020). This led me to further wonder about the future of home economics education in the context of the contemporary

university. Renwick has pointed out that there is a global trend of home economics programs being eradicated from post-secondary education (Renwick, 2017). Noticing this in terms of my local context of Saskatchewan raised questions for me with regard to how the field of domestic science/home economics/human ecology could continue if schoolteachers were not trained in the history and methods of the field so that they both had an awareness of these for themselves, and so that they could pass this knowledge on to their students. If schoolteachers themselves were not trained in the knowing about their field, how would they convey to others important messages about the relationships between people and their near material environments? These questions led me to the Master's degree program in material culture in the Department of Human Ecology at the University of Alberta.

As a graduate student of material culture studies, when undertaking this research, I tried always to keep my position as a researcher at the forefront of my awareness; however, in addition I drew on my background as both a student and a teacher of home economics. My education and professional experiences as a teacher certainly influenced the origin of this research and sensitized me to the way that issues concerning the home and dressed bodies were written about in the curriculum guides. This awareness, coupled with the knowledge I acquired as a material culture graduate student enabled me to look at the curriculum guides both with the consideration gained from my own personal, embodied experiences, alongside a wider, more scholarly, perspective gained by in-depth reading, thinking about, and discussing my topic. The academic knowledge alongside my home economics education and professional background, have shaped my experience of this research as including both a level of general distance that enabled me to explore the guides in connection to their historical contexts, and also a level of

sympathy for the experiences of both the teachers and students who were teaching and learning home economics in the time periods under discussion (1956 and 1969).

Since I use the curriculum guides as primary documents of study, my research design becomes an important piece of reflexivity because the research method of close reading and thematic coding was conducted in connection to my own sensitized knowledge as a home economics student and educator. As Kirsch and Rohan have noted in *Beyond the Archives: Research as a Lived Process* (2008) a historical study (such as this thesis) often involves serendipitous knowledge (such as knowing that curriculum guides exist) and the deeply personal connections that a researcher has developed over time and experience with their topic or subject (Kirsch and Rohan, 2008). While I recognize that the themes that emerged as I studied the curriculum guides were influenced by my background and experience (O'Connor, 2011) since I may notice issues that someone with a different background would not, I believe that this is a strength of this project because, alongside my personal engagement with the topic, I studied guides that were far enough away in time from my own to allow me to reflect on them with an open mind and with attention to their own, wider contexts of history and cultural conditions.

Chapter Three

Place: The Home 1956

Having outlined the literature that has especially influenced this study and the methods that enabled me to explore the curriculum guides, I will now discuss selected aspects of the two guides, beginning with the 1956 guide. This chapter will explore how the home is presented in the 1956 guide as a particular kind of place – as both a material and a social phenomenon together – that is closely connected to the everyday lives of girls and women. In particular I will consider how aspects of the materiality of the home link to perceptions of girls and women in association with the wider social concepts of morality. Before presenting the concept of home as a material and social phenomenon as presented in the 1956 curriculum guide, I will explain the structure and define terms used in the 1956 curriculum guide so that, when in forthcoming parts of the thesis I use terms such as “Unit” or “subsection” there will be some understanding of what these terms are referring to.

Structure and Language of the 1956 Curriculum Guide

The 1956 curriculum guide is titled *Program of Studies for the High School: Home Economics* (see figure 1).

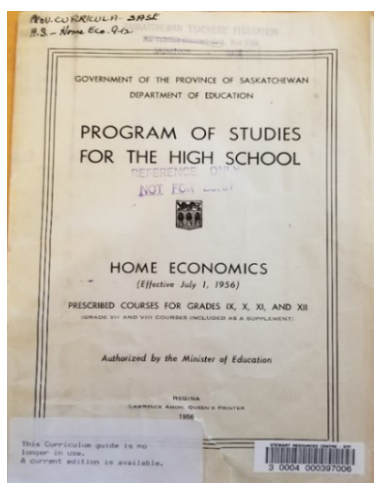


Figure 1

Physically, the guide measures 17 cm wide and 25.4 cm tall. The guide has 32 numbered pages. The curriculum guide is bound with two staples in the spine, and then folded into a booklet (See figure 2 and 3).

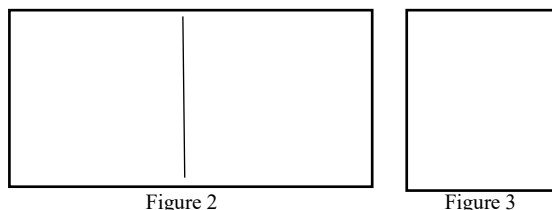


Figure 2

Figure 3

The same paper is used on the cover as throughout the pages of the booklet. The last printed page of the booklet (32), a list of references, appears on the backside of the booklet.

The guide includes courses for grades 9-12 in the first portion of the guide; each of these grades consisting of four-five pages of content. The guide also includes what are called “Supplements for grade 7 and 8.” These Supplements are a shorter version of curriculum compared to the grade 9-12 curriculum that precede the Supplements in the document. The Supplements contain just two pages of curriculum each (grade 7 and 8). The guide begins with a Table of Contents followed by a Foreword. The Foreword introduces the “study of homemaking” as “important preparation for the later development of happy and successful homes” (SDE, 1956, p.4). The Foreword also positions the school, in Saskatchewan especially the composite high school², as a location to study “good homemaking” (SDE, 1956, p.4). The Foreword to the guide also indicates that a new curriculum has been issued at this time (1956) “to meet these improved physical conditions [composite high schools] and to keep abreast of the times” (SDE, 1956, p.4). The Foreword also describes the student of home economics as “girls” (SDE, 1956, p. 4).

² Composite high school offered both technical vocational courses in addition to academic courses (Taylor, 2010).

The Foreword also describes how the curriculum was developed. No authors are named in this document, however the Foreword states that a home economics committee was established by the Department of Education (of Saskatchewan) to develop the curriculum (SDE, 1956, p.4). The committee spent two years, through 15 regular meetings, developing the curriculum. The work of the committee was “a subject of study and discussion at the Technical Teacher’s Conventions and by regional groups of home economics teachers” (SDE, 1956, p.4). The Foreword ends with the Department of Education acknowledging the contribution of the home economics curriculum writing committee.

The next section of the curriculum guide is titled “General Objectives in Home Economics” (SDE, 1956, p.4). Objectives identify the kind of behaviour to be developed in the student through learning the content in the course (Anderson et al., 2001). Six General Objectives are listed in the 1956 curriculum guide:

1. To develop in students an appreciation of their personal and family responsibilities in society.
2. To develop an attitude of co-operation and responsibility that will make for effective family life.
3. To create and awareness of and desire to improve personal and family food habits because of their effect on positive health.
4. To attain the basic skills of homemaking in areas of foods, clothing, care and guidance of children, home nursing and first aid, and home planning and furnishing.

5. To give students a working knowledge of home management based on desirable standards of living.

6. To encourage students to appreciate beauty and to apply art principles in their homes and personal appearance. (SDE, 1956, p.4-5)

After listing the General Objectives, the 1956 curriculum guides prescribes credits and time requirements for the course under the heading “Notes to School Principals and Teachers of Home Economics.” The guide states a different number of hours required to complete the course in different grades: for example, in grades 9 and 10, “For a one credit course a minimum of two hours per week is required” (SDE, 1956, p.5), whereas, in grades 11 and 12, “For the two-credit courses ... a minimum of four hours per week is required” (SDE, 1956, p. 5). There is also a list of “Required Text-books and References” in this section.

The rest of the content for the 1956 curriculum guide is organized in relation to grades. Within each grade there are units that fit into the general areas of Home Living, Foods, and Sewing and Clothing. The titles of these units vary but typically “Unit I” covers topics on managing the home and personal and family relationships, while “Unit II” in each grade covers topics of food science and meal planning, and “Unit III” in any given grade includes topics about personal appearance in dress and sewing and caring for clothing. Within each Unit is a stated Aim which sets the intention of the entire unit. For example, in grade 10, in “Unit III- Learning to be Well Dressed,” the Aim is “To help a girl choose becoming clothing and to improve in sewing skills and techniques” (SDE, 1956, p.14). Under each Aim are numbered subsections that further organize areas of study within the unit; for example, from the grade 10, “Unit III - Learning to Be Well Dressed”, the subsections are titled “I Personal Appearance”, “II Textiles—

Wool”, “III Construction”, “IV Evaluation of garments”, and “V. Related arts” (SDE, 1956, p.14-15). Some of these subsections appear for more than one grade, for example a subsection on “Textiles” appears in grades 9 through 12; however, the content that the teacher should present under each subsection is different from grade to grade. For example, under the grade 10 “Unit III- Learning to Be Well Dressed” the subsection “Textiles—Wool” clearly indicates that the teacher should present the study of wool (SDE, 1956, p. 14). Likewise, under the grade 11 “Unit III-Clothing” the subsection “Textiles” indicates the study of “Man-made fibres” such as rayon and acetate (SDE, 1956, p. 19). Finally, under the grade 12 “Unit III- Clothing” subsection “Textiles—Silk and Synthetic Fabrics” the guide states that teachers should instruct students on silks and synthetics like “nylon, orlon, dacron, fiberglass” (SDE, 1956, p.24). Content for grade 10 through 12 are organized in this manner until page 25 of the curriculum guide.

The last portion of the 1956 curriculum guide (from pages 26-31) includes a list of selected references and four pages titled “Supplement Home Economics” for grade 7 and 8. This Supplement does not contain “Units” like the grade 9-12 portion of the curriculum guide, but instead starts with an Aim for each grade. The Supplement for grade 7 begins with a section on topics of meal preparation followed by a section entitled “Learning to Sew” (SDE, 1956, p.29). Beneath this section is a subsection titled “Related Knowledge” in which teachers are instructed to teach students things like “a simple knowledge of how cloth is woven...selection of cotton fabric for projects...” (SDE, 1956, p. 29). In a similar way the grade 8 Supplement lists “choice of fabric, considering quality...” (SDE, 1956, p.31) under the subsection “Related knowledge” under the larger section of “Learning to Sew” (SDE, 1956, p.31). The example of textile knowledge detailed above shows that there was continuity in topic (e.g., foods, or sewing and clothing) from grades 7 through 12 in the 1956 curriculum guide.

Following the grade 9-12 course description and preceding the grade 7-8 Supplement course information is a section titled “Selected Reference Texts” (SDE, p. 26). Under the heading “Foods” (four texts are listed), “Clothing” (five texts), “Consumer Education” (two texts), “Home and Family Living” (seven texts), “Arts and Crafts” (seven texts) and “Teachers’ Reference” (two texts). The pairing of the words “home” and “family” in relation to the list of suggested texts titled “Home and Family Living” indicates the direct connection of the social aspect of family life with the spatial and material aspect of the home. The high number of texts recommended in this section for “Home and Family Living” also speaks to its importance in the overall home economics program in comparison to other areas such as “Consumer Education” or “Foods”.

Although the topic of “Foods” is presented as a significant subject area in the 1956 curriculum guides, the research in this thesis focuses on the material phenomena of the home, clothing, and dressed bodies. Due to this focus, the next section will discuss my findings in relation to how the 1956 curriculum guide presents the relationships between the home, clothing, and the students as girls and young women.

A Girl and her Home

The activities and topics of sewing and clothing, like foods and home living, were considered an area of study in home economics education from the early days of domestic science. These subject areas were intended to create vocational opportunities for young women after they left school, and also to develop in the students taking the courses the skills thought necessary to be a good housekeeper (Johnson, 2015; SDE, 1956; Tomkins, 2008). Part of the Aim of the 1956, grade 7 course states that the purpose behind the course “is to encourage the

girls to become active helping members of their families, and to open to them an area of knowledge and skills that will help them become better homemakers” (SDE, 1956, p. 28). This statement is significant because it acknowledges the social aspect of the home, by tying together the acts of homemaking (such as cleaning) to the care of the family³ from the very beginning of the course. It is important to note that the 1956 curriculum guide does not explicitly define the word “home”, however through Aim statements, such as the one mentioned above, the curriculum guide implicitly links the idea of the family (a social unit) with the idea of the home (which, unlike the word “house”-encompasses both the social aspect of the family and also the material aspects of furnishings and the building itself).

As well as linking together the home and the family in grade 7, in grade 12’s “Unit I- Home Living” includes a subsection entitled, “Qualities of a happy home” in which is listed the following qualities, “1, Congenial members; 2, Healthful atmosphere -- physical, spiritual, mental; 3, demonstrated affection; 4, freedom from anxiety...” (SDE, 1956, p.21). These qualities explicitly listed in the 1956 guide indicate that the term “home,” was meant to include not only a material-spatial location, but also a social unit of family members, who were experiencing a particular emotional context or general feeling (“atmosphere,” “affection,” etc.). Since the guide closely links together the idea of the home as being a spatial location that is experienced by its members in a particular way, for the purposes of this research, I therefore discuss the home as a place that requires attention to both the material and furnishing

³ The 1956 curriculum guide does not define the term family. However, the guide does indicate that “Good homes... are the result of intelligent attitudes and conscious efforts on the part of mother, fathers and family members ... (SDE, 1956, p.4). This curriculum guides present an idea of a family as consisting of a mother and father and other family members instead of defining the term. Secondary literature defines family in the 1950’s, as a “nuclear family” consisting of a mother, father and their offspring (Farrelly, 2012). Therefore, when the term family is used in this dissertation, the definition offered by Farrelly (2012) will be employed.

components of a house and also attention to the emotional experiences of the people living within the home.

Throughout the 1956 guide the social interactions of family members with one another are consistently linked to aspects of the materials of the home: for example, when the guide mentions setting dinner on the kitchen table, this action is implied to be an invitation for the family to gather and converse. Also, throughout the 1956 guide, there are consistent reminders that the girls/young women should be taught to take care of the materials that make up the home, including items such as beds, stoves, and flooring. The actions of learning to care for such material items are presented in ways that reflect care for the family. It is through learning to care for and maintain the intertwined material and social phenomena of the home that the curriculum guide indicates girls will find success in their futures as wives, mothers, and homemakers.

Girls and young women, positioned in direct relation to the home, are continually referenced throughout the curricula included in the 1956 home economics curriculum guide. For example, in the grade 9 “Unit I-Home Living” one of the Aims for home living is “To develop in the girl an appreciation of her role in the family” (SDE, 1956, p.7). In the subsections following this Aim it is implied that this role is a caregiving one. Likewise, in the subsection immediately following this Aim, titled, “Personal and Family Relationships” the guide indicates that the teacher should instruct students that their role in the family would include the care of children: for example, listed topics include: “Caring for baby...Suitable games and playthings...Dressing and undressing the toddler...Ethical conduct for babysitters (SDE, 1956, p. 7). By presenting the care of children and referencing their material items (such as clothes and playthings), the curriculum guide reinforces the idea of the home as a completely intertwined material and social phenomenon. The mention of children’s clothes and playthings also indicates that, through the

care of these items in relation to the child in the home, the girl is caring for her family through the care of home-related materials.

Continuing in the same subsection of “Personal and Family Relationships” the 1956 curriculum guide also presents areas of instruction such as: “Caring for the girl’s own room” which includes instructions on how to teach girls to arrange “furnishings for convenience” (SDE, 1956, p. 7). Again, here, the curriculum guide is presenting the home as something that includes material objects (furnishings) that should be managed in a particular way – in this case arranged with “convenience”. The word “convenience” is interesting because it indicates that the student should learn how to place furniture with thought to how the items might enhance or impede the daily life of people in the home. In this way, the girl is learning to consider family members as she is also learning to place furniture in a certain way.

