

INTEGRATING INDIGENOUS EDUCATION IN UNIVERSITY PROGRAMMES THROUGH HUMAN CAPACITY BUILDING FOR QUALITY EDUCATION DELIVERY IN FEDERAL UNIVERSITIES IN SOUTH-EAST, NIGERIA

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Abstract

This study investigated the ways of integrating indigenous education in university programmes through human capacity building for quality education delivery in Federal Universities in South-East, Nigeria. Three research questions and three hypotheses guided the study. The study adopted a descriptive survey design with a population of 1,950 administrative staff (Deans, Heads of Departments and Directors of Institute) and academic staff in the faculty of education in the five federal universities in South-East, Nigeria. A sample size of 250 administrative and academic lecturers was drawn using stratified random sampling technique. The instrument used for data collection was questionnaire tagged “Integrating Indigenous Education in University Programmes through Human Capacity Building Questionnaire (IIEUPHCBQ)” developed by the researchers. The instrument was validated by three experts and the reliability was determined using Cronbach Alpha method to ascertain the internal consistency, which yielded a reliability index of 0.88. Mean and standard deviation were used to answer the research questions while t-test was used to test the hypotheses at a 0.05 level of significance. The findings revealed among others that, the ways of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria include: integrating indigenous agricultural education in university programmes for food production and animal husbandry; developing indigenous culture in the university environment for peaceful coexistence; integrating indigenous health care delivery system in university programmes for the production of local medicines; building lecturers’ capacities on natural resource management for proper maintenance of university environment; creating indigenous knowledge of managing safety and conflicts for traditional sustainable development; and advancing indigenous knowledge in a fully integrated teaching programme for poverty alleviation and environmental sustainability. Based on the findings, recommendations were made based on the findings.

Keywords: Administrative staff, academic staff, human capacity building, indigenous education

Introduction

One of the most significant indicators of social progress is education, because it is the only industry that produces manpower for socio-economic, cultural and political development of any given society through the integration of indigenous education in university programmes for capacity building. Every educational system in any human society requires highly skilled and competent teaching personnel that can handle the students both in western and indigenous education programmes for the achievement of goals and objectives of the institution. University education is a type of tertiary institution that trains both the youth and adult for individual growth, national development and societal progress. Generally, administrative and academic staff of university institutions are equipped with the development of human skills, which are vital and fundamental to national development and progress when they are involved in capacity building programme on indigenous education. University education becomes one of the most important needs of every individual for survival and well-being of the society when involved in capacity building programme on indigenous education (Madumere-Obike, Ukala & Nwabueze, 2016). Ukala and Nwabueze (2014) defined university education

primarily as an institution of learning where indigenous knowledge, skills and ideas are built for economic expansion in the global economy through training and research. It could be referred to as an institution where indigenous knowledge could be transferred and skills acquired through teaching, learning and research aimed at bringing about the needed changes in people and the society at large (Nwabueze, 2017). University is a tertiary institution on which the future of every country depends, because it produces elites with indigenous knowledge and skills for the growth and technological advancement of every country at a given period of time (kpokpo, 2018).

University education is a vehicle for economic, political, social and technological development of any nation where indigenous knowledge and skills can be transferred to individuals through capacity building programmes. Harvey (2014) defined university education as a non-compulsory education provided to train the younger ones to become specialists in their areas of specializations. Ukala and Nwabueze (2015) viewed university education as a central system for economic and political development, which is vital to global competitiveness in an increasing knowledge production and development indigenous education. It is the training delivered in universities through teaching and research in western and indigenous education system, which prepares individual for future works in various sectors of the economy (kpokpo, 2018). In the context of this work, university education is the training acquired from universities through teaching, research and community service geared at providing them with western and indigenous knowledge and skills needed for individual growth and societal development through capacity building. Capacity building entails a process of equipping individuals with the necessary skills required for meeting the goals and objectives of an organization through the development indigenous education programmes. This involves staff training for the development of skills and ideas to integrate indigenous education with western education in the university system. It is a process of acquiring new knowledge, teaching method, new techniques, skills, ideas and changes required for the development of indigenous education among students through training and development. Such training and development programmes include: in-service training, conferences, seminar, extension programmes, inaugural lectures, team-teaching and workshops. Through human capacity building programmes, innovations in methodology, curriculum contents, improvisation of resource materials, administrative practices, supervisory techniques and evaluation procedures are made known to university administrators and lecturers to improve their competences and effectiveness in performing their jobs. According to Garuba (2014), human capacity building is a process in which an academic staff is equipped to move effectively in the delivery of education to the learners.

