

Influences of Cultural Values, Community Cohesiveness, and Resilience Among Residents in Insurgency-Prone Northeast Nigeria

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Abstract

The concepts of risk and resilience have gained growing relevance in the context of cultural values and community cohesiveness. Specifically, in the face of threat particularly in situations like armed conflicts. Simultaneously, there is an argument that emphasizes, cultural values and community cohesiveness are valuable assets for fostering resilience, lessening disaster risk, and promoting peace and reconciliation among individuals in many communities around the globe. The current study seeks to understand whether cultural values and community cohesiveness influence resilience among affected public housing residents in Maiduguri Borno State Nigeria. Hofstede cultural value model, was used as the model for this study. The study employed a cross-sectional design, used questionnaire for data collection, and a sample size of 345 across 5 public housing, based on the proportion of their population, using Cochran (1977), formula in determining the sample size. Data was analysed using SPSS package version 25. The descriptive analysis, reveals a high level of cultural values and community cohesiveness while results from the regression analysis indicate that cultural values and community cohesiveness predict resilience. The study therefore suggests that culture should be cooperated in neighbourhood and housing design. Likewise, coping strategies such as resilience-oriented planning to deal with the security situation at all levels should pay special attention and support community social networks in order to enhance their resiliency.

Keyword: Cultural Values, Community Cohesiveness, Resilience, Insurgency, Northeast Nigeria

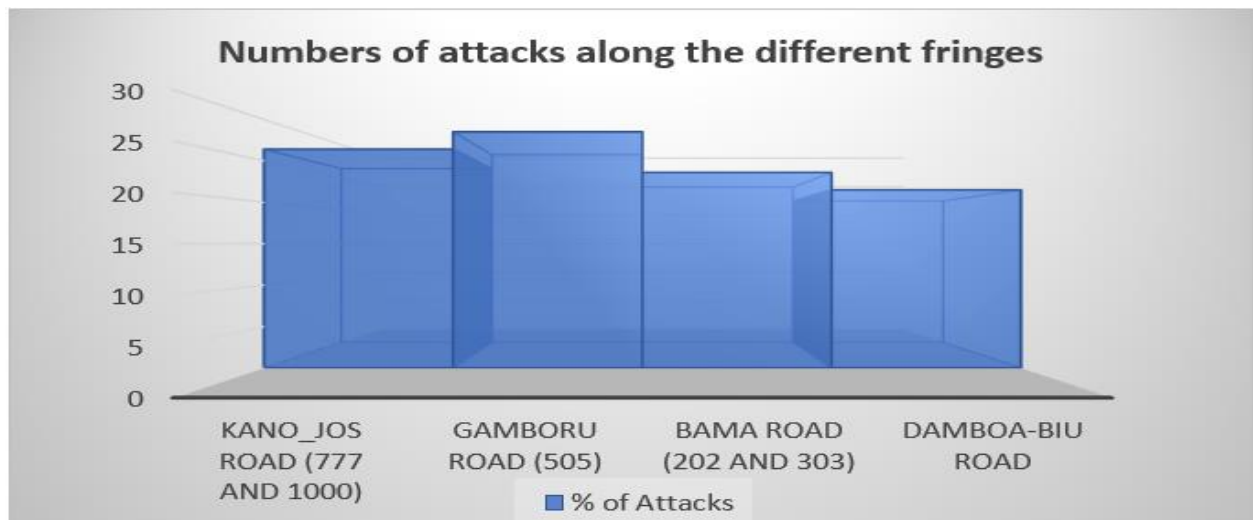
Introduction

Housing, a fundamental human need, has evolved over the ages from primitive shelters, such as caves, to contemporary dwellings designed to provide protection from inclement weather and create enriched, integrated environments (Sanni-Anibire et al., 2016). It is a cornerstone of human existence, crucial for survival (United Nations, 1992; Leijten and de Bel, 2020; Nissanka and Manori, 2020; Elwidaa, 2020; Oren and Alterman, 2021). A house, in its essence, constitutes a physical framework where human, social, economic, and cultural resources are harnessed and harmonized. The concept of housing extends beyond mere physical structures, encompassing the social services and utilities essential for comfort, both within and around the dwelling. These include infrastructure like roads, water supply, sanitation systems, electricity, and additional services vital for individual well-being (King et al., 2017). Moreover, a house is more than a shelter; it is a haven that provides both physical and psychological well-being, fostering the development and social integration of its occupants (WHO, 2004; Perreault et al., 2022).

