



Harvesting Home Economics Philosophy from the Canadian Home Economics Journal

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Introduction

Every profession has a philosophy of practice whether acknowledged or not. “There is no such thing as philosophy-free [practice]. There is arguably a set of implicit assumptions and values behind every [professional] decision. [But explicitly] understanding one’s professional philosophy is ... vital in providing effective and coherent service” (Swann et al., 2018, p. 15).

A philosophy contains ideas about what is important in relation to quality and ethical practice; it is a particular system of beliefs, a set of rules for, and principles of, practice. ... It contributes to professionalism because it offers goals, values, and attitudes for which to strive. ... [It] helps professionals be aware of what they are doing and why [and it] is the means by which practitioners obtain, interpret, organize, and use information while making decisions and taking actions. (McGregor, 2012c, p. 1)

After offering a similar description, Johnson (1971) added that a home economics philosophy is “a number of beliefs arrived at through first impressions, learning experiences, deductive reasoning, possession or lack of knowledge and other desirable and not so desirable means” (p. 3). She was convinced that home economists “do not arrive at their philosophy in a vacuum. It comes from untold numbers of conversations, from reading the thoughts of others, from setting their own thoughts down on paper, from hours of quiet meditation and from the informal gatherings and the formal conventions with likeminded people” (p. 8).

I further believe that the articulation of any profession’s philosophy of practice is partially housed in its professional journals, which play a vital role in shaping a discipline and profession’s future. They contribute to both a profession’s development and individual professional development, and they document evolving knowledge (Lundberg, 1988; Smith, 1996; Star Portal, 2025; Thoen, 1974) as well as practice philosophy.

Of interest herein is the *Canadian Home Economics Journal* (CHEJ), the official organ of the now defunct *Canadian Home Economics Association* (CHEA). It actively published for over half a century – from 1950 until 2003 when CHEA was shuttered (Library and Archives Canada, 2025). All told, 52 volumes and 208 issues were published. Using both my personal archives (1968–2003) and those housed at the *Canadian Home Economics Foundation’s* (CHEF) website¹ (1962–2003), I harvested ideas pursuant to Canada’s home economics philosophy articulated in the journal over 40 years. The wealth of still-viable ideas is shared in this monograph.

Brief History of Canadian Home Economics Journal

In 1950, CHEA (founded in 1939) converted its official newsletter to full-journal status calling it the *Canadian Home Economics Journal* (Rowles, 1964). In its early years (1950s–60s), the CHEJ contained mostly abstracts of research published in other venues rather than original research submitted to CHEF (Ellis, 1989). In 1973, the journal experienced a “dramatic change in content [whereby] the abstracts of current literature feature [was supplemented with a] referred research section” (Carlyle, 1989, p. 27) intended to make “the journal a viable part of Home Economics in Canada” (“Refereed section,” 1973, p. 18; see also Bannerman et al., 1990).

¹ Dr. Diane Kieren graciously gifted me her bound copies of the CHEJ (1970s–90s). CHEF heeded my recommendation to create a website housing the CHEJ archives after CHEA was shut down. This research would not have been possible without this valuable resource. <https://www.chef-fcef.ca/resources/journals>

A *Canadian University Teachers of Home Economics*’ (CUTHE) recommendation triggered the new CHEJ section on refereed research. Canadian academics sought a venue to publish their home economics-related scholarship aside from CUTHE’s conference proceedings. CUTHE formed in 1959, formerly linked with CHEA in 1982 (246 CUTHE members at the time) and changed its name in 1985 to the *Canadian Association for Research in Home Economics* (CARHE) (defunct ~2005)² (Arcus, 1983; Carlyle, 1989; Crown, 1999; Fetterman, 1984; Lawrence, 1989; “Refereed section,” 1973). As an aside, CARHE eschewed changing the *HE* to “‘human ecology’ arguing that more dialogue was needed about the future direction of the profession and the role of academics in that process” (McGregor, 2009c, p. 7).

In the eighties, “the *CHE journal* achieved recognition as a scholarly journal [and] expanded the research section [using] Social Sciences and Humanities Research Council of Canada [funding]” (Inglis, 1989, p. 28). This influx of funding was timely, as the journal had historically struggled with sufficient funding even in the fifties (Ellis, 1989; Smith, 1971). CARHE provided editorial advice and funding to the journal, which it viewed as “an important outlet for home economics research in Canada” (Lawrence, 1989, p. 56). The CHEJ enriched its focus on professionalism and practice philosophy during the eighties (Inglis, 1989). The journal continued through the nineties with its final issue in 2003.

CHEA’s demise nearly 25 years ago left the Canadian home economics profession bereft of an official organ for its scholarship and philosophical musings. An exception is the *Canadian Symposium on Home Economics/Family Studies/Human Ecology/Family & Consumer Sciences* held biannually since 1991 (<https://www.ca-symposium.com/>). I am convinced that the CHEJ archive is worth mining and harvesting because philosophical ideas do not age rapidly. They have staying power and relevance, although ideas can become outdated as professions evolve and society changes (Riberio, 2023).

Method

This qualitative research project (content analysis and descriptive statistics) is anchored in my researcher reflexivity and positionality statement. Clarifying my identity and experiences relative to home economics philosophy adds transparency and strengthens the credibility and ethical soundness of the research (Jamieson et al., 2023).

Researcher Reflexivity and Positionality

In this case, researcher reflexivity entails my positionality (stance) on the issue of home economics philosophy. When being reflexive (with an *x*), researchers look *into* themselves to both recognize and take responsibility for their situatedness and the effect their positionality may have on how they approach and engage a research problem — expressed in first person (Berger, 2015; Bolton, 2009). “Reflexivity is commonly viewed as the process of a continual internal dialogue and critical self-evaluation of researchers’ positionality as well as active acknowledgement and explicit recognition that this position may affect the research process and outcome” (Berger, 2015, p. 20).

² I was unable to confirm when CARHE was shuttered. CARHE research abstracts were published in a 1999 CHEJ issue, and Crown provided a 1999 CARHE overview and update. I was a member 1985–2000, which I think was its final year. Yet, I found papers from a 2005 CARHE meeting in London, Ontario (e.g., Peterat et al., *Uniting generations in school community partnering: Enhancing citizenship and well-being for all* and Smith G., & Dryden, A. *The changing nature of students entering home economics/family studies B.Ed. programs*).

In this research project, my positionality concerns where I stand on the issue of home economics philosophy and how my *position* (stance) affects what I think. Positionality is influenced by gender, race, class, knowledge, and lived experiences (Berger, 2015; Ryan, 2005). I am a female, Caucasian, middle-class, Canadian home economist with 50 years professional experience and extensive knowledge of home economics philosophy gained from teaching and research. Positionality also reflects personal biases, values, belief systems, ideologies and paradigms, habitual ways of thinking and relating to others, self-understanding, and how people understand their relationship to the world (Berger, 2015; Bolton, 2009). My positionality on home economics philosophy is that it is a professional imperative ignored at our peril.

How did I come to this position or stance — such a strong and unwavering conviction? I have been writing about home economics philosophy for 35 years. My interest was piqued during the early nineties when I taught a university capstone course on the *Introduction to Home Economics/Human Ecology*. From an admittedly neophyte stance, I have since garnered a deep respect for and interest in the notion of how professional philosophies inform and shape practice often lamenting how we do not engage enough with this aspect of practice and downright resist it (McGregor, 2014d, 2025; McGregor & Goldsmith, 2010). As I gained familiarity with longstanding philosophical ideas recommended for home economics practice, I began proffering future trajectories after judging the former as not enough anymore (McGregor, 2006b, 2007, 2008b, 2009b, 2014a, 2015, 2020, 2025).³

I chaired the short-lived International Federation for Home Economics (IFHE) *Committee on Philosophy and Leadership* (2008–2010) and taught a philosophy of home economics course as Docent at the University of Helsinki (2012). I guest edited a *Kappa Omicron Nu FORUM* home economics philosophy special issue (2012–2019) (McGregor, 2012b) and published two books (McGregor, 2006b, 2025). On two different occasions, I collated international and generational perspectives on home economics philosophy (McGregor, 2009b, 2020). And I cowrote papers on home economics philosophy in Latvia and China (respectively, McGregor & Dišlere, 2012; Chen & McGregor, 2015).

In 2011, *Kappa Omicron Nu* (KON) named me the *Marjorie M. Brown Distinguished Professor* in recognition of my efforts to continue her philosophical work. I subsequently profiled Brown's⁴ still-relevant, oft-cited, eighties-era home economics philosophy (McGregor, 2014b)

³ Most of my cited papers are at my professional website:
<https://consultmcgregor.com/research/home-economics-leadership-and-philosophy> and <https://consultmcgregor.com/keynotes>

⁴ Marjorie Brown's philosophical thoughts spanning 15 years until her 1996 passing included
 (1978) *A conceptual scheme and decision-rules for the selection and organization of home economics curriculum content*. Wisconsin Department of Public Instruction.
 (1979) with Beatrice Paolucci. *Home economics: A definition*. American Association of Family & Consumer Sciences.
<https://www.pathlms.com/aafcs/courses/64477#>
 (1980) *What is home economics education?* Minnesota University Department of Vocational and Technical Education.
 (1984) *Needed: A critical science perspective in home economics* [Paper presentation]. American Home Economics Association Meeting: Home Economics Defined 1. Washington, DC.
 (1985) *Philosophical studies of home economics in the United States: Our practical-intellectual heritage* (Vols. 1 and 2). Michigan State University.
 (1993) *Philosophical studies of home economics in the United States: Ideas by which home economists understand themselves* (Vol. 3). Michigan State University.