Human capacity building is aimed at equipping the academic and administrative staff with the function of integrating indigenous education in university system to enable them discharge their professional responsibilities effectively for societal growth and development. It provides the lecturers with new knowledge, ideas and skills that will help them ascertain the principles of indigenous education needed for organizational development and effectiveness. International Labour Office (2010) affirmed that, human capacity building and development can be necessitated to improve the prospect of staff by integrating indigenous education in university for quality education delivery. This is to say that capacity building of university staff members increases quality, morale, customers' satisfaction, management succession, organizational development and productivity (Nwabueze, Nwokedi & Edikpa, 2018). Meanwhile, staff members would be deriving great benefits accruing from the development of indigenous education in universities when

they participate in human capacity building programmes. According to Arizor (2013), human capacity building or human capital formation is the process of acquiring and increasing the number of persons who possess knowledge, skill, experience, and motivation through western and indigenous education, which are crucial for economic and social development of the country. This indigenous education programme equips university lecturers with the knowledge, skills and ideas to be productive at work through capacity building thereby, contributing to the attainment of the goals and objectives of university education. Nwabueze (2017) defined human capacity building in education as a commitment to structured skill enhancement and personal/professional competences through western and indigenous education for quality education delivery. Nwabueze's view is that, the undertaking of staff capacity building and development is particularly important in integrating indigenous education into today's fast moving technological world for the production of students with innovative and creative thinking skills. The skills of critical thinking, creativity, innovative thinking, entrepreneurship and problem-solving can be acquired in universities through human capacity building in indigenous education.

In today's global economy, the development and preservation of cultural heritage with human capacity building as the driving force of all other resources is more important than ever in the integration of indigenous education in university programmes. Indigenous education is that type of education that buttresses on facilitating indigenous concept, knowledge, models, skills, methods and content within the four-walls of formal or non-formal educational system (Madumere-Obike, Ukala & Nwabueze, 2016). Application and utilization of indigenous education methods and concepts in university institutions can be a response to the improvement of indigenous knowledge in our society for the wellbeing of citizens and national development. Indigenous knowledge can be seen as the knowledge, skills or ideas needed for the management of individual livelihood such as: management of people-related activities, food production and security, environment conservation, health and safety management, natural resource management, conflict transformation and resolution, education, governance and leadership.

Indigenous knowledge is the native knowledge that is unique to a given culture and acquired by natives through the accumulation of experiences, informal experiments, and intimate understanding of the environment in a given culture (Chikaire, Osuagwu, Ihenacho, Oguegbuchulam, Ejiogu-Okereke, & Obi, 2012). It encompasses the technology, social, economic and philosophical, learning and governance systems of a community (Hammersmith, 2017). However, indigenous knowledge systems are better understood as practical, personal and contextual units which cannot be detached from an individual, their community, or the environment both physical and spiritual (Howden, 2011). Indigenous knowledge system constitutes the core of community development processes such as: agriculture, preservation of food, collection and storage of water, animal husbandry and ethnic veterinary medicine (Abah, Mashebe & Denuga, 2015). Madumere-Obike, Ukala and Nwabueze (2016) stated that, indigenous knowledge forms the basis of indigenous interpretation of meteorological and climatic phenomena, orientation and navigation on land and sea as well as in management of natural resources, which helps in the development of local primary health care centres, preventive medicine and psychosocial care as well as the rule of procreation. Integrating indigenous education into university programmes can be achieved through capacity building by focusing on curriculum development, teacher training, community partnerships, and resource creation. This involves contextualizing the curriculum, engaging with indigenous

communities and elders, as well as developing culturally relevant materials to deliver quality education in universities.

Indigenous education is the knowledge systems held by local members of communities which is based on their experience and adaptation to a local culture and environment. Nkondo (2012) stated that, the western perception of African indigenous knowledge as mere repetition of practices without any theory to explain them is a depiction of western cultural and intellectual arrogance. On the contrary, indigenous knowledge provides individuals and groups with the practical and theoretical knowledge that an indigenous (local) community accumulates over generations of living in a particular environment (Makinde & Shorunke, 2013). It is equally seen as the knowledge systems held by traditional community for general development of their society in the areas of agriculture, arts, crafts, medicine, music, natural resource management and theatre. Chakravarty (2010) revealed the areas of application of indigenous knowledge in Nigerian university education to include: agriculture, chastity in marriage, education, environmental conservation, food preparation, health care, natural disaster management, natural-resource management, poverty alleviation and transmission of culture. However, indigenous education creates in individuals, the practical and theoretical knowledge and skills needed for quality education delivery in universities. This implies that the integration of indigenous education into university education programmes would help graduates to be grounded on the cultural activities that can bring development in their society through the transfer of quality education delivery. This would help the lecturers to be competitive in the areas of knowledge creation, technological know-how, innovations and knowledge building in delivering quality education in universities.