The subsection titled “Personal and Family Relationships” continues by indicating that the teacher should instruct students to care for the school’s (sewing and cooking) laboratory furnishings and equipment and states that care of such items and places should be undertaken through “rules to be practised, not theory to be taught” (SDE, 1956, p.7). This statement is significant because here the guide is explicitly telling teachers that students must physically interact with the materials of the school laboratory in order to learn this lesson. By caring for the school laboratory equipment, it is implied that the girls will be learning skills that they can use when caring for their current and future homes because the items they are learning to care for in the laboratory are not specialized science equipment (such as microscopes) but instead objects and materials that are found in the home including, for instance, “floors and painted woodwork...sinks, tabletops, stoves and cupboards...refrigerators and food containers” (SDE, 1956, p.7).

References to girls and women, and how they are expected to manage aspects of materiality of the home are also evident in the Units that cover “Home Living” in grade 10, 11 and 12. For example, in the grade 10 “Unit I-Home Living” section, this Aim is presented: “To develop in the girl an appreciation of her role in society” (SDE, 1956, p. 12). In the subsection titled “Personal and Family Relationships” in grade 10, the Aim presented locates the home as the place where teenage girls find value since it is here that she is encouraged to develop a “sense of belonging...physical and emotional security... [and a] place to bring friends and extend hospitality” (SDE, 1956, p.12). The inclusion of the idea of hospitality in the spatial-material location of the home indicates that in learning to care for the home the girl is not only learning to care for family members, but also for her friends and, presumably, the friends of her family members. Also, we see in the grade 10 “Unit III- Home Living” under the subsection titled “Home Management”, the idea the girls should learn how to do the “family wash” by “sorting, soaking, washing, bleaching, bluing, starching, drying and ironing” (SDE, 1956, p.12). By learning how to do such activities the curriculum guide is indicating that girls are responsible for the care and management of the clothing for the entire family. Because laundered clothing items are worn outside the home, there is a connection here between the girl’s care of materials of the home (family clothing) and the way the girl’s efforts are presented to the world through the appearance of the clothing worn by family members. If we consider that the clothing worn by family members is cleaned and maintained by daughters (home economics students) or wives (the students after they become homemakers), then the care of those home-related materials extend home care into the public sphere, beyond the physical space of the home, when the family member, in their clean clothes, leaves the house. The importance of taking care of family clothing is echoed in the grade 12 “Unit III-Clothing”; here, a stated Aim is “To be able to play a

real part in family clothing planning and to learn the skills that make working with fragile fabrics a pleasurable success” (SDE, 1956, p.24). Since such activities of home-related caring included looking after the family through, for example, the making, mending, purchasing, and managing of the inventory of family clothing, we can see how closely and consistently the links are reinforced between the lives of girls/women, their domestic environments, and the management of materiality.

Interestingly, in the 1956 guide, the word “girl” is used in the guides from grades 7 to 11, while the word “woman” is used in the grade 12 section of the guide. This shift in terminology indicates the way that teachers were encouraged to think of their students in the latter years of their schooling as (nearly) independent adults who were likely soon to marry and raise a family. By referencing “woman” in a curriculum guide that instructs teachers on how to address and teach students, the idea is reinforced that these students should prepare themselves to step (more-or-less) directly from school into their responsibilities of future homemakers. This idea is evident in the grade 12 “Unit I- Home Living” which states the Aim: “To appreciate woman’s place in society [and] to develop [into] efficient home managers” (SDE, 1956, p.21). This Aim is immediately followed by text that indicates how to achieve the Aim, which includes the following “Women’s role in society: 1, To bear children; 2, To take major responsibility for bringing up the children at least when they are small; 3, To be a homemaker...” (SDE, 1956, p. 21). These listed items continue to link homemaking with the care of the family and so locate women as caregivers of their own, and others, material, and socio-emotional lives.

Satisfying Home Life

The home as the domain of women was not a new concept in home economics in 1956. In 1902, Marie Uri Watson, the principal of the Ontario School of Domestic Art and Science gave a speech that instructed teachers in how to prepare girls/women for their future lives. Watson said that "...school life is but a preparation for the fuller home life of a woman" (Peterat and deZwart, 1995, p. 18). Importantly, Watson's statement specifies that, by participating in a sewing course, women will be assisted in not only having a future home life, but specifically in having a "fuller" home life. Here, the use of the word "woman" rather than the use of a term such as student, person, or woman *and* man, implies that the domestic environment is the prime location of a woman's fulfilment. Also, the use of the word "fuller" in this instance indicates the engrossing, all-encompassing aspect of the home as the centre of the woman's life, indicating that in the mid-20th century when the 1956 guide was written, the ideal of a woman's highest calling was still to be a thoughtful, caring wife and mother (Elias, 2008; Farrelly, 2012).

The idea of a woman gaining fulfillment through taking care of her home and family, through her relationship with the material phenomena of the home and clothing is repeated consistently throughout the 1956 curriculum guide. Synonyms of the word "fulfill," like "satisfied," are found throughout the document, as we see in this example from the grade 8 Aims section of the guide: "As the student continues to perform household tasks, she will gain confidence, skill, and satisfaction in work well done" (SDE, 1956, p.30). As indicated by the pronoun "she," the curriculum is directed only to female students, with the assertion of her satisfaction being achieved by performing these household tasks well. In a similar way, the grade 9 "Unit III-Learning to Sew" featured the Aim "To teach basic skills and techniques in sewing so a girl may gain a degree proficiency which will enable her to find satisfaction in sewing

accomplishment” (SDE, 1956, p.9). Also, in the grade 11 “Unit III- Clothing” one of the Aims moves beyond teaching in a way that will help the girl be “satisfied” with her work to instead help her learn how gain “pleasure” from it (SDE, 1956, p.19). The grade 12 “Unit III-Clothing” Aim builds on this idea, stating that girls will be able “to learn the skills that make working with fragile fabrics a pleasurable success” (SDE, 1956, p.24); here, the term “success” indicating her skillful proficiency of overcoming difficulty, is the way that the girl achieves pleasure.

Additionally, however, the apparently fulfilling activities of homemaking – including sewing – were not meant to only make girls and women happy, at times these activities were also meant to make men happy. We see this idea presented in *Seventeen* magazine from 1955, a popular periodical that is very close in time to the 1956 guide, where a female teen reader wrote, “I believe it is the duty of every girl to keep men happy...” (Mazey-Richardson, 2018, p. 295).

Although these are the words of a single individual, this comment points to an important, underlying theme of the 1956 curriculum guide: that pleasing others is an important part of a woman’s life, and that much of pleasing others is achieved through caring for and managing the material lives that are experienced by others – including the family’s clothing and grooming – and all aspects of choosing and arranging the home’s interior elements.

Morality and Home Life

In addition to using language that emphasizes the fulfilling and satisfying nature of home economics education for students and home economics-taught skills for women, the 1956 curriculum guide uses language that indicates that these activities also have a certain moral standing of “goodness” as well. That is, the idea of “the home” in 1956 curriculum guide is not just a morally-neutral space for living in, but instead is described as a “good home” and a “happy and successful home” (SDE, 1956, p.4), with women expected to be responsible for this ethical

and emotional environment. As Schwartz Cowan writes, during the 19th century, “The physical artifact ‘home’ came to be associated with a particular sex, ‘women’; with a particular emotional tone, ‘warmth’; with a particular public stance, ‘morality’” (Schwartz Cowan, 1983, p.18. 19).

From the terms used in the curriculum guide, the connections between the woman, the home, and the home’s “goodness” or “warmth” persisted from the 19th century into the mid 1950s since, in the 1956 guide, the idea of moral goodness, as a principle that underpins the woman’s behaviour, is connected to the home. The woman is meant to act in ways that will create a particular emotional as well as spatial environment- a home that is a “good,” “happy,” or “warm.” As a result, the overall “feel” of the environment will be created through the actions of planning, choosing, arranging, and maintaining the materials of the home. The 1956 curriculum guide and the wider cultural beliefs that contributed to it, all directly link the materiality (e.g., furnishings) of the home to the positive feelings communicated at least in part by this materiality (e.g., good, happy, and warm) and thereby also to the direct actions and skills of the woman as homemaker.

As well as emphasizing the potential of the home as a place of moral goodness – should effort and intelligence (SDE, 1956, pg4) be directed towards such achievements – the Foreword of the curriculum guide for 1956 emphasises the importance of “democracy,” particularly in relation to the character of citizens. This is evident in statements such as, “The welfare of a democratic country depends largely on the characters of its citizens which in turn are moulded by the many influences of childhood and youth” (SDE, 1956, p. 4). Here, the idea of influences in childhood and youth includes education, and so the curriculum guide presents the girl’s home economics education as a way to learn the skills needed that will allow successful and happy homes to be the important building blocks of a stable democratic country. In this way the 1956

guide links particular aspects of materiality, such as clothing and home furnishings, both to the happiness of others and ultimately to the strength and freedom of a nation.

This chapter examined how aspects of materiality are presented through the 1956 course Units relating to sewing and to the home, with a particular focus on the language of the course Aims. We saw how girls and young women were described as managers and caretakers of the home, through learning activities that included how to deal with the material phenomena of furnishings and clothing, items that related not only to the female student but also to her wider social context of family (both family when she was a student and her imagined family of the future). This chapter also presented some ways that home economics teachers were instructed by the guides to tell their young students how to feel about caring for their home and their own, and others', clothing. Although the 1956 guide seems to be only focused on the small details of home life, my research also shows that the language of the guide connected these small details and everyday activities with broader ideas such as moral goodness and national health and liberty.

Chapter Four

Dress: The Body and Clothing 1956

While the previous chapter looked at how the home was presented in the 1956 guide, in relation to the lives of the students who were being taught in the home economics courses, this chapter will look at how the 1956 guide presented aspects of the material phenomena of the dressed body. Concepts and issues such as dressing well, character, and the principles of art in dress and clothing will be explored. In the 1956 guide, the idea of being “well-dressed” reflects ideas about the appropriate form and presentation of (mostly women’s) dressed bodies. The curriculum guides were important in helping teachers to present the skills required to present dressed bodies in an acceptable and appealing way to their students in home economics courses. Since women’s bodies have long been a site through which “society participates in the control of women’s physical existence” (McIntosh, 2014, p.8) home economics teaching helped to further this aspect of social influence on appearance. In the following section I look at how the 1956 home economics curriculum explicitly and implicitly instructs teachers about how to teach students to relate to the material phenomena of clothing and their dressed bodies.

“Becoming” Clothing

We saw in the previous section on how the home is referenced in the 1956 curriculum guide, that girls and women were taught – through teachers preparing courses according to the information in the curriculum guide – to be responsible for the home as a place of family pleasure and moral goodness. Also, we saw how specific skills taught in home economics classes, such as sewing and techniques for maintaining the physical environment of the home, linked the materiality of the home directly with the activities of girls/women, and also with the notions of pleasure and goodness. In this section I will discuss how clothing is presented in the

1956 curriculum guide, with particular attention to how it is intended to be taught, and so understood by girls and young women, as a way to develop and communicate both appropriate behaviour and an aesthetic sensibility.

A particular aspect of the way that clothing is talked about in the 1956 guide is in relation to the human body. The relationship of clothing to the body as dress (as overall bodily appearance including clothes, hair, makeup, etc.) is often presented implicitly in the 1956 guide. We can see how the clothing-plus-body connection is important in the guides by considering the terms that imply that girls and young women should be constantly judging, not just the clothing they make in home economics classes, but also its appearance on their bodies. In this way, it seems that through the guide's instructions to teachers (who then pass on the guide's values and attitudes through their assignments), clothing is presented as usually materialized in relation to the body rather than separate from it. This means that separate garments alone (such as blouses and skirts) are not usually discussed in the guides, but instead the body-plus-dress connection (i.e., embodied dress) becomes the material phenomenon that is referenced, with the overall "package" of dressed body the item that is focused on. The importance of the intertwining of the body and dress has been pointed out by Entwistle, one of the few scholars of dress who explicitly deals with the combined material phenomenon of the "dressed body" (2015). Entwistle notes that "Conventions of dress attempt to transform flesh into something recognizable and meaningful to a culture" (Entwistle, 2015, p.8). She also indicates that when one dresses inappropriately or in other words, "transgresses such cultural codes [they] are likely to cause offence and outrage and be met with scorn or incredulity" (Entwistle, 2015, p.8). Through their home economics education, as indicated in the 1956 guide, girls and young women were to especially pay

attention to what was appropriate and acceptable in order to avoid transgressing the acceptable cultural code of dress.

As with the way that the home was presented as a place in which women would work to help support moral goodness and democracy in the post-WWII period, the same historical context also served to help shape the way in which dressed bodies were talked about in the 1956 curriculum guide. For example, the 1956 guide indicates that experiences in home economics courses should emphasize “the formulating of desirable personal attitudes and behaviour patterns which facilitate the choosing by the individual of an acceptable course in life” (SDE, 1956, p. 4). Given the time period, the “acceptable course in life” for young women in 1956 can be assumed to be that of a wife and mother (Elias, 2008; Llewellyn, 2006; Schwartz-Cowan, 1983; Thorn, 2016). However, interestingly, immediately following the guide’s statement about “acceptable life courses,” in the 1956 guide, six General Objectives are listed, with the last one telling the teacher to encourage students “to appreciate beauty and to apply art principles in...their personal dress” (SDE, 1956, p.5). This is interesting because the 1956 guide is stating directly that both appreciating and applying beauty in personal dress will contribute to the young woman achieving her acceptable life course of wife and mother, which indicates that the material phenomena of a woman’s clothing was an important component in her future success.

Well-dressed

In the 1956 guide, the concept and term “well-dressed” is repeated as a particular expression which seems to indicate that the student should be learning how to link perceptions of appearance to ideas of appropriate behaviour. For example, the concept of being well-dressed is woven throughout the sewing and clothing unit of the 1956 guide as we see with the grade 10

clothing course that was titled “Learning to be Well Dressed” (SDE, 1956, p.14). This title does not include the word “sewing” or any words that suggest that a teacher might teach the techniques of clothing construction, which implies that the language of “dressing well” was the emphasis of the teaching, rather than the specific skills of learning how to use a sewing machine to construct clothing. Because the title uses the word “learning” in it, the guide also indicates that dressing well was something that did not come naturally, and so was a particular skill that would be acquired in the home economics classroom.

What did it mean to be a well-dressed woman in 1956? Understanding the implicit meaning behind the phrase “well-dressed” can help us to consider how the body-plus-dress relationship was presented as an entwined material phenomenon of embodied dress in the 1956 guide. Being a well-dressed woman in this time meant that a woman used the principles of art (harmony, balance, emphasis, colour, texture, etc.) (Picken, 1949; Przybyszewski, 2014) to make or choose clothing that was complimentary to her figure and complexion. Being well dressed also meant wearing clothing that was suitable to whatever activity was being undertaken (Przybyszewski, 2014). The combination of aesthetically flattering and socially appropriate meant that being well dressed ensured that the woman’s overall appearance was pleasing, neat, and orderly (Elias, 2008; Peterat and deZwart, 1995; Przybyszewski, 2014). Further, related knowledge listed in the 1956 guide in the grade 8 course, under the heading “Learning to Sew” indicates that an important component to dressing well is also “Choice of fabric, considering quality, color and design” (SDE, 1956, p.31). Here, the literal material characteristics of fabric are presented as an important, physical aspect of the girl’s ability to effectively judge the components of being well dressed. Likewise, the grade 11 “Unit III-Clothing” section of the guide says that “pattern choice” should be considered in a “style in relation to self” and that

fabric choice be “suited to pattern and person” (SDE, 1956, p.19). Likewise, the grade 12 “Unit III-Clothing” dictates that basic garments “with accessories” should be “suitable” to the wearer (SDE, 1956, p. 24). We see by these references to choice, self, and style that young girls were being encouraged to develop a sense of personal expression through dress (i.e. style), though this should be a style that would fit within certain parameters of acceptability. The idea of constraints on what was acceptable is evidenced by the “complexion colour charts” that students were expected to refer to when choosing fabric. These colour charts were found in the *Singer Sewing Book* (1949) that was a recommended text in the 1956 curriculum guide. The grade 12 “Unit III-Clothing” also mentions “Principles of design and colour harmonies” that it says are essential to “Planning the wardrobe” (SDE, 1956, p.24). The presentation of the “principles” of colour harmonies in the curriculum guide indicate that, although young women were being encouraged to develop a sense of style through their wardrobe, that style was still expected to fit within certain restrictions.

