

## NARRATIVE REVIEW OF THE PHILOSOPHY OF HOME ECONOMICS PROFESSION IN NIGERIA

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### Abstract

*This study reviews the philosophy of Home Economics as a profession in Nigeria. It delves into the fundamental concepts of philosophy in a profession and underscored the imperative to articulate a clear and explicit philosophy especially for Home Economics. It examines the components of the philosophy of Home Economics profession, especially its forms and substances, and explored the traditional statements on the philosophy of Home Economics profession. In the subsequent sections, the review scrutinizes the evolution of the philosophy of Home Economics profession and the factors responsible for it. The review then shifts its focus to the contemporary philosophical issues in Home Economics around the world, such as change in nomenclature and paradigms. In addition, it examines the challenges to the effective implementation of Home Economics philosophy, and highlights the implications of the review for the profession in Nigeria. The study concluded that the philosophy of Home Economics must continue to evolve, adapt, and engage with these complex issues to fulfill its mission of promoting the well-being and quality of life for individuals, families, communities, and societies worldwide. It was recommended that professionals should engage in more deliberate discussions about the several aspects of Home Economics professional philosophy in Nigeria.*

**Keywords:** Home Economics profession, narrative review, philosophy, Nigeria

### Introduction

Home Economics transcends its conventional perception as merely a school subject; it has evolved into a full-fledged profession dedicated to enhancing human development, family finances, housing and interior design, food science, nutrition and wellness, textiles, apparel, and various consumer concerns. The overarching aim is to elevate the quality of life for individuals, families, and societies (American Association of Family and Consumer Sciences, AAFCS, 2015). Historically, Home Economics courses were designed to professionalize household responsibilities, offer intellectual fulfillment for women, and underscore the significance of “women's work” within society, preparing them for their traditional gender-based roles (Danovich, 2018; Elias, 2006). However, this paradigm is undergoing a profound transformation in contemporary times.

Professor McGregor Sue L.T. from Mount Saint Vincent University in Halifax, Canada, has, in recent times, endeavored a clear-cut definition and elucidation of the philosophies underpinning Home Economics. During her keynote address at the Fifth International Scientific Conference in Jelgava, Latvia (2012), she delineated the four essential dimensions, referred to as the “4 Ps,” integral to any profession. They are professionalism, professionals, practices and philosophy. Professionalism, also to be known as profitability, refers to the capacity to deliver services that benefit society as a whole. Home Economics unmistakably qualifies as a profession because it furnishes services that center on family welfare and the betterment of humanity, with a primary focus on optimizing well-being and quality of life.

Home Economics also have professionals to uphold her professionalism. Professionals refer to individuals who draw upon both general and specialized knowledge while adhering to high standards of professional ethics in their practice. The provision of services by Home Economists involves rigorous and responsible intellectual engagement, particularly in making moral judgments. They persistently scrutinize existing

knowledge to align it with the evolving needs of individuals, families, and societies. The professionals engage in practices towards ensuring their professionalism. Practices encompass identifiable, repeatable actions intrinsic to a given profession. Home economists engage in practices that do not preclude self-reflection and self-critique to ensure the ethical integrity of their work, as they pursue clarity in presenting their profession's contributions to society (McGregor, 2012).

The pursuit for a clear identity by the professionals within a profession cannot be divorced from their philosophical tenets. Philosophy as the fourth dimension of a profession entails embracing ideas, beliefs, and a set of rules and principles that define what is crucial in achieving high-quality and ethically normative practice. The practice of Home Economics demands a high level of ethical competence and independent, intellectual thought. While the scope and purpose of the profession may be limited, the complexity of knowledge and practice remains unrestricted, ideally guided by the philosophies of practice (McGregor, 2012). The onus is on professionals to deliberately engage themselves with the philosophy of their profession so that they can progressively be capable of addressing the dynamics that goes on within the society they aim at serving. It is arguable that this kind of engagement exists among Home Economists in Nigeria, but the intentionality or deliberateness of it seems to be lacking.

The dearth in literature on philosophical discourses among Nigerian Home Economists has been documented in an earlier systematic review conducted by the researchers. There is therefore the need to review whatever has been deliberately done before on the subject of philosophy by Home Economics professionals within the country. This is necessary to identify gaps of knowledge that needs to be brought to the table of discussion among the professionals. Hence, this study is a narrative review of the philosophy of Home Economics profession in Nigeria.

