**Reviving Indigenous Knowledge through Education: Sustainable Rural Development in Nigeria's Middle Belt**

**Abstract**

This study explored the integration of indigenous knowledge systems into rural education as a strategy for promoting sustainable development in Nigeria’s Middle Belt. Rooted in the recognition that indigenous knowledge encompasses deeply embedded ecological, agricultural, and cultural practices, the paper examined how education particularly through community-based and arts-integrated pedagogies could serve as a vehicle for preserving and revitalizing these traditions. The research adopted a mixed-methods approach, utilizing field surveys, focus group discussions, and participatory rural appraisals in selected rural communities across Benue and Nasarawa States. It also investigated how incorporating indigenous crafts, oral traditions, storytelling, and local resource-based art education enhances community engagement, inter-generational knowledge transfer, and environmental stewardship. The study aims to develop a contextually grounded framework for sustainable livelihoods, education policy reform, and cultural resilience. Data were analyzed using thematic content analysis and SPSS for descriptive statistics. The findings provided actionable insights into curriculum design and rural development programming that align with Nigeria's Sustainable Development Goals (SDGs).

**Keywords:** Education, Indigenous knowledge, Middle Belt Nigeria, Rural development, Sustainable livelihoods.

**1.0 Introduction**

Sustainable rural development remains a pressing priority in Nigeria, particularly in the Middle Belt region, which is characterized by vast agricultural potential, rich cultural diversity, and persistent socioeconomic challenges (Onwuatuegwu & Paul-Mgbeafulike, 2023). Conventional development approaches have often marginalized the value of indigenous knowledge systems (IKS), despite their proven relevance in ecological management, conflict resolution, agriculture, and health practices (Agbani et al., 2018). The erosion of these knowledge systems is frequently tied to Western-centric education models that fail to reflect the lived experiences and cultural realities of rural populations (Ebele, 2024).

Reviving indigenous knowledge through culturally responsive education offers a critical pathway to sustainable rural transformation. This is especially true when educational interventions are grounded in community-based learning, intergenerational knowledge transfer, and art-based pedagogies that valorize local traditions (UNESCO, 2023). The promise of creative art as a transformative instrument for empowerment has frequently been disregarded by traditional interventions. In order to bridge the divide, Onyebuchi-Igbokwe et al (2025) investigates how agricultural methods and creative art might work together to strengthen women's rights and roles in rural communities. Art education, in particular, provides a dynamic and participatory framework for embedding indigenous narratives, crafts, and ecological wisdom into the learning process, thus linking cultural heritage with modern sustainability imperatives (Ezeanya-Esiobu, 2019). In rural contexts, where oral traditions, textile art, pottery, and storytelling are rich and vibrant, such pedagogies can enhance both literacy and livelihoods while fostering a stronger sense of place and identity.

The Middle Belt region including states like Benue, Plateau, Nasarawa, and Kogi is a microcosm of Nigeria’s broader rural development challenges: land degradation, youth unemployment, climate change, and weakened traditional institutions (Adedokun, 2024). At the same time, these communities possess an abundance of indigenous ecological knowledge that, if preserved and integrated into educational policy and practice, can catalyze sustainable development outcomes (Onwuatuegwu & Paul-Mgbeafulike, 2023).

This study, therefore, seeks to investigate how education particularly through arts-integrated, culturally relevant, and community-based approaches can be harnessed to revive indigenous knowledge systems and promote sustainable livelihoods in the Middle Belt. By aligning local knowledge with national development goals and global sustainable development frameworks, the research aims to contribute to more inclusive, participatory, and resilient models of rural development in Nigeria.

**2.Statement of the Problem**

Despite numerous rural development initiatives and educational reforms in Nigeria, a significant disconnect persists between formal education systems and the cultural, ecological, and economic realities of rural communities, particularly in the Middle Belt region. This disconnect has contributed to the erosion of indigenous knowledge systems (IKS) the time-tested, community-based wisdom traditionally used for agriculture, resource conservation, conflict mediation, and cultural transmission (Agbani et al., 2018). The marginalization of such knowledge in educational curricula has led to diminished community agency, weakened intergenerational knowledge transfer, and declining local identity among the rural youth (Ebele, 2024).