Further evidence of how explicit and implicit positive value was attached to being well dressed appears within the grade 10 “Unit III- Learning to be Well Dressed” where there is an entire section titled “Personal Appearance.” In this Unit the girls are to learn “how to make line, colour, texture, and design enhance the individual” (SDE, 1956, p.14). Although fabric choice is not explicitly linked to bodily appearance in the 1956 curriculum guide itself, it is in the *Singer Sewing Book* (1949), which was a central reference book that was to be used by both home economics teachers and students. This text includes several color panels that were intended to be used to assist students in deciding on the “appropriate” fabric color, in this case with the “appropriate” colour being one that would complement the girl’s hair color (Picken, 1949). The use of the *Singer Sewing Book’s* instructions to match garment fabric to hair colour demonstrates

the direct relationship between the clothing (skirt, shirt, etc.) being made in home economics classes and the overall appearance of the girl's dressed body (with dress referring to overall appearance, including hairstyle, accessories, etc.).

The theme of "dressing well" is presented consistently across all grade levels (7-12) in the 1956 curriculum guide. As the student matures through the grade levels of the guide, the curriculum content is paired with the suggestions found in the recommended reference book (*Singer Sewing Book 1949*), where it is suggested that teachers should present sewing and clothing as something that can and must enhance a girl's appearance in order for her to be successful in her future as a wife and mother. In the process of teaching students to be well dressed, the teacher's role is positioned as important as a guide and role model (Przybyszewski, 2014), since she is someone who effectively trains girls and young women into making effective material choices and acceptable presentations of themselves to the wider social world.

Character and Clothing

While we have seen that being a well-dressed girl/woman was important, another important achievement for a girl or young woman was to be viewed as having "good character," which meant she was thrifty, co-operative, efficient and industrious (Peterat and deZwart, 1995). In the 1956 home economics curriculum guide the feature of "thrift" was to be reflected in clothing and dress choice, and so indicated an ongoing relationship of constraint between a young woman and the material phenomena of her dress. The 1956 curriculum guide does not teach about clothing so that the student can have frivolous or pleasurable experiences of dress, but instead the guide tells teachers to instruct students to apply the concept of thrift in their clothing and overall dress. For example, the grade 10 "Unit III-Clothing" guide suggests that

teachers instruct students to itemize the cost of the sewing equipment, such as patterns, fabric, and notions and the cost of a garment (SDE, 1956). While the purpose behind itemizing the cost of the sewing equipment and garments is not made explicit in the guide, since these thrifty actions are suggested alongside telling students that they should consider the “serviceability of fabrics chosen for projects” (SDE, 1956, p.31), it seems that the overall goal was to carefully consider the longevity and expense of dressing.

Along with teaching girls that the relationship with the material phenomena of their dressed bodies was importantly related to aspects of their character, the 1956 curriculum guide also instructed teachers of home economics to teach students that their embodied dress would be evaluated by others. The idea that a woman’s embodied dress can, should, and would be judged is presented in a grade 9 “Unit III-Learning to sew.” Here, although the title indicates that students will learn to construct garments, the projects and assessments outlined in the unit also indicate that a student will be taught about how to dress. For example, in this Unit teachers are instructed by the guide to have students sew a peasant blouse or an apron. The curriculum guide also includes a scorecard for the teacher’s evaluation of this project with each student’s blouse or apron judged out of a total of 100 points. These 100 points include 60 points for workmanship, 20 points for fit as a result of the workmanship, and 20 points for “general appearance” (SDE, 1956, p.10-11). The detailed evaluation of what is included under “general appearance” is interesting and so it is outlined here as follows:

I. Score for Judging Clothing:

General appearance:

- (1) Suitability of material to pattern and wearer.....4
- (2) Colour pleasing and appropriate to wearer.....4

- (3) Line pleasing and appropriate to wearer.....4
- (4) Neatness.....4
- (5) Harmony of fabric, thread, and trimmings.....4 (SDE, 1956, p. 26)

We can see that, by including the above categories as part of the garment’s assessment, the curriculum guide is explicitly telling teachers to evaluate the appearance of a garment in relation to appearance of the student: that is, the first three of the above points of judgment are concerned with how the garment looks on the wearer, rather than the garment alone. Such modes of assessment communicate to teachers that they should instruct young women to realize that an element of sewing clothes and dressing is others’ evaluation of their embodied dress.

The items listed above (e.g., fabric’s pattern and colour and the garment’s lines and colours) were meant to be judged as pleasing or not for the viewer (in this case, the teacher). Presumably, part of the knowledge that underpinned the teacher’s evaluation of the garment’s appearance on the girl was meant to be transferred to the girl herself, so that she would learn what constitutes “pleasing” and so learn to judge herself properly – which meant effectively internalizing the teacher’s view of herself (Gibbins and Taylor, 2010; Mikkonen, et al., 2014). It seems that similar to the girl’s role in the home being largely to please others, dress in 1956 was also presented in the curriculum guide as at least partly for other’s pleasure and evaluation. This follows Przybyszewski argument that, in the mid 1950s, paying attention to one’s dress was not seen as vain but instead indicated “proper self-regard and consideration of others” (Przybyszewski, 2014, p. 78).

As we have seen, the concept of dressing well in ways that would show good character was emphasized in the presentation of ideas about the material phenomena of the dressed body in

the 1956 home economics curriculum guide. To a lesser extent dressing the body in a beautiful way was also presented as potentially a part of the students' relationships with clothing as a material phenomenon. The meaning and use of the word "beauty" in the 1956 home economics curriculum guide will be explored next.

Beauty in Dress

Beauty in dress is presented as a part of being well dressed in the 1956 curriculum guide. For example, the grade 10 "Unit III- Learning to be Well Dressed" featured an Aim that was "To help a girl choose becoming clothing and to improve sewing skills and techniques" (SDE, 1956, p.14). The lack of words like "functional" or "comfortable" in this statement about the kind of clothing the girl should be concerned with, and instead the use of the word "becoming," implies that the attractiveness of a girl's clothing is the most important thing she should learn concerning of the material phenomena of her dress. This focus on the term "becoming" indicates that the appearance of the wearer in the clothes was important at least in part so that the wearer would made a good impression on others.

The idea that girls and women should strive to wear flattering dress has roots far before 1956, with, for example a dress book from the early 1900's stating "A woman's duty is to be as beautiful as possible" (Kinne and Cooley, 1914, as cited in Przybyszewski, 2014, p. 60). This idea continued throughout the years of WWII despite the difficulties of the time, as we see with articles and advertisements in women's popular magazines and other media encouraging women to choose clothing that combined beauty with duty (McEuen, 2011). The "duty" in this case was the patriotic duty to dress well to help keep morale high during WWII (McEuen, 2011). The idea that women's bodies were dressed for the eyes of others remained twelve years after the war had

ended, as we see in the role this concept plays in the 1956 curriculum guide. Prevailing attitudes in the mid 1950s still considered dress to be a social duty for women because "... the world has to look at [women] whether it wants to or not [and] because the world has work to do and an inappropriately dressed individual can be distracting" (Daves, 1967, as cited in, Przybyszewski, 2014, p. 78). This idea of the power of the well-dressed woman to help keep others happy by giving visual pleasure (yet not being distracting) can be associated with the idea of a woman being of good character – that is, being sensible enough to judge how to discipline her appearance to be appropriate to the occasion.

The word "beauty" and near-synonym terms like "becoming" or "attractive" were used throughout the 1956 curriculum guide, but especially in the Units on clothing and sewing. It is important to note, however, that the word "beauty" (or beautiful) did not mean for women to dress in whatever they felt was especially appealing to them as individuals, but in the ways that they had been instructed to see as beautiful to the eyes of others. We see the importance of teaching what beauty was during this time period in the work of Enid Robertson, a lecturer on household science at the Ontario College of Education, who, twelve years before the 1956 guide, wrote: "The love of beauty is innate in every soul, and to awaken and train this sense of beauty is one of the functions of home economics" (Peterat and deZwart, 1995, p.92). Here, Robertson states that, although everyone might "love" beauty, the perception of it as a sense must be trained into students, with the home economics teacher playing a central role in this training. Such comments from the mid-1940s demonstrates the importance of the appearance of clothing and dress in the years leading up to the 1956 curriculum guide and so it is not surprising that we see the idea of beauty's importance consistently repeated in the language of the 1956 guide. Specifically, for example, this perspective is echoed in the 1956 guide in the sixth General

Objective listed for the entire home economics course, grades 9-12: “To encourage students to appreciate beauty and to apply art principles in their homes and personal appearance” (SDE, 1956, p.5). With this quotation we see that the guide expects teachers to be knowledgeable enough of visual art to be able to present art’s principles as recontextualized for home economics learning. The importance of visual art’s principles is especially indicated in the guide, since it is noted that these relate to both the girls/young women’s homes and their dressed, physical appearance.

Principles of Art in Clothing and Dress

Along with the appearance-enhancing property of sewing well and dressing appropriately, developing an appreciation of beauty is stressed in both the 1956 curriculum and in the recommended books that the guide refers to, and that teachers and students were required to use within the home economics courses. This emphasis on the materiality of aesthetics is seen, for example, in the *Singer Sewing Book* (1949) that is listed as a reference for teachers and students in the 1956 guide. Here great appreciation for visual and tactile aesthetics is expressed in the book’s dedication, which states:

This book is dedicated to women and girls---
and especially to teachers of sewing everywhere—
who enjoy the feel of fabric, the beauty of textures,
the precision of stitches, the smoothness of seams,
and who delight always in appropriate fabrics
carefully cut and made up for a happy purpose. (Picken, 1949, p. v)

By reinforcing the idea presented in the 1956 home economics curriculum that sewing should involve art principles, the *Singer Sewing Book* (1949) is supporting the concept that, while

garments should be thriftily made, their fabric texture, stitch choice, and seam design could all be understood as material features that ultimately serve to elevate a woman's dress and appearance, and to provide pleasure to her, and to those who see her.

The belief that dressing well involves knowledge and attention to art principles, such as harmony, rhythm, balance, proportion, and emphasis (Przybyszewski, 2014, p.26) is directly reflected in the grade 12 "Unit III - Clothing" which has subsections titled "Planning the Wardrobe" with one section titled "The well-dressed girl" and "Principles of design and harmonies" (SDE, 1956, p. 24). Many of the Units and activities suggested in the 1956 home economics curriculum guide focus on dressing and clothing choice, rather than on the practical task of sewing. This reinforces the concept that the relationship between the girl and the material phenomena of clothing were more important than her ability to create garments herself. It seems that, in the 1956 guide, sewing was presented as a technical skill that could be learned, with the emphasis of the curriculum placed less on how to construct garments than on how to present clothing items on the body in ways that are pleasing.

Even when the 1956 curriculum guide gives instruction on teaching the sewn construction of garments it includes references to ensuring that the garment is appealing as well as functional. For example, grade 10 "Unit III-Learning to Be Well Dressed", includes a subsection titled "Construction." Here, the blending of practical sewing skills with artistic choice is evident when, under the heading, "Basic techniques to be taught," the procedures for "Outside stitching to gain decorative detail" (SDE, 1956, p.15) are listed along with functional techniques like catch stitches, zig zagged seam finishes, and side-set zippers (SDE, 1956). The course reference book, the *Singer Sewing Book* (1949), also includes sections on decorative sewing techniques, including applique, embroidery, and a section titled "Feminine Frills." All of these

instructions teach students how to create decorative features such as ruffles, smocking, and shirring in addition to the many other techniques of more basic, functional sewing techniques (Picken, 1949).

Although methods to achieve visually interesting, artistic, details were emphasized in sewing instruction, it is important to recognize that, in the 1956 guide, the teaching of art principles to young women was not done so that the students would become artists; instead, such art principles were taught to improve the student's ability to dress in a way that was "becoming" and appropriate, and to decorate a home interior in a way that was both attractive and economical. The idea of "art" that the female student was to engage with was to be directed to details that would enhance the appearance of clothing and the domestic environment, rather than to create expressive sculptures or paintings. Teaching a knowledge of art and the development of an eye for beauty were intended as contributing to the greater purpose of the 1956 dress and sewing curricula; that is, to teach young women how to be well dressed in order to reflect their good character in ways that would, it was hoped, help them to be successful in their future lives as homemakers. What did the future bring for home economics curricula, teachers, and students? In the next chapter, ideas of homes, bodies and dress that have been discussed in relation to the 1956 home economics curriculum guide, will be explored through a discussion of the 1969 home economics curriculum guide.

Chapter Five

Place: The World Outside the Home 1969

The following section of two chapters will examine the 1969 curriculum guide as the primary document of study. In this first chapter focused on the 1969 curriculum, I will consider how the place that the young women expands from the idea of the home to the wider world through an interdisciplinary influence on the home economics curriculum. In the following, Chapter Six, I explore how the joint material phenomena of dress-plus-body is presented in the 1969 guide as a particularly important aspect of a young woman's life.

When closely reading the guides, I noticed that, in contrast to the emphasis placed on homemaking, which was central to the 1956 guide, the 1969 guide contained more references to the young woman's location in a wider world of education, and diverse cultures. Since the 1969 guide was the next guide produced for home economics teachers to follow (after the 1956 guide), and there were considerable differences between them (and yet also some similarities), I wanted to explore these changes in some detail. This chapter outlines some of the changing practices that underpin the 1969 home economics course. Some of the changes that I will explore are how home economics was taught as an interdisciplinary field, and how greater emphasis was placed on learning about cultures and social change outside of the immediate domestic environment of the home. In the following discussion, after I explain some aspects of the structure and terminology of the 1969 guide, I will talk about how the topic of home economics becomes associated with other academic disciplines – in this way connections are made between the teaching and learning of the near environment of clothing and the home and the wider world of academic scholarship.

Structure and Language of the 1969 Curriculum Guides

Unlike the single 32-page document that outlined the entire curriculum for grades 7 to 12 in 1956 (which was a “comprehensive” guide that included all aspects of programming), the curriculum guides for each half course in 1969 are written and packaged as separate documents: for example, the curriculum guide titled *Program of Studies for the High School Home Economics (Division IV: Advanced Clothing I)* (hereafter referred to as *Advanced Clothing I*) covers grades 10-12 and is 19 pages long, while the *Home Economics (Division IV): Housing and Interior Design* (hereafter referred to as *Housing and Interior Design*) curriculum guide, covers grades 10-12 and is 20 pages long. Therefore, while in the chapters on 1956 I referred only to a single guide in the citations, in the chapters on 1969 I will often refer to these separate documents, and so the citations include the italicized titles of the specific documents (i.e., *Advanced Clothing I* or *Housing and Interior Design*). There was a different focus on theory and interdisciplinary influences in the 1969 guide in comparison to 1956 (as I will explain later). The expansion of the scope of the home economics course that appears in the 1969 curriculum guides (with the topic of clothing separated out from housing and interiors) indicates that there is a shift away from the domestic setting of the family home as the central place of concern of home economics subjects in 1969, to a wider concern with housing in general. Although the 1969 home economics course is therefore presented in several shorter guides rather than the single document that communicated the curriculum in 1956, since I am referring here only to the 1969 documents for *Advanced Clothing I*, and *Housing and Interior Design*, for simplicity’s sake when I discuss these 1969 guides in comparison to the 1956 (single) guide I will refer to these two, shorter booklets as the 1969 curriculum “guide”.