### Objectives:

The main aim of this study was to review the philosophy of Home Economics profession in Nigeria. Specifically, this review documented the:

1. concept of philosophy in a profession
2. rationales for the statement of Home Economics philosophy,
3. components of the philosophy of Home Economics profession,
4. traditional statements on the philosophy of Home Economics profession,
5. evolution of the philosophy of Home Economics profession,
6. factors responsible for the evolution of Home Economics philosophy,
7. contemporary philosophical issues in Home Economics around the world,
8. challenges to the effective implementation of Home Economics philosophy, and
9. implications of the review of the philosophy of Home Economics profession in Nigeria

### Methodology

This study adopted a narrative review research design. The researcher began by conducting a scoping review of the documents available on the philosophy of Home Economics on the internet, and physically at the time of the study. At first, the researchers studied some documents that contain strands of information on the philosophy of Home Economics, such as university and colleges of education handbooks. The researchers further reviewed a few published journal articles. It was discovered that though there are sporadic allusions to the philosophy of Home Economics in some of the published journal articles, the only document that appears to have been intentionally written on the subject of Home Economics philosophy was that of Balogun, Adebajo, & Mundi (2009). The distance of time between the time this document was published and the time the study was carried out made the review quintessential. Also, the keynote address of McGregor (2012), which was a very comprehensive elucidation of the philosophy of Home Economics profession on a broader scale, was reviewed. The important points from these documents were noted and finally organised to ensure a logical flow.

## Concept of Philosophy in a Profession

The term “Philosophy” is a commonly used word both in academic circles and everyday conversations. Its origin traces back to ancient Greece, where it is derived from the fusion of two words: “Philein” (meaning love) and “Sophia” (signifying wisdom). Essentially, “philosophy” originally meant “Love of wisdom,” with wisdom denoting the capacity to connect facts from various realms of knowledge to real-life experience (Balogun, *et al.*, 2009).

Philosophy can be delineated in three distinct senses. The first is the exploration of the nature and meaning of existence: In this sense, philosophy encompasses the investigation into the fundamental aspects of the universe and human existence. According to this definition, the Greeks considered anyone who acquired knowledge in any domain to be a philosopher. Consequently, philosophy is seen as encompassing almost every facet of human knowledge. This comprehensive perspective is reflected in the highest academic degree attainable in any field of study, the Ph.D. (Doctorate of Philosophy). Another delineation of the term philosophy is a specific system of beliefs derived from the pursuit of knowledge: Philosophy can also be seen as a particular framework of beliefs that emerges from the quest for understanding life and the universe. This viewpoint positions philosophy as a discipline akin to “Science,” where philosophical knowledge spans various areas such as analytical philosophy, moral and political philosophy, and philosophy of religion.

The third delineation of the term philosophy is a set of beliefs or life attitude guiding behavior. In this context, philosophy pertains to a set of beliefs or a life stance that serves as a compass for the behavior of an individual or a collective entity. It is within this third definition that the discourse on a profession or discipline like Home Economics gains significance. In essence, the philosophy of a profession or discipline constitutes a foundational set of beliefs or knowledge-based attitudes that steer the practice within that profession or discipline. Moreover, philosophy, in this context, can also be regarded as the value judgments of the discipline, as one's values inherently evolve into one's philosophy (Balogun, *et al.*, 2009).

Philosophy plays a pivotal role in shaping the other essential components of any profession, particularly professionalism and practice. It provides a framework of goals, values, and attitudes to aspire to during professional practice. Furthermore, it fosters awareness among practitioners regarding the rationale behind their actions, facilitating a deeper understanding of their professional conduct.

Moreover, philosophy aids practitioners in making decisions that lead to the establishment of ethically consistent and morally defensible practices that impact the human condition. In the context of Home Economics as a profession, its philosophy serves as the bedrock for determining what constitutes the ideal aspects of daily life within households. The absence of a philosophy of practice leaves home economists without a clear motivational compass when making numerous critical decisions imbued with moral implications, potentially resulting in harm if the wrong choices are made.

