

**THE RESILIENCE OF NIGERIAN CULTURAL VALUES AMID COLONIALISM,  
GLOBALIZATION, AND MODERNITY**

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**Abstract**

This study explores the resilient nature of Nigerian cultural values in the face of colonial influence, globalization, and modern societal changes. It examines how core values such as communalism, respect for elders, religious pluralism, extended family systems, and traditional rites have endured, adapted, or evolved across generations. Drawing from interdisciplinary perspectives anthropology, history, and sociology the paper highlights the dynamic interplay between tradition and modernity, revealing how cultural identity remains deeply rooted in daily Nigerian life despite external pressures. Particular attention is given to the mechanisms of cultural preservation, such as oral traditions, festivals, language retention, and indigenous knowledge systems. The study also considers regional and ethnic diversities, emphasizing how various Nigerian communities have maintained cultural distinctiveness while contributing to a broader national ethos. The findings underscore the capacity of Nigerian culture to remain relevant, asserting its role as a source of strength, unity, and continuity in a rapidly changing world. The Igbo or southeast of Nigeria is used always as a case study in this research and as such what is obtainable in Igbo land is by extension what is found in other parts of the country in varying degrees.

**Introduction**

Africans carry their religion and culture wherever they go or in whatever they are doing. Hence, culture and religion in Africa (Nigeria) are related and cannot be separated from each other. Hence, Mbiti (1969) affirms that Africans carry their religion with them into various aspects of their lives, be it political, economic, social, or cultural activities. Culture and religion permeate into fabric of man's life. Against this background, Madu (2002) argues that we cannot isolate the social man from the political man, as well as the spiritual man from the physical or cultural man. But religion in itself is not culture. Culture is born out of human interactions with his environment. Religion is the divine illumination of the culture of a people. Religion connects with culture as a unifying force of enlightenment, and they are intrinsically connected. In other words, religion by its nature transcends culture to connect human beings within and beyond the material world. So, the relationship between religion and culture, according to Adunchezor (2015), can be likened to an object and illumination. The latter does show the color and beauty of an object without being part of that object. The main point of expression here is that religion is not part of the givens of an environmental location, though the environmental elements can be utilized in expressing religious experiences. Hence, it is the human being that brings religion into a cultural environment, which in turn can become of a people's identity (Adunchezor, 2015).

Culture, simply put implies a people's way of life, again it can be a product of man's relationship with his environment and religion is about the beliefs of the people. Religion usher people into the realm of spirit in the invisible world and as a result, it introduces moral codes that regulate human conducts and aspirations which were formed from people's beliefs. This shows or can be argued that one lives according to his or her beliefs. Beliefs show how one lives or forms his or her life in a society in relation to Divine. What forms a people's way of life in any society must have come from the beliefs of that people in that society. This means that you can tell or recognize people of any society by their beliefs or spirit of that people. By this, we mean the qualities which they admire or exhibit by their way of life. In describing the spirit or beliefs or way of life of any people, like Nigerian people, one is trying to describe their qualities, attitudinal inclinations or temperament, their dominant assumptions, the underlying sentiments that form their beliefs, customs, cultural and religious practices (Oguejiofor, 1996). This means that culture is people's everything which includes their history, their art and crafts, their commerce, industry, laws and customs, their medical theory and practice, games and festivals or celebrations, political ideas, myths, proverbs and philosophy and so on. Culture exists only within human society which means that culture and people are inseparable.

Nigeria as a country, is located on the Western coast of Africa with diverse geography and climate ranging from arid to humid equatorial. Nigeria's most diverse feature is its people and their way of life. Hundreds of languages are spoken in Nigeria, with many dialects. The six largest ethnic groups are the Hausa and Fulani in the north, the Igbo in the Southeast, and the Yoruba in the Southwest, the Tiv people of North Central Nigeria and the Efik-Ibibio. However, Nigeria as of today has three major ethnic groups, namely: Yoruba, Hausa-Fulani, and Igbo. This implies that Nigeria is a multi-ethnic or multi-national entity.