There are some similarities between the presentation of the 1956 and 1969 guides (e.g., the use of Objectives to frame what was to be accomplished, and the division of courses into Units). There are also differences between the guides, for example the way in which content is laid out in the 1969 guides differs from the layout of the 1956 guide. *Advanced Clothing I* and *Housing and Interior Design* are organized in very similar ways so for simplicity's sake, I will focus on describing the appearance, layout and organization of the *Advanced Clothing I* document as an example of the 1969 home economics curriculum guides in general.

Titled, *Program of Studies for the High School Home Economics (Division IV): Advanced Clothing I*, the guide measures 28cm long and 21.5 cm wide (see figure 4).

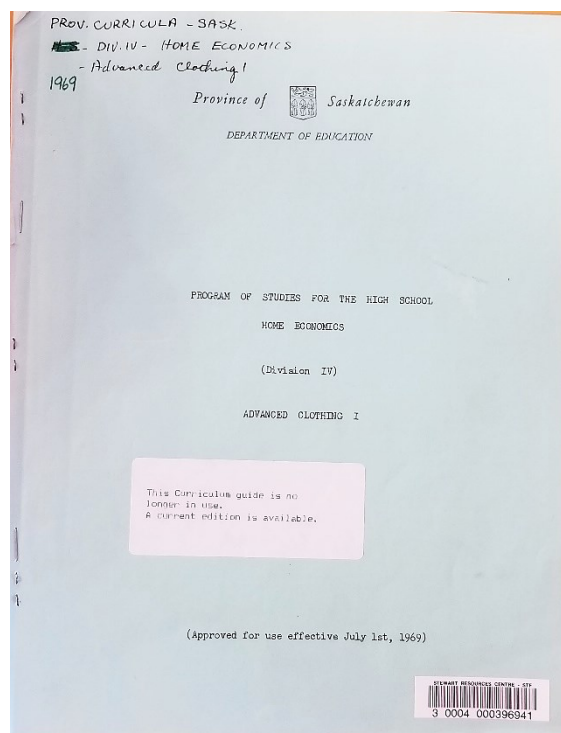


Figure 4

The guide is printed on each side of a full page and the pages are bound with three staples along the left side of the document. As mentioned in the previous section, *Advanced Clothing I*

contains information for courses from grades 10-12 (in comparison, the 1956 guide contains courses for grades 7-12). Unlike the 1956 guide, the 1969 guides focus on one area of study per document.

The 1969 *Advanced Clothing I* guide begins with an “Introduction.” While the 1956 guide described the school setting and curriculum development in its first section (the Foreword), the 1969 guide instead describes various interdisciplinary disciplines from which the 1969 course is derived (e.g., psychology, anthropology, and sociology) before stating the purpose of the guide. The interdisciplinary aspect of the 1969 curriculum guide will be discussed in the next section, so I will describe the remainder of the guide’s Introduction here. The end of the Introduction indicates the purpose of the course stating, “In each unit of this guide we are trying to develop attitudes and values that will enable the student to make his or her place in the world as comfortable as possible” (SDE, *Advanced Clothing I*, 1969, p.1). The Introduction also gives instructions to teachers about how to use the curriculum guide, for example, “The course outline is intended to provide guidelines for the teacher but need not to be followed in precisely the same order as they appear in the guide” (SDE, *Advanced Clothing I*, 1969, p.1). The flexibility allowed by the teacher in this statement is reflected in the physical presentation of the guide: the 1969 guide is printed on larger sized pages than the 1956 guide and the pages of the 1969 guide are matte, so they can easily be written on, and they can be unbound and rearranged by the teacher (in contrast, the 1956 guide is presented bound by three staples in a booklet format and printed on glossy paper). The 1969 guide further reinforces the idea of teacher flexibility by stating “The suggestions, for exercises, reading, laboratory work, will certainly be supplemented by those from your own experience and ingenuity” (SDE, *Advanced Clothing I*, 1969, p.1).

The next section of the 1969 guide is a page titled “Text and Major References” (SDE, *Advanced Clothing I*, 1969, p. 2). This page includes a reference to a student text but also indicates three “Major References” for teachers. The inclusion of the reference page on the second page of the curriculum guide in 1969, as opposed to the 26th page of the guide in 1956, signals a shift in the way teachers of home economics were presented with external texts that they were expected to incorporate into their teaching (some of these texts will be discussed in Chapters Five and Six). The third page of the 1969 guide lists an outline of the course Units. The course for *Advance Clothing I* includes five units of study: “Unit A: Origin and Development of Clothing”; “Unit B: Clothing Selection and Grooming”; “Unit C: Textile Science”; “Unit D: Construction”; Unit E: Consumer Education” (SDE, *Advanced Clothing I*, 1969, p.3). Under each Unit there are two to three subsections listed.

Each Unit in the 1969 guide begins with its own set of Objectives. Unlike 1956, the 1969 guide does not list overall course Objectives. Therefore, while the 1956 guide lists six broad Objectives for the entire course, the 1969 guide contains 14 Objectives distributed across, and specific to, the Units of the course. For example, the Objective of “Unit C: Textile Science” is “To acquaint students with the comparative qualities of textile fibres, fabrics and finishes and how they relate to care, wear and use” (SDE, *Advanced Clothing I*, 1969, p.9) while one of the Objectives for “Unit E: Clothing Consumerology” (previously referred to in the guide as “Consumer Education”) is “To develop an awareness in the student of his or her responsibility to himself and others and the need to develop discriminating shopping habits” (SDE, *Advanced Clothing I*, 1969, p.15). Under each Unit and Objective, are two columns; one column describes what the guide titles “Content”. In this column are the subsections of each Unit: for example, under “Unit D: Construction” the content includes items such as, “I: Fitting”; “II: Construction

Technique” and “III: Evaluation” (SDE, *Advanced Clothing I*, 1969, p.12-14). Under each subsection title is a short description of what the students will be expected to understand (what can be understood as the Aim of the Unit subsection). For instance, after participating in the “Suggested Learning Experiences” that are listed in the second column of the Unit pages, the “Content” under sub-section “I: Fitting” reads “Develop the concept that a technician can employ perfect techniques but their value is lost in a poor fitting garment” (SDE, *Advanced Clothing I*, 1969, p. 12). Here, also, a “Suggested Learning Experience” is listed alongside the “Content” with, for example, “Characteristics of good and poor fit through visual experiences. - pictures [;] – sample garments [;] - dress forms” (SDE, *Advanced Clothing I*, 1969, p. 12).

After the information for each Unit, there is a “References” section that lists one “Student Text” and 16 “Student References” and eight “Teacher References” (SDE, *Advanced Clothing I*, 1969, p.18,19). Next in the guide is an “Appendix” that contains “A Sample Contract for use with Clothing Construction” and “A Sample Evaluation Sheet” (SDE, *Advanced Clothing I*, 1969, p. 20, i, ii). In the description of the “Appendix” it is indicated that the appendices are “directed to those teachers planning to use this curriculum guide as a pilot study project” (SDE, *Advanced Clothing I*, 1969, p.19) and requests of the teachers to inform the writers of the guide of any “positive or negative criticisms...regarding any or all phases of the material covered” (SDE, *Advanced Clothing I*, 1969, p.19). This request for feedback differs from the 1956 guide Foreword, which describes the curriculum-writing committee and presents the 1956 guide as a fully finished project that does not require feedback for potential improvement.

This description of some of the similarities and differences between the 1956 and 1969 curriculum guides has indicated that they both use Objectives (though these are organized differently in each guide), and they both use Units: each of these help to give an overall structure

to the content of the course and how the teacher is expected to approach it. Many differences (layout, presentation, order of references) were also discussed in this section, with attention to the Foreword (1956) and the Introduction (1969) as opening sections of the documents (though with differing information in these opening sections) The next part of my thesis will now focus on exploring some of the wider cultural changes that underpin some of the differences in the information that was provided to teachers in 1969, in comparison to 1956.

Interdisciplinary Views and the Expansion of the Place of Young Women

As previously discussed in earlier chapters, the 1956 curriculum guide for home economics contained information for courses taught in grades 7 to 12 over three subject areas: Home Living, Clothing, and Foods. The focus of my research of the 1956 curriculum guide focused on the curriculum topics of Clothing and Home Living. In contrast, the document from 1969 departs from this style of comprehensive curriculum guide with several “half classes” presented in a somewhat flexible combination with each other so that, for example, the classes on *Advanced Clothing I* could be followed by *Advanced Clothing II* or “any other half class credit in Home Economics in Grade 11 and 12” (SDE, 1969, p. 3), such as *Housing and Interior Design*.

The guide for *Advanced Clothing I* begins with a full-page Introduction, with the following opening statement: “Clothing is a personal and social concern. Experts in the field of the social sciences have been urging home economists to develop interdisciplinary study in the field of clothing and this guide is aimed at doing just that” (SDE, *Advanced Clothing I*, 1969, p.1). These opening words are important for two reasons: first, because by referencing “the field” of clothing the guide is acknowledging that the area to be considered is greater than only the

physical (e.g., sewn fabric) qualities of garments alone; and second, because the term “interdisciplinary” directly shows the influence that other areas of scholarship was having on home economics education. Interestingly, the interdisciplinary nature of home economics emphasized in the 1969 curriculum signals a return to some aspects of its domestic science roots at the turn of the 20th century when domestic science was seen as a way “to move women trained in science into employment in academics and industry” (Stage, 1997, p. 5). As domestic science expanded as a topic of study and education it was renamed “home economics” in order to tie together the ideas of domestic science to the emerging ideas and concepts of the social sciences (Renwick, 2017; Stage, 1997). The explicit attention to, and influence of, other scholarly disciplines on home economics will continue to influence home economics education curricula from this point (1969) forward.

The Introduction of the 1969 clothing curriculum continues to highlight the influence of other fields of social science in its next paragraph where it states, “The study of psychology teaches that the value of clothing to a person is the enrichment of self-concept” (SDE, *Advanced Clothing I*, 1969, p.1). This is important because it notes the influence of the (social) scientific discipline of psychology and ties it together with the study of clothing. By doing this the 1969 curriculum expands from the concerns of 1956, to locate clothing within ideas related to the perception and behaviours of individual girls and young women. The references to other scholarly fields continue in the fourth paragraph of the Introduction, where the guide states that “Anthropologists and sociologists know that changes in dress and textile technology are reflected in the development of many cultures and these changes are important influences in the sociological systems of these cultures” (SDE, *Advanced Clothing I*, 1969, p.1). Here, by directly tying together the areas of anthropology and sociology with the emphasis on dress and textiles

(that are a traditional part of home economics teaching and learning) we can see how home economics as a subject at high school is expanding from the comparatively narrow parameters set in 1956, where such outside disciplines were not mentioned. The mention of academic subjects like psychology, anthropology and sociology that were, by the late 1960s, established in universities, helps to link home economics itself as a field of learning in grade school with the kinds of subjects that were being taught in higher education (Nickols and Collier, 2015).

As well as referencing the social sciences, the 1969 curriculum guide connects home economics with the scholarly area of social history, as it states that “The history of clothing, fashion and adornment will give us insight into the ideas and ideal of societies of yesteryear” (SDE, *Advanced Clothing I*, 1969, p.1). Alongside the social sciences, the academic study of social history – a branch of history that focuses on the everyday lives of the middle and lower classes, rather than the ruling classes–was increasingly popular in higher education in the post-WWII period (Haber, et al., 1997). Further evidence of a link being drawn between the field of social history and the study of dress in home economics education can be found in a 1965 text that was highly recommended to teachers in the 1969 curriculum guide. This book, titled, *Dress, Adornment and the Social Order*, opens by stating “For thousands of years the human species has invested much time, thought, and energy in dressing and adorning the human body” (Roach and Eicher, 1965, p.1). Roach and Eicher’s terms elevate the clothing-related minutia of everyday life to a position of social significance with their reference to “time, thought, and energy” involved in dressing and adorning the body.

The curriculum guide’s choice of Roach and Eicher as a recommended text highlights dress as being both an important and long-standing aspect of human behaviour, and a potentially important contributor to scholarly fields beyond home economics itself. The Roach and Eicher

text is also interesting because it further strengthens the link between studies of clothing and the social sciences (as already noted above) since Roach and Eicher describe themselves as “social scientists, [who] have started with the general assumption of order in the universe....” (Roach and Eicher, 1965, p.2). These words of self-description associate the authors with the “hard” sciences that study universal laws and “order,” thereby implying that clothing and behaviours around clothing can be classified and ordered like other items of study in the sciences.

The 1969 guide’s associations between home economics and established fields of scholarship, especially those associated with the sciences, is important because home economics education found itself in a difficult position in the 1960’s (Vincenti, 1997). The late 1950’s and 1960’s was a time in which a greater emphasis on science and rigorous academics was being stressed in educational circles, and home economics was not considered an academic subject area of study (Peterat and deZwart, 1995; Rossiter, 1997). The development of vocational secondary schools across Canada threatened the place of home economics in the traditional setting of academic high school (Peterat and deZwart, 1995), so it would seem that the authors of the 1969 curriculum guide took steps to give home economics teaching and learning a greater scholarly depth. Additionally, the 1960’s in Canada also saw the “expansion of schools and universities [which] assured a climate of optimistic growth” (Peterat and deZwart, 1995, p. 106) and so it seems that the development of home economics teaching to include knowledge associated with history, sociology, psychology, and anthropology, was also likely an attempt to prepare secondary-school students of home economics for post-secondary education in disciplines other than home economics. In a time of economic growth and optimism in the West, home economics as a field traditionally associated with the materially focused activities of homemaking and the construction of clothing, was having to shift to remain viable by presenting itself as an area of

education that was academically rooted. By linking clothing studies to the scholarly areas of humanities (social history) and the social sciences of psychology, anthropology, and sociology, the 1969 curriculum guide seems to be trying to establish a place for home economics in association to the academic programs of post-secondary education. In addition, through such associations with other subjects, the 1969 curriculum guide seems to suggest that the long-standing areas of interest to home economics teaching and learning (e.g., dress, homes, family life) should themselves become relevant to these established areas of scholarship.

The link between clothing studies and social history continues through the initial unit of study in the 1969 clothing curriculum, which is titled “Unit A: Origin and Development of clothing”. Here, the word “origin” suggests a look at the distant past while “development” indicates that some action of change that has happened to clothing over the course of time – a combination of words that present clothing as a dynamic area of study with long-established forms of knowledge. In what may also be a further attempt to establish the recognition of clothing as an academic area of study in the 1969 guide, before any Objectives are listed in the first Unit, a quotation from a recommended text *Clothing, a Comprehensive Study* (Craig, 1968) is presented. This quotation reads, “Modern psychologists have recognized that clothing behaviour reflects not only the ideas and ideals of societies but expresses the attitudes or reaction of the individual” (SDE, 1969, p.4). By explicitly stating that psychologists themselves are recognizing the importance of “clothing behaviour” we see how the guide is preparing teachers to pass on to their students the complexity of the relationships that exist between people, their bodies, and the material-psycho-social phenomena of dress.

