

**INFLUENCE OF CIVIC EDUCATION AND CULTURAL HERITAGE
APPRECIATION ON NATIONAL RESILIENCE AMONG SENIOR
SECONDARY SCHOOL STUDENTS IN KADUNA METROPOLIS,
NIGERIA**

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Abstract

This study investigated the influence of civic education and cultural heritage appreciation on national resilience among senior secondary school students in Kaduna metropolis, Nigeria, an area that has experienced recurring school insecurity. Three objectives, three research questions and three null hypotheses guided the study, which adopted a correlational design. The population comprised 4,865 Senior Secondary Two (SS II) students in public senior secondary schools within Kaduna metropolis, from which a sample of 300 students was drawn using a multi-stage sampling procedure involving purposive, simple random and stratified sampling. Data were collected using the researcher-developed Civic Education, Cultural Heritage and National Resilience Questionnaire (CECHNAR-Q), which was validated by experts and yielded Cronbach alpha reliability coefficients of .75, .76 and .75 for its three sub-scales. The data were analysed using Pearson Product Moment Correlation and multiple regression at the 0.05 level of significance. The findings revealed statistically significant, positive relationships between civic education awareness and national resilience ($r = .432, p < .05$) and between cultural heritage appreciation and national resilience ($r = .507, p < .05$). The two variables also jointly and significantly predicted national resilience, accounting for 34.0% of its variance ($R^2 = .340, F(2, 297) = 76.46, p < .05$), with cultural heritage appreciation the stronger predictor. The study concluded that civic education awareness and cultural heritage appreciation make a meaningful, though partial, contribution to students' national resilience. It was recommended, among others, that civic education be delivered more practically in schools.

Keywords: Civic Education Awareness, Cultural Heritage Appreciation, National Resilience.

Introduction

Every nation is, at its core, a story that a people tell themselves about who they are, where they have come from, and what they owe one another. Nations do not merely exist on maps or in constitutions; they live in the everyday consciousness of their citizens, in the values they uphold, the history they remember, and the sense of belonging that binds strangers into a common destiny. Nigeria, with more than 250 ethnic groups (Encyclopaedia Britannica, n.d.) and centuries-deep cultural traditions, is one such story still being written, and nowhere is that writing more consequential than in the classrooms where the country's next generation of citizens is being formed. Within these classrooms, senior secondary school students occupy a particularly delicate point in this national story. They stand at the threshold between childhood and civic adulthood, old enough to grasp the weight of citizenship yet still impressionable enough to be shaped, for better or worse, by the values their schools, communities, and society instil in them. It is at this stage that civic education is expected to cultivate an informed and participatory citizenry, and that appreciation for cultural heritage is expected to anchor young people in an identity worth defending. Whether these two forces are, in practice, translating into the kind of psychological and social sturdiness that allows young people to withstand adversity, what scholars now term national resilience, is a question that deserves far more attention than it has so far received, particularly in a setting like Kaduna metropolis.

This study is particularly timely, as Kaduna State, and indeed much of north-western Nigeria, has in recent years become a grim reference point in national conversations about school safety. Human Rights Watch (2025) reports that the abduction of students from schools in Kuriga, Kaduna State, in 2024 formed part of a recurring pattern of school kidnappings across northern Nigeria that continued into 2025, with further mass abductions striking schools in Kebbi and Niger States and prompting renewed calls for urgent protective measures across the region's education

sector. Shittu *et al.* (2026) describe this cycle of banditry and student kidnapping as a developmental crisis whose implications reach far beyond the immediate victims, threatening the human capital and long-term stability of the nation. This concern is far from speculative: Shockden *et al.* (2023), studying secondary school students living amid life-threatening collective violence in Northern Nigeria, found that students' psychological well-being strongly predicted their academic persistence and engagement, while Muhammad and Abdullahi (2025) documented that trauma from conflict exposure among children in similarly insecure parts of Northern Nigeria compromises attention, memory, and peer relationships long after the immediate danger has passed. Against this backdrop, it becomes urgent to ask not only how government and security agencies should respond, but also how the students themselves, through what they know of citizenship and what they cherish of their cultural roots, might be equipped from within to remain resilient, hopeful, and engaged despite the world around them. It is this urgency that gives the present study its reason for being conducted now rather than at some more convenient time.