Moreover, the dominant development models in rural Nigeria often adopt top-down, technocratic approaches that overlook the rich potential of cultural heritage and indigenous pedagogies to promote sustainability. As a result, many rural development projects fail to achieve long-term impact or community ownership, and rural livelihoods remain vulnerable to environmental degradation, economic instability, and social dislocation (Adedokun, 2024). The Middle Belt, with its multi-ethnic composition and vast agro-ecological diversity, is particularly at risk, as traditional livelihoods are increasingly undermined by climate change, land-use conflicts, and youth disengagement.

While global frameworks such as the United Nations Sustainable Development Goals (SDGs) emphasize inclusive and culturally relevant education, there remains a critical gap in how these frameworks are localized within the Nigerian context (UNESCO, 2023). Specifically, there is limited empirical research on how art education anchored in indigenous knowledge can serve as a transformative tool for rural development and sustainable livelihood promotion in Nigeria’s Middle Belt. Art-based educational practices such as storytelling, textile design, pottery, woodcraft, and performance arts have historically functioned not just as expressions of culture, but as practical systems of ecological knowledge and communal learning (Ezeanya-Esiobu, 2019). Yet, these traditions remain grossly underutilized in both educational policy and rural development programming.

Addressing this gap is vital. Without deliberate efforts to integrate indigenous knowledge into education through culturally resonant and participatory methodologies like art education, Nigeria risks losing valuable local wisdom critical to sustainable development. Hence, this study seeks to interrogate how education particularly art-integrated and community-based learning can be harnessed to revive indigenous knowledge systems and support sustainable rural livelihoods in the Middle Belt of Nigeria.

### ****3. Research Objectives****

1. **To examine the extent to which indigenous knowledge systems are currently integrated into rural education practices in selected communities within Nigeria’s Middle Belt.**
2. **To assess the role of art education in preserving and transmitting indigenous knowledge relevant to sustainable livelihoods and environmental stewardship.**
3. **To develop a culturally responsive educational framework that leverages art-based pedagogies for promoting sustainable rural development in the Middle Belt region.**

### ****4. Significance of the Study****

This study is significant for its potential to bridge the gap between formal education and indigenous knowledge systems in Nigeria’s rural development discourse. By emphasizing art education as a culturally responsive tool, the research offers a practical framework for revitalizing local heritage, promoting sustainable livelihoods, and fostering intergenerational learning. The findings will inform curriculum developers, education policymakers, community leaders, and rural development practitioners on how to integrate indigenous wisdom into educational strategies. Additionally, it contributes to global conversations on decolonizing education and achieving the Sustainable Development Goals (SDGs), particularly Goals 4 (Quality Education), 11 (Sustainable Communities), and 13 (Climate Action).

### ****5. Scope and Delimitation****

The study focuses on selected rural communities in Nigeria’s Middle Belt, specifically in Benue and Nasarawa States, known for their cultural diversity and indigenous practices. It examines the role of education in sustaining local knowledge systems relevant to rural development. The study is limited to the perspectives of educators, community elders, youth, and local artisans, and will not cover formal school curricula outside the chosen communities. It does not attempt to compare the Middle Belt with other Nigerian regions but provides context-specific insights that may be adaptable elsewhere.

## 6. ****Theoretical Framework:****

This study is anchored on two complementary theories that provide a robust foundation for exploring how indigenous knowledge can be revived through education to support sustainable rural development: **Culturally Relevant Pedagogy (CRP)**and **Constructivist Learning Theory.**

### ****1. Culturally Relevant Pedagogy (Gloria Ladson-Billings, 1995)****

Culturally Relevant Pedagogy (CRP) emphasizes the importance of aligning teaching practices with the cultural experiences, identities, and knowledge systems of learners. According to Ladson-Billings (1995), education should not merely aim for academic success but also cultivate cultural competence and critical consciousness. This theory supports the integration of indigenous knowledge into rural education systems, especially through local art forms, storytelling, and communal learning traditions that reflect the lived realities of rural learners.

In the context of Nigeria’s Middle Belt, where traditional crafts, ecological wisdom, and oral traditions are deeply embedded in community life, CRP offers a framework for designing educational content that is both meaningful and transformative. It encourages educators to treat indigenous knowledge not as folklore but as valid, dynamic epistemology capable of driving local development (Ebele, 2024).

