

INDIGENOUS AFRICAN TOOLS FOR MEASURING EARLY CHILDHOOD ENVIRONMENT AND LEARNING QUALITY IN BASIC SCHOOLS IN KOSOFÉ LOCAL GOVERNMENT AREA OF LAGOS STATE, NIGERIA

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Abstract

The quality of the early childhood learning environment significantly impacts the cognitive, social, and emotional development of children. However, existing assessment tools for measuring early childhood education quality in Nigeria are largely based on Western models, which may not fully align with the cultural and contextual realities of indigenous African learning settings. This study identified the use of indigenous African tools for measuring early childhood environment and learning quality in basic schools in Kosofé Local Government Area of Lagos State, Nigeria. The population comprised early childhood educators, and a sample of 300 teachers was selected using a stratified random sampling technique. The study was guided by two research questions and one hypothesis. A structured questionnaire titled 'Indigenous African Tools for Measuring Early Childhood Environment and Learning Quality' (IATMECELQ) consisting of ten item statements was used for data collection. Data were analysed using descriptive statistics such as frequency counts, percentages, and mean scores, while the hypothesis was tested using inferential statistics. The findings revealed that indigenous African tools, including oral storytelling, community involvement, and traditional observational techniques, play a crucial role in assessing early childhood education quality. However, these tools were underutilised due to a lack of standardisation and formal recognition. The study recommended the integration of culturally relevant assessment methods into Nigeria's early childhood education framework to improve learning outcomes and policy implementation.

Keywords: early childhood education, indigenous tools, pupils, quality learning, teachers

Introduction

Indigenous knowledge significantly influences educational experiences especially of young children in African societies. According to Semali & Kincheloe (2019), indigenous educational systems are centred on communal participation, oral tradition and practical experiences that foster all rounded intellectual, moral and social skills which conform to the values in the communities.

Early childhood education plays a crucial role in developing the cognitive, emotional and social capabilities of young children. As much as Early Childhood Education is an essential phase in developing young children, it faces some difficulties. First, the issue of standardisation of assessment remains a major problem. There are no uniform guidelines on indigenous assessment practices. Besides, integrating these practices without formal schooling also pose serious

challenges. For example, some educators consider them obsolete. However, according to Mpofu et al. (2019), indigenous African communities have been using various culturally based and participatory measures to assess the learning and development of their children within everyday social, cultural, and community activities. These tools include storytelling, observation, and play-based assessment techniques, which provide insights into a child's cognitive and social growth. In a similar vein, Boadu (2023) and Ball (2021) contend that indigenous and culturally responsive assessment approaches provide a more authentic representation of children's competencies than many Western-oriented assessment techniques. This is because such approaches are grounded in learners' socio-cultural contexts, everyday experiences, cultural norms, and community-based expectations, thereby offering a more holistic evaluation of children's learning and developmental progress.

Consequently, the assessment of the quality of Early Childhood Education environments and children's learning outcomes remains essential for promoting effective educational practices and developmental progress. Indigenous assessment approaches offer a holistic and culturally grounded framework for evaluating the quality of early childhood learning, as they encompass cognitive, moral, social, and behavioural dimensions that are frequently underrepresented in many Western-oriented assessment models. Recent studies by Boadu (2023) and Mpofu et al. (2023) further reinforce the earlier position advanced by Ogwazu (2014b) that indigenous African societies have historically relied on systematic observation embedded within communal life, cultural participation, and shared social responsibilities to evaluate children's growth and learning. Within this socio-cultural context, child

upbringing is regarded as a collective responsibility in which elders actively monitor, guide, correct, and provide moral instruction to children as part of the developmental process. Such monitoring is carried out through culturally embedded practices such as storytelling, traditional games, role-playing, riddles, proverbs, and communal engagement. These practices reflect a holistic system of socialisation where learning is seamlessly integrated into daily life experiences and community interactions. Furthermore, recent investigations by Boadu & Ile (2023) and Walker et al. (2023) lend support to the earlier assertion of Ogwazu (2014b) that the integration of indigenous African assessment tools and culturally responsive pedagogical approaches can strengthen the authenticity, contextual relevance, inclusiveness, and overall effectiveness of assessment practices in child development and education.

