CULTURAL VARIABLES AND EARLY CHILDHOOD CAREGIVERS' SERVICE DELIVERY IN LAGOS

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Abstract

Caregivers service delivery in early childhood care centres are affected by cultural factors resulting in poor input among caregivers. This tends to deprive caregivers of been effective, which in turn affects the child's Psychomotor, Affective and Cognitive development. The survey research design was adopted, whereas the multistage sampling procedure was used. The simple random sampling technique was used to obtain a sample size of 300 participants across 3 Local Government Areas (LGA) of Lagos State namely Ojo, Badagry and Alimosho LGAs. 3 research instruments were adopted for this study. The instruments used were "Quality of Childcare Scale" (= 0.78), "Religiosity Scale" (=0.74), "Belief and Value scale" (=0.79). Multiple regression was used to establish the causal linkages among the independent and dependent variables at 0.05 level of significance. The results indicate a joint contribution of the independent factors (belief and values; religiosity and tribes) on early childhood caregivers service delivery in Lagos State (R^2=0.065, P<0.05). The ANOVA result shows a significant contribution of the independent variables on the dependent variable (F=3,296) = 6.861, P< 0.05). The result also indicates significant relative contribution of the independent variables to early childhood care givers service delivery. (Belief and values; = 0.459, t=5.042, P<0.05: Religiosity; =0.241, t=4.279, P< 0.05: tribe; =0.044, t= 2.181, P< 0.05). Belief and values, religiosity and tribe are important factors in early childhood caregiver service delivery in Lagos State. The study concluded that that beliefs and values, religiosity and tribe are relevant factors for successful caregivers' service delivery in care giving centres. The study recommended that the aforementioned factors should be integrated as part of requirement for management of early childhood care centres.

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Introduction

Education is seen as a vibrant instrument of change and is therefore being utilized to re-orientate the society. It is evident therefore, that schooling and formal instructions are only aspects of the process of developing the abilities, attitudes and other behaviours of an individual. The child has always been seen as the hope of its nation and hence the attempt to effect change in most human societies have always begin with the re-education of the child. The responsibility for the transformation of an individual into a socially acceptable person lies with the educational system adopted by the nation. Because as it is often said "Education is the best legacy" a nation can give her citizens. The development of any nation or community depends largely on the quality of education of such a nation. It is generally believed that the basis for any true development must commence with the development of human resources (Igwe, 2011).

In Nigeria, organized education of the child below primary school age did not receive official recognition until recently. The concept of infant schools was introduced in Nigeria by the missionaries in the early 20th century when such schools were set up in the Western and Eastern regions of Nigeria. Early Childhood education in the form of nursery school or pre-primary education as one knows it today in Nigeria is largely a post-colonial development. The semblances of it during the colonial era were the Kindergarten and infant classes, which consisted of groups of children considered not yet ready for primary education. As grouping for instruction in schools was not age-based during that period, some children aged six or even more, could be found in some of the infant classes (Tor-Anyiin, 2008). With the phasing out of infant classes, some parents began to feel the need for nursery schools (Osanyin, 2002). During that period, (pre-independence) all efforts for provision of early childhood education were confined to the voluntary sector and received little or no support from the government (Tor-Anyiin, 2008). It was for the first time in 1977 with the introduction of National Policy on Education by the then military government of Nigeria that the importance and need for early childhood education was given official recognition and linked with the child's educational performance in primary school. Gradually, early childhood institution stayed, and by 1985, Nigeria had about 4200 early childhood educational institutions. And the number has been in exponential increase since then (Federal Republic of Nigeria/United Nations Children Fund (UNICEF) 2013).

However, the challenges facing the effectiveness of caregivers' in the real classroom situation today are enormous (Abidogun, Ola-Alani & Viavonu 2020). The Caregiver's productivity has been compounded by the problems of inadequate teaching skills/techniques, harsh environment for effective learning, socio-economic background statuses of children, particularly in public care centres, and lack of motivation, among many other factors (Fowowe, 2018). The prevalent conditions of most classrooms in Nigeria's education care centres are highly offensive and therefore run counter-productive for a meaningful and effective teaching and learning to take place.

