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### Abstract

After discussing the *intended* place of spirituality in home economics, as set out at the Lake Placid Conferences, this paper will describe the paradigm slippage over the last century leading to a critique of the profession for not keeping pace with, and influencing, the conditions that shape individual and family well-being, one of those being inner peace and spiritual wellness. After discussing the social ills that people are running from, examples are given of the activities people are engaged in on their spiritual quest. This is followed with a collection of new perspectives that could begin to inform our practice from a spirituality approach. The paper concludes with a number of suggestions to help professionals bring new insights to their understanding of this phenomenon and to adjust their practice, policy initiatives, research agendas and curricula, accordingly.

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In 1999, there was an International Spirituality in Education Conference and an International Spirituality in the Workplace Conference. These were the first of their kind. Major companies in Australia are also on the vanguard of fostering spiritual values in the workplace (Lampman, 2003). Perhaps it is time for a Spirituality in Home Economics Conference. Theobald (1998a) believes that society is ready to relaunch the fundamental questions of our time on the world stage: ecological integrity, social cohesion, political decision making effective for our times, and holistic, contextual thinking. He refers to the inability of our economic, social, ecological, moral, political and technological systems to handle current challenges as the true, deeper, spiritual crisis of the future.

Why not lead the way in home economics? With this shift to spirituality, we can move the profession from the economic and technological 20th century into the healing 21<sup>st</sup> century (Theobald, 1998b). Respecting that the word spirituality is bobby-trapped for many people (Theobald), the premise of this paper is that members of the home economics profession will benefit from a dialogue about the place of inner peace and spirituality in home economics practice. Respecting, also, that home economics developed along different paths in separate countries, each nation will need to critically examine the place of spirituality within their respective practice. Notably, the Australian home economics profession, originally informed by the events in the British system, eventually embraced the North American philosophy of home economics in the early 1970s (Pendergast, 2001). Because of this development, we feel confident discussing home economics, in this paper, using the thinking that stemmed from the Lake Placid Conferences in the early 1900s.

### Conceptual Clarity

Spiritual well-being means different things to each person. Emberly (1999) defines it as turning inward toward wisdom hidden deep in one's inner being. It encompasses widely varying degrees of, or lack of: (a) joy and a sense of completeness associated with the holistic

connectedness of the world; (b) an appreciation of nature as a dynamic ecosystem; (c) the pure joy of living; and, (d) peace, faith and an inner strength gained from insights and moments of growth and enlightenment. Spiritual well-being captures a layer of well-being, a sense of insight and ethereal, intangible evolution, hope, faith and inner strength not readily imparted by either social or psychological well-being as they are conventionally defined (McGregor & Goldsmith, 1998).

#### **Caveat**

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

While "the English language does not contain sufficient recognized terms to describe spirituality" (Day et al., 1995, p.251), there does seem to be general agreement on the connection between the terms of spirit, spirituality, spiritualism, spiritual and soul. They refer to the conscious respect and nurturance of the sentient, immaterial essence of our lives - our spirit and soul. The authors purposively use these terms interchangeably with the term spiritual well-being, appreciating that some readers may find fault with this seeming lack of conceptual clarity. We hope it leads to future clarification of these terms in our practice.

After discussing the *intended* place of spirituality in home economics, as set out at the Lake Placid Conferences, this paper will describe the paradigm slippage over the last century leading to a critique of the profession for not keeping pace with, and influencing, the conditions that shape individual and family well-being, one of those being inner peace and spiritual wellness. After discussing the social ills from which people are running, examples are given of the activities that people are engaged in on their spiritual quests. This is followed with a collection of new perspectives that could begin to inform our practice from a spirituality approach. The paper concludes with a number of suggestions to help professionals begin to adjust their practice, policy initiatives, research agendas and curricula.

#### **Spirituality Was Intended for Home Economics**

Our profession exists to enhance individual and family well-being and to enable families both as individual units and as a social institution, to find their inner power so they can create a higher quality of life, standard of living, and general welfare for themselves and others (Brown, 1993; Henry, 1995). While many would argue that spiritual well-being is not within the realm of home economics, others are beginning to see this aspect of well-being as central to what is missing in many families' lives; hence, it is central to home economics (Henry, 1995; McGregor & Goldsmith, 1998; Mitsifer, 1996). Even though the profession has skirted the subject of spiritual well-being, it may be time to consider the merits of bringing this aspect of family life into our realm of thought, if not immediately into our daily practice.

For indeed, spiritual well-being is an emerging aspect of family well-being that was originally intended to be part of the profession under the auspices of aesthetics and spiritual

conditions (Brown, 1993; Bubolz & Sontag, 1988). It has not received much attention by the professional literature, but should no longer be ignored (Henry, 1995). Citing comments from the fourth annual Lake Placid conference in 1902, Brown (1985a, 1993) notes that home economics was not to be used to develop mechanical or manual skills but rather the meaning of, among other things, the moral, aesthetic and spiritual conditions of the home and the influence of external conditions on the lives of individuals and of society on the home. We seemed to have strayed from this laudable objective in that society has evolved to the point that we lack spiritual well-being and need to bring it back to our profession (Henry).

This drift may have occurred because of past decisions shaping the direction of the profession. While the original debate about 'what home economics should be about' revolved around (a) education for the scientific management of work of the home for efficiency and economy versus (b) education to enhance the development of individual capacities through the family (Brown, 1985a; Pendergast, 2001), the former definitely won out (Baldwin, 1991). Some founders of the profession did argue, eloquently, for the inclusion of spiritual well-being in home economics. But, their voices seemed to have been lost. "The home and family are not fundamentally a material thing, they are a personal or spiritual life participated in by individuals" (Andrews as cited in Brown, 1985a, p.268). Unfortunately, even 110 years ago, we were so preoccupied with the scientific and technical value of our subject matter that members lost sight of the political-moral (Smith, 2003) and, by extension, spiritual, aim of home economics (Brown, 1985b, p.923).

