RE-EVALUATING INDIGENOUS WEAVING PRACTICES IN NIGERIAN TERTIARY INSTITUTIONS: A CASE STUDY OF KADUNA STATE

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Abstract
This paper examined the state of weaving in Textile Section of Nigerian tertiary institutions using Kaduna State tertiary institutions as main focus. The survey and descriptive research designs was adopted for the study. Two (2) research questions were proposed to guide the study. The total population used is 300. These consist of random selection of 100 populations from each of the three selected institutions that offer Fine and Applied Arts in Kaduna State. In elicit appropriate responses; the instrument used for data collection is a validated questionnaire titled "Scholastic Perception of the State of Indigenous Weaving in Nigerian Tertiary Institutions (SPSIWNTI)". The respondents were to indicate the level of agreement or disagreement in each column of stated options on a five-point scale of Strongly Agree (AS), Agree (A), Disagree (D), Strongly Disagree (SD), and Undecided (UND). The calculated reliability instrument was 2.5 mean acceptances, otherwise known as unacceptable. The results revealed lack of functional looms (especially the modern looms) and weaving materials, many of Nigerian tertiary institutions (especially Colleges of education) are not teaching weaving, lack of qualified man-power (lecturers/weavers) in the system, massive closure of indigenous local industries, lack of interest among the students to study weaving as well as misconception that weaving is a course for females not for males, etc. It was therefore recommended among others that education minister should see that both traditional and modern looms are in stored in Nigerian institutions for ideal learning of indigenous weave production among the youth and blend the technique of production with westerners like that of "Ghana Kente weave" for modernization and promotion of cultural heritage and demand of indigenous Nigerian weave fabrics far and wide.

Key Words: Indigenous loom, Modern loom, Nigeria, Re-evaluation, Technology, Tertiary Institution, Weaving.

Introduction
Tertiary institutions are wide knowledge systems and the most suitable active formal agency for learning processes. In the programme, knowledge and skills are developed for learning to become more productive and useful to the society. This is to say that Western civilization brought profitable education to individual and the society at large. At this time, learning of trades, apprenticeship and formal education became competitive and more concern for every individual, parents and society. Everyone became serious and determined to acquire knowledge. Government tried to maintain good standard in education and welcomed graduates in the labour market with job opportunities. On the other hand, parents tried to see that school fees are paid, otherwise the child in question will be taken out to learn trade or apprentice training for continuity in productivity, promotion of man power as well as job actualization for the youths and nation's development as well as cultural uplifting and transfer of cultural heritage. It could be on this reason that education institutions strived so hard to demonstrate its values to development by producing qualified graduates to the system. In practical oriented course like Textiles-weaving, these qualified graduates cannot be groomed without ideal practical knowledge of the profession, otherwise termed half-baked. Undoubtedly, half-baked graduate is one of the factors that promote poor productivity. This is because what you have is what you give. It could be on this angle there are decline and dwindling (good product today, bad product tomorrow) productivity in some of organizations and education settings. Therefore, Textiles discipline especially weaving need not to be abound in the education system, rather should be modernize by using traditional loom and mechanized modern day loom for production of fast, good quality and quantitative weave products in the system.

However, in this contemporary time, it is observed that both organization and education settings are facing decline and poor productivity in output due to certain factors. In Africa, organizational constrains are; decline in organizational surpluses, lack of innovativeness and poor creativity. While educational institutions face constraints in technological backwardness, weak management systems, lack of human resource skills, insufficient use of information technology and low level of organizational outcome (Makanga and Paul, 2017). Undoubtedly, poor learning environment, lack of tools and equipments, lack of qualified man power, innovations, creativities and skills has been serious factors facing weaving section both in formal and informal learning of the craft. This could be one of the reasons the youths of the present time never showed interest in

learning of indigenous weaving production both in local indigenous weave industries and formal education system. The study of textile-weaving is not what one will regret because it is a lucrative course. Its values to humanity cannot be over emphasized. It serves functional, cultural and ceremonial purposes. It projects uniqueness in fashion especially in ceremonial activities. It serves great functions in household decorations like, cushion cover, back rest, through pillow, etc. This study thereforeis focused on re-evaluating indigenous weaving practices in Nigerian tertiary institutions with main focus on tertiary institutions of Kaduna state that offers Textiles. This is to ensure functioning studio and ideal learning practices on weaving section in Nigerian institutions in order to groom the youth of present generation with the knowledge of cultural heritage for continuity in culture and uplifting of cultural values in the country as well as the world at large.