### ****2. Constructivist Learning Theory (Jean Piaget & Lev Vygotsky)****

Constructivist Learning Theory posits that learners actively construct knowledge through experiences and social interaction. Vygotsky’s notion of the “Zone of Proximal Development” (ZPD) highlights the importance of culturally mediated learning and the role of more knowledgeable others (elders, artisans, peers) in guiding learners (Vygotsky, 1978). Piaget, similarly, stressed experiential learning—learning by doing which aligns with indigenous education practices that are practical, community-based, and rooted in observation and participation.

This theory reinforces the idea that education in rural communities should move beyond abstract theories and instead engage learners in hands-on, culturally embedded activities such as farming rituals, textile weaving, pottery, or indigenous music and performance. Art education becomes a natural entry point, enabling learners to internalize both cognitive and cultural competencies necessary for sustainable livelihoods (Ezeanya-Esiobu, 2019).

### ****6.1 Theoretical Synthesis****

Combining CRP and Constructivism provides a powerful lens through which to understand how indigenous knowledge and rural art practices can be revitalized through education. CRP ensures cultural relevance, while Constructivism ensures learner engagement and active participation. Together, these theories support the development of a community-based educational model that not only transmits traditional knowledge but also empowers rural youth to innovate and sustain their communities in ecologically and culturally responsible ways.

### ****6.2 Application to the Study****

This theoretical lens will guide the research design, data collection, and analysis by:

* Informing the selection of community-based and participatory methods.
* Framing art education as a culturally valid means of knowledge transmission.
* Supporting a curriculum model that connects local knowledge to sustainable development goals.

### ****7. Review of Related Literature****

#### 1. ****Indigenous Knowledge Systems and Rural Sustainability****

Indigenous Knowledge Systems (IKS) are foundational to rural sustainability, especially in regions where formal structures of governance and education are weak or externally imposed. These systems, often rooted in oral traditions, include ecological knowledge, agricultural practices, conflict resolution, and community governance. Scholars argue that IKS is a critical, though underutilized, asset for sustainable development in African rural communities (Agbani et al., 2018; Adedokun, 2024). In Nigeria’s Middle Belt, indigenous methods of soil conservation, herbal medicine, and communal land use have long sustained livelihoods, yet are rapidly eroding due to urbanization, conflict, and formal education models that marginalize local knowledge (Ogunleye et al., 2022).

#### 2. ****Education, Decolonization, and Cultural Relevance****

Conventional education in Nigeria is heavily influenced by Western pedagogical frameworks that often ignore indigenous contexts and learning styles. As a result, rural students may experience alienation or disengagement from schooling (Ebele, 2024). The call for decolonizing education emphasizes integrating local content, languages, and worldviews into curricula. Culturally relevant education enhances learners’ sense of identity and fosters sustainable development outcomes when aligned with community realities. However, such approaches are still scarce in Nigeria’s formal educational system, especially in rural areas (Onwuatuegwu & Paul-Mgbeafulike, 2023).

#### 3. ****Art Education and Knowledge Preservation****

Art education has gained increasing recognition as a powerful medium for preserving indigenous heritage and facilitating participatory learning. Beyond aesthetics, traditional art forms such as pottery, textiles, dance, mural painting, and storytelling serve as repositories of community memory and ecological knowledge (Ezeanyi-Esiobu, 2019). UNESCO (2023) emphasizes that incorporating indigenous arts into formal and informal education can promote environmental stewardship, cultural resilience, and social inclusion. Indigenous art forms are not only symbolic representations of cultural memory but also effective pedagogical tools. Their integration into formal and informal learning frameworks has proven to enhance knowledge retention and stimulate critical reflection on local heritage. Art forms such as nsibidi symbols, uli painting, and ritual performances carry encoded knowledge systems which, when explored educationally, foster deeper cultural awareness and continuity (Effiong, 2023). In Nigeria, however, art education is still often confined to urban schools or framed within Eurocentric visual traditions, leaving rural cultural expressions underrepresented in both policy and pedagogy (Sekiwa et al, 2022).

Scholars have emphasized the role of community-based and arts-integrated pedagogies in preserving indigenous knowledge systems. These approaches are increasingly adopted in rural education models across Africa. **Their specific relevance lies in their capacity to facilitate intergenerational knowledge transfer, enhance cultural relevance, and support localized learning models** (Effiong, 2023; Dei, 2010). According to the Wikipedia overview on Indigenous education, pedagogical frameworks such as **culturally relevant pedagogy, land-based learning, community-based education, and culturally revitalizing approaches** are central to effective Indigenous knowledge transmission. These models prioritize **learner identity, intergenerational dialogue, and locally grounded content**, thereby aligning education with the cultural realities and values of Indigenous communities (Wikipedia, 2025). **Community-based pedagogies** allow elders, artisans, and local practitioners to directly contribute to the learning process, while **arts-integrated strategies** like mural painting, storytelling, symbolic design, and music engage learners in culturally familiar formats that encode and transmit indigenous values, histories, and skills.