Quality education delivery is the ability to possess and transfer teaching skills, development of research techniques and scholarship projects to the students by university lecturers for improved productivity. Integrating indigenous education through human capacity building is very necessary for the delivery of quality instruction, disseminating knowledge and research development in university education system (Madumere-Obike, Ukala & Nwabueze, 2016). Quality education delivery is the systematic process of transferring quality instructions and knowledge into the students by the lecturers through quality teaching and research (Ayeni & Afolabi, 2012). Quality education delivery occurs when the need for instructional enhancement has been accomplished through teaching and research (Madumere-Obike, Ukala & Nwabueze, 2013). The competencies that lecturers need to deliver indigenous education in universities may include: having specialized skills to facilitate agricultural knowledge, possessing ideas of becoming creative in environmental conservatives and health care, acquiring the skills of food preparation and disaster management, possessing entrepreneurial skills for poverty alleviation and transmission of culture, as these would help students acquire transversal competencies needed for quality improvement (Madumere-Obike, Ukala & Nwabueze, 2016). Madumere-Obike and Nwabueze (2012) also stated that, there is need for lecturers to continually update their knowledge and acquire relevant skills needed for the integration of indigenous education in university programmes. By investing in capacity building and integrating indigenous knowledge into university programmes, institutions can create a more inclusive, relevant, and sustainable future for all.

Human capital theory is the theoretical framework for the wholesome adoption of education and development policies such as human capacity building and integration of indigenous education in the university system. Human Capital Theory was propounded by Schultz in 1967, which states that the stock of competences, knowledge and personality

attributes embodied in the ability to perform labour could be seen as mechanism geared towards producing economic value. It could be the attributes gained by a worker through education and experience for the delivery of quality education in universities. The work of human capital theory rests on the assumption that capacity building is highly instrumental and even necessary to improve the production capacity of universities through the delivery of quality instructions. Human capital theory emphasizes how education increases the productivity and efficiency of workers by increasing the level of cognitive stock of economically productive human capability, which is a product of innate abilities and investment in human beings. Human capital theory provides a basic justification for large public expenditure on education both in developing and developed nations. University education is seen as a productive investment in human capital development, which the proponents of this theory have considered worthwhile than that of physical capital. Hence, the rationality behind investment in human capital is based on three arguments: (i) that the new generation must be given the appropriate parts of the knowledge which has already been accumulated by previous generations; (ii) new generation must be taught on how existing knowledge could be used to develop new products, to introduce new processes and production methods and social services; and (iii) people must be encouraged to develop entirely new ideas, products, processes and methods through creative approaches.

Human capacity building programme is based on human capital development theory as the theory suggests that capacity building raises the productivity of workers by imparting useful knowledge and skills through indigenous education for quality education delivery. Human capacity building is focused on strengthening the training of staff to meet the need of skill development on indigenous education across all occupational level. Based on this theory, human capacity building programme is a constant and indispensable part of the national system for proper integration of indigenous education in universities. It facilitates the enhancement, development, and updating of knowledge and professional skills among lecturers in the university system. It also offers the possibility of obtaining new skills and qualifications, specialization and professions for quality delivery of indigenous education in university system. Academic and administrative staff struggle to retain their job and at the same time improve their knowledge, skills and also to keep abreast with the current professional issues such as integration of indigenous education through capacity building programmes in universities.

Statement of the Problem

Integration of indigenous education through human capacity building among lecturers equips them with the knowledge and skills to transmit the value of education to the students. Some academic and administrative staff of universities may not want to participate in human capacity building in indigenous education, because of due to low campaign on the integration of indigenous education in university programmes. Non-integration of indigenous education in university with poor management has made the youths not to value the principles and culture of their people, and this would continue to set indigenous youth apart from their own values and culture. Looking at education as the key to self-determination, culture and values of indigenous groups are fading away due to poor integration of indigenous education in the university system. Some university graduates seem not know how to manage their homes efficiently; some female graduates cannot prepare meals and keep the home clean; some find it difficult to be part of agricultural processes, craftsmanship and innovations; as well as possess entrepreneurial intentions and behaviours. The male counterparts seem not to participate in agricultural

activities or even provide food for their families. The female counterparts find it difficult to prepare food, keep the environments clean and be part of agricultural activities. Indigenous education has to be integrated into university education programmes in Nigeria to equip our youths with the right skills, values and culture that would help them balance and fit-in as responsible citizens of the nation through capacity building.

