

# Repositioning Indigenous Practices for Effective Childhood Education Globally

Fabinu F. A., Ogunleye, T. O., Morondiya, M.O and Eruobodo, O. M

*School Early Childhood Care and Primary Education, Michael Otedola College of Primary Education Noforija-Epe, Lagos State, Nigeria*

**Abstract:** Indigenous education forms part of any nation's heritage and therefore it is inseparable from their way of life. This paper examined repositioning indigenous practices for effective childhood education in Epe community. The study employed descriptive survey research design. The sample consisted of two hundred (200) respondents in Epe community randomly selected for the study. A questionnaire titled 'Repositioning Indigenous Practices for Effective Childhood Education Questionnaire (RIPECEQ)' was used as instruments to generate data. The data was analyzed by employing descriptive statistics of frequency counts and percentage, Mean and Standard deviation using weighted average, Pearson Product Moment Correlation Coefficients and regression analysis. The result obtained indicated that, modern practices ( $X = 64.55$ ) have higher mean scores than their indigenous practices on early childhood education ( $X = 62.80$ ) and there was a positive significant correlation coefficient between indigenous practices and modern practices on early childhood education ( $r = 0.233$ ;  $p < .05$ ). More so, child's active living and services, respect for elders, growth and development did not make significant contribution to indigenous practices in early childhood education. Child's reasoning ( $\beta = -.140$ ;  $t = 1.826$ ;  $p < .005$ ) and child's culture ( $\beta = -.344$ ;  $t = -2.836$ ;  $p < .005$ ) made significant contribution to indigenous practices in early childhood education. Lastly, weighted average of 2.48 indicated agreement with the fact that indigenous practices have significant importance on Early Childhood Education in Epe community. Based on these findings, there is need to adopt and integrate some of the traditional/indigenous practices into the modern education because it is rich in culture and helps in molding the child in terms of respect, character and the total development of a child.

**Key Words:** Repositioning, Indigenous Practices, Modern Practices, Children and Early Childhood Education.

## I. INTRODUCTION

It is assumed in this current society that education is the key to national development. This therefore brings about a need to maintain every level of education especially the pre-primary stage, because it is the bedrock upon which all other educational levels are built. When a child misses the early stage it is usually hard for the learner to get back to the basics. Early childhood education is a common practice in most societies, provision are made for early childhood education programs of various types for children below the official school age (usually 6 years) mainly to prepare them for the rigors of primary education and beyond (Obiweluozor, 2018). According to The National Association for the Education of

Young Children (NAEYC) early childhood can be defined as a stage occurring before the age of eight, and it is during this period that a child goes through the most rapid phase of growth and development. Early childhood is a stage in human development, it usually includes toddlerhood and sometime afterwards (Obiweluozor, 2018). Some age-related development periods and examples of these years are quite critical because their brains develop faster than at any other point in their lives. In psychology, *early childhood* is seen as the time period birth until the age of nine to twelve years, therefore covering infancy, kindergarten and the early school years up to grades 3, 4, 5 or 6. In this period, development of cognitive skills, social skills, self esteem, moral outlook and perception about the world occur (Obiweluozor, 2018).

Early childhood education has actually brought about a specified discourse to allow specialist in this field communicate effectively on all matters associated with the implementation of learning programs meant for children from ages zero to eight years (Henniger, 2019). Early childhood education (ECE; also nursery education) is a branch of education theory which relates to the teaching of young children (formally and informally) up until the age of about eight. Infant/toddler education, a subset of early childhood education, denotes the education of children from birth to age two. Early childhood education means a process by which children attain growth and development in all spheres of life in preparation for useful and active living (Obiweluozor, 2018). National Policy on Education (FRN, 2013) defines early childhood education as education given in an educational setting for children aged 3 through 5 years in preparing their entry into primary school. It includes "otaakara" popularly named in some parts of the country, the crèche, the nursery and the kindergarten. These types of education settings are currently provided by private entrepreneurs. Early childhood education is encouraged for healthy growth, development and nurturing of the foundation of the child. These important foundations and trends show that parents are gradually identifying what it's all about. Early childhood education goes beyond preparation for primary school. It aims at the general development of a child's social, emotional, cognitive and physical needs in order to build a solid and extensive foundation for lifelong learning and wellbeing. Early childhood education has the possibility to nurture capable caring and responsible future citizens (Obiweluozor, 2018). For early childhood education to be

effective, it is vital to find out what existed in the indigenous societies. The indigenous societies were governed by the norms passed from one generation to another before the adoption of the western culture in form of modernism.