Nonetheless, prevailing challenges in various environmental contexts have heightened awareness regarding the significance of dwellings and their maintenance as integral components of daily life. Goal number 11 of sustainable development goals (SDGs) declared the relevance of sustainable cities and communities. It further highlighted disaster risk reduction and sustainable cities and human settlements as related goals within goal 11. Hence, this study on the influence of cultural values, community cohesiveness and resilience among residents in insurgency-prone areas will help to proffer solutions and provide insight towards risk reductions in human settlements (United Nations, 2023).

Human insecurity, particularly in regions affected by adversity, has prompted individuals to adopt adaptive thinking as opposed to abandoning their compromised surroundings. For over a decade, northeastern Nigeria has grappled with human insecurity in the form of insurgency, most prominently observed in Maiduguri, Borno state. In this context, public housing neighborhoods situated along the city fringes have been directly impacted by the menace of insurgents, instilling profound fear and anxiety among residents. The activities of these insurgents have led to an unprecedented exodus of inhabitants, with many seeking refuges in Internal Displaced Persons Camps (IDPs) and alternative locations due to the relentless series of unanticipated attacks. Alarming data from the Global Terrorism database (2021) substantiates the severity of this crisis, documenting a total of 144 attacks since the inception of the insurgency.

This revised introduction maintains the essential points from the original text while presenting them in a more academically refined and structured manner. It provides an engaging, yet scholarly, entry into the study of housing, its importance, and the specific challenges faced in the context of the insurgency in northeastern Nigeria.



Despite a series of adversities, certain residents exhibit remarkable perseverance by choosing to remain in their neighborhood. Within the realm of understanding threats in the human environment, scholars have explored the role of cultural values as a significant component of resilience (Holtorf, 2018; Linz et al., 2020). Additionally, involvement in group social networks and participation in local organizations have emerged as potential mechanisms for adaptation in the face of imminent threats (Zihnioglu and Dalkiran, 2022).

Resilience, as a concept, entails a dynamic process of positive adaptation amidst the backdrop of substantial adversity (Luthar et al., 2000; Mansoor et al. 2023). It is increasingly becoming a focal point of research due to the escalating rate of threats and disasters within the human domain and socio-ecological systems (Eshel and Kimhi, 2016). The capacity of individuals to effectively foresee, mitigate, and cope with disasters, thereby minimizing the impact of future disasters, is a central tenet of resilience (Saja et al., 2019; Nofal and Van De Lindt, 2022).

Empirical studies have underscored the influential role of culture in motivating individuals to embrace uncertainty and withstand adversity during periods of transformation (Hofstede, 2018). Furthermore, the intersection of resilience and community cohesiveness has been a recurring theme in the academic discourse, signifying the interdependence of these two concepts in research studies (Fonseca et al., 2019).

In line with these considerations, this research aims to examine the impact of cultural values and community cohesiveness on the resilience of residents within the public housing sector in Maiduguri, situated in Borno State, Northeast Nigeria. By investigating this context, the study seeks to contribute to the evolving understanding of resilience in the face of persistent threats and the potential role of cultural values and community bonds in shaping individual and collective responses. This study is significant also to other developing countries like India, Pakistan, Kenya, and South Africa which are also facing some form of local disputes. Scoped as a case study, it will help to establish predictors of resilience and how it relates to safe human settlements and reduce risks in communities.

The study will also enrich the literature on resilience, cultural values and community cohesiveness from another African perspective as most of the researches on resilience and community cohesiveness are conducted in western or Asian countries.

Resilience in the Context of Persisting Challenges

In the face of environmental threats, individuals often question their ability to adapt, both as singular entities and as integral parts of a larger community. Consequently, they endeavor to

foster community resilience as a means of surmounting these challenges. Resilience, in essence, represents a community's capacity to swiftly adapt and recover from adverse circumstances (Zhang et al., 2022). A multitude of scholars have delved into the concept of resilience, with notable works by Cavaye and Ross (2019), Jewett et al. (2021), and Stablein et al. (2022) shedding light on key attributes linked to individual resilience. These attributes encompass adaptability, cooperation, and the cultivation of social cohesion within diverse communities.

