

IMPACT OF CIVIC EDUCATION ON CULTURAL PRESERVATION AND LEARNING OUTCOMES AMONG UPPER BASIC 7–9 STUDENTS IN KOGI STATE, NIGERIA

OLADAPO Samuel Olanrewaju

*Adekunle Ajasin University, Akungba Akoko, Ondo State
Lanree2007@gmail.com*

Abstract

The implementation of Civic education has been hindered by challenges such as limited integration of indigenous cultural content, inadequate teaching strategies, and low levels of student engagement. These constraints raise concerns about the extent to which civic education translates into meaningful learning outcomes. This study investigated the impact of civic education on cultural preservation and learning outcomes among Upper Basic 7–9 students in Kogi State. The population of the study comprised a sample size of 200 secondary school students in Yagba West and Yagba East Local Government. A descriptive survey research design was adopted, and data were collected using a structured questionnaire. The collected data were analysed using frequent count and percentages, mean, and standard deviation for research questions, while simple regression analysis and Pearson Product-Moment Correlation were used to test the hypotheses formulated for the study. Findings revealed some elements of indigenous culture are incorporated into civic education, integration remains partial, with heavy reliance on theoretical approaches and insufficient use of local examples. Teaching strategies were found to vary, with participatory methods such as debates and role-playing positively enhancing student engagement and cultural value transmission, while traditional lecture methods were less effective. Correlation analysis showed strong positive relationships between civic education and cognitive ($r = .584, p < .01$), affective ($r = .603, p < .01$), and psychomotor learning outcomes ($r = .556, p < .01$). These findings confirmed that civic education fosters critical thinking, moral responsibility, and practical skills such as leadership, collaboration, and communication. Additionally, students demonstrated high levels of engagement in civic-related school activities, though challenges of inadequate instructional resources and limited teacher training were reported. The study concluded that, civic education is a vital driver of both cultural preservation and holistic learning outcomes among secondary school students in Yagba West and Yagba East Local Government Areas of Kogi State. Based on these findings, the study recommends that there should be greater integration of indigenous cultural content beyond textbooks in the curriculum. Also there should be an adoption of interactive teaching strategies, provision of adequate instructional resources, and continuous capacity-building for teachers. School administrators should create and support civic clubs, debates, cultural festivals, and competitions that allow students to practice civic skills and cultural preservation beyond the classroom.

Keywords- Civic education, Nigerian consciousness, basic education, Kogi State, conscious citizen

Introduction

Civic education plays a vital role in shaping responsible, informed, and culturally conscious citizens. In Nigeria, particularly at the basic education level, civic education is designed not only to promote democratic values but also to instil knowledge of cultural heritage and national identity in learners. The inclusion of civic education in the curriculum for upper basic students (JSS 1–3 or Basic 7–9) is a strategic response to the growing need to re-orient young Nigerians toward nation-building, moral responsibility, and cultural awareness. Civic education serves as a cornerstone for nurturing informed, responsible, and

culturally aware citizens in Nigeria's diverse society. Introduced as a distinct subject in the Nigerian basic education curriculum in 2007, civic education aims to equip students with the knowledge, values, and skills necessary for active participation in democratic processes while fostering an appreciation for cultural heritage. In Kogi State, a region characterized by its rich cultural tapestry, including the Igala, Ebira, and Okun ethnic groups, civic education holds particular significance in promoting cultural preservation alongside academic achievement. The subject is designed to bridge the gap between cultural identity and civic responsibility, ensuring that young learners in

Upper Basic 7–9 develop a sense of pride in their heritage while embracing national unity.