The word “indigenous,” when used with education, is generally known to refer to the first inhabitants of an area that was later colonized by another, more powerful, group of people who then forced their language and culture on the original inhabitants. Indigenous education refers to the system of education that prevailed in most of the societies before the initiation of the western or formal type of education (Nsamenang, 2019). Some scholars refer to indigenous education as traditional education, but it is more suitable to call it indigenous education because it was not imported. Indigenous education explicitly centers on teaching indigenous knowledge, models, methods, and content within formal or non-formal educational systems. The term ‘indigenous education’ does not refer to a different, exclusive or parallel category of education, but rather emphasizes the need to address indigenous peoples’ specific needs in order to raise awareness and broaden the scope of discussion with a view to achieving quality education for all. Communities who involve in indigenous practices are able to “recover and revalue their languages and (traditions), and in so doing, improve the educational success of indigenous students”, thus ensuring their survival as a culture (Nsamenang, 2019).

Indigenous education forms part of any nation’s heritage and therefore it is inseparable from their way of life. It pre-dates the colonial period and has survived many forces posed by western influences. Indigenous practice is an inclusive act set of activities, values beliefs and practices that has evolved cumulatively over time and is active among communities and groups who are its practitioners. Indigenous practices wedge the children’s daily routines and the livelihoods of their family and community together, integrating skills and knowledge about all aspects of life into a single curriculum (Nsamenang, 2019). What is taught or what children have to learn indigenously fits their abilities and succeeding stages of development. Indigenous practices provide not only a means for survival but also “connect” children to various social networks.

#### *Statement of Problem*

Early childhood has lost its focus as a result of western influence. Pre-colonial indigenous education was well developed in all parts of Africa before the introduction of the Islamic-Arabic and Western- Christian education systems. A lot of traditional or indigenous practices that could be of benefits to children had been faced out at the expense of western practices. Indigenous education is rapidly being lost to lack of research and incorporation into school curricula. Therefore there is need to promote and encourage these indigenous practices for effective inculcation of early childhood education.

#### *Research Questions*

The aim of this research is to encourage and enforce indigenous practices for promoting and enhancing Early Childhood Education globally. The following research questions were answered in this paper:

- i. Is there any significant relationship between indigenous practices and modern practices on early childhood education?
- ii. What is the relative contribution of indigenous practices (positive/ negative) in early childhood education?
- iii. How relevant is indigenous practices on early childhood education?

#### *Significance of the Study*

This study will be of great aid to the pupils, schools, teachers/lecturers, policy makers of early childhood education by making them know the importance and benefits of indigenous practices to the development of the child.

## II. LITERATURE REVIEW

Indigenous practices or traditional practices can be defined as the practice that an indigenous (local) community accumulates over generations of living in a particular environment (Ryser, 2018). Traditional practices often refer to a more generalized expression of practices associating a set people with ‘time-honoured’ ideas and practices associated with individual or family. It is passes from one generation to another and it is usually by word of mouth and cultural rituals and to some extent been the basis for sustainable development in health care, agriculture, food preparation, conservation and other sectors for several centuries. At an early stage, the child learns to observe, imitate and participate in whatever is done around him or her. For example the child is taught how to greet elders, respect elders, characteristics of season (dry or wet season), and the effect of such season on the environment and man. All are now taught in social science, integrated science, elementary science, geography, biology as classified in the modern or western way. Indigenous practices follows some system in which the child in the first five years of a child are taught by the mother, father and the immediate family. Then a peer group influence follows within this stage and the child then is endowed with his mother’s tongue, which enables him to communicate. Indigenous practices have been used as a way of acquiring a lifelong learning. Indigenous practices can be learned and carried out through culture, language, religion, music, dance, oral tradition using proverbs, myths and stories, elders, holistic approach.