Similar to the *Advanced Clothing I* curriculum guide for 1969, the *Housing and Interior Design* curriculum guide for 1969 also emphasizes the way the subject area connects to areas of

scholarship beyond the field of home economics. For example, in the 1969 guides, the word “home” is not used in the same way it was in the 1956 guide. In 1956 – as discussed earlier - the home was referenced as a place in which a complex relationship between the social (family) and the material (furnishings) existed together to create certain emotional feelings and experiences (warmth). Instead, in the 1969 *Housing and Interior Design* curriculum guide, the term most often used instead of home is “house” or “housing.” We see this, for example where the guide indicates that the curriculum is meant to “Develop the concept that housing is closely related to the social, psychological and aesthetic aspects of living” (SDE, *Housing and Interior Design*, 1969, p.6). By shifting away from using the term “home” (a word that implies a place for the nuclear family as a particular social unit) and replacing it with “housing,” the 1969 guide suggests an emphasis on educating students towards considering a more impersonal setting for personal and family life. By further indicating that “housing” is to be understood in relation to “social, psychological and aesthetic” aspects of life, we can see how, again, the academic discipline of psychology, as the study of individuals and their perceptions and behaviours, becomes connected to ideas of how teachers should instruct girls and young women in understanding their domestic environment.

Clothing in a Global Context

“Unit A: Origin and Development of Clothing” in the 1969 clothing curriculum guide explores “Functions of Clothing” and “Historical and Cultural Influences on Clothing” (SDE, 1969, p. 4-5) as subsections. Under the subsection titled “Functions of Clothing” the content of the guide indicates that teachers should instruct students that clothing “in all cultures ... provided a means of physical protection, [and] self-adornment, conveying status, sex-identification and self-expression” (SDE, *Advanced Clothing I*, 1969, p. 4). By including “all cultures” outside that

of the Western context, the 1969 curriculum guide signals both a turn towards the growing interdisciplinary nature of home economics in the 1960s (Nickols and Collier, 2015; Rossiter, 1997) as well as an increased attention to the world outside North American borders.

An interest in engaging with cultures beyond those of the West is further indicated by, for example, the suggested learning activities included within the content section indicated above. For example, teachers were recommended to acquire and bring to class magazines such as “Life” and “National Geographic” as source material for students to study the clothing habits of different cultures (SDE, *Advanced Clothing I*, 1969). Specifically, the curriculum guide instructs teachers to have students study “Life” magazine’s “Epic of Man⁴” and “point out examples of different geographical areas and ages in time that cause differences in clothing” (SDE, *Advanced Clothing I*, 1969, p.4). In addition to studying the origin of clothing in different cultures, the *Housing and Interior Design* curriculum guide also indicates that teachers could use the curriculum to encourage students to “Develop the concept that housing varies in different cultures and at home” (SDE, *Housing and Interior Design*, 1969, p.6). Such comments demonstrate attention to both the notion of “housing” as different from the specific domestic environment of a family’s home, and to the concept that “different cultures” – rather than only the actions of an individual homemaker – might affect the setting of domestic life⁵.

⁴ A series of articles presenting the early history from prehistoric days to ancient Greece; published by “Life” magazine in the 1950’s (Stewart, 1962).

⁵ While, as we have seen, the 1969 curriculum guide for home economics teaching in Saskatchewan indicates that teachers should have their students study different cultures, e.g., as found in National Geographic magazine, the guide does not mention that teachers should direct attention to other, more local cultures, such as those of First Nations, Metis, or Inuit. Attention to the cultures, dress, and regalia of such groups does not occur until 2000 in an optional module for advanced sewing skills of the “Clothing, Textiles and Fashion 10, 30” curriculum guide which does not explore the subject area in depth but rather offers the option of constructing a “First Nations’ ceremonial dress” (SE, 2000, pg.15).

As we continue with a focus on the 1969 guide, its “Unit A: Origin and Development of clothing” continues with a section whose content instructs the teacher to have the students consider “the concept that dress...reflects the political, economic, and religious and technical mores of the time” (SDE, *Advanced Clothing I*, 1969, p.5). Such a suggestion for teaching is important because here the guide demonstrates how clothing is being presented to students as more than just functional garments, but instead as forms of material culture that reveal significant cultural forces beyond simply the wearing of clothing (i.e., potentially revealing of forces such as politics, economics, religion, technology). Such a statement illustrates that teachers of home economics were, by 1969, expected to understand the complexity of dress and textiles in relation to society both at the time they were teaching and in the past. While aspects of the clothing curriculum in 1956 were taught as linking dress with the appearance of the girl’s body (as we saw in the previous section), in the 1969 guide, while dress is still embodied (Entwistle 2001), it is also connected with wider social and cultural settings and meanings, well beyond the materiality of the clothing on the body.

In another important nod to interdisciplinary study, and also to collaboration with others, the curriculum guide tells home economics teachers to “Perhaps work in conjunction with other school departments such as history...” (SDE, *Advanced Clothing I*, 1969, p.5). This suggestion may indicate a further attempt to establish the study of clothing as an academic endeavor in the face of an increase in the number of vocational schools being developed in parts of Canada; a situation that caused leading educators in home economics to fear the loss of home economics courses in general high school programming (Peterat and deZwart, 1995). The attention to interdisciplinary study and to different cultures and time periods in the 1969 documents, might also signal the expansion of the concerns of home economics education from focusing primarily

on the sphere of the home and local community, to that of the greater global community. The place of the girl, as taught through the instructions provided by the 1956 curriculum is no longer centred solely on the home. Instead, in the 1969 guide the sense of “place” associated with home economics includes other cultures outside of Canada, with attention directed well beyond the walls of a single family’s home or the direct, skill-based contact with the materiality of fabric and sewing. This shift in the focus of home economics itself as a kind of centred “place” for studying clothing, textiles, and home management is also indicated by the attention paid in the 1969 guide to explaining the subject’s interdisciplinary nature. As evidenced in the next and final section of this chapter, the 1969 guide also reflects wider social changes that may also have contributed to de-emphasizing the home as a particular place of importance for girls and young women.

Clothing and Social Change

We have seen how the 1969 curriculum guide was linking the teaching of home economics to wider aspects of culture – including academic disciplines, geographical contexts, issues of time and social change, and presentations of non-Western cultures. In the 1969 guide teachers were instructed to help students “develop the concept that clothing reflects social attitudes and values and is related to social change” (SDE, *Advanced Clothing I*, 1969, p.5), with the terms “attitudes” and “values” linked with clothing to indicate the complex social aspect of dressing. In addition, this quotation links clothing to the idea of “social change”, which places clothing, in an important rather than frivolous position in wider studies of society. A particular social change that was occurring during the West in the 1960’s was a growing resistance amongst many women to “the assumption that women were distinctly domestic creatures” (Przybyszewski, 2014, p. 189). The questioning of women’s roles both in the family and in wider

society was also leading to questions about customs, like conventions of dress, that, in the view of many people in the late 1960s, seemed oppressive to many young people (Elias, 2008; Przybyszewski, 2014). Generalized challenges to previously taken-for-granted ideas about appearance for young people (i.e., that they would dress and comport themselves as young versions of older adults) increased throughout the 1960s. This widespread sense of rebellion amongst many people had complex causes (Chaplin and Mooney, 2018) but, due to the increased number of children born in the years following the WWII (known as the baby boom), this sense of rebellion became especially associated with youth culture at the time. In this way, the idea of adolescence as a distinct psycho-social stage of life (when challenging wider cultural norms was itself somewhat expected) became an important movement in Western culture in the 1960's (Elias, 2008; Peterat and de Zwart, 1995).

While many people born in the post-WWII era were challenging conventions of dress and behaviour (Elias, 2008), many other people at the time viewed new modes of appearance for women (e.g., mini skirts, the wearing of pants) as a loss of good taste (Arnold 2001; Przybyszewski, 2014;). Up until the 1960's in the West, the dominant archetype of "good" taste for women's appearance was the idea of someone socially refined and ladylike, whose dress, while flattering, was also modest (Arnold, 2001). We saw references to this archetype in the 1956 curriculum guide, where girls and young women were expected to dress in ways that were "appropriate" and "becoming," rather than especially fashionable or personally expressive. In contrast, by 1969, wearing inexpensive, ready-to-wear clothing, that included garments such as the attention-getting, very-short mini skirt, materialized the rejection of earlier ideas of good taste and status hierarchy that underpinned the idea of dressing "like a lady" (Arnold, 2001; Przybyszewski, 2014).

The differences in what was considered fashionable in a woman's appearance, between 1956 and 1969, highlights an area of tension in the 1969 curriculum guide. That is, on one hand the 1969 curriculum guide instructs teachers to offer students training in "good taste," yet on the other hand the curriculum guide instructs teachers to encourage students to question the concepts about dress that are presented through such a term such as "good taste". For example, we can see how the 1969 curriculum guide manages the tension between established expectations for girls and women, and the relatively recent changes to women's roles, in "Unit A: Origin and Development of Clothing", where teachers are encouraged to have students discuss questions such as, "When and why trousers?" and, "Why short skirts?" (SDE, *Advanced Clothing I*, 1969, p. 5). That these issues were posed as questions in 1969 indicates that the wearing of trousers and shorter hemlines were not yet settled, taken-for-granted aspects of women's appearance.

Finally, when discussing the language of the Introduction to the 1969 guide, its last paragraph addresses the teacher explicitly by saying: "It is strongly recommended that the teacher read and study at least one of the teacher references marked with an asterisk before attempting to teach the course to that she may become acquainted with viewpoints about clothing and dress" (SDE, *Advanced Clothing I*, 1969, p.1). The "teacher references" mentioned in this quotation are books, including the following items: *Dress, Adornment and the Social Order* (Roach and Eicher, 1965), *Clothing: A Study in Human Behavior* (Ryan, 1966), and *The Second Skin – An Interdisciplinary Study of Clothing* (Horn, 1968). What is being indicated here in this quotation from the Introduction is that the teachers of home economics must themselves continue to pursue the academic study of their field by reading these, at the time, up-to-date sources. This expectation that the home economics high-school teacher would undertake further, and continuous, study suggests that home economics would most likely develop as a scholarly field

only if its grade-school teachers presented the subject to their students that way; and the best way for the teachers to do this, would be if they were themselves equipped with the most recent academic knowledge on the subject area.

All the books recommended by the 1969 curriculum guide are about the social history and psychology of dress, rather than about the practical skills of garment construction. This is important because it both implicitly and explicitly tells the teacher that it is the social history and psychology of dress that is more essential to understand than the practical techniques of sewing. The emphasis on the social history and psychology of dress echoes throughout the rest of the curriculum guide, which begins by presenting units and subsections of content that focus on the origins and development of clothing. The 1969 curriculum guide continues on through the rest of the document with presentations of, for example, ideas about the body, and the psychology of clothing selection before finally, briefly, touching upon clothing construction.

This chapter examined the 1969 curriculum guide as the primary document of study. I explored how the 1969 guide presents the study of home economics as an interdisciplinary field, and I explained how the disciplines of psychology, anthropology, sociology, and social history were presented as influences on home economics in the 1969 curriculum guide. The perspective of the 1969 guide, when compared to the 1956 guide, separates the curriculum from its placement of girls and young women of the socio-emotional setting of the “home”, and instead shifts to reference the location of girls and young women in relation to the more abstract and emotionally neutral, physical location of “housing.” In the next chapter (Chapter Six) I will continue to explore the 1969 curriculum guide through discussing how the 1969 curriculum guide presented the phenomena of dress, especially as it relates to the body in the experience of embodied dress.

Chapter Six

Dress: The Body and Clothing 1969

This chapter will explore how the 1969 curriculum guide presented the phenomena of dress, especially as it relates to the body. Similar to the discussion of the 1956 guide, I will consider how the guide presents the dressed body as something to be evaluated. The concept of adolescence and clothing as it pertains to the 1969 curriculum guide will also be discussed in this chapter, a concept briefly mentioned in Chapter Five but not discussed as a topic in relation to the 1956 guide, because terms such as adolescent or adolescence did not appear in that guide.

When closely reading the guides, I noticed that, in contrast to the emphasis placed in 1956 on the dress-related aspects of homemaking (such as managing and caring for the clothing of family members), and in looking “becoming” for others, the 1969 guide contained more references to dress in relation to the young woman’s location in a wider social world of diverse cultures.

The Dressed Body

In the 1969 guide the dressed body takes center stage as the material phenomena that is most focused on, rather than the home in the 1956 guide. The idea of the body as something that is able to change or be easily reshaped, occurs in the 1969 clothing curriculum guide, particularly in connection to the intertwined issues of “health and beauty” where healthy living is directed towards being attractive rather than simply being fit and well (Coffey, 2015; Featherstone, 2010). For example, in “Unit B Clothing Selection and Grooming” the subsection titled “I Personal Appearance” has content that suggests to teachers that they should direct their instruction towards developing in students an awareness that “daily health and beauty care are essential to good appearance” (SDE, *Advanced Clothing I*, 1969, p.6). This text is significant because it

seems to suggest that, in comparison to 1956, the teachers in 1969 should have some level of ability to have influence over the bodies of their students. This indication that teachers should emphasize the “essential” ways to acquire a “good appearance” connects with the work of theorists who have pointed out that, with the rise of consumer culture in the 1960s, people (especially women) became encouraged to think of their bodies as a location that could be in a constant state of improvement (Coffey, 2015; Featherstone 1991; 2010; Ormond 2018; Turner, 1990). While several scholars have noted how advertising for the cosmetics, beauty, fitness, and leisure industries in the post-WWII era emphasized the connection between health and beauty (Coffey, 2015; Featherstone, 1991; 2010 Ormond, 2018), it is interesting to see a similar presentation of the body/health/beauty connection being emphasized to teachers of home economics in the 1969 curriculum guide. The idea of the changeable body as presented by the 1969 curriculum guide seems to be a further materialization of popular ideas related to consumerism that were emerging in the 1960’s (Coffey, 2015), ideas that reflect a change in the way that the curriculum guides instructed home economics teachers to teach young women how to relate to their bodies as a kind of material object that could be shaped through their will and attention.

The 1969 curriculum tells teachers to teach students to “Develop the concept that proper diet, regular exercise, and a constant awareness of posture and poise contribute to physical attractiveness” (SDE, *Advanced Clothing I*, 1969, p.6). As with the quotation in the paragraph above, there is no mention of clothing or dress, but instead an emphasis on health, diet, and exercise combined with the bodily attributes of posture and poise in order to be attractive. Again, this requirement of the teacher tells them to teach students that their bodies are to be under their “constant” (self) surveillance (“awareness”), with diet and exercise not intended to achieve

cardiovascular or other bodily health, but for attractiveness. Such language reflects an overall cultural value of self-containment and impulse control (Featherstone, 1991; Mishra, 2017) with physical beauty as the goal. By the late 1960s it seems that the young woman's controlled, and ideally, slender body (Bordo, 2004; Mishra, 2017; Przybyszewski, 2014) becomes the materialization of the idea that "with effort and 'body work' individuals [can be] persuaded that they can achieve a certain desired appearance" (Featherstone, 1991, p. 177-178).

By emphasizing the importance of "physical attractiveness," the 1969 curriculum guide, like the 1956 guide's references to being and looking "becoming", presents young women's bodies as something to be judged by the woman herself (through "constant awareness") but also by others in general. We see this, for example, when the 1969 guide recommends that teachers require "Students [to] work in small groups to analyze posture while sitting, standing and walking" (SDE, *Advanced Clothing I*, 1969, p.6). Having the students judge each other's bodies and comportment indicates that this seemingly constant attention to the impression of others may reflect what Featherstone notes was, by the 1960s, a greater "day-to-day awareness of the current state of one's appearance" which was particularly "sharpened by comparison, with one's own past photographic images [and with] the idealised images of the human body which proliferate in advertising" (Featherstone, 1991, p. 178) and in this case in comparison with other students . This encouragement of students to be aware of the ever-present surveillance of others means that they learn to see themselves as others see them, with self-observation and assessment becoming a continuous aspect of a woman's life (Gibbins and Taylor, 2010; Mikkonen, et al., 2014).