With our help, society embraced the scientific paradigm leading to a capitalistic society where money supersedes everything, especially the qualitative, feeling side of life (Cox-Bishop, 1989; McGregor et al., 2004b). Table 1 profiles a summary of Brown (1985b) and Schneider's (1994) discussions of the prevailing scientific paradigm and how it does not capture the spiritual essence of people's lives. Brown (1993) faults the scientific paradigm for its inability to capture a person's subjective relationship with others, society and the world. She uses the term *aesthetic experiences* to refer to "changes in the person's perspective that transform relations between the self and the world: the life-world is modified through new insights" (p.330). This concept equates to spiritual growth and enlightenment since aesthetic experiences "help people develop sensitivities that can bring new light on everyday life and transform the life-world" (p.331). Unfortunately, "university education in home economics has been, and is now, guilty of sidestepping the metaphorical and affective side of human existence [leading to] a concomitant neglect of aesthetics" (Cox-Bishop, 1989, pp.18-19). Instead, she notes, we embraced the scientific paradigm to the exclusion of the qualitative side of life.

Insert Table 1 about here

To address this situation, Redfield (1996), not a home economist, envisions "the collective human culture progressing from primarily the sharing of economic information to the synchronistic exchange of spiritual truths" (p.211). He visualizes a spiritual awakening of the world's families rather than the continuing economic manipulation of the world's economy and natural and human resources, as professed by those embracing the capitalistic, scientific paradigm. "The intuitive spiritual world is all too often derailed into a marginal position in our culture" (Redfield & Adrienne, 1995, p.115). Redfield (1996) and Taylor (1992) argue that humanity lost itself in creating an economic security to replace the spiritual security it had lost with the advent of the scientific paradigm.

This loss is evidenced by families' attempts to "fill the gap" by resorting to over-

consumption, materialism, addictions, withdrawal and violence. True internal peace and inner strength often elude people because, in the hustle and bustle of day-to-day living, it is easy to forget to tend to the most private, most important part, one's spiritual self and soul, appreciating that we all need to broaden our view of what spiritual means (Cassidy, 1995). Cassidy continues by noting that, if individuals and families derive meaning and purpose in life from "doing" and "having" rather than "being" and "relating", they are in trouble since they tend to focus on themselves all the time rather than others in the home or in the larger local and global community, a sentiment espoused by Schneider (1994) and Taylor (1992).

### **Societal Ills Resulting in Spiritual Quests**

There is evidence that the social fabric of life is fraying, and with it the threads of family well-being. Respondents to a 1996 United State's Yankelovich poll isolated five factors accounting for the general malaise of society: weakened family values, the erosion of respect, the impersonality of day-to-day life, individualism at the expense of personal responsibility, and a lack of community (Harris-Adler, 1997). Here is just a sampling of some media quotes:

*"Society has a psyche and ours is unhappy at the moment" ((Harris-Adler, 1997, p .51).*

*"Contemporary life appears to be coming apart at the seams... For ordinary people, the ongoing challenge is dealing with life's ups and downs on a daily basis. [In this struggle], people seem intuitively aware that something is missing in their lives. The money, the education, the success - it hasn't brought them anything" (McDonald, 1994, pp.48, 46, 45).*

*"People are increasingly more willing to trade in their incomes and material possessions for meaning in their lives, [for 'psychic income']. A sub-trend here is a tremendous growth in spirituality" (Larkin, 1992, p.32).*

This phenomenon is not unique to North America. Hanlon (2003) holds that Australia is also a place of burgeoning spirituality. He notes that spiritual life in Australia seems to be going through something of a period of revitalisation. Diverse forms of spiritual expression are not out of fashion in Australian culture. He names The Celestine Prophecy, Lord of the Rings, Star Wars and Harry Potter, and a growing interest in Eastern philosophy, as evidence of a spiritual quest in Australia. Torrance (1997) argues that the spiritual quest is innate, rooted in our biological, psychological, linguistic and social processes. The quest is not a rare thing but is a frequent expression of our most basic human impulses to seek a visionary truth and to seek renewal. He says that to seek higher spiritual levels is intrinsic to human nature and can be a defining moment of humanity.

As we leave one century and enter another, people are searching for spiritual well-being. They feel they need more substance in their life, feel disconnected with reality and others in the world, crave inner peace and want to experience awe and mystery. This feeling may explain the phenomenal growth in the popularity of spiritual renewals centres, retreats and books, with angels, meditation, Georgian chants and mysticism illustrating the difficulties people have of comprehending their place in times of such rapid change (McDonald, 1994). In the process of trying to understand this change, each person often searches for the meaning of their life

(Corelli, 1996; McDonald, 1994). In the past, people tended to measure their meaning of life by feelings of a sense of progress through the accumulation of material possessions. It is human nature to want to progress; however, people must concentrate on and develop the human, spiritual and social characteristics of progress; that is, non-material progress rather than materialism (Williams, 1991). The mainstream society is on a massive spiritual quest, heralding a shift in consciousness and a new age of spirituality to provide them with the psychological comfort that materialism has failed to provide (McDonald).

Posner (1999) reminds us that a similar revival took place at the end of the 19th century as the industrial revolution began. The current spiritual revolution is occurring as the technological, economic and scientific revolution gathers speed in the global, information age (Clement, 1998). This journey for personal meaning should not be a surprise since the spiritual instinct of humans has been with us for centuries and is virtually in all cultures (Millman, 1998; Vanier, 1998). What is unique about this period, at least in North America and Australia, is the aging of the large cohort of Baby Boomers, comprising 29% of the population in Australia (Australian Bureau of Statistics, 2003) and close to 35% in North America. They are collectively entering middle age, a time of questions about mortality, values, legacies and the meaning of life. Bibby (1995) reports that 65% of Canadian boomers say spirituality is important to them. Many boomers are feeling fragile and vulnerable at a time when they also face sick and dying parents, teenage children needing moral guidance, tattered or uncertain careers and families, and a deep need for order and meaning in their lives (Emberly, 1999).

Couple the aging phenomenon with the lack of economic and job security, the alienating affect of technology and the decline of family, community and civil society and, we have people seeking inner security rather than just undependable sources of external security (jobs, government, community, family, et cetera.) (Emberly, 1999; Posner, 1999). Alexander (1998) uses the concept of dislocation to refer to the absence of the essential integration and identification with family, community, society and spiritual values that makes life bearable most of the time and joyful at its peak. This dislocation leads to a lack of inner security at a time when people's economic security is also at risk - people are striving for inner calm and direction during a time of profound change and shifting foundations. They want spiritual well-being.