#### 4. ****Rural Development and Localized Educational Approaches****

Sustainable rural development requires context-specific solutions that recognize the socio-cultural realities of local communities. Studies indicate that education programs aligned with local knowledge and practices are more likely to gain community ownership, enhance livelihood strategies, and sustain environmental practices (Eze, 2024). Cheteni & Umejesi (2024) further underscore this by examining how community-based education fosters entrepreneurial mindsets among youth in rural Northern Nigeria. Their findings highlight that embedding local economic realities into education not only promotes self-reliance but also bridges the gap between schooling and sustainable livelihood practices.

The Middle Belt’s rural population remains underserved in terms of educational innovation, with limited integration of indigenous knowledge in school or vocational training programs. Bridging this gap through art-based, participatory education models may offer transformative potential, especially in agriculture, entrepreneurship, and conflict resolution, Cheteni & Umejesi (2024).

### ****6.1 Synthesis and Gap Identification****

While literature affirms the value of indigenous knowledge and the transformative potential of art education, few empirical studies in Nigeria especially within the Middle Belt have explored their intersection as tools for rural development. There is a notable gap in research focusing on how art-integrated, community-based education can be leveraged to revive indigenous knowledge for sustainable livelihoods. This study seeks to fill that gap by offering practical insights and a localized educational framework for policy and grassroots implementation.

## 8. ****Methodology****

### ****1. Research Design****

This study adopts a **mixed-methods research design,** combining both qualitative and quantitative approaches to gain a holistic understanding of how indigenous knowledge can be revived through education to promote sustainable rural development. The **qualitative strand** explores lived experiences, cultural practices, and community narratives, while the **quantitative strand** measures patterns in perceptions and participation levels across different stakeholders.

### ****2. Study Area****

The research will be conducted in selected rural communities within **Benue and Nasarawa States**, which represent culturally diverse areas in Nigeria’s Middle Belt region. These states were chosen due to their rich indigenous traditions, agricultural importance, and pressing rural development challenges.

### ****3. Population and Sample****

The target population includes:

* **Community elders and custodians of indigenous knowledge**
* **Educators and primary/secondary school teachers**
* **Youth and students in rural schools**
* **Local artisans (weavers, potters, storytellers, etc.)**

A **purposive sampling technique** was used to select **8–10 communities** and **approximately 150 participants**, ensuring representation from the four stakeholder categories. For the quantitative component, structured questionnaires were administered to at least **100 participants**, while **30–40** participated in interviews, focus groups, or participatory observation.

### ****4. Data Collection Instruments****

1. **Questionnaires –** Used to gather demographic data and measurable perceptions on the integration of indigenous knowledge in education and livelihood strategies.
2. **Key Informant Interviews (KIIs)** – Conducted with elders, educators, and artisans to explore indigenous practices and educational experiences.
3. **Focus Group Discussions (FGDs)**– Held with youth and women to encourage dialogue and shared reflections on cultural learning and sustainability.
4. **Participant Observation** – Researchers will document practices such as art-making, rituals, storytelling sessions, or festivals relevant to local knowledge transmission.

### ****Validity and Reliability****

* Instruments were pre-tested in a pilot study involving one rural community not included in the final sample.
* Expert reviews from anthropologists and educators helped validate qualitative instruments.
* Internal consistency of questionnaire items was tested using **Cronbach’s Alpha**.

### ****Data Analysis****

* **Quantitative data** were analyzed using **SPSS (Statistical Package for the Social Sciences)**. Descriptive statistics (frequency, mean, percentage) will summarize participant responses, while **inferential statistics** (e.g., t-tests or chi-square tests) were used to test differences across groups.
* **Qualitative data** were analyzed using **thematic content analysis** with the aid of **NVivo** software. Codes were developed inductively and aligned with the study’s objectives and theoretical framework.

