

CORONAVIRUS DISEASE 2019 (COVID 19) AND THE RESILIENT NATURE OF IGBO TRADITIONAL RELIGIOUS PRACTICES

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Abstract

Things nearly fall apart with the coronavirus disease 2019 pandemic all over the world. It affected and influenced the daily activities of the world. Economy melt steadily like wax on fire, coupled with rising death toll of human beings from different continents of the world. This shocked the whole world. Practically, there was emergency halt and closure of man's activities in most continents of the world. Igbo traditional religious practices were not left out in the outburst of the fire on the mountain. The write-up examines the strength of the Igbo traditional traits or qualities that sustained its resilience in the face of coronavirus disease.

Keywords: Coronavirus, Disease, Igbo, Traditional, Religion

Introduction

With the emergence of the coronavirus disease 2019 (COVID-19) globally, which was first seen in China, a communicable respiratory disease caused by a new strain of coronavirus that causes illness in humans. The scientists all over the world are still learning about the disease, hence its cure is not yet in sight, though speculatively, some countries or health organizations are showing that they have manufactured the vaccine that can cure or check its spread. Before the speculation of its cure, the World Health Organization (WHO) confirmed that the outbreak of coronavirus disease epidemic was first reported in the Wuhan South China seafood marketplace, but no specific animal association was identified. Given its wildfire spread through droplets from infected human beings, and its impact on human health, the World Health Organization (WHO) declared it a public health of International concern. Due to this high level of transmissibility and pandemic risk and eventual death of human beings, there was a kind of total change with regards to the activities of people on the face of the world.

Many countries of the world began to shut down all aspects of their lives, from economic, social, and political to religious life. Infact, it went beyond the above named aspects of people's lives. The death toll kept rising in different countries of the world. The international bodies shut down its activities for safety of life of the people. The different governments of the world introduced lock down in their countries to checkmate the spread. By this lock down, all activities within and outside the government sector, religious sector, economic sector, social sector were closed down completely.

In the light of the above mentioned conditions created by the COVID-19 pandemic, this paper is trying to investigate the situation or condition of the Igbo traditional religious practices in the face of this pandemic. It is well known that Igbo traditional religious practices are very much resilient to some strange or foreign situations introduced either by one factor or the other. It is not that Igbo traditional religious practices do not change, but how far and how fast did the condition of corona virus disease affect most of the religious practices of the Igbo people. And if it did not change as expected, what was its underlying factor, and if it changed, to what extent? And this change, is it permanent or a change that will reverse back to its original state? Does the condition of the coronavirus disease 2019 change the entire understanding and practices of religious practices of Igbo people, having known that Africans and Igbo people carry their religion and culture to whatever they are doing or where they are.

In this write up, multidimensional approach will be used because African or Igbo religion permeates every fabric of man's life (Madu 2002). This will help us to understand the situation of Igbo religious practices in the face of coronavirus disease whether it improves the lives of the Igbo people or diminish it.

Igbo People and Cosmological Balance

The Igbo religious practices are many and they vary from place to place. In Africa generally, religion and its practices permeates every facet or fabric of people's life. According to Mbiti (1969) Africans carry their religion with them into various aspects of their lives, be it political, economic, social and otherwise. Madu (2002) explains further that:

In Africa, religion permeates every fabric of man's life for Africans have a unified view of reality. Against this background we cannot isolate the social man from the political man as well as the spiritual man from the

physical man. All convalesce into one unity and that reality is fluid-like. Movement from any of the spheres of the cosmic order, the heaven, the earth and the underworld is very easy for all the inhabitants therein. (p. 33).