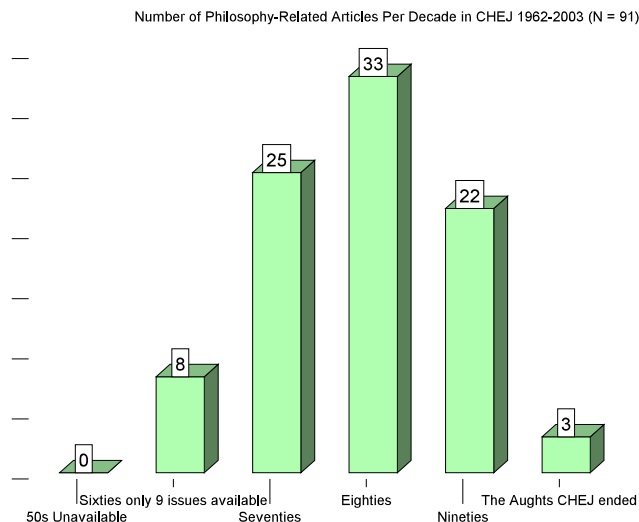
and analyzed invited reactions to Brown and Paolucci's (1979) home economics philosophy and definition treatise (McGregor, 2022a, 2022b).

Data Collection and Analysis

I drew on this deeply entrenched philosophical familiarity to complete this project. During May 2025, I chronologically read each CHEJ issue to which I had access. (a) If an article's title passed through my philosophical filter, (b) I read its entirety to glean philosophical insights, (c) logged these into the Appendix, (d) which I then analyzed using a content analysis (aided by the CTRL Find function) to (e) prepare both key idea and decade profiles. I cited numbered authors from the Appendix and added the wider literature for necessary context.

Findings and Discussion

In one of the last CHEJ volumes, Peterat and Smith (2000) charged us to “strengthen the [Canadian home economics] profession through examining more closely the dominant beliefs, practices, and knowledge of home economists” (p. 175). My study honoured their parting wisdom. No volumes from the 1950s were available. Only four incomplete volumes for the 1960s were at hand, but all were available for the 1970s–1990s and three for the 2000s. The final data set comprised $N = 91$ papers (see Appendix). Most (36%) were from the eighties with nearly equal representation from the seventies (27%) and nineties (24%) (see Figure 1).



Of the ~100 authors, five were most prolific (Vaines, G. Smith, Young, Arcus, and Peterat). Most papers (89%, $n = 81$) were single-authored, and virtually all (96%) were written by women. This author profile suggests that no one person carried the weight of discussing home economics philosophy. Instead, many practitioners weighed in on this aspect of practice, which is refreshing because it suggests that an array of practitioners from many professional paths expressed their thoughts and philosophical musings over the years.

The content analysis of the Appendix generated $N = 40$ philosophical home economics or tangential concepts gleaned through my 50-year philosophical filter. Only six (15%) concepts appeared more than 20 times. Nearly half (45%) appeared 10 times or less, and 40% appeared 11–20 times (see Table 1). The findings begin with the tangential, overarching ideas that are not

philosophical concepts per se but are still germane to the journal's profile: philosophy; image, name, and identity; generalist vs. specialist; and ideologies and paradigms. The remainder of the findings pertain to philosophical jargon and rhetoric evolving over the years and decade profiles.

Table 1

Philosophical Concepts in the Canadian Home Economics Journal (1962–2003) (N = 40)

Philosophical Concept	Frequency	Philosophical Concept	Frequency
21–50 times (n = 6, 15%)		10 times or less (n = 18, 45%)	
Values	56	Three systems of action	10
Philosophy	42	Reflective practice	10
Integrated	35	Helping profession	10
Critical	32	Context(ual)	10
Moral	25	Basic human needs	10
Mission	24	Wholeness	9
		Professional identity	8
		Empowerment	8
		Enabler	7
		Expert mode	7
11–20 times (n = 16, 40%)		Theory-practice relationship	6
Holistic	18	Family functions	6
Well-being	18	Practical science	5
Human ecology	18	Ecological perspective	3
Problem-solving/problem-oriented	18	Family structure	3
Theory	18	Prevention-education-development approach	3
Ethical	17	Spheres of influence approach	2
Everyday life	16	Transdisciplinary	2
Quality of life	15		
Interdisciplinary	14		
Practical perennial problems	14		
Family as social institution	14		
Generalist vs. specialist	14		
Ideologies and paradigms	14		
Public image	13		
Hestian/Hermean	12		
Name of profession	11		

Philosophy

The notion of *philosophy* (n = 42) was especially prevalent second only to *values* (n = 56). To be honest, the presence of philosophy surprised and gladdened me given my admitted positionality about home economics philosophy. That the concept appeared so often affirms that many authors were cognizant of the import of philosophy as an aspect of practice. That the concept appeared so early was very unexpected; the first explicit mention of home economics philosophy was in 1969 (#8). It was still being mentioned in the last issue 35 years later (#91).

Name, Image, and Identity

The *name of the profession*, our *public image*, and the loss or threat to *professional identity* are not philosophical concepts but were often colinked to affirm their relevance to home economics' power, influence, and future directions. Also, these three ideas were usually

associated with other philosophical concepts in Table 1 (see #5, 8, 9, 25, 42, 53, 55). The name, image, and identity issues were not resolved with the journal's demise. And although authors stopped talking about public image in the mid-80s (#58), professional identity and the name issue remained a concern even in the last issue (#91).

Generalist vs. Specialist

The *generalist vs. specialist* conundrum ($n = 14$) (also not a philosophical concept) was evident in the seventies (#9, 10, 19, 25, 28, 33) and eighties (# 39, 43, 50, 53, 62, 65). Authors vacillated between which was preferred for the profession's betterment and future. Each approach affects one's philosophy of home economics with this issue remaining problematic (McGregor, 2023). It is my *position* that home economists should embrace a common philosophical framework regardless if they specialize in one content area or have a general orientation to content, processes, and skills. As a mission-oriented and problem-oriented profession (Vaines, 1980), what matters are the guiding principles shaping morally defensible practice more so than the content area in which one specializes (McGregor, 2023).

Brown and Paolucci (1979) proposed that home economics has a "common mission to which specializations systematically order their contributions" (p. 11). "Specializations . . . must contribute to the defined mission or purpose [and be informed by its philosophy]" (p. 9). Indeed, they suggested that what home economists specialize in should be based on the kinds of practical problems and service typically required⁵ not mere subject matter topics with habitual practice. Reflection on basic human needs and the changing human condition should continually reshape services rendered.

In short, subject-matter specialists would focus on the *what* and *why* of a subject area (relatively static deep knowledge of narrow area), but practical-problem specialists would engage in problem solving and the *what is, should, ought to, and how* aspects of practice. Both specialized subject-matter knowledge and practical-problem-oriented knowledge should change to keep up with the times.

Ideologies and Paradigms

Although the *ideology* and *paradigm* concepts ($n = 14$) are also not philosophical, they deeply influence what might be included in one's home economics philosophy (# 75, 80, 83). Ideologies concern what is worthy of our belief and attention, accepted as true, and valued. They dictate how society should work and provide the rules or a cultural blueprint for best achieving this ideal arrangement (Johnson, 2005). Examples include patriarchy, globalization, consumerism, neoliberalism, and fundamentalism.⁶ Paradigms — people's thought patterns informed by ideologies — are a set of assumptions, beliefs, values, and experiences that affect how people perceive reality and the world and respond to that perception. Examples include materialism, relativism, positivism, and holism (McGregor, 2019, 2025; McGregor et al., 2008).

⁵ Kaija Turkki (Finland) recommended being *integral specialists* (i.e., good at integrating, linking, bridging, coordinating, and communicating). Donna Pendergast (Australia) proposed being an *expert novice* (i.e., good at adapting and learning new things in changing contexts rather than relying on habitual, technical expertise; expert at relentlessly finding solutions for emergent issues and challenges) (McGregor, 2020).

⁶ With colleagues, I wrote a satire of the home economics profession's heavy dependence on technical practice that is deeply shaped by these particular ideologies (McGregor et al., 2004/2022b).

Complex Perennial Philosophical Concepts

Several philosophical concepts were perennial — appearing over the entire 40-year-time span in varying degrees of frequency, notably interdisciplinary, values, integrated, moral, critical, and holistic. Virtually all were multidimensional (see Table 2) intimating complex philosophical underpinnings. CHEJ authors often combined them when expressing their philosophical thoughts about home economics practice (e.g., #38, 41, 43, 48, 56, 72, 77, 85, 91).