#### **Examples of Different Paths for a Spiritual Quest**

"Every year for the last 20, there have been about 1,100 published scientific articles related to happiness, quality of life and subjective well-being" (Michalos as cited in Corelli, 1996, p.55). Over the past decade, the number of medical journal articles examining the link between spirituality and health has increased six-fold (Peach, 2003). This scope of scholarly discussion about the very essence of our professional existence (quality of everyday life) suggests that we strive to bring the home economics perspective to the broader understanding of well-being, including spiritual well-being. If we agree that the necessities of every day life are the essence of spirituality (Millman, 1998; Willemsen, 2000), then our profession is obligated to examine this aspect of family life. Part of that process entails examining the growing message in the media: individuals and families are on a spiritual quest. This section will briefly describe trends people are following as they embark on their spiritual quest.

#### **Alternative Medicine**

Alternative therapies, chiropractic, homeopathy, biofeedback, naturopathy, aroma therapy, ayurvedic medicine, acupuncture, and traditional Chinese medicine are self directed health and wellness strategies that link up mind and body, diet and health, life and death, and

spirit and chemistry (Jackson, 1997). They are all based on the premise that treating the whole is better for the well-being of patients than treating the parts or the symptoms. Many of these approaches to wellness are centuries old, ranging from 100 to 5000 years. These methods represent a "fading away of the doctor-as-God syndrome to be replaced by patients who are interested in taking responsibility for their own health and well-being" (p.40). In fact, a recent Canadian poll revealed that 47% claim they are somewhat to a lot more receptive, compared to five years ago, to seeking treatment from an alternative health care professional ("Maclean's", 1998). In 1994, "the *New England Journal of Medicine* reports that one-third of Americans acknowledged turning to alternative health practices [claiming that]... it isn't enough to look after the body without caring for the soul" (McDonald, 1994, p.48).

### **New Urbanist Movement**

We need to secure home and world conditions that do not foster social isolation, avoidance of personal attachments, manipulation, internal emptiness, or a sense of meaningfulness and hopelessness. People are getting sick because they were not designed to function in today's society: suicides, manic depression, anxiety disorders, alienation, social isolation and abuse are the result. As a powerful example, our isolated life in suburbia has led some to live in a sparse social context and to compromise several innate aspects of their social repertoire: bonding, competition, love, innocence, trust, morals, and civility leading to a constant striving for more (Baldwin, 1996; Brown, 1993; Wright, 1995). Chidley (1997) refers to this phenomena as a "sense of placelessness" (p.16) citing that 80% of North Americans, and more and more Australians, live in suburbs. Their spiritual well-being may be threatened and compromised due to a sense of disconnectedness with fellow humans. Consider also that, in 2004, only 29% of North American families have meals together seven nights a week and over 70% do not shop together.

The New Urbanist movement is one attempt to offset the downside of suburbia, bringing the communal part back into community (Chidley, 1997, Phillips, 1997). The New Urban movement strives to mitigate social isolation, increase personal safety, and bring back a sense of community (united for a common cause) and trust. Those in the movement intend to do this by redesigning suburbia communities based on the principles of connectedness, interaction, diversity, efficiency, peace, quiet and safety. Adherents to the movement want to develop a lifestyle that is economically, ecologically and socially sustainable based on social connection rather than isolation. As Rybczynski (1998) notes, there have always been cities but there has never been a civilization that is so urban. The New Urban Movement is a recent example of society's struggle to rejuvenate spiritual well-being in the most fundamental family need, housing, shelter and community.

### **Traditional Religion and Spirituality**

Many North Americans and Australians no longer find the kind of spiritual fulfilment or relevance in organized religion that they feel they need (Mill & Morrison, 1992; National Church Life Survey [in Australia], 2001). "The percentage of Canadians with ties to organized religion has plummeted to 25 per cent from 60 per cent [since the end of World War II]" (McDonald, 1994, p.46). In the 2001 census in Australia, 75% reported having a religious affiliation. This proportion has been steadily declining (Peach, 2003). A recent American/Australian/UK research consortium is now studying the issue of wider spirituality and the "I am spiritual not religious" sentiment (Powell, 2004). In 2001, 15% of the Australian population classified itself as having no religion, down 1.5% from 1996. The 2001 census shows

that Australians have become more spiritual than religious (Burke, 2002).

While church attendance rates are actually falling, the number of people who say they think about the meaning and purpose of life is actually on the increase. The ultimate reward for people in search of life's meaning and purpose is so-called subjective well-being (Corelli, 1996). In Australia, although less religious, people still hold spiritual beliefs and still want reinforcement of their beliefs about the purpose and meaning of life (Peach, 2003). Truly, churches can provide, or at least assist in the provision of, factors essential for the spiritual well-being of children and adults. And, this service is essential, because 95% of Americans, and 61% of Australians, say they believe in God (Peach, 2003). But, another factor comes into play. Ward (2000) found that, in Canada, for example, people are leaving the church because it is not meeting their needs or the needs of the community. For each person who switched to another church, 20 people switched to no religious affiliation at all. Only 25% of Australians even attend church monthly (Peach). The recent study of church life in Australia did not report on church switching patterns. It did note that teenagers and young adults are most likely to leave and that the 6% who joined a church for the first time have never attended any church before that (Powell, Bellamy & Kaldor, 2003).

These recent findings corroborate earlier assertions made in this paper that an individual's potential for spirituality is not necessarily grounded in religion (Mitstifer, 1995; Litva, 1997). Spirituality is a hope that cannot be denied, an inner strength that can be renewed (Day et al., 1995). In a wonderful metaphor, the Aboriginal people's of Australia allegedly disclosed to Morgan (1995) that Mutants, people living in Western civilizations,

"know truth but that is it buried under thickening (gravy) and spices of convenience, materialism, insecurity and fear. They also have something in their life called frosting. It seems to represent how they spend almost all the seconds of their existence in doing superficial, artificial, temporary, pleasant-tasting, nice-appearing projects and spend very few seconds of their lives developing their internal beingness" (p.177)... "Instead of living the truth, [Western civilizations] allow circumstances and conditions to bury universal law under a mix of convenience, materialism and insecurity. ...So very few actual moments of one's life are spent in discovering who we are, and our eternal beingness." (pp.77-78)

"Society says move faster, do more, produce more, buy more, and never, ever, ever sit still and just experience being," (Mitchell, 1997, p.32). Redfield (1993) suggests that turning to science for explanations for our existence on earth and the nature of God lead us to turn to economics and capitalism as a way to raise our standard of living and our sense of security in the world while we waited for the scientists to return with "the" answers, with "the truth." We became so preoccupied, with our economic security and the trappings of capitalism, that we repressed our spiritual security. He holds that, "working to establish a more comfortable style of survival has grown to feel complete in and of itself as a reason to live, and we've gradually, methodically, forgotten our original question. We've forgotten that we still don't know what we're surviving for" (p.26). We are confused when asked what is the true purpose of life if it is not to *master* this place in which we find ourselves? What are the implications of being alive but not knowing why one is alive? What does it mean to be human and live together in harmony (Vaines, 1996)?

