SAFETY ISSUES AT SELECTED SHRINES/SACRED GROVES IN EASTERN NIGERIA

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ABSTRACT

Shrines/sacred groves are amongst the heritage resources of a people and hence can be sustainably packaged for heritage tourism promotion and community development. In a traditional African society, heritage resources are inclusive of a people's belief system and other socio-religious values. Shrines/sacred grove have been posed with series of threats to their existence and heritage tourism potentialities in communities. With the adoption of ethnography as the major research method and aid of SWOT Matrix, this paper studied some shrines in the Southeast Nigeria with major interest on their various threats (both to these sacred places and their visitors) and existing measures to that effect. Some measures including adult education and community development initiatives were suggested to augment the existing ones towards addressing various safety and security issues at these sacred places; to enhance their relevance in the heritage tourism industry and community development of Southeast Nigeria.

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Keywords: Shrines/sacred groves, Safety and security, Heritage resources, Threats and measures, Heritage tourism, Community development.

Contribution/ Originality

This study contributes in the existing literature on safety and security issues at sacred places. It used SWOT Matrix in understanding the efficiency of existing safety measures at the studied sacred sites. The study has succeeded in investigating the implications of tourists/visitors' visits to sacred.

1. INTRODUCTION

In a typical traditional African society, belief system and other socio-religious values are amongst the make ups of historical identity of a people. This has made belief system an integral part of the African culture and tradition. Great respect and reverends were given to God or gods as the case may be in a traditional African society (Ugwu and Ugwueye, 2004). Hence the notion that Africans are inseperable from their beliefs which they manifest wherever they found themselves irrespective of ethnic or geographical impediments. Shrines and sacred groves are integral part of the African traditional religion. Shrines and sacred groves of different kinds are seen in many traditional African societies with some form of veneration attached to some of them. Shrines/sacred groves play socio-religious and socio-cultural roles in the most traditional societies. Regardless of these antecedents, shrines/sacred groves have passed and are still passing difficult times with respect to their existence. Some of them have the challenge of extinction and misinterpretation from the general public, hence hampering their relevance to the human society (Nwankwo, 2013a). Also some of them are sometimes harmful as some visitors to those places in the past had complained of the harmful nature of such heritage sites. This was confirmed through an interview session with some visitors to shrines at Enugu Ezike part of Enugu State in the study area, who lamented on the need for safety at such sites to encourage more visits from people who visit these sacred places for varying purposes. Also during the ethnographic study, the researcher was denied access to some points for security reasons. Some of the materials of those sacred places visited during the ethnographic studies were not placed at easily visible places. Their custodians claimed that it was intentional and aimed at reducing possible thefts of these religious objects from the general public. A particular custodian at one of the sacred sites informed that he had to take away dome precious objects while leaving the shrine on the daily bases owing to possible thefts. These poses much threats to the contribution of these heritage places to heritage tourism development. So many measures have been put in place towards harnessing the socio-cultural and religious benefits of these sacred places, and at the same time ensuring their preservation and sustainability. This background has raised certain questions on the relevance of shrines/sacred groves to heritage tourism development, the available threats to these sacred places and the efficiency, sustainability and sufficiency of existing safety security measures at these sacred places?

This study however tends to address some of these issues by identifying various categories of threats faced by these sacred places; examine the efficiency, sufficiency and sustainability of existing measures; and finally sort for some other ways through which the existing measures can be augmented for the optimal contribution of these sacred places to heritage tourism development. It is expected that at the end the study will have contributed immensely to the socio-cultural and heritage tourism values of these sacred places.