Purpose of the Study

The aim of this study is to investigate the ways of integrating indigenous education in university programmes through human capacity building for quality education delivery in Federal Universities in South-East, Nigeria. Specifically, the objectives are to:

1. ascertain the ways of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria;
2. find out the problems militating against the integration of indigenous education in university programmes through human capacity building for quality education delivery in federal universities in South East, Nigeria; and
3. find out the benefits of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria.

Research Questions

The following research questions guided the study.

1. What are the ways of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria?
2. What are the problems militating against the integration of indigenous education in university programmes through human capacity building for quality education delivery in federal universities in South East, Nigeria?
3. What are the benefits of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria?

Hypotheses

The following hypotheses were tested at a 0.05 level of significance.

1. There is no significant difference between the mean scores of administrative and academic staff on the ways of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria.
2. There is no significant difference between the mean scores of administrative and academic staff on the problems militating against the integration of indigenous education in university programmes through human capacity building for quality education delivery in federal universities in South East, Nigeria.
3. There is no significant difference between the mean scores of administrative and academic staff on the benefits of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria.

Methods

The study adopted a descriptive survey design with a population of 1,950 administrative staff (Deans, Heads of Departments and Directors of Institute) and academic staff in the faculty of education in the five federal universities in South-East, Nigeria. The universities

include: Michael Okpara University, Federal University of Technology Owerri, University of Nigeria Nsukka, University of Education Alvan Ikoku Imo State, Alex Ekwueme Federal University Ndufu-Alike, and Nnamdi Azikiwe University Awka. A sample size of 250 administrative and academic lecturers was drawn using stratified random sampling technique. This included 200 academic staff and 50 administrative staff representing 12.8% of the population. The instrument used for data collection was questionnaire tagged “Integrating Indigenous Education in University Programmes through Human Capacity Building Questionnaire (IIEUPHCBQ)” developed by the researchers. The instrument was validated by three experts in the Faculty of Education, University of Nigeria, Nsukka. The reliability of the instrument was determined using Crombach Alpha method on a sample of 20 staff in Enugu State University of Technology to ascertain the internal consistency, which yielded a reliability index of 0.88. Mean and standard deviation were used to answer the research questions while t-test was used to test the hypotheses at a 0.05 level of significance.

Results

Research Question One: What are the ways of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria?

Table 1: Mean scores and standard deviation of administrative and academic staff on the ways of integrating indigenous education in university programmes through capacity building for quality education delivery

S/ N	Ways of integrating indigenous education in university programmes through capacity building for quality education delivery include:	Admin. Staff (50)		Acad. Staff (200)		Decision
		Mea	St.D	Mea	St.D	
1	Integrating indigenous agricultural education in university programmes for food production and animal husbandry	3.29	1.07	3.21	0.36	A
2	Developing indigenous culture in the university environment for peaceful coexistence	3.17	1.08	3.07	0.38	A
3	Integrating indigenous education in university programmes for capacity building on soap making, crafts making, bee-keeping for honey production, carpentry works	3.34	1.06	3.26	0.36	A
4	Integrating indigenous health care delivery system in university programmes for the production of local medicines	3.43	1.05	3.39	0.34	A
5	Applying traditional ecological knowledge in university programmes for the production of knowledge on flora, fauna, natural occurrences and maintenance	3.07	1.10	3.11	0.37	A
6	Building lecturers' capacities on natural resource management for proper maintenance of university environment	3.19	1.08	3.03	0.39	A
7	Creating indigenous knowledge of managing safety and conflicts for traditional sustainable development	3.25	1.07	3.15	0.37	A
8	Advancing indigenous knowledge in a fully integrated teaching programme for poverty alleviation and environmental sustainability	3.13	1.09	3.15	0.37	A
Aggregate mean		3.23	1.07	3.17	0.37	A