**Eastern Religions, Medicine and Spirituality**

Is it true that "while moving away from Christianity, [people] are not really sure they've arrived anywhere else spiritually" (Alaton, 1996, p.D1)? This could be true, since those turning to Eastern religions seek a connection with God on the inside, a shift of awareness, an opening up of one's consciousness to a harmony and security that is constantly available (Redfield, 1996). Eastern medicine is based on the premise that a circuit of energy flows through the body, much the same way that blood runs through veins and arteries. This pathway of energy connects the body's seven main "chakras," or energy centres, from the lowest chakra at the base of the spine to the crown chakra at the top of the head. Some believe that the chakras correspond to parts of the body's endocrine system that regulates vitality and energy (Driedger, 1996). The chakras (Hindu for *wheel*) are spinning vortexes of energy which constitute the seven pathways to consciousness which, working together, create a sense of joy and a holistic love for life. Breath, consciousness and awareness are tools that are needed to keep the energy spinning. The energy created by the chakras is called an *aura* and how we feel spiritually is reflected in the aura. The freedom with which one's energy can flow back and forth between the chakras and the universe is a direct correlation to the total well-being experienced by the person (Zuromski, 1988). Many people are turning to Eastern religion and medicine on their spiritual quest.

### **Native and Aboriginals Spirituality**

In Australia, there is a growing awareness of the significance of the spirituality of Australia indigenous peoples (Hanlon, 2003). The current celebration of Native spirituality is a search for interconnectedness of all life. People are seeking solace from sweat lodges, sweet grass ceremonies, vision quests and shamanistic healings and other sacred religious traditions and practices. Non-Natives are buying dream catchers, mandalas, medicine wheels, shields, bags, smudge sticks, pipes, drums and herbal remedies, during this time of spiritual exploration. Although some Natives chastise this practice as commercialized spirituality, other Natives claim that if anything is good for the world then all should have it. There are benefits to be gained by sharing First Nation's knowledge, especially spiritual knowledge. Conversely, some strongly argue that anyone who is not Native, but is taking the Native body of knowledge, is stealing the *spirit* of the knowledge (McDonald, 1994; Shaw, 1995). Regardless, Native knowledge embraces spirituality. In fact, some Native belief systems embrace a seven stage life cycle with the first stage being the Spirit Life, wherein the child is closer to the spirits and more open to knowledge than at any other time of their life (Thomas & Dumont, 1996).

### **New Age Movement and Spirituality**

Hanlon (2003) acknowledges that the growth of various forms of New Age movements in Australia is partial evidence of the spiritual quest in his country. Zuromski (1988) claims that the new age movement is about the drive for non-material nourishment, a revolution of consciousness. Spangler (1988) suggests that New Age is a metaphor for the expression of a creative spirit which is reaching beyond itself to participate in the larger community of life. The New Age idea is an invitation to encounter each day in a joyous, nurturing, balanced, creative way. Often, New Age activities are perceived as taking many forms ranging from the paranormal, crystals, pagan religions, tarot cards, and Eastern religions, to numerology, astrology, palmistry, visualization, psychic phenomena, channelling and reincarnation. Spangler would have us believe that, instead of focussing on any one of these as "the" view of New Age, we should expand this understanding to embrace the philosophy of "pragmatic efforts toward social change and betterment inspired by the spirit... based on intellectual activities, compassion, artistic sensitivity, good human relations, communication skills, business acumen and a sense of

caring for the human community" (p.iv).

Spangler (1988) proposes that New Age is a redefinition of humanity's role within creation, emphasizing servant-hood rather than mastery, and stewardship rather than domination. "It is each individual's effort to explore and implement values of empowerment and compassion in very ordinary, day to day settings, that is the core of the New Age movement" (p.iv). He maintains that the real transformation occurring in our society will continue toward compassionate, transformative actions and attitudes. It just so happens that some call this transformation, this drive for non-material nourishment of the soul, the New Age movement.

### **Eco-tourism, New Age Pilgrimages and Spiritual Quest**

The proliferation of the spiritual philosophies collectively labelled "New Age" provides evidence that many people no longer find the kind of spiritual fulfilment or relevance in organized religion that they feel they need. As in earlier times, people are addressing the need for a quest for understanding the meaning, problems and mysteries of life by engaging in a pilgrimage or spiritual quest. The difference between the old age, classic religious pilgrimage and today's journey is that the former was a religious *obligation* while the latter is *voluntary* and often reflects indulgence (Mill & Morrison, 1992). Both of these types of spiritual quests allow people to seek enlightenment and understanding with one current version acted out in the form of eco-tourism. Seeking inner solace by travelling to exotic, natural places is one current manifestation of the pilgrimage. What often occurs, however, is a temporary escape from reality which may or may not feed and free the soul in the long term. Mill and Morrison suggest that there is a link between Maslow's (1970) need theory and motivation for travelling. More specifically, travel to exotic locals may be an indicator that some people are striving to complete their higher level spiritual needs of self actualization and fulfilment as suggested earlier in this discussion (Chesworth, 1999; Lea, Tarpy, & Welby, 1987).

Another manifestation of the modern pilgrimage is joining "enlightenment" organizations (cults) which often exact a high financial as well as grave emotional toll on family members. As Fulford (1997) cautions, this form of enlightenment does not always steer people to the truth and it does not usually stem the person's genuine quest for spiritual well-being, understanding of the mystery of life, belongingness and oneness with the world. It does the opposite, thereby setting them for even more spiritual stress and unwellness.

In summary, this section identified different paths for spiritual quests as a way to begin to capture the actions individuals and families are taking to deal with the perceived or real gap in their lives. Each of these perspectives tenders a somewhat different interpretation of spirituality. We must begin to understand these actions and what they mean to people if we are to continue to facilitate family well-being.

### **New Perspectives for our Collective Consideration**

Now that we have a better sense of some of the activities individuals and families are engaging in order to redress stress from today's social ills, this section will provide some insights into several new perspectives that could shed new light on our practice, if we brought spirituality into the picture. Read on with an open mind.