2. METHODOLOGY

The study had its scope on the safety and security threats/measures at shrines/sacred grooves within the study area. The study had much study population size to work on. Cluster and purposive sampling techniques helped in downsizing the study population to an active sample size of eight key informants. Ethnographic studies had much concentration on some sacred places like Ohia-

udowelle at Ndiowu in Anambra state, Atigba-Ukukoro at Oron in Akwa-ibom State, Utehe-Ubenne at Oron in Akwa-ibom state, Okpokuku at Oron in Akwa-ibom state, Ohe at Enugu Ezike in Enugu state. During the ethnographic studies the research visited the above communities conducting key informant interviews, field observations, electronic documentations, participant observations, making contacts with both members of these host communities, their visitors and custodians of these sacred sites in the study area. Instruments for data collection include interview guide, field observations, electronic gadgets, field notes and other documentary sources. These methods and instruments enablef for careful, detailed and result-oriented study in the field.Descriptive and narrative techniques of data analysis were employed in the analysis of both soft and hard data from the field owing to the fact that the study is qualitative in nature. SWOT Matrix was used for further analysis of the identified measures. The use of SWOT analysis in the study enabled for a careful manipulation of various identified safety measures at these sacred places towards giving room for practical solutions for safety issues at these sacred sites in Eastern Nigeria and every other parts of the country and the world at large.

2.1. TheStudyArea

The study area comprises of states from the present South-East and South-South (excluding delta state) of the geo-political zones of the federal republic of Nigeria. These states include Anambra, Enugu, Ebonyi, Imo, Abia, Cross River, Rivers, Bayelsa and Akwa-ibom states (See Figure 1). This part of Nigeria consists of different ethnic groups, with Igbo as the dominant ethnic group. They have similar socio-cultural and economic characteristics. Anyadike (2002) noted that the study area is lying between latitude $4^0$45'N and $7^0$05'N, with the average annual temperature of 28^0C. It has thick vegetation cover unlike what is obtainable in the Northern part of Nigeria, with the average rainfall of 2,250mm. Demographically, the eastern Nigeria has 21.48% of the Nigerian total population according to the 2006 National Population Census in Nigeria. In the Nigerian National economic map, the area is notable for petroleum resources which were discovered in Oloibiri, Rivers state in 1958.
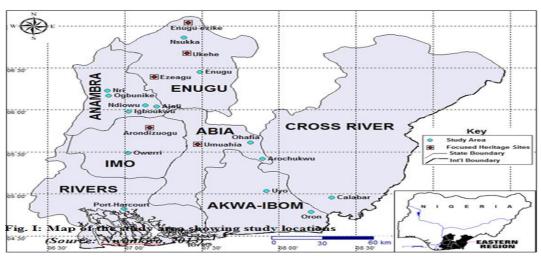

Fig.-I. Map of the study area showing study locations

Source: Nwankwo (2013a)

3. LITERATUREREVIEW

From the angle of tourist safety, some studies have concluded that level of satisfaction in the first visit motivates subsequent visits to a given destination and these groups of tourists are not always willing to repeat visits to destinations where their safety was not initially granted. (Kozak and Rimmington, 1999; Baker and Crompton, 2000; Alegre and Garau, 2010). After their studies in safety of tourists to destinations, Alegre and Cladera (2006) noted that issues in personal security have drastically reduced tourist traffic to perceived hostile destinations or sites since tourists would prefer to return to their homes after travels, unharmed. In line with this, Inskeep (1991) asserted that necessary safety and security information in a given destination should be made available to tourists by relevant security agents towards encouraging injury-free travels and holidays at destinations. After their studies on risk and heritage sites, Hockings *et al.* (2006) developed a model for risk control at heritage sites. This has six non-detachable processes; understanding the context through articulate review of existing values, threats stakeholders of the site; planning site management where various variables reviewed in the first stage are put into consideration for effective site planning; this is followed by the allocation of resources and other necessary inputs required for the management effectiveness, etc. this is aimed at a continual improvement in the threat control at heritage sites.