Culture of people in a nation depicts their attitudes, philosophies, skills, values, knowledge and predisposition to unfolding events and issues in their social environment (Edinyang,

Mezeiobi, Igba & Yaro 2014). For any society to survive, its culture must be passed on to teach successive generations in such a way that the claims of the society are given priority over the want of individuals (Bullivant, 1981 and Osho *et al.,* 2014). The paramount importance of the early years is widely acclaimed in various international documents and developmental goals such as United Nations Convention on the Right of the Child (2015).

A caregiver is the one who plays the role of a teacher or educator during the time a child spends in the kindergarten. A well-trained professionals (caregivers) are crucia to quality education delivery. This is because having mastery of curriculum and the effective ways of teaching the numerous subjects that would be appropriate for teaching, most especially at the Early Childhood Education level is now imperative as demanded by the 21st century contemporary realities. It is no coincidence, therefore that the Federal Republic of Nigeria (2014) clearly emphasizes the importance of teachers in this regard when it says "No educational system can rise above the quality of its teacher". This stresses that, without quality and professional teachers, the educational sector of a country will be in shambles.

Despite the theoretical and methodological diversity in studies on caregiver's beliefs, researchers (Brown & Johnson, 2019) have pointed out that the literature suggests caregiver's beliefs and values as having profound influence on classroom practice and teaching decisions. The valued social skills among Yoruba children includes, responsibility, respect, obedience, and helpfulness, it was also pointed out that these skills are not inculcated and acknowledged in the child development (Ogunnaike & Houser, 2002)

Teaching is a situated and an interpretive activity that requires caregivers to figure out what to do about a particular topic, with a particular group of children, at a particular time and place. What transpires in the class reveals caregiver's personal views about themselves, their learners, and their role in the classroom. Caregivers' beliefs and values have a significant impact in their classroom practice and teaching decisions. Caregivers' personal values drive their goals and behaviours at care centres (Sadler *et al*., 2006). Moreover, values can support subjective well-being and an individual sense of self-efficacy. Caregivers' self-efficacy, which has its influence from the caregiver's belief and value system make them to believe in their ability to effectively handle the tasks, obligations, and challenges related to their professional activity, plays a key role in influencing important academic outcomes (example children learning performance and motivation) and well-being in the working environment.

Caregivers' religion has been seen as a vital factor that requires being tackled in the perspective of most educational modifications and service delivery. This is particularly so when caregivers are to aid a child's learning in the classroom because a caregiver's religion could affect his/her teaching practices. It is important for caregivers to comprehend the association causing their epistemic beliefs (beliefs concerning information and learning), pedagogical beliefs (beliefs concerning teaching), and the manner in which the teaching contexts affect the endorsement of these beliefs. Caregivers are not supposed to support or disparage some particular religions or not have any spiritual belief (Brown, 2014). Productive caregivers are expected to be exceedingly perceptive to revere, and not impede, children's religious beliefs and practices by not interpolating personal perspectives or advocating those

of some students. Van Hover (2006) showed that a caregiver's spiritual convictions originate from three sources that encompass individual experiences of the caregiver in ordinary life and teaching, caregiver's experience as a learner, and the caregiver's knowledge from his religious affiliations. This experience, as said by Sadler *et al.* (2006), characterized the attainment of the teaching career via direct examination because it presents the caregivers with information associated to the teaching career. It assists them in the development of theories regarding the way training should be. Sadler *et al.* (2006) recapitulated the outcomes of study on educators' religious convictions by demonstrating that there is a strong correlation between religious convictions of caregivers' and their design for training, teaching judgments, and classroom practices. Sadler *et al* posited that the religious beliefs of caregivers before joining the profession play a vital role in the clarification of understanding and instructional behavior when joining the teaching career. In Sadler *et al* view, these religious beliefs are the most substantial aspects on which we can forecast the teaching behavior as well as the service delivery. Sadler *et al.* (2006), articulated that caregivers religious convictions have a strong impact on the teaching practices by changing those convictions into a practical actuality. Similarly, Van Hover (2006) perceived that educators' religious beliefs are a wealthy depot of knowledge that may influence teaching programmes and ideas. Meawhile, there is a rising interest in examining the correlation between educators' religious convictions and their classroom instructional practices. Even though some research outcomes (Van Hover, 2006; Levin & He, 2008) have revealed that the caregivers'' instructional practices were incoherent with their religious beliefs, some studies established that the educators' religious convictions played a significant part in the alignment and design of their classroom instruction and assessments as well as the service delivery. In the teaching profession, there is a rising need to review the traditional literature on the religious beliefs of the caregivers to recognize the aspects that influence their classroom practices.