Therefore, philosophy delineates four key facets, often referred to as the 4 Rs of professional practice. The first facet includes *rules* that encompass the principles, values, beliefs, and attitudes that underpin the practice. They serve as the guiding framework that directs the conduct and decision-making of practitioners. Aside rules, a philosophy of profession should have specify the *roles* that practitioners are expected to assume and uphold within their professional domain. These roles define the functions and responsibilities they are tasked with in their respective fields. *Relationships* are also specified by the philosophy of a profession. Practitioners are not only expected to engage with others within their profession but also to cultivate productive relationships with colleagues in other fields, clients, or partners. Lastly, philosophy imposes a set of *responsibilities* on practitioners, spanning their commitment to the discipline, the profession as a whole, and the individuals or entities they serve as clients or partners. These responsibilities encompass ethical obligations and duties that practitioners are obliged to fulfill in the course of their practice. These facets of professional practices are built on philosophy which is susceptible to transformation based on the

evolving values, needs and standards within the society where the profession operates. This underscores the significance of examining the rationales for articulating the philosophy of Home Economics.

### Rationales for the Statement of Home Economics Philosophy

The significance of formulating a philosophical statement within a profession or discipline cannot be overstated. Each profession or discipline rests upon a philosophical foundation that underpins the education and practice of its members. In the context of Home Economics, its philosophy comprises a set of fundamental beliefs that serve as the bedrock for the training and professional conduct within the field.

According to Balogun, *et al.* (2009), the necessity for articulating the philosophy of Home Economics arises from several crucial considerations such as the following:

1. **Cultivating adequate human resources and competence:** A well-defined philosophy is instrumental in nurturing the essential human resources and competencies required to excel in diverse educational and community settings.
2. **Articulating and defending personal philosophy:** It enables practitioners to articulate and defend their own personal philosophy of Home Economics, grounded in professionally pertinent conceptualization.
3. **Facilitating professional resourcefulness and growth:** A clear philosophy aids in organizing one's professional resourcefulness, fostering development, and promoting growth in areas linked to Home Economics.
4. **Enhancing communication and collaboration:** It helps open up avenues of communication and collaboration with colleagues from related fields, facilitating effective planning and implementation.
5. **Understanding evolving philosophies:** It fosters an understanding of alternative philosophies within the discipline and their evolution in response to societal changes.
6. **Formulating education and development goals:** Lastly, it assists in the formulation of goals, objectives, and plans tailored to Home Economics education and development within the relevant nation.

In summary, the philosophy of Home Economics serves as a guiding framework that not only informs the profession's values but also influences the development of its practitioners and the trajectory of the discipline itself.

### Components of the Philosophy of Home Economics Profession

The philosophy that underpins Home Economics has evolved over time, yet its core objective of advancing family well-being remains steadfast. Various articulations have surfaced through the years, all ultimately converging on the same intent and purpose (Balogun *et al.*, 2009). Like any philosophy, it possesses two major elements - form and substance that are in a constant state of evolution. In this context, "form" pertains to the focus of the philosophy (ontology), the methodology for acquiring knowledge (epistemology), and the values and ethics shaping its practice (axiology). Conversely, "substance" represents the distinctive perspective (logic) brought to bear on the philosophy, defining the boundaries of practice and infusing meaning into the profession (McGregor, 2012).

In Home Economics profession, the presently accepted philosophical form can be summarized as answering three questions. The first is *what* the profession is concerned with. This has to do with ontological inquisition about reality, which readily is that Home Economists focus on individuals and families, whether considered in isolation or as integral components of broader social institutions. The second question relates to values and desired outcomes, that is *why* the professionals do what they do. In Home Economics profession, the overarching intent is to enhance and uplift their well-being, quality of life, and daily existence to the greatest extent possible. The third question is about *how* professionals go about their practices. In Home Economics,

understanding is attained by examining their everyday lives as they unfold within their homes and households, influenced by both internal and external factors.

On the other hand, the substance of the Home Economics philosophy revolves around crafting a unique perspective on its core subject – families. The substance is not uniform worldwide, as practitioners in different countries draw from various philosophical foundations. However, there are three distinct approaches to articulating this perspectives and thought process in Home Economics profession. The first approach is that of a *unified philosophy*. In this approach, proponents advocate for the establishment of a globally agreed-upon professional philosophy of Home Economics. They believe this would foster a more sustainable profession on an international scale, instill greater consistency in practice, enhance adaptability to changing dynamics, and promote a profound sense of solidarity. Consequently, the profession would maintain a uniform form and substance across the globe.