However, some other studies discussed on the issue of security of attraction at heritage sites since presence and vitality of these heritage attractions motivates tourists to them. To this regard Esty and Winston (2006) listed so many security threats to heritage sites which include climate change, biodiversity and land use, toxins, air pollution, ozon layer depletion, deforestation issues, waste management, etc. Page and Connell (2006) listed some measures that effect which include coordination of policy, actions and communications; measures to ensure security of operating environment; measures to deny terrorists the freedom of action; and access to work and with the best intelligence. Ekechukwu (1990) listed theft and vandalism as the major threats to heritage resources. And he went further to list some security measures to these heritage resources which include adequate security arrangements, photo documentation and proper inventory of objects of antiquity, setting up of community museums at communities where some of these heritage resources are located, integrating members of the host communities to the security arrangements, construction of conservatory laboratory, improving the level of cultural awareness, etc (Ekechukwu, 1990). The International Council of Monuments and Sites (ICOMOS) during her 2008 Charter at Canada listed some measures which included articulated public awareness on the cultural heritage sites; interpretive infrastructure which is the physical installation of relevant facilities that would aid the process of interpretation; and site interpreters which refers to the employment of staff or volunteers who will work for either permanently or temporary at these heritage sites for the communication of information relating to their values and significance; as measures towards ensuring security of heritage sites. Also, on issues bordering on threats at sacred groves, Malhotra *et al.* (2001) listed overgrazing and uncontrolled fuel wood collection, and environmental destruction resulting from harmful religious practices, clearing for other project executions, invasion by invasive species like the invasive weeds (Chromolaenaadorata, Lantana camara and Prosopisjuliflora) etc, as amongst the major threats. Chris (2004) in his studies on

sacred groves in India observed the cultural relevance of sacred groves to the lives of the people which has made sacred grove an indispensable part of their existence hence much security was developed to ward off possible threats to the sustenance of these sacred groves. He observed that there are ritualistic dances and dramatization based on the local deities and are meant to protect groves, which are Theyyam in Kerala and Nagamandalam in Kamataka (Chris, 2004). United Nations Education, Scientific and Cultural Organization and World Heritage Convention UNESCO/WHC (2008) grouped possible threats to heritage sites into five distinctive categories of meteorological (i.e. hurricanes, tornadoes, heat-waves, lightening and fire), geological (i.e. volcanoes, earthquake, mass movement, etc), astrophysical (i.e. meteorites, etc), biological (i.e. epidemics, pests, etc), human-induced (i.e. armed conflict, fire, pollution, infrastructure failures or collapse, civil unrest, terrorism, etc) and climate change (i.e. increased storm frequency and severity, glacial lake outburst, floods, etc). They went further to suggest Disaster Risk Management (DRM) as a measure towards eradicating or mitigating threats to the lives of heritage resources and sites (UNESCO/WHC, 2008). In his studies on safety and security studies at museums, Nwankwo (2013a) suggested the application of HaCEM analysis to safety studies at museums. This addresses the issues on hazards, their causes, effects and measures. This was aimed at improving safety standard at museums and relevance of museums to heritage tourism development.

These previous literatures have really contributed immensely to this current study on the safety and security issues at heritage sites. Their findings, conclusions and suggestions have really aided in establishing a vacuum on a detailed study on safety and security issues at shrines/sacred groves which are part of heritage resources. Although few of them narrowed down their discus to sacred roves and shrines but a more focused study is suggested by the understanding of these previous studies on the place of safety and security to sustainability of shrines/sacred groves and their relevance in the heritage industry of a place.