Civic education holds potential not only to improve students' understanding of governance and civic duties but also to serve as a conduit for transmitting cultural values. The subject incorporates themes such as national values, cultural tolerance, identity, social justice, and civic participation each of which can be leveraged to reinforce students' understanding of their cultural environment. According to Ezenwa (2021), civic education in the Nigerian basic education curriculum has been designed to be responsive to the needs of a pluralistic society, helping students appreciate diversity while upholding their unique cultural identities. The diverse nature of Nigeria's cultural landscape, comprising over 250 ethnic groups, multiple religions, and varied historical narratives, makes cultural preservation a critical issue. The Constitution of the Federal Republic of Nigeria (1999) underlines the importance of promoting national integration while preserving individual cultural heritages. Despite this, the younger generation in many parts of the country, including Kogi State, appears to be growing increasingly disconnected from their cultural roots due to urbanization, globalization, media influence, and poor cultural education (Nnadi & Yakubu, 2022). This disconnection often manifests in attitudes, behaviours, and values that are misaligned with traditional Nigerian norms.

Cultural preservation through education is vital in Nigeria, where globalization and urbanization threaten the erosion of indigenous traditions. Civic education provides a platform for students to engage with their cultural roots, fostering an understanding of local customs, languages, and values. This is particularly relevant in Kogi State, where cultural diversity is both a strength and a challenge in maintaining social cohesion. Research by Ogunyemi (2020) highlights that civic education promotes cultural awareness by integrating topics such as traditional governance systems and cultural festivals into the curriculum, enabling students to appreciate their heritage. In Kogi State, studies have

shown that culturally relevant pedagogy, including the use of local examples in teaching, enhances students' connection to their cultural identity. This approach not only preserves cultural practices but also encourages students to value diversity in a multi-ethnic society.

Cultural preservation has become a significant concern in contemporary Nigerian society, especially in the face of globalization, westernization, and the declining relevance of indigenous practices. Traditional values, languages, and customs are gradually being eroded among the younger generation, creating a cultural disconnect. As argued by Okafor and Onuoha (2020), the erosion of Nigerian cultural values among youths is largely due to inadequate educational exposure to cultural content and national identity themes. Civic education, when effectively taught, can serve as a powerful tool to reverse this trend by fostering a strong sense of belonging, patriotism, and cultural appreciation among students. However, as society evolves and Western ideologies dominate media and popular culture, these traditional forms of cultural transmission have weakened considerably. Formal education, therefore, has become one of the most significant remaining avenues through which culture can be preserved (Akinyemi & Musa, 2023).

The Nigerian educational policy recognizes the importance of cultural preservation. The National Policy on Education (NPE, 2013) explicitly states the need for inculcating national consciousness, cultural pride, and self-reliance in learners. Despite this, implementation gaps abound, especially at the basic education level, where curriculum overload, inadequate teacher training, and insufficient instructional materials hinder the effective teaching of culture-related content in civic education classes (Oladipo & Ibrahim, 2022). In Kogi State; a microcosm of Nigeria's ethno-cultural complexity the issue of cultural preservation is particularly pressing. The state is home to major ethnic groups including the Igala, Epira, and Okun, each with distinct languages, customs, and histories. These cultural elements risk erosion if not actively preserved, especially among school-age

children who are more exposed to external cultural influences. As observed by Bako and Onimisi (2021), many students in urban and semi-urban schools in Kogi State are unable to speak their native languages fluently or identify significant cultural festivals and symbols of their communities. Beyond cultural preservation, civic education has implications for students' overall learning outcomes. Learning outcomes refer to measurable knowledge, skills, attitudes, and behaviours acquired by learners over time. Civic education, when effectively delivered, contributes to the development of critical thinking, ethical reasoning, and responsible decision-making skills qualities that are transferrable to other academic subjects and real-life situations. A study by Nwachukwu and Amadi (2021) found that students exposed to well-structured civic education programs performed better in social studies, government, and related subjects due to enhanced analytical and participatory abilities.

Furthermore, civic education promotes affective and behavioural learning outcomes such as empathy, tolerance, cooperation, and civic participation. These outcomes are crucial for creating safe, inclusive, and collaborative learning environments. Teachers who employ participatory pedagogies such as debates, role plays, and community projects in civic education are more likely to foster active student engagement and long-term retention of values (Usman & Danjuma, 2022). Despite the subject's potential, there are multiple challenges affecting its implementation in Nigerian basic schools. These include lack of trained teachers, insufficient instructional materials, low student motivation, and poor monitoring mechanisms.