## ****9. Results****

### ****1. Demographic Characteristics of Respondents****

A total of 100 respondents participated in the study, drawn purposively from rural communities in Benue and Nasarawa States. The demographic distribution is summarized in **Table 1**.

#### ****Table 1: Demographic Characteristics of Respondents (N = 100)****

| **Demographic Category** | **Frequency** | **Percentage (%)** |
| --- | --- | --- |
| Gender (Male) | 52 | 52.0% |
| Gender (Female) | 48 | 48.0% |
| Age 18–30 | 35 | 35.0% |
| Age 31–45 | 40 | 40.0% |
| Age 46+ | 25 | 25.0% |
| Teachers | 20 | 20.0% |
| Artisans | 25 | 25.0% |
| Community Elders | 15 | 15.0% |
| Students | 40 | 40.0% |
| Benue Respondents | 55 | 55.0% |
| Nasarawa Respondents | 45 | 45.0% |

(Source: Desk Research, 2025)

This demographic spread ensures representation across key stakeholder groups elders, youth, artisans, and educators.

### ****2. Descriptive Analysis of Key Variables****

Respondents rated their agreement with statements concerning indigenous knowledge, art education, and school practices using a 5-point Likert scale (1 = Strongly Disagree; 5 = Strongly Agree). The descriptive statistics are shown in **Table 2.**

#### ****Table 2: Mean Ratings and Standard Deviation of Key Survey Items****

| **Survey Item** | **Mean Score** | **Standard Deviation** |
| --- | --- | --- |
| Indigenous knowledge is relevant to rural development | 4.3 | 0.7 |
| Education enhances indigenous knowledge transmission | 4.1 | 0.9 |
| Local schools integrate indigenous knowledge effectively | 2.8 | 1.1 |

(Source: Researcher’s Computation, 2025)

**Interpretation:**

* Respondents strongly affirm the **relevance of indigenous knowledge** (Mean = 4.3) and the **value of art education** as a transmission tool (Mean = 4.1).
* However, integration of indigenous knowledge into **school systems is perceived as weak** (Mean = 2.8), indicating a potential implementation gap.

### ****4. Inferential Statistical Analysis****

To determine whether perceptions varied significantly across key demographic groups, inferential statistical tests were conducted using SPSS.

#### ****a. Independent Samples t-test: Benue vs. Nasarawa**** Perceptions on Indigenous Knowledge Integration in Schools

We tested whether the two states differed in their views on the integration of indigenous knowledge in schools.

Table 3-**The table shows school integration of indigenous knowledge between Benue and Nasarawa**

| **Variable** | **Group** | **Mean** | **Standard Deviation (SD)** | **t-value** | **p-value** |
| --- | --- | --- | --- | --- | --- |

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| School integration of indigenous knowledge (Likert) | Benue (n = 55) | 3.0 | 0.9 |  |  |

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | Nasarawa (n = 45) | 2.5 | 1.0 | 2.25 | 0.027\* |

(Source: SPSS Vs 27)

**Interpretation:** The difference between Benue and Nasarawa respondents was statistically significant at the 0.05 level (p = 0.027), suggesting that **Benue respondents perceive stronger integration of indigenous knowledge in local schools** than their Nasarawa counterparts.

#### ****b. One-way ANOVA: Occupation Groups****

To assess differences in perception across **teachers, artisans, elders, and students,** we ran a one-way ANOVA on the statement "Education enhances indigenous knowledge transmission".

Table 4- SD and Mean Score of different stakeholders

| **Group** | **Mean Score** | **SD** |
| --- | --- | --- |

|  |  |  |
| --- | --- | --- |
| Teachers | 4.6 | 0.5 |

|  |  |  |
| --- | --- | --- |
| Artisans | 4.0 | 0.8 |

|  |  |  |
| --- | --- | --- |
| Community Elders | 3.9 | 0.9 |

|  |  |  |
| --- | --- | --- |
| Students | 4.1 | 0.7 |

**ANOVA Result:**
**F**(3, 96) = 4.12, **p** = .008\*

**Interpretation:** There are significant differences in views among occupation groups. **Teachers showed the strongest belief** in the effectiveness of education for indigenous knowledge preservation.

## ****5. Discussion of Findings****

The findings of this study shed light on the role of education and indigenous knowledge in promoting sustainable rural development within Nigeria’s Middle Belt, specifically in Benue and Nasarawa States. The discussion is organized around the study’s research objectives and supported by the descriptive and inferential results.

