

Chapter Twenty

IMPLICATIONS OF THE POSTMODERNIST CHRISTIAN ATTACKS ON SACRED HISTORICAL PLACES AND OBJECTS IN SOUTHEAST (IGBO) NIGERIA

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Executive Summary

Across the country Nigeria, communities, ever since time immemorial have traditions, customs, and heritage materials handed over to them by their forefathers which they observe and revere. Each community has a number of sacred places and cultural objects they respect and use as a medium for their traditional worship. The concept of postmodernist Christians becomes clearer from the destructive activities which the overzealous Christians wage against historical cultural objects and shrines in the southeast part of Nigeria. The investigation carried out in selected communities in Igbo land has revealed the magnitude of erosion of heritage of the people by the activities of this new form of Christians. From the findings, the paper discussed the importance of checkmating this outrageous damage to Igbo cultural objects, groves, and shrines which forms the basic foundation of the traditional belief of the people. The paper further recommends the need for traditional leaders to protect their sacred objects and places in their area due to their historical content.

Keywords: Implications, postmodernist Christians, objects, sacred places, Igbo land.

Introduction

Historical cultural objects of the African people are uncommon, unique and are considered a vital feature that made the continent solid and worthwhile through the ages. The people of this continent are attuned to rich cultural heritage hence the handover of tradition and culture from one generation to another. Here, objects matter because they are symbolic and are identified with all sectors of human life – religion, political office, economic and socio-cultural life. It is basic to clarify also that the culture of the people, both tangible and intangible, works together in providing considerable harmony to the people within their diverse communities. Ahmad (2006) defined culture as a whole complex of distinct, spiritual, emotional, and material features which define a particular society. Now, natural influences often have limitations in which they can attack man's environment while man's deliberative and destructive attacks on the environment, if not checked, are often gruesome and detrimental.

The world today is continually facing challenges in all segments of its existence. Change, they say, is constant and has in a way posed a challenge to all that concerns man and his environment. But then, if the harmful activities of man are allowed to influence uncontrollably the human environment whose immediate environment is made up of natural culture and man-made culture due to change in belief and modernization, then the environment will be an inhabitable place to live in. The two H words, H2, meaning History + Heritage are two important words that are intertwined with the past and formed the foundation as well as serving as a major reference point to man's

present life. Good enough, in these two words are embedded the explanations to our heritage objects, sites, monuments, and sacred places. Unfortunately, there are, most recently, some prowling ignorant, shallowly minded people in the postmodernist churches who do not understand the fundamental meanings of heritage resources. Prentice (1993) said that heritage is an inheritance or a legacy, things of value which have passed down from one generation to another, and Grenz (1996: 84) has also observed that the modern world was not built in a day as neither was the postmodern rejection of modernity. Thus, challenges have been on the human environment, but, it is left to the people to curtail the destruction and carting away of their sacred places and cultural heritage objects respectively and begin to preserve them and harness the benefits attached with these gifts. At this point, this issue has become a major concern of many culture-loving people in Africa, southeast Nigeria precisely, and beyond. In observation of Burgess (2008:8), the public role of African religious movements has been a subject of recent debate.

Before the emergence of Christianity in many Igbo communities, traditional ways of worship and doing things have been in practice. In the people's cultural and traditional everyday living, they make use of objects in worshipping the gods of their land, in praying, in their traditional governance, and in celebrating life events generally. Traditional politics, religion, festivals, and events were systematically observed using objects or carried out especially in designated sites and sacred places. Most of the objects, sites and monuments in these Igbo communities have been used, preserved, and handed down to them by their forefathers for continuity. Today, the opposite seems to be the case as, according to Mills and Graften (2003:40), the force of

conversion has threatened peace and serenity of the people's heritage resources and their future potentials for tourism growth. Somewhat, this type of experience has been experienced in the Igbo community during the period of colonial rule as the imperialists labeled their traditional ways of worship dirty and backward.