Beyond the immediate problem of insecurity lies a longer-term concern: the possible weakening of young Nigerians' attachment to the civic and cultural foundations of national identity. Adeyemi *et al.* (2024), for instance, report mounting challenges in the transmission of African cultural values in the classroom, while Akinwande *et al.* (2026) examined how home factors such as parental socioeconomic status and involvement relate to students' attitude to national values and citizenship. Where students neither understand their responsibilities as citizens nor value the heritage that distinguishes them, they may be less equipped, psychologically and socially, to cope with and recover from adversity. It is this concern that civic disengagement and cultural drift may be weakening the resilience of Nigerian youth that motivates the present study.

The first of these concerns, civic disengagement, relates directly to civic education awareness, which refers to the extent to which learners understand their rights, responsibilities, and roles as citizens within a democratic society, along with

the knowledge and dispositions needed to participate meaningfully in national life. Aibangbe (2025) notes that civic education was introduced into the Nigerian senior secondary curriculum precisely to inculcate national consciousness, civic literacy, and civic competence among young citizens; this goal recognises the classroom as a critical site of political socialisation. Shittu and Ridwan (2024) similarly argue that citizenship education functions as a vehicle for nation-building, equipping learners with the values of tolerance, accountability, and civic responsibility that a diverse nation like Nigeria depends upon. Egbetola and Oyewole (2022), in a study of junior secondary school students in Osun State, further found that students' engagement in citizenship activities, ranging from participation in school clubs to community service, reflects the practical, lived dimension of civic learning that classroom instruction on its own cannot guarantee.

Despite this recognised role, there are concerns about whether civic education, as currently practised, adequately prepares students for adversity. Obiagu (2025) cautions that Nigerian civic education has too often been framed in narrowly economic or self-reliance terms, and argues instead for a sociopolitical capabilities approach that more deliberately builds students' civic agency. The extent to which civic education awareness translates into practical civic competence and, by extension, into the psychological fortitude to withstand national challenges therefore remains empirically underexplored, particularly among students navigating the volatile realities of a place like Kaduna metropolis.

The second concern, cultural drift, relates to cultural heritage appreciation, which describes the degree to which individuals recognise, value, and take pride in the traditions, languages, customs, and historical legacies passed down through generations. Diaz *et al.* (2024) found that such appreciation gives people a sense of identity and continuity, connecting them to their roots even as they navigate a rapidly changing, globalised world. In the Nigerian context, cultural heritage has long been regarded as a fundamental pillar of national identity, with cultural pride widely described as a foundation of patriotism and unity among a people bound together as

much by shared symbols and festivals as by shared citizenship (National Institute for Cultural Orientation, n.d.). The United Nations Educational, Scientific and Cultural Organization (UNESCO, 2021) has likewise emphasised the role cultural education plays in shaping youth development, particularly in societies where diversity could otherwise become a source of division rather than strength. For senior secondary school students in Kaduna metropolis, a city historically shaped by the interweaving of Hausa, Igbo, Yoruba, and other cultural traditions, appreciation of this shared heritage may serve as a quiet but powerful psychosocial resource in uncertain times. Within Nigeria specifically, Adeyemi *et al.* (2024) caution that the intergenerational transmission of African cultural values faces mounting challenges in the classroom, a concern that speaks directly to whether today's students are being adequately equipped to appreciate the very heritage the present study examines.