By resilient nature of Nigerian cultural traits, we mean those cultural qualities or traits which still persist among the Nigerian people, having been affected by one way or the other by cultural contacts or by conditions which affected it positively or negatively. Culture is dynamic and not static. It keeps changing or modifying itself within a given situation. In the long run, this makes a particular culture to shed some features and acquires new features, yet the old is not completely abandoned or lost, hence culture is about continuity and change. The dynamic nature of culture affects both the material and non material aspects of culture. The resilient nature of Nigerian cultural traits stem from its ability to change. Oguejiofor (2010) believes that the strong culture is not the one that is unable to accept influences from external culture but the one that is able to integrate it and perhaps create a new, better, more useful and more adaptable reality. It is the extent to which Nigerian cultural traits are able to adapt or receive new culture or modify itself, it is to that extent that its paradigm or value remains resilient. This does not mean that it will last forever. Its strength or resilience entails the shedding or eroding of certain features by many factors like globalization, environmental hazards or pollution or serious factors that necessitated its change. But these factors will not make it to cease. The changes and influences that affect cultural traits may sometimes be continuous and so strong that one may not recognize many features of the particular cultural traits involved and which point to the important aspect of the dynamic nature of culture.

### **The Nigerian Cosmological Balance**

Nigeria and Africa in general have their own distinct and rich traditional cultural practices before the coming of European cultures which were introduced into the country by the missionaries and through colonization. As noted earlier, Nigeria is multi-ethnic or multi-national entity, that is comprising many ethnic groups with different cultures, religions and traditions. Unity in diversity is characteristic feature of all societies. Nigeria as a nation shares in this diversity and complexity common to all societies. This is also inherent in African societies, hence we can talk of African culture, African religion, African theology, African identity and so on. In the same vein, we can talk of Nigerian culture, Nigerian personality, Nigerian religion or world view. Under the above analysis or perspective, we can comfortably use the cosmology of one ethnic tribes of Nigeria to explain and to represent Nigerian society. This ensures that Nigeria's diversity is not sacrificed or thrown away. We will explain a little bit of Igbo world view as one of the ethnic tribes in Nigeria.

### **The Igbo Cosmology**

To understand how a people view the world around them is to understand how they evaluate life, and people's evaluation of life both spiritual and physical provides them a guide to behaviour and action. Simply put Igbo worldview or cosmology is generally discernible from their rituals, festivals, folklore, myths and so on. It is totality of Igbo people's assumptions. The Igbo world view from physical to spiritual point of view is made intelligible by their cosmology which explains how everything came into being. According to Uchendu (1965) it is through cosmology that Igbo know what functions the heavenly and earthly bodies have and how to behave with reference to the gods, the spirits and the ancestors. This shows that cosmology is an explanatory device and a guide to conduct, it is also an action system cosmology. As an explanatory device, Igbo cosmology theories focus on the origin and character of the universe. Cosmology as a system of prescriptive ethics shows what the Igbo ought to do and what they ought to avoid. Action system cosmology reveals what the Igbo actually do as manifested in their seen and unseen behavior. The action system cosmology is very important in understanding of the dynamic natures of Nigerian culture. The above three aspects of Igbo cosmology are interrelated.

From the Nri myth origin of creation, the central point of Igbo cosmology is that it is anthropocentric. Everything revolves around man showing that man is at the centre of the universe. Uncountable spirits in nature, society itself, is relevant to man in so far as they affect man positively or negatively. This shows that Igbo worldview is made up of world of man full of created beings and things. The spirit world is the abode of the creator, the deities and the ancestral spirits. The ancestral spirit is the future abode of the living after their death. But there is constant interaction between the world of man and the world of the spirits. Also, the myth of creation in Igbo land ascribed the creative activity to *Chukwu/Chineke*, that is God is a creator. It means that *Chukwu* is the creator of things visible and things not visible (Madu, 1996).

In general, the Igbo world view consists of both spiritual and physical realms which consist of the spiritual world of *Chukwu* and the spirits and the physical world of human beings. These overlap and interact with each other. It is true that Igbo universe is divided into three broad structures, there is the possibility of certain elements or things in one structure to move from their own structure to another and commune with other elements in that structure. In this interaction, human beings commune with God, the divinities, the ancestors and vice versa (Kanu, 2015). Again, certain names among the Igbo give us some glimpse of how the Igbo conceive the world. Names like *Uwadi-egwu* (the world is unfathomable mystery), *Uwabunkeonye* (nobody owns the world). These and all others depict Igbo concept of the universe and their beliefs.