Evaluation of the Body

As we have seen, teachers are told to present to the students the idea that the appearance of their bodies and the comportment of their bodies are to be judged by others, and potentially improved upon. We can see this in one of the suggested learning experiences presented in the 1969 curriculum guide that tells the teacher to display in the classroom bulletin boards that illustrate “the results of good and poor nutrition with regard to appearance” (SDE, *Advanced Clothing I*, 1969, p.6). The suggestion of a classroom display is important because the bulletin board with photographs prominently placed in the home economics classroom becomes a constant material reminder for students, both about how they should be aware of their bodies and also about how their bodies should meet cultural expectations for attractiveness.

Another suggested learning experience in the 1969 curriculum guide is to bring into the classroom the “physical education instructor” to “give instruction on posture, exercise, [and] modeling” (SDE, *Advanced Clothing I*, 196, p.6). This suggestion indicates that other teachers are being invited to the home economics teaching environment, and so becoming involved in the moulding of the young girls’ bodies and movement. The suggestion to involve others in assessing the students is taken further in the 1969 guide with the additional suggestion that the home economics teacher might also bring in “beauty consultants”, as well as hairdressers and models (SDE, *Advanced Clothing I*, 1969, p. 6). The 1969 guide’s recommendation to include outside authorities in the home economics curriculum is important because it is reflective of ideas about how to manage feelings of being unsure about the “external presentation” of the self (Miller 2010, p. 37). By consulting others, or experts, in the cultivation of the students’ understanding of the importance of their dressed bodies, the students are learning to both look to

others for information concerning their appearance, and also learning how to see themselves through the eyes of those others (Clarke and Miller, 2002; Miller 2010).

The issues of viewing oneself through the eyes of others and anxiety concerning dress are explored by Clarke and Miller in, *Fashion and Anxiety* (2002). Here, the authors interview women in London who express their concerns and fears as they seek support (through mothers or friends and external agencies like clothing catalogs) in developing their own personal style. While Clarke and Miller's text is studying 21st century women, their study of the relationships that exist between anxiety, dress, and others' expertise link to ideas presented in the curriculum guides in 1969. In particular the connections between the 1969 guide and issues raised by Clarke and Miller include how social norms for acceptable appearance are communicated to girls and women, in the case of the 1969 home economics curriculum, these modes of communication include various forms of explicit and tacit instruction, from visiting teachers or outside experts to photographs displayed on an ever-present bulletin board.

The idea that the home economics students of 1969 should take responsibility for their clothed appearance and posture, by reflecting on others' opinions of these items, indicate that attributes like self-control and self-discipline of their embodied experiences were an important aspect of the home economics curriculum. In addition, in several places in the 1969 guide, the appearance of the girl's or young woman's face was also considered to be an important aspect of overall attractiveness. This is apparent as teachers are told to present the use of cosmetics to enhance appearance: for example, teachers are encouraged to "Prepare an exhibit of cosmetics - explain [their] purpose and how [they are] meant to be used" (SDE, *Advanced Clothing I*, 1969, p.6). Such instruction in the "purpose" and use of makeup indicates that, as well as teaching their students about diet and exercise, teachers are also expected to know about makeup and its

application. The inclusion of instruction on cosmetics in the 1969 guide is a departure from the 1956 guide, which does not mention the use of cosmetics as a part of the dressed body.

Interestingly, unlike the 1956 guide, the 1969 document recognizes that the home economics course is meant to be co-educational, as it mentions male students and attempts to include them in the activities outlined in the curriculum. The Introduction of the *Advanced Clothing I* guide states that “This course is easily adaptable to male or female students...” (SDE, *Advanced Clothing I*, 1969, p.1), while the Introduction for the *Housing and Interior Design* guide urges teachers to remember that “this course is planned with male students in mind, also” (SDE, *Housing and Interior Design*, 1969, p.2). While the guides from 1969 note the intended co-educational nature of the home economics courses in 1969, the guides also use the generic terms “he or his” at times, which is typical of documents that are intended to address males and females, rather than only females. However, it should be noted that in the 1969 *Advanced Clothing I* guide, all of the advice on appearance and attractiveness is directed at the female students (*The Housing and Interior* guide does not refer to personal appearance for male or female students). One further interesting issue to note is that, not only are the potential male students of home economics courses not addressed as students in the sections of the guide focused on bodily appearance, at one point they are presented as another category of “expert” who should judge the bodies of the girls in their classes. That is, one of the suggested learning experiences concerning developing physical attractiveness in the female students tells teachers to instruct students through setting up a “Panel discussion with male panel members” [i.e., male students] on the topic of “What we like to see in a well-dressed girl” (SDE, *Advanced Clothing I*, 1969, p.6). So, although male students are recognized in general as potential students of home economics in 1969, in this instance they are included in the curriculum guide in the role of

experts who would judge the appearance of the female students. Such experiences explicitly teach the young women students that their dressed bodies are a kind of material object that they should expect to have scrutinized by themselves and most particularly by others: both others who are “experts” (e.g., beauty consultants) but particularly by others who are their peers (i.e., their fellow students) (Gibbins and Taylor, 2010; Mikkonen, et al., 2014).

Enhancing “Defects”

While, as we have seen, the first subsection of the 1969 guide’s “Unit B: Clothing Selection and Grooming” focuses on monitoring and managing the dressed body to be attractive, the second subsection tells teachers how to teach students to use the principles and elements of design to enhance their personal appearance. The content contained in this section is meant to “Develop the concept that an individual may improve... appearance by using art components to create optical illusions, accentuate assets, and minimize defects” (SDE, *Advanced Clothing I*, 1969, p.7). These references to “improvement” are important because they reflect the notion that the body and the face can be continually corrected, not only through diet and exercise, but also through the tricks of, for example “optical illusions” (SDE, *Advanced Clothing I*, 1969, p.7). Requiring such illusions means, however, that teachers are to teach students that they have physical “defects” as well as assets, and that these defects must be minimized. Again, we see how the 1969 guide instructs teachers in how to tell students how to relate to their bodies: with a critical eye. For example, to help counter the “defects” found in a young woman’s appearance, the 1969 curriculum guide tells teachers that they must help students “Develop the concept that consistent application of the principles of design will help a person to meet his personal appearance goals” (SDE, *Advanced Clothing I*, 1969, p.7).

In order to determine a student's physical defects, the curriculum guide suggests that teachers "have students analyze their face shapes, figure, and coloring [*sic*] then choose designs to accentuate their good points and minimize their poor ones (SDE, *Advanced Clothing I*, 1969, p.7). This learning activity explicitly teaches students that they must learn to assess their physical appearance in order to acquire the self-knowledge of how to improve upon it. Again, we see here how outside help is enlisted as the guide suggests that the teacher bring in guest speakers, such as store buyers or someone from the school's art department (SDE, *Advanced Clothing I*, 1969). The 1969 curriculum guide continually suggests that teachers of home economics bring in outside experts. This could be a nod to the increased interdisciplinary aspect of the 1969 curriculum (i.e., with its references to psychology and sociology), but it may also be a way that the 1969 curriculum provides real "in the flesh" outside experts who act as a kind of materialization of the career paths that a girl may have the opportunity to eventually explore through an education in home economics.

Clothing and Dress

Regardless of the reasons why the 1969 curriculum guide suggests including outside experts in the home economics classroom, it is important to note that the emphasis on the material phenomenon of the dressed body, its appearance, and its assessment by outside experts are such substantial elements of the 1969 guide that the specifics of clothing itself are not explicitly addressed until the seventh page of this clothing curriculum guide. This contrasts with the 1956 guide where clothing was a central part of the document from the outset. In the 1969 guide, it is only after describing how the teacher should tell students to relate to their bodies, that clothing comes in to the discussion, with instructions to teachers to have students "choose pictures of garments or ensembles to illustrate each of the principles of design" (SDE, *Advanced*

Clothing I, 1969, p.7). However, even here, the young women's bodies are still the focal point of teaching about dress, as is evidenced by a suggested learning activity where the teacher is required to present "Bulletin boards using the same [dressmaking] pattern" but require students to make it (i.e., resize it) so it is "suitable for different figure types" (SDE, *Advanced Clothing I*, 1969, p.7).

In "Unit B: Clothing Selection and Grooming" in the 1969 curriculum guide we see the continued emphasis on the materiality of dress with the third stated Objective for the Unit, "To understand the application of the elements and principles of design to clothing" (SDE, *Advanced Clothing I*, 1969, p.6). Although the indication of the elements and principles of design seems to suggest there will be an emphasis on clothing in relation to, for example, balance and harmony, and colour and texture, in fact most of the content describes teaching activities that emphasize Unit B's fourth Objective which is "To use personal analysis as a basis for clothing selection" (SDE, *Advanced Clothing I*, 1969, p.6). That is, as previously discussed, much of Unit B revolves around emphasizing the body as something to be shaped by the disciplines of diet and exercise for the ultimate critique of others.

When dress and clothing finally come into play in Unit B of the 1969 guide, it is with an emphasis on a self-analysis of the student's lifestyle, rather than on a study of the principles and elements of design (despite the inclusion of these terms in the third Objective). For example, a suggested learning activity under subsection "III Wardrobe Planning" is to "have students analyze their individual needs, activities, existing clothes, income, and standards of dress. Then suggest changes and additions to [their] present wardrobe" (SDE, *Advanced Clothing I*, 1969, p. 8). The attention to self-analysis here, rather than to specifics of fabric or style, is important because it suggests that teachers of home economics are being asked to have each student

consider their wardrobe in relation to their life, rather than according to an abstract or uniform idea of what will be suitable for all students. While there is very little actual mention of the elements and principles of design in the 1969 curriculum guide, despite indications otherwise in the third Objective, this lack of emphasis on the technicalities of design may also reflect cultural changes in the art and design world itself, where by 1969 a consensus of what is “beautiful” or “good” in art was being replaced by the ironic and often intentionally “bad taste” and kitschy aspects of pop-art (Przybyszewski, 2014). The tendency of the 1969 guide to avoid the specificities of visual art as being associated with the potential, visual beauty of the students is therefore a substantial difference between the 1956 and the 1969 guides.

I have discussed above two Objectives for “Unit B: Clothing Selection and Grooming” – one indicating the importance of the principles and elements of design and another that emphasizes the importance of self-awareness in relation to clothing. Yet another Objective in Unit B is “To establish acceptable criteria for clothing selection” (SDE, *Advanced Clothing I*, 1969, p.6). The use of the word “acceptable” here indicates that there may be restricted parameters to the modes self-expression involved in choosing clothes. The issue of self-expression in dress is specifically mentioned in an Objective of “Unit D: Construction which is “To develop an appreciation of clothing construction as a means of self-expression and to further develop the creative abilities of the student on an individual basis” (SDE, *Advanced Clothing I*, 1969, p.12). Although this Objective mentions “self-expression”, when coupled with the Objective mentioned earlier (that indicates the importance of deciding on “acceptable criteria” for clothing choice), we can see that the 1969 guide is acknowledging aspects of personal creativity in dress but only within parameters of what is deemed socially acceptable.

The idea of acceptability or in other words, appropriateness, links ideas of appearance to ideas of “good taste” and to appearing correctly in the social roles that are linked to diverse social contexts. In this way, the terminology used in the 1969 guide has some similarities with the 1956 guide, where words such as “becoming” and “attractive” were used frequently (SDE, 1956). However, the idea of only using dress to fit in to social norms so as not to stand out or draw attention to oneself (as promoted in the 1956 guide), has shifted by 1969 to indicate an underlying tension between using dress to express aspects of an individual’s self-concept and using dress to meet the expectations of others. For instance, in Ryan’s 1966 reference text that accompanied the 1969 curriculum guide, *Clothing: A study in Human Behaviour*, Ryan remarks that “Clothing may influence the self-concept and so make the playing of a role easier, it may even determine whether a particular role is being played” (Ryan, 1966, p.5). This might seem to be an emphasis on having the student cultivate their individuality and “self-concept” so that they express themselves in different roles, but for Ryan, the self and the role are not the same, instead the self is meant to exert control over role-related behaviour. We see this as Ryan explains that “The self as an object of awareness is the unit that interacts with the roles to lead specific human behavior” (Ryan, 1966, p.5). This comment indicates that each student will have to be aware and adaptable in life, making and wearing clothing that is somewhat expressive of themselves as individuals, but in ways that also conforms to others in similar roles, and that is therefore acceptable or appropriate dress in the eyes of others. In this way Ryan’s words from a text recommended by the 1969 guide echo the words from the 1969 guide’s Objectives, where ideas of self expression are acceptable within certain constraints.

Family, Adolescents, and Dress

Overall, as already noted, there seems to be a tension in this 1969 curriculum guide between having the teacher develop in students a suitable level of conformity that indicates they will behave appropriately in their future roles, and the teacher encouraging students to show individual style, or self-expression. While we have already seen this tension in the recommended text by Ryan, it also appears in another book that is suggested as a teaching resource by the 1969 guide. This book, Roach and Eicher's *Dress, Adornment and the Social Order* (1965) states that "Although some deviation from the norm is tolerated, and sometimes even encouraged in modern American society, there are limits beyond which idiosyncrasy will not be endured" (Roach and Eicher, 1965, p. 189). Roach and Eicher's comment is important because it indicates that even though the 1969 curriculum guide mentions that teachers should develop their students' self-expression it does not mean that teachers should teach students that wild and fanciful costumes are in any way acceptable or desirable. Further supporting this view of the self as both expressive and conforming, Roach and Eicher also say that, in appearances, selves are established and mobilized (Roach and Eicher, 1965). This comment by Roach and Eicher seems to suggest that appearance, including clothing, is less expressive of the self, than it is in actually constructing the self – a point that echoes an argument developed by anthropologist Daniel Miller, that dress is not superficial but instead is where the self is most evident (Miller 2010).

The idea of the self as independent of the family, and as expressed through choices in the material phenomena of dress, are an important aspect of the 1969 guide that are absent from the 1956 document. The opening statement of the 1969 curriculum guide's Introduction reflects this wider social emphasis on independence and individuality as it states that a study of clothing "should help the adolescent gain independence from the family group and acceptance by his

peers. Clothing should provide self-confidence and fulfillment” (SDE, *Advanced Clothing I*, 1969, p.1). These statements are important because they present the material phenomena of clothing, particularly in relation to the body, as a way to gain and demonstrate independence. In other words, clothing is indicated here as the materialization of a growing trend to be a “free” individual, unbound by family or group obligation. However, although the importance of dress and independence is mentioned here, it is important to note that the 1969 curriculum guide is not referring to having the teacher allow the students to have total freedom to dress however they like, but rather it is encouraging the teacher to recognize the importance of the students’ peer groups as likely more influential than their family units. The tension between personal expression and social norms that runs throughout the 1969 clothing curriculum is present from the beginning of the guide where the Introduction clearly states, “Clothing is a personal and social concern” (SDE, *Advanced Clothing I*, 1969, p. 1).

Unlike the 1956 guide, that implied that a direct route would be taken from schoolgirl to young woman, to homemaker, the 1969 the curriculum guide makes it clear that the students studying home economics at school are adolescents. By the late 1960s this period of time, from around age 10 to 19, in a person’s life (in the West) was recognized as a distinct and important time in which students should gain independence from their family group but shift their connection towards belonging to a peer group. Roach and Eicher’s *Dress, Adornment and the Social Order* (1965) supports this idea of the particular nature of this time in a young person’s life, as they remark that,

...an individual may find on achieving a certain age that group expectations for him have changed and that he must redefine his roles in order to maintain social acceptances. These new definitions may even mean shifts in loyalty and the redefining of roles in the light of

norms of a new reference group. Such an age is adolescence. (Roach and Eicher, 1965, p.83)

Roach and Eicher go on to detail how becoming an individual adolescent still means dressing within acceptable social parameters when they say “Growing up is dressing in. It is signaled by the wish to dress like others who are, in turn, like oneself” (Roach and Eicher, 1965, p. 243).