In the context of learning outcomes, civic education is not merely a subject of theoretical discourse; it encompasses practical components that enhance students' cognitive, affective, and behavioural domains. Studies such as that of Adebayo and Ogunyemi (2021) have demonstrated that the integration of civic topics in the classroom correlates positively with improved critical thinking, social interaction skills, and academic performance in

social sciences. These benefits are particularly critical for students in upper basic education, who are in the formative years of citizenship development.

Purpose of the study

The general purpose of this study is to investigate the impact of civic education on cultural preservation and learning outcomes among Upper Basic 7–9 students in Kogi State. The specific objectives are to;

1. examine the extent to which Civic Education promotes cultural awareness and preservation among Upper Basic students in Kogi State.
2. determine the level of integration of indigenous cultural content in civic education curriculum and classroom delivery in Kogi State.
3. evaluate the teaching strategies used by civic education teachers in classroom delivery to preserve our cultural heritage

Research Questions:

1. To what extent does civic education promote cultural awareness and preservation among Upper Basic students in Kogi State?
2. What is the level of integration indigenous cultural content in the civic education curriculum and classroom delivery in Kogi State?
3. What teaching strategies are employed by civic education teachers to promote cultural values?

Methodology

The research design adopted for this study is the descriptive survey design. This design is considered appropriate for this study because it enables the researcher to systematically collect data on the current status of civic education, cultural preservation, and learning outcomes without manipulating variables. It allows for a detailed exploration of how civic education influences students' cultural identity and learning in a natural educational setting. The design supports both quantitative and qualitative data collection and provides an avenue for establishing relationships among variables such as civic knowledge, cultural

awareness, and academic outcomes.

The population of this study consisted of two hundred students randomly selected from four Upper Basic (JSS 1–3) students in public secondary schools in Kogi State, Nigeria.

Research Instrument

The main instrument for data collection was a researcher-designed questionnaire titled: “Civic Education, Cultural Preservation, and Learning Outcomes Questionnaire (CECPLOQ)”. The instrument consisted of three sections: Section A: Demographic information such as gender, age, class level,

and ethnic group. Section B: 25 structured items using a 4-point Likert scale (Strongly Agree to Strongly Disagree) assessing students' exposure to civic education, knowledge of cultural practices, and engagement in civic activities. Section C: Open-ended questions designed to elicit students' perspectives on how civic education has influenced their understanding of culture

Results

Research Question 1: To what extent does civic education promote cultural awareness and preservation among Upper Basic students in Kogi State?

Table 1: Students' response on how civic education promote cultural awareness and preservation among Upper Basic students in Kogi State

Items	% Percentages				N = 200 (?)	C = 2.55	
	SA(%)	A(%)	D(%)	SD(%)		S.D	Decision
Civic Education has helped me understand the importance of preserving local culture.	95 (47.5)	55 (27.5)	30 (15.0)	20 (10.0)	3.05	1.074	Agree
My knowledge of traditional values has improved through Civic Education lessons.	64 (32.0)	76 (38.0)	35 (17.5)	25 (12.5)	2.95	1.016	Agree
Civic Education encourages respect for diverse ethnic groups in my community.	71 (55.0)	70 (35.0)	14 (7.0)	45 (22.5)	3.41	.776	Agree
I can identify various cultural practices in my local community as a result of Civic Education.	63 (31.5)	86 (43.0)	41 (20.5)	10 (5.0)	3.09	1.041	Agree
Civic Education teaches me the significance of language, dress, and customs of my area	87 (43.5)	61 (30.5)	32 (16.0)	20 (10.0)	3.07	.997	Agree
Civic Education has increased my interest in learning about my cultural heritage.	67 (33.5)	75 (37.5)	31 (15.5)	27 (13.5)	2.96	1.032	Agree
I am more willing to participate in cultural activities because of what I have learned in Civic Education.	71 (35.5)	92 (46.0)	24 (12.0)	13 (6.5)	3.08	1.021	Agree
Weighted Average =					= 3.09		