Table 2

Especially Complex and Multidimensional Philosophical Home Economics Concepts

Interdisciplinary	draw on and integrate knowledge from sister disciplines with home economics discipline-specific knowledge to address practical perennial problems; resultant knowledge is uniquely and specifically selected, organized, and transformed for practical use (both pragmatic and morally justifiable)
Value(s)	judgements, reasoning, valued ends, claims, systems, clarification, analysis, deliberation, formation, transformation
Integrat (e, ed, ive, ion, ing)	whole, knowledge, synthesized knowledge, body of knowledge, profession, perspective, core, approach, viewpoint, worldview, paradigm
Moral (s, ly, ity)	judgements, obligation, imperative, perspective, reasoning, defensible, justifiable, moral ends
Critical	thinking, science, practice, perspective, orientation, reflection, theory, inquiry, action
Holistic	and dynamic practice, view of the world, approach, family focus, whole sightedness

Family Structure and Family Function

The ubiquitous philosophical notions of *family* and *home* were not counted. That said, although home and family as our focus was prevalent, the more specific *family structure* ($n = 3$) and *family functions* ($n = 6$) were not. They appeared during the seventies and eighties (#11, 12, 50, 62) — notably and admirably long before the United Nations framed them as the cornerstone of its 1994 International Year of the Family (IYF) (see #76) (Sokalski, 1992). Family structure refers to family groupings (e.g., nuclear, single parents, step/blended, and common-law). Family functions concern the roles that the family social institution fulfils for society: physical maintenance and emotional care of family members, their social control and protection, nurturance and morale, socialization into adult roles, and labour and consumption within the economy (McGregor, 2009a; Sokalski, 1992).

Family as Social Institution

The IYF initiative also framed the *family as a social institution* and the *basic democratic unit of society* (Sokalski, 1992). These philosophical concepts were present in the journal ($n = 14$) (e.g., #12, 23, 29, 71, 85, 90). “Social institutions are the established patterns of beliefs, behaviors and relationships that organize social life ... to meet society’s fundamental needs, such as providing structure, guidance, and order within various social contexts” (United Way NCA,

2024, para. 5; see also McGregor & Alghamdi, 2023; Sokalski, 1992). In addition to families, other social institutions include the economy, labour market, education, health care, government, and religion. Changes to these institutions inevitably affect the family institution and vice versa (McGregor, 2009a).

Quality of Life, Well-Being, and Human Needs

Quality of life ($n = 16$) and *well-being* ($n = 18$) were consistently evident — first mentioned in the seventies (#11, 24) and still being used in the final year (#90). *Standard of living* was absent (except for #51 who referred to “the *right* standards of the home”). McGregor and Goldsmith (1998) distinguished among these three interrelated but distinct philosophical concepts. *Basic human needs* ($n = 10$) was present to a lesser extent starting in 1971 (#11) with no mention after 1984 (#24).⁷

McGregor (2010c, 2014c) distinguished between well-being and basic needs. The former refers to the *state* of being *well* along several dimensions. Home economics developed the well-being concept over the last century but coopted the basic human needs concept later in its evolution.⁸ Meeting basic needs is a prerequisite for achieving overall well-being, but well-being goes beyond simply satisfying those needs. The early reference to basic human needs in the CHEJ is noteworthy because it was not a core concept of the profession’s body of knowledge (BOK) until 2009 (Nickols et al., 2009) — 25 years after its last mention in the journal.

Body of Knowledge

Indeed, the BOK concept was also absent from the CHEJ except for in the eighties when #48 and #52 referred to an *integrated body of knowledge*. However, they were not using the BOK term to refer to a vehicle for housing a profession’s philosophy. BOKs are a set of documented and standardized concepts, terms, principles, and processes that make up a professional domain as defined and advocated by a professional association. They are a common framework allowing professionals to discuss, debate, and resolve matters pertaining to the profession (Tipton & Henry, 2007). Only the American professional association has a formalized BOK (Nickols et al., 2009; see also McGregor, 2014c). IFHE (2008) has an official, philosophy-rich *position statement*, but it is not called a BOK.

Mission-Oriented

A *mission* is current actions and objectives to achieve a *vision* of the future. The profession’s common mantra (vision) is a future where people are empowered enough to achieve optimal well-being and quality of life to improve their individual, home, and family life. The mission concept ($n = 24$) appeared most frequently (80%) in the eighties. CHEJ authors used mission (how to achieve our vision) as either (a) a noun — “the mission” or “Brown and

⁷ Brown and Paolucci (1979) anchored the preamble to their philosophical mission statement in *basic human needs*, which include “striving for freedom, for love, for a sense of personal satisfaction and purpose, and for social belonging” (p. 15). This philosophical fact is often lost on most home economists – me included until recently.

⁸ “There is little agreement in the general literature about how to conceptualize basic human needs [In the two most common approaches], Maslow ... assumed that people must meet the lower need(s) before being able to move to the higher levels [hierarchy of needs]. Max-Neef assumed, instead, that human needs are interrelated and interdependent, that simultaneity, complementarity and trade offs are features of the process of needs satisfaction” (McGregor, 2010c, p. 5).

Paolucci's mission" or (b) a verb — a "mission-oriented" profession. The latter create knowledge to use for *valued ends* (i.e., individuals, families, and home economists all agree are desirable, valuable outcomes) compared to a discipline-oriented profession that creates knowledge as *an end* (i.e., knowledge for the sake of having it not necessarily using it) (Vaines, 1980).

Practical Science

With this definition of *mission*, home economics is called a *practical science* ($n = 5$), which is an Aristotlean term for focusing on *human action* and the pursuit of the *good life* through virtuous, *morally defensible* conduct (Vaines, 1980). Brown and Paolucci (1979) used the Aristotlean notion of practical science in their mission (practical wisdom — *phronesis*) to conceptualize a practice that uses knowledge focused on human action and conduct intended to guide people in living well and achieving happiness. It is normative and deals with how people *ought to* and *should* act in private and public matters (instead of why, what, when, how, or where to act).

A practical science such as home economics is "intellectually complex [because it] binds together science and philosophy" (Brown & Paolucci, 1979, p. 12). For Aristotle, a Greek philosopher, practical did not mean that an idea or theory is actually useful or feasible in real life. Instead, practical is philosophical. It means grounding human action in moral considerations especially managing family, home, and household, so they contribute to both family members' and societal well-being. This compares to knowledge and human action focused on the immoral, amoral, endless, selfish accumulation of money, wealth, and material possessions (McGregor, 2022b).

Three Systems of Action

Brown and Paolucci's (1979) *three systems of action* philosophical concept⁹ was evident in the journal ($n = 10$) especially in the eighties (#35, 39, 49, 60). It basically says that home economists should work with individuals and families in each unique situation to determine the best combination of three modes of thinking (mental *action*) about the problem before acting: (a) technical (cope and get by using expert's advice); (b) interpretative (communicate, understand, and adapt within); and (c) critical and emancipatory (internal transformation leading to external social change) (McGregor, 2007). It was still being drawn upon in the nineties (#71, 73, 77, 85, 87) and remains a core professional philosophy concept (McGregor, 2025).

Human Ecology

There was consistent evidence of the ecological perspective and human ecology in the journal ($n = 21$) starting as far back as 1969 when Lloyd (#8) identified human ecology as an alternative name for home economics. Several other authors viewed human ecology as a preferred name that would take the profession into the future (#25, 39, 53, 55, 78, 91). Along a different line of thought, many authors framed "*families as an environment within near environments*" (a popular approach during the life of the journal). Both it and the human ecology, ecosystems perspective were prevalent in the seventies (#14, 21, 24, 25, 28, 30), eighties (#38, 41, 46, 56) and nineties (#68, 69, 70, 76, 78).

Problem-Oriented and Practical Perennial Problems

⁹ I recently discerned that they borrowed this pre-existing concept from Jürgen Habermas' theory of action and adapted it for home economics (McGregor, 2025).

The idea that we are a *problem-oriented* profession was evident in the journal ($n = 18$). Brown and Paolucci framed the profession thus in their 1979 home economics definition treatise. Vaines (1980) contrasted this with a subject-matter-centered field. The latter concern academic content while the former concerns real-life problems dealt with while learning and using subject matter. Home economics is especially concerned with *practical, perennial problems*, which was also expressed in the CHEJ ($n = 14$) (e.g., #4, 35, 49, 69, 85, 90).

McGregor (2007, 2014b) explained these concepts in detail. In short, Brown and Paolucci's (1979) *practical* meant *practical reasoning* ("reason or think before you act") by using three systems of action as a tool and making *value judgements* (i.e., personal opinions about the worth or goodness of something based on values [ought/should statements] rather than just facts) (e.g., #7, 37, 47). *Perennial problems* happen every generation but are experienced differently due to changing contexts (e.g., shelter, food, child raising, aging, and poverty). These larger issues never go away. But, because they manifest differently than in the past, their solution depends on morally sound reasoning with those affected (with a concern for harm caused by a bad decision) rather than habitual, expertise-based practice.

Helping Profession and Enabler

Home economics as a *helping profession* and *enabler* (i.e., help families help themselves become *empowered*) were mentioned in the journal but less than 10 times over 40 years. These concepts were especially germane during the eighties up to mid-nineties (e.g., # 43, 52, 60, 67, 76). Perhaps the effect of Kieren et al.'s (1984) powerful work about home economics as a helping profession lingered into the next decade? They developed a systems view of home economics as a helping profession expressed using a Venn diagram: (a) philosophy (mission); (b) content (theory, body of knowledge); and (c) practice (competencies, skills, and processes, especially integration).

To elaborate, they said *helping* professionals "work with people to allow them to be more sensitive to situations needing action and to be able to implement the necessary problem solving [sic] process themselves" (Kieren et al., 1984, p. 79). This instead of giving them the answer or solving the problem for them. In her discussion of *enabling*, Hargrove (#62) said that home economists can *help* by doing things for people, working with people, or a combination. They would reflect on which is best for a given situation. This stance moves helping professionals beyond the expert mode, which also appeared ($n = 7$) at least until the mid-90s (e.g., #29, 56, 62, 67, 76).