Resilient communities distinguish themselves through their adeptness at effectively responding to and rebounding from a spectrum of challenges and transformations. Such communities display characteristics including self-reliance, self-sufficiency, and a robust communal spirit. Kim and Lim (2016) have argued that the absence of resilient individuals within a particular context can render the community exceptionally susceptible to disasters. Therefore, resilience can be delineated as the capability of an individual to withstand adversity and restore its equilibrium. This signifies that resilience is intrinsically linked to environments that can cope, manage, and adapt in the face of societal challenges, ensuring positive and noteworthy outcomes. The threats prevalent in various environments frequently enhance the coping capacities of their inhabitants.

Resilience, as a pivotal variable within this research, plays an indispensable role in shaping the trajectory of this study. The ability of residents within the public housing in Maiduguri to persist and adapt in the face of adversity and continue residing in their homes, despite the ongoing adversities precipitated by insurgent activities over the years, may be intrinsically linked to their cultural perceptions and social networks.

The Role of Culture in Human Existence

Culture, in its broadest sense, encompasses the diverse array of human activities, beliefs, and traditions passed down from one generation to the next (Njideka, 2015; Nwokoro and Akwaowo, 2022). Otakulovna (2022) reinforces the notion that culture serves as an intrinsic aspect of human existence, shaping the evolution of a civilized human society. It embodies not only the capacities and needs of individuals but also their social instincts and collective forces. In many traditional settings, the younger generation often relies on the integration of social networks and the transmission of inherited values to navigate the intricacies of life and thrive (Kaye-Kauderer et al., 2021).

Alternatively, culture can be perceived as the collective programming of the human mind, differentiating members of one group or community from another (Choi et al., 2019). In the context of Nigeria, this multifaceted nation comprises a tapestry of cultural values predominantly stemming from three major ethnic groups - Hausa, Yoruba, and Igbo. Nigeria boasts over 521 languages and more than 250 dialects, reflecting its rich diversity. Notably, the Northern region houses over 60% of Nigeria's population and encompasses a myriad of ethnicities, including Hausa, Fulani, Kanuri, Tiv, Nupe, and more, with the Hausa language serving as the prevailing mode of communication (Nwokoro and Akwaowo, 2022).

Housing, a fundamental aspect of human existence, has traditionally evolved in concert with cultural reflections, as articulated by Makinde (2014). Rapoport (1977) and Lawrence (1987) underscore the profound influence of cultural values and architectural styles on the development of quality housing. It is imperative to recognize that an individual's cultural background exerts a significant impact on both the residents and the physical design of their living spaces. In this context, a house is viewed as a cultural phenomenon, with its architectural design and layout strongly influenced by cultural factors (Ani et al., 2012).

Within the sphere of housing, culture represents the system through which individuals become intimately acquainted with their surroundings and secure the necessities for their existence (Makinde, 2014). However, the coexistence of diverse cultures can present a substantial challenge in many societies, as religious beliefs and cultural values are often manifest in the design and arrangement of living spaces (Bako, 2017). Ungar (2008) emphasizes that cultural values play a pivotal role in shaping the concept of resilience.

Community Cohesiveness.

Social networks have consistently been recognized as a crucial source of support during and after challenging times (Wilkin et al., 2019). Social cohesion encompasses a range of fundamental concepts, including unity, trust among individuals, collaborative efforts, and the presence of shared values within a community (Escobedo et al., 2021). Escobedo regards social cohesion as an aspirational condition within the community. Furthermore, Qureshi et al. (2021) and Slawinski et al. (2021) point out that communities characterized by robust interpersonal connections tend to flourish. Aldrich and Meyer (2015) affirmed that communities that collaborate regularly tend to be more resilient in the face of adversity. People's connections and bonds with one another, including family, friends, and the broader community, where shared values are present, significantly contribute to social cohesion (Hulse and Stone 2006; Franz et al., 2022). Similarly, Fonseca (2019); and Titz et al. (2018) argue that a cohesive society fosters the exchange of common ideas among residents, allowing them to identify and work towards shared goals through a shared set of moral values. Consequently, community cohesion can be understood as a process where diverse communities cooperate, understand one another, and build a sense of unity in real-life situations (Pratt, et al., 2020).

Stronger interpersonal connections often reinforce various aspects of social cohesion (Oh et al., 2021). The findings of Wilkin, et al. (2019), indicate that social networks have a significant impact on disaster risk mitigation. It is worth noting that a sense of belonging to society plays a crucial role in fostering unity and adaptability, as well as in mitigating challenges. Redshaw et al. (2018) confirm the positive impact of network connections and community engagement on social cohesion (Nuwayhid et al., 2011).