**Culture:** Culture is the way of life. It is a basis of identity which largely determines how people view reality (The African Symposium 2014; (Magagula and Mazibuko 2019). Culture is everything that characterizes a society such as language, technological artefacts, skills, knowledge, beliefs, art, morals, attitudes, ideas, behaviour, laws, traditions, customs and values. It functions as a lens of perception,

influencing how people view themselves and their environment. Indigenous practice is stored in culture in various forms, such as traditions, customs, folk stories, folk songs, folk dramas, legends, proverbs, myths, etc. The use of these various forms of cultural items as resources in teaching and learning can be very effective in bringing traditional education alive for the child. Children who are already familiar with some aspects of traditional cultures usually find it interesting to learn more about it through these cultural forms. It also enables active participation as teachers involve children in collecting folk stories, folk songs, legends, proverbs that are retold in their community. Use of these cultural items in schools as resources or tools for environmental education can be very effective in bringing the environment alive for the learners.

**Language:** Language is a vital element in the training of the child, and no one is considered adequately trained without extensive mastery of the use of language for effective communication. Using the mother tongue, children are usually introduced very early to the system of manipulating figures involving counting, adding and subtracting.

**Religion:** At an early stage, a child is introduced to the spiritual world of the ancestors and the Supreme Being, the Creator of the Universe and are been taught good morals and the resolve to flee from such crimes as theft, use of foul language and violence. The fear of God is carefully taught and everyone is encouraged to recognize the presence and continuing activity of the Supreme Being who is considered always there to monitor one's activities, motives and intentions. To ignore that presence is considered a crime against one's self and the wider society that has activities related to His celebration.

**Music and Dance:** Music and dance are essential to our way of life. They are introduced to equip the children with the ability to function effectively in other areas of learning such as language acquisition, speech therapy, literacy, numeracy, and other related themes. Children often anticipate the music and dance sessions with excitement because creativity and choice are usually encouraged and nurtured. They are given to children to enjoy, thus providing them with an artistic outlet and a way to relax. Through carefully planned music and dance programmes, learning takes place during initiation, festivities, the age-grade system, home education and community education where the child is encouraged to learn the norms and values of the society.

**Oral Tradition Using Proverbs, Myths and Stories:** Oral tradition includes the collective testimonies and recollections of the past inherited from earlier generations, and transmitted in various forms of verbal testimonies. Oral tradition continues to be a pool of endless wisdom where different continents learn about their origin, history, culture and religion, about the meaning and reality of life, about morals, norms and survival techniques. Most societies have oral, non-literary traditions, they have succeeded in developing complicated and beautiful webs of eyewitness account,

idioms, legends, folklore, stories, proverbs and myths for all conceivable circumstances (Fasokun 2019; Oguejiofor 2018).

- **Proverbs:** Proverbs are symbols of communication, and in many cases, they form sub-languages of their own. Proverbs are spurs to knowledge, wisdom and morality. They can be prognostic and can challenge assumptions in order to inspire further reflection. They serve as a warning in all areas of human activities or relations. They criticize, praise, advice and teach. The language of proverbs gives vent to a whole perspective on the world, and thus constitutes a means of tapping into societies' view of reality. Proverbs convey how to treat people with respect, dignity, empathy and kindness. They preserve wisdom, beliefs and the accumulated experiences of past and present generations. Thomas (2020) opined that the "entire worldview of the people" is "rooted within proverbs and wise sayings", and many of these "proverbs govern religious and social behaviour"
- **Myth:** Myth is a vehicle conveying a certain fact or a certain basic truth about man's experiences in his encounter with the created order and with regard to man's relation to the supra-sensible world. Basically a myth is timeless, peopled by extra-ordinary figures and enjoys general acceptance in the culture in which it originates. Myths tell how some things came into being, and talk of supernatural beings. They are the stories of a people's origin and religion. They are stories, the product of fertile imagination, sometimes simple, often containing profound truths. Myths are not meant to be taken too factually. They are the way a society expresses its traditions, heritage and worldview in its own language. Myths provide the fuel that maintains the systems which govern African societies (Thomas, 2020).
- **Story:** A story is a primary form of oral tradition used in conveying culture, experience, values, knowledge and wisdom (Fasokun, 2019). Stories instill values and the advantages of "correct" attitudes of honesty, integrity, accountability and transparency in everyday dealings. Stories are used not only to make people laugh and express feelings, but also to teach ideal forms of behaviour and morality. Children learn by listening to their elders, imitating or emulating them. These stories are usually handed down from one generation to the next; their main concern is to initiate the child into the moral, philosophical, and cultural values of the community.