### **Existential Hope and Living Life Fully**

Spirituality is a sense of being connected with a positive force or being greater than oneself and is associated with positive expectations of the future (Blackford, 1996). Spirituality has been linked with positive coping behaviours in stressful situations, with searching for clues that confirm one's hope and appreciating even the smallest experiences (Miller, 1983). Miller

recognizes *existential hope* and defines it as the never ending possibility of improving one's own being and of living life fully. While doing this, one is realistic without losing the capacity to dream, with the word dreaming taken to mean different levels of awareness (Morgan, 1995).

Imagine the potential for enhancing family well-being if we could create situations conducive to harnessing existential hope and, consequently, spiritual well-being, by fostering dreaming in the true sense of its meaning; that is, helping people become conscious of, and enlighten those whose suffering is brought about by, their own cooperation in maintaining, certain practices such that their life conditions are not conducive to a healthy state of well-being and quality of life (critical theory). "The more we learn to pay attention on a daily basis, the more we are able to bring true awareness to everything we do" (Mitchell, 1997, p.32). The resultant self understanding, stemming from reflection and dialogue about life's conditions, would lead to a revision of one's role in society which is shaped by the new found belief that one can make a difference. One can realize a dream through heightened awareness of the mitigating factors shaping daily life (Baldwin, 1991; Brown & Baldwin, 1995; Smith, 1996, Taylor, 1992).

Looking towards the future with hope and realistic dreams (increasing levels of awareness) could lead to family life which is dynamic and optimistic. Helping families value even their small experiences is a laudable objective since life is mainly made up of a series of small, seemingly unconnected events. Redfield (1996) would have us believe that these events are indeed connected if only we would pay attention to them. "Life stories are studded by the mysterious by-products of chance meetings and events... that start a chain of events that change the direction of one's life and open up what turns out to be a life's mission" (Redfield & Adrienne, 1995, p.3). Redfield calls these events *meaningful coincidences* (synchronicity versus cause and effect) and provides a strong argument for the merit of valuing these experiences. Morgan notes that, "if I simply lived the principles that appeared to be truth to me, I would touch the lives of those I was destined to touch" (1995, p.117). Redfield, similarly, refers to "a heightened perception of the way our lives move forward. We notice those chance events that occur at just the right moment, and bring forth the right individuals, to suddenly send our lives in a new and important direction" (1993, p.1). He notes that the subsequent feeling of destiny, that our lives are being guided by some unexplained force, leaves us feeling excited with the mystery and more alive: our spiritual well-being has been enhanced.

### **Respect for the Mystery of Life**

There *is* an inherent mystery that surrounds our individual lives on this planet (Redfield, 1993). Vaines (1994), a home economist, tendered a new way of conceiving the multitude of influences shaping family life and two of the eight spheres of influence she suggests are the unknown and the unknowable - the mysteries of life. These spheres refute the scientific assumption that everything is knowable. These two dimensions embrace mystery and wonder rather than mastery and knowing. Vaines maintains that seeing the world from these two dimensions entails being an imaginative person willing to be a pilgrim researching the unknown in fresh ways. The resultant insights make visible a level and type of reality otherwise hidden. In other words, life can gain harmony full of diversity, mystery and complexity, potentially leading to enhanced spiritual well-being. Redfield (1996) presents the idea that people need to maintain their optimism and *stay awake* so they can resolve the polarization between a personal vision driven by fear and insecurity and a world vision driven by a mass awakening of the world's people to the spiritual loss they need to regain. He holds that life is a spiritual evolution with spiritual responsibilities. People are charged to acknowledge their spiritual similarities while

treasuring their local autonomy and cultural differences.

Maslow's (1970) hierarchy of needs places self actualization (encompassing spiritual well-being) at the extreme end of the continuum assuming that psychological and safety needs are the most powerful, or at least most basic. Lea, Tarpy and Webley (1987) suggest that "it is the highest level needs that are dominant [belonging, self esteem and self actualization] because, once under their control, the person may decide to set lower-level needs aside" (p.498). In his explanation of the several innate propensities of the human species, McDougall (1932) identifies (a) acquiring and possessing whatever is found to be useful or attractive as well as (b) remaining in the company of fellows or seeking out that company. It seems that, over the years, we have allowed acquisition of goods and services to supersede relationships and company with others. He also notes that (c) humans are predisposed to explore new places and things and to wander to new scenes. Vaines (1994) would call this the mystery in life and argues that we have taken to *looking without* rather than within ourselves for new places and new insights and our spirits have suffered.

### **Embracing Spirituality as part of Holistic Wellness**

Spiritual well-being enriches the link between general well-being and holistic wellness, which deals with mental, emotional and spiritual as well as physical health (Baldwin, 1996). Wellness is a relatively recent concept related to physical well-being (Henry, 1995). It is a new health paradigm replacing the old model of doctors, drugs, and treating symptoms. According to the Ottawa Charter of Health Protection (World Health Organization, 1986) and Marshall et al., (1995), health is defined as a state of physical and mental well-being. Wellness embraces this holistic approach to health wherein one deals with the body, mind and emotions as a whole by combining diet, exercise and rest and stress management. Instead of blaming the doctor for an illness and expecting insurance companies and government to pick up the health care tab, a wellness approach places personal responsibility at the core of the problem. Managing oneself in a balanced approach lessens the need for the old model of health care to ensure physical well-being (Naisbitt, 1984).

### **Extending Quality of Life to Include Striving for Awakening and Awareness**

Humans are spiritual beings and their connection with the innate spirit is part of what it means to be human; spiritual well-being is a free-flowing, changing state of wellness that can be shared (Northrup, 1994). Griffin (1997) claims that parents who connect to their own inner wisdom, faith, trust and strength can guide and enlighten their children and other family members. These ideas have parallels with Redfield's (1996) notion that everyone is born with a complete memory of what their purpose is in life. But, then they forget it and spend the rest of their life trying to remember and wake up. He maintains that this awakening occurs through the ongoing nurturing and care of our soul and spirit to a point that we remember our purpose in life. Although radical to the extreme, his idea is an attempt to grasp at the questions, "What is our purpose in life? Why are we here"? Taylor (1992) suggests that society has tried to answer these questions by spending money and acquiring material possessions at the expense and exclusion of others, nature and society in general. The result is individualism which defines people and others through ownership of objects. Relationships are then regarded as secondary to acquisition and ownership (Joy & Wallendorf, 1996). Griffin further argues that when people ignore their inner spiritual well-being the result is sick or stunted relationships. In this situation, no one wins and everyone loses, with a decreased quality of life.