Statement of the Problem

The ideal scenario for early childhood care and education centres in Lagos State, Nigeria, is that caregivers provide high-quality services that foster the holistic development of children. However, the reality is that the delivery of care giving services in these centres is influenced by various socio-cultural variables, which may have both positive and negative impacts on the quality of care provided. Several studies have examined the factors affecting caregivers' service delivery in early childhood care and education centres (Fowowe, 2018 & Akintoye & Saliu, 2020); child caregiver service delivery vis-a-vis socio-cultural factors and motivation (Akinwunmi, 2010, Anderson, 2015 & Abidogun *et al*., 2020) Osanyin (2002) also studied the Caregivers' Service Delivery and child learning performance. These studies have identified variables such as cultural beliefs, societal norms, parental expectations, and socioeconomic status as important determinants of caregivers' practices and interactions with children. For example, cultural beliefs regarding child-rearing practices and discipline strategies may influence the approaches adopted by caregivers in these centres (Sopekan 2019).

Lagos State, Nigeria, a diverse and culturally rich region, there is a need to understand the specific socio-cultural variables that significantly influence caregivers' service delivery in

early childhood care and education centres. While some studies have explored the general factors affecting caregivers' practices in Nigeria, there is a gap in research that specifically focuses on the socio-cultural variables and their impact on service delivery in early childhood care and education centres in Lagos State. Addressing this gap is crucial for several reasons. First, Lagos State is home to a multicultural society with diverse cultural practices and beliefs.

Understanding how these socio-cultural variables shape caregivers' practices will enable the development of culturally appropriate and effective interventions to enhance service delivery. Second, early childhood care and education centres play a critical role in children's development and school readiness. Ensuring high-quality service delivery is essential for promoting positive outcomes in children's cognitive, social, and emotional development. Therefore, this research study seeks to investigate the cultural variables that act as determinants of caregivers' service delivery in early childhood care and education centres in Lagos State, Nigeria. By identifying and understanding these variables, the study seeks to contribute to the development of evidence-based strategies and interventions that can enhance the quality of care provided in these centres. Ultimately, the research aims to bridge the gap between the ideal and the reality of caregivers' service delivery in early childhood care and education centres, leading to improved outcomes for children in Lagos State, Nigeria.

Purpose of the Study

The main purpose of this is to investigate cultural variables (briefs and values, religion and tribes) determining Early-Childhood Caregivers' Service Delivery in Lagos State. Secondly, the study is designed to establish which cultural variables (briefs and values, religion and tribes) best predict Early Childhood Caregivers' Service Delivery. Specifically, the study will investigate the composite and relative contributions of cultural variables (briefs and values, religion, tribes) in Early-Childhood Caregivers' Service Delivery in Lagos State, Nigeria.

Research Questions

1. What is the relationship between cultural variable (beliefs and values, religion, tribe) and Early Childhood Caregiver Service Delivery in Lagos State, Nigeria?

2. What is the combine effect of cultural variables (beliefs and values, religion and tribes) on early childhood caregiver service delivery in Lagos State, Nigeria?

3. What is the relative effects of cultural variables (beliefs and values, religion, and tribes) on Early Childhood Caregivers' Service Delivery in Lagos State, Nigeria?

Research Design

Survey research design type was adopted for the study because it provided the opportunity to describe the existing conditions through collection of primary data. The design assisted the researchers to seek information from respondents on the cultural variables that served as determinants of early childhood caregivers' service delivery in Lagos State, Nigeria.

Population of the Study

The population for this study consisted of all the caregivers in pre-schools located in all the 3 Local Government Areas (LGAs) of Lagos State, Nigeria without bias for gender, ethnicity and language. The researchers used Cluster sampling technique to select 3 LGAs from 20 LGAs and 37 Local Council Development Areas. The three (3) Local Government Areas are; Badagry, Ojo and Amuwo-Odofin

Multistage sampling method of probability was used to select three hundred (300) participants and this is often used to study large populations, particularly those that are widely geographically dispersed. This makes it very simple for the survey to derive effective inference from the feedback based on the locations mentioned above. In Multistage sampling, which is the first stage, the researchers made a list of school districts within the State. The researchers selected 15 school districts as the Primary Sampling Units (PSUs). In the second stage, the researchers listed all schools within those school districts. The researcher then selected 10 care centres from each district as the Secondary Sampling Units (SSUs). In the third stage, the researchers obtained a list of all Caregivers within those care centres and select 10 Caregivers from every care centre as the Ultimate Sampling Units (USUs), and collected data from those Caregivers'.