**Elders:** Indigenous experience and culturally-valued knowledge are articulated primarily by tribal Elders and other well-informed community members who can describe, explain, and/or demonstrate indigenous concepts and practices related to child care and development in a community context. Traditional leaders, because of their moral and religious authority, can influence their communities in achieving

development goals that necessitate behavioural change. Universally, older people are addressed using a title of respect and not by their ordinary names. The child is taught social courtesies. He/she learns how to greet people with appropriate gestures, to show respect, to establish good relationship and to thank someone for a good deed. Children are encouraged to express their appreciation and respect by giving gifts. Children are also taught the value of respect for elders and reverence for old age.

**Holistic Approach:** The holistic approach discourages the doctrine of multiple learning. The holistic approach as a strategy for teaching and learning is valid because the learner is liberated from the dictatorship of the teacher, the curriculum and the institution. The child, through this approach is free to develop self-discipline, engage in self-directed learning and self-fulfilment. It involves teaching a child how to build a house, the child would simultaneously learn about the selection, strategic location, soil types, grass types, wood types including their resistance to ants, etc. The girl learning to cook would learn simultaneously serving, vegetable types, preparatory procedures, the general welfare system, fuel wood types, etc.

#### *Characteristics of Indigenous Practices*

In spite of the transformation by diversity in colonial experience, customs and languages, and infiltration by external forces which current globalization effort, it is imperative and germane to revisit these characteristics in order to show how indigenous knowledge and practices not only preserves the past but can be vital through its enduring processes to ensure a sustainable future for the child.

Indigenous practices are closely incorporated with the social, cultural, political, occupational, artistic, religious, and recreational life of the people. It is usually stored in people's memories and activities and is expressed in stories, songs, folklore, proverbs, dances, myths, cultural values, beliefs, rituals, community laws, local language and taxonomy, agricultural practices, equipment, materials, plant species, and animal breeds (Grenier 2018). It is usually generated within the communities. It is based on practical common sense, on teachings and experience and it is holistic – it cannot be compartmentalized and cannot be separated from the people who are involved in it because essentially, it is a way of life. Indigenous practices involves the use of the age grade system in which those about the same age are brought together to share responsibilities, work together and to be introduced to activities that will not be burdensome for their grade. It presents something for everyone to learn, at every stage of life. It ensures that learning undergoes letting go, growing, and re-integrating at successively higher levels of understanding. This poses a need for indigenous practices to be repositioned in early childhood education having considered the characteristics.

#### *Relationship between Indigenous Practices and Modern Practices*

There is a need to look at the differences between indigenous practices and modern practices. Indigenous practices teach children their own culture based within their own society while modern practices brought in their culture from another society specifically European to which African children were not very familiar with. The relationship between Indigenous practices and modern practices is that they had the same purpose of preparing of the child into a useful adult life in household, village and tribe (Amayo, 2020). Both aimed at bringing up the child as a responsible person in the society. This was done through the transmitting of attitudes, values, skills social understanding and the various customs of the society. Both aims at equipping children on how to perform social functions respecting of their adults and other people in the society. Both believed in good morality because that is how to live well (Amayo, 2020).

#### *Practical Values Instilled by Indigenous Practices*

Indigenous practices lay more emphasis in the area of human development and character training. Children were made to cultivate the following qualities.

**Generosity:** The people were made to share with others what they had in form of giving gifts to children, youths and the aged or needy.