The second approach is *comparative Home Economics philosophies*. This approach acknowledges and respects the global diversity within Home Economics practice across different periods, regions, and cultures. It envisions a scenario where there may be an agreed-upon form, but the substance varies, or conversely, different forms but a consistent substance, contingent upon contextual factors. Through ongoing comparisons and dialogues, both form and substance may undergo transformation. The third approach to the substance of Home Economics is *multiple philosophies*. In this case, each region would adopt a context-specific Home Economics philosophy, giving rise to divergent forms and substances. This approach embraces the idea of different regions cultivating their own distinct philosophies, leading to a rich tapestry of diversity in both form and substance.

### **Traditional Statements on the Philosophy of Home Economics Profession**

The philosophy underpinning Home Economics has historically been articulated in various widely accepted ways around the world. According to the American Home Economics Association in the 20<sup>th</sup> century, (now, American Association for Food and Consumer Sciences, AAFCS), for example, Home Economics is a domain of knowledge and service primarily concerned with the strengthening of families (Cangage, 2022). Similarly, the Berlin International Meeting of the Permanent Council of Home Economics (1965) characterized Home Economics as encompassing comprehensive knowledge related to all aspects of home and family life. It emphasized the generation and dissemination of research findings pertaining to essential facets such as food, clothing, shelter, health, and human relationships.

In Nigeria, however, the philosophy of the Home Economics profession has been articulated as follows: “to develop values that provide guidance and direction in life and enhance societal well-being” (Tate, cited in Nwabuona, 2000). This perspective has consistently appeared in university colleges of education handbooks as well as some scholarly works, such as Okolie and Okpala (2006) and Ejinkeonye and Uloko (2010). Additionally, Ukpore and Obunadike (2010) have slightly broadened this concept by including intellectual growth, the attainment of maturity, and the promotion of physical development within the scope.

In contrast, Balogun, *et al.* (2009) formulated the philosophy as “to nurture individuals with essential competencies for offering scientific solutions to resource utilization challenges, information acquisition regarding life's realities, and the enhancement of living conditions within families, communities, the nation, and the global context.” However, this expression remains somewhat analogous to the former in its overall vagueness. More recently, Ehumadu (2020) replaced “improvement of the quality of life” with “strengthening” and characterized the philosophy of Home Economics education as enabling students to acquire skills facilitating the fulfillment of their roles as family members to the utmost satisfaction of themselves, their families, and their communities or societies. Around the same period of time, Uko-Aviomoh (2020) emphatically asserted that Home Economics education should encompass providing skills to students to enable them participate in future fortification of families.

These historic viewpoints collectively capture the essence of the Home Economics philosophy, which centers on the fortification of families, comprehensive knowledge of home and family matters, and the responsible utilization of resources for the welfare of humanity. These statements are apparent and self-assertive, since the constructs they contained are not adequately elucidated. There is therefore the need to intentionally subject these traditional statements to the probing searchlight of active philosophical engagement by Home Economics professionals. This is especially necessary because viewpoints are susceptible to change over time, and the philosophy of Home Economics is not exempted.

### **Evolution of the Philosophy of Home Economics Profession**

Individual philosophies are prone to change, as they evolve in response to shifting values, influenced by age, environment, and experiences. Likewise, the philosophy of a discipline is dynamic and adapts to evolving societal values. The rapidly changing landscape of societal development motivates the continuous evolution of Home Economics philosophy. These motivating factors, rooted in values, have driven the need to restate the philosophy of Home Economics across different eras.

The contemporary philosophy of Home Economics is a testament to the discipline's adaptability and its wide-ranging knowledge base. It involves the application of knowledge from various domains, including the pure and applied sciences, social sciences, arts, and humanities. This interdisciplinary approach aims to cultivate men and women with fundamental competencies capable of providing scientific solutions to resource utilization for family needs, enhancing access to information about life's realities, and improving living conditions within families, communities, nations, and the global arena.

The definition of contemporary Home Economics philosophy underscores the discipline's diverse knowledge foundation. It draws from pure sciences such as Biology, Chemistry, Physics, Mathematics, and applied sciences like nutrition, information technology, and engineering of home appliances. Additionally, it incorporates social sciences encompassing subjects such as sociology, family living, human development, and psychology. Even fields within Arts and Humanities, such as Fine Arts, Environmental Sciences, and Communication Arts, contribute to the multifaceted knowledge spectrum of Home Economics. These diverse disciplines collectively empower Home Economics to produce competent individuals capable of elevating not only family life but also the well-being of the broader community, nation, and the world.