Prevention-Education-Development

The prevention-education-development approach ($n = 3$) emerged during the eighties (#54, 65, 70). Prevention helps people identify and mitigate risks and challenges to their quality of life and well-being. Education provides knowledge, skills, and attitudes to make informed choices and decisions for their own and the common good. Development fosters human growth, improvement, and evolution via critical thinking, self-awareness, adaptability, and resilience (McGregor & Piscopo, 2021). This compares to "a therapeutic approach that involves facts and information, intervention, redress, and remedial measures to mitigate a crisis or maintain the status quo" (McGregor & Piscopo, 2021, p. 98).

Everyday Life

Although I have argued elsewhere that European rather than North American home economists favoured the *everyday life* concept (McGregor, 2008a, 2012a), it surprisingly

appeared in our Canadian rhetoric in the early seventies (#17) and continued into the 2000s (#91). Indeed, Smith et al. (2004) included everyday life in the title of their tribute to Eleanor Vaines' home economics philosophical scholarship. From a lay perspective, everyday life is the essential but taken-for-granted, ordinary, and mundane activities and interactions that everyone does to get through the day: sleep, eat, work, shop, play, socialize, and worship. However, it takes on a different meaning as a home economics philosophical concept (McGregor, 2012a; Tuomi-Gröhn, 2008).

To elaborate, everyday life has been philosophically conceptualized as (a) *time* (repetitive rituals that provide a structure of life; daily rhythms); (b) *space/home* as a grounded place of self-determination, agency, and self-identity; and (c) *modality* or the way activities are performed to provide daily grounding in reality thus allowing people to get on with *life*. These activities are usually habitual — both actions (what is done and how) and attitudes (why) (Felski, 1999; see McGregor, 2012a).

“The distinctiveness of the everyday lies in its lack of distinction and differentiation [compared to] exceptional moments [that stand out from the normal]” (Felski, 2000, p. 80). “Presuming that the focus of our practice is the everyday life indicates a marked departure from the conventional stance of enhancing quality of life and family well-being. Routinized, habitual behaviour lived out in the home deeply effects people’s perceptions of their quality of life, their actual standard of living, and their state of being well” (McGregor, 2012a, Conclusion section).

Critical Perspective

Another common thread in our evolving philosophy was the *critical perspective* ($n = 32$) (see Table 2). It concerns (a) revealing and exposing power and influence and whose interests are being served; (b) raising people’s consciousness of power relationships, so they can ultimately liberate themselves from oppression, exploitation, and marginalization, and engage in emancipatory, empowering action; and (c) it can involve critical thinking (McGregor, 2025) (especially in the 60s, #2, 4, 6). The critical concept was very evident in the eighties (#35, 36, 38, 41, 45, 47, 56, 60) and nineties (#69, 72, 72, 76, 77, 79, 81, 85, 87, 88) shifting from critical thinking to critical awareness, perspective, theory, reflection, and critical science. The critical aspect of home economics philosophy also remained a major focus in the Aughts (#89, 90, 91).

Theory-Practice Relationship

The necessity of theory in home economics also appeared in the CHEJ ($n = 17$). Again, although not a philosophical concept, theory was often linked with home economics philosophy. The most common theories mentioned were systems, ecosystems, and critical theory. Vaines (e.g., #16, 34) felt that intelligent home economics action and practice is informed by theory. She was especially interested in the *theory-practice relationship*, which informs home economics philosophy (see Kieren et al., 1984). Vaines argued that they are not separate; successful practice is contingent on an explicit concern for theory, and good theory is dependent on input from successful practice. A practitioner who eschews theory “is operating in intellectual low gear and is denied the self-initiated, self-critical inquiry and innovation that are possible with the wider frame-of-reference available to the theory-conscious or thoughtful practitioner” (1972, p. 5).

Reflective Practice

Theory and practice are best linked through thoughtful and *reflective practice* (Kieren et al., 1984), which was especially noted during the nineties ($n = 10$) (e.g., #62, 66, 69, 72, 76, 77, 85). The UBC-based *People and Practice* series, built intentionally on reflective practice, was a

likely source of inspiration during the 90s. Five volumes were published (1988–1997) with the first and last issues on reflective practice. A reflective practitioner knows their own story and life narrative, their place in the world, appreciates time as becoming and growing, is enlightened (i.e., carefully considers and consciously chooses actions), uses critical thinking to unearth invisible power, and reflects on contradictions from a normative stance (Vaines et al., 1988).

Hestian/Hermean

In her 1995 CHEJ article, Thompson (#83) discussed the Hestian/Hermean theoretical perspective — Greek deities of hearth and home, and commerce and communication, respectively. This approach makes the everyday, private domain more visible with its focus on two spheres of human action: (a) the domestic economy — private/home and (b) the political economy — public/business and government (Thompson, 1994). Home economists are encouraged to balance these in their practice because ‘home and commerce’ and ‘domestic and civic’ are interdependent, interactive, and interconnected systems of human action (#83). The UPEI Home Economics Publishing Collective published two books about her conceptualization (Thompson, 1988, 1992). A cadre of CHEJ authors ($n = 12$) subsequently engaged with her ideas during the nineties (e.g., #74, 79, 80, 85, 87, 88).

Vaines’ Philosophical Concepts

Most of the philosophical concepts in Table 1 have been in our lexicon for decades — either since (a) the Lake Placid conferences more than a century ago,¹⁰ (b) Brown and Paolucci’s (1979) definition and philosophy nearly 50 years ago or (c) when family ecosystems and human ecology became popular from the seventies onward (McGregor, 2010b). However, Vaines’ philosophical concepts (see Table 3) exhibited nominal uptake by CHEJ authors (only two #69, 72) despite 14 papers available to them from 1972 until 1994 (#16, 24, 34, 35, 37, 38, 43, 46, 51, 56, 60, 61, 67, 78). This is surprising, as Vaines was identified as the most prolific CHEJ author on the topic of professionalism and professional growth (Inglis, 1989).

Table 3

Eleanor Vaines’ Philosophical Home Economics Concepts in CHEJ

- eight spheres of influence approach (inner, private/family, public/community, power/industry and social institutions, biosphere, cosmos, unknown, and unknowable)
- theory-practice relationship
- theoretical framework to examine practice/four dimensions of practice (customary practice, instrumental, interactive, and reflective)
- three views of professional practice (technical/rational, reflective, and no-choice)
- two reality modes: ecocentric and egocentric and the tension between them
- ecology as a unifying theme (called *philosophical positions* in earlier writings) (egocentric, ecocentric, and uncommitted)
- many ways of knowing (macro/science [empirical, interpretive, critical], micro/lifeworld, narrative, and holistic)
- ways of knowing (rational/knowing, perceiving/seeing, becoming/feeling, and integrating – know, see, become, and do

No disrespect intended, but most Canadian home economists at the time missed the boat on this one — they overlooked or dismissed the option to pursue her philosophical contributions.

¹⁰ The 10-year founding Lake Placid conference proceedings are at Cornell University Library’s Digital Collection: <https://digital.library.cornell.edu/catalog/hearth6060826>

But not everyone. Some of Vaines' colleagues and mentees deemed her work so important that they arranged for a symposium and an edited book to commemorate, chronicle, and pay tribute to her rich philosophical contributions to home economics (Smith et al., 2004).

As editors, Smith et al. (2004) "compiled a collection of stories [narratives] which give us a language to promote the idea that *everyday life is sacred* and must be approached with respect, a moral vision, ethical, reflective practice and a commitment to care, ecology and connections" (McGregor, 2006a, p. 399). Vaines' philosophical contributions were clearly evident: "morality, reflective practice, narrative inquiry, ... ethical action, ecology, many ways of knowing, spheres of influence, ... and the sacredness of everyday life" (McGregor, 2006a, p. 398).

Many Ways of Knowing

In the nineties, Badir (#69) singularly mentioned Vaines' *many ways of knowing* concept, but it warrants discussion because Brown and Paolucci (1979, pp. 40–50) had earlier tendered a similar idea with their metascientific concept of types of knowledge: empirical, interpretive, and critical sciences. Vaines' (1993, 1996, 1998) approach comprised three ways of knowing yielding three different types of knowledge that can inform home economics practice: (a) science as well as (b) the lifeworld and (c) narratives or life stories.

Vaines said that knowledge (knowing) can be derived from three types of science: analytical/empirical (positivistic), interpretive, and critical (per Brown and Paolucci's 1979 idea). The *lifeworld* is someone's subjective (i.e., perceptions, feelings, and interactions) construction of reality shaped by their life conditions (material and immaterial) (Kraus, 2015). And narratives involve storytelling and restorying to make sense of these lived experiences. Through narration, people share accounts of incidents and events shaping their everyday life (i.e., their life stories) to find meaning in them (Smith et al., 2024; Vaines, 1993, 1996, 1998). Home economists should consider *all* ways of knowing when fielding the complexities of the world and everyday life, addressing practical perennial problems, and achieving the mission (Brown & Paolucci, 1979; Vaines, 1993, 1998).

Transdisciplinarity

Two authors (#46, 56) mentioned transdisciplinarity in passing — a many-ways-of-knowing tangent. Without elaborating, they referred to Daniels' (1980) (British home economist) discussion, and Brown and Paolucci's (1979)¹¹ prompting, of transdisciplinarity for home economics (see McGregor, 2010a). Given my well-known penchant for this topic, its early mention in CHEJ delighted me. Interdisciplinarity involves home economists drawing from other *disciplines* to address practical perennial problems. The selection and organization of other disciplines' knowledge, combined with ours, is determined by the problem being addressed (Brown, 1980). We have been interdisciplinary since our founding years.