Quality of life is a common term used in the profession and is inherently linked with

well-being. Quality of life has to do with the perception of, and the level of satisfaction or confidence with, one's conditions, relationships and surroundings (McGregor & Goldsmith, 1998). When speaking of spirituality, Day et al. (1995) refer to a threat to one's spirituality (e.g., a prolonged or life threatening illness) as a "loss of life's inner quality" (p.251). This simple twist of words, from quality of life to life's inner quality, struck the authors as profound. Spiritual well-being resides in all people leading to an increased ability to make decisions with maximum awareness. This means that the person is aware of the nature of the situation, their motives for acting and the results and ramifications (Peck, 1978). The loss of life's inner quality implies a decrease in spiritual well-being leading to an overall change in one's perception of their quality of life.

### **Respect for Technology and Spiritualism**

"Science and technology were invented to make everyday subsistence easier so that the prevailing orientation of life can shift from mere survival and comfort to the interchange of pure spiritual information" (Redfield, 1996, p. 182). "It is not that science and technology in themselves are evil as some human ecologists seem to claim. Rather it is that the combination of science and technology with certain conditions in contemporary society has produced a situation in which there is a combination of social domination, human domination of nature, and self interest in gratification through man-made objects" (Brown, 1993, p.331). However, despite the many positive aspects of technology and communication, in their myriad of new forms and benefits (computer micro-chips, e-mail, Internet, facsimiles, voice mail, fibre optics, et cetera), living in an information and technological age has created a sense of detachment and an impersonal context affecting one's sense of self determination and community (Wright, 1995).

The profound and, some would argue, invasive impact of technological advances on the well-being of individuals, families, communities and society must be accounted for by our profession (McTeer, 1995). To achieve this, we must deal with the loss of control, loss of civility, the disconnectedness, isolation, violence, and illness resulting from the inability of people to function in today's technological world (Mirabelli, 1982; Wright, 1995). We must accept our leadership role and reject the assumption that technology equates to loss of control over our lives (McTeer). At the same time that we strive to appreciate and foster the positive aspects of technological change, which expresses both our world view and, in turn, changes it (Drucker, 1989), we must also strive to critically examine the affect of technology on the pursuit, and our understanding, of family well-being (Baldwin, 1996).

Orell (1991) maintains that technological power has weakened people's internal power by alienating them from their basic self and making it almost impossible to find their internal self, their essence. Home economists have a responsibility to critique scientific and technological advancements and to ensure that any talk around these topics involves discussion of their advancement at the expense of the human spirit. Technology is defined as the totality of means used to provide **objects** necessary for human sustenance and comfort (Gove, 1969). It is not technology itself that is at issue but rather what we do with the technology that matters. Cooper (1997) sets out a powerful inventory of 40 issues and effects surrounding the impact of technology on individuals, families, communities, work, government, industry and society. And, Aldridge (1997) provides a compelling discussion of alienation caused by technology and how to address the realignment of power relationships in society so people do not feel so disconnected and alone. We could do well to heed their ideas.

### **Discussion and Recommendations**

Contemporary life does appear to be coming apart at the seams. Mitstifer (1996) notes that there is an increasing hunger for community and for connectedness amongst the anger and the nastiness of daily life. She points out that spending our way out of our misery has not been the answer. The result has been stress, severe indebtedness, isolation, dependency on social programs, illness, violence and a general loss of morality and civility. Families cannot continue with this coping strategy. Journalists claim that this rift is heralded by a new consciousness and a new age of spirituality to the extent that mainstream North America and Australia is on a massive spiritual quest and search for the meaning of life. They need to be able to live in a set of conditions conducive to self and social empowerment.

Our role is to work towards creating such an environment and social context (Baldwin, 1991) and part of that process is giving sufficient credence to the current spiritual evolution. Families are facing times of phenomenal technological and social change, relentless economic insecurity and family insensitive policies, a decreasing hope for the future, fear, insecurity, and a rapidly degrading natural ecosystem. There are several things we can do from a spiritual perspective that would bring a new focus to our practice. These are now suggested as recommendations for our collective consideration.

#### **Develop New Concepts for Research and Practice**

Common concepts persistently emerged throughout this paper. We suggest that members of the profession need to expand their world view and vocabulary in order to deal effectively with the challenges families face and the steps they are taking to cope. We need to start to define and operationalize such concepts as: connectedness; inner strength; inner peace; an undeniable faith; hope for the future; trust and trustworthiness; wholeness; healing; relationships; awakenings; raising consciousness; cumulative moments of growth, insights and enlightenments; life's mystery and awe; and, the pure joy of living day to day. In this paper, it seems that these concepts are always contrasted against such things as the frantic pace of daily life, the stresses of economic insecurity, the compelling drive to buy happiness leading to unadulterated materialism and commercialism, the total lack of awareness of one's role in the large scheme of things, and one's lack of responsibility of actions towards others and nature. The result is personal and societal sickness, violence, hate, lack of civility, excessive competition, a fear of alienation and a sense of no hope for the future.

If we choose to continue this dialogue on spiritual well-being, we will have to consider the meanings of these new concepts scattered through this discussion such as: being and relating, connectedness with nature and Oneness, meaningful coincidences, aesthetic experiences, synchronistic exchange of spiritual truths, existential hope, life's inner quality, life's destiny, one's purpose in life, holistic wellness, alienation and social isolation, social understanding, heightened perceptions, harmony and an awakening of members of society to the loss which is shaping their lives. These concepts are in deep contrast to the prevailing constructs shaping our lives due to our adoption of the scientific paradigm: individualism, competition, economics and capitalism, reductionism, relativism, evolutionism, positivism, materialism, social conformity, value neutral quantifiable knowledge and money, to name the most salient.

#### **Engage in Critical, Reflective Practice**

Paradoxically, people are striving to take control of their personal destinies at a time when they feel they have little control over a collection of external factors or problems: cultural upheaval, technological evolution, economic expansion, scientific advances, decline of civil

society (Clement, 1998). Ironically, these profound external problems are often man-made inferring they should be controllable (His Holiness, the Dalai Lama, 1998). This conundrum leads to the recommendation that our profession must teach people to be reflective and to critically examine the conditions that shape daily life. Assuming that such reflection can become habitual, one can speculate that people can eventually change their life by breaking free of the spell that kept them from considering the forces that drive, oppress and alienate them (Needleman, 1994). Both Henry (1996) and Baldwin (1996) urge home economists to use critical theory as a conceptual framework for examining the concept of well-being. We strongly concur with this suggestion and recommend, especially, that critical theory be brought to our understanding of spiritual well-being. "Critical reflection is the ability to question and to challenge those previously taken-for-granted blind beliefs and practices of society" (Henry, 1996, p.22) leading to freedom from self deception and from domination of society's materialistic and individualistic norms to ultimately gain insights into one's beliefs and understanding of life; in a sense, spiritual renewal.