Studies demonstrate a high level of community resilience, with results suggesting that collective identity, prior experience with conflicts, and social support networks contribute to the development of resilience over time. Meanwhile, community cohesiveness and social solidarity help sustain resilience during times of conflict. Social resilience studies often emphasize the importance of social cohesion (Townshend et al., 2015). Social cohesion serves as a critical foundation for supporting individuals during and after adversities (Wilkin et al., 2019). Social networks are recognized as instrumental in aiding individuals and communities in their recovery and reform efforts after calamities.

Many studies have consistently emphasized the significance of social networks at both the individual and community levels as the fundamental building blocks for responding to disasters. The strength and effectiveness of these networks play a critical role in determining the ability of individuals and communities to respond effectively (Sanyal and Routray, 2016; Misra et al., 2017). There is a consensus among various studies that social networks have a positive impact on community recovery and resilience in the face of shocks and threats. To further explore the concept of community resilience, the degree of resilience may vary across different neighborhoods. According to Ahmed et al. (2004), the presence of networks and the

quality of collective relationships are recognized as key indicators of resilience in times of threat.

Theoretical Framework

Hofstede's Cultural Values Model (HCVM), introduced by Hofstede (2011), serves as a foundational framework for comprehending cross-cultural communication. It elucidates the profound societal impact on individuals' values and their consequential behaviors (Adeoye and Tomei, 2014). The model's origins trace back to an extensive study conducted between 1967 and 1973, scrutinizing the values of IBM employees, utilizing statistical methods derived from factor analysis (Adeoye and Tomei, 2014). Initially encompassing four key dimensions - individualism-collectivism, uncertainty avoidance, power distance (which measures social hierarchies' strength), and masculinity-femininity, designed to analyze cultural values (Hofstede, 1980).

Inspired by Michael Harris Bond's research, a fifth dimension, Long-term versus Short-term Orientation, was subsequently incorporated into Hofstede's model (Hofstede and Bond, 1988). In the 20th century, Bulgarian researcher Michael Minkov introduced data from the World Values Survey, leading to the inclusion of a sixth dimension, Indulgence versus Restraint, in Hofstede's model (Hofstede and Minkov, 2010).

Of these cultural dimensions, collectivism has been recognized as a pivotal force shaping social behavior (Triandis, 2018). This study leverages Hofstede's cultural dimensions to measure collectivistic and traditional (TRD) values. These dimensions align with the study's objective - assessing cultural values and their influence on community cohesiveness within the context of resilience.

Long-term and Short-term Orientation, as re-conceptualized into ten personal cultural orientations by Sharma (2010), provides a new item scale for measurement. This study incorporates Sharma's items related to traditional values, emphasizing respect for traditional values, societal norms, morality, and heritage (Bond, 1988).

Moreover, this research draws on the Collectivism dimension (COL) to explore community cohesiveness. In essence, this dimension highlights the significance of collective cultural interests in forming tightly-knit groups that provide mutual protection, focusing on "we" over "I" (Hofstede, 2001).

Collectivism portrays a society where relationships are deeply interconnected, extending to extended families and groups marked by unwavering loyalty and support during conflicts (Hofstede, 2011). Recent studies in organizational behavior advocate the exploration of collective values as they foster collaboration and efficiency (Goncalo and Staw, 2006).

In conclusion, the utilization of Hofstede's Cultural Values Model is deemed fitting for this study. The researcher amalgamates collectivism-related items with ten items linked to community cohesion from Buckner (1988) to assess community cohesiveness.

Resilience and Cultural Values

Resilience, a concept of growing importance, has garnered attention in the context of cultural values. Holtorf (2018) explored cultural resilience, demonstrating its capacity to inspire individuals to endure uncertainty and withstand adversity during periods of change. Cultural resilience is seen as an asset that enhances societal well-being (Spence et al., 2016).

Studies by Rapoport (2000), Austin and Khan (2012), and Talò et al. (2014) suggest that cultural values play a significant role in individuals' choices of where to live and their

emotional connections to their places of residence, fostering adaptability and endurance in the face of challenges.

As per Holtorf (2018), cultural resilience can be defined as a cultural system's capacity, comprising cultural processes within relevant communities, to absorb adversity and adapt to change. Panter-Brick and Eggerman (2012) assert that cultural values form the bedrock of resilience by providing insights into how people navigate adversity, display positive adaptations, and adhere to moral norms. Culture guides daily activities based on environmental identities, value systems, and opportunities (Theron et al., 2015). It equips individuals with collective belief systems and established coping strategies, enabling them to navigate global challenges (Linz et al., 2020).