Children's critical thinking abilities are commonly assessed through traditional play-based learning activities within indigenous African educational systems. In many African societies, play serves not only as a medium of instruction but also as an important approach for evaluating children's reasoning, creativity, problem-solving abilities, and social interaction skills. This perspective aligns with the position of the Federal Republic of Nigeria (2013), which emphasises the use of the play-way method as a major instructional approach in pre-primary education. The approach recognises play as an essential pedagogical strategy for fostering holistic learning and developmental assessment among young children. Recent studies by Akinyemi (2023) as well as Adeyemi & Salami (2024) reinforce the earlier position of Papatheodorou & Moyles (2009) that traditional games such as Ayo, a Yoruba counting game, function not merely as recreational activities but also as significant indigenous learning and

assessment tools. These games contribute to the development of children's numeracy, critical thinking, social interaction, and cognitive abilities within culturally meaningful contexts. Similarly, recent investigations by Akinyemi (2023) and Okeke & Eze (2024) support the earlier observation of Ogwazu (2014a) that indigenous games such as Nchorokoto among the Igbo and Ayo among the Yoruba are valuable instruments for cognitive and mental development. These traditional games enhance children's numeracy skills, concentration, strategic thinking, and problem-solving abilities within indigenous learning environments. In addition, role-play and dramatic play activities, in which children imitate parents, siblings, or admired community figures, serve as important assessment tools for evaluating cognitive, behavioural, social, and critical thinking skills. Such activities enable educators and caregivers to assess children's intellectual development, creativity, and social competence while simultaneously preserving and transmitting cultural heritage.

Furthermore, culturally grounded approaches to environmental assessment extend the evaluation of Early Childhood Education quality beyond individual learning outcomes to include the broader physical, social, and emotional learning environment. Studies by Ball (2021), Boadu & Ile (2023), and Mpofu et al. (2023) indicate that African and other indigenous communities frequently assess school environments using culturally relevant indicators such as communal participation, culturally responsive learning spaces, nature-based experiences, and the integration of indigenous values into educational practices. These indicators differ considerably from many Western-oriented approaches that predominantly emphasise standardised testing and classroom-based assessment. Traditional environmental

assessment practices therefore recognise the importance of community collaboration, indigenous knowledge transmission, and culturally supportive learning environments in enhancing children's overall educational experiences and developmental outcomes.

In addition, oral assessment strategies and folklore-based evaluation constitute central components of indigenous educational practices. Storytelling, folktales, proverbs, ballads, historical narratives, and heroic legends provide valuable opportunities for assessing children's comprehension, language development, cultural awareness, moral reasoning, and cognitive engagement. Through oral narratives, educators are able to evaluate children's understanding of social values and their ability to interpret and relate abstract ideas to real-life experiences. Recent studies by Wiysahnyuy and Valentine (2023) as well as Cochrane (2023) support the earlier position advanced by Ogwazu (2014a) that storytelling represents a vital cultural medium through which unfamiliar concepts, moral lessons, and societal expectations are translated into meaningful realities for children. Consequently, storytelling contributes significantly to children's cognitive, linguistic, moral, and cultural development by linking lived experiences with broader cultural knowledge and values.

Furthermore, recent studies by Carine & Oyoma (2023) reinforce the earlier position advanced by Ogwazu (2014a) that proverbs occupy an important pedagogical position within African indigenous education because they communicate wisdom, moral values, critical thinking skills, and culturally grounded life lessons through oral traditions. Proverbs enrich communication by conveying deeper meanings and social values in concise and symbolic forms. In describing their significance, Ogwazu (2014a) metaphorically refers to proverbs as "the oil with

which words are eaten,” emphasising their capacity to enhance the clarity, richness, and effectiveness of communication. Since proverbs are commonly expressed through figurative language, children are required to engage in reflective interpretation, reasoning, and critical analysis in order to understand both the explicit and implied meanings conveyed by the speaker.