From the above, man is at the center in relation to his religion and its practices. Hence, whatever affects Igbo man as a person affects all about him including his surroundings, for no part of his being is separated or isolated from him. His god is always carried with him virtually in everything he is doing, hence there is “*nso*” in everything he is doing. According to Uchendu (1965), “the Igbo world in all its aspects-material, spiritual and socio-cultural is made intelligible to Igbo by their cosmology, which explains how everything came into being” (p. 11). Through this way, the Igbo man knows what functions the heavenly and earthly bodies have and how to behave with reference to the Gods, spirits, the ancestors and natural occurrences like sickness, massive death, thin harvest and so on. Again, cosmology is an explanatory device and a guide to conduct, it is also an action system. According to Uchendu (1965) Igbo cosmology as an explanatory device, theorizes about the origin and character of the universe. Igbo cosmology as a system of perspective ethics, defines what the Igbo ought to do and what they ought to avoid. Igbo cosmology as an action system reveals what the Igbo actually do as manifested in their overt and covert behavior. This third part of Igbo cosmology deals or relates directly with the religious practices of Igbo man more than the two other cosmologies. This aspect of Igbo cosmology will help us to show and understand the dynamic traits in Igbo culture, which explains its resilient nature in the face of corona virus disease (COVID 19). But these three aspects of Igbo cosmology are not isolated from each other, they are interrelated.

The action system cosmology of Igbo man, deals more as we explained earlier with their dynamic traits, where equilibrium must be maintained. This cosmic equilibrium must be maintained by man, when it is threatened or actually disturbed by natural and social calamities of unknown origin. These calamities include any disorders or calamities like epidemic diseases, constant death in a community, long continuous drought, long period of famine or thin harvest, or social calamities which Igbo people refer to as taboo (*nso*). The case in point here, as one of the natural disorder is corona virus disease pandemic which is causing or caused a lot of deaths in the world. The occurrence of this disease is not just ordinary or natural for African or Igbo man, though its causes may have been

found through scientific means and some measures applied to curtail or check its spread. From the perspective of Igbo cosmic balance experience, it has spiritual undertone, this coronavirus disease may have come out of disturbed equilibrium balance in the spiritual world caused by individuals or groups of individuals in a community. In essence, the corona virus disease pandemic is a pointer or a sign that cosmological balance in the spiritual world has been disturbed. Hence, sometimes the Igbo people believe or will say that the Gods are angry and the mother earth is wailing.

In the Igbo worldview, it is believed that whatever threatens the life of the individual or people in the community or their security is interpreted as a sign of warning, that something is wrong in the society or community. It is a sign of warning that things must be set right before they get out of hand. Sometimes, if it is not warning, it may be that someone in the community has committed a hidden abomination(s), especially against *ala* (mother earth). It is the work of the diviners to ascertain from Gods what has gone wrong. Ifesieh (1989) argued that:

The earth is taken as the controller of morality in Igbo worldview. She is regarded as the greatest of all spirits in the spirit world. She has the noblest position and the dearest name: “*nne*”, mother in most part of Igbo land. She is good and bad. She is bad to all who commit abomination and swear falsely by her... to run out of favour with her invariably means that somebody must have desecrated the land, earth, and must of necessity have to appease the mother earth through expiatory sacrifices as may be directed by a diviner and be performed by a *dibia*- a traditional priest. (p. 36).

From the above, it shows that *ala* is feared in Igbo communities because it is the chief administrator of human society and spiritual enforcement officer. Igbo people keep the law of the *ala*, because she does not spare those who commit atrocities against her. People also see how those people usually die, and the social anathema that normally follows when there is any breach of the law of the land and consequent punishment by the mother earth. So when there are natural and social calamities in the community, it is a pointer, amongst other things that *ala* may have been desecrated, which may lead to massive death until the culprit(s) has been discovered or seen. According to Kanu (2015) it is also the function of the earth goddess to expose those who secretly commit evil and the evils they commit.

Hence the moral order of the mother earth has helped in building up societies or nation building.