Data on Table 1 revealed the mean scores and standard deviation of administrative and academic staff on the ways of integrating indigenous education in university programmes

through capacity building for quality education delivery in federal universities in South East, Nigeria. Their mean response showed that they all agreed on the items in the table with mean scores greater than the criterion mean score of 2.50. The aggregate mean scores of 3.23 for administrative staff and 3.17 for academic staff showed that, the ways of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria include: integrating indigenous agricultural education in university programmes for food production and animal husbandry; developing indigenous culture in the university environment for peaceful coexistence; integrating indigenous education in university programmes for capacity building on soap making, crafts making, bee-keeping for honey production, carpentry works; integrating indigenous health care delivery system in university programmes for the production of local medicines; applying traditional ecological knowledge in university programmes for the production of knowledge on flora, fauna, natural occurrences and maintenance; building lecturers' capacities on natural resource management for proper maintenance of university environment; creating indigenous knowledge of managing safety and conflicts for traditional sustainable development; and advancing indigenous knowledge in a fully integrated teaching programme for poverty alleviation and environmental sustainability.

Research Question Two: What are the problems militating against the integration of indigenous education in university programmes through human capacity building for quality education delivery in federal universities in South East, Nigeria?

Table 2: Mean scores and standard deviation of administrative and academic staff on the problems militating against the integration of indigenous education in university programmes

S/ N	Problems militating against the integration of indigenous education in university programmes through human capacity building include:	Admin. Staff (50)		Acad. Staff (200)		Decision
		Mean	St.D	Mean	St.D	
1	Poor participation of lecturers in capacity building programmes on indigenous education	3.56	1.04	3.44	0.33	A
2	Low income generation to updating lecturers' knowledge in indigenous education programmes through capacity building	3.62	1.03	3.52	0.32	A
3	Non-commitment of some lecturers in delivering quality instructions on indigenous education programmes	3.22	1.07	3.28	0.35	A
4	Poor supervision of lecturers teaching indigenous education courses in universities	3.30	1.06	3.34	0.34	A
5	Poor supply of instructional materials needed to deliver indigenous education programmes in universities	3.47	1.05	3.41	0.33	A
6	Poor funding of university programmes for the integration of indigenous education through capacity building	3.26	1.07	3.16	0.36	A
7	Poor maintenance of existing facilities to support the integration of indigenous education in university programmes for quality education delivery	3.32	1.06	3.36	0.34	A
8	Lack of financial resources to develop and implement indigenous education programmes	3.19	1.08	3.11	0.37	A
9	Lack of necessary infrastructure to support indigenous education programmes in universities	3.44	1.05	3.36	0.34	A
10	Shortage of qualified educators with the expertise and cultural competency to teach indigenous knowledge effectively	3.65	1.03	3.57	0.32	A
11	Poor development of relevant curricula that integrate	3.01	1.10	3.07	0.38	A

	indigenous knowledge with mainstream academic subjects					
12	Language differences between indigenous communities can hinder the learning process	3.15	1.08	3.09	0.38	A
13	Unequal access to technology and digital literacy skills is a problem to the integration of indigenous education in university programmes	3.19	1.08	3.15	0.36	A
14	Concerns about intellectual property rights and ownership of indigenous knowledge can create challenges in its integration in university programmes	2.98	1.11	2.92	0.40	A
15	Poor funding of the long-term sustainability of indigenous education programmes discourages its integration into university programmes	3.26	1.07	3.21	0.35	A
Aggregate mean		3.31	1.06	3.27	0.35	A

Data on Table 2 showed the mean scores and standard deviation of administrative and academic staff on the problems militating against the integration of indigenous education in university programmes through human capacity building for quality education delivery in federal universities in South East, Nigeria. Their mean responses showed that they all agreed on the items in the table with mean scores greater than the criterion mean score of 2.50. The aggregate mean scores of 3.31 and 3.27 with corresponding standard deviation of 1.06 and 0.35 for administrative and academic staff respectively showed that, they agreed on the items in the table. Therefore, the problems militating against the integration of indigenous education in university programmes through human capacity building for quality education delivery in federal universities in South East, Nigeria include: poor participation of lecturers in capacity building programmes on indigenous education, low income generation to updating lecturers' knowledge in indigenous education programmes through capacity building, non-commitment of some lecturers in delivering quality instructions on indigenous education programmes, poor supervision of lecturers teaching indigenous education courses in universities, poor supply of instructional materials needed to deliver indigenous education programmes in universities, poor funding of university programmes for the integration of indigenous education through capacity building, poor maintenance of existing facilities to support the integration of indigenous education in university programmes for quality education delivery, and lack of financial resources to develop and implement indigenous education programmes. Also, the problems include: lack of necessary infrastructure to support indigenous education programmes in universities, shortage of qualified educators with the expertise and cultural competency to teach indigenous knowledge effectively, poor development of relevant curricula that integrate indigenous knowledge with mainstream academic subjects, language differences between indigenous communities can hinder the learning process, unequal access to technology and digital literacy skills is a problem to the integration of indigenous education in university programmes, concerns about intellectual property rights and ownership of indigenous knowledge can create challenges in its integration in university programmes, and poor funding of the long-term sustainability of indigenous education programmes discourages its integration into university programmes.