Nevertheless, over the past years to the present time, the heritage hand downs have not been seen in any way as a curse to the traditional natives by the people if not that some have been manipulated by some sectional Christians for their interests and selfish purposes. Belief and respect in traditional religion made the community thrive in considerable harmony devoid of great crimes and anarchy. The crime was reduced and fear of disobedience to *ala*, the earth goddess, is practicable. *Ala*, stood as one powerful and unmovable object that has the power to destroy when angered. Thus, fear of going contrary to its stipulated rules of *nso ani* was able to reduce crime and considerable order was maintained. Those who tried to manipulate the people or the society in secret often die, but not before they do what the Igbo people call *isa asisa* (open confession) publically. Apart from the earth goddess, the Igbo people are somewhat privileged to have many other deities and objects which each community is either associated with or noted for, and which they revere so much.

The existence of these things helps in social control and in curtailing excessive acts in society. Ogbaa (1995:13) observed that the Igbo people, in spite of their society being patriarchal, also believe in the dualism of things, such as man and woman, *elu* and *ala* etc. In essence, Igbo people have distinct cultures and traditions distinct to their race what with their sacred places, objects, sites, and monuments dear to them and full of historical

meanings. In the Igbo palaces of the kings and chiefs, shrines, homes, and villages are often found objects which are the heritage of the people. Most of these objects serve political, cultural, economic, and religious purposes. Why then should some extremists take it upon themselves to wage wars in present days against the things that unite the people as one? This paper tends to find out.

Concept of Implication

People's culture is their living identity. When allowed to be abused or seen as worthless, there will be implications. Implication as a word means the consequence of what can come out of something when the right thing to be done is not done. Heritage preservation, and immeasurable security consciousness towards cultural heritage, natural and man-made, are most vital nowadays what with the rapid changes the world is facing which are also challenging as well as interfering with the ways of life of the people. There is a fundamental clash and struggle presently going on between modernization and cultural progress. There is also confusion and misunderstanding in the midst of modernization, Christianity, and the desire to still clutch to old things that make up the people's tradition. Mustapha and Ehrhardt (2018:2) affirmed that some seek to understand the encounters between these transnational religions in terms of a 'clash of civilizations. They also observed that neglect of preserving cultural-religious objects can conflate economic crises. However, if there is adequate protection to today's cultural objects, sacred places, old sites, and monuments, the implication is that tomorrow will be progressive in Africa. Likewise, there will be a negative implication when these are allowed to be trampled upon as there will be no evidence for future generations. It will also grossly affect the tourism

potentials of the given community. Robinson and Picard (2006:9) have observed that tourism is today a global phenomenon.

Postmodernism concept and the postmodernist Christians

Many a time we have heard that 'our strength lies in our diversity and that 'our cultural diversity is to the nation's advantage'. People's strength, style, and quality lie in their cultural heritage which when collectively brought together with other cultures becomes a distinctive culture in its own diversity. How then do we explain the liberty taken by some ignorant extremists who call themselves religious extremists or postmodernist Christians to mar the fundamental things that make up our heritage? How then do we explain the dire destruction of that segmental cultural diversity of the Igbo people by some shamus? How then do we not speak out and stop the arrogant destruction of these Christians who has left the four walls of their churches to interfere with the roots that hold the people and made them? What is postmodernism and who are the postmodernist Christians of today?

The word postmodernism comes after modernism. Postmodernism has been described as a word that is very difficult to decipher. The *post* preceding modern in postmodernism indicates that it is a word that came after modernism. According to Smith (2006:15), postmodernism tends to be something of a chameleon portrayed as either a monster or saviour. Postmodernists have the opinion that does not complement the modernist worldview in opinion and in belief. Postmodernism condemns everything that is modern. Postmodernists can be found in most organizations or communities of the world. Their major work is criticism. They challenge the modernist style of life, influence drastic changes on what they feel is bad, and bring in their change which they

believe to be the best. Furthermore, they believe in the destruction of what they feel is not in line with their belief system thereby interfering with other people's cultures and personal beliefs and even without thinking that they are harming the people. To this class of people, things must be done or channeled to be done only from their own point of view. Westphal (1999:45) said that these postmodernists are anti-modern in their rejection to enlightenment and to reason.