In contrast, transdisciplinarity uses knowledge from disciplines (including ours) *as well as* knowledge from government, industry, and civil society sectors and actors. Each transdisciplinary approach (there are four) focuses on "the whole" while dealing with complexity and reconciling contradictions. This entails sharing perspectives, approaches, and assumptions, in

¹¹ Brown and Paolucci (1979) did not discuss transdisciplinarity themselves, but Joseph Kockelmans, an invited commentator, did at p.114. Brown (1993) subsequently elaborated extensively on transdisciplinarity and home economics in her philosophical tome.

contentious but committed dialogue, in the face of antagonism presumed surmountable, to weave a novel, agreed-to solution to a complex problem (McGregor, 2025, Chapter 4). We get a more holistic and complete picture of the problem being addressed when we draw on as many perspectives and sectors as possible — many *ways* of knowing.

Transdisciplinarity (TD) was introduced in the CHEJ as a new thought trajectory for the profession — between, among, and beyond *all* disciplines; beyond academy knowing to all-sector knowing (Nicolescu, 2002). Since the mid-2000s, I have actively promoted a sectoral definition of TD (e.g., McGregor 2004/2020, 2006, 2010a, 2011, 2025).¹² Other home economists have narrowly restricted transdisciplinarity to disciplines or approaches — not sectors. Nonetheless, their subsequent collective usage of the transdisciplinary concept is significant, as it pushes us to reconsider our 125-year reliance on interdisciplinarity.

To illustrate, IFHE (2008, p. 1) narrowly explained that “Home Economics content draws from multiple disciplines, synthesizing these through interdisciplinary and transdisciplinary inquiry. This coalescing of disciplinary knowledge is essential because the phenomena and challenges of everyday life are not typically one-dimensional [sic].” Maguire and McCloat narrowly limited “Home Economics as transdisciplinary, employing a wide range of approaches to address topics related, in one way or another, to the phenomena and challenges of the everyday life of individuals and families” (2017, p. 166).

Darling (1995) affirmed that home economics professionals can operate from an integrative perspective *because* they can be transdisciplinary. This means working with individuals and families as well as actors from their near environments (whether civil society, government, business, or disciplines) to better ensure that a comprehensive array of information and perspectives can be integrated into new knowledge to address a problem. Renwick and Bauer Edstrom (2022) said that the transdisciplinary nature of home economics addresses problems by identifying dispersed, underpinning knowledge that authentically links with home economics and then rebuilds and reclaims it (i.e., integrates) for our problem-specific usage.

Decade Profiles

In addition to a collection of philosophical concepts (see Table 1), each decade had its own flavour — its own essence. Five concepts threaded their way through the 40 years with new aspects tendered in one decade usually carrying over into the next and so on. The philosophy was cumulative rather than solely decade specific. Decadal variations or changes can manifest as gradual evolutions, smooth oscillations, or abrupt shifts (Naidu, 2013). The philosophical framework expressed in the CHEJ evolved gradually with oscillations and continuations. Although new ideas appeared each decade, their introduction did not feel abrupt or sudden because authors concurrently used philosophical principles threading through and accumulating over time.

¹² My transdisciplinarity papers are at my website: <https://consultmcgregor.com/research/transdisciplinarity>

Table 4*Decade-Unique Profiles of Home Economics Philosophy in CHEJ*

Sixties	Seventies	Eighties	Nineties	The Aughts
Threaded through four decades: <i>interdisciplinary, integrated, synthesis, holistic, and problem solving</i>				
- fostering an inquiring, inquisitive mind - professional identity, public image, and name - values from many perspectives - generational and future orientation - strengthen community through families	- registration and code of ethics - generalist vs. specialist - human ecology, ecosystems, and the family as an and within near environments - family as a social institution and basic unit of society - basic human needs - well-being and quality of life (more than in the 60s)	- all manner of concepts from Brown and Paolucci's (1979) philosophy - theory-practice relationship - ethics and morally defensible practice - normative stance - helping profession - prevention/education/development approach	- theory and home economics philosophy - everyday life - Hestian/Hermean - ideologies and paradigms - home economists as enablers for empowerment - critical perspective	- contextual approaches and everyday life - wise living with care and connectedness - diversity and inclusiveness

Fifties

No volumes were available from the fifties, although four issues were published each year ($N = 40$) (Ellis, 1989). It is conceivable that philosophical concepts were present, as the Editor said, "through [the journal] you speak to the world of what you are doing... as individual home economists" (Ellis, 1989, p. 22). Titles suggestive of including philosophical concepts included *Challenge of home economics today* and *Why teach home economics in schools?* (Ellis, 1989).

Sixties

McIntyre (1989) had observed that the 1960s CHEJ mirrored the (a) scientific and technological explosion; (b) major shifts in families and society (e.g., changing roles of men and women, aging population); and (c) emergence of a global community and concern for global well-being. For my analysis, only a quarter (23%) of possible issues was available with eight articles identified as relevant to home economics philosophy (see Appendix).

Within this cadre of papers, authors focused on (a) professional identity, public image, and name; (b) values from many perspectives, (c) fostering an inquiring, inquisitive mind; (d) a generational, future-orientation; and (e) strengthening community through families instead of just strengthening families. There was passing mention of the human condition and home conditions (# 2, 7) and the necessity of linking home economics to arts, aesthetics, and the humanities (#1, 4). Authors began to employ, what turned out to be, the ubiquitous interdisciplinary, integrated, holistic, and problem-solving concepts.

Seventies

The full complement of 40 issues was available. Carlyle (1989) referred to "the debate on the identity [and name] of the home economics profession which raged on [in the journal] through the 70's" (p. 26). Many of the 25 philosophy-related papers from the seventies (see

Appendix) echoed this characterization. Several other concepts carried forward from the 60s including (a) family and community and (b) values in their myriad framings.

As new lines of thought, authors wrote about registration and a code of ethics¹³ for the profession — often together (#9, 19, 29, 30, 32, 59, 63). Although not philosophical concepts, they are related to beliefs that guide practice — *ethically* protect the people we *serve* by better ensuring *morally defensible* practice. The generalist vs. specialist debate threaded its way through the seventies where nearly half (43%, $n = 6$) of all mentions were made (see Table 1). Again, although not a philosophical concept, each approach informs which principles and concepts are relevant to one's philosophy of practice — a generalist has a broad understanding and skill set across various areas, while a specialist has in-depth knowledge and expertise in a specific domain (McGregor, 2023).

New substantial, still-in-vogue philosophical threads in the seventies included (a) human ecology, ecosystems, and the family as an and within near environment(s); (b) the family as a social institution and basic unit of society; and (c) basic human needs, most often (70%) mentioned in the seventies. (d) Well-being, quality of life, and the mission were more prevalent compared to the previous decade. As in the sixties, authors continued to refer to the interdisciplinary, integrated, holistic, and problem-solving concepts. Noteworthy is that Brown and Paolucci published their influential definition of home economics and attendant philosophy in 1979 (see #35). This became a cornerstone of philosophical ideas in CHEJ going forward.

Eighties

The full complement of 40 issues was available yielding $n = 33$ philosophy-related papers (see Appendix). Several concepts introduced in the sixties and seventies continued forward: (a) human ecology, ecosystems, and family environments; (b) the family as a social institution and basic unit of society; and (c) values from many perspectives. New philosophical ideas in the 1980s included (a) all manner of concepts embedded in Brown and Paolucci's (1979) definition and philosophy: practical perennial problems, practical science, practical reasoning, three systems of action, the mission statement, problem-oriented, and mission-oriented.

Other new threads included (b) the theory-practice relationship; (c) ethics and morality, especially morally defensible practice; (d) a normative (ought and should) stance; (d) a helping profession (likely reflecting Kieren et al.'s 1984 work); and (e) the prevention-education-development approach. (f) Paradigms were mentioned for the first time (#61). Authors continued to use interdisciplinary, integrated (added synthesis), holistic, and problem solving.

Nineties

The full complement of 40 issues was available yielding $n = 22$ philosophy-related papers (see Appendix). Many ideas from previous decades were still paramount especially (a) human ecology and ecosystems; (b) all elements of Brown and Paolucci's (1979) mission statement; (c) family as a social institution; and (d) the longstanding interdisciplinary, integrated, synthesis, holistic, and problem-solving concepts. Several *very* influential new philosophical concepts were

¹³ Registration was achieved 20 years later when five provinces (BC, AB, MB, ON, and NB) passed legislation about title and/or practice. *Registration* differs from *certification*, which is awarded by a professional association (e.g., United States, and IFHE). CHEA's Code of Ethics was adopted in 1988 nearly 20 years after its first mention in the journal in 1970 (#9).

introduced: (a) theory and home economics philosophy, (b) everyday life, (c) Hestian/Hermean, (d) ideologies and paradigms, (e) home economists as enablers for empowerment and (f) the critical perspective.¹⁴

The Aughts (2000s)

Three volumes (eight issues) were published in the Aughts before the journal ceased to exist. I found three philosophy-related articles (#89, 90, 91) whose authors continued with the everyday life concept augmenting it with (a) contextual approaches and (b) two new theories: the situation action model, and the cultural-historical activity theory (#89). The two final papers (#90, 91) focused on soliciting input from practitioners through dialogue about the profession's future direction and philosophy. Almost all longstanding concepts were affirmed, and two new ideas emerged: (c) wise living with care and connectedness and (d) diversity and inclusiveness.