The evolution of Home Economics philosophy has transitioned from a simple focus on acquiring skills related to cookery, child care, housekeeping, and handcrafting, primarily aimed at preparing girls for homemaking. Today, the philosophy of Home Economics has ascended to a higher level of professionalism, embracing a broader scope of knowledge and skills.

In Nigeria, the evolution of Home Economics philosophy has been influenced by a rich tapestry of historical factors, cultural dynamics, and educational paradigms. The philosophy of Home Economics in Nigeria has always been anchored in the overarching goal of enhancing the well-being of individuals, families, and communities. Traditional values and practices have been seamlessly integrated into the philosophy, emphasizing the importance of family cohesion, nutrition, housing, clothing, and overall domestic harmony.

Over time, as Nigeria has witnessed significant sociocultural and economic changes, the philosophy of Home Economics has adapted to meet the evolving needs of its society (Uko-Aviomoh, 2013). It has embraced a broader perspective, encompassing not only traditional family roles but also the empowerment of individuals, particularly women, as agents of positive change in their communities. The philosophy recognizes the interconnectedness of Home Economics with broader societal issues such as gender equality, sustainable living, and community development.

Furthermore, the philosophy of Home Economics in Nigeria has incorporated global perspectives, drawing inspiration from international best practices while maintaining its deep-rooted cultural foundations. The profession has evolved into a dynamic field that equips practitioners with the knowledge and skills to address contemporary challenges while preserving and celebrating the cultural heritage of Nigeria (Uko-Aviomoh & Salami, 2007).

In essence, the philosophy of Home Economics in Nigeria reflects a fusion of tradition and modernity, acknowledging the importance of adapting to change while preserving the core values that underpin the discipline (Uko-Aviomoh & Nwabah, 2005). It embodies a commitment to improving the quality of life for individuals, families, and communities in Nigeria, serving as a guiding compass for practitioners as they navigate the multifaceted landscape of Home Economics in the nation.

### Factors Responsible for the Evolution of Home Economics Philosophy

Several factors have spurred the development of this new, organically changing philosophy for Home Economics:

1. **Nutrition as a science:** The recognition of nutrition as a science with significant implications for healthful living necessitates the inclusion of physical and life sciences within the Home Economics curriculum.
2. **Urbanization:** The shift from small, traditional communities to complex urban living environments demands changes in housing design and land-space management.
3. **Institutional living:** Increased human mobility, whether for business or leisure, has led to the creation of institutional settings that replicate a home environment, such as hotels, hostels, and hospitals.
4. **Dining trends:** Changing societal dynamics, including longer work hours and a preference for eating out, require competence in institutional food management.
5. **Technological advancements:** Technological innovations have transformed domestic tasks, mandating proficiency in the operation and maintenance of domestic and institutional equipment.
6. **Aesthetic and functional values:** Improved socio-economic status has elevated preferences for higher aesthetic and functional values in clothing and housing designs.
7. **ICT and globalization:** Information and Communication Technology (ICT) has globalized information, ideas, and experiences, influencing societal standards and necessitating scientific research in Home Economics.
8. **Shifting roles:** As more women engage in activities outside the home, early childhood education is increasingly entrusted to alternate institutions, demanding knowledge of child care and development by Home Economists (Balogun, *et al.*, 2009).

These factors have driven the transformation of Home Economics philosophy, aligning it with the dynamic needs and aspirations of contemporary society.

### Contemporary Philosophical Issues in Home Economics around the World

This penultimate aspect of the review shall address two major issues that relate to the philosophy of Home Economics across the world. The two issues are the changes in nomenclature and paradigms of the profession's philosophy.

#### *Changes in Nomenclature*

Over the course of its history, the field of Home Economics has grappled with the challenge of finding a name that fully encapsulates its principles and ideals. Originally known as "Home Economics," or often abbreviated as "Home Ec" or "HE," this term was the primary identifier in the United States. However, as the field expanded to cover aspects beyond domestic life and wellness, various organizations, including the American Association of Family and Consumer Sciences, adopted the term "Family and Consumer Sciences (FCS)" to better reflect its broader scope. Other names have been associated with Home Economics

throughout its history, including “Human Sciences,” “Home Science,” “Domestic Economy,” and, in earlier decades, “the Domestic Arts,” “the Domestic Sciences,” or “the Domestic Arts and Sciences.” Additionally, Home Economics shares a historical connection with human ecology, leading some university-level programs to adopt the name “human ecology.” Cornell University, for example, transitioned to this name. The nomenclature issue highlights the ongoing evolution of the field's identity (AAFCS, 2015; Cornell University, 2012).