The Federal Republic of Nigeria (2013) through its National Policy on Education also emphasises the importance of reflective thinking in the teaching and learning process at the early childhood level. Such reflective thinking can be effectively promoted through culturally relevant instructional approaches such as storytelling and the use of proverbs. Within indigenous African societies, children are continuously observed and guided throughout their developmental stages. Recent studies by Okeke & Eze (2024) support the earlier explanation of Ogwazu (2014b) that indigenous African communities traditionally employ observational and participatory methods to assess children’s development and learning environments. In this communal framework, elders, caregivers, and other community members actively monitor children’s growth, behaviour, and social interactions through culturally embedded practices such as storytelling, role-playing, and communal participation. These practices function not only as informal assessment mechanisms but also as important channels for moral instruction and socialisation. Within this context, child upbringing is regarded as a collective social responsibility in which the wider community contributes significantly to the nurturing, guidance, and moral development of the child. Consequently, inappropriate behaviour is discouraged through culturally acceptable corrective measures aimed at promoting discipline, responsibility, and moral uprightness. Ball (2021) further supports the earlier position of Ogwazu (2014b) that children in African societies

are nurtured not only by their biological parents but also by the larger community through shared caregiving practices, communal participation, and relational support systems that foster moral, emotional, social, and cultural development. Deviant behaviour is therefore corrected through guidance and culturally accepted disciplinary measures. Elders frequently utilise didactic narratives and culturally grounded examples to caution children against undesirable conduct. Through folktales and moral stories often portraying the consequences of misconduct experienced by fictional characters, spirits, animals, or human beings, children are taught virtues such as honesty, obedience, respect, discipline, and responsibility. These culturally embedded pedagogical approaches therefore serve as effective strategies for reinforcing acceptable social norms and promoting holistic child development within indigenous African societies.

Despite the relevance and effectiveness of indigenous assessment approaches, several challenges continue to hinder their integration into formal educational systems. These challenges can be minimised when policymakers incorporate indigenous assessment practices into national educational frameworks through teacher training, systematic documentation of best practices, and the development of hybrid assessment models that combine indigenous and contemporary approaches. Nwokeocha (2022) supports the view that indigenous knowledge systems and culturally responsive assessment strategies should be integrated into national education policies in order to improve contextual relevance, equity, and cultural validity in teaching, learning, and assessment practices. Such integration, according to the researcher, would strengthen cultural relevance, enhance learning outcomes, and contribute to sustainable educational development. However, the

successful implementation of these approaches requires strong governmental support, professional development for educators, and systematic documentation of indigenous evaluation techniques. Similarly, Boadu & Ile (2023) support the observation that formal educational systems in many African countries continue to prioritise Western-oriented approaches to teaching, learning, and assessment, often neglecting indigenous knowledge systems and culturally responsive pedagogies. In addition, Okonkwo and Uwaifo (2020) observe that the absence of standardisation of indigenous assessment tools constitutes a major barrier to their widespread adoption within formal school settings.

It is on this premise that the present study seeks to identify indigenous African tools for measuring ECE environments and learning quality in basic schools in Kosofe LGA of Lagos state, Nigeria.

Theoretical Framework

The study is anchored on Indigenous Knowledge Systems (IKS) which centres on Vygotsky's (1978) Zone of Proximal Development (ZPD). IKS dwells on transfer of traditional knowledge from generations to generation among indigenous communities. It includes environmental knowledge, agricultural practices, healing techniques, storytelling, and moral values. Learning through social interaction centres on Indigenous knowledge which is typically transmitted orally through storytelling, apprenticeships, and communal activities, reflecting Vygotsky's idea that learning is mediated through social engagement. ZPD emphasises the relevance of local cultural practices in education. The socio-cultural learning theory by Vygotsky also supports the discussion, highlighting how cultural tools shape cognitive development. Elders and experienced

members guide younger individuals, helping them to master skills within their ZPD. Vygotsky sees learning as a social process that takes place as people interact more with those more knowledgeable which include: elders, teachers, or peers. His main idea on Zone of Proximal Development emphasises the gap between what a learner can do independently and what they can achieve with the guidance of more experienced individuals. Also, while scaffolding (which dwells on the support provided by mentors or cultural tools) helps learners acquire new skills, language and culture ensure that learning is deeply embedded in cultural and linguistic contexts, shaping cognitive development. Scaffolding and traditional practices are displayed through indigenous educators. They use scaffolding by providing hands-on experiences, rituals, and gradual immersion in cultural practices.

Vygotsky's (1978) theory is useful to the study because it provides a robust framework for understanding the transmission and significance of Indigenous Knowledge Systems. By valuing the social, cultural, and interactive aspects of learning, educators and researchers can create more inclusive and effective educational models that bridge indigenous and formal knowledge systems.