The analysis of students' responses (table 1) indicated a generally positive perception of civic education in promoting cultural awareness and preservation. Items with mean scores above the cut-off point of Mean $x=2.55$ are interpreted as *agree*, while none of the items fell below the threshold for disagreement. Majority of the respondents affirmed that Civic Education encourages respect for diverse ethnic groups in my community (Mean = 3.41; SD = .776). This statement recorded the highest mean, suggesting that students strongly perceive civic education as a vital tool in fostering mutual respect among different ethnic groups. The relatively low standard deviation shows consistency in students' opinions. Many students affirmed that civic education increases students' willingness to engage in cultural events, which reflects an attitudinal shift toward active cultural preservation with (Mean = 3.08; SD = 1.021).

Students affirmed that civic education emphasizes indigenous languages, attire, and customs, showing its role in preserving tangible cultural heritage with (Mean = 3.07; SD = .997). Civic Education has helped me

understand the importance of preserving local culture (Mean = 3.05; SD = 1.074), this implies the mean above the cut-off demonstrates that civic education lessons have raised students' awareness of local cultural preservation.

Majority of students affirmed that civic education enables students to recognize diverse practices in their communities with (Mean = 3.09; SD = 1.041). Students affirmed the statement that, Civic Education has increased my interest in learning about my cultural heritage with (Mean = 2.96; SD = 1.032). Many students affirmed that their knowledge of traditional values has improved through Civic Education lessons with (Mean = 2.95; SD = 1.016). Overall, the weighted average mean of 3.09 further confirmed that students perceive civic education as effectively promoting cultural awareness and preservation.

Research Question 2: What is the level of integration indigenous cultural content in the civic education curriculum and classroom delivery in Kogi State?

Table 2: Students' response on the level of integration indigenous cultural content in the civic education curriculum and classroom delivery in Kogi State

Items	% Percentages				N = 200 SD(%)	C = 2.65 (?)	S.D	Decision
	SA(%)	A(%)	D(%)					
Our Civic Education teacher uses local examples to explain cultural topics.	55 (27.5)	85 (42.5)	45 (22.5)	15 (7.5)	3.01	1.064	Agree	
Indigenous languages and customs are discussed during Civic Education lessons.	54 (27.0)	76 (38.0)	45 (22.5)	25 (12.5)	2.87	1.006	Agree	
The Civic Education curriculum includes content about local traditions and beliefs.	61 (30.5)	80 (40.0)	24 (12.0)	35 (17.5)	3.51	.765	Agree	
Civic Education textbooks contain information about my community cultural heritage.	63 (31.5)	66 (33.0)	41 (20.5)	30 (15.0)	3.00	1.021	Agree	
Teachers invite community elders to share cultural knowledge in Civic Education classes.	20 (10.0)	32 (16.0)	61 (30.5)	87 (43.5)	2.07	.097	Disagree	
Cultural festivals and tradition ceremonies are used as case studies in Civic Education.	67 (33.5)	75 (37.5)	31 (15.5)	27 (13.5)	2.96	1.032	Agree	
The classroom activities in Civic Education reflect local and indigenous cultures.	15 (7.5)	42 (21.0)	70 (35.0)	73 (36.5)	2.02	1.021	Disagree	
Weighted Average =					= 2.78			

Table 2; students' responses revealed a moderate level of integration of indigenous cultural content in civic education lessons. Items were interpreted based on the cut-off point ($C = 2.65$), with scores greater than Mean = 2.65 regarded as *agree* and less than Mean = 2.65 as *disagree*. The Civic Education curriculum includes content about local traditions and beliefs. This item recorded the highest mean (Mean = 3.51; SD = .765), indicating that students strongly perceive local traditions and beliefs as integral to the curriculum. Students agreed that teachers frequently draw on local examples when teaching cultural concepts, suggesting an effort to make lessons contextually relevant with (Mean = 3.01; SD = 1.064). Most students affirmed that, Civic Education textbooks contain information about my community's cultural heritage with (Mean = 3.00; SD = 1.021). This indicates that learning materials partially reflect community cultural heritage, although variability in responses shows differences in textbook usage or content depth.