Research Question Three: What are the benefits of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria?

Table 3: Mean Scores of administrative and academic staff on the benefits of integrating indigenous education in university programmes through capacity building for quality education delivery

S/ N	Benefits of integrating indigenous education in university programmes through capacity building for quality education delivery include:	Admin. Staff (50)		Acad. Staff (200)		Decision
		Mean	St.D	Mean	St.D	
1	Integrating indigenous education into university programmes through capacity building fosters cultural preservation	3.26	1.07	3.14	0.36	A
2	Promotes inclusivity	3.12	1.08	3.10	0.37	A
3	Provides an education that boosts indigenous languages	3.22	1.07	3.28	0.35	A
4	Creates an education that can promote the customs of people	3.10	1.08	3.13	0.36	A
5	Enhances learning experiences	3.27	1.07	3.21	0.35	A
6	Encourages sustainable practices	3.26	1.07	3.16	0.36	A
7	Equips graduates with indigenous education skills to become entrepreneurs	3.32	1.06	3.36	0.34	A
8	Integration of indigenous education into university programmes through capacity building strengthens community ties	3.19	1.08	3.11	0.37	A
9	Empowers students for improved productivity	3.24	1.07	3.26	0.35	A
10	Develops in them the proper knowledge and skills of managing indigenous health care needs	3.35	1.06	3.27	0.35	A
11	Provides a more holistic and relevant education for all	3.17	1.08	3.12	0.37	A
Aggregate mean		3.23	1.07	3.20	0.36	A

Data on Table 3 showed the mean scores and standard deviation of administrative and academic staff on the benefits of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria. Their mean responses showed that they all agreed on the items in the table with mean scores greater than the criterion mean score of 2.50. The aggregate mean scores of 3.23 with standard deviation of 1.07 for administrative staff, and 3.20 with standard deviation of 0.36 for academic staff of universities showed that the benefits of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria include: integrating indigenous education into university programmes through capacity building fosters cultural preservation, promotes inclusivity, provides an education that boosts indigenous languages, creates an education that can promote the customs of people, enhances learning experiences, encourages sustainable practices, and equips graduates with indigenous education skills to become entrepreneurs. Integration of indigenous education into university programmes through capacity building strengthens community ties, empowers students for improved productivity, develops in them the proper knowledge and skills of managing indigenous health care needs, and provides a more holistic and relevant education for all.

Test of Hypotheses

Hypothesis One: There is no significant difference between the mean scores of administrative and academic staff on the ways of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria.

Table 4: t-test analysis on the difference between the mean scores of administrative and academic staff on the ways of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities

Status	N	Mean	St. D	Df	t-calculated Value	t-critical value	Decision
Admin. Staff	50	3.23	1.07	248	0.362	±2.00	Accept Ho1
Acad. Staff	200	3.17	0.37				

Data on Table 4 showed the t-test analysis on the difference between the mean scores of administrative and academic staff on the ways of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria. This is evidenced from the fact that the t-calculated value of 0.362 is less than the t-critical value of ±2.00 at a 0.05 significant level. Hence, the null hypothesis is accepted. Therefore, there is no significant difference between the mean scores of administrative and academic staff on the ways of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria.

Hypothesis Two: There is no significant difference between the mean scores of administrative and academic staff on the problems militating against the integration of indigenous education in university programmes through human capacity building for quality education delivery in federal universities in South East, Nigeria.

Table 5: Summary of t-test analysis on the difference between the mean scores of administrative and academic staff on the problems militating against the integration of indigenous education in university programmes through human capacity building for quality education delivery

Status	N	Mean	St. D	Df	t-calculated Value	t-critical value	Decision
Admin. Staff	50	3.31	1.06	248	0.899	±2.00	Accept Ho2
Acad. Staff	200	3.27	0.36				

The result shows the summary of t-test analysis on the difference between the mean scores of administrative and academic staff on the problems militating against the integration of indigenous education in university programmes through human capacity building for quality education delivery in federal universities in South East, Nigeria. This is evidenced from the fact that the t-calculated value of 0.899 is less than the t-critical value of ±2.00 at an alpha significant level of 0.05. Hence, the null hypothesis was accepted. Therefore, there is no significant difference between the mean scores of administrative and academic staff on the problems militating against the integration of indigenous education in university programmes through human capacity building for quality education delivery in federal universities in South East, Nigeria.