3.1. Understanding Shrines/Sacred Groves in the Context of the Study

Shrine as a concept can be hydra-headed in definition due to its diffusion in varying degrees of world religions. "It is a holy or sacred place which is dedicated to a specific deity, ancestor, hero, martyr, saint, demon or similar figures of awe and respect, at which they are venerated or worshipped. Shrines often contain idols, relics or other such objects associated with the figure being venerated" (Etymology Dictionary, Wikipedia; cited in Ugwu and Ugwueye (2004)). The shrine has to do with a place of worship where venerations are ascribed to unseen supernatural beings (See Plate 1). From the secular point of view, shrines can be categorized into typologies according to their ownership and functions. This includes family shrines, community shrines, religious shrine, individual shrines, village shrines, state or national shrines, festival shrines, etc. This is in consonance with its serving public. Irrespective of the fact that shrine as a concept cut across major facets of world religions i.e. Islam, African traditional religion, Buddhism, Germanic paganism, Taoism, Hinduism, Zoroastrianism, etc, this work lays significant emphasis on shrine as it affects the African traditional religion.

Plate-1. A Tree-Shrine at Arondizuogu, Imo State
(**Source:** Okoye (n.d))

In the traditional African religion, shrines are quite inseparable from sacrifice which is "… an act of external and public worship, made up of oblation and immolation that signify the interior disposition with which the individual or community acknowledges God's infinite excellence and arrows his subjection of God" (Arinze, 1970). The esteemed veneration of shrine in the traditional African society cannot be far from the reasons given by Ugwu and Ugwueye when they asserted that:

… Africans believe in the existence of two worlds -the visible, tangible and material world inhabited by God's creatures and the invisible, intangible and immaterial world inhabited by the Supreme Being and his other spiritual agents (divinities) spirits and deities. The position occupied by these agents in African traditional religious belief is very important (Ugwu and Ugwueye, 2004). This made shrine central in the belief system of Africans prior to the advent of foreign religions. Even with the presence and destructive influences of foreign religions in the African soil, this traditional religion of Africans is not forgotten (Ugwu, 2014). It still thrives in most of the rural areas in the traditional African society.

Plate-2. A Traditionalist (PericomoOkoye) in his personal Shrine at Arondizuogu, Imo State.
(**Source:**(Okoye, n.d))

However, it is pertinent to note at this juncture that irrespective of the varying nature of these shrine typologies, a particular shrine can serve more than an individual as discussed above (See Plate 2). Traditionally, regardless of these varying topologies of shrine, shrines still serve unique functions and purposes in the traditional African society which include protection, provision, guidance, revelations, etc. These unique functions have attracted much audience and veneration to these shrines as found in the traditional African society.

Moreover, sacred groves "are forest fragments of varying sizes, which are communally protected, and have significant religious connotation for protecting the community. Hunting and logging are usually strictly prohibited within these patches" (Gadgil and Vertak, 1975). Such forests are left untouched with huge religious significance attached to their meaning and existence. Most of the sacred groves have strict restrictions hence it was noted that "traditionally, and in some cases even today, members of the community take turns to protect the grove (Sudha *et al.*, 1998). This is aimed at ensuring maximum compliance to the restrictions guiding the shrine. In Nigeria today one of the notable sacred groves is the 'Osun' Oshogbo sacred grove which is enlisted in the world's heritage list by the UNESCO. Other notable sacred groves include *Ubinukpabi* sacred grove that is associated with *Chukwu* shrine at Arochukwu, Abia state, *Ohia-Udowerre* sacred grove at Ndiowu in Anambra State (See Plate 3), etc. Majority of the sacred groves within the area of study of this research, the eastern region of Nigeria, have close attachment to shrine and in most cases, referred to as shrines hence they are inseparable from shrines.

Plate-3. 'Ohia Udowerre' Sacred Grove in Ndiowu, Anambra State.

However, the origin of sacred grove in the area under study could be traced to the activities of prehistoric societies prior to the colonial era in the area. Some sacred groves were originated as a result of some outrageous religious practices in the past like killing of twins, killing of Albinos, abolishment of evil doers, growing of swollen stomachs out of evil deeds, etc. Killed twins and albinos, and people died of swollen stomachs were thrown into these forests, men and women who committed abominable acts were thrown into these forests. Some of what are seen today was

originally referred to as *Ajo-Ofia* (evil forest) due to the activities listed above. This made people to abstain from using such forests and they were left to graze and later degenerated into religious significant zones in the olden days. One of the informants to this study revealed that it was the spirits of people killed in these forests in the primitive era that gave rise to the emergence of religious powers in these forests which are today standing as great shrines. Although some sacred groves still exist today devoid of this origin, these were those forests that were either grazed for the purpose of religious activities or are religiously and supernaturally claimed and dominated by some spirits. Restrictions were placed in them against abstinence from human encroachment. However, sacred groves have some unique characteristics which include; non individual ownership, human prohibition, generational existence, natural existence, association with notable shrines, etc.