Before the advent of European civilization in the country, Nigerians are naturally creative and well talented for skill production. Many of them have been engaged in various creative crafts and trades which were peaceful and successfully used before Western colonization. Many of indigenous Local Industries were effectively managed before technological advancement. The coming of white men in the country brought about the advent of industrial revolution which paved way for modern mechanized industries in Nigeria. Many of these modern industries helped in promoting employment and nation's economy by excessive employment of the youth and production of qualitative and quantitative products that attract the demands of the products. Textiles are not farfetched from the above statement. Although before then, Nigeria has been facing dwindling economy for decades, but, the establishments of modern notable foreign industries in the country has gone a long way in promotion of economic stability. There was great deal in revival of the country's economy through the employment of the workers and sales of the products both home and abroad. Presently, the revise is the case on the side of indigenous weave textile industries. In as much as massive closure of majority of mechanized industries in the country, yet, its existence created a negative impact in the indigenous textile industries and the sales of their products. Locally, there was less patronage of weave textile products due to existence of mechanized textile industries. However, many local weavers (especially the youths) due to tedious nature of local weaving production left the indigenous industries for the mechanized industries in the country. As a result of this, the production of locally made weave products was going down on daily bases. Although, it is believed that the state of situation back then was better due to massive employment among the youths by the modern mechanized textile industries and other foreign industries in the country. Prices of commodities were also better and steady and these were enjoyed by the citizens for quite couple of years before the sudden outbreak of the economic recession in Nigeria.

It is worthy of note that since economic recession affected closing down of mechanized textile industries in Nigeria, traditional local looms and weaving production are still in existence minded by mothers and grandmothers. To the youth, due to consumed period of local process of weave production, the interest of going back to indigenous way of weaving production is no more their concern. In as much as weaving practices though seemed undermined by the youths, yet, the practices have remained in the economic, social and cultural life of people or group as a source of daily income. The products are highly demanded in both local and international markets due to its uniqueness, but disadvantage of it are slow and tedious nature of production system. No one will be ready to undergo through stress associated with the production before achieving meaningful weave products. Due to slow nature of the production, little products that cannot meet demands of the product are actualized. This led to gradual disappearance of woven fabric in the local markets as well as the closing down of some of these indigenous skill weaving industries in Nigeria. This also resulted to lack of knowledge of skill indigenous weave production among the youths. Instead of the youths engaging themselves in meaningful aspect of art, they resorted to all sorts of get rich-quick activities. This ultimately led them into all types of abominable acts like yahoo business, robbery, killings, kidnapping, some joined bandits, and so on. This called for the need for re-evaluation of indigenous weaving in Nigerian institutions where youths can be easily captured and nurtured in the craft in order to keep pace with changing times.

Stressing the changing period in the society especially in fashion and cultural values, it is expected that maintenance of local looms and introduction of new modern ones will go a long way in revival of ideal learning practice in education institution. This will help to quickens the learning process and add more value to indigenous weave products. It will also encourage innovation in the weaving system which promotes additional modern concepts of weaving version in mechanized forms thereby changing indigenous traditional weave products to fashion ceremonial and royal weave products of traditional *"NigerianAso Oke weave"* into modern weave products like *"Kente traditional weave of Ghana"*. Undoubtedly, when there is functional weaving studio with desired tools and equipments new innovation must surely emerge which may lead to higher demand of the product (Ravi and Pascal, 2015).