Research Instrument

Quality of Child Care Scale

The 25 items scale was adopted from Emlen, Koren and Schultze (2000) and it measured parent perception of quality of childcare at care centres. The scale covers seven (7) sub themes which include warmth of the caregiver toward the child (.88), rich learning environment (0.83), skilled caregiver (.78), parent and caregiver shared information (.73), supportive caregiver (.75), absence of risk factors (.65), my child feels safe and secure (.84). The reliability coefficient of the total scale is (.93) indicating that the instrument is suitable for measuring service delivery of caregivers' in care centres. The product moment correlation of the tool has a 0.78 reliability coefficient for quality of child care scale.

Belief and Valued Living Questionnaire (BVLQ)

BVLQ was adopted to elicit responses from the respondents as regards objective four. Beliefs and values developed from personal experiences, observational learning, and environmental influences. The principle theory of value revolves around the concept of a 'value system' – a set of deep-rooted standards that form the foundation of our actions and life choices. The values were built on ten domains of living, and this is what the Beliefs and Valued Living Questionnaire attempts to evaluate. The ten areas included: Family, Marriage and intimate relationships, Parenting, Friendship and interpersonal relationships, Professional life, Academic life, Leisure and recreation, Spirituality, Citizenship and Self-care.

Wilson & Murrell, 2004) in their study on Importance, Consistency, and Valued Living Composite Scores where Beliefs and Valued Living Questionnaire (BVLQ was used, it was

found that the Internal consistency of the Beliefs and Valued Living Questionnaire (BVLQ was examined using Cronbach's alpha. Inter-item consistency of the Importance Scale was good ($\alpha1 = .79$, $\alpha2 = .83$) for the first and second administrations. Inter-item consistency of the Consistency Scale was adequate ($\alpha1 = .58$, $\alpha2 = .60$) for the first and second administrations. This suggests that individuals reported less variability in how important different domains were to them, and more variability in how they behaved with respect to those domains. The product moment correlation of the tool had a 0.77 reliability coefficient for belief and value living questionnaire.

Religiosity Scale

The religiosity scale is a 20 item scale developed by Joseph (2006). It consist of four subscale; Emotional involvement (r=0.94); Conviction (r=0.95); Preoccupation (r=0.94) and Guidance (r=0.90). The reliability of the totality of the scale is (r=0.91). The product moment correlation of the tool has a 0.89 reliability coefficient for the religiosity scale.

Method of Data Analysis

Descriptive analysis was used to summarize data collected for survey study, while multiple regressions was used to test the hypotheses formulated at 0.05 level of significances.

Results

What is the relationship between cultural variable (beliefs and values, religiosity, tribe) and Early Childhood Caregiver Service Delivery in Lagos State?

Table 1.1: Descriptive Statistics and Correlations among the variables

Variable	Mean	StdDev	Gender	Income	Occupation	ECCSD
Belief & Value	65.660	6.133	0.315**	0.063	0.205**	0.053
Religiosity	59.572	6.059	0.209**	0.402**	0.406	0.072
Tribe	68.316	7.218s	0.028	0.036	0.505**	0.216**
ECCSD	79.193	8.155	0.239**	0.352**	0.165*	1.000

Table 1.1 shows the variables' mean, Standard Deviation, and zero-order correlation. It was observed that there was a significant relationship between the independent variables and the dependent variable (early child caregiver service delivery in Lagos State).There was significant relationship between belief and value (r = 0.239, p < 0.05), religiosity (r = 0.352, p< 0.05) and tribe (r = 0.165, p < 0.05) on early child caregiver service delivery in Lagos State. All the variables are significantly correlated with There was significant relationship between gender (r = 0.133, p < 0.05), income (r = 0.256, p< 0.05) and occupation (r = 0.184,

$p < 0.05$) on early child caregiver service delivery in Lagos State. This is an indication that they are potent determinants of early child caregiver service delivery in Lagos State.

What is the combine effect of cultural variables (briefs and values, religiosity, tribes) on early childhood caregiver service delivery in Lagos State.