**Respect:** This was key especially for adult members and elders of the society, Age accorded status to members of the indigenous society and as such age was respected. Children were expected to be very respectful. Women showed respect and loyalty to their husbands. People regarded one another as brothers and sisters. Elders and seniors were not addressed by their own names. Every individual are expected to be respectful and responsible. Everyone in the family has his or her own obligation.

**Diligence:** Hard work was a fundamental principle of the society and every child was expected to imbibe this virtue

**Ability to Keep Secrets:** Children were trained and taught how to keep secrets considered very important to the family and also to the society especially in times of emergency and war.

**Kindness:** Children are taught how to run errands and be useful and serviceable to others (especially the sick, the aged and helpless) and the entire society according to their ability and age. Failure to do this resulted in the denial of certain rights and privileges. Laziness was detested because the society considered lazy people as likely rogues.

**Uprightness:** Indigenous practices has instilled and promoted uprightness in terms of morals, good manners, honesty, and credit worthiness. Destruction of life through murder, abortion and assassination was strictly forbidden. Greediness of all types was highly discouraged. Confidence, goodwill and truth were instilled, celebrated and compensated.

### *The Contribution of Indigenous Practices in Early Childhood Education*

There is need to explore new ways of being responsive and accountable to the cultural communities where children are being cared for and educated. The reproduction and modification of culture through educational curricula and human service programming has been cited as a problem by many indigenous communities. One of the main avenues for suppressing indigenous practices to colonial culture and governance has been through the imposition of child care and education that has denied the legitimacy of thought, lifestyles, religions, and languages of the indigenous people. It is imperative to actively engage in multi-faceted efforts to revitalize indigenous practices, to assert the legitimacy of our culturally based values and practices as integral to the fabric of indigenous societies globally and to foster among children positive identities with their indigenous cultures of origin. Indigenous practices has contributed deeply to the development of a child's social, emotional, cognitive/ mental and physical needs in order to build a solid and extensive foundation for lifelong learning and wellbeing (Magagula and Mazibuko 2019).

**Social Development:** The child is introduced to the values and norms of the society through the process of socialization. The child's education starts at home and extends to the whole society. Primarily, it was the responsibility of the parents to educate the child. Secondly, it was the responsibility of the community where the child was born and raised. The community could intervene when there was any sign of negligence in training by the parents. Everything learnt by the child from the beginning was meant to enable him fit for active living and service in the society.

**Physical Growth and Development:** As the child grows in stature, his mind and body also becomes mature. This means the ability to use the body for different purposes in different circumstances. The aim of indigenous practice is to see the child grow and develop physically, this is actualized when the children participate in various physical exercises such as racing, jumping, climbing, swimming and also in some acrobatic dance.

**Character Development:** Every human race is sensitive to the qualities of the young people. In different indigenous societies children are expected to behave in certain ways. Uncultured children were disgrace not only to the family the child came from but also to the society where the child resides. The parents are expected to chastise their children thoroughly to become useful and effective members of the society. The children were expected to have respect for elders and also become brave men and women in future.

**Mental Development:** Indigenous practices in early childhood education have contributed deeply to the mental development of the child through language training. This occurs as the child began to make sense out of the world around him. It was through the learning of the mother tongue that enabled the

child to make sense out of the world around him. Through the study of history, zoology, botany, geography, agriculture and astronomy, the child is enabled to expand his reasoning.

**Cultural Development:** Indigenous practices introduce the child to the culture of the society. Culture is the total societal beliefs, norms, skills, customs, arts and values. Transmission of culture to the child involved the transfer of vocational training and skills.

### *Relevance of Indigenous Practices to Early Childhood Education*

Indigenous practices had a great impact in the growth and development of a child. Western education has in a way degraded indigenous practices, projecting them as anti-progressive. However, indigenous practices has withstood the test of time as well as transformation to meet individual and society needs for today and tomorrow, therefore there is need for indigenous practices to be preserved and developed. Wane (2020) opines that indigenous practices are dynamic in nature since it has accumulated over time which is a vital aspect of culture and in the process of learning something new, a new knowledge is discovered.