### **The Cosmological Balance**

From the foregoing, it can be deduced that the Nigerian cosmological balance and African cosmology by extension is an interactive universe where the profane and the sacred cannot be separated as they interact through divination, libation, sacrifice and so on. Through the above means, man knows what functions the heavenly and earthly bodies have and how to behave towards their God, and ancestral spirits.

The Nigerian cosmology as an action system cosmology deals or relates directly with the cultural and religious practices of Nigerian people. This aspect of cosmology helps us to understand the dynamic cultural practices. The cosmological balance or equilibrium must always be maintained between the physical and spiritual beings in carrying out the cultural practices among men. Cosmology as an action system cosmology does not isolate itself from the other two cosmologies, all work or function together.

The cosmic equilibrium must be maintained by man, when it is threatened or disturbed by natural and social calamities, the causes and solutions must be found to maintain peace in the land through certain processes. The occurrence of any misfortune in a society is not just seen as an ordinary event, though its causes may have been found through scientific means and some measures applied to curtail its spread or its effects. From the perspective of viewing it from cosmological balance, it has spiritual undertone, which entails that the misfortune in question has caused some havoc which led to loss of cosmological balance among the people.

In Igbo land for example, when there is loss of cosmological balance by any means, a diviner is always consulted to ascertain from the ancestors or spirits where the problem came from or what have been committed. The diviners offer solutions on the type of sacrifices to be done to avert the pending doom. This shows that the cosmic forces or spirits can be controlled or manipulated by men in the society. The maintenance of social or cosmological balance in the Igbo worldview is a known and dominant factor in the life of the people. Against this backdrop, divination and sacrifices will always remain a part and parcel of Igbo cultural practices. This by extension affects other parts of the country, war or crisis in other parts of Nigeria affects the whole country.

### **Some Cultural Values Among the Nigerian People (Igbo in Perspective)**

The Nigerian cultural attitudes or traits have not remained intact to this present day. The Nigerian cultural traits we have today have passed through years of formation and deformation, inculturation and acculturation, affected by many factors in the process stretching from factors of religious change and to non religious change. The historical events like slave trade, migration, colonialism, globalization and recently the health disorder coronavirus disease (COVID -2019) that is threatening the life of people around the world, all these have contributed in the resilient nature of Nigerian cultural traits. These factors have heavily affected the fundamental attitudes or cultural traits of the Nigerian people. The implication is that it is not possible that things will remain in its original form in which they were known. With these factors and other influences, a lot has been lost and gained, that is some cultural traits lost its features while some acquired more features to boost or modify itself. What remains in any culture after much influences, is seen to be more valuable, resilient or useful for the people concerned. Certainly, a new picture or image is always formed after the acceptance and rejection of many influences. These produce the resilient nature found in the cultural traits in the Nigeria society today that is still going on. The resilient nature of cultural traits in Nigeria can be seen to be part and parcel of people's total life experience and these experiences are locally rooted. Again, the cultural traits or attitudes help one to understand the people of that community in question.

### **Hard Work and Intelligence**

Here no one is saying that other societies or countries of the world are not hard working or intelligent but Nigerians are known to be in any part of the world trying to make a living, even in the hardest situations or conditions. This is seen mostly in one of their ethnic groups, that is Igbo people. It was a common experience that most colonial masters during the slave trade wanted slaves mostly from the Igbo part of the Nigeria during those days because of their hardness, intelligence and zeal. Equiano (cited by Oguejiofor, 1996) confirms that "the west Indian planter prefers the slaves of Benin or Eboe to those of any other part of Guinea for their hardness, intelligence, integrity and zeal" (p. 18). It is mark of honor that Nigerians even today, survive anywhere they found themselves in any part of the world. This accounts for the brain drain from Nigeria to other Western countries of the world. Though, they may be suspected for dubious acts or dealings, in most of their transactions. Hence, they are being described as aggressive, arrogant and clannish. But the testimony of the foreign bodies and some data available show that Nigerian people are seen across the world and most are very intelligent and exceedingly industrious like Jewish people. Nwoga (1984) was right when he puts forward the principle of no work is too hard to be attempted and no job is too menial to be done in the struggle for survival has been their guidance to achievement and survival.