Such terms as “social acceptances,” taken from the Roach and Eicher text, indicate that the 1969 curriculum encouraged teachers to instruct students in how to fit in with their communities through managing the material phenomena of their dressed bodies. The encouragement of the 1969 guide was for teachers to direct students to be expressive, but not too expressive, as is evidenced by the statement, “stress importance of self-evaluation and the value of healthy self-concept” (SDE, *Advanced Clothing I*, 1969, p.14). That is, the teachers were to encourage students to be self aware, but also to judge themselves to ensure they would fit in with others: in the words of the guide itself, to “develop attitudes and values that will enable the student to make his or her place in the world as comfortable as possible” (SDE, *Advanced Clothing I*, 1969, p.1). The idea of “comfort” mentioned here would be the comfort found by students when they fit in with others through following appearance norms, and so by materializing the wider culture of 1969 through their dressed bodies.

This chapter’s discussion of the 1969 guide has focussed on the importance placed in the guide on the teacher encouraging students to manage their bodies and to expect the judgment of others in the ways in which they present their dressed bodies. This chapter also examined how dress was presented as a way for the (female) student to develop aspects of her self, to separate from her childhood family, and to fit in with her adolescent peers. Compared to the 1956 guide

the 1969 curriculum guide illustrates that home economics teaching and learning was showing connections to ideas that were circulating in wider Western culture, such as personal freedom, adolescence, and the importance of bodily attractiveness for women. In the next, Discussion, chapter I will cover some of the connections between how the issues of the home and dressed bodies, in both the 1956 and 1969 guides, were connected to the lives of the girls and young women who were the main audiences of home economics curricula in 1956 and 1969.

Chapter Seven

Discussion

This chapter will discuss emergent themes from both curriculum guides in order to reflect on some of the similarities and differences in the curriculum guides over time. As discussed in the Introduction of this thesis, this research set out to explore the question, how do home economics curriculum guides for high-school courses present ideas of home and dress in ways that are connected to the lives of the girls and young women? Also, as outlined in the Introduction, the general purpose of curriculum guides at the secondary school level is to help teachers develop effective learning activities that will help to prepare their students for their future lives. As guides for the teaching of home economics, the 1956 and 1969 documents studied in this research are interesting in the ways that they instruct teachers to teach about the relationships that exist between the material world (phenomena such as homes, interior furnishings, clothing), the bodies of the students (e.g. appropriate dress and activities in relation to homemaking and housekeeping), and the wider contexts of the students' lives (in relation to their present and future roles as family members, citizens, and workers).

Two major themes emerged during this close study of the home economics curriculum guides: the first theme is the concept of instructing students in an awareness that they should be evaluated by others. Teachers were encouraged by the curriculum guides to implicitly and explicitly teach students that the manipulation of materials near to them, such as their embodied appearance – including dress – alongside their future home's furnishings and spaces would be evaluated by others. Along with the theme of evaluation by others, the second, related theme that emerged from a close study of the guides is the concept that teachers should teach students that they should strive to please others through how they manipulated their material environment –

including the appearance of their dressed body, and the presentation of their homes. Through outlining to teachers how they should teach, the home economics curriculum guides from 1956 and 1969 indicate that students should be learning that how they relate to everyday material-world experiences and activities, especially in relation to presentation and evaluation, will help to prepare them for their future success as homemakers (1956) or socially acceptable individuals (1969).

Future Success Defined

Historically, home economics education was targeted at preparing girls and women for their futures as wives and mothers (Bix, 2002; Grundy and Henry, 1995; Moss, 2010). Although the 1969 curriculum guide explicitly indicates that home economics courses could or should be taken by boys as well as girls (SDE, *Advanced Clothing I*, 1969) by, for instance, using the generic term “he” or “his” to refer to students, on close study the 1969 document still largely targets the education of girls. Therefore, the following comments will center around the imagined futures of young women as illustrated in the 1956 and 1969 home economics curriculum guides, and how these issues are supported by secondary literature.

The 1956 curriculum guide and the 1969 curriculum guide exhibit similarities in instructing teachers to teach young women how to relate to the material phenomena of homes and dressed bodies in a way that would please others. The guides also similarly communicate to young women that the material phenomena under their care will constantly be evaluated by others. Both of these messages serve the greater purpose of the home economics curriculum which is to prepare students for aspects of their everyday lives in the future. The future for the students imagined by the 1956 guide is to some extent a different future than the one imagined

by the 1969 guide, and therefore, the ways in which the curriculum guide tells teachers to teach students is somewhat different. The following section will describe some aspects of the future that was envisioned for the students of the 1956 curriculum guide and the 1969 curriculum guide and then connect these imagined futures to the two themes of the evaluation by others of material phenomena (homes and dressed bodies), and the aim to please others through the manipulation of the material contexts of the home and the dressed body.

1956 and the Future of Young Women

In order to understand the future imagined for students who would be taught through the 1956 curriculum guide, it is helpful to realize that the 1956 guide was written during the years following the end of World War II and published just eleven years after the war ended. Several authors have explained that during this postwar period in North America people were encouraged to be good citizens by following traditional roles within a nuclear family (Elias, 2008; Llewellyn, 2006; Peterat and De Zwart, 1995; Thorn, 2016). For women at this time the traditional role to be filled was that of a homemaker who was a wife and mother (Apple, 1997; Elias, 2008; Llewellyn, 2006; Schwartz Cowan, 1983; SDE, 1956; Thorn, 2016), but the importance of this role was to extend beyond the immediate setting of the home. That is, activities that centered around the care and management of the home were viewed at the time as vital to a nation's success (Llewellyn, 2012; Peterat and DeZwart, 1995). The importance of the management of the near environment of the home was based in the belief that the home was the first, and school was the second, place where children would learn the tenets of good citizenship and good character in order to become contributing members to a strong democracy (Apple, 2015; Llewellyn, 2012; SDE, 1956; Thorn, 2016). Home economics would therefore teach young women how to materialize the character ideals of thrift, co-operation, and efficiency (SDE, 1956)

through the care and management of the material phenomena of their personal and/or domestic environments (dress, home furnishings, etc.). A goal of such activities was that young women would carry forward the explicit and implicit teaching of those lessons to their own future children.

In 1956 the social ideal of good citizenship meant individuals with good character who worked co-operatively to create community – attributes that were seen as key in avoiding the perils of nationalism and fascism that contributed to the horrors of WWII (Llewellyn, 2006; Thorn, 2016). Good character in citizens was hoped to lead to strong democratic countries that would work co-operatively towards good global relations (Llewellyn, 2012). The girls who would one day manage their homes and (informally) educate their children, were presented throughout the 1956 curriculum guide as building blocks to achieving an imagined future of global harmony. A solid home economics education was one way to help build good character and thereby lead to effective citizenship. Just as the mother was viewed as the teacher of character in the home, home economics teachers were seen as the best teachers of character in school. This is evidenced in the words of a lecturer at the College of Education in Ontario in 1944:

...in all educational work, character building is of the utmost importance. If the future of the nation is to be built on a solid foundation, the cultivation of the virtues of thrift, honesty, and industry is essential. In its various aspects home economics affords an excellent opportunity to develop these, as well as the qualities of thoroughness, self-control, self-reliance, and cooperation. (Robertson, 1944, as cited in, Peterat and De Zwart, 1995, p.91)

Teaching young women how to appropriately interact with the materials of the personal and domestic environments (i.e., dress and home interiors) in a considered and disciplined way were some of the ways that the 1956 curriculum guide would prepare young women for the great responsibility of teaching good character, and therefore also good citizenship, to their future children. In the mid 1950s, manipulating the material environment by dressing well and managing the home with care and precision were ways to undertake and to demonstrate acts of good character. For this reason, the curriculum guide of 1956 was focused towards instructing teachers how best to teach girls and young women about dressing well and maintaining the home: exactly how the 1956 guide achieved this will be discussed after an exploration of how the 1969 curriculum guide presented the imagined future for the young women who were home economics students at the end of the 1960s.

1969 and the Future of Young Women

The objectives and learning activities stated in the 1956 curriculum were to give a young woman the tools she needed in order to be a successful homemaker and mother: someone who would focus her energies on creating a cooperative and secure home and family unit in order to effectively contribute to democratic citizenship. In contrast, the 1969 curriculum guide sought to prepare young women for a future that was not only located in the home. Although the 1956 guide occasionally recognized that women might sometimes be required to work outside the home as a necessity, the 1969 guide seems to expect that a young woman in the late 1960s would inevitably separate herself from her family as she neared adulthood. We see this perception throughout the guide as it emphasizes separating from the family and attending to the importance of fitting in with one's peers through, for example, personal choice in clothing (SDE, *Advanced Clothing I*, 1969). The 1969 curriculum guide does not implicitly suggest that a young woman in

the 1960's was expected to immediately marry and start a family of her own after she completed high school, like the 1956 curriculum guide implies.

The lack of emphasis on the female student's future family and home in the 1969 curriculum guide, as compared to the 1956 curriculum guide, reflects wider changes in North American culture at the time. During the 1960's, part of the growth of consumer culture includes the growth of the ideology of personal freedom, achieved by breaking free from family obligations and civitas to instead enjoy freedom of association with one's peers and freedom of expression, at least partly achieved through consumption (Gregory, 2018; Featherstone, 1991, 2010). The 1969 curriculum guide reinforces this idea by requiring teachers to teach their students that, for example, their clothing choices could help them gain independence from their family and fit in with their peers instead (SDE, *Advanced Clothing I*, 1969). This is a significant aspect of difference between the 1956 and 1969 guides because it reflects a wider cultural shift in ideas of what should make up the wider social context for girls and young women. That is, the teacher in 1969 is being told to communicate the idea of independence from the family unit to students, while simultaneously telling them to fit in with their peers. In both cases, either differentiating (from the family) and/or fitting in (with the peers), the way to successfully undertake such activities is through manipulating their material environment – particularly their dress.

Encouraging students to use dress to differentiate from the family and to affiliate with peers connects the 1969 curriculum to the growing significance, throughout the 1960's, of the period of adolescence as a distinct psycho-social period of time in a young person's life. Increasingly, this was a time that was understood as offering young people experiences of relative freedom (e.g., from the requirement to work, parent, or be in military service) (Elias,

2008; Peterat and De Zwart, 1995). However, although the 1969 curriculum guide encouraged teachers to develop in their students a willingness to break away from the family of their childhood, the teachers were still encouraged to guide their students to manage the material phenomena of their dressed bodies in ways that would please others within their peer group. The way in which the 1969 curriculum teaches these aspects will be discussed in further sections of this chapter.

In addition to imagining a future where young women would likely separate from the nuclear family (of parents and siblings) for a significant period of time before participating in their own family unit (of husband and children), the topics covered in the 1969 curriculum also signaled a change in how the home was presented as an important place in a young woman's future life. The 1969 curriculum guide places far less emphasis on the idea of the home as an important place for women than the 1956 curriculum guide does. One important change between the 1956 and the 1969 curriculum guides is that, while the word "home" is used extensively throughout the 1956 guide, it is rarely used in the 1969 curriculum guide. This change in the emphasis on the home as a location for a young woman's activities might signal the growing movement towards greater numbers of women working outside the home (Peterat and deZwart, 1995), as well as increased numbers of young women attending post-secondary education programs (Apple, 1997; Nickols and Collier, 2015): either situation would likely cause a delay between leaving the context of the high-school home economics curriculum and entering into life as a homemaker and mother.

Overall, compared to the 1956 guide, the 1969 curriculum guide's content appears to recognize this new, unattached period of a young woman's life through its increased emphasis on individuality and peer-based relationships. Additionally, through the 1969 guide's increased

emphasis on the scholarly aspects of home economics (e.g., psychology and sociology) it seems that the guide was also intended to help teachers to prepare the girls and young women for possibly attending further education, where such topics might be studied in greater depth.

The Spaces of Young Women in the Future

The noticeable shift in the extent to which the maintenance of the home is mentioned in 1969 compared to 1956, is also seen by a shift of attention away from teaching girls the details of garments and sewing, as seen in the 1956 guide, towards encouraging the students in 1969 to attend to the maintenance and presentation of their overall embodied appearance, where the body is at least as important, if not more so, than the clothing. The 1969 curriculum guide also pays much greater attention than the 1956 guide to the interdisciplinary nature of the scholarship that informs home economics as a topic of study through explicitly linking home economics to academic disciplines such as social history, sociology, anthropology, and psychology. By positioning home economics within the social sciences, the topic becomes more established as a valid academic field of study, thereby building on its associations with the logic and scholarship that informed domestic science as a precursor to home economics (Hargreaves, 2000; Tompkins, 2008).

By explicitly drawing on these other scholarly fields, as already noted above, the study of home economics in high school can be seen as a way to help provide young women with some of the knowledge that would support them if they pursued university-level education, either in home economics or in another field. The emphasis in the 1969 guide on the interdisciplinary, academic nature of home economics along with this emphasis on the manipulation and management of the dressed body's appearance, illustrates that the future imagined for young

women taking the 1969 home economics course would be one that encompassed activities beyond the confines of the home. We see these different life trajectories imagined in the curriculum guide through the ways that the 1969 guide, compared to the 1956 guide, emphasizes the young woman's body as the site of the materialization of cultural ideals, rather than the space and furnishings of the home: the young woman's appropriately and appealingly dressed body would be a potential asset in situations of work or further schooling, not only in the domestic situation of family life.

Evaluation by Others

As we saw in the chapters that focused on discussing the guides in some detail, both the 1956 and 1969 curriculum guides presented teachers with the idea that the home and the embodied appearance (i.e., the combination of dress and body) of their female students were material phenomena that would be evaluated by others throughout the lives of their students. The curriculum guides tasked teachers with presenting course-based activities and opportunities for assessment that would instruct young women to manage and interact with their bodies, clothing, and domestic environments in ways that would likely influence the future success of their students (according to how the idea of success was defined by the writers of the curriculum guides at the respective times). By teaching the girls and young women to monitor themselves and consider others – both in terms of their dressed appearance and their home spaces – they would learn to shape themselves and their environments into both personally, and socially, pleasing phenomena.

Evaluation of the Home 1956

As already noted in Chapter Three, in the 1956 curriculum guide, a major focus is placed on guiding the teachers in how best to instruct students in the care and management of their future home. Young women were to learn how to maintain (i.e., to clean) and manage the materials and spaces of the home, and they were taught to expect to have their abilities in maintaining and managing the home evaluated by others through the language of morality. For example, the 1956 guide uses assessment-oriented language such as “good,” “happy,” and “successful” to describe a well-kept home. This language indicates that certain morally oriented social standards and expectations should be materialized in the presentation of the home, with others’ reactions to the home (e.g., “happy”) indicating whether or not they have succeeded. Through activities in the 1956 curriculum, such as learning how to clean and tidy the school’s kitchen laboratory, their own school lockers, and their own bedrooms at home, each home economics student was learning the importance of caring for the spaces of their future home. (SDE, 1956). Such activities implicitly teach young women that, if the teacher is giving instruction on cleaning during school time, and then spending time demonstrating and evaluating their school-based, cleaning-related actions; then the extent to which they clean and otherwise care for their future homes may also be subject to evaluation by others.