Igbo people and Africans in general, according to Talbot (1967) are firm believers in omens. Omens generally, from Igbo worldview, are regarded as those signs and wonders that point beyond themselves. It is one of the ways through which Gods reveal their intentions or anger to man. Hence, Cavendish and Innes (1995) defines omen as some phenomenon or an unusual event taken as a prognostication either of good or evil. Most times, omens carry deep meaning coming from spirits. Onuigbo (2009) avers that any meaning attached to each omen is based on the belief of the people on the manifested phenomenon with particular reference to human life. So the belief that the prospective event that revealed itself either through natural phenomenon like death, sickness or in a dream indicates that something greatly bad could happen to an individual or the community. Hence, the natural reaction is to discern what the omen connotes, to be able to resolve the upcoming danger. Though not all omen points to something bad, some omens indicate good-luck coming someone's way.

Following from the above, and judging from the Igbo cosmology, the coronavirus disease pandemic is a bad omen indicating of danger to be avoided or warning of more impending danger or still some undiscovered abominations. For any sickness or death coming to community massively is a sign of Gods being angry at either injustice done by the people against the poor or against the *ala*, or there is heavy bloodbath or immorality among the people. For massive death is a sure sign of bad omen among the Igbo people.

From all we have been saying concerning Igbo worldview on natural or social calamity found in any community, a diviner is always consulted to ascertain from the ancestors and the spirits where the problem lies and what should be done, in terms of sacrifice, to avert the pending loom. Uchendu (1965) pointed out that:

The Igbo believe that these social calamities and cosmic forces which disturb their world are controllable and should be manipulated by them for their own purpose. The maintenance of social and cosmological balance in the world becomes, therefore, a dominant and pervasive theme in Igbo life. They achieve this balance, for instance, through divination, sacrifice, appeal to the countervailing powers of their ancestors (who are their

invisible father figures) against the powers of the malignant and non-ancestral spirits, and socially through constant realignment in their social groupings. (p. 13).

This is why divination and sacrifice will always be part and parcel of religious practice in Igbo traditional religion. For divination and sacrifices of all kind settle uncertain causes of calamities and omens in Igbo traditional religion. This also denounces the view that the Igbo traditional religion or religious practices are going into extinction, or African pagandom has failed or collapsed like the walls of Jericho as depicted by Ayandele (1979) and things have fallen apart by Achebe (1958).

The Era of Corona Virus Disease 2019 (COVID-19)

Just like other deadly diseases that occurred in the last centuries, the coronavirus disease (Covid-19) seems to be the deadliest, except for the Spanish flu which is also known as 1918 flu pandemic. According to Wikipedia (2020), it was an unusually deadly influenza pandemic caused by the H1N1 influenza A virus. This Spanish flu lasted from February 1918 to April 1920. It allegedly affected 500 million people on earth and estimate of 20 to 50 million deaths occurred at that time, making it one of the deadliest pandemics in human history.

Of all other pandemics like Black death (1346 - 1353), 1957 - 1958 influenza, Hong Kong flu (1968-1969), Swine flu pandemic (2009- 2010), 1889 - 1892 pandemic, West African Ebola (2013-2016), SARS Outbreak (2002-2004), that is Severe Acute Respiratory Syndrome caused by severe respiratory syndrome corona virus. The outbreak was first identified in Foshan, Guangdong, China 2002 (Wikipedia 2002). We remember also that in our own time or century is epidemiology of HIV/ AIDS or Human Immunodeficiency virus, which is considered as a global pandemic but the World Health Organization (WHO) currently uses the term global pandemic to describe it. It started in 1981 and over 37.9 million people are infected with HIV globally. For now there are about 770,000 deaths from Acquired Immune Deficiency Syndrome in 2018, according to WHO (Wikipedia 2020).

But the 2019 coronavirus disease pandemic is an ongoing pandemic (Covid-19) caused by severe respiratory syndrome corona virus 2 (SARS-COV-2). It was

believed to have been identified first in Wuhan, China in December 2019. The World Health Organization (WHO) as of September 2020 reported that more than 32.2 million cases have been reported in 188 countries and territories of the world, 983,000 deaths have been recorded (Wikipedia 2020). This is why the World Health Organization (WHO) declared the outbreak a public health emergency of International concern on 30th January 2020 and a pandemic on 11th March 2020.