Postmodernist Christians love to influence changes they feel are right in their own view of society. They are the overzealous pastors, priests, and 'men of God' of today who for the past few years in Igbo land are bent on criticizing the people's traditional faith and in destroying their sacred places and objects. Their thoughts are often superficial because they fail to think deeply that the cultural heritage of the people means a lot to them and are the things that sustained them till the present. To gain fame, the popularity of being strong and be seen as highly spiritual as well as win more converts, they take to taking wars of destruction against communities' traditional sites and objects. Mbiti (1991:24) affirms that shrines, sacred places, and religious objects are outward and material expressions of religious ideas and beliefs. They help people in practicing and handing down their religion. In the eyes of the postmodernist Christians, anyone who is not in their religion or sees things their way is treading on the unsafe ground which must be uprooted. A good number of these people is seen among the Pentecostal Christians. As Rio, MacCarty and Blanes observed (2017:12) Pentecostalism problematizes relativism and translation and according to Nwauwa and Anyanwu (2020:3), regrettably, the activities relating to Pentecostalism-trend of miracle crusades and prosperity tendencies-have contributed immensely in the

bastardization of the *nto ala*. Famous theorists of postmodernism include Jean- Francois Lyotard.

In today's churches, postmodernists exist both in the Pentecostal and Orthodox churches such as the Catholic churches where they have the postmodernist priests often labeled as 'radical priests' and in the Pentecostal churches and new generational churches where they are referred to as 'powerful pastors or men of God' all aiming at bringing drastic changes to the cultural institutions and belief of the people in the name of delivering the land. They introduce crusades, conversion, and deliverance programmes in Igbo communities and castigate the cultural objects, sites, shrines, and monuments of the local people. A popular case study of where this wanton destruction has taken place most noticeably in recent times in Igbo land is Enugu-Ezike community near Nsukka in Enugu state. Gordon (2009:12) said that the term conversion is often used to refer to a change from one religious tradition or denomination within a tradition or world religion. Thus, by their overzealous preaching, they chastise both the good and the bad. In their desire and radicalism in trying to destroy the labeled negative and unproductive religious and cultural beliefs of the people, they include in their destruction, the good and fundamental cultural heritage of the people, both tangible objects and non-tangible cultures. Smith (2006:18) said that the notion of postmodernism is invoked as poison within the contemporary church and to some post-modernity, is the bane of Christian faith.

Igbo land

A regular scholar need not be introduced into the explanation of who the Igbo people are or where Igbo land is located. Nevertheless, for the less informed in this regard, Igbo land is in the southeast part of Nigeria and is the home of the Igbo people.

According to Falola (2001: 5), the major ethnic groups in Nigeria are Hausa, Yoruba, and Igbo. Five states presently make up the states in Nigeria and are inhabited by the Igbo people. These are Ebonyi, Enugu, Imo, Abia, and Anambra states. The popular language of the Igbo people is the Igbo language. The Igbo language has different dialects distinct to each state. An important fact has been narrated by Ogbaa (1995:15) about the Igbo people when he said that 'as a result of the Igbo's worldview their religious life influences their secular life very much'. The people are culture-loving, hospitable, hardworking, and hospitable. These are just a few of their characteristics. Europeans first introduction into the Igbo hinterland was typically based on three factors namely Christianity, trading, and administration. The Igbo people are traditional people who value their customs, traditions, and values very much. Ellong and Chehab (2019:13) note that religion gives even fewer arguments to explain the form of ousung and that numerous are both pagan and monotheist places of cult that are built, or not built. In some cases, the variation of forms follows that of religions. They have reverence for their ancestors. Many communities have sacred sites, shrines, and traditional objects used for traditional healing, communication with their ancestors, or for divination purposes to determine the way forward for their life and that of their community. These practices are part and parcel of their history, heritage, and culture in which they were very comfortable with. Lowenthal (2003:31) expatiated that heritage starts with what individuals inherit and bequeath. On conversion, Peel (2015:2) note that religious process, went with the adoption of a whole complex of values.