### **Desire for Harmonious Balance and Achievement**

The Nigerian cultural value of desire for harmonious balance and achievement is deeply rooted in the traditional worldviews of many Nigerian ethnic groups, where life is seen as a web of relationships that must be maintained in balance for personal and communal well-being. This value reflects a collective aspiration for peaceful coexistence, social equilibrium, and personal success within the boundaries of community expectations and moral order. This is why Eze (2008), observes that “the African worldview emphasizes relationality and the interconnectedness of all things, where peace, order, and balance are the goals of human action, even in the pursuit of individual aspirations” (p. 112). This aligns with the Nigerian tendency to seek achievement that enhances rather than threatens social harmony.

An individual is said to be a nucleus of the entire structure of the universe, judging from Nigerian world view discussed earlier. In a bid to achieve this equilibrium and harmonious balance, Nigerian people are seen making achievements in different aspects of life. For African religious cosmology demand that a certain moral order and personal sacrifice be maintained to ensure peace, progress and achievement in the society. This desire for achievement is one of the major reasons why Nigerians are being resented or suspected by the other citizens of the world. The pursuit for achievement aggressively in Nigerian culture stems from the view that traditionally, no one wants to be seen as worthless or lazy like Unoka in the *Things Fall Apart* by Achebe (1958). Again, wealth acquired under dubious means does not earn anyone respect, it has to be earned through hard work. Though, today moral decadence has set in our culture. For laziness and failure bring about public contempt which again is a counterforce to a desire for achievement. In many Nigerian cultures, particularly among the Yoruba, Igbo, and Hausa, there is a strong emphasis on maintaining harmony in relationships with family, community, the environment, and the spiritual realm. This is often reflected in traditional conflict-resolution methods, communal living, and moral education, where individuals are encouraged to seek personal achievement (such as wealth, education, or leadership) in a way that does not disrupt social cohesion or ethical standards.

For instance, in Yoruba cosmology, the concept of "*iwa pele*" (gentle character) is vital to both personal success and harmonious living. A person is expected to cultivate virtues like patience, humility, and respect, which are seen as essential for both spiritual alignment and societal approval (Abimbola, 1975). Similarly, the Igbo value of "*ako na uche*" (wisdom and decorum) promotes the idea that true achievement must be guided by wisdom and social responsibility (Mbiti, 1969).

### **Community Life**

No one is an island. Everyone in the society is linked to his or her family. And family is linked to kindred to village group and so on. Community life forms the basis for living among the Nigerian people and African nations. Hence inside community life there exists webs of relationships and interactions between man and man, man and God and man and environment. Here again we have a communal responsibility and interdependence among the people. Through this sense of community, there are collective social activities, the individual mind is integrated with the communal mind which is essential for harmony and order in a community. This forms a community of people with power and strength, which Kanu (2015) calls *Igwebuike*. With this no work is too big for individuals in a society because strength is power. In a community life solidarity is always the watch word because it includes much sharing in both misfortunes and blessings. No wonder the Nigerian people are known for cultural celebrations among all their ethnic- groups both as an individual and as a society. These life celebrations or cultural celebrations increase the life span of the people and togetherness among them. This is against the individualistic life found in the European countries of the world.

### **Competitiveness**

Nigeria people are known to be competitive. This is always seen primarily in inter communal relationship and transactions. This is also noticed after the Nigerian/Biafran civil war, many ethnic groups were seen rebuilding their lives structurally, economically, socially and culturally. Many travelled outside the borders of Nigeria in pursuit of wellbeing. With the natural resources in different parts of the country, people in different parts of the country are competing with each other to produce what favours them more especially through agriculture. This competition among the ethnic groups has its serious adverse effects on the political scene of the country where the largest ethnic group in population are leading the nation politically always. But positively, the spirit of competition among the Nigerians has always earned them high places among the world both in politics and sports. The spirit of competition has led to a lot of developments among families, towns, states and on the individual basis because no one wants to be left behind nor be dominated.

### **Receptivity to Change**

A good example in this case is Nigeria's reception of Christianity and Islamic religion cum western education in the nation's cultural and social life. Islamic and Christian religions were received peacefully in most part of the country through their jihad or missionary work in the early stages. Though, many factors have helped to lure adherents to the new world religions. Nigerians' receptivity to change according to Oguejiofor (1996) testifies to their pragmatism and adaptability to difficult situations. The ability to endure hardship in certain situations in which many people of other nationality have given up, Nigerians will still hold on. But this hardship must in some manner be seen as the only way forward or as the best-known solution. This has been seen from the kind of works they do to earn a living in many parts of the world. This offers them opportunity to learn things fast and even over-take the people before them.