Study Approach and Design

This study used a quantitative approach and design. This method permits the researcher to obtain data from a large population and is suitable for generalization, as specified by Neuman, (2006).

Study Location

The study was conducted in Maiduguri, Borno State, Nigeria. Considering the long duration of activities of the terrorists in Maiduguri axis.

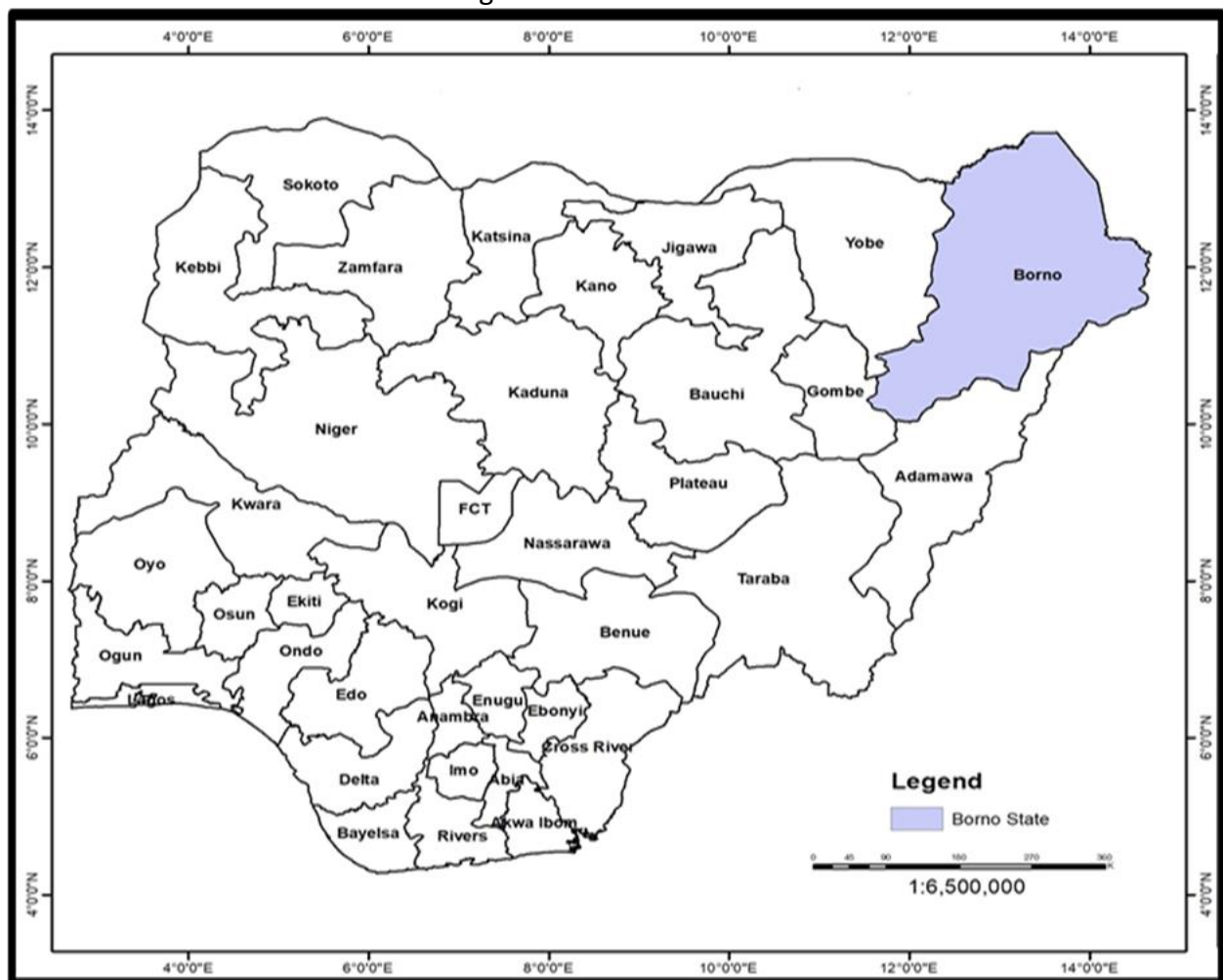


Figure 2. location of the study

Population, Sampling, and Data Collection

The research involved a population of 1,732 individuals, and 345 respondents were sampled across five public housing.