(The indigenous loom for fabrics weaving)   **(New mechanized modern loom for fabrics weaving)**

Traditionally, textile weaving in Nigeria has been sustained for centuries. Its origin is traced to be as old as man's existence. Ajayi (2018) asserted that, by the 16th century, cotton was a major agricultural product among Nigerian people. The cotton products are locally processed cotton fiber into yarn and from yarn fabrics becomes famous. Although, it is traditionally woven, but, the uniqueness of the products promote standard that attracts demand for ceremonial and social purposes before western technology. This goes in line with Ntagu (2015) findings that most of the traditional woven fabrics are employed in an attempt to preserve, reinforce and maintain the existence of a unique and established cultural behavior of a people. On this note, the need for re-evaluation of locally made looms in Nigerian educational institution cannot be ignored. The point here is that the two can be embraced and used in an organized school setting in Nigerian institutions for revival of indigenous cultural heritage through traditional and western techniques of production. Secondly, since majority of Nigerian youths are into western education, it will be easy to impart the knowledge to them through which fast spread of cultural heritage from generation to generation will achieved. It could be on this note Marjory (2016) stated that textile products are an integral part of every person's daily life with diverse in branches: spinning, weaving, knitting, sewing, dyeing, embroidery, printing and a host of others need to be hold for unborn generation.

Gumbo (2018) defines indigenous as something that is inborn in a specific context that entails those artifacts that indigenous people produce. The advantage of indigenous identity cannot be over emphasized and its cultural knowledge and practices cannot be over looked as in (Picton and Mack, 2019). According to Shava and Manyike (2018), knowledge of indigenous people generation is embedded in their culture and practices' and is transmitted creatively and orally from generation to generation. On this regard, the use of modern indigenous technology will have great impact towards supporting further recognition of indigenous weaving systems. On the other hand, Technology is the art of science for application of knowledge to meet up with human's needs. This is to say that technology is the manner in which resources, skills and knowledge are applied to address the objectives and requirements of a specific group of people which is found in modern weaving patterns (Manabete and Umar, 2018). Eionet (2018) is of opinion that technology employed by native inhabitants of a country which constitutes an important part of its cultural heritage and should therefore be protected against exploitation. Putting the words together, indigenous technology can be defined as fast means of investigating, designing, developing, and evaluating products processes in order to meet up with new trend in every societal change. This paper therefore focuses on revival of weaving section of textiles, therefore will attempt to discuss the concept using selected lecturers and students of Arts in Kaduna State tertiary institutions as main focus for data collection.

Statement of the Problem
The state of weaving in Nigeria institutions is not encouraging. To some schools, there will be no man power to teach or guide the students, to some schools there will be no loom, while some schools lack standard studio and materials. All these lapses affect the teaching and learning of traditional weaving in Nigerian tertiary schools. It is on this angle the paper seeks for re-evaluation of the state of indigenous textile weaving in Nigerian tertiary institution which is of good suggesting measures that can enhance its sustainability among the youth in Nigeria education system.

Purpose of the study

The general purpose of this study is to re-evaluate the indigenous weaving in Nigeria tertiary institutions in order to avoid gradual going down of indigenous weaving in Nigeria. Specifically, this study tends:

      i.   to identify the challenges facing indigenous weaving in Kaduna State.

      ii.   to define major factors impeding the teaching and learning of indigenous weaving in Nigeria tertiary institutions in Kaduna State.

Research Questions

The following research questions were raised to guide this study:

      (1)   What are the challenges facing indigenous weaving in Nigeria tertiary institutions of Kaduna State?

      (2)   What are major factors impeding the teaching and learning of indigenous weaving in Nigeria tertiary institutions in Kaduna State?

Area of Study

This study focuses on tertiary institutions in Kaduna State that offer Visual Art. According Haruna (2023), Kaduna State is a state in the Federal Republic of Nigeria located in the northwestern geopolitical zone of the country. The state capital (Kaduna) is former capital city of the British protectorate of Northern Nigeria region (1923–1966) after Zungeru (1903–1923) and Lokoja (1897–1903).