### **Celebration of Life/ Festivals**

With the sense of community life seen among the Nigerian people, they are known to celebrate festivals and feasts that concern their lives and lives of their neighbors. These celebrations extend to different parts of the year and seasons either to commemorate or to celebrate their culture and their affluence. The coming of the white men nor globalization has not stopped these celebrations. Rather these celebrations are on increase in different ways, even the burial ceremonies are celebrated by Nigerian people as a feast especially that of the aged ones. The coronavirus disease pandemic nearly stopped these celebrations or modes of celebrating them but everything has almost gone back to its original state. Celebration of festivals, feasts, title-taking, marriage ceremony, naming ceremony, funeral rites and so on cannot stop in Nigerian culture because the main purpose of these celebrations is to strengthen the relationship among the people, to augment filiations between the living and the ancestors, deities and spirits and for happiness.

### **Health Care System**

Nigerian or African traditional medicine is still a potent factor in the world today. Herbs prepared by Nigerian herbalists are being preferred in treatment for most difficult diseases among the Nigerian people. Recently, Nigerian herbalists were among the first set of people that came up with drugs that can treat or checkmate the menace of coronavirus disease at the initial stage, though it was not yet recognized globally but people made use of the drugs to heal and control the effects of the coronavirus disease. This is why Adodo (2020) reiterates that herbal medicines developed and produced by Pax Herbal clinic and Research Laboratory at Ewu in Edo state of Nigeria have been effectively used in treatment of diseases. The discovery of the cholera vaccine by Nigerian professor after the Nigeria/Biafra civil war shocked the nation and the world. The herbs found and used by herbalists in Nigeria are exported to other countries as raw materials to produce more drugs for healthy living. The health care system is generally still being preferred by many than the orthodox health care system. The use of traditional medicine according to most scholars ensures cures both for physical and spiritual ailments unlike the orthodox medicine which cures physical ailments alone. Above all, the traditional herbalists are making use of mechanized equipments available to them to improve in the manufacturing of traditional medicine. Hence it remains a potent drug among the Nigerian people for curing of diseases.

### **African/Nigerian Traditional Religion**

African traditional religion has been a persistent religion among the Nigerians and Africans in general. Though with the advent of world religions, a lot has changed in the way of worship and votaries have drastically reduced in number. Infact it is mass exodus from traditional religion to world religion that made some experts to conclude that traditional religion will soon die out having collapse in structure and number of adherents. Many people left the traditional religion because the world religions initially promised immediate better living and western knowledge among the new converts. The votaries of the African traditional religion persisted because the traditional religion connects to the cultural practices of the Nigerian people and other aspects of their lives (Ejizu, 2003). The number of the votaries no doubts decreased tremendously among the people but its norms still persist in the mind of the people. Hence it is still being consulted by the Africans/ Nigerians in life time issues or crisis for solution to their problems. After centuries, the traditional religion instead of dying out completely uses the ingredients of the world religion to recreate or reform itself. Even the educated ones among them combine the elements of traditional religion with the new religion in setting up their own brand of Christianity which will help to provide answers or solution to certain Nigerian and African local problems. Traditional religion in Nigeria remains strong among the people hence divinations and sacrifices remain an important factor in the life of Nigerian people.

### **Factors Responsible for Resilient Nature of Nigerian Cultural Traits.**

The Nigeria cultural paradigm we have today has passed through many factors and has been influenced a lot by them. Certainly, a lot of changes have taken place, some of them have been observed to be too sudden, total and

devastating. Coronavirus disease is one such factor. While other factors have been so gradual but equally steady in their cultural impact through the centuries. Within a short time, after the events of slavery and slave trade, colonial conquest and invasion, missionary enterprise, globalization, tribal war, migration, political instability, the search for nation's independence, world economic recessions and of course the coronavirus disease pandemic and so on, most of the cultural forms and attitudes that constituted the nucleus of the traditional character of Nigerian cultural traits gave rise to new culture. These factors equally contributed positively and negatively to the life of Nigerian people in terms of value and attitudes. From the negative point of view, some of these factors tried to make all that is indigenous and of Nigerian origin to be inferior. With higher technology, the Europeans tried to convince us that whites are superior in everything. This led to inferiority complex seen in everything we are doing and thinking most times. Many locally Nigerian produced goods were abandoned and destroyed with the above mentality. A good example that may not be cured easily is the abandonment of watching Nigerian league football, instead, all watch European football league. Nigerian football league is now relegated to the background even till tomorrow. Local dishes and natural palm wine are not patronized but the chemicals imported into our country in the form of food and foreign wines are highly recognized and patronized.