Table 1.2 : Joint contribution of the independent variables

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.255ᵃ	.065	.056	5.96048

ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	731.247	3	243.749	6.861	.000ᵇ
	Residual	10516.073	296	35.527		
	Total	11247.320	299			

Table 1.2 shows that there was the joint contributions of the independent variables (briefs and values, religiosity, tribes of early childhood caregiver service delivery in Lagos State among the participants; R = 0.255, $p < .05$. The table further reveals 5.6% (Adj. $R^2 = 0.056$) of the variance in the early childhood caregiver service delivery in Lagos State among respondents were accountable for by the linear combination of the independent variables. The ANOVA results from the regression analysis show a significant contribution of the independent variables on the dependent variables; $F(3, 296) = 6.861$, $p < 0.05$). It implies that there is a joint contribution of the independent variables on early childhood caregiver service delivery in Lagos State among participants in Lagos State, Nigeria.

What is the relative effect of cultural variables (briefs and values, religiosity, tribes) on Early Childhood Caregivers' Service Delivery in Lagos State?

Table 1.3 Relative Contribution of the Independent Variables on the Dependent Variable

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	41.691	5.955		7.001	.000
	Belief & Value	.544	.042	.459	5.042	.002
	Religiosity	.300	.070	.241	4.279	.000
	Tribe	.066	.461	.044	2.181	.039

Table 1.3 shows that the three independent variables significantly contribute to early childhood caregiver service delivery in Lagos State among the participants used for the study in Nigeria. The variables include the following: belief and value ($\beta = 0.459$, $t = 5.042$, $p < 0.05$); religiosity ($\beta = 0.241$, $t = 4.279$, $p < 0.05$) and finally followed by a tribe ($\beta = 0.044$, $t = 2.181$, $p < 0.05$).

Discussion of Findings

Research question one investigated the relationship between cultural variable (beliefs and values, religiosity, tribe) and Early Childhood Caregiver Service Delivery in Lagos State. Table 1.1 presents the descriptive statistics and correlations among the variables for Early Childhood and Care Service Delivery (ECCSD). It shows that there is relationship between cultural variable (beliefs and values, religiosity, tribe) and Early Childhood Caregiver Service Delivery in Lagos State. The findings is in agreement with the study of Ogunnaike and Houser (2012), which found that caregivers'' cultural beliefs and values affect their perception of children's needs and development. Similarly, Oyemade *et al.* (2016) reported that religion plays a vital role in shaping caregivers'' moral values and ethical standards. However, some studies have challenged the notion that culture has a significant impact on caregiver service delivery. Akinrotimi *et al.* (2015) argued that caregiver service delivery is more influenced by professional training, supervision and motivation than by cultural factors.

Research question two investigated the combine effect of cultural variables (briefs and values, religiosity, tribes) on early childhood caregiver service delivery in Lagos State. The results of the regression analysis indicate that the cultural variables (briefs and values, religiosity, tribes) have a significant joint contribution to the early childhood caregiver service delivery in Lagos State. The R-square value of 0.065 suggests that these variables explain 6.5% of the variance in the service delivery. The adjusted R-square value of 0.056 indicates that when considering the number of variables in the model, the cultural variables explain about 5.6% of the variance in the service delivery. This finding supports that cultural variables play a role in shaping the quality of early childhood caregiver service delivery. Previous research has demonstrated the influence of cultural factors on various aspects of childcare, including parenting styles, caregiver beliefs, and practices (Belsky, 2005; Bornstein, 2012). The present study extends this understanding to the context of Lagos State, providing empirical evidence for the influence of cultural variables on early childhood caregiver service delivery.

Beliefs and values, religiosity, and tribes are all important cultural variables that can influence the perception and delivery of caregiver services. For example, cultural norms and values regarding parenting practices may vary across different communities, affecting the expectations and behaviors of caregivers'. Religious beliefs and practices can also shape caregiver attitudes and approaches to childcare. Additionally, tribal affiliations and traditions may influence the availability and accessibility of caregiver services, as well as the cultural norms surrounding early childhood care. The findings is in corroboration with the study of Okeke and Okafor (2018), which argued that cultural values, such as respect, trust, and cooperation, influenced the satisfaction of customers in Lagos State. Likewise, Olaniyi and Oyewole (2017) claimed that cultural differences, such as religion and ethnicity, affected the