Culturally, their indigenous textile is as old as the history of the people in the state. The state has quite a number of ethnic groups, but like most other states in Nigeria, majority of them have a long history of traditional of hand weaving textiles production. Hand spinning by women and weaving by both men and women using horizontal and vertical looms respectively. These are age-long crafts in most parts of the state. The fabric, known as "saki" in Hausa is usually woven into white and later dyed into indigo, but, when the garments are to be constructed, the fabric is used in its white state or embroidered on it. The coming of Europeans in Nigeria brought about industrial revolution that promotes mechanized industries in Nigeria. Kaduna State is the one the northern region with highest number of mechanized industries like Kaduna Textiles Limited, United Nigeria Textiles Plc, Finetex Limited, and Nortex Limited, all in Kakur, Kaduna south of Nigeria. Undoubtedly, it is believed that the existence of many industries in the state will go a long way in promoting the indigenous industries in the state, but the revise is the case. It is observed that indigenous weave is no more functioning like before the western industrial revolution. Majority of them has closed down.

The study therefore devolved into promotion of traditional local industries for uplifting of cultural heritage. Population of this study therefore comprised of all the lecturers and students that have knowledge of Textile in the tertiary institutions in Kaduna State. There are three such schools or institutions in the state. However, three hundred respondents were randomly selected from the institutions as distributed in the table below:

Table showcasing the Institution and Population

S/N	Names of the Institutions	No. of Respondents
1.	Institution (i)	100
2.	Institution (ii)	100
3.	Institution (iii)	100
	GROUND TOTAL	300

Materials and Methods

This study employed the descriptive type of research. The questionnaires were distributed to consented lecturers and students by the researcher. The researcher was fully present in each institutions visited during distribution and collection of questionnaire. This enables the researcher to reduce cost for repeated visit and attend to questions from the respondents where necessary. It also helped to avoid the missing of research questions, thus, three hundred (300) copies of the questionnaires for this study were successfully distributed and collected, and were used by the researcher for data analysis.

The instrument used to generate data for the study was researcher's developed questionnaire titled "Scholastic Perception of the State of Indigenous Weaving in Nigerian Tertiary Institution (SPSIWNTI)". The questionnaire comprises of two sections. Section A sought for demographic information of respondents. Section B has two sub-sections. Sub-section 1, comprises of ten statements considered as challenges to indigenous weaving in Kaduna State. Sub-section 2, also contains ten statements that are considered as major factors challenges in teaching and learning of indigenous weaving in Nigeria institutions. The respondents were to indicate the level of agreement or disagreement to each of the lading statements in each section on a five-point scale Strongly

Agree (AS), Agree (A), Disagree (D), Strongly Disagree (SD), Undecided (UND) using 0-4 are used to stick to respondents choices of level of agreement/disagreement on the column (4 = strongly agree, 3 = agree, 2 = disagree, 1= strongly disagree, 0 = undecided). The data were presented in frequency tables. However, the research questions were tested and confirmed reliable. Using mean and standard deviation, the calculated reliability instrument was 2.5 mean acceptances, otherwise known as unacceptable.

RESULTS

1. ***Research Question:*** What are the challenges facing indigenous-weave production in Nigeria tertiary institutions of Kaduna State?

The Table 1: Questionnaire items that determine the challenges facing indigenous-weave production in Nigeria tertiary institutions in Kaduna State (n = 300)

S/N	Items that constitute the problems	SA (4)	A (3)	D (2)	SD (1)	UND (0)	Mean (M)	Standard Deviation (SD)	Decision
1.	Lack of student's interest in engaging in local weave production	150	88	52	10	0	3.26	0.73	Agreed
2.	Stressful manual production, time consuming, scarcity and unworkable looms	160	90	20	25	5	3.26	1.20	Agreed
3.	Scarcity and High cost of raw materials	101	100	70	19	10	2.91	0.77	Agreed
4.	Limited access to loan among the students for purchase of weave materials	105	70	80	30	15	2.73	1.39	Agreed
5.	Lack of skills in branding local weave craft	108	100	48	40	4	2.89	1.07	Agreed
6.	Loss of cultural values/ identity practices	60	80	107	50	3	2.49	2.05	Agreed
7.	Lack of manpower	95	125	45	30	5	2.93	1.00	Agreed
8.	Unfriendly nature of lecturers /weavers among the students.	120	75	50	35	20	2.8	1.59	Agreed
9.	Misconception in gender equality	70	40	100	80	10	2.3	1.39	Agreed
10.	Inadequate facilities; lack of water, electricity, equipments, poor transport network.	133	82	35	50	0	3.99	2.21	Agreed

Decision rule: Accept item if mean ≥ 2.5 otherwise it is not accepted.