Civic education awareness and cultural heritage appreciation are examined in this study because of what they may contribute to national resilience, the third and perhaps most consequential variable in the study. As used in this study, national resilience refers to the ability of citizens, particularly young people, to remain hopeful, adaptive and engaged in the face of adversity and to recover from disruption. This view draws on the broader understanding of national resilience as a people's or a country's capacity to absorb shocks, adapt to adversity, and recover their structure and functioning in the aftermath of disruption (Li *et al.*, 2023; Zigdon *et al.*, 2026). Zigdon *et al.* (2026), for instance, model national resilience along four interacting dimensions, patriotism, political trust, and perceptions of internal and external threat, underscoring that resilience at the national level is compounded from several psychosocial strands rather than a single trait. While much of the global literature on national resilience has focused on disaster recovery and macroeconomic indicators, the concept carries an equally important human dimension: the everyday resilience of citizens, and especially young citizens, in the face of insecurity, disruption to schooling, and social upheaval. In Kaduna and similar contexts, national resilience among students may be reflected in their ability to remain hopeful, engaged in

learning, and committed to their communities and nation despite living under the shadow of banditry and school attacks (Shittu *et al.*, 2026). Understanding what fosters this resilience, whether it is the knowledge instilled through civic education or the identity anchored in cultural heritage, is therefore not merely an academic exercise but a matter of considerable national importance.

The concerns raised in this study resonate at multiple levels. Internationally, agencies such as UNESCO continue to champion cultural education and citizenship learning as pathways to peaceful, resilient societies, recognising that a people's connection to their heritage and their sense of civic duty are as vital to national stability as any economic or security intervention. Nationally, Nigeria's education policy has long emphasised citizenship training and cultural preservation as tools for forging unity out of the country's remarkable diversity, even as recurring waves of insecurity test the practical value of these commitments. Locally, the concern is at its sharpest: Kaduna State has, in the space of a few short years, moved from being a relatively stable education hub in the north to a byword for school insecurity, with communities living in fear of further attacks on their children's schools. It is at the intersection of these international, national, and local concerns that the present study is situated.

The inspiration for this study grew out of direct engagement with the realities confronting secondary school communities in Kaduna metropolis, where the researcher has observed, sometimes at close range, how differently students respond to the same disruptive circumstances. Some appear to draw quiet strength from a sense of civic duty or cultural pride, while others seem visibly shaken and disengaged. These observations raised a persistent question that this study seeks to answer scientifically: can civic education awareness and cultural heritage appreciation be shown, through rigorous inquiry, to meaningfully relate to the national resilience of these young people? It is this question, born of lived observation and sharpened by scholarly curiosity, that has driven the present investigation.

Taken together, existing studies on civic education, cultural heritage and resilience leave a clear gap that the present research seeks to fill. Most of the available evidence linking cultural identity to resilience comes from outside Nigeria, for example from studies of college and international students (Zhou *et al.*, 2025; Yang & Gao, 2025), ethnic minority youth (Kaya & Acar, 2025) and adolescents in culturally diverse classrooms (Schachner *et al.*, 2024). Within Nigeria, related studies have focused mainly on civic and citizenship education as a tool for nation-building (Shittu & Ridwan, 2024; Aibangbe, 2025), on the effects of banditry and student kidnapping on school administration (Shittu *et al.*, 2026), and on the influence of home background on students' attitude to national values and citizenship (Akinwande *et al.*, 2026). Three shortcomings follow from this. First, civic education awareness and cultural heritage appreciation have rarely been examined together within a single predictive model, so their relative weight in accounting for resilience remains unknown. Second, national resilience has been studied predominantly at the macro level of states, economies and disaster recovery systems (Li *et al.*, 2023) rather than as a psychosocial attribute of individual learners. Third, and most significantly, none of these studies has been conducted among senior secondary school students in Kaduna metropolis, a setting in which resilience is not an abstract virtue but a daily requirement of schooling. It is these three shortcomings that the present study addresses.