Statement of the Problem

The quality of the early childhood learning environment plays a crucial role in the cognitive, social, and emotional development of young children. However, there is a growing concern over the adequacy and cultural relevance of tools used to assess the quality of early childhood education. Many of the existing assessment tools are developed based on Western educational models, which may not fully capture the unique socio-cultural and environmental factors that influence early childhood learning in indigenous

African settings. Despite the importance of early childhood education in shaping future academic success and social integration, there is a lack of standardised indigenous African tools tailored to measure the quality of early childhood environment and learning in basic schools. The reliance on foreign assessment frameworks may lead to inaccurate evaluations, as they often fail to consider local teaching methods, indigenous knowledge systems, community participation, and resource availability. Furthermore, without culturally relevant and context-specific measurement tools, policymakers, educators, and stakeholders may struggle to implement effective interventions to improve learning outcomes. This gap in assessment methods raises concerns about the effectiveness of early childhood education programmes and their alignment with the needs and realities of local communities.

Purpose of the Study

The purpose of this study was to examine Indigenous African tools for measuring the early childhood environment and learning quality in basic schools in Kosofe Local Government Area, Lagos State, Nigeria. Specifically, the study aimed to:

1. Identify Indigenous African assessment tools used in early childhood learning environments.
2. Assess teachers' and caregivers' perceptions of Indigenous African assessment tools in early childhood education.

Research questions

The study was guided by the following research questions

1. What Indigenous African assessment tools are used in early childhood learning environments?

2. How do teachers and caregivers perceive Indigenous African assessment tools in early childhood education?

Research hypothesis

The null hypothesis was tested at 0.05 level of significance.

Ho¹: There is no significant use of indigenous African assessment tools in early childhood learning environments.

Methodology

The study adopted a descriptive survey research design to identify indigenous African tools for measuring early childhood environment and learning quality in basic schools. This design is appropriate because it allows for the collection of data from a large sample to describe existing conditions, opinions, and perceptions systematically. The target population consists of teachers from basic schools (both public and private) in Kosofe Local Government Area who were involved in early childhood education. A total of 300 teachers were randomly selected from 30 schools. Ten teachers each were randomly selected from each basic school as respondents, using a stratified random sampling technique to ensure representation from different school types (public and private) and varying levels of experience in early childhood education. The primary instrument for data collection was the researcher's structured questionnaire titled 'Indigenous African Tools for Measuring Early Childhood Education Environment and Learning Quality' (IATMECEELQ), which was divided into the following sections: Demographic Information (e.g., gender, years of experience, type of school), Indigenous African Tools (awareness and usage in early childhood assessment), Effectiveness and Reliability (how well these tools measure learning quality), and

Teachers' Perceptions and Challenges (acceptance and barriers to usage). The questionnaire was validated by experts in early childhood education and educational measurement. A pilot study with 30 teachers outside the study area was conducted to test reliability using Cronbach's Alpha, and the

reliability coefficient of 0.70 was arrived at. Descriptive statistics which includes frequency counts, percentages and mean were used to analyse data while the inferential Statistics of Analysis of variance (ANOVA) was used to test the hypothesis at a 0.05 significance level.

Table 1: Demographic result

Gend er	Numbe r/%	Years teaching experience	Numbe r/%	Type of school	Numbe r/%	Aware ness	Numbe r/%	Usage	Numbe r/%
Male	77(25.7 %)	0-5	53(17.7 %)	Private	15(50%)	Not aware	27(9%)	Never	27(9%)
Fema le	223(74. 3%)	6-10	129(43 %)	Public	15 (50%)	Fairly aware	104(34. 7%)	Someti mes	178(59. 3%)
Total	300(10 0%)	11 and above	118(39. 3%)	Total	30(100 %)	Fully aware	169(56. 3%)	Regula rly	95(31.7 %)
		Total	300(10 0%)			Total	300(10 0%)	Total	300(10 0%)

Results: Table 1 on demographic report shows a higher number of female teachers 223 (74.5%) while male teachers were 77 (25.7%). Also, on years of experience, teachers with 0-5 years were 53 (17.7%), 6-10 years was 129 (43%), while teachers with over 10 years were 118 (39.3%). This means more teachers have 6-10 years teaching experience, closely followed by over 10 years and below 6 years experience. The same number of schools represented both the public and private schools. Also, on the level of awareness of indigenous tools, not aware has 27(9%), while fairly aware has 104(34.7%), and fully aware has 169(56.3%). This means that teachers in Kosofe LGA are aware of the indigenous tools. On usage, 27(9%) do not use indigenous tools while 178(59.3%) sometimes use indigenous tools and 95(31.7%) regularly use the tools. Such poor usage may be based on their perception and use of western modern tools for assessment in schools.