In view of the several defects in early childhood education globally, it is essential to consider ways of integrating some aspects of indigenous practices into the modern educational system. Education goes beyond mere knowledge and certificates, the child needs to be molded in all ramifications and the issue of character, respect, and all that indigenous practices offers cannot be overemphasized. Indigenous practices are relevant to early childhood education because it addressed the fundamental issues in the life of a child (Nwaubani, 2019). It also enabled its products to fit into their respective environment and in the process became functional citizens. Indigenous practices had some outstanding features which can be borrowed, strengthened and integrated into early childhood education. Moreover, these practices had been before the introduction of western civilization.

## IV. RESEARCH METHODOLOGY

The objective of this chapter is to ensure appropriate research procedures are followed in order for readers to have better understanding and evaluating the outcome of the research work. The research design adopted for the study was a descriptive survey. This design is considered appropriate because it enables the researcher to generate data through the standardized collection procedures based on highly structured research instrument (s) and well defined study concepts and related variables. Primary school teachers and primary education studies lecturers of Michael Otedola College of Primary Education constituted the population for the study. The samples for the study were drawn from this population. The sample includes teachers from ten primary schools in Epe local government, Lagos state, Nigeria and all the lecturers as well as students in primary education studies of Michael Otedola College of Primary Education Noforija-Epe, Lagos State. In all, a total of two hundred (200) respondents in Epe

community were randomly selected for the study. The instrument used for the study was tagged “Repositioning Indigenous Practices for Effective Childhood Education Questionnaire (RIPECEQ) of two sections: section A and C. In section A, respondents’ responded to personal data such as school, status, gender, age, highest educational qualification and years of experience. Section B consists of ten (10) statements of Repositioning Indigenous Practices for Effective Childhood Education on a 5-point Likert scale of Strongly Agreed (SA), Agreed (A), Uncertain (U), Disagreed (D), and Strongly Disagreed (SD). Respondents’ ticked the correct option to elicit their level of Understanding on indigenous practices for effective childhood education. The questionnaire was validated by two experts in the department of primary education studies, who made necessary correction for face and content validity. The reliability coefficient of using Cronbach alpha reliability methods on Repositioning Indigenous Practices for Effective Childhood Education Questionnaire was determined to be 0.9. The questionnaires were administered among members of primary education studies lecturers and students of Michael Otedola College of Primary Education community as well as selected primary schools teachers. The questionnaire was distributed to the teachers and the lecturers as well as students in primary education studies and was given some minutes to fill it. There after the questionnaires were collected back. Responses from the

questionnaire were analyzed using the descriptive statistics of frequency counts and percentage, Mean and Standard deviation using weighted average, Pearson Product Moment Correlation Coefficients and regression analysis.

V. PRESENTATION OF RESULTS

**Research question one:** Is there any significant relationship between indigenous practices and modern practices on early childhood education?

Table 1: Correlation analysis between indigenous practices and modern practices on early childhood education.

Variable	N	X	SD	r	Significance
Indigenous practices	200	62.80	13.04	0.233	.013
Modern practices	200	64.55	14.65		

Significant at p<.05

Table 1 reveals that modern practices (X= 64.55) have higher mean scores than indigenous practices on early childhood education(X=62.80) and there was a positive significant correlation coefficient between indigenous practices and modern practices on early childhood education (r=0.233; p<.05). This implies that modern practices of teaching-learning are very valuable approaches for effective childhood education globally.

**Research question two:** What is the relative contribution of indigenous practices in early childhood education?

Table 2: Analysis of variance on contribution of indigenous practices in early childhood education.

Model	Unstandardized coefficients		Standardized coefficients	t	Sig
	B	Std. Error	Beta		
1 (constant)	29.196	1.854		15.751	.000
Child’s active living and services	.016	.644	.003	.024	.981
Child’s respect for Elders	.684	.562	.084	1.218	.225
Child’s reasoning	1.218	.667	.140	1.826	.001
Child’s culture	-1.545	.545	-.344	-2.836	.005
Child’s growth and development	.048	.350	.010	.138	.890

Table 2 revealed that three of the five variables (child’s active living and services, respect for elders, growth and development) did not make significant contribution to indigenous practices in early childhood education. Child’s reasoning (β=-.140; t = 1.826; p<.005) and child’s culture (β = -.344; t = -2.836; p<.005) made significant contribution to indigenous practices in early childhood education.