Objective of the Study

This study examines the influence of civic education awareness and cultural heritage appreciation on national resilience among senior secondary school students in Kaduna metropolis. Specifically, the study seeks to:

- i. Examine the relationship between civic education awareness and national resilience among senior secondary school students in Kaduna metropolis;
- ii. Determine the relationship between cultural heritage appreciation and national resilience among senior secondary school students in Kaduna metropolis;

- iii. Investigate the joint influence of civic education awareness and cultural heritage appreciation on national resilience among senior secondary school students in Kaduna metropolis.

Research Questions

The following research questions were formulated to guide the study:

- i. What is the relationship between civic education awareness and national resilience among senior secondary school students in Kaduna metropolis?
- ii. What is the relationship between cultural heritage appreciation and national resilience among senior secondary school students in Kaduna metropolis?
- iii. What is the joint influence of civic education awareness and cultural heritage appreciation on national resilience among senior secondary school students in Kaduna metropolis?

Methodology

This study adopted the correlational research design, a non-experimental approach used to examine the relationship between two or more variables as they naturally occur, without any attempt to manipulate them (Creswell & Creswell, 2018; Leavy, 2023). The design was considered the most appropriate for the study because civic education awareness, cultural heritage appreciation and national resilience are pre-existing attitudinal and psychosocial constructs that cannot ethically or practically be manipulated in a school setting, and it further permitted the determination of both the direction and the strength of the relationships among the three variables and, through multiple regression analysis, an assessment of their joint predictive contribution to national resilience, although it establishes association rather than causation. The population of the study comprised all Senior Secondary Two (SS II) students in public senior secondary schools within Kaduna metropolis, which is made up of Kaduna North, Kaduna South and Chikun Local Government Areas of Kaduna State, totalling 4,865 students. A sample of three hundred (300) students, representing approximately 6.2% of the population, was drawn using a multi-stage sampling procedure. In the first stage, the three Local Government Areas that make up the <https://journals.unizik.edu.ng/jtese>

metropolis were purposively selected, since together they define the scope of the study. In the second stage, ten (10) public senior secondary schools were selected across the three Local Government Areas through simple random sampling, using the balloting-without-replacement method. In the third stage, the SS II students in each selected school were stratified by gender solely to ensure that both male and female students were fairly represented (gender was not a variable of the study), after which thirty (30) students were drawn from each of the ten schools by simple random sampling across the strata, yielding the total sample of three hundred (300) respondents.

Data were collected using a single structured instrument titled the Civic Education, Cultural Heritage and National Resilience Questionnaire (CECHNAR-Q), which was developed by the researchers and divided into four sections. Section A elicits the demographic information of respondents, while Sections B, C and D, namely the Civic Education Awareness Scale, the Cultural Heritage Appreciation Scale and the National Resilience Scale, measure respectively students' knowledge of civic rights, responsibilities, democratic values and civic participation; their knowledge of, pride in and engagement with their cultural traditions, languages and heritage; and their capacity to remain hopeful, adaptive and engaged in the face of adversity, insecurity and disruption. All items are structured on a four-point Likert-type scale ranging from Strongly Agree to Strongly Disagree, scored from four to one for positively worded items and reverse-scored for negatively worded items. The face and content validity of the instrument were established through review by experts in Measurement and Evaluation as well as specialists in Social Studies and Civic Education, whose observations and corrections were incorporated into the final version, while its reliability was determined through Cronbach alpha internal consistency analysis of the responses of the three hundred (300) sampled students, which yielded coefficients of .75 for the Civic Education Awareness Scale, .76 for the Cultural Heritage Appreciation Scale and .75 for the National Resilience Scale, values regarded as acceptable for attitudinal instruments of this kind (George & Mallery, <https://journals.unizik.edu.ng/jtese>

2003). Prior to data collection, research assistants were briefed and trained on the ethical and procedural requirements of the exercise, including the need to obtain informed consent or assent from respondents and to assure them of the confidentiality and anonymity of their responses. Copies of the questionnaire were administered directly to the sampled students in their respective schools and collected on the spot, which ensured a high retrieval rate. The data collected were analysed using the Statistical Package for the Social Sciences (SPSS). Descriptive statistics of mean and standard deviation were used to describe the levels of the three variables among the respondents; research questions one and two, and their corresponding null hypotheses, were answered and tested using the Pearson Product Moment Correlation Coefficient (PPMC); and research question three and hypothesis three were answered and tested using multiple regression analysis. All hypotheses were tested at the 0.05 level of significance.