The European Centre for Disease Prevention and Control (ECDPC) believed that the coronavirus disease or Covid-19 spread very easily and sustainably through the air, primarily via small droplets or particles such as aerosols produced after an infected person breathes, coughs, sneezes, talks or sings. But the people must have stayed physically close to each other. The ECDPC (2020) gave the signs or symptoms of the disease as fever, cough, fatigue, shortness of breath or breathing difficulties, and loss of smell. The incubation period is estimated to be around five days but may range from one to fourteen days. Many countries, private firms, organizations and individuals are claiming to have come up with the antiviral medication, though none have completed clinical trials to prove its safety and efficacy.

Only preventive measures are known for now, which include hand washing, social distancing, wearing of a face mask in public, disinfecting surfaces, self isolation for those who have it already. Government and authorities in different countries of the world implemented travel restrictions and lock downs. Testing of people was increased and also tracing of infected people. This corona virus disease almost brought the whole world to a standstill. It caused social, political, economic, disruptions among other things globally. The largest global economic recession took place, poverty and global famines set in, in different countries of the world. This also led to the postponement and cancellation of some cultural events, sporting events, religious and political gatherings. Some lock downs in different countries of the world which were total, took months to end or ease off. Everything about education was closed down for a long period of time. This necessitated many educational institutions to switch to online teaching and schooling.

The effects of coronavirus disease pandemic were not much in the continent of Africa. Even most people doubted the existence of the pandemic in Nigeria because the patients or infected people were not treated well. It led bare the inefficiency in the health care system in Nigeria. It also ignited more corrupt

practices among Nigerians leaders because misinformation about the virus circulated through the social media and mass media (Clamp 2020).

The Core Qualities of Igbo Traditional Person and the Nature of Igbo Traditional Cultural Character.

In the face of globalization which is taking place all over the world daily and gradually, there is a gradual change, erosion, and in the other hand, a building up of the Igbo traditional culture and traditions, its characteristics, languages, identities and other religious and social practices. But in the face of the coronavirus disease (Covid-19), there seems to be a sudden, uneven change, erosion and on the other hand, fast building up of some Igbo traditional cultures, social and religious practices. Infact with the coronavirus disease pandemic, the powerful cultures and traditions of Igbo people were subjected systematically and non-systematically to the influence of the coronavirus disease. This influence as we pointed out above brought sudden change or erosion of Igbo cultures and traditions, at the same time brought in a reinforcement of building up of weak or dying traditions.

Despite the sudden change or erosion of Igbo cultural traditions in the face of the coronavirus disease pandemic, it has a resilient nature which helped it to retain its various specificity in the face of coronavirus disease conditions. This is against the view previously known or held that the Gods are on retreat and yet to return, as stated by Ayandele (1973) thus:

The Christianization of the Igbo was nothing short of an epic. Not even in Ijebuland, similarly physically conquered by the British invaders and where the gospel achieved an amazing success, were the walls of "pagandom" to collapse Jerichowise as in Igbo land. This picture of the defeat of gods in Igbo land remains substantially authentic, notwithstanding the nostalgic desire of the Mbonu Ojikes for the traditional religion in the forties and the continued prevalence of jujuism and instincts for the supernatural or belief in ancestral spirits portrayed in the works of Igbo novelists like Chinua Achebe and John Muonye. (p. 126).

The same above view was echoed also by Metuh (1986). But Ejizu (2002) replied the above view by saying that:

The fact is that the indigenous religion, particularly the overarching cosmology that underpins its wide variety of beliefs, practices, values and norms, remains still a potent force on the present day Igbo religious scene. Igbo indigenous religion may be down, but by no means out. (p. 183).

Rather there are variations in emphasis and in significance of certain elements found in the localities of Igbo traditional world. This is seen more in the difference of ecological and socio-historical experience of Igbo people. Then with the influence of globalization that has been ongoing, it seemed as if that the Igbo traditional religion is down and out or that the Gods are on retreat and they are yet to come back.