**Research question three:** How relevant is indigenous practices on early childhood education?

Table 3: Frequencies and percentages of respondents’ relevance of indigenous practices on early childhood education.

S/N	STATEMENT	SA	A	U	D	SD	Mean	SD	
1	Indigenous practices had a great impact in the growth and development of a child	121 (60.5)	35 (17.5)	38 (19)	4 (2)	2 (1)	2.99	2.88	
2	Indigenous practices have withstood the test of time as well as transformation to meet individual and society needs for today and tomorrow.	62 (31)	18 (9)	20 (10)	10 (5)	90 (45)	2.06	2.08	
3	Indigenous practices addressed the fundamental issues in the life of a child.	94 (47)	30 (15)	20 (10)	16 (8)	40 (20)	2.69	2.58	
4	Indigenous practices enabled its products to fit into their respective environment and in the process became functional citizens.	80 (40)	58 (29)	32 (16)	21 (10.5)	9 (4.5)	2.72	2.59	
5	Indigenous practices had some outstanding features which can be borrowed, strengthened and integrated into early childhood education.	24 (12)	28 (14)	9 (4.5)	70 (35)	69 (34.5)	1.94	1.72	
<b>Weighted Average</b>							<b>2.48</b>		

Figures in parentheses are in percentages

Table 3 showed the mean scores and standard deviations of respondents' relevance of indigenous practices on early childhood education. The mean scores for each of item one, three and four were greater than 2.50 ( $X > 2.50$ ) and weighted average of 2.48 indicates agreement with the fact that indigenous practices have significant importance on early childhood education globally.

#### VI. DISCUSSION OF FINDINGS

The first research question sought to know whether there is any significant relationship between indigenous practices and modern practices on early childhood education. The finding of the study showed that there was a positive significant correlation coefficient between indigenous practices and modern practices on early childhood education. This implies that modern practices of teaching-learning are very valuable approaches for effective childhood education globally. The finding of the study corroborates Amayo, (2020) who found a significant correlation between indigenous traditions and modern practices on early childhood education. The finding is however at variance with Sitwe (2019) who found no significant relationship between indigenous practices and modern practices on early childhood education.

The second research question sought to know the relative contribution of indigenous practices in early childhood education. The finding of the study revealed that three of the five variables (child's active living and services, respect for elders, growth and development) did not make significant contribution to indigenous practices in early childhood education. Child's reasoning and child's culture made significant contribution to indigenous practices in early childhood education. The finding of the study accords with Magagula and Mazibuko (2019) who found a significant relationship existed between child's reasoning and child's culture to indigenous practices in early childhood education. The finding of the study also corroborates Omolewa, (2017) who posited that there is no significant relative contribution of indigenous practices on respect for elders, growth and development.

The last research question sought to know the relevance of indigenous practices on early childhood education. The finding of the study showed that indigenous practices have significant importance on early childhood education globally. The finding of the study agrees with Wane (2020) who opined that indigenous practices are dynamic in nature since it has accumulated over time which is a vital aspect of culture and in the process of learning something new, a new knowledge is discovered. Another study by Ryser (2011) showed that indigenous practices have significant importance on early childhood education in Nigeria. The finding of Mugo, Lichoro, Ngesu, (2019) also found that indigenous traditions have significant importance on early childhood education in Africa.

#### VII. CONCLUSION

The relevance of indigenous practices for effective early childhood education cannot be overemphasized for it is the foundation of education for child's active living and services, respect for elders, reasoning, culture, growth and development, self-reliance, respect for human life and property, togetherness, high ethical code of conduct could be used to solve the emerging problem of youth restiveness and other ills facing our country today. The combination of indigenous practices for effective early childhood education and western early childhood curriculum at the right-start give a proper foundation to harness the potentials, right values and attitude to these youngsters as they grow up in the competitive world of the 21st century. To reposition indigenous practices in early childhood education, there's need to adopt and integrate some of the traditional or indigenous practices into the modern education because it is rich in culture and helps in molding the child in terms of respect, character and the total development of a child.