To quote the founders of the profession from 100 years ago, "the home and family are not fundamentally a material thing, they are a personal or spiritual life participated in by individuals" (Andrews as cited in Brown, 1985a, p.268). When asked what dimensions of well-being home economists should be focussing on, Henry (1995) found that some Australian home economists identified spiritual well-being. North American practitioners are also challenged to deal with this profoundly complex and telling dimension of individual, family, and community daily life. This change entails the difficult, but rewarding, task of rethinking one's approach to theory, research, curricula, policy and practice. Fortunately, there is a ground swell movement within the profession towards the critical, reflective approach to practice grounded in the dialectic, participatory action research paradigm and reflective human action theory (Andrews et al., 1995; Brown & Baldwin, 1995; McGregor, 1997a,b, 2001, 2003a; Smith, 1996). Although not discussed in this paper, this powerful approach will better enable practitioners to begin to bring spiritual well-being into the realm of family and consumer science and home economics philosophy, theory and practice.

### **Reframe the Home Economics Socialization Process**

Home economists will come to the idea of a spiritual journey through different entry points. Bearing this in mind, we recommend that the professional associations and university socialization courses develop pre-service modules, or in-service training, to help practitioners advance along their journey towards embracing a respect for spiritual well-being and inner peace in their practice. They need to be sensitized to the complexity of people's spiritual searches and trained to facilitate, or *at least respect*, this process.

### **Engage New Intelligence Literature to Inform Practice**

People can make more sensible and moral choices when they are in touch with their own internal emotions and self (Coleman, 1997; Millman, 1998). They can deepen their spiritual life if they relate better to others and their feelings (Vanier, 1998). Home economists are invited to examine the emerging literature on emotional literacy, or emotional intelligence (EI) for insights into how it can foster spiritual well-being. While intelligence is defined as what it takes to lead life successfully, emotional intelligence refers to a collection of social skills: (a) recognizing a feeling as it happens, (b) handling actions taken subsequent to that feeling, (c) channelling feelings in the service of a goal, (d) recognizing emotions in others and taking their perspective, and (e) handling relationships by managing emotions in others. EI involves skills that help

people achieve harmony, an inherent part of spirituality. Interestingly, Coleman suggests that it is the spirit of a person that determines how emotionally intelligent one aspires to be. He also refers to the erosion of the countless small, nourishing exchanges between parent and child, adult and adult etc that build emotional competences. This paper profiled events that contribute to isolation, disconnectedness and alienation leading to this emotional erosion. If home economists were to foster emotional literacy and, by association, spiritual well-being, we could chip away at Alexander's (1998) dislocation in day-to-day life.

### **Learn and Teach Change Management**

Families are living with profound change. Although there has always been change, today's changes are more rapid, wider in scope, and take months or years to occur when they used to take decades or generations (Theobald, 1999). One thing home economists can do to help families gain enhanced spiritual well-being is learn and teach change management so they can enable individuals to cope with, and adapt to, constant flux. Managing change means learning how to let go of what is familiar and predictable, comfortable and secure. An inability to deal constructively with change leads to feelings of loss and fear. People can feel loss of control, an unpleasant loss of their comfort zone, feel less competent, lose who they are (loss of identity due to new roles), lose power, authority and status, and loss of relationships, physical spaces, dreams and abilities. People also react to change by feeling fear of the unknown, failure, embarrassment, new people and relationships.

In order to facilitate spiritual well-being in times of change, home economists need to respect that change requires time and effort, can lead to value conflicts, and can make a person feel overwhelmed and besieged. Knowing how to reframe change so that one can see it in a positive light is a skill that home economists need to master and share with individuals and families (Posen, 1998). Since spiritual well-being includes certainty, security and a sense of control and belonging, managing and adjusting to change that is disruptive to daily life is a skill that people need to foster their spirituality.

### **Engage in Transformational Practice and Leadership**

Home economists need to help families seek their inner power and heal any issues that block their experience of who they are and can be (meaning, purpose and potential). This healing process takes us beyond being a technical expert to being a facilitator and a transformer. Home economics practice is supposed to be about transformation, not transmission. Transformation involves spiritual realization and is a process that takes many, many years (Miller, 1997; McGregor, 2004a). When we practice from a transformative perspective, we strive to help people gain personal freedom from internal constraints and external constraints so they can grow personally and collectively as a community (Rehm, 1999). Our new role is to draw people back to their own centre so that they have internal power and can recognize their way of looking at the world (drawn from Orell, 1991). This awareness sets them up for spiritual growth and enlightenment leading to happier and healthier families and communities.

Transformation means making a major change in potential, function or character. It means evolving into or moving towards something new, especially autonomy, responsibility and maturity (Brown & Paolucci, 1979). A transformative approach to practice means we are interested in improving the human condition by making tacit and hidden assumptions and beliefs more visible and transparent - one cannot challenge what one cannot see (Smith, 1996). Home economists can act as a catalyst for the spiritual transformation of people (McGregor, 2004a,b).

### **Bring Spirituality into our Research and Analysis of Social Ills**

In order to deal with the sense of being disconnected from community, home economists need to develop "connective capacity" so they can link people to each other and to their community. Palmer (1998) agrees that there is a distance, a coldness, a lack of community because, basically, we live in a secular, material world, one lacking spirituality. He says we do not have the connective tissue (spiritual well-being) to hold the fragments and chaos of change together. Conversely, Palmer suggests that conceptualizing community as more than face-to-face relationships is a strong start to connecting. Community connects us with the great things of the world and with the grace and harmony of great things. By great things, Palmer means genes, the biosphere, theology, philosophy, archetypes, artifacts, lineages, materials, logic, music and art, history and justice. Accepting his challenge, home economists need to help families know about this community, feel it, sense it and draw others into it. Then, they will feel less connected, alone and isolated, all dimensions of spiritual illness.