In the words of Ejizu (2002), the Igbo traditional religion is a typical religion of structure. For him, it is locally-rooted and it forms part and parcel of people's total life experience. Now there are certain elements found in the structure of Igbo traditional religion which form its basis for resilience in the face of the onslaught of the coronavirus disease. Oguejiofor (1996) and Uwalaka (2002) listed some of the cultural and metaphysical traits respectively of Igbo traditional religion. There are many qualities found in Igbo people which intimately relate ontologically with their beings in their world view. And these beings, according to Uwalaka (2002), are understood as a force, vital force. And this is seen in action in man through various religious practices offered to higher beings. And these qualities or attitudinal inclinations helps one to ascertain the underlying sentiments that inform their beliefs, customs and practices (Oguejiofor, 1996).

Describing the Igbo spirit or character, Nwabueze (cited by Oguejiofor, 1996) says:

The best in the Igbo character excites fear in others while the worst in him excites resentment and hatred. And he is endowed by nature with a rather liberal measure of both. His best is singularly good, his worst is singularly bad. (p. 14).

There is an impression that Igbo people are difficult and stubborn people. Also, for the fact that it was difficult for colonialists or invaders to establish effective

control over Igbo land. Isichie (1976) in an agreement with the above stated that as late as 1906, there were parts of Igbo land which no white man had seen, and British control over the subdued areas was anything but secure and complete. It is also known and shown that the whole Igbo land was a problem to the Europeans while Islamic states were easy for them. This is why Echeruo (cited by Oguejiofor, 1996) described the Igbo character in the following terms: ... "headstrong and ambitious. No two words can better define the quality in Igbo character which has been its primary source of strength and disaster. We are a headstrong people-sensible but headstrong" (p. 15).

Even many missionaries and non missionaries saw the same character in the Igbo people. But all agreed that with kindness towards the Igbo people rather than overpowering them, they could be made to do anything, even to deny themselves of their comforts. The stubborn character or spirit of Igbo man made Igbo people to be hated by other ethnic groups in Nigeria. In the face of coronavirus disease, this quality helped the Igbo to take the measures of survival serious more than any other ethnic group. They were among the first that researched into the herbs that can cure the disease because ways of survival is in their nature especially in times of adversity. Hence their stubborn character is always used in a positive way than in anti-social way.

Achebe (1983) also painted the picture of Igbo people as seen by other ethnic groups in Nigeria thus: "Nigerians of all the other ethnic groups will probably achieve consensus on no other matter than their common resentment of the Igbo. They would all describe them as aggressive, arrogant and clannish" (p. 45). Again, the ontological qualities of harmony and balance that underlie the traditional Igbo religious world view and its religious practices are one, in which the many forces are held in perfect harmony and equilibrium. Many scholars have attested to that and Dogbe (1980) clearly pointed out that:

An individual is set to be a nucleus of the entire ontological structure of the universe not because of any over-riding power that he has or is able to demonstrate within the structure, but rather because of the centrality of his position as co-coordinator of all equilbral and harmonious efforts within the structure. (p. 784).

Hence man does everything to maintain the equilibrium to avoid disorder. In case of disorder in the realm of spirits, he proffers divination and sacrifice to find out

what went wrong and to appease the Gods respectively. For his happiness and survival depends on the degree of harmony with the spirit forces and fellow human. For certain moral order must be maintained to ensure peace, prosperity and long life. According to Uwalaka (2002) the above is needed for socio-cultural controls because sin or offence carries a disruptive force and carries disequilibrium in the ontological and social order.

With coronavirus pandemic, most Igbo people strongly attributed it to Gods being angry with the people for the laws of the land has been contravened. Hence there is a taboo in the land which needs expiation from people. Too many deaths were of course either a serious warning or a great sign of rapture, hence there was lock down around the world. The rise in the number of human deaths around the world raised too much fear among the people during this pandemic.