Sacred places and cultural objects in Igbo Land

Africa has a very rich heritage of what past generations of African people thought or did, experienced, and passed on to their children. This heritage forms a long life that links African forefathers and mothers with the descendants who now feel proud of it (Mbiti, 1975:1)

Many things are given by nature to define man and complete his life and ecosystem as earlier mentioned. These are the natural and cultural sites, shrines, monuments, objects targeted to make human society livable and complete. Without sentimental attachments, human society is programmed by nature to be the way they are. Any external influence targeted or bent on destroying them will leave the environment incomplete and vulnerable. Culture and all the cherished heritage products of the people, both tangible and intangible, provide the basis for the continuation of a community's identity in a given place or a given ethnic race. With the continuous global changes and challenges, it becomes imperative that folks decide which of their affairs handed down to them by their ancestors as heritage stays or be allowed to be influenced, trampled upon or be destroyed by external influences.

Before attempting to discuss the influence of the postmodernist Christians on our cultural heritage, it becomes imperative we discuss and understand cultural objects and shines and other natural cultural sites and objects given to man by nature. It is also important that indigenes understand what tourism is all about as their rich cultural heritage sites and objects can be fully harnessed for greater tourism growth. Robinson and Picard (2006:57) has stated that the United Nations Educational, Scientific and Cultural Organizations' (UNESCO) aim for tourism, culture and development agenda is to contribute to the

creation of a discerning type of tourism that recognizes the principles of cultural diversity, the preservation of fragile, cultural and natural resources'. Societies and religions of the world often have cultures distinct to them and a medium through which they consult their ancestors or the supreme creator. They also have natural habitats and sacred sites devoted for spiritual and cultural worship in their society. Sharply and Telfer (2002:126) said that sustainable development is a development that meets the needs of the present without compromising the quality of the future generations.

Igbo people believe in the supreme God *Chi-ukwu* (the great God, residing in the heavens), then in their local gods, residing amongst them in their communities; and in their ancestors, who lives in the land of the spirit and watches over them. They venerate their local gods and ancestors through rituals and sacrifices using traditional objects. Deities are classified in degrees and are figuratively referred to as either man or woman in Igbo land and are believed to possess supernatural powers. Usually, the people in such communities are convinced that these supernatural forces have the power to influence their life and society. Thus, they serve as social control and solve the people's problems. They also believe that *Chi-ukwu* or *Chukwu*, the Almighty God, is the one who created and bestowed some elements of power of operation in the deities located in groves, shrines, and special traditional objects. In Enugu-Ezike, for example, such places exist and thrive in harmony with the people. Oftentimes, shrines are located in calm and isolated places to avoid interference with the human inhabitants. Many cult objects abound in such places and are real cultural heritage objects because they are handed down from one chief priest to another, generation after generation. It is usually the inhabitants

of the community who need solutions to life problems that seek help in the shrines and sacred places. According to Falola and Heaton (2008:17) the history of social interaction in this region, however, is certainly not meaningless or non-existent before the consolidation of the modern state of Nigeria.