Evaluation of Embodied Dress; 1956 and 1969 guides

Along with being assessed on the care and maintenance of their domestic spaces and environments, the 1956 curriculum guide also presents the idea that a woman’s clothing will be evaluated by others, beginning with the young woman’s home economics teacher. For example, as we saw in Chapter Four, in the grade 9 Unit in which sewing is taught, teachers are instructed

to teach students to sew a peasant blouse or an apron, with the bulk of the points of evaluation not directed to the garment alone but instead to how the garment looked on the girl's body. By emphasizing terms of evaluation for how the garment looks on the girl's body, teachers are being explicitly required to teach young women that part of sewing (and therefore also dressing) for herself includes being evaluated by others on the presentation of the clothing on her body, and not only on the construction of the garment as a distinct piece of clothing.

Similar to ideas in the 1956 curriculum guide about evaluation by others, the 1969 curriculum guide for *Advanced Clothing I* also instructs teachers to teach young women to expect evaluation. However, where the 1956 curriculum guide presents the home and clothing as the main material phenomena to be evaluated by others, the 1969 clothing curriculum guide focuses more attention on the appearance of the young women's (dressed) bodies. As previously discussed in Chapter Six, the 1969 curriculum guide seems influenced by a general increase in consumerism in the 1960's which involves the message that one's body is a kind of material project that can potentially be constantly improved through, for example, the purchases made from the cosmetics, beauty, fitness, and leisure industries (Featherstone, 1991, 2010; McIntosh, 2014; Ormrod, 2018).

The 1969 curriculum guide further reinforces the idea that the body should be a kind of material phenomenon that is potentially in a perpetual state of change and improvement through the disciplined behaviours of nutrition, exercise, and choice of dress. By expecting teachers to instruct students to be aware that their diet, cosmetics, poise, facial appearance, and posture are all components that will contribute to physical attractiveness (SDE, *Advanced Clothing I*, 1969), teachers in 1969 were guiding their students to be aware that their bodies were a kind of material site that could be both judged by others and improved upon.

As we saw in Chapter Six, in addition to providing students with material reminders of how they should look (e.g., through a bulletin board with images placed in the classroom), the 1969 curriculum guide suggests that teachers bring in outsiders, such as physical education teachers and beauticians, to help students evaluate their bodies. But further, the 1969 the guide also instructs teachers to have situations in which the attractiveness of the young-women students, is evaluated by male classmates (SDE, *Advanced Clothing I*, 1969). Through such instances, the 1969 curriculum guide is much more explicit than the 1956 guide was about teaching young women that their material choices in terms of appearance (i.e., dress together with body) will be judged by others. It seems that, while the 1969 guide presents young women with potentially more options for activities than was seen in the 1956 guide (e.g., independence from a home-based setting and/or participating in higher education), the 1969 guide also implies that the appearance of these young women will be open to judgment throughout such activities. In effect, while both guides are oriented towards the judgments of others, the 1969 guide moves the judgment away from coming mainly from family members, to instead potentially being delivered by a world of strangers, “experts,” and friends.

“Pleasing” Presentation of the Body and Dress

We have seen some of the differences between the 1956 and the 1969 guides in what was to be evaluated, and by whom, with domestic spaces and clothing evaluated by teachers and family members in 1956, and the dressed body assessed by peers in 1969. I will now outline some of the particular terms of assessment that the girls and young women could expect, which indicated how they were to present themselves to others. Both the 1956 and the 1969 curriculum guides explicitly asked teachers to undertake activities that would indicate to their young female students that the presentation of their clothing and bodies should be “pleasing” to others. For

example, the 1956 curriculum instructs teachers to teach young women that they should wear an attractive apron while preparing meals in the home (SDE,1956). This instruction is significant because, by indicating that one's appearance is important even during the mundane activities of home care, the curriculum guide is implicitly teaching young women that they are being watched, and that the materials worn while caring for the home should be beautiful enough to please the eye of others. In addition, the 1956 guide instructs teachers to teach young women that they should feel "pleasure" in caring for the home and their own appearance - not only for the woman's own enjoyment, but instead because a young woman's care of the home or her dress might make someone else – perhaps a husband or a brother – happy in the home (Mazey-Richardson, 2018; Peterat and deZwart, 1995; Przybyszewski, 2014).

While the beauty ideals for a woman's appearance might have been somewhat different in 1956 and 1969, both curriculum guides stressed the achievement of beauty through dress in the effort to make women and girls pleasing for others to look at. As a result, it seems that the everyday activities undertaken in the home economics classrooms were directed to women maintaining such behaviours – care in the appearance of their home and in the styling and look of their dressed body –as a kind of social duty. Such activities and behaviours demonstrate some of the ways that wider society tacitly controls aspects of women's physical presence (Gibbings and Taylor, 2010; McIntosh, 2014; Przybyszewski, 2014). My research clearly demonstrates that the curriculum guides, both from 1956 and 1969, did both explicitly and implicitly instruct teachers to encourage young women to control their bodies and to clothe themselves in ways that would fit within the social parameters that others would find acceptable and attractive at the time.

While we can see how social control through ideas of judgment filter into the lives of young women through activities in the home economics classroom, an issue that is interesting to consider is how learning to internalize such judgment acts as a kind of social control but also as a means for young women to gain power to succeed in their future lives. Given that the imagined futures for the students, in both 1956 and 1969, involved pleasing others (either as family members or as workers / students) it seems that the writers of the home economics curriculum guides and the teachers who used them, believed that the classroom activities would empower young women.

It is likely that the intentions of those who wrote the guides was not to emphasize surveillance of the home and the dressed body by self and others in order to produce anxiety (Clarke and Miller, 2002; Miller, 2001) in the girls and young women, but instead to emphasize how, by controlling their material contexts of home and dressed body, women could demonstrate agency in ways that would be useful to the young women in their future endeavours. While straightforwardly advising teachers to instruct their students to expect constant surveillance and monitoring by others (as well as themselves) seems dated and even oppressive today, when considering such recommendations in relation to the time periods of the guides (1956 and 1969), such advice fits in with wider cultural norms and attitudes towards women, their appearance, and their likely roles in (Western) society.

Chapter 8

Conclusion

This final, brief chapter provides some concluding comments to this research study into how home economics curriculum guides for high-school courses in 1956 and 1969 in Saskatchewan presented ideas of homes and dress (especially dressed bodies) in ways that were connected to the lives of girls and young women. The first section of this Conclusion will summarize answers to the research question. The second section will look at the strengths and limitations of the study, and finally, the last portion of this chapter will discuss further possible areas for research. In the final portion of this chapter, I will also indicate some ways in which this work has implications for the history and current practice of home economics education.

Several answers to my research question came up over the course of this study as I undertook the very close reading and analysis of the two home economics curriculum guides, supported with considerations of secondary literature. First the answer to the question of how high school home economics courses presented ideas of home and dress became apparent in some of the activities and forms of assessment outlined in the guides. In particular, the care and maintenance of the home environment was emphasized in the 1956 guide, and the appearance of the dressed body was emphasized in the 1969 guide. The presence of both of these topics, but also the changes between the two guides, indicated that the material phenomena of the home and the material phenomena of the dressed body were both presented as centrally important to home economics education. My research shows how the curriculum guides revealed that over time the idea of “place” that should be appropriately inhabited by young women changed from one curriculum guide to another. By that I mean that the “place” of their lives that women were taught to focus on changed from being located mainly in the material phenomena of the home

(and the care of the materiality that was associated with the home such as family clothing), to being located mainly in the material phenomena of the dressed body. We saw in the guides that the care and management of the home and its emotional climate (furnishings, “warmth”) were emphasized in 1956 while, in contrast, in 1969, the body was presented as the site for material development and appearance-related care (i.e., through managing the body’s shape alongside its clothing, hairstyles, and cosmetics). In both guides, clothing and dress were considered important and closely intertwined with the body, with both guides indicating that girls and young women should expect to have their bodies evaluated by others, both in their current situation as students and in their future lives as women.

In terms of answering the sub-question of what ideas and ideals supported the ways that the home and dress were presented as topics for study; it is clear that post-WWII ideas and ideals of democracy and nation-building supported the emphasis on the importance of the home environment in 1956. In contrast, in the 1969 guide, it seems that ideas and ideals of women’s (relative) freedom and independence from a continuous attachment to family, perhaps enabling the young woman to work or pursue higher education after she finished high school, have replaced the focus on her home-based life. The issue of how evaluation by others takes place also relates to the sub-question of what norms and expectations for student behaviour were communicated by the guides. That is, it seems that in both 1956 and 1969 guides the girls and young women are presented as shaping their lives, whether in relation to their homes or their appearance, in connection to their awareness that they should please others and/or accept being judged by others.

Overall, this research illuminated the concept of others’ evaluation – whether of homes, garments, or dressed bodies – as an expected part of the present and future lives of girls and

young women. Teaching young women that their dressed bodies and homes were under scrutiny, and that the evaluation of these material phenomena might limit their future success (if they were judged to be wanting), are aspects of home economics pedagogy that may seem problematic to our contemporary conditions (where many young, Western women are perceived as able to freely participate as homemakers as well as in higher education or the workforce). However, such advice could be understood as pragmatic and perhaps even empowering to young women who, at the times that these guides were in use, would either most likely make their lives with others in a home (as suggested in the 1956 guide) or who would experience a period of extended independence from either their birth family, or their own family of husband and children (as implied by the 1969 guide).

Finally, an interesting conclusion that comes from my research is how home economics itself as a topic of study changed from 1956 to 1969. While my main questions were focused on how the guides presented the material contexts of the home and dressed bodies in relation to the lives of girls and young women, my research also highlighted how, through differences in classroom activities outlined in the guides between 1956 and 1969, home economics teachers were expected to shift their emphasis from the very local situation of the home to both the wider world of diverse cultures and also to the scholarly world of academic disciplines. Through this demonstration of change in focus from the home to the wider world, my research illustrates how the home economics curriculum guides adapted to the times in which they were written in ways that also helped to shift wider perceptions of what home economics was as an area of study.

Strengths and Limitations of the Study

The main strength of this study is that it fills a gap in understanding the relationship of material culture to classroom experiences in that it clearly illustrates how the everyday life details of course activities and modes of assessment in home economics classrooms in 1956 and 1969 relate both to the relationship between the lives of girls and women and their material circumstances (i.e., home and dressed appearance). Also, this research outlines some ways that the classroom activities of home economics education, and the material circumstances of the lives of girls and young women, relate to some of the wider social circumstances that were informing culture during the time periods under discussion. By connecting the details found within the home economics curricula guides to the perceptions and lenses offered by the study of material culture, we can see how general social and historical conditions become materialized in the details of classroom activities and women's dressed appearance. Another, more particular, strength of this research is that it fills a gap in knowledge around home economics education curricula as it was presented to teachers in Saskatchewan in the 1950s and 1960s.

While there are research strengths in using the curriculum guides as the main documents studied, there are also limitations. One limitation is that, because the guides only tell us what was written down as instructions to the teacher to teach, we cannot actually know what and exactly how the teachers themselves presented the ideas outlined in the guides. Along with other scholars (Anderson, Et al., 2001; Tompkins, 2008) I recognize that there are gaps in knowledge between considering the ways that curricula is presented to teachers and the ways that teachers interpret and actually deliver the curricula. This issue of the extent to which historical documents actually reveal past circumstances was also raised in my discussion of doing archival research in Chapter Two's discussion of my research methods.

Along with not knowing what teachers actually did in the classrooms, we also cannot know how students actually interpreted the information they were taught. Did they bring ideas and skills taught in the home economics classrooms into their future lives? If so, how? We can see the explicit content written in the guides as we study them and can consider what explicit and implicit messages were communicated in the curriculum documents, but the scope of this study does not allow for insight into how this information was actually translated to, and picked up by, students. Despite such limitations, the home economics curriculum guides act as important documents of instruction, both directly to teachers and, by implication, to students. While we may not know exactly how they were used, the documents clearly reflect important material phenomena and social conditions that were part of the wider context of the lives of teachers and students in the 1950s and 1960s.

Avenues for Future Research

In terms of offering opportunities for further study, the themes and issues that emerged in this research could be applied to investigating other home economics curricula, either from the past or from the present. For example, it would be interesting to explore how teachers in other times and places are instructed in ways that emphasize the relationships between their students and their wider material lives of homes and dressed bodies. Such future studies could be useful in questioning the purpose and goals of home economics curricula: for example, how are ways of teaching about the body in relationship to dress, appearance, and evaluation possibly helpful or potentially harmful to students' ideas of health, attractiveness, and self-esteem?

It would also be interesting to consider how the home and its spaces are presented in home economics teaching in other times and/or places: for example, are ideas of home care and

consumer awareness a topic of consideration in other home economics curricula? Further, it might be interesting to consider how the lives of boys and young men are presented in curriculum guides for school-based classes in “shop” or other forms of vocational learning: are their activities and experiences presented as open to the evaluation of their family members and/or peers and, if so, in what ways? Are young men instructed on how to relate to their material surroundings in these courses and if so, how?

Home economics is a field that seeks to perform in a mission of service to society (Smith, 2017). As Dyck notes, home economics has community at its core, meaning that home economics is a field that continually seeks “to achieve optimal and sustainable living for individuals, families and communities” (Smith and deZwart, 2010 as cited in, Dyck 2019). Because it can be thought of as “mission oriented,” home economics education is in a prime position to be an agent of change (Dupuis, 2020). As a result, it is important that home economics scholars and educators consider the implicit and explicit lessons that are taught in classrooms. In the case of my research, it can be seen as a contribution to a greater understanding of how material phenomena are presented as closely entwined with the lives of girls and women, including with the evaluation of these girls and women.

In 1997 Vincenti wrote that the field of home economics has continually been searching for “direction to enhance its image and status as well as to render it more powerful in addressing its mission” (Vincenti, 1997, pg. 301). In 2012 Pendergast, McGregor and Turkki write about “future proofing” home economics by anticipating future needs (Pendergast et al., 2012, pg. 2). In 2021, based on the results of my research, I suggest that some answers to how home economics might both enhance its image and status, as well as anticipate future needs, are buried in the historic curriculum guides: particularly with regard to what they reveal about the important

connections between everyday life's material conditions and wider society. Home economics teaching and learning is explicitly and implicitly about understanding the complex and important relationships that exist between humans and the material phenomena that surround us, and that we are embedded in – from dressed appearance and home interiors to wider contexts. By considering in detail how home economics curriculum guides tell teachers to instruct students about these relationships, we can consider home economics as an important place of teaching and learning about the intertwined connections between people and material things.

Homes and dressed bodies will continue to be material phenomena that humans engage with because we live our lives through intimate connection with these contexts. While the specific instruction of the curriculum guides themselves may be dated and representative of the past lives of (mostly female) teachers and students, the insights they offer on the importance of wider social contexts in relation to domestic settings and dressed bodies remain relevant today. As this research has pointed out, the home economics curriculum guides present important and complex ideas about the relationship between home economics teachers, the lives of girls and young women, and the material phenomena of homes and dressed bodies. These ideas still hold value for today's researchers and tomorrow's curriculum writers and teachers.

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Appendix A

Document Analysis Form

Define the type of document.

Check all that apply:

- Letter Speech Photograph Telegram Court document
 Chart Newspaper Advertisement Press release Memorandum
 Report Email Identification document Presidential document Congressional document
 Patent Diary entry Other

Describe it as if you were explaining to someone who can't see it.

Think about: Is it handwritten or typed? Is it all by the same person? Are there stamps or other marks? What else do you see on it?

Observe its parts.

Who wrote it?

Who read/received it?

When is it from?

Where is it from?

Try to make sense of it.

What is it talking about? What are the main points expressed?

Write one sentence summarizing this document.

Why did the author write it?

Quote evidence from the document that tells you this.

What was happening at the time in history this document was created?

Use it as historical evidence.

What did you find out from this document that you might not learn anywhere else?

What other documents or historical evidence are you going to use to help you understand this event or topic?