4. FINDINGS AND DISCUSSIONS

The study was conducted on those shrines as seen in the methodology, but the major focus was on the Ohe Shrine at Enugu-Ezike in Enugu State. Inferences were also made from other shrines/sacred groves visited in the course of the study. Various safety and security measures identified were grouped in to two; minor and major safety and security measures. Major safety and security measures were those measures that looked more strict and famous. They include; *Sacrifices and Rituals*– The chief priest of this shrine at Enugu-Ezike believed this to be a strong measure in the sustenance of the shrine and appeasing it not to be angry to its numerous visitors. According to this man, if sacrifices and rituals are not done regularly for the shrine, the shrine will lose its taste and may even be harmful spiritually to both its visitors and members of the community. *Inheritance strategy*– This measure was affirmed by virtually all the informants with respect to Ohe Shrine at Enugu Ezike and other shrine visited. They believed that not everybody can man the shrine, or the shrine's spirit will depart leaving behind mere objects of worship. The shrine chooses the family and the particular person to worship it. So if the shrine did not choose you by way of inheritance strategy and you attempt to man it, the person is either killed, struck mad or the shrine becomes harmful to the community and its visitors. *Compliance to dos & don'ts*– Both the chief priest and members of the community insisted on the strict compliance to dos and don'ts of the shrine. Defaulters were subjected to rituals and sacrifices.

4.1. A SWOT Matrix of Major Safety and Security Measures at Ohe Shrine at Enugu Ezike
4.1.1. Strength

These major measures guarantee harmonious leaving and understanding between the spirits and humans, ensures safety of heritage resources, discourages false claims and maintains orderliness in these sacred places

4.1.2. Weaknesses

There is scarcity and costly nature of materials for sacrifices, possibility of false claims by the chief priest, dubious claims from individuals or groups, unwritten dos and don'ts, etc.

4.1.3. Opportunities

Most of these sacred places receive support from the leadership of the community. The custodians are not chosen by man but spirits who lures the chosen person to the service. Also the Chief priests always use their voice commands to direct activities of visitors to these sacred places.

4.1.4. Threats

There is wide spread abuse of traditional values owing to the forces of modernity. Some persons chosen to serve these sacred places will often refuse and rather chose to die. Presence of stubborn and dubious visitors at these sacred threats, coupled with their ignorance, are equally threats to the sustainability of these sacred places.

However, some minor safety and security measures identified include *Traditional belief system.* The people of the community have a particular traditional belief system which has helped in the preservation of this shrine and safety of people around it. For instance they strongly believe that the shrine represents their ancestors hence the shrine is observed as a mirror of their ancestors. *Restrictions to Risk-prone zones* are another minor measure. Both members of the host community, the chief priest and visitors to the shrine are restricted from entry to some points in the shrine. Warning signals either verbal or written are made available to protect human encroachments to such points. For instance a shrine at Ikwuano in Imo State disciplined a student researcher who ignored these warning signals and stepped beyond a point she was not meant to step into and she was severely punished. *Communal regard for the chief priest* was another identified minor measure. This particular measure has ensured that the shrine is not abandoned completely without being worshipped or sacrificed to. Both the community leadership and members of the host community held the chief priest to a very high esteem by presenting gifts to him, farming for him, according him special respects at public functions or gatherings, etc.