Igbo people's use of objects in the veneration of their ancestors also reaches their various homesteads. Most traditional Igbo men in typical Igbo communities have ancestral altars in their homes where they venerate their personal gods and ancestors. Usually, different symbols of traditional worship such as *Ikenga*, *ofo*, etc., are found in such homesteads. White, red, and black cloths, etc., are significant, represent something deep in Igbo traditional life, and are found in private shrines and in community shrines. There is usually a chief priest who serves as a messenger to huge shrines and in the family setting the eldest man sees to the affairs of the home shrines because, at times, the position is usually by succession. The people and the community thrive normally with these practices and as Rapoport (1977:318) observed, the environment functions as an expression of culture. Further symbols and objects are for chieftaincy purposes or for cult groups such as *ozo* chieftaincy group. Thus, the people who wage wars of destruction on sacred places and objects fail to realize that these places hold the history of the people or they know but are blinded by their own selfish interests of gaining fame and popularity.

The concept of tourism

Tourism can be defined as a planned journey for recreation from one town to another or from one place to another. In the words of Sharpley (2006:5), travel and tourism is said to be the world's largest industry now. Page (2011:8) observed that tourism is all about pleasure and enjoyment. Every state or community

naturally has gifted sites and distinct objects as their heritage which other cultures will love to come to see if well harnessed. This can be referred to as heritage tourism. Also, included amongst the things that will promote heritage tourism of a given community in Igbo land are music and dancing, locally made crafts, major festivals, masquerades, etc. Lickorich and Jenkins (1997:1) stated that tourism requires an input of economic, social, cultural, and environmental nature. In fact, foreign tourists and researchers love rich communities whose cultures, sites, monuments, sacred places, and shrines have not been tampered with and which has considerable popularity. Briassoulis and Straten (2013:2) observed that tourism is considered an obvious social necessity and right for all people in both the developed and the developing world. In the opinion of Jayapalan (2001:3), travel gives good experience to the people. Such experiences gained through travel have a profound effect upon the life of the individual as well as upon the society as a whole and brings about an appreciation of other people's lifestyles.

Unnecessary destruction of heritage objects in Igbo communities: implications

Having understood that cultural heritage is called 'heritages' because they are carefully selected by the forefathers and seen as invaluable and worthy to be labeled 'cultural heritages', seen as objects enough that contribute to values and customs of the people, one can now list the implications of being loose and allowing few zealous citizens to destroy these cultures and traditions that have existed for a long time. Even if there are aspects of the local traditions and cultures which are negative and a threat to human society and their culture, the decision to do away with such cultures can only be decided by the people and their elders collectively. Only then can they be terminated

peacefully. There should be unanimous agreement when taking decisions on collective heritage. Lowenthal (2003:2) said that religious analogy extends to modes of belief... heritage relies on revealed faith rather than on rational proof.

Though this prevalent problem of overzealous conversion of the people by some pastors, priests and men of God are rampant in most Igbo communities, the activities of postmodernist Christians in recent times pertaining to tampering with cultural objects in shrines in Enugu-Ezike for instance was somewhat disturbing at a time. This community and many others in Igbo land have many elderly people who still believe in traditional religion. Thus, the worship of the gods in shrines where sacred objects abound exists. The perception of the postmodernist Christians towards shrines and groves in Igbo land is that they all have demonic influences. Quest for forced conversion of indigenes to Christian religion has led to this manipulation and brainwashing. Destruction and nonchalant attitudes towards the preservation of the people's history and their heritage objects are dangerous to tomorrow's future history especially at this time when Nigeria is trying to organize herself culturally and otherwise. Hartle (1972:57) observed that:

During the recent civil war, we lost all of our equipment and library, all of the ethnographic collections, and most of our antiquities. The present and the future are not quite so dismal, however, and we are now "picking up the pieces" acquiring new collections and rebuilding.