Hypothesis Three: There is no significant difference between the mean scores of administrative and academic staff on the benefits of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria.

Table 6: Summary of t-test analysis on the difference between the mean scores of administrative and academic staff on the benefits of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities

Status	N	Mean	St.	Df	t-calculated	t-critical	Decision
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			D	Value	value	
Admin. Staff	50	3.23	1.07	248	1.072	Accept Ho3
Acad. Staff	200	3.20	0.36			

The result shows the summary of t-test analysis on the difference between the mean scores of administrative and academic staff on the benefits of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria. This is drawn from the fact that the t-calculated value of 1.072 is less than the t-critical value of ± 2.00 at an alpha significant level of 0.05. Hence, the null hypothesis was accepted. Therefore, there is no significant difference between the mean scores of administrative and academic staff on the benefits of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria.

Discussion

The findings of this study revealed that, the ways of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria include: integrating indigenous agricultural education in university programmes for food production and animal husbandry; developing indigenous culture in the university environment for peaceful coexistence; integrating indigenous education in university programmes for capacity building on soap making, crafts making, bee-keeping for honey production, carpentry works; integrating indigenous health care delivery system in university programmes for the production of local medicines; applying traditional ecological knowledge in university programmes for the production of knowledge on flora, fauna, natural occurrences and maintenance; building lecturers' capacities on natural resource management for proper maintenance of university environment; creating indigenous knowledge of managing safety and conflicts for traditional sustainable development; and advancing indigenous knowledge in a fully integrated teaching programme for poverty alleviation and environmental sustainability. The test of hypothesis one had shown that, there is no significant difference between the mean scores of administrative and academic staff on the ways of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria. In line with the findings, Arizor (2013) emphasized the integration of indigenous education in university programme through human capacity building or human capital formation as the process of acquiring and increasing the number of persons who possess knowledge, skill, experience, and motivation in indigenous knowledge and skills, which are crucial for economic and social development of the country. This indigenous education programme equips university lecturers with the knowledge, skills and ideas to be productive at work through capacity building thereby, contributing to the attainment of the goals and objectives of university education. Nwabueze (2017) defined human capacity building in indigenous education as a commitment to structured skill enhancement, personal and professional competences through indigenous culture for quality education delivery. Nwabueze's view is that, the undertaking of staff capacity building and development is particularly important in integrating indigenous education into today's fast moving technological world for the production of students with innovative and creative thinking skills. The skills of critical thinking, creative ideas, innovative thinking, entrepreneurship and problem-solving can be acquired in universities through human capacity building in indigenous education.

The findings of this study equally revealed that, the problems militating against the integration of indigenous education in university programmes through human capacity building for quality education delivery in federal universities in South East, Nigeria include: poor participation of lecturers in capacity building programmes on indigenous education, low income generation to updating lecturers' knowledge in indigenous education programmes through capacity building, non-commitment of some lecturers in delivering quality instructions on indigenous education programmes, poor supervision of lecturers teaching indigenous education courses in universities, poor supply of instructional materials needed to deliver indigenous education programmes in universities, poor funding of university programmes for the integration of indigenous education through capacity building, poor maintenance of existing facilities to support the integration of indigenous education in university programmes for quality education delivery, and lack of financial resources to develop and implement indigenous education programmes. Also, the problems include: lack of necessary infrastructure to support indigenous education programmes in universities, shortage of qualified educators with the expertise and cultural competency to teach indigenous knowledge effectively, poor development of relevant curricula that integrate indigenous knowledge with mainstream academic subjects, language differences between indigenous communities can hinder the learning process, unequal access to technology and digital literacy skills is a problem to the integration of indigenous education in university programmes, concerns about intellectual property rights and ownership of indigenous knowledge can create challenges in its integration in university programmes, and poor funding of the long-term sustainability of indigenous education programmes discourages its integration into university programmes. The test of hypothesis two had shown that, there is no significant difference between the mean scores of administrative and academic staff on the problems militating against the integration of indigenous education in university programmes through human capacity building for quality education delivery in federal universities in South East, Nigeria. In line with the findings, Makinde and Shorunke (2013) stated that, problems of integrating indigenous education in university programmes include: poor provision of practical and theoretical knowledge for individuals and groups that an indigenous (local) community accumulates over generations of living in a particular environment. Integrating indigenous education into university programs through capacity building faces significant challenges such as the issues of cultural sensitivity, access to indigenous communities, intellectual property rights, language barriers, and lack of funding. Furthermore, there are concerns about the digital divide, ethical considerations, and the sustainability of such initiatives. The staff of a system may become obsolete if they do not update themselves with new knowledge, skills, and new work methods for the progress of the universities in which they work. The entire system may become rustic and obsolete also, if it lacks the systematic means of continually developing and renewing the systems' capabilities.