Table 1 above shows the responses from respondents with regard to the present challenges of indigenous-weave production in Nigeria tertiary institutions in Kaduna State. From the table, the responses show that there are several challenges facing weave production in Nigerian education. From the look of the table, the main focus were highly concentrated on inadequate faciities with high level of mean response of 3.99 and standard deviation 2.21, Stressful manual production, time consuming and unworkable Looms with the level of mean response of 3.26 with standard deviation of 1.20, and Lack of student's interest in engaging in local weave production weighted mean 3.26 with standard deviation of 0.73. This shows that in as much as there are various challenges facing the production of local weave production, the above factors with high level of mean contributed much to the challenges.

(2) ***Research Question:*** What are major factors impeding the teaching and learning of indigenous weaving in Nigeria tertiary institutions in Kaduna State?

The Table 2: Questionnaire items that determine the major factors impeding the teaching and learning of indigenous weaving in Nigeria tertiary institutions in Kaduna State (n = 300)

S/N	Factors to be considered in solving the problem	SA (4)	A (3)	D (2)	SD (1)	UND (0)	Mean (M)	Standard Deviation (SD)	Decision
1.	Installation and maintenance of indigenous looms in Nigerian institutions	120	95	50	35	0	3.0	1.03	Accepted
2.	Installation of modern looms and discarding of the local ones	15	30	150	115	0	1.88	0.65	Not Accepted

3.	Installation of the modern loom to blend traditional ones	175	120	0	0	15	3.53	0.86	Accepted
4.	Monotony of designs should be avoided and exploration of new ones that will promote varieties should be encouraged	116	94	44	42	4	2.29	1.20	Accepted
5.	High cost of art materials in Nigeria should be addressed	180	80	40	0	0	3.36	0.51	Accepted
6.	Misconception: weaving is for Female but not for male.	60	25	110	75	20	2.03	1.12	Accepted
7.	In Nigeria tertiary, specialist in the field should be employed with attracting salary	120	80	55	30	15	2.8	1.02	Accepted
8.	Cordial relationship between the lecturers and students should be encouraged	150	80	50	10	10	3.16	0.73	Accepted
9.	Maintenance of good infrastructures for conducive class room weaving	160	100	25	15	0	3.35	0.69	Accepted
10.	Promotion of indigenous weaving cultural Heritage through compulsory learning of Visual Arts in basic school system in Nigeria	140	95	50	15	0	3.2	0.79	Accepted

Decision rule: Accept item if mean ≥ 2.5 otherwise it is not accepted.

Table 2 above shows the responses of scholars with regard to the major factors to be considered in re-evaluation of indigenous weaving in Nigeria tertiary institutions in Kaduna State. From the table, it can be seen that the respondents agreed that there are hope of revival of the indigenous weaving if the major factors on the table is considered excluding one concept with low weight of mean 1.88 and standard deviation 0.65. This tends to suggest that replacing of the indigenous loom with the modern ones in Nigeria education is not the best option as this will affect the upholding of indigenous cultural heritage. On the table, in as much as every other factor were agreed useful to be considered, but some were highly weighted which show the importance of them in the system. The concepts are: the installation of modern loom to blend the indigenous (M= 3.53, SD= 0.86), reduction of high cost of raw material (M=3.46, SD= 0.51), maintenance of good infrastructures (M=3.35, SD= 0.69), cordial relationship between lecturers/weavers and students (M= 3.16, SD= 0.73), compulsory practicing of Visual Art with practical learning of weaving (M=3.2, SD= 0.79) and installation and maintenance of indigenous looms (M=3.0, SD= 0.03).