4.2. A SWOT Matrix of Minor Safety and Security Measures at Sacred Places
4.2.1. Strength

These measures ensure preservation promotion of indigenous values which has helped in sustaining these sacred places, guarantees safety of tourists to the shrine and security of heritage resources, motivates chief priests for more commitment and ensures total compliance from those chief priests the sustainability of those sacred places.

4.2.2. Weaknesses

There is possibility of ignorance from the part of visitors coupled with misinterpretation of the indigenous value system. The unavailability of human guide can bring untold harm to these sacred places owing to unrestricted human activities.

4.2.3. Opportunities

Currently there is wide spread promotion of indigenous value system and culture coupled with ever presence of traditionalists at various rural areas where these sacred places are always located. The fear of unknown is still a factor in the minds of the people.

4.2.4. Threats

Amongst the major threats are modernity, moral and traditional decadence. Adding to it is the continuous activities of vandals and presence of hypocritical chief priests.

4.3. Safety and Security Threats at Shrines/Sacred Groves

Some threats were identified at these shrines/sacred groves. These threats were rated as high, low or moderate using frequency, magnitude and fatality as yardsticks. Minor references were equally made to some other shrines/sacred groves studied in the study area for confirmation and acceptance of data. These threats include; *Destruction and vandalism*–This is as a result of intentional and unintentional construction/ developmental activities in the community by people. This has led to the destruction of many other shrines at Enugu-Ezike in the last ten (10) years, as claimed by some informants. This threat was equally significant at the other shrines and sacred groves studied in the area. For instance the famous Ohia-Udowelle sacred grove at Ndiowu in Anambra State have been cleared for the construction of the community primary Health Centre and Village Town Hall, etc. This threat was rated as high at both Ohe shrine at Enugu-Ezike and others visited. *Non availability of chief priests and custodians*–The key informant noted that no one wishes to take over as the custodian of the shrine in the community since he is no longer getting younger (P. Attamah, Personal communication, 27th August, 2012). Influence of materialism, modernity and Christianity were identified as the nearest causes of this particular threat. *Falsehood*–While this threat is potential at Ohe shrine, it could be available at some other shrines with dubious chief priests or custodians. This threat was identified as potential at some other shrines studied. The threat was rated low at Ohe shrine at Enugu-Ezike. *Pubic misconception*–This threat has greatly reduced the level of patronage at Ohe shrine unlike what was obtainable shortly after the Nigerian/Biafran civil war of 1967-1970, as was noted by the Chief priest, Mr Pius Attamah. It was equally gathered that this particular threat is in the increase with no significant measure on ground to curtail it. It is equally the same at some other shrines visited but was more significant at Ohe shrine at Enugu-Ezike in Enugu State where the threat was rated as moderate judging from its frequency, magnitude and fatality. *Theft and smuggling*– Informants bitterly lamented that theft and smuggling activities was another significant threat to the existence of these traditional religious centers owing to the economic value of those cultural objects found at these shrines. For instance the custodian of Utehe-Ubenne at Oron had to hide the religious objects at this shrine in a hidden place out of fear of being stolen and sold out by looters both from and outside the community. The threat is rated as moderate at Ohe shrine at Enugu Ezike. *Spiritual Attacks*– This threat is on visitors to the shrine. Some informants from the community lamented that the fear of spiritual attack from this shrine always deter people from visiting and patronizing the shrine. They cited cases where the shrine had attacked some people spiritually, resulting to deaths, insanity, loss of material wealth, death of family members, infertility, etc. Such was equally obtainable at some other shrines and it is rated high at Ohe shrine at Enugu-Ezike.

Table-19. A tabular analysis of safety and security threats at Ohe shrine at Enugu-Ezike in Enugu State.