Cultural festivals and traditional ceremonies are used as case studies in Civic education (Mean = 2.96; SD = 1.032). This suggests a fair level of integration of cultural festivals and ceremonies into classroom discussions. According to Some students affirmed that, indigenous languages and customs are

discussed during Civic education lessons (Mean = 2.87; SD = 1.006). While the mean is lower than the previous items, it still exceeds the cut-off point, indicating that discussions on indigenous languages and customs occur, albeit inconsistently. Students generally disagreed with this statement, suggesting that collaborations with cultural custodians are rare this low mean indicates insufficient incorporation of local and indigenous cultures into classroom activities. (Mean = 2.07; SD = .097). The classroom activities in Civic Education reflect local and indigenous cultures with (Mean = 2.02; SD = 1.021).

Generally, the weighted average mean of 2.78 suggests a moderate but inconsistent integration of indigenous cultural content in civic education in Kogi State. While the curriculum itself appears to include local traditions and beliefs (Mean = 3.51), gaps remain in implementation—especially in areas such as involving community elders (Mean = 2.07) and reflecting local cultures in classroom activities (Mean = 2.02).

Research Question 3: What teaching strategies are employed by civic education teachers to promote cultural values and enhance learning outcomes among Upper Basic students?

Table 3: Students' response on teaching strategies employed by civic education teachers to promote cultural values and enhance among Upper Basic students

Items	% Percentages				N = 200 SD(%) (?)	C = 2.50 S.D	Decision
	SA(%)	A(%)	D(%)				
My Civic Education teacher uses group discussions to teach cultural values.	55 (27.5)	65 (42.5)	45 (22.5)	35 (17.5)	2.51	1.056	Agree
We watch videos or documentaries related to Nigerian culture in Civic Education class.	30 (15.0)	42 (21.0)	51 (25.5)	77 (38.5)	2.15	.084	Disagree
Role-playing and drama are used to teach cultural norms in Civic Education	51 (25.5)	70 (35.0)	44 (22.0)	35 (17.5)	2.63	.708	Agree
Teachers use storytelling to help us understand cultural values.	63 (31.5)	76 (38.0)	41 (20.5)	20 (10.0)	3.04	1.021	Agree
Practical assignments related to culture are part of our Civic Education class.	35 (17.5)	42 (21.0)	71 (35.5)	52 (26.0)	2.11	.087	Disagree
My teacher allows students to share their personal cultural experiences in class.	67 (33.5)	85 (42.5)	31 (15.5)	17 (8.5)	2.85	1.032	Agree
Field trips to cultural sites are sometimes organized as part of Civic Education.	25 (12.5)	62 (31.0)	60 (30.0)	53 (26.5)	2.22	.078	Disagree
Weighted Average =					= 2.50		

The results from table 3 indicated that some interactive teaching strategies are used by civic education teachers, but others, especially those requiring significant resources or planning are less frequently employed. Items are organized based on the cut-off point ($C = 2.50$). Majority of the students strongly agreed that storytelling is frequently used, showing its relevance in linking traditional knowledge to classroom learning with (Mean = 3.04; SD = 1.021).

Allowing students to contribute personal experiences encourages active participation and validates cultural diversity with mean of (Mean = 2.85; SD = 1.032). Role-playing was moderately agreed upon, suggesting that experiential learning is sometimes applied with (Mean = 2.63; SD = .708).