Reliability and Normality Tests

In this research, exploratory data analysis (EDA) was performed by employing robust statistical techniques and various visual tools, including histograms, Q-Q plots, outlier box plots, skewness, and kurtosis. These methods were utilized to pinpoint any potential discrepancies, enabling essential adjustments to be made before commencing the ultimate data analysis. Consequently, the outcomes of the EDA for all variables are summarized in Table 1.

Table 1

Reliability coefficients and EDA descriptive values

Variables	Cronbach alpha	Skewness	SE	Kurtosis	SE	Mean	SD
Resilience	0.786	-0.239	.131	-0.295	.262	3.554	.752
Cultural Values	0.886	-0.361	.131	-0.879	.262	3.503	.870
Community Cohesiveness	0.832	-0.352	.131	-0.396	.262	3.498	.602

Note: SE= Standard error; SD= Standard deviation

Data Analysis

Data were analysed descriptively. The descriptive statistics were used to describe respondents' information and also used to determine the level of resilience, cultural values and community cohesiveness. Furthermore, multiple linear regression analysis using the entered method was utilized to determine the predictive effect of cultural values and community cohesiveness among residents of the public housing in Maiduguri.

Results and Discussion

Respondents Information

Descriptive statistics was used to describe the respondent's information in the study area, as depicted in Table 2 below.

Table 2*Background of the respondents (N = 345)*

Variables	Frequency	Percent	M	SD
Gender				
Male	253	73.3		
Female	92	26.7		
Marital Status				
Single	43	12.5		
Married	277	80.3		
Divorced	16	4.6		
Widow	9	2.6		
Religion				
Islam	276	80.0		
Christianity	69	20.0		
Others	–	–		
Level of Education				
Primary	19	5.5		
Post primary	33	9.6		
Tertiary	289	83.8		
Others	4	1.2		
Occupation				
Civil Servant	253	73.3		
Business	58	16.8		
Farmer	26	7.5		
Artisan	8	2.3		

The results presented in Table 2 depict the frequency distribution of the study participants based on gender, marital status, religious inclination, educational background, and occupation within the sample of 345 individuals. The analysis reveals that males constitute the majority, accounting for 73.3% of the sample, while females comprise 26.7%.

Regarding marital status, the majority of the respondents are married, representing 80.3% of the total, followed by single individuals at 12.5%. Divorced individuals constitute 4.6% of the sample, and widows are the minority, making up only 2.6%.

In terms of religious inclination, the study found that 80.0% of respondents identified as Muslims, while Christians constituted the remaining 20%. It is noteworthy that no respondents indicated affiliations with religions other than Islam or Christianity, despite the questionnaire providing options for such.

Furthermore, the analysis of educational background reveals that the majority of respondents (83.8%) have attained tertiary education. Those with post-primary and primary education levels account for 9.6% and 5.5% of the sample, respectively, while the remaining 1.2% falls under other educational categories.

Regarding occupation, civil servants are the dominant group, comprising 73.3% of the residential population under study. Those engaged in business represent 16.8% of the sample, while artisans and farmers constitute 7.5% and 2.3%, respectively.

Key findings from this analysis include a notable gender imbalance in favor of males, a dominant age group falling within the 40-49 years range, a significant percentage of married

respondents, a Muslim majority in terms of religious affiliation, a predominantly tertiary-educated population, and a preponderance of civil servants in the occupational distribution.

Level of Cultural Values and Community Cohesiveness

Table 3 shows the descriptive analysis to determine the level of cultural values and community cohesiveness.

Table 3

Level of Cultural Values and Community Cohesiveness (N = 345)

Level	Frequency	Percent	Mean	SD	Min.	Max.
Level of Cultural Value						
Low (1 – 2.33)	26	7.5	3.69	0.87	1	5
Moderate (2.34 – 3.66)	141	40.9				
High (3.67 – 5.00)	178	51.6				
Level of Community Cohesiveness						
Low (1 – 2.33)	33	9.6	3.60	0.60	1	5
Moderate (2.34 – 3.66)	152	44.1				
High (3.67 – 5.00)	160	46.4				

The findings presented in Table 3 reveal the distribution of respondents concerning their levels of cultural value and community cohesiveness. Among the respondents, 7.5% (26 individuals) exhibit a low level of cultural value, 40.9% (141) demonstrate a moderate level, and the majority, constituting 51.6% (178), showcase a high level of cultural value. The Mean score (M = 3.69, SD = 0.87) corroborates these findings, falling within the high-level category. These results signify the prevalence of a high degree of cultural value among the respondents. The prominence of high cultural values is indicative of the rich cultural heritage that has endured for centuries in Maiduguri and many regions across Nigeria. The local population takes pride in their traditions, customs, and values, which have been passed down through generations. In times of adversity, these cultural values, such as resilience, solidarity, and community support, assume greater significance. They serve as a unifying force, enabling people to come together, support one another, and maintain their sense of identity and belonging in the face of violence and instability.