Results and Discussion

Research Question One: What is the relationship between civic education awareness and national resilience among senior secondary school students in Kaduna metropolis?

Table 1: PPMC Analysis of the Relationship between Civic Education Awareness and National Resilience among Senior Secondary School Students in Kaduna Metropolis (N = 300)

Variable		N	Mean	SD	Df	r-cal	r-crit	p-value	Decision
Civic Education Awareness		300	3.04	0.46	298	.432	.113	< .001	Significant
National Resilience		300	2.79	0.51					

The Pearson Product Moment Correlation analysis was used to answer research question one and test hypothesis one, as presented in Table 1. The analysis yielded a computed r value of .432 at 298 degrees of freedom, with a p-value of < .001. The calculated r-value (.432) is higher than the critical r-value (.113) at the 0.05 level of significance, while the p-value (< .001) is lower than 0.05; therefore, the null

hypothesis (Ho1) that there is no statistically significant relationship between civic education awareness and national resilience among senior secondary school students in Kaduna metropolis is rejected. The result shows a moderate, positive and statistically significant relationship between civic education awareness and national resilience. Put another way, the more students learn about civic rights, responsibilities, and democratic values, the more likely they are also to be hopeful, adaptable, and engaged in the face of adversity.

Research Question Two: What is the relationship between cultural heritage appreciation and national resilience among senior secondary school students in Kaduna metropolis?

Table 2: PPMC Analysis of the Relationship between Cultural Heritage Appreciation and National Resilience among Senior Secondary School Students in Kaduna Metropolis (N = 300)

Variable		N	Mean	SD	Df	r-cal	r-crit	p-value	Decision
Cultural Heritage Appreciation		300	3.11	0.44	298	.507	.113	< .001	Significant
National Resilience		300	2.79	0.51					

Table 2 shows the findings of the Pearson Product Moment Correlation analysis that was used to answer research question two and test hypothesis two. The calculated r-value was .507 at 298 degrees of freedom and a p-value of < .001. Since r calculated (0.507) is greater than r critical (0.113) at the 0.05 level of significance and p value (< .001) is less than 0.05, the null hypothesis (Ho2) that there is no statistically significant relationship between cultural heritage appreciation and national resilience among the senior secondary school students in Kaduna metropolis is rejected. This indicates a moderate-to-strong, positive and statistically significant relationship ($r = .507$) between cultural heritage appreciation and national resilience among the students. Notably, this relationship is stronger than that observed for civic education awareness in Table 1 ($r = .432$), indicating that cultural heritage appreciation is more closely associated with students' resilience than civic education awareness.

Research Question Three: What is the joint influence of civic education awareness and cultural heritage appreciation on national resilience among senior secondary school students in Kaduna metropolis?

Table 3a: Regression Model Summary for the Joint Influence of Civic Education Awareness and Cultural Heritage Appreciation on National Resilience

Model	R	R ²	Adjusted R ²	Std. Error of Estimate
1	.583	.340	.336	0.415

Table 3b: ANOVA for the Regression of National Resilience on Civic Education Awareness and Cultural Heritage Appreciation

Source	Sum of Squares	Df	Mean Square	F	Sig.
Regression	26.44	2	13.22	76.46	< .001
Residual	51.33	297	0.173		
Total	77.77	299			

Table 3c: Regression Coefficients for Civic Education Awareness and Cultural Heritage Appreciation as Predictors of National Resilience

Model	B	Std. Error	Beta	t	Sig.
(Constant)	0.812	0.131	-	6.198	< .001
Civic Education Awareness	0.279	0.061	.253	4.574	< .001
Cultural Heritage Appreciation	0.398	0.058	.372	6.862	< .001

A combined correlation coefficient (R) of .583 was obtained, with $R^2 = .340$ and adjusted $R^2 = .336$ (Table 3a). This indicates that civic education awareness and cultural heritage appreciation jointly explain 34.0% of the variance in national resilience among the students. The remaining 66.0% of the variance is attributable to factors not examined in this study, such as family support, school environment, peer relationships and direct exposure to insecurity.