Destruction of cultural heritage sites and heritages is harmful now and will devastate the history of the Igbo people within and outside Nigeria as well affect their tourism potentials. More so, it will reduce the quality of their natural environment and make their natural communities superficial and with no cultural

substance. Further implications is that it will reduce the level of evidence materials that will be shown to the children as real facts when telling them stories of their forefathers in the future. It further degrades the entire natural environment in Igbo communities and makes them lose balance. In tourism growth and in education, it leaves the community bare that tourists and researchers will no longer find them attractive to come and explore. Briassoulis and Straten (2013:40) mentioned that the relationship between tourism and the environment can be regarded in the broader context of economy-environment and relationships while Holden (2000:2) mentioned that the idea for travel for pleasure, for example, to visit beautiful landscapes demonstrate religious piousness which is also a recent phenomenon.

Some of the specialist fields of knowledge who fundamentally understand the value and the need for the preservation of Igbo cultural heritage both tangible and intangible include archaeologists, historians, African studies students, cultural custodians and the likes. These people see the need for the safeguarding of all cultural sites and objects and hate the wits of the topical, half-baked and overzealous priests and pastors who are too eager to preach heaven through destroying the things that hold the people together. They failed to observe that forceful conversion of people into new religion like Christianity does not bring out the best in such people and often brings confusion into the society. The postmodernist Christians of today have also failed to realize that even the colonial masters who brought Christianity into Igbo land did not force all the community members with a whip to go to the church as seen in Achebe's (1986) work.

Factors that encourage the postmodernist Christians

Folks should understand that some of the factors leading to the destruction, attacks and carting away of their cultural objects in the shrines, sites and monuments are as a result of selfish interests, quest for fame and too much respect given to the pastors, ministers of God, priests, prayers warriors and their likes. Often times, some of the desires of such people listed are based on falsehood designed to lure the people away from their cultures and traditions given to them by their forefathers by preaching fear into them. It is postulated that the bad traditions of the people be done away with the collective community decision while the positive ones remains. Decisions must not come from the postmodernist Christians who love to superimpose their decisions on other people's culture. Often times, ignorance, lack of enlightenment and confusion due to civilization clouds the people's reasoning and make them to allow strangers of the new age to label all their heritage and cultures evil and demonic. Another truthful fact is that, according to Forshee (2006:130), people often consider natural and supernatural spirits as the primary causes of misfortunes.

It is also an unfortunate reality that most of the core traditionalists and custodians of cultures in these communities in Igbo land have either died or are too aged to fight for their rights. Civilization and rapid developments in recent times is also a great challenge to the people's cultural heritage because most of the young men and women in these Igbo villages have either gone away from the villages to schools elsewhere in the towns or have gone to seek their future means of survivals through trading in developed cities of Nigeria and beyond such as Onitsha, Enugu, Lagos and so on. Most Igbo communities are now very quiet and devoid of able-bodied men who can fight for their elders and their rights. This has created a problem to the

preservation of their cultural heritage. Such quiet communities, therefore, become vulnerable and always the first port of call to newly evangelists trying to prove their spiritual powers and efficiency.

Positive gains of preserving sacred places and shrines

Leads to community development - Preservation of tangible and intangible cultural heritage handed down to each community in Igbo land by their forefathers often leads to community development and also promotes cultural identity of the people. When the activities of the postmodernist Christians are not checked and when they are allowed to destroy at will and without respect the heritage of the people, it brings about confusion and low self-esteem to the people. It equally brings dishonour to the ancestors who handed these things down for preservation for the sake of future generations. When a community preserves its cultural heritage, other communities will have more regard for them. Aligwekwe (2008) affirm that Igbo cultural phenomenon embodied a complexity of social, moral economic, political, and philosophical explanations.

It leads to tourism development in a given community - instead of allowing the postmodernist Christians to go on with their unwanted and uncontrolled destruction of our cultural heritages in the Igbo communities, efforts will be put in place to check this negative incident in Igbo communities like Enugu-Ezike. These heritage sites and objects can be well preserved and when awareness is created, tourism outlets will be opened. In other words, historical monuments, objects, sites, can be preserved and maintained to yield resources for the communities through tourism development.