In the final article, Peterat (#91) recommended radicalizing home economics by affecting its most fundamental nature. With radicalization, groups can adopt new views that challenge the status quo thus making them more resilient (Schmidt, 2013). Ironically, ironic because radicalize can mean departing from tradition to enable innovation and progression, Peterat suggested going back to its roots — back to the original meaning of home and economics (*oikonomia* and *oekology*) — to construct a path toward renewal (i.e., to strengthen and give *new* life and resiliency to the profession). This was the journal's parting philosophical message.

Conclusion

In agreement with Peterat and Smith (2000), “like all portraits, this attempt to capture a fixed image is unavoidably incomplete and will hopefully cause many to pause, reflect, and continue to dialogue [about home economics philosophy]” (p. 175). As expressed in my reflexive positionality statement, I had preconceptions of what I would find in the CHEJ, as I have 50 years experience as a home economist academically interested in our philosophy. There were no surprises; I was familiar with every philosophical concept that appeared in the journal.

Furthermore, I am convinced that all ideas in Table 1 still have merit. This stance attests to the idea that philosophical concepts have staying power and relevance (Riberio, 2023). Others may read the CHEJ and glean different ideas and draw different conclusions. This is recommended, as it would further clarify the philosophical foundations voiced in the Canadian journal. In an interesting finding, each decade had a unique flavour intimating that our philosophy was not static but perpetually evolving.

I am thus in awe of what philosophical breakthroughs *might* have been articulated if the CHEJ had continued into the twenty-first century. Its demise 25 years ago was Unfortunate is too mild. Criminal is too strong. Inevitable is wrong. Perhaps shocking and profoundly, lingeringly sad. Needless to say, Canadian home economists lost a vital venue for articulating, what was obviously, an evolving philosophical roadmap going forward (see Table 4).

Fortunately, our profession's philosophy of practice is also housed in other professional

¹⁴ Some of the American Home Economics Association Yearbooks (McGraw-Hill) may have contributed to the ongoing interest in transformative, empowering practice; modes of inquiry, and critical science:
1989 *Alternative modes of inquiry in home economics research*
1992 *Lives and plans: Signs for transforming practice*
1998 *Inquiry into thinking*
1999 *Family and consumer sciences curriculum: Toward a critical science approach*

journals and official organs,¹⁵ which home economists are encouraged to chronicle and share, so its evolution is more visible and open to critique, dialogue, affirmation, and augmentation.

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Appendix
Philosophical Insights Gleaned from Canadian Home Economics Journal (1962–2003)

#	Year Vol/Issue	Author(s)	Article Title	Main Philosophical Ideas
Decade: Fifties (none of the 10 volumes available)				
Decade: Sixties ($n = 8$ articles) (9 issues available out of 40)				
1	1962 12/2	Edith C. Rowles	Home economics: A basic discipline	inquiring mind; role and purpose of the home; family decision making and welfare; resource management; profession's responsibility to next generation; aesthetics, arts, and humanities; value judgements
2	1962 12/2	Louise A. Stedman	Changing viewpoints in home economics	integrated whole; critical perspective; meaningful problems of human living; inquiring minds; problem investigation and solving; international understandings; home conditions; values and principles; openmindedness; critical thinking; creativity; moral values; resourcefulness; experiential learning
3	1966 16/2	Helen C. Abell	Home economics and the hausfrau [housewife]	betterment of family life; home management
4	1966 16/2	Mary L. Morley	The home economics teacher in the 1960's	inquiring and inquisitive mind; democracy; critical thinking; creative thinking; independent thinking, aesthetics; concept of perennial problems (words not used); openminded; citizenship (word not used); resource management; lifelong learning
5	1968 18/2	L. E. Lloyd	Why home economics?	name issue; identity; public image; what makes us unique and distinctive; unified field; integration; focus on home and family but need to include community; optimal development of individual human beings; focus on humanity; focus on "cumulative problems of individuals and families as they live their life in their homes and community"
6	1968 18/3 (July)	Arleen Otto	The challenge for home economics in 1968	prepare problem solvers, flexible and intellectually adaptable citizens; problem-centered pedagogy, lifelong learning; creative thinking; reasoning; critical thinking; future-oriented; meaning and sense making (words not used)
7	1968 18/3 (July)	Phyllis J. Meiklejohn	Human values in a complex society	human values; value systems; definition of values; values analysis; complex problems; generational [perennial] problems; value judgements; the act of

				valuing; value clarification (word not used); value formation; value conflicts; universal values, personal values; societal values; philosophy of life; one's essential being; human condition
8	1969 19/3	L. E. Lloyd	Direction of home economics in Canada	strengthen community life through family and individual problems; philosophy; name issue; public image; profession's loss of identity; human ecology as possible name; disciplinary interaction; interdisciplinarity; integration; generalist versus specialist
Decade: Seventies ($n = 25$) (40 issues available)				
9	1970 20/3	Wanda Young	Programming our future	history and philosophy of home economics; code of ethics; registration; identity and uniqueness of profession; issue of name; generalist vs specialist; public image and attitudes about HE
10	1971 21/1 pp. 3-10, 40	Edith Rowles Simpson	Response to the challenge [of change]	issue of name (applied human economics); human ecology; right conduct of human life in the home; generalist vs specialist
11	1971 21/1	Janet M. Wardlaw	Home economics: What will it mean in 1980?	issue with name, synthesizing discipline; complex problems; <i>man</i> and near environment; historically fragmented reality despite being interdisciplinary; focus on families and how change is affecting them; changing families; family well-being; mission; family functions; focus on consumers; focus on family and its relation to commerce and community
12	1971 21/2	Robert L. James	Family resources and the challenge of change	conceptualizing change (outside and within the family); family as a social institution versus individual family units; family and society are interrelated and in reciprocal relationship; family functions; changing family forms/structures; necessity of family at all; human needs
13	1971 21/3	Sandra L. Johnson	A personal philosophy of home economics	philosophy of home economics; public image; philosophy defined; right living; the human approach; blend of art, humanities, social, and empirical science; apply concepts of arts and science to humanity; process-oriented; socially conscious; is HE even a profession?; work with and for the betterment of people; moral obligation to society
14	1971 21/3	Mary E. Singer	Systems approach? Another look for family management	systems approach; family systems approach; home management; the family and its environments; never lose sight of building and strengthen the home

15	1971 21/4	Xenia F. Fane	In tune with the times: Home economics: Discipline or interdiscipline?	said that we are unique because we are not interdisciplinary!; purpose is to prepare people for family and home life; respect ethnic and cultural differences and pluralities (mosaic rather than melting pot)
16	1972 22/1	Eleanor Vaines	Some observations on the theory-practice relationship	theory-practice relationship (there is no dichotomy); theory-practice integrity; theorizing; implicit assumptions; generalizations; moral obligations; intelligent action and practice (informed by theory); theory-conscious and thoughtful practitioner
17	1972 22/1	Wanda Young	Home economics: A vital force	upcoming IFHE congress/history and overview of IFHE; home economics is vital force for the development of society; human values of the family; home economics at the service of life
18	1972 22/3	W. Jean Fewster	New dimensions in international home economics programs	national development; home economics for social change; problem-oriented; interdisciplinary; better family living; 'the whole family'; relationship between family, community, and society; help families plan leading to action; complex family problems; holistic and dynamic; communication, coordination, and collaboration
19	1972 22/4	Wanda Young	Professional development: This is what was said (Note: report of CHEA's 1970 <i>Challenge of Change</i> convention)	public image; issue with name; generalist vs. specialist; symbols [home economics culture]; code of ethics; registration; loss of professional identity; everyday life; values
20	1973 23/1	Wanda Young	People in the summer night (Note: report of IFHE congress)	develop people and their country; home economics as a vital force in life and the development of society; humanistic approach
21	1973 23/3	Edith C. Simpson	Home economics: A vital force in the life of the individual (Note: IFHE congress plenary speech)	issue with name; purpose of home economics; everyday life; 'study of individual human beings and their families and homes'; benefit mankind [sic]; study of man as a total being, his near environment and the interaction between them [sic]; human needs; threats to identity as discipline; public policy and public affairs; issues with expert mentality and dogmatism; individual and familial happiness
22	1974 24/1	Patricia R. Thoen	My philosophy of home economics	personal philosophy of home economics; defining home economics; quality of human life; questioning attitude; public policy and public debates; communication, human needs; symbolism [home economics culture]; public image;

				human oppression; family as basic unit of society
23	1974 24/2	F. Boxen & M. Krondl	Man, the adaptor in the home economics curriculum	philosophy of home economics; individual well-being; problem-solving approach; basic needs of man; help individuals cope and adapt to their inner and outer environments; social institutions; management and planning
24	1975 25/1	Eleanor Lund Vaines	Does the home economics profession in Canada need a values task force?	interdependent world; global context; humanistic concerns; family as an environment within near environments; values and morals; well-being; helping profession; everyday life; holistic view; quality of life; integral and integrated; reciprocal relationships in interconnected complex webs; mutually interdependent processes; help families help themselves
25	1975 25/3	Ned L. Gaylin	The treadmills to the future	human ecology; public image; social change agents/human social politics; everyday world; generalist vs. specialist; expert mindset versus empathy [and empowerment]; quality of life; family and near environments; means-ends phenomenon; family as an institution; connectedness; integrated
26	1975 25/4	Marjorie East	The home economist and the changing role of women (Note: CHEA keynote)	inductive reasoning; human ecology; Aristotle's view that economics is a main category of knowledge needed to produce the good life through the home; management principles
27	1976 26/4	R. P. A. Sims	Alimentation et ecology humaine (<i>Food and human ecology</i>)	human ecology; ecosystems
28	1977 27/4	Lila E. Engberg	Improving our international competence in home economics	human ecosystem; evolving philosophy of home economics; systems approach; well-being; social equity; development; value position; quality of life; organic whole of the family as an environment in near environments; generalist vs. specialist; interdisciplinary; education for living; values, ethics, and morals
29	1978 28/2	Jennifer Welsh	A letter from a closet home economist	issues with image; family as a social institution; humanistic; value framework underpinning home economics; expert mode; quality of life; mission; consciousness raising; registration and legislation; professional accountability; basic needs
30	1978 28/3	Betty Crown	A response to the closet home economist	identity problem; service to humankind; family as social institution; family and its environment; family system; quality of life; registration