Safety and Security Threats at Ohe Shrine at Enugu-Ezike.	Probability		Rating			Remark
	Potential	Availabe	Low	Moderate	High	
Destruction & Vandalism	x		x	x		Applicable to others
Lack of chief priests	x		x	x		Applicable to others
Falsehood		x		x	x	Applicable to some
Public misconception	x		x		x	Applicable to others
Theft and smuggling	x		x		x	Applicable to others
Spiritual Attacks	x		x	x		Applicable to some

4.4. Sustainable Safety and Security Measures at Shrines/Sacred Groves

This aspect of the paper looks at some other alternative ways for ensuring sustainable safety and security guarantee at these sacred places. *Community Development Initiatives* has been discovered and suggested as one of the escape routes for the suststainable safety and security at shrines/sacred groves (Nwankwo and Agboeze, 2014). Community development is of various initiatives that are aimed at improving the lives of those in the rural areas; (Anyanwu, 1992; Ezeh, 1999; Imhabekhai, 2009; Nwankwo and Agboeze, 2014). It 'it tends to highlight the activities undertaken in the process of development. The focus is usually on the programme itself rather than on the people involved in the programme (Anyanwu, 1992). This measure places the total management of these sacred places on the custody of the community at large, implores relevant community development initiatives as options for the preservation and sustenance of these sacred places. But this can only be achieved after the community must have realized the relevance of these sacred places to the socio-economic development of rural areas. Adult education programmes was also suggested by Nzeneri (2008) as a viable measure. He insisted that adult education can be used as instruments in tackling the issue of information and orientation of these chief priests and other custodians of sacred places through the process of conscientisation. Hence "conscientisation is a process which enables individuals develop themselves, their consciousness and critical awareness of their problems and their environment" (Nzeneri, 2008). Another suggested measure is the *Registration of Chief Priests.* Various State governments need to embark on the registration of all the chief priests and their shrines in every location in their States. This will be done under the auspices of the Ministry of Culture and Tourism. This exercise will not only expose dubious chief priests and their shrines, but will equally promote that profession and show some regards to genuine Chief priests and sacred places. This will equally enable for the organization of enlightenment programmes for this priests where they will be enlightened on the position of their shrines and profession in the heritage tourism industry of their various localities. Finally *Promotion strategy* is another vital measure towards guaranteeing safety and security at sacred places. Most of these sacred places are not known beyond their remote location. And this has limited the public knowledge about such shrines in the study area and subsequently affected the preservation and sustenance of a given shrine like the Ohe, Enugu-Ezike. This will not only give a new face for the shrine, but also reduce the rate of threats in this aspect of the heritage industry. This is because promotion will open every aspect of the shrine both positives and negatives to the public and as well bridge the long awaiting information gap between the shrine and the public.

5. CONCLUSION

Safety and securityissues were amongst the major impediments to the contribution of shrines/sacred groves to heritage tourism development in some indigenous communities. Sacred places are amongst the major heritage resources that have heritage tourism potentialities with great socio-economic relevance to communities. Such heritage resources have really differentiated Africans from their closest neighbours hence their respect for indigenous norms and value system. The safety security and security of these sacred places have been an issue over the years as many of them are faced with numerous threats. After a detailed study on modern and traditional safety and security measures at heritage sites, Nwankwo (2013b) suggested the concept of *AppropriateMeasure* as one of the major solutions. This concept entails sustainable harmonization of traditional and modern measures for addressing safety and security issues at heritage sites. Each of these measures complements weaknesses of another in this concept of appropriate measure. The concept is better integrated in the community development initiatives hence participation by members of the community will make the process more productive and sustainable. Community development initiatives, adult education programmes and some other articulated measures were also suggested as some of the viable means of addressing safety and security issues at these sacred places. Most of the community development projects are group-oriented and as well can stimulate interests from members of the community on the preservation of indigenous values and belief systems. Stakeholders in the heritage industry need not to be left out as safety and preservation at heritage resources need a conglomeration of efforts to that regard. Hence most of these heritage resources with great heritage tourism potentialities are faced with great threats, leading to their imminent extinction.

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