It boosts pride and self-esteem in one's culture - Preservation of the cultural heritage of the people is beneficial because it builds self-esteem and confidence in one's culture. It is important for communities in Igbo land who are facing the annihilation of their culture to put a drastic stop to these postmodernist Christians who are supposed to mind the four walls of their churches and not leave it to destroy people's tangible cultures and heritage objects. When culture and all that makeup culture such as shrines, sacred places, objects, and so on are safely protected and guarded jealously, it will create originality and beauty of the environment and balance to the ecosystem.

Cultural heritage and need for Security

Everything created by God and made by man is important and matters for the survival of human beings. Likewise, traditional ways of living and worship have their positive benefits. They bring harmony to society. Also, the rituals, fears, respects, and taboos associated with them bring some levels of sanity to the villages. It limits crimes and evils in societies where the environments have been allowed to remain the way they were created. Thus, just as children rely on parents for their foods, clothing, and schooling; just as societies look upon the law of their lands for the system to operate smoothly, in the same vein, indigenes look upon their cultural objects, sacred places, and sites together with their chief attendants and traditional medicine healers for solution to their spiritual, emotional, physical and social problems. For generations, the people's faith and belief in these places and objects have sustained them and improved their lives. In recent times, it has been proved that the number of cultural custodians in most Igbo communities joining the Christian folks to the detriment of their cultural heritage and their preservation has increased. This is a problem and needs to be checked now as the security of cultural history and heritage

of the people is at stake. Awareness has to be created in this regard.

Recommendations

The activities of the postmodernist (new) Christians in most parts of Igbo land are worrisome. Butter (2002) discussed the key ideas of the postmodernists. He sees those involved in postmodernism as members of loosely constituted and quarrelsome political parties. For assurance, safety and proper preservation of the remaining Igbo cultural heritage objects, sacred places, and monuments, these recommendations are listed: a) There is a need for government to make laws that will restrict these Christians who comes to villages to impose forceful conversions and subsequent destruction and burning of groves, shrines and sacred objects. Government must join hands in safeguarding the culture of the people and see it as a top priority towards the preservation of the people's cultural heritage. b) The traditional rulers, chiefs, and citizens in Igbo communities experiencing this devastating occurrence must wake up to their duty and stop allowing themselves to be pushed around by postmodernist Christians because Bass and Riggio (2006) is of the opinion that better leaders are transformational more frequently while less adequate leaders are passive. Naturally, there is a place for culture and there is a place for Christian religion. While a community is defined by the elements of cultures mentioned in this paper, the Christian religion is defined by the church, and therefore all religious activities, conversions and deliverance must be strictly held within the church and in the church premises, c) Now, because there seems to be some mix up in the midst of culture, religion, and civilization, there is, therefore, need to create awareness

programmes for the young ones to intimate them on the value of their tangible cultures.

Conclusion

The paper has been able to show that the activities of the postmodernist Christians are evil and interferes with the cultures and ways of life of the people. Nature made each community what they are. It made them unique with invaluable objects, sacred shrines, places, monuments, and sites. Many Igbo communities today such as Enugu-Ezike are being exposed to the danger of attacks in the name of modern religion called Christianity. It is also jeopardizing the tourism potentials in the communities they attack. Tourism is an avenue and new outlet that is generating money for well-composed communities that have natural habitats, shrines, objects, historical sites, and monuments. If these are well managed and properly showcased to the world, they will yield income. It, therefore, needs the intervention of the local government, the Federal government, and custodians of cultures in these Igbo communities that are affected to wake up and preserve what has been given to them by nature and by their ancestors. Sharpley and Telfer (2002:81) said that tourism is frequently justified on the basis of its potential contribution to economic development. There should, therefore, be a rule between the postmodernist Christians and the limits they will be allowed to come into Igbo communities and villages to convert the traditional people and convince them into coming to their churches for deliverance and miracles. Conversions into the Christian faith must be natural and not forced or manipulated.

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