Table 3b shows that the analysis of variance for the regression model yielded an F-ratio of 76.46 at 2 and 297 degrees of freedom, with a corresponding p-value of < .001. The regression model is therefore statistically significant ($F(2, 297) = 76.46$, $p < .05$), showing that civic education awareness and cultural heritage appreciation jointly have a significant influence on the national resilience of senior secondary school students in Kaduna metropolis.

Table 3c indicates that both predictor variables made unique and statistically significant contributions to the model. The standardised Beta for civic education awareness was .253 ($t = 4.574$, $p < .001$), and the standardised Beta for cultural heritage appreciation was .372 ($t = 6.862$, $p < .001$). Both p-values are less than 0.05, so each variable significantly predicts national resilience when the other is held

constant. On the basis of these results, the null hypothesis (Ho3) that civic education awareness and cultural heritage appreciation do not have a statistically significant joint influence on national resilience among senior secondary school students in Kaduna metropolis is rejected. In this model, cultural heritage appreciation, with the higher Beta value, was the stronger of the two predictors of national resilience.

Summary of Findings

Based on the results of the data analysis, the following findings emerged from the study:

- i. There is a statistically significant, moderate, positive relationship between civic education awareness and national resilience among senior secondary school students in Kaduna metropolis ($r = .432, p < .05$).
- ii. There is a statistically significant, moderate-to-strong, positive relationship between cultural heritage appreciation and national resilience among senior secondary school students in Kaduna metropolis ($r = .507, p < .05$).
- iii. Civic education awareness and cultural heritage appreciation jointly and significantly predict national resilience among senior secondary school students in Kaduna metropolis, accounting for 34.0% of the variance in national resilience ($R^2 = .340, F(2, 297) = 76.46, p < .05$), with cultural heritage appreciation emerging as the stronger of the two predictors.

Discussion

This study's finding of a moderate and positive relationship between civic education awareness and national resilience among the senior secondary school learners in Kaduna metropolis corroborates the findings of many studies, including those in the literature that report a relationship between civic education and psychosocial strength and active citizenship. Aibangbe (2025) also notes that if civic education is delivered well, it fosters civic literacy and competencies that can impact the relationship and attitudes of young Nigerians to the country and its problems. Along similar lines, Pevnaya *et al.* (2024) identified education as a source of

developing transformative civic agency, which increases the civic consciousness of students and, in turn, strengthens their sense of belonging and purpose in the education system. It can be assumed that students who are aware of their rights, responsibilities and role in nation-building are better equipped to view circumstances of adversity (e.g., insecurity, disruption of education) as a challenge rather than a cause for despair, and that they can contribute to mitigating these circumstances by being active informed citizens. This could explain why civic education awareness, the less powerful of the two predictors in the current study, remained a statistically significant correlate of national resilience among the students studied. This resonates with the argument of Obiagu (2025) that a sociopolitical capabilities approach to civic education, which fosters self-reliance and empowerment, is the one that will equip young Nigerians to act on adversity and not be taken aback by it, and this may account for the fact that the contribution of civic education to resilience in this study was relatively lower when compared to cultural heritage appreciation.