Furthermore, the distinctive cultural values in Maiduguri, influenced predominantly by Islamic principles, significantly shape the local community's cultural norms and values. This is evident in various aspects such as hospitality, charity, and the paramount importance placed on family and community. Additionally, the traditional architectural design of the Yerwa people, influenced by Islamic architecture, has contributed to a high level of cultural value. The emphasis on open spaces, spacious courtyards, and gender-specific areas within their homes is a manifestation of their cultural norms and values, highlighting their reverence for their cultural heritage.

In the face of threats like insurgency, cultural values serve as a form of resistance in preserving and promoting one's cultural identity. This adaptation emphasizes the importance of cultural values and their role in providing new ways to express traditions, create art, and maintain

social bonds even amidst conflict. Hence, the high level of cultural values observed among the respondents can be attributed to these factors.

Additionally, the results in Table 3 indicate that only 9.6% (33 individuals) have a low level of community cohesiveness, while 44.1% (152) display a moderate level, and the majority, encompassing 46.4% (160), exhibit a high level of community cohesiveness. The Mean score ($M = 3.50$, $SD = 0.60$) positions community cohesiveness at a moderate level. These findings suggest that achieving a high level of community cohesiveness in a region grappling with insurgency, such as Maiduguri public housing, is complex due to a range of factors.

In particular, this moderate level of community cohesiveness may be attributed to issues of mistrust, fear, and disrupted social networks among community members. Additionally, the experiences of displacement, economic challenges, and psychological factors have affected the strength of community bonds. The disruption of families and communities has strained relationships and created difficulties in maintaining high levels of cohesiveness. Economic hardships, in particular, have heightened individual survival concerns over collective well-being, potentially diminishing community cohesiveness. Furthermore, external factors, such as government responses, military operations, and humanitarian aid efforts, influence community cohesiveness. Depending on how these factors are perceived, they can either strengthen or weaken community bonds. In the context of insurgency and terrorism, the findings in this study differ from those of prior research in more stable regions, highlighting the unique challenges faced in Maiduguri.

To examine the impact of cultural value (X1) and community cohesiveness (X2) on resilience, a multiple linear regression analysis using the entered method was employed. The prediction equation is formulated as follows:

$$\hat{Y} = b_0 + b_1X_1 + b_2X_2 + e_i \dots\dots\dots (1)$$

Where:

\hat{Y} = resilience;

X1 = cultural value;

X2 = community cohesiveness;

e_i = Random error.

The standardized regression coefficients in Table 4 demonstrate a significant influence of cultural value ($\beta = .513$, $t = 10.463$, $p = .000$) and community cohesiveness ($\beta = .289$, $t = 5.902$, $p = .000$) on resilience. This further substantiates the statistical evidence of the influence of cultural values and community cohesiveness on the resilience of respondents, as depicted in Table

Table 4*Summarized results of multiple regression*

Model	Unstandardized Coefficients		Standardized Coefficients		Sig.	Collinearity Statistics	
	B	Std. Error	Beta (β)	t		Toleranc e	VIF
(Constant)	.738	.162		4.564	.000		
Cultural Value	.441	.042	.513	10.463	.000	.553	1.807
Community Cohesiveness	.361	.061	.289	5.902	.000	.553	1.807

Note: R2 = .545, Adjusted R2 = .543

Note Dependent Variable: Resilience, Predictors: (Constant), Cultural Value Community Cohesiveness

The outcome of the study's hypotheses was evaluated through a standard multiple regression analysis utilizing the enter method. Prior to this analysis, a series of preliminary checks were conducted to ensure that the assumptions of normality, linearity, multicollinearity, and homoscedasticity were not violated. The results indicated that the model was statistically significant ($F(4, 564)$, $p < .001$) and explained 54.5% of the variance in resilience. Consequently, the null hypothesis (H_0) was rejected. Detailed information is presented in Table 4, where both cultural values ($\beta = .513$, $p < .001$) and community cohesiveness ($\beta = .289$, $p < .001$) were found to be statistically significant predictors of resilience. An increase of one unit in cultural values corresponded to a 51.3% increase in resilience, while a one-unit increase in community cohesiveness led to a 28.9% increase in resilience, as illustrated in Table 4.