Going further, the quality of social humanistic dimension also pervades in the character of Igbo people. This accounts for struggle for social change and the spirit of communion (communalism) which is religiously inspired. Thus, man living in a society means that society is not an entity existing outside man but a web of relations and interactions between man and spirits, man and man, man and nature or his environments. So man by nature of his ontological existence and connectedness manifests the spirit of communion in the society. So there is strong attachment of Igbo man to his community. Hence Onwubiko (1991) will talk of sense of community among the Igbo people, Kanu (2015) describe the community in one sense as *igwebuika* and Nnoruka (2009) community among the Igbo people as people coming together to achieve common purpose. The community remains the last refuge of Igbo man because everyone in Igbo land is linked and attached to his community through the family, clan, village and town. There are many other qualities found in man, Oguejiofor (1996) listed some as thus; Egalitarian individualism, competitiveness, desire for achievement, hard work, ultra democracy, receptivity to change among others. While Uwalaka (2002) listed some as thus; ontology of participation, ontology of the interconnectedness of being, pragmatic and existential, accommodative and ecumenical qualities. These great and core qualities played an important role in the resilience of Igbo traditional practices during the corona virus disease pandemic.

The Resilient Nature of Igbo Traditional Religious Practices

In the face of coronavirus disease, the combination of the above listed traits or qualities of Igbo people made their religious practices receptive to change. These

qualities show that the Igbo people possess' unbelievable ability to endure hard situation. Again the resilient nature of Igbo traditional religious practices got its foundation from the strong nature of Igbo traditional cultural traits. Hence Oguieji for (2010) argues strongly 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 to the extent the Igbo culture is able to do this that its paradigm remains resilient. (p. 25).

From the above, one can deduce that the openness or receptivity to change has certainly ensured variations to change in all aspects of their religious practices. One notes that much change has taken place in the area of Igbo religious practices with corona virus disease pandemic. The coronavirus disease .pandemic has enormous influence in the practice of traditional religion in Igbo land and this again introduced the Igbo land into a wider area of entire cosmos. This supports Horton's theory of religious change in Igbo land and Africa in general. Horton (1971) argued that the features of traditional cosmology would keep crumbling in the face of religious and non religious factors.

The enormous influence of corona virus disease in Igbo land led to certain new way of life. This pandemic settles the issue of how many days the funeral or burial ceremony will take last. Earlier than now, in many places the burial ceremony takes to about three to four days depending on the status of the person involved or wealth of the family involved. But with this situation, the burial or funeral ceremony comes to one day at most two days. Though effort was being made by governments and nongovernmental organizations like churches, advocating for two day or one day burial ceremony. Now most people or towns in Igbo land have complied with the rule without hesitation. Again the choice of burial days is shifting to Saturday in most places instead of doing the burial in the middle of the week and the epic will be on Saturday.

Igbo people are known for celebration of life in different ways, and each has its time of celebration within the same period. This is pointed out by Onuigbo (2009) thus:

Igbo celebrates several festival and feast but there is no feast or festival that is commonly celebrated throughout Igbo land in the same day. Even the feasts that are common in Igbo land like Ani and Ahajioku, none of them is celebrated throughout Igbo land in the

same day. Rather each of them is celebrated on a different day in each town but it has to fall within the same period. (p.142).

With the onslaught of corona virus disease, almost all the feasts and festivals were prohibited or postponed by each town through the government agencies. This led to more of family feasts and celebrations. This was done to ensure that the guidelines and measures put in place to curb the spread of the coronavirus disease were kept. Where they were celebrated, it was not in a pomp way in which the Igbo festival celebration is known. Some shifted the celebration in a later days or months, but in all, much drumming and dancing, gun salutes, display of acts of bravery, and wealth did not take place. This is what Ejiofor (2002) referred to as festival or funeral pomp as the case may be.

Some measures taken to forestall the spread of coronavirus disease are social distancing and using of face mask among others. This social distancing threatens greatly the communal life known in Igbo land. Most Igbo people felt the impact because everybody relates to each other as a stranger from another land or one with strange or infectious diseases. Igbo people are known for their communal life which is seen in all the things they do. The Igbo people showcased their high level of communal life with the contribution and sharing of palliative resources being donated by the Igbo people to their different communities and towns for the survival of the poor ones among them.