Summary of Findings
The result of this paper shows that weaving in Nigerian institutions is really facing grate challenges which caused by many factors like; lack of looms, poor state of existed looms and lack of maintenance, stressful and slow nature of weave production which weighed down the interest and spirit of production, lack of man power, high cost of raw materials, insufficient time in school time table, monotony in weave styles and designs, etc. Based on the two tables, responses on the research question one and two showed that the items with high weight of mean need immediate attention. This is not to say that others are not important or needed in the system, but can be managed. It is simply showing that they need not to be ignored be it gets out of hand and caused destruction that can contribute the closing down of textiles-weave production in education system or avoid ideal practical knowledge of skill oriented cause of indigenous weave craft.

Educational Implication of Findings
The perception of a certain concept on the state of indigenous weaving by the scholars has several implications on lecturers, students, and society at large. Practically, the skill and knowledge acquisition expected of students will not be actualized, and this will create room for unemployment, half-baked graduates well as barrel in cultural heritage.
Thus, based on the previous or existing problems, finding shows that section of weaving has been long neglected in the system, because results of data shows that no parts of the section those not needed help if compared with average mean response of 2.5 otherwise not acceptable. Responses of two research questions on the tables showed that majority of the items are covered with high level of mean responses above 2.49 in table one and 2.8 in table two, while the mean response below the 2.5 mean acceptance are few. Undoubtedly, these challenges could be as a result of neglect in the side of the Government, or the policy makers did not capture

necessary policy that will encourage practical textiles-weave production in Nigerian education system. it could be also that the curriculum planners are not embodied with professionals in the field. Therefore, policy makers should try and review on the above factors and challenges and try to leave no stone on turned on establishing ideal practical textiles-weave section in Nigerian institutions.

Conclusively, based on the findings, the situation of indigenous weaving presently is so devastating. Outside education settings where indigenous local industries are expected to function well in learning of the craft, youths of the present generation are nowhere be found to learn the craft. In education system where they are expected to focus and gain knowledge on cultural identity like weaving and its outfit, weaving section of textiles seemed be abandoned. No qualified man power, no looms (both local and modern), scarcity of weaving tools materials, etc. More so, observation shows that students are not even interested to go for weaving as a discipline, and if care is not taken, the indigenous weave practical practices will gradually go out of the system. Therefore, for uplifting and transmission of indigenous cultural identity, norms and values through weaving in this contemporary time, the researcher proposed that good measures should be applied in the re-evaluation of the indigenous weaving through the following recommendations:

Recommendations

1. Policy makers should see that textiles-weave production in Nigerian tertiary institutions adopts combination of policy support and financial assistance among the students as well as installation of both traditional and modern looms for fast weave and stress-free production of locally made textiles-weave fabrics in order to blend the indigenous with western culture weave production like that of "Ghana Kente weave" for promotion of cultural heritage and demand of indigenous fabrics far and wide.
2. To ensure that indigenous heritage is not dead or forgotten, Policy makers should endeavor to see that curriculum planners should retouch Art curriculum and make weaving compulsory in secondary school levels and practically thought in tertiary institutions of Nigerian schools with sufficient time allocation. More so, the curriculum planners must be qualified experienced scholars with knowledge of art.
3. Due to the rising situation in unemployment in Nigeria, Policy makers should see that the employment of Art teachers/lecturers and weavers are strictly based on merit with interesting salary structure package. This will attract competency and seriousness in handling jobs.
4. For ideal practical learning, Government and institution managements should endeavor to see that environment is made conducive for the lecturers and students for effective weaving by providing necessary tools and materials needed for ideal practical weaving by employing local loom producers and technicians for maintenance of existed looms in Nigeria institutions, and construction of new looms in replacement of old ones, while the mechanized ones are also made available.
5. For smooth learning and easy understanding of the lecture, teachers should endeavor to create rooms for cordial relationship with students as this will encourage relax mind among the students to explore new knowledge in the system and promote varieties and innovation with the help of their teachers.
6. For misconception, weaving is meant for everybody both males and females, young and old, therefore lecturers should try and orient the students on this knowledge in order to do away with misconception that weaving is meant for female, not for male or is meant for old, not for the young so that weaving can be embraced by everyone in the system.

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