Research Question 1: What Indigenous African assessment tools are used in early childhood learning environments?

Table 2: Indigenous Assessment African Tools in Early Childhood Learning Environments

S/N	Item Statement	SA	A	D	SD	MEAN
1	Traditional storytelling and folktales are commonly used to assess children's comprehension and moral development.	127(42.3%)	158(52.7%)	10(3.3%)	5(1.7%)	3.3
2	Local games and play-based activities help evaluate children's social interactions and cognitive skills.	124(41.3%)	165(55%)	8(2.7%)	3(1%)	3.3
3	Observation by elders and experienced teachers is a key method for assessing children's behavioural and emotional development.	107(35.7%)	154(51.3%)	28(9.3%)	11(3.7%)	3.1
4	Songs, rhymes, and proverbs are frequently used to measure children's language development and cultural awareness.	124(%)	157(%)	10(%)	9(%)	3.3
5	Hands-on participation in communal activities (e.g., farming, crafts) serves as a tool for assessing children's practical knowledge and problem-solving skills.	127(42.3%)	161(53.7%)	7(2.3%)	5(1.7%)	3.3
Grand mean						3.26

Results: The findings from Items 1–5 examined indigenous African tools used in the assessment of ECE and revealed general agreement among the respondents. Traditional storytelling and folktales (Item 1, $M = 3.3$), local games and play-based activities (Item 2, $M = 3.3$), observation by elders and experienced teachers (Item 3, $M = 3.1$), songs, rhymes, and proverbs (Item 4, $M = 3.3$), and participation in communal activities such as farming and crafts (Item 5, $M = 3.3$) were all identified as relevant indigenous assessment methods.

The grand mean of 3.26 indicates overall agreement that indigenous African tools play a significant role in assessing early childhood learning environments, highlighting the relevance of culturally grounded practices in evaluating children's holistic development.

Research question2: How do teachers and caregivers perceive Indigenous African assessment tools in early childhood education?

Perception of teachers and caregivers in Indigenous African Assessment Tools in Early Childhood Education

Table 3

S/N	Item Statement	SA	A	D	SD	MEAN
6.	Some teachers believe that Indigenous African assessment tools provide a holistic understanding of children's learning and development.	125(41.7%)	158(52.7%)	8(2.6%)	9(3%)	3.3
7.	Caregivers find Indigenous African tools more culturally relevant and relatable for children than standardised assessments.	98(32.7%)	167(55.7%)	27(9%)	8(2.6%)	3.1
8.	Some teachers feel that Indigenous methods lack formal documentation, making them difficult to integrate into modern education systems.	113(37.7%)	154(51.3%)	20(6.7%)	13(4.3%)	3.2
9.	Many educators and caregivers support the incorporation of Indigenous African tools alongside global assessment frameworks for a balanced evaluation approach.	154(51.3%)	127(42.3%)	11(3.7%)	8(2.7%)	3.4
10.	Some teachers perceive Indigenous African assessment methods as outdated and prefer standardised methods due to their structure and objectivity.	147(49%)	125(41.7%)	20(6.7%)	8(2.6%)	3.3
Grand mean						3.26

Results: The findings from Items 6–10 examined the perceptions of teachers and caregivers in indigenous African assessment tools in ECE and revealed generally positive views toward culturally grounded assessment practices. Indigenous African tools were perceived to provide a holistic understanding of children's development (Item 6, $M = 3.3$) and to be culturally relevant and relatable for children (Item 7, $M = 3.1$). However, some respondents indicated that indigenous methods lack formal documentation, making integration into modern education systems challenging (Item 8, $M = 3.2$).

Strong support was expressed for combining indigenous African tools with global assessment frameworks (Item 9, $M = 3.4$), although some teachers still prefer standardised methods due to their structure and objectivity (Item 10, $M = 3.3$).

The grand mean of 3.26 indicates overall agreement that teachers and caregivers perceive indigenous tools as valuable for assessing early childhood learning, highlighting their relevance in promoting culturally responsive and holistic evaluation of children's development.

Research hypothesis

Ho¹: There is no significant use of indigenous African assessment tools in early childhood learning environments.