Sequel to this pandemic all the religious houses and shrines were closed to avoid overcrowding and community celebration. This necessitated family prayers and family traditional religious worships in many houses. Hence the sense of community as depicted in many Igbo land started taking the style of western life but many protested against this within a short time because it is not the life of the Igbo people.

At this point, African medicine became a potent drug in the world, many African and Igbo herbalists came up with their herbs in a fight against coronavirus disease. African medicine was first known to have the ability to allegedly cure or curb the disease. This help to raise the status of African traditional medicine in the world stage of health care by World Health Organisation (WHO), for according to Nadel (1970) African traditional medicine is known truly to contain efficacious substance which according to Magesa (1997) has the power to strengthen life and diminish all powers contrary to life. Again, this is why Ityavyar (1990) explained that African traditional medicine targets holistic healing. Earlier than now,

Chepkwony (2006) explained that it is unfashionable and even criminal to drink African traditional medicine due to introduction of western medicine. But with the coronavirus disease pandemic, the African traditional medicine was raised to world standard, going through various tests for safe consumption. Coronavirus diseases boosted farming and selling of farm products in different ways. Through this way people recognized again the need to go back to farming. As already known, Igbo people are known for farming. They cultivate several crops for the upkeep of the family. Due to lock down many farmers who have different farm produce made a huge profit from their sale because there was high demand of agricultural products. The ban on inter-state movements necessitated in a way the need to go back to farming again because nothing comes in nor goes out. Before now, Onuigbo (2009) noted that:

The rate of farming is vastly reduced in Igbo land due to cultural inter-mingling that brought about serious changes in the life style of the Igbo, especially the youth. The cultural changes made their land mark in this area through western system of education and mentality which affected the youth greatly and their standard of living. (p.161).

So farmers, during the pandemic sold their farm produce with a lot of profits because importation and inter-state movements were banned without people being prepared for it. This now led to a lot of people to invest in agricultural sector heavily.

Generally, the corona virus disease pandemic influenced everything done in the world not only in Igbo land. The world was held hostage because the economic activities stopped, many countries went into economic recession again. The sporting event around the world stopped temporally, all stadia were empty and many big clubs in the world reduced the salary of their players. Sport activities taking as recreational events for everyone was banned completely, the institutions of learning, from tertiary institutions down to nursery schools stopped all learning activities. The influence of corona virus disease was much, especially as it killed many people in the world and raised fear of wiping half of human race.

Conclusion

Any existing thing or trend has its weakness, like globalization, according to Oguejiofor (2010) its weakness is anchored on the fact that the globalization is over-whelmingly economic. It is more of the movement of capital, investment and the availability of the information that is at stake here. On the other hand,

coronavirus disease pandemic had its deadly influence on a section of the world, though it is air borne but it seemed not to thrive or survive well in African and some continents of the world because of weather conditions. It is heavily hampered by weather conditions. However, its influence or effects remained with us and it eroded most features of Igbo traditional religious practices. But at the root of all these effects, the continuity of belief and practice of Igbo traditional religion still continued. All these have led to a new way of life as we have seen from the above. The effect or influence of Christianity and globalization were slow and steady but coronavirus disease pandemic influence happened fast. But the innate characters or combination of Igbo peoples' openness and the receptivity to change and their adaptability are some of the traits that helped them to survive and remain resilience in the face of coronavirus diseases pandemic.

The main contention or thrust of this paper as we seen above is to show that the resilience of Igbo traditional religious practices are rooted on strong core qualities or cultural traits of Igbo man. These traditional cultural practices have persisted among the Igbo in spite of the changing circumstances or onslaught of coronavirus disease pandemic. From the above analysis Igbo culture is one that is dynamic and with the power of integration to accept and to create a new, better and enhanced way of living. And this is why they are seen in every part of the world and they keep surviving conveniently.

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