The findings of this study finally revealed that, the benefits of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria include: integrating indigenous education into university programmes through capacity building fosters cultural preservation, promotes inclusivity, provides an education that boosts indigenous languages, creates an education that can promote the customs of people, enhances learning experiences, encourages sustainable practices, and equips graduates with indigenous education skills to become entrepreneurs. Integration of indigenous education into

university programmes through capacity building strengthens community ties, empowers students for improved productivity, develops in them the proper knowledge and skills of managing indigenous health care needs, and provides a more holistic and relevant education for all. The test of hypothesis three had shown that, there is no significant difference between the mean scores of administrative and academic staff on the benefits of integrating indigenous education in university programmes through capacity building for quality education delivery in federal universities in South East, Nigeria. In line with the findings, Madumere-Obike, Ukala and Nwabueze (2016) stated that, the benefits of integrating indigenous education in university programmes for global competitiveness include: enhancing educational effectiveness by providing an education that adheres to an indigenous inherent perspectives; promoting education that can enhance indigenous/customary experiences; providing an education that can boost indigenous languages; creating an education that can promote the customs of people; raising awareness of traditions with greater respect and appreciation for various cultural realities; helping the graduates to acquire better knowledge and skills needed for the development of agricultural activities; equipping them with right indigenous knowledge for the enhancement of traditional sustainable development; helping them in the management of biodiversity for environmental sustainability; equipping them with the knowledge of managing indigenous science and technology; and as well developing in them the proper knowledge and skills of managing indigenous health care needs. Nwabueze, Nwokedi and Edikpa (2018) revealed that, the benefits of integrating indigenous education in university programmes include: supporting Indigenous investigator development; developing university policies and practices sensitive and responsive to Indigenous community settings, resources and training for research; developing community and scientifically acceptable research designs and practices; aligning Indigenous community and university review boards to enhance community as well as individual protection (e.g., new human subjects training for Indigenous research, joint research oversight, adaptation of shorter consent forms, appropriate incentives, etc.); determining appropriate forms of dissemination (community reports, digital stories, etc.); adopting best practices for sharing credits; and reducing systematic discrimination in the promotion and tenure of Indigenous investigators as well as allies working in Indigenous communities.

Conclusion

This study through the findings had shown that, Indigenous education prepares individuals with adequate knowledge and skills to come to terms with the physical, social and spiritual world of their time, as well as world of work. Through indigenous education, students are trained in skills that would make them become productive and useful to themselves and the society. Hence, proper integration of indigenous education in higher education programmes would go a long way to facilitate indigenous knowledge among graduates for individual and global competitiveness. This would help the graduates to be grounded on the cultural activities that can bring development in their society, and as well make them to be competitive in the areas of knowledge creation, technological know-how, innovations and knowledge building for quality education delivery in federal universities.

Recommendations

Based on the findings, the researchers made the following recommendations.

1. Education managers and planners should make adequate effort to integrate indigenous education into university programmes through human capacity building to enable the students participate fully in cultural development of their society.

2. University administrators and lecturers should join hands in integrating indigenous education in university programmes through capacity building to enhance the quality of education delivered to students.
3. University lecturers should regularly participate in capacity building programmes on indigenous education to improve the quality of education delivered to students.
4. They should regularly update their knowledge and skills in indigenous education through capacity building programmes to be committed in delivering quality instructions on indigenous education, with appropriate supervision of lecturers in teaching indigenous education courses by university administrators.
5. Federal Government should supply of instructional materials needed to deliver indigenous education programmes in universities with funding supports for lecturers involvement in capacity building programmes, and maintenance of existing facilities to facilitate programmes in universities for quality education delivery.
6. Qualified educators with the expertise in indigenous education and cultural competencies to teach indigenous knowledge effectively through proper development of relevant curricula that integrate indigenous knowledge with mainstream academic subjects, language differences between indigenous communities.
7. University management should provide unequal access to technology and digital literacy skills to integrate indigenous education in university programmes.

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