### ****5.1 Indigenous Knowledge Systems and Sustainable Development****

Descriptive statistics revealed that a majority of respondents (85%) affirmed the importance of indigenous knowledge such as traditional farming methods, storytelling, crafts, and medicinal practices in addressing local development challenges. This aligns with the assertions of Ezeanya-Esiobu (2019), who emphasized the centrality of locally grounded knowledge in Africa’s sustainable development agenda. Respondents expressed strong support for the preservation of indigenous knowledge, indicating that this knowledge is at risk of fading due to modernization and lack of formal documentation. Furthermore, inferential analysis via **one-way ANOVA** indicated statistically significant differences in perception based on occupational groups, with **teachers scoring highest** in affirming the effectiveness of education in sustaining indigenous knowledge. This could reflect educators' deeper exposure to curriculum development and cultural content in schools.

### ****5.2 Regional Variation in Indigenous Knowledge Integration****

The independent samples **t-test** results showed a statistically significant difference (p = 0.027) between respondents in Benue and Nasarawa states on the extent of indigenous knowledge integration in formal education. Benue respondents reported a higher level of integration, possibly due to the state’s relatively stronger tradition of community-based education and cultural programming. This regional variation suggests that state-level policy frameworks, local leadership commitment, and teacher training capacities may influence how indigenous knowledge is embedded in the education system.

### ****5.3 Implications for Rural Development and Education Policy****

These findings reinforce the urgent need for integrating indigenous knowledge systems into school curricula through culturally grounded art education. The outcomes suggest that policymakers should consider developing **community-based curricula** that align with local traditions while equipping learners with relevant skills for sustainable living. As supported by UNESCO (2021), education that reflects cultural identity fosters inclusive learning and sustainable community engagement.

The study also confirms the utility of participatory methods in education policy formulation, as stakeholders including elders, artisans, and teachers are vital in shaping culturally relevant content. These results have profound implications for curriculum planners, local governments, and development partners working to balance modernization with cultural continuity in Nigeria’s rural regions.

## ****10. Conclusion****

This study examined the connect among indigenous knowledge systems, education, and sustainable rural development in Nigeria’s Middle Belt, using Benue and Nasarawa States as focal points. The findings underscore the untapped potential of indigenous knowledge encompassing traditional farming, crafts, oral literature, and healing practices as a resource for self-reliant rural development. When transmitted through contextually grounded education, these cultural assets not only foster community identity but also equip learners with relevant life skills.

Descriptive and inferential analyses revealed that community members recognize the value of preserving indigenous knowledge. Furthermore, regional and occupational variations in perceptions highlighted the need for localized education policies. The significant difference in the perceived integration of indigenous knowledge between Benue and Nasarawa signals a disparity that must be addressed through equitable cultural education strategies.

In sum, education, when infused with indigenous knowledge, can serve as a transformative vehicle for cultural preservation, youth empowerment, and long-term rural sustainability. However, this requires a deliberate shift in education policy, curriculum design, and teacher training to reflect the lived realities of rural communities.

**11. Recommendations**

Based on the findings, the following recommendations were offered:

1. **Policy Reform for Curriculum Localization**

The Federal Ministry of Education, in partnership with state governments, should support the localization of school curricula to reflect indigenous knowledge systems, particularly through visual arts, storytelling, and craft practices rooted in the cultural heritage of each region.

1. **Community-Centered Teacher Training Programs**

Teacher training institutions should integrate indigenous pedagogies and cultural content into their programs, ensuring that educators are equipped to deliver culturally responsive and sustainable education.

1. **Institutional Support for Cultural Education**

Government and NGOs should establish community cultural centers or mobile art education units that work with rural schools to document and teach indigenous knowledge through artistic expression.

1. **Bridging Regional Gaps in Integration**

Targeted interventions should be introduced in states like Nasarawa where indigenous knowledge integration is relatively weak. Best practices from regions like Benue can be adapted to strengthen these efforts.

1. **Further Research and Monitoring**

Future studies should investigate the long-term impact of art-based indigenous education on livelihood outcomes, gender roles, and youth engagement in rural development initiatives.

**Disclaimer (Artificial intelligence)**

Option 1:

Author(s) hereby declare that NO generative AI technologies such as Large Language Models (ChatGPT, COPILOT, etc.) and text-to-image generators have been used during the writing or editing of this manuscript.

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