31	1978 28/3	Eloise Murray	The home economist as professional educator (Note: presented at 1977 NSHEA conference)	every home economist is an educator; work with and through families; everyday life; multidisciplinary; needs of diverse groups
32	1978 23/4	Marilyn McNeil	Another response to the 'A closet home economist'	registration; how to define 'a profession'; serve public betterment; ethics; basic needs; public image; quality of life
33	1979 29/1	N. Veeman	A philosophy of home economics education	apply arts and sciences to manage resources in the home; generalist vs. specialist; the good life; global perspective; authentic practice (meaningful to individuals and families' immediate concerns); conservation; critical awareness of self and the world; human welfare
Decade: Eighties (<i>n</i> = 33 articles) (40 issues available)				
34	1980 30/1	Eleanor Vaines	Professional development: A proposal for Canadian home economists	theory-practice relationship guided by mission; human services; provide services to benefit society; problem-oriented; integration; intellectual, ethical and pragmatic activities; philosophy, theory, research, and practice; well-being
35	1980 30/2	Eleanor Vaines	Home economics: A definition – A summary of the Brown and Paolucci paper and some implications for home economics in Canada	definition; mission-oriented; practical science; a profession; problem-oriented; practical problems; perennial problems; practical perennial problems; rational action; practical reasoning; three systems of action (instrumental, communicative, emancipatory); meeting the social needs of home and family; theory-practice relationship; four types of theory (empirical, interpretive, critical, and normative); self-formation and societal formation; philosophical analysis
36	1980 30/3	Margaret Edwards Arcus	Home economics and ethics	ethics; values; morality; value choices; practical judgements; morally defensible; practical science (binds empirical and philosophical); mission-oriented; practical problems; value judgements; value claims; moral judgements; value reasoning (reasoned actions); critical reflection; normative and prescriptive (what should or ought be)
37	1981 31/1	Eleanor Lund Vaines	Content analysis of the ten Lake Placid conferences	home economics history; inner center of the profession — organic wholeness; value orientation; philosophical analysis; mission; definition; improve conditions of home life; freedom; improve standard of living and family and home life; welfare of individuals and families
38	1981 31/3	Eleanor Vaines	The home economist: Action and service for education	aspects of a profession; mission; families as social institution; mission-oriented;

				theory-practice relationship; problem-oriented; practical problems; moral imperative; ethical concerns; integrated and synthesized knowledge; family as and in environments; integrated whole; four types of theories (analytical-empirical, interpretive, critical, and normative); action as thinking and reasoning; systems of action (instrumental, communicative, and emancipatory)
39	1981 31/3	Francille M. Firebaugh	Home economics in higher education in the United States: Current trends	definition; mission; family as social institution; systems of action; issue with the name; integration; generalist vs. specialist; interdisciplinary; practical problems; philosophy of home economics; human ecology; family and consumer sciences
40	1981 31/3	Susan Parrish-Connell	Curriculum integration	interdisciplinary; multidisciplinary; integration; synthesizing; mission; definition of home economics; practical science; problem-oriented
41	1981 31/3	Beatrice Paolucci	Viewpoint on higher education (NOTE: excerpt from <i>Human Ecology Forum</i> journal)	human ecology, human ecosystem; systems approach; holistic; family as and within environments; ethics; everyday problems (micro decisions that shape macro decisions); everyday living; critical perspective; human potential; human needs; integrated knowledge; problem-oriented vs. discipline-oriented
42	1982 32/1	May Maskow	Creating a positive image: The first key	public image; quality of life; interdisciplinary; holistic approach; problem-solving orientation; always search for new concepts in the field
43	1982 32/1	Eleanor Vaines	Home economics as a helping profession	helping profession; normative perspective (what ought and should be); everyday life/living; generalist vs. specialist; integrate; holistic; morally justified practice; home economics as a single field, collection of specializations, or unified field
44	1982 32/2	May Maskow	Creating a positive image: The second key	public image; definition; philosophy of home economics; interdisciplinary
45	1982 32/2	Marjorie Brown	Reason vs. dogmatism: A role for philosophy in home economics	role of philosophy in home economics; reason (rationality), intuitive reason; dogmatism; philosophy; critical philosophy; reflexive examination of our philosophy; home economics as rational inquiry
46	1982 32/4	Margaret Edwards Arcus & Eleanor Vaines	Introduction to home economics: First experiences in professional education [professional	philosophy of home economics; the concept of home economics; definition; system view of the profession

			socialization]	(philosophy, theory, practice); family as and in environments; cognitively complex home economists; interdisciplinary; transdisciplinary
47	1982 32/4	Linda Peterat & Carol McLean	Revisioning curriculum: The argument for a rationale	what is home economics?; underlying philosophy of home economics curricula; home and family life; moral practice; reasoned judgements; value judgements; value/philosophical base; three forms of knowledge (nomological, interpretive, and critical); three home economics curricula rationales (discipline-centered, student-centered and critical action directed); family as a source of improving the human condition
48	1984 34/1	Reuben Hill	Family studies and home economics: Towards a theoretical orientation (Note: Invited address at UBC dedication ceremony for new home economics building)	multidisciplinary, integrated body of knowledge; framework of concepts linking diverse home economics content; conceptual taxonomy for home economics; use family (not home) as optimum unit of study; management; human ecology; family ecosystem
49	1984 34/2	Anne MacCleave-Fraser & Eloise Comeau Murray	A framework for reconceptualizing home economics	mission; identity issues; home economics as a single field, collection of specializations, or unified field; unifying framework; philosophy of home economics; reconceptualizing home economics; practical perennial problems; three systems of action; valued ends; integrating perspective
50	1984 34/2	Mildred Barnes Griggs	What makes one a home economist? The generalist-specialist dilemma	definition; family functions; family needs; practical science; philosophy; mission; generalist vs. specialist; helping profession; morally defensible service to society; professional socialization
51	1984 34/3	Eleanor Lund Vaines	Pause and reflect: Canadian participation in the Lake Placid conferences	home, problems of <i>right</i> living; benefits of applied science in the home; definition; family in reciprocal relationship with society; standard of living (<i>right</i> standards of the home); normative (what should be); betterment of home conditions
52	1984 34/4	Marjorie East	The future is opportunity	integrated body of knowledge; set of foundational value positions; applied field; helping profession; practical problems; what families want and need — i.e., valued ends but term not used
53	1984 34/4	Editor solicited	Perceptions of our future	public image; generalist vs. specialist; need a philosophy; human ecology; holistic view; synthesize knowledge; humanistic society; networking
54	1984	Kinsey B. Green	Home economics: A look to the	attributes of a profession; systems;

	34/4		future	mission-oriented; family as a social institution; prevention-education-development approach; morally defensible practice; interdisciplinary; networking; balance specialization and integration; ethics
55	1984 34/4	Susan G. Turnbull	The war of words: Retain or change our name?	issue with name; public image; human ecology; mission; holistic family focus; integrative; problem-solving approach; home economics concept; family-centered
56	1985 35/2	Eleanor Lund Vaines	Transforming actor: The role of the home economist	transforming actor vs. change agent; helping profession; mission (agreed focus); normative (what should be); family as and in environments; transdisciplinary perspective; integrative; critical and reflective action; ethics; radical and radicalization; complex, interdependent relationship between people, society, and environments; shed expert mode; just society (human dignity, freedom); hopefulness; morally justifiable practice
57	1985 35/4	Margaret Edwards Arcus	Transforming values: A challenge for home economics	values; value claims; value judgements; value transformation (how are (describe), should (monitor), and can (shape) values transform?); valued ends; improve home and family living; philosophical study of values; critical human choices
58	1986 36/2	Nina Colwill, Marcy Pollock & Teresa Sztaba	Power in home economics	power (personal, interpersonal, and organizational); profession's status and image; professional power and influence
59	1986 36/2	Margaret Edwards Arcus	A code of ethics for CHEA	code of ethics; ethical practice; professional accountability; registration; core values of home economics; home economics concept
60	1986 36/4	Eleanor Vaines & Susan Wilson	Professional action: Using the theoretical framework of practice	helping profession; improve well-being; choosing appropriate action for the situation; applying knowledge in practical situations; ethical; four dimensions of practice (customary, instrumental, interactive; and reflective); four modes of inquiry (historical, empirical, discourse/dialectic, and critical reflexive); three systems of action; morally and intellectually justified practice
61	1987 37/4	Eleanor Vaines	Power and conflict: An alternative view for home economists	paradigms (world views); power as perceived through different paradigms; paradigm shift to ecological orientation/perspective; home economics as mechanistic versus eco-centered; home as moral center; reciprocal relationships with a whole; global citizens; home economics as reformist; moral ends