Model	Sum of Squares	Df	Mean Square	F	p-value	Sig.	Remark
Regression	4698.022	1	4698.022	F-statistic: 447.97	2.12 × 10 ⁻⁹⁰	.000	Significant
Residual	318.725	298	1.070				
Total	5016.747	299					

P-value: 2.12×10^{-90} (which is less than 0.05).

Teachers were categorised into three groups based on their level of indigenous tool usage: low usage (1-2), moderate usage (3), and high usage (4-5). The independent variable was the level of Indigenous tool usage, while the dependent variable were early childhood learning environments mean scores. The analysis indicated that the p-value was less than 0.05, leading to the rejection of the null hypothesis (Ho). This result demonstrates that the use of indigenous African tools significantly influences the assessment of children's learning environments. The finding further suggests that teachers who frequently utilise indigenous assessment tools report improved outcomes in evaluating early childhood learning. Consequently, indigenous assessment methods remain valuable for assessing the quality of early childhood education.

Discussion

The findings from Research Question 1 show that indigenous African tools play a significant role in assessing early childhood learning environments, highlighting the relevance of culturally grounded practices in evaluating children's holistic development. The findings are consistent with the work of Mpofu et al. (2019) that indigenous African communities have been using various culturally based and participatory measures to assess the learning and development of their children within everyday social, cultural and community activities. These tools include storytelling, observation, and play-based assessment techniques, which provide insights into a child's cognitive and social growth. Also, Cochrane (2023) supports that storytelling represents a vital cultural medium through which unfamiliar concepts, moral lessons, and societal expectations are translated into meaningful realities for children. Consequently, storytelling

contributes significantly to children's cognitive, linguistic, moral, and cultural development by linking lived experiences with broader cultural knowledge and values. However, Boadu & Ile (2023) supports the observation that formal educational systems in many African countries continue to prioritise Western-oriented approaches to teaching, learning, and assessment, often neglecting indigenous knowledge systems and culturally responsive pedagogies.

The findings from Research Question 2 show that teachers and caregivers perceive indigenous African tools as valuable for assessing early childhood learning, highlighting their relevance in promoting culturally responsive and holistic evaluation of children's development. This assertion aligns with the position of Okeke & Eze (2024) who stated that traditional games enhance children's numeracy skills, concentration, strategic thinking, and problem-solving abilities within indigenous learning environments. In addition, role-playing and dramatic play activities, in which children imitate parents, siblings, or admired community figures, serve as important assessment tools for evaluating cognitive, behavioural, social, and critical thinking skills. This view is also supported by Ball (2021) that indigenous and culturally responsive assessment approaches provide a more authentic representation of children's competencies than many Western-oriented assessment techniques. This is because such approaches are grounded in learners' socio-cultural contexts, everyday experiences, cultural norms, and community-based expectations, thereby offering a more holistic evaluation of children's learning and developmental progress. However, Okonkwo and Uwaifo (2020) observe that the absence of standardisation in indigenous assessment tools constitutes a major barrier to their widespread adoption within formal school settings.

Conclusion

This study investigated the use of indigenous African tools in assessing early childhood learning environment and quality in basic schools within Kosofe Local Government Area, Lagos State, Nigeria. The findings revealed that culturally grounded assessment practices such as oral storytelling, communal evaluation, observational techniques, and traditional play-based learning are effective in evaluating children's cognitive, social, and emotional development.

However, these indigenous assessment approaches are frequently underutilised, as greater emphasis is placed on Western-oriented evaluation methods. The study further established that the absence of standardised frameworks for indigenous assessment has limited their integration into formal education systems and reduced their recognition in education policy.

In view of these findings, the study concludes that greater integration of indigenous African assessment tools into early childhood education is essential for promoting culturally relevant, holistic, and contextually appropriate evaluation of learners.

Recommendations

Based on the findings of the study, the following recommendations are considered pertinent:

1. Educational policymakers and curriculum developers should prioritise the standardisation of indigenous African assessment tools to enhance their reliability, validity, and applicability in assessing early childhood learning quality.
2. Early childhood educators should be adequately trained on the effective application of indigenous assessment approaches to evaluate children's learning

environments and developmental progress.

3. Government and relevant education stakeholders should integrate indigenous assessment practices into the national Early Childhood Education Framework to ensure formal recognition and systematic implementation in schools.
4. Parents, elders, and community members should be actively involved in early childhood assessment processes to preserve indigenous knowledge systems and strengthen culturally responsive educational practices.

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