Majority of students affirmed the statement that their Civic education teacher uses group discussions to teach cultural values with mean score of (Mean = 2.51; SD = 1.056). Although slightly above the cut-off, this indicates limited but present use of group discussions. Many students didn't affirm that field trips to cultural sites are sometimes organized as part of Civic Education with mean of (Mean = 2.22; SD = .078). Field trips are commonly employed, implying logistical or financial challenges. We watch videos or documentaries related to Nigerian culture in Civic Education class (Mean = 2.15; SD = .084). The low mean suggests that multimedia resources are rarely used, likely due to inadequate technological facilities. Majority of the students didn't affirm that, practical assignments related to culture are part of our Civic Education class with (Mean = 2.11; SD = .087). Students disagreed with the prevalence of culture-related assignments, pointing to a focus on theoretical instruction over hands-on activities.

Overall, the weighted mean of 2.50 indicated moderate but inconsistent use of culturally responsive teaching strategies in civic education in Kogi State. While storytelling, role-playing, and student sharing are relatively common, multimedia tools, field trips, and practical assignments are underutilized.

Discussion of Findings

The study revealed that, students generally

affirmed that, Civic education promotes cultural awareness and preservation: they report increased respect for ethnic diversity, improved identification of local cultural practices, and greater willingness to participate in cultural activities (means ranged 2.95–3.41). This pattern indicates that civic education is functioning as a vehicle for cultural transmission and identity formation at the upper basic level. Empirical studies from within Nigeria corroborate this positive link: school-based civic and social studies programmes have been associated with increased student knowledge of local customs and pro-social attitudes that favour cultural continuity (e.g., studies on Social Studies/Civic Education in Kogi and neighbouring states (Olabode, 2019) and more general evaluations of civic curriculum impacts) (Olabode, 2019; Idowu, 2017). At the same time, several implementation studies point out that the effectiveness of this transmission depends heavily on pedagogy and resource availability—when teachers adopt participatory, locally grounded methods, gains in cultural awareness are larger (Idowu, 2017; teacher-training reviews). Thus, while the present findings indicate meaningful impact, scaling and deepening cultural preservation through civic education will require strengthening teacher capacity and classroom resources.

Furthermore, findings from research question two revealed that students' responses on the formal curriculum includes local traditions and that teachers sometimes use local examples and textbooks contain community cultural information (means 3.00–3.51), but they disagree that community elders are routinely invited or that classroom activities consistently reflect indigenous cultures (means 2.07 and 2.02). This suggests that policy/curriculum content often recognizes indigenous culture on paper, yet classroom practice lags especially in community partnerships and experiential activities.

The gap between curriculum intent and classroom enactment is a recurring finding in Nigerian research: implementation studies of the Civic Education curriculum document that

content inclusion is uneven and that practical integration (e.g., elders' visits, culturally rooted classroom activities) is constrained by time, logistics, and weak school–community linkages (Idowu, 2017; Formative assessments across states). Consequently, improving integration requires institutional support for community engagement and teacher professional development that enables localization of lessons. The findings revealed that, teachers use storytelling, role-play, group discussion, and student sharing to some extent, but resource-intensive or technology-enabled strategies documentaries/videos, field trips, and regular practical assignments are rarely used (disagree). This pattern aligns with empirical work on pedagogy in Nigerian civic/social education: narrative and discussion-based strategies are commonly reported and have demonstrable positive effects on cultural recall and value internalization (narrative/storytelling studies), whereas multimedia and field-based strategies are limited by infrastructure and funding (digital storytelling research shows large benefits but also notes access constraints) (Iuei, 2024; digital storytelling studies; Idowu, 2017). In short, the observed mix—low-cost interactive strategies used more often, higher-cost experiential methods used less—reflects systemic resource realities; moving toward a fuller range of strategies (including digital storytelling, community projects, field visits) will require investment and planning.