The missionary enterprise in Nigeria that came with colonialism had a great deal of influence in the Nigerian culture. No one will deny its positive impacts that mostly saved life of people and even give life to millions of Nigeria people. Religious change in Africa and Nigeria has its tremendous effects in the society. Ekwuru (1999) remarks that with the advent of new religions in Nigeria society, the overall religious vision that projected the aura of the sacred and promoted honesty of life has been demystified and allowed to be washed away by the new religions. With this religious change, the face of the moral sphere that drew its vital force from the bosom of religion itself was destroyed and kicked out. In all these situations the cultural traits kept undergoing changes. The impact of migration on the part of Nigerians still affects heavily the cultural traits in Nigeria. Many Nigerians migrate to other countries of the world either for greener pastures or to avoid impending war written in the air either by ethnic clashes or Boko-haram insurgency or political instability. Many travel out daily through legal and illegal means and encounter more suffering than the one they were running away from. Those winning lotteries also are on the increase, this movement Mbefo (1996) calls "slavery in reverse gear". Here many Nigerians stream into Europe and America, forgetting that they are willingly undertaking what their predecessors did unwillingly, to be second- or third-class citizens that will be used to service the dynamics of western industry and economy. Nigerians and Africans in Europe are satisfied to take jobs that the white men would rather not do if given a choice, jobs that would normally be below the Nigerians professional competence. With migration many cultural traits are being lost or neglected especially the spoken language.

From on set, colonial invasion and conquest of Nigeria as a nation span from its cultural point of view to economy, political structure and so on. Colonialism came with force and was highly maintained by the suppressive and exploitative system of political and economic system of slavery. While religious change appeals to peoples understanding through teaching and doing of charity work unlike colonialism that came with force to impose and to overpower. Its primary scope was the total exploitation of both human and material resources. This of course bequeathed the nation with nothing but a system of perpetual impoverishment, political instability, corruption as seen in Nigeria today, and cultural stagnation. With a strange whirlwind of change which swept across the entire Nigerian society, one notices that social order and character of the traditional society which guaranteed honest living and maximum security of life and property, have dwindled and gave rise to a kidnapping syndrome of international standard. With the above scenario, honest work is no more valued among the citizens of Nigerian people, but the cultural value of what amount of money or cash one possesses or acquires in a society matters, irrespective of how one acquired it.

Again, the coronavirus disease (COVID-19) pandemic destroyed the communal life that exists among the Nigerian people and Africa in general. Each ethnic group has a way of greeting, staying together and sharing things in common either in the village square or in extended family units, kindreds and towns. With the outbreak of coronavirus disease that is rampaging the world since the year 2019, the cultural values are being lost gradually and daily and its meaning to the life of people are being questioned. It has widened the gap of unity into full separation. Culturally, things are fast losing its value and meaning with the occurrence of this pandemic because life has to be protected and safeguarded before preserving the culture.

These cultural traits Nigerians are known for, today have not remained the same. Given culture's dynamic nature, it would be absurd for it to remain so. Things continue to change for the better, not for the sake of continuity but because human beings are fundamentally pragmatic. The new cultural traits accepted today among Nigerians surely add value to their lives.

## Conclusion

The enduring strength of Nigerian cultural traits reflects not only a deep historical legacy but also a remarkable capacity for adaptation and renewal. Despite centuries of colonialism, the onslaught of globalization, and the pressures of modernity, Nigerian communities have managed to preserve their core cultural values, modifying them where necessary without losing their essence. Traditions such as communal living, ancestral reverence, oral history, and indigenous belief systems continue to shape national identity and everyday interactions. This resilience is not static but dynamic, allowing Nigerian cultures to remain relevant while negotiating the demands of contemporary society. As Nigeria continues to navigate complex socio-political and economic realities, its cultural heritage remains a stabilizing force, one that fosters unity in diversity and offers a foundation for sustainable national development. Recognizing and promoting this cultural resilience is essential not only for preserving identity but also for building a more inclusive and forward-looking society.

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