The prominence of cultural values as a predominant factor influencing resilience within the study area can be attributed to the practice recognized by contemporary scholars of cultivating resilience through cultural traditions. Many communities rely on their age-old social customs for survival, and these traditional values serve to fortify their ability to withstand challenges. These values emerge as the most influential predictor of resilience among residents of public housing, signifying their commitment to the community and their willingness to fulfill obligations when faced with difficulties.

The regression analysis results highlight a significant trend among residents of public housing, emphasizing the crucial role of cultural values in predicting resilience. Their traditions, norms, and cultural heritage have played a substantial role in strengthening their resilience, even in the face of challenges posed by insurgents. The manifestation of specific values, beliefs, and cultural practices demonstrates a connection to their ability to withstand adversity, underscoring the culturally embedded nature of resilience.

Cultural values bestow individuals with meaning and resilience when confronted with adversity. The preservation of cultural identity, values, and traditions has been shown to nurture resilience within ethnic communities. This aligns with the findings of previous studies, including those by Tasic and Amir (2016), Lukas and Tackenberg (2018), and Jogulu and

Franken (2023), which indicate that cultural attributes and beliefs influence and promote social resilience among community members across cultures and contexts.

Furthermore, the analysis revealed that community cohesiveness significantly influences resilience ($\beta = .289$, $p < .000$) among residents of Maiduguri public housing. The results highlight the presence of local networks and the quality of collective relationships among residents. The Civil Joint Task Force (JTF) emerged as an indicator of resilience in threatening situations. Social networks play a pivotal role in enhancing community resilience, fostering a sense of belonging, and improving the ability to address challenges. Both individual and collective identities, along with social support networks, have contributed to the development of resilience over time. Community cohesiveness and social solidarity have proven essential for sustainability during the insurgency, facilitated by local organizations and informal networks. These networks serve as a key social framework that enhances resilience by creating a platform for positive influences. The denser these networks become, the greater their capacity to exert social control, as observed in prior studies.

The resilience of public housing residents in Maiduguri relies on the concerted efforts and capabilities of the community's residents to promote and foster high levels of participation in both formal groups and voluntary associations. These findings align with previous research conducted by Wilkin et al. (2019), Sanyal and Routray (2016), and Misra et al. (2017), which all assert that community cohesiveness is a significant predictor of resilience.

Conclusion:

In light of the findings presented in this study, several key conclusions can be drawn. Firstly, the respondents in the public housing exhibit a notably high level of cultural values and community cohesiveness. This underscores the positive impact of cultural norms, values, and active participation in local networking on enhancing resilience within the community. Furthermore, the results of the multiple regression analysis emphasize that cultural values and community cohesiveness play a significant role in explaining resilience, accounting for 53.4% of the variance.

Recommendations:

Methodological Advancements: This study has introduced a novel approach to assessing community cohesiveness by combining instruments from Buckner (1988) and Hofstede's Cultural Values Model. Future studies can benefit from adopting this approach to obtain valid and reliable measurements of community cohesiveness.

Policy Implications: Authorities and policymakers should use the insights gained from this research to develop strategies aimed at enhancing the resilience of residents. Workshops and awareness campaigns focusing on coping tactics and resilience-oriented planning should be implemented to address the security challenges effectively.

Support for Community Social Networks: Governments at all levels must prioritize and offer dedicated support to community social networks. Strengthening these networks is pivotal in enhancing the resilience of local residents. By fostering a sense of belonging and collaboration, these networks can better prepare individuals and communities for adversity.

Culture-Centric Housing Design: Housing providers should take into account societal norms and values when designing housing and planning neighborhoods. By aligning housing designs with cultural values and preferences, they can create environments that contribute to the resilience and well-being of residents.

Disaster Preparedness Integration: There should be a deliberate focus and initiatives aimed at strengthening individual perceptions of disaster preparedness, especially in the context of resilience against terrorism. This focus should be integrated into key policy objectives and disaster management programs.

In conclusion, this research offers a valuable contribution to the understanding of the role of cultural values and community cohesiveness in fostering resilience. Implementing these recommendations can facilitate the development of more resilient communities in the face of threats and challenges.

Declaration of Competing Interest

The authors declare that they have no competing financial interests or special relationships that could have appeared to influence the work in this paper.

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