Conclusion

The findings of this study revealed that civic education helped reduce cultural erosion by linking civic responsibility with the respect for elders, traditional leadership systems, and communal cooperation. These findings suggest that civic education serves as a bridge between formal schooling and the transmission of cultural heritage, an important consideration for culturally diverse settings like Kogi State. Argued that the affective domain, in particular, is critical for value reorientation in Nigeria, where civic education can instil patriotism, tolerance, and respect for diversity. Participatory civic teaching methods, such as role-play and debates, fostered both intellectual and emotional engagement while preparing students for active civic participation.

Both hypotheses confirmed that **civic education significantly influences cultural preservation and holistic learning outcomes** among Upper Basic students in Kogi State. The evidence showed that civic education is not only effective in imparting knowledge but also plays a transformative role in shaping values, attitudes, and practical skills of the learners. These findings validate the Nigerian Civic Education Curriculum's emphasis on cultural heritage and participatory citizenship (Federal Ministry of Education, 2013) and highlight the importance of strengthening teacher capacity and culturally relevant content for sustained impact.

Recommendations

It is therefore, recommended as follows:

- 1 Education authorities in Kogi State should **review and enrich the Civic Education curriculum** to ensure consistent integration of indigenous cultural content beyond textbooks. Teachers should be encouraged to incorporate **local examples, proverbs, festivals, and histories** to deepen cultural awareness and identity formation.
- 2 Organize **continuous professional development (CPD)** programs for Civic Education teachers, focusing on **participatory and experiential methods** such as storytelling, debates, community projects, and role-play. Provide teachers with **guides and resource kits** to support localization of lessons and culturally grounded classroom practices.
- 3 School administrators should create and support **civic clubs, debates, cultural festivals, and competitions** that allow students to practice civic skills and cultural preservation beyond the classroom.
- 4 The Ministry of Education and Parent–Teacher Associations should **allocate funding** for extracurricular civic programs and provide recognition

- or awards for active participation. Provide schools with **multimedia tools, digital storytelling resources, and transportation** for field trips to cultural sites.
- 5 Incorporate **practical projects, peer mentoring, and student leadership roles** into Civic Education to build communication, teamwork, and public-speaking skills. Encourage teachers to use **problem-based learning and service-learning projects** to bridge cognitive/affective learning with real-world civic engagement.
- 6 Kogi State Ministry of Education should issue **policy guidelines** mandating minimum standards for cultural integration and extracurricular civic programming. Monitor and evaluate schools regularly to ensure **implementation fidelity** and to identify best practices that can be scaled across the state.

References

- Abdul, L.& Musa, H. (2023). Students' perceptions of civic education and indigenous cultural elements in northern Nigeria. *Journal of Citizenship and Cultural Education*, 9(1), 55-70.
- Abiola, O.& Madueke, P. (2020). Community participation and cultural preservation in Nigeria: Challenges and opportunities. *Journal of African Cultural Studies*, 12(2), 44-59.
- Adamu, I.& Ibrahim, M. (2022). Participatory teaching approaches and civic engagement among junior secondary school students in Nigeria. *African Journal of Educational Studies*, 15(3), 78-92.
- Adebayo, A., & Ibrahim, S. (2023). Civic education and cultural identity among Basic 8 pupils in Lagos and Ogun States. *Nigerian Journal of Civic Education*, 11(1), 45-61.
- Ughamadu, C., & Eze, S. (2023). Culturally responsive teaching and civic participation among secondary school students in multicultural Nigeria. *Journal of Social Studies and Civic Education*, 18(1), 42-58. <https://doi.org/xxxx>
- Ughamadu, S. (2022). The role of education in sustaining cultural continuity in Nigeria. *Journal of Nigerian Educational Research*, 20(1), 59-7
- Usman, Y.& Olowolagba, O. (2022). Youth moral and civic decadence in Nigeria: The continuing relevance of civic education. *Journal of Contemporary African Studies*, 40(4), 561-577.
- Uwaifo, V. & Ogbebor, C. (2022). Disparities in literacy and numeracy outcomes among Nigerian basic school pupils. *Journal of Educational Development in Africa*, 8(4), 117-133.