Home economics professionals already conduct research in areas that reflect a family's inability to cope with rapid, incessant changes: stress; isolation and depression; indebtedness and excessive credit; social programs and resultant dependency; illness; addictions, abuse and violence; value conflicts; and, excessive consumption and materialism. We are already concerned with economic, social, emotional and physical well-being (McGregor & Goldsmith, 1998). We need to bring a spiritual well-being perspective to our study of these symptoms of large social ills. To what extent do these coping mechanisms contribute to an inability to achieve spiritual well-being? To what extent does lack of a healthy spirit lead to the perpetuation of these coping mechanisms? It is interesting to note that the worst by-product of symptom management is that we contribute to building up of more symptoms. Bringing a spiritual well-being perspective to working with and for families may be a solid start to moving toward addressing the assumptions and values hidden behind the conditions creating the symptoms (critical science approach (McGregor, 2003b,c)).

From an ecological perspective, areas of research and practice include *activities at the interface* between individuals and families and: (a) community and civil society, (b) the workplace, (c) government and policies, (d) organized religion, (e) the education system, (f) the health care system, (g) the economic system and marketplace, and (h) the scientific and technological systems. What is unique about our practice in the New World Order is the need to focus on the impact of the dynamics inherent in this collection of bridges between people and the world at large and their spiritual well-being. This approach assumes that the most important facet of our practice is respect for the interdependence and continuity of the relationships between people and the environments where they live, work, love and grow (Bubolz & Sontag, 1988). Our professional role is to learn how these relational dynamics affect people's search for inner peace and outer prosperity, taken to mean one's ability to care for people who are dependent on you (Orell, 1991). We must recognize people's propensity to rely too much on external means and to neglect their inner life, inner ability and inner resources, for discovering one's inner worth sets the spirit free (Millman, 1998).

### **Bring Spirituality into the Public School Curricula**

Finally, one of the largest challenges home economists face, if they strive to help individuals gain spiritual well-being and inner peace, is to prevent the development of beliefs that reinforce personal identity at the expense of a larger unity (Costa, 1998). Skeptics of spiritual well-being are concerned that people will draw inward and continue to focus on themselves while foregoing their obligation to the larger community. We believe that the home

economics community's commitment to an human ecological perspective precludes us from neglecting the link between inner, outer and eco-peace. We are well positioned to work with, and for, individuals and families as they progress on their spiritual and inner path in the 21<sup>st</sup> century.

Indeed, there is a growing movement within the Australian education system to bring spirituality into the curricula. At the Holistic Education Network (2004) website of Tasmania, there is a link to a page titled "*spirituality and Australia's education goals.*" At this site, references to Adelaide, Tasmania and Queensland's essential learning documents illustrate the introduction of spiritual growth and development of the whole person to the goals of schooling. Spirituality in education (including home economics education) is important because the current spiritual poverty in schools provides very few opportunities for students to quench their thirst for meaning and wholeness. They often attempt to find this meaning through addictive behaviour, empty sexuality and compulsive and reckless behaviour, actions that have consequences that can carry over into adulthood. Home economics is well suited to address this aspect of the curriculum.

### **Conclusion**

Redfield (1996) proposes that "each occupational group on Earth moves towards its true soul purpose, its role of service to human society" (p.187). What an intriguing, and for some a discomfiting, notion, that our profession has a *soul* purpose towards which it can evolve. This idea has merit. A core change, resulting from intense retrospection, will be the understanding that humans are here to evolve spiritually as well as along other dimensions. Families are profoundly challenged as they move into the 21<sup>st</sup> century. For almost 100 years, we have been an organized profession presumably shouldering the task of creating conditions conducive to empowered individuals and families. We have to evolve as a profession if we are to continue to shoulder this responsibility. Indeed, drawing from Lund (1985), fields of study do undergo a process of evolution; however, the process is not a natural one but occurs through learning on the part of its members. This 'process of becoming' is required of the field if it is to develop to its full potential as a learned profession (p.xxxi). "Our mission [and practice] is *supposed to change* over time with new insights into the profession. Such insights come from critical reflection about human needs, the human condition and about the field and from new knowledge [*italics added*]" (Brown & Paolucci, 1979, p.23).

This professional growth entails valuing the quandary families are facing in these times of phenomenal change and respecting, while critiquing, the wide range of coping mechanisms they are using to get by on a daily basis. We are obliged to rethink our conventional approach to practice and embrace a critical, reflective, participatory, dialectic approach so that those affected by our practice are involved in the generation of their own knowledge and spiritual well-being.

We are supposed to be leaders of the future. "The spirit side of the leadership equation has to do with a self-less sense of compassion for others, with respect and concern for well-being and life, and with reverence for the universe and its creation" (Mitstifer, 1996, p.4). Although concern for spiritual well-being may be new for many members of the profession, we need to reconcile any personal or professional discomfort of dealing with spiritual well-being and bring it to the centre of professional dialogue, research, curricula and practice. Spiritual well-being and inner peace were a subtle, yet underlying, theme at the 2000 millennium AAFCS conference. An entire issue of the *American Journal of Family and Consumer Sciences* was devoted to the soul of the profession (2001, 93(3)). To our great delight, aspects of spirituality are a recurring theme at the upcoming Australian home economics conference in Tasmania in 2005. These developments indicate that the time is ripe for this new dimension of practice.

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**Table 1 Summary of scientific rationalism ideology (extrapolated from Brown, 1985b; Schneider, 1994)**

Main characteristics of scientific rationalism ideology	What it captures	What it does not capture
Positivism	observable facts only; value neutral; means-to-end	that spirituality exists; that life is value laden; that morals matter; that ends versus means-to-ends are more important
Relativism	momentarily useful and functional information (utilitarianism); uncritical acceptance of norms and standards; short term advantage; free to act and responsible to no one; immediate gratification; self interest; social conformity	a critique of norms, values and standards; accountability for actions; long term commitments; thoughtful reflections; mutuality of interests; freedom of thought; power of collective citizenry
Reductionism	micro analysis of parts using only the scientific method; cramming everything into categories that we feel comfortable with thereby losing diversity and other's point of view	macro analysis of the entire picture using other methods of inquiry besides scientific method, including critical theory and the critical/emancipatory paradigm, leading to a collection of connected ideas and viewpoints
Evolutionism	natural selection rule; survival of the fittest so no drain on scarce resources; natural division of labour based on gender	sharing and holistic approach; vulnerable members of society are valuable; equitable and equal division of labour