communication and collaboration of Caregivers'' service providers in Lagos State. These studies indicate that cultural variables may have a significant combine effect on service delivery in Lagos State, depending on the type, context, and measurement of service delivery. However, some finding contradicts some other studies that have highlighted the role of culture in shaping service delivery outcomes. Ogunyemi and Ojikutu (2019) found that cultural diversity did not affect the quality of health care services in Lagos State. Similarly, Adeyemi and Adeyinka (2020) reported that cultural factors did not have a significant impact on the performance of teachers in Lagos State. These studies suggest that cultural variables may not be as important as other factors, such as training, motivation, resources, and policies, in determining the effectiveness of service delivery in Lagos State.

In conclusion, the findings of this study suggest that cultural variables have a significant joint contribution to early childhood caregiver service delivery in Lagos State.

Research question three investigated the relative effect of cultural variables (briefs and values, religion, tribes) on Early Childhood Caregivers' Service Delivery in Lagos State. From the responses obtained from the Table 1.3, the findings reveal that beliefs and values have the highest standardized coefficient (beta value) of .459, indicating a strong positive relationship with service delivery. This suggests that Early Childhood Caregivers' who hold certain beliefs and values, such as the importance of providing high-quality care and fostering a nurturing environment, are more likely to deliver better services. This finding is consistent with recent literature that suggests that caregivers'' beliefs and values influence their practices and outcomes (Smith, 2021). The implications of this finding are that interventions to improve the quality of Early Childhood Caregivers'' services should target their beliefs and values as well as their skills and knowledge. Religion also shows a significant positive relationship with service delivery, with a standardized coefficient of .241. This implies that Early Childhood Caregivers' who practice certain religions may have certain teachings or values that positively impact their service delivery (Van Hover 2006). For example, religious teachings that emphasize the importance of compassion and care for others may influence caregivers' to provide better services. On the other hand, tribe demonstrates a relatively weak positive relationship with service delivery, as indicated by a standardized coefficient of .044. Despite the weak effect, it implies that caregivers' belonging to specific tribes may have cultural practices or values that affect their service delivery. This finding suggests that cultural diversity within Lagos State may influence how caregivers' provide services to young children. This finding is consistent with the ecological systems theory proposed by Bronfenbrenner (1979). This theory highlights the importance of understanding the multiple levels of influence on human development, including cultural factors. According to this theory, cultural variables, such as beliefs, values, and religious practices, shape individuals' behaviors and interactions within their environment.

Conclusion

This study examined the relationship between cultural sensitivity and service delivery among early childhood caregivers in Lagos State, Nigeria. The results showed that there was a significant positive correlation between cultural sensitivity and service delivery, indicating

that caregivers who were more culturally sensitive were able to provide better services to the children and families they served. The study also revealed that some factors, such as education level, training, and experience, influenced the level of cultural sensitivity among the caregivers. Based on the recommendations from the study, it is therefore concluded that beliefs and values, religiosity and tribe are relevant factors for successful caregivers' service delivery in care giving centres.

Recommendations

In view of the findings of this study, the following recommendations are suggested for policy intervention:

Based on the cultural variables identified, here are some recommendations to improve caregivers" service delivery in early childhood care education centres in Lagos State, Nigeria:

1. Beliefs and Values: Provide training and orientation programs for caregivers to understand and appreciate the diverse cultural backgrounds and values of children and their families. This will promote inclusion and ensure that caregivers are sensitive to different belief systems and customs.

2. Religion: Foster a culture of religious tolerance and respect within the centres. Ensure that caregivers are knowledgeable about different religions and their practices, so they can accommodate and support children from diverse religious backgrounds. Organize interfaith dialogues and activities to promote understanding and unity.

3. Tribes: Promote inclusivity and discourage discrimination based on tribal affiliations. Create an environment that celebrates diversity and fosters a sense of belonging for all children and caregivers', regardless of their tribe. Ensure equal opportunities for tribe representation in decision-making processes and staff recruitment.

4. The caregivers should collaborate with other professionals and stakeholders in the field of early childhood education, such as teachers, social workers, psychologists and community leaders, to share best practices and resources on cultural sensitivity.

5. The caregivers should communicate effectively with the parents and guardians of the children, and seek their feedback and input on how to meet their cultural needs and expectations.

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