### ***Changing Philosophical Paradigms: Form and Substance***

Another substantial philosophical issue in Home Economics revolves around the continuous shifts in both form and substance across different regions of the world. This may be because the choice of philosophical insights often varies, with North America and Oceania leaning toward Habermas, Europe and Scandinavia favoring Merleau-Ponty, Husserl, and Heidegger, Japan aligning with Bollnow, and China following Confucius (McGregor, 2012). These regional preferences often disregard the works of philosophers like Karp Popper, Jean-Paul Sartre, Michel Foucault, John Dewey (with some exceptions in Home Economics education), Friedrich Nietzsche, Karl Marx, John Stuart Mill, Noam Chomsky, and others.

In other words, Home Economics philosophy takes different forms in various regions. In Canada, for instance, the profession embraces transdisciplinarity, transformative philosophies, and a focus on the human condition. In the United States of America, Home Economics professionals Prioritize reflective leadership, critical science, qualities of living, and communities of practice. Europe and Scandinavia advocate for competent thoughtful practice, understanding the sacredness of everyday life, narratives, and integral specialists, Australia embraces a “carnival-esque” approach, expert novice dynamics, challenges traditional patriarchy, and focuses on generational theory and future-proofing, while Asia (especially Japan) envisions a humane society, emphasizes human protection, views the home as habitation, and addresses the concept of civil minimum (McGregor, 2012).

These shifts in philosophy also result in changes to ideologies, research methodologies, theoretical frameworks, methods, reporting of results, and practical applications. This evolving philosophy of Home Economics, referred to as the Philosophical Mosaic, harmonizes perceptions of the field among practitioners worldwide. It encompasses various aspects, such as shifting the focus from well-being and quality of life to the human condition and qualities of living, embracing the concepts of whole sight and being-in-the-world, promoting universal access to basic education for life competence, emphasizing a rights-based approach to foster a culture of family life, and reimagining the home as a place for humanity's ascendancy rather than just shelter. The mosaic also emphasizes prioritizing human protection, focusing on the soundness and fullness of human life and existential hope, recognizing the significance of everyday life and meaning-making within daily routines, moving beyond patriarchal structures, adopting an agent-centered body of knowledge that emphasizes communities of practice, and rethinking competent practice, considering sustainability, personal and social responsibility, and the ability to live and manage together. Other points of emphasis include embracing reflective leadership, emphasizing ethical, spiritual, and authentic dimensions, transitioning from integrated practice to integral practice, expanding interdisciplinary approaches to transdisciplinarity and integral thinking, promoting fun, pleasure, resistance to normalization, and embracing the margins, and redefining expertise as “expert novice” and “integral specialist” (McGregor, 2012).

These philosophical shifts illustrate the dynamic nature of Home Economics and its adaptability to changing societal needs and contexts. This evolution is organic because there is no point in view when paradigms will cease to shift. It is therefore necessary to adopt an organic approach to welcoming and handling the shifts as they continue to come. Although many Home Economists in Nigeria have been concerned with some of these pressing philosophical issues, there remains a vast gap to be covered with respect to intentional and progressive engagements of professional over the issues. This may be because, even internally, the implementation of Home Economics Philosophy is besieged by challenges.

### Challenges to the Effective Implementation of Home Economics Philosophy

While Home Economics holds the potential to enrich family life, foster community happiness, contribute to national progress, and promote global harmony in line with its philosophy, there exist significant challenges and limitations hindering its full implementation in Nigeria and other developing countries. These obstacles encompass various factors:

1. **Cultural and gender dynamics:** Cultural and social norms often relegate women, who are traditionally the homemakers, to roles where they have limited control over decision-making in matters affecting their homes. This gender disparity stems from disparities in education and empowerment between men and women. Initiatives, such as the United Nations' fifth Sustainable Development Goal, seek to address and rectify these inequalities by striving for gender equality and the empowerment of women and girls (Salami & Uko-Aviomoh, 2005).
2. **Cultural and socioeconomic diversity:** The rich diversity in cultural, religious, and socioeconomic environments in Nigeria and similar countries necessitates diverse solutions to family and national challenges. This diversity can fragment efforts to implement a uniform Home Economics philosophy tailored to different contexts.
3. **Economic constraints:** Economic challenges, including a declining economy, have limited the adoption of new technologies that could simplify domestic work. Additionally, economic factors have constrained funding for research efforts aimed at identifying evolving family and societal needs and developing solutions to address them.
4. **Resistance to change:** Nigerian society, in particular, has displayed a certain resistance to embracing and adapting to change in the face of evolving challenges impacting families, communities, and the world at large. This resistance can hinder the acceptance of innovative Home Economics practices.
5. **Competition for students:** Home Economics programs often face competition with other disciplines, especially those oriented toward the sciences, when attracting students. This competition can restrict enrollment in Home Economics learning institutions, limiting the pool of individuals who could benefit from the discipline's philosophy and principles (Balogun, *et al.*, 2009).

In light of these challenges, the effective implementation of Home Economics philosophy requires concerted efforts to address cultural, gender, economic, and societal factors, fostering a more inclusive, adaptable, and empowered approach to improving family life and societal well-being.

### Implications of the Review of the Philosophy of Home Economics Profession in Nigeria

This study has reviewed some existing documentation of the philosophy of Home Economics, as it is found out that there is yet a wide gap to be filled by progressive deliberate discourse of the subject matter in Nigeria. Aside this, this study has germane implications for Home Economics profession within the country. Some of the implications are as follows.

1. This review identifies the philosophical foundations that underpin Home Economics in Nigeria, helping to define its core principles and values.
2. This narrative review aids the understanding of the historical context of Home Economics in Nigeria, and thus insights into its present as well as philosophy and practices.
3. This review emphasizes the importance of incorporating cultural sensitivity into Home Economics, ensuring that practices align with Nigerian traditions and values.
4. The review highlights the role of socioeconomic factors in shaping the philosophy of Home Economics, particularly in addressing issues related to poverty and inequality.
5. Insights from this review can lead to recommendations for improving Home Economics education and curriculum to better align with the needs and aspirations of Nigerian students and society, from the most rewarding philosophical perspectives.
6. This review also emphasizes the role of Home Economics in community development and how philosophical considerations can guide community engagement efforts.
7. This review evaluates the extent to which salient sustainability principles are integrated into the philosophy of Home Economics over time.

8. This review provides insights that can facilitate ethical considerations in relation to food safety, consumer rights, and other areas within Home Economics, offering insights into safe and best practices.
9. A narrative review also underscores the importance of an interdisciplinary approach and highlight areas where collaboration with other disciplines can be beneficial.
10. This review provides a basis for policy recommendations that align with the philosophical tenets of Home Economics in Nigeria, advocating for policies that support family well-being and education.

## Conclusion

It is obvious from the narrative review that the philosophy of Home Economics should be dynamic and evolving, being shaped by various motivating factors. Given the significant moral responsibility of the Home Economics profession towards humanity, ongoing dialogue and collaboration are essential to ensure that practice aligns with the core values and objectives of the field, encompassing both philosophical form and substance. However, the effective implementation of Home Economics philosophy, particularly in developing countries, faces considerable challenges. These challenges include gender inequality, socio-economic disparities, and the diversity of cultural and religious practices within nations. Addressing these limiting factors represents a critical philosophical concern that necessitates thoughtful consideration and action within the discipline. The philosophy of Home Economics must continue to evolve, adapt, and engage with these complex issues to fulfill its mission of promoting the well-being and quality of life for individuals, families, communities, and societies worldwide.

## Recommendations

Based on this narrative review, the following recommendations were made:

1. Home Economics professionals should be more intentional and deliberate about discussing the evolving philosophy of the profession through platforms such as seminars, conferences, and so on.
2. The curriculum goals in Home Economics education should align with the needs and aspirations of Nigerian students and society from the most rewarding philosophical perspectives.
3. Ethics is an aspect of the philosophy of Home Economics that should be given attention to ensure ethical, safe and best practices.
4. Home Economics profession should adopt an interdisciplinary approach to inquiry and practices, knowing that the philosophy of the profession is progressively integrative.
5. Home Economics professionals should advocate for policies that support family well-being and education, with reference to the philosophical tenets of the profession.
6. Scholars should engage in more of such reviews as this, especially with respect to the specific aspects of Home Economics professional philosophy.

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