#### VIII. RECOMMENDATIONS

In view of the findings from this study, the following recommendations are made:

1. The teacher training programme in Nigeria should include training in indigenous practices so as to equip pre-service teachers to be effective in the teaching and learning of early childhood care education.
2. Teachers already on the field should also be trained through organized workshops, seminars, symposium and conferences to expose them to the essential features of indigenous practices for effective early childhood education.
3. The western curriculum should be developed on an indigenous base at the teacher training institutions for early childhood education.
4. There should be sensitization of capacity building programme for early childhood education.
5. Government should put the funding of all the resources needed for early childhood education in their priority list when budgeting for education.
6. Early childhood education department should be implemented in all the universities running programme in education.
7. Right curriculum should be developed by experts to cater for child's active living and services, respect for elders, reasoning, culture, growth and development, self-reliance, respect for human life and property, togetherness, high ethical code of conduct could also be used to solve the emerging problem of youth restiveness and other ills facing our country today.
8. Research should be encouraged on indigenous practices for effective early childhood education so that some Nigerian cultural heritage and values would not go extinct.
9. Similar studies should be conducted in other states of the federation so as to authenticate the findings of this

study. This study concentrated on repositioning indigenous practices for effective childhood education in Epe community, Lagos State.

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**REPOSITIONING INDIGENOUS PRACTICES FOR EFFECTIVE CHILDHOOD EDUCATION QUESTIONNAIRE (RIPECEQ)**

**STRUCTURED FOR STUDENTS AND LECTURERS.**

Dear Respondent,

This questionnaire is being administered to obtain information for a research work titled **“Repositioning Indigenous Practices for Effective Childhood Education Globally”**. The information collected is basically for academic purpose and it will be treated with confidentiality.

**SECTION A**

**PROFILE OF THE RESPONDENTS:**

- 1) School: \_\_\_\_\_
- 2) Status: Lecturer  Teacher  Students
- 3) Gender: Male  Female
- 4) Age: Under 18yrs  19-39yrs  40yrs & above
- 5) Highest Edu Qual.: School cert  NCE / HND  First degree   
 Second degree & above
- Year of Experience: Below 5yrs  5-10yrs  Above 10yrs

**SECTION B**

**REPOSITIONING INDIGENOUS PRACTICES FOR EFFECTIVE CHILDHOOD EDUCATION**

Tick ( ✓ ) the column that represent your view.

S/N	Statement	SA	A	U	D	SD
	Relationship between indigenous practices and modern practices					
1	Indigenous practices and modern practices are related.					
2	Indigenous practices and modern practices both aimed at bringing up the child as a responsible person in the society.					
3	Indigenous practices and modern practices both prepare a child for total development.					
4	Indigenous practices and modern practices both believe in good morality.					
5	Indigenous practices and modern practices both have the same purpose of preparing the child to become useful adult.					

S/N	Statement	SA	A	U	D	SD
	Contribution of indigenous practices to early childhood education					
1	Indigenous practices enable the child to fit for active living and service in the society.					
2	Indigenous practices teach the child to have respect for elders and also become brave men and women in future.					
3	Indigenous practices expand the reasoning of the child.					
4	Indigenous practices introduce the child to the culture of the society.					
5	Indigenous practices help in the growth and development of the child.					

S/N	Statement	SA	A	U	D	SD
	Relevance of indigenous practices to early childhood education.					
1	Indigenous practices had a great impact in the growth and development of a child					
2	Indigenous practices have withstood the test of time as well as transformation to meet individual and society needs for today and tomorrow.					
3	Indigenous practices addressed the fundamental issues in the life of a child.					
4	Indigenous practices enabled its products to fit into their respective environment and in the process became functional citizens.					
5	Indigenous practices had some outstanding features which can be borrowed, strengthened and integrated into early childhood education.					