62	1988 38/2	Laura Hargrove	The mission and the practice of home economics	philosophy; mission; generalist vs. specialist; B&P mission statement; family as social institution (integrative core); family functions; help families shape and achieve social goals; enable (do for or work with clients); helping profession; expert mode; reflective practice; future well-being of humanity
63	1988 38/4	Sheralyn McRae	A statement of definition and philosophy	definition (professional and personal); integrative perspective; theory-practice relationship (words not used); problem-oriented; family and home; philosophy; registration; practical problems; integrative approach; quality of life; individual autonomy
64	1989 39/1	Marlene Cox-Bishop	Toward defining a place for research in art and aesthetics in home economics	human existence versus family life; synergistic parts of a whole (humanities and sciences) (holistic); everyday life; integrated profession; home economics philosophy historically included arts and aesthetics; quality of life; synthesis
65	1989 39/2	Suzanne McClung	Home economics: A personal definition and philosophy	mission; historical knowledge about home economics; quality of life; home and family concepts; prevent-education-development approach; integrative viewpoint; generalist vs. specialist; norms and morals
66	1989 39/4	Lila E. Engberg	Family, environment, and value questions in today's world	value systems; ecosystems; change agent; shape social change to benefit society; critical human choices; value clarification; reflective thinking; transform societal structures; transforming actors
Decade: Nineties ($n = 23$ articles) (40 issues available)				
67	1990 40/1	Eleanor Vaines	Philosophical orientations and home economics: An introduction	philosophy; philosophical orientations for home economics (egocentric, ecocentric, and uncommitted); mission-oriented; live better life (<i>Greek</i> good life); helping profession; holistic; living systems; the common good; empowerment; ethics; eschew expert mode
68	1990 40/2	Rita Rae Schneider	Incorporating family studies into junior/senior high school home economics curriculum using a systems approach	well-being; family systems theory; ecosystem; family links with their near environments; integrative; family structure
69	1991 41/2	Doris R. Badir	Research: Exploring parameters of home economics (Note: delivered to Japanese research symposium)	human ecology; mission; quality of life; theory; families as and within near environments (family ecosystem); ecocentric philosophy; holistic (whole sightedness – refers to many ways of knowing); ethics; integrated; the common good; value informal household economy;

				perennial problems; balance empirical/positivistic with contextual/interpretive/critical; normative (should and ought); many ways of knowing; interdisciplinarity; values; reflective and critical practice
70	1991 41/4	Heather Gillespie	Definition and philosophy of home economics: A conceptual framework	definition; philosophy; optimal living conditions; human ecosystem; three environments; conceptual framework; quality of life; enabling; the good life; education-prevention-development approach
71	1992 42/3/4	Nancy Laurie	What do you say when... told home economics is passé and women's studies is where it's at?	Mission (B&P statement); integrated, systems of action; individual and familial autonomy; empower families; families as social institution; holistic; everyday life
72	1993 43/1	Lila E. Engberg	Home economics and environmental issues: A discussion paper	human condition; shape social change to benefit society; value systems; history and philosophy; human ecology; human ecosystem perspective/philosophy; enablers; critical thinking, value reasoning; reflective practice; transform the world toward justice, peace, and harmony; quality of life; practical problems; everyday life; <i>human</i> well-being; four dimensions of practice (customary, instrumental, interactive, and reflective)
73	1993 43/3	Sue McGregor	Home economics and aboriginal peoples: Philosophical parallels	philosophy; mission-oriented; practice perennial problems; integration; help families help themselves (enable); human ecology; holistic; systems; systems of action; perennial problems; quality of life; critical thinking; values reasoning; structural transformation
74	1993 43/4	Shirley Rebus	Practising home economics with confidence	Hestian/Hermean paradigm; private and public spheres; <i>human</i> action; <i>human</i> well-being; roles versus gender (feminism); integrated worldview; balanced whole (holistic)
75	1994 44/1	Rita Rae Schneider	Ideology and family change	family life; ideology; scientific rationalism
76	1994 44/1	Dianne K. Kieren	Enriching the internal family environment: Striving for family health under conditions of adversity	philosophy; family structures; family as basic, democratic unit; family functions; family wellness; systems; ecological philosophy; expert mode vs. partners; family effectiveness; family as and in environments; helping profession; critical science perspective; holistic; empowerment model; reflective practice
77	1994	Jane Thomas &	Toward an ideal of the person	philosophy; mission; enable; three systems

	44/1	Gale Smith	educated in home economics: An invitation to dialogue	of action; autonomous individuals and families; practical, perennial problems; everyday lives; interdisciplinary; practical reasoning; reflective practice; transformative; well-being; critical; morally defensible judgements; moral reasoning; global perspective; ethics of care; connected knowledge; complexity, diversity, and harmony
78	1994 44/2	Eleanor Vaines	Ecology as a unifying theme for home economics/human ecology	human ecology; everyday life; dynamic living systems; Hestia, private sphere; families as and within environments; spheres of influence approach; complexity, diversity, and harmony; holistic, integrated; synthesis; paradigms; morals; sustainability
79	1994 44/2	Sue L. T. McGregor	A home economist speaks out: Influencing and shaping policy from a Hestian perspective	Hestian/Hermean philosophy; human action; quality of life; integration; moral decision making; everyday life; family as social institution; family well-being; empowerment and emancipation; <i>human</i> well-being; critical perspective; systems perspective
80	1994 44/4	Mary Gale Smith	A response to “Ideology and family change”	ideologies; everyday life; ideologies and home economics practice; well-being; practical science; interdisciplinary; human ecology; Hestian/Hermean philosophy; systems theory; ideological critique
81	1994 44/4	Scotti Stephen	A home economist speaks out: Relevance in high school home economics programs	philosophy; home economics relevance to learner and society; family as social institution; critical orientation; quality of life; value judgements; practical problems; perennial problems
82	1995 45/2	Shawna Berenbaum	Empowerment and the home economist	empowerment; enabling; power
83	1995 45/2	Patricia J. Thompson	Reconceptualizing the private/public spheres: A basis for home economics theory	Hestian/Hermean philosophy; private/public spheres; paradigms; ideologies; praxis; integrative; ecology of everyday life; systems thinking; theory (endogamous drawn from the inside/ exogamous from the outside); family ecosystem; well-being; patriarchy
84	1995 45/3	Frances M. Smith	A home economist speaks out: An ideal of persons educated in home economics: A response to Thomas and Smith	See # 77; also, generalist vs. specialist; integrate; valued ends; ethics of care and justice — two moral imperatives; care perspective and justice perspective; communication and interaction; family functions
85	1996 46/1	Sue L. T. McGregor	Embracing values: A home economics imperative	values; universal values; helping profession; philosophy; well-being; human ecology; values reasoning; value

				judgements; value transformation; value deliberation; value justification; critical perspective; contextual practice; three systems of action; critical, reflective practice; integrative paradigm; practical, perennial problems; moral perspective; global perspective; family as a social institution; social change approach; Hestian sphere; Vaines' spheres of influence approach
86	1996 46/2	Patricia J. Thompson	A 'place' for theory in home economics	philosophy; theorizing; Hestian/Hermean systems; space and place[ment] with a space; invisible Hestian placement/visible Hermean placement; Hestian- and Hermean-centered logics; lifeworld; home as a place; patriarchy
87	1996 46/4	M. Gale Smith	Sociological research and home economics education	theories; structural/functional; systems theory, ecosystem approach; Hestian/Hermean approach; symbolic interactionism (subjective and intersubjective value formation); critical theory; conflict analysis; three systems of action; practical, perennial problems; self-empowerment; social change agents
88	1997 47/1	Penny L. Burge & Seven M. Culver	Home economists speak out: Framing classroom practice within the Hestian paradigm	paradigms; philosophy; Hestian/Hermean approach; systems theory; critical analysis; care and connection values versus power and control; perennial problems; critical reflection
Decade: The Aughts (<i>n</i> = 3 articles) (8 issues published, all available)				
89	2000 50/3	Terttu Tuomi-Gröhn & Päivi Palojoki	Studying human action in the household: The contribution of contextual approaches	households; everyday human action; context; contextual approaches (interaction between context and human action); theory; paradigms (empirical (technical), interpretive (human-based), and critical); situated action model; cultural-historical activity theory; holistic
90	2000 50/4	Linda Peterat & Gale Smith	Conceptualizing practice through dialogue among professional home economists	definition; mission; philosophy; well-being, everyday life; holistic; interdisciplinary; integrative; human ecology; wise living (care and connectedness); empowerment (help people help themselves); diversity; practical, perennial problems; normative (ought and should); humane world; ecological perspective; families as social institution; moral imperative; critical perspective
91	2001 51/1	Linda Peterat	Radicalizing and renewing home economics for the future	issue with name; philosophy; home economics concept; human ecology concept; professional identity; radicalize (go to the root); holistic; integrative; well-being; everyday life; inclusive; critical inquiry; enabling; world as home