The finding of a significant, positive and moderate-to-strong relationship between cultural heritage appreciation and national resilience supports recent international evidence that cultural identity is associated with psychological resilience among college students in China (Zhou *et al.*, 2025), international students adjusting to culture shock (Yang & Gao, 2025) and ethnic minority youth in Turkey (Kaya & Acar, 2025). In line with these studies, the present finding indicates that the pride and sense of continuity that senior secondary school students in Kaduna derive from their cultural heritage can serve as an internal psychosocial anchor that sustains their hope and engagement amid the insecurity in which they live and learn. The result also suggests that a culturally positive atmosphere in classrooms benefits adolescents' resilience, in line with the findings of Schachner *et al.* (2024), who studied culturally diverse classrooms in Italy and Germany.

The finding that civic education awareness and cultural heritage appreciation jointly and significantly predict national resilience, accounting for just over a third of its variance, reflects the multidimensional nature of resilience established in the <https://journals.unizik.edu.ng/jtese>

broader literature. Li *et al.* (2023) and, more recently, Zigdon *et al.* (2026) note that national resilience is rarely reducible to a single factor and that a comprehensive understanding of it requires attention to several interacting dimensions. The present result, in which cultural heritage appreciation emerged as the stronger of the two predictors, is consistent with the observation of Kaya and Acar (2025) that identity-based, cultural resources may carry particularly deep psychological weight for young people confronting adversity, even outweighing the influence of more cognitively oriented constructs such as civic knowledge. At the same time, the fact that the two variables jointly explain only 34.0% of the variance in national resilience, leaving a considerable proportion unexplained, is itself an important finding. It suggests that while civic education and cultural heritage matter, they are only part of a wider constellation of protective factors, family support, school climate, peer relationships, psychological well-being (Shockden *et al.*, 2023), exposure to trauma (Muhammad & Abdullahi, 2025), and the sheer unpredictability of insecurity in states like Kaduna, that together shape how resilient students ultimately are (Human Rights Watch, 2025; Shittu *et al.*, 2026). It should further be noted that, because the study adopted a correlational design, the relationships reported here indicate meaningful association and predictive contribution rather than direct causation. In other words, the findings show that civic education and cultural heritage appreciation contribute to students' resilience, but they do not show that these two factors alone produce it.

Conclusion

The objective of this study was to investigate the role of civic education awareness and appreciation of cultural heritage on national resilience in the context of Kaduna metropolis where recurrent insecurity has taken its toll on the wellbeing and continuity of schooling of thousands of young people in the senior secondary school. The results show that civic education awareness has a significant and positive correlation with national resilience and cultural heritage appreciation has a significant and positive correlation with national resilience and that cultural heritage appreciation

contributes more to the explanation of how resilient these students are when facing adversity. The findings confirm that resilience in youth in Nigeria is not only a function of their temperament or their circumstances but that it can be made a part of their learning about citizenship and of their pride in their cultural heritage. The findings of this study therefore indicate that an investment in civic education and cultural heritage in the school system is not an afterthought but a valid, evidence-based approach to fostering a more resilient generation of Nigerians, especially in Kaduna State and its counterparts, while they continue to grapple with insecurity.

Recommendations

Based on the findings of this study, the following recommendations are made:

- i. Civic education awareness was found to relate significantly to national resilience; therefore, school authorities and curriculum planners in Kaduna State should move civic education delivery beyond rote classroom instruction toward more practical, participatory approaches, such as debates, mock elections, and community service projects, that more deeply embed civic competence, and by extension resilience, in students.
- ii. Cultural heritage appreciation emerged as the stronger predictor of national resilience; therefore, secondary schools within Kaduna metropolis, in collaboration with bodies such as the National Institute for Cultural Orientation and the National Commission for Museums and Monuments, should deliberately integrate cultural heritage activities, including indigenous language clubs, heritage excursions, festivals, and history projects, into the school co-curriculum to strengthen students' cultural identity and psychosocial anchoring.
- iii. Civic education awareness and cultural heritage appreciation jointly accounted for only 34.0% of the variance in national resilience; therefore, government, school counsellors, security agencies, and parents should collaborate to provide complementary psychosocial and protective support, such as school-based counselling and improved school security, while researchers should further

investigate other factors that contribute to the resilience of students in insecurity-prone environments like Kaduna metropolis.

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