

**TECHNOLOGICAL CHANGE AND ITS EFFECT ON
TRADITIONAL RELIGIOUS BELIEFS:
THE TIV EXPERIENCE**

BY

**MBAWAREN MAGDALYN ABOH
B.A., M.A. Religious Studies (Jos)
PGA/UJ/8728/95**

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DECLARATION

I hereby declare that this work is the product of my own research efforts, undertaken under the supervision of Prof. Wendy Elgersma Helleman and has not been present elsewhere for the award of a degree or certificate. All sources have been duly distinguished and appropriately acknowledged.

**Mbawaren Maydalyn Aboh
PGA/UJ/8728/95**

CERTIFICATION

This is to certify that the research work for this thesis and subsequent preparation of this thesis by Samson Elias Mijah (PGA/UJ/11332/00) were carried out under my supervision.

Supervisor
Professor Cyril O. Imo (Ph.D)

Head of Department
Rev. J.M. Kangdim (Ph.D)

Dean, Faculty of Arts

Internal Examiner

External Examiner

Dean, School of Post-
Graduate Studies.

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DEDICATION

This work is dedicated to my husband Mr. Titus Tyav Aboh who has given me the gold mine, and my children:

Terverr Terencez Tyav

Ter-er Theophilus Tyav

Doo Marvelous Tyav

Dooyum Dora Tyav

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ABBREVIATION

CRC	-	Christian Reformed Church
DNA	-	Deoxyribonudeic Acid
DRC	-	Dutch Reformed Church
DRCM	-	Dutch Reformed Church Missio
NKST	-	Nongo u Kristu u Ken Sudan Hen Tiv (Church of Christ In the Sudan Among the Tiv).
PTF	-	Petroleum Trust Fund
RCM	-	Roman Catholic Mission
RTSM	-	Reformed Theological Seminary Mkar
SUM	-	Sudan United Mission
UMBC	-	United Middle Belt Congress

ABSTRACT

The research was motivated by the need to review traditional beliefs of the Tiv currently undermined by the significant impact of technological change. The Tiv now put more emphasis on technology and its benefits, resulting in an erosion of traditional values within family and clan structures.

The work is based on primary sources, including oral interviews with Tiv in positions of leadership, retired elders and chiefs, as well as average citizens. Secondary sources include materials from available literature, from both methods will emerge historical method. While the phenomenological method of study is employed.

Research has uncovered a new religion among the Tiv; having abandoned traditional beliefs connected with witchcraft and sacrifice, the Tiv have enthusiastically embraced new means of production in agriculture, new methods of health care, educational change, developments in transportation, the media, and industry. Hospitals and other public facilities have greatly improved through technology. Abundant harvest have brought new wealth. However, social structures have suffered from increased mobility of people, urbanization and similar new opportunities given with the introduction of technology. The Tiv are now more materialistic and greedy.

It is now much easier to approach the Christian God, compared with the traditional high god, Aondo. People know they are created in the image of God. The new Tiv religion is more man-centred, although on the basis of technological change, women and children are as valuable as men, and have the same rights. But the Christian God is not thought to be as demanding as traditional gods and their human representatives. Moral standards are lower; pornography and divorce are now more common.

This thesis makes a contribution by uncovering some of the root causes of serious breakdown in Tiv traditional beliefs and social structures during the past decades. By focusing on technology as a crucial factor in these changes, the thesis encourages the moulding of an ethics of accountability in accepting change, since change is an inevitable aspect of ongoing development in technology.

SYNOPSIS**NAME: ABOH MAGDALYN (PGA/UJ/8728/95)****DEPARTMENT/FACULTY: RELIGION STUDIES/ARTS****TITLE OF RESEARCH: TECHNOLOGICAL CHANGES AND THEIR EFFECTS ON BELIEF IN GOD: THE TIV EXPERIENCE.**

The research seeks to critically examine the Tiv's religious worldview as it has been affected by technology. The Tivs are now living in the "Jet" age. As such, morality is optional. There exist presently achievements of empirical science and its harmony or consistent technology. A Tiv man, being a free agent, can choose to believe that life is controlled by God or by technological manifestations or advancements. The major task before this research is to identify how technology has moulded the Religious worldview of the people. Also, the major factors that reshaped their belief in God, which lessened dependence on God will be considered. The thesis is divided into seven chapters.

Chapter One is introductory; it contains the background of study, statement of the problem, aims and objectives, significance of study, scope and limitation, research methodology, data collection, organisation of study, literature review and definition of terms.

Chapter Two: Contains a brief history of the Tivs, their religious worldview and traditional approaches to life as a whole.

Chapter Three: Gives the major factors that have remoulded the religious worldview of the Tivs. These include, colonialism, Christianity, Education, Second World War, Nigerian Independence, and urbanisation.

Chapter Four: Deals with the advancement of technology. It surveys its history, spelling out the seven phases of technological development. The

Nigerian experience in these phases of technological advancements in the fields of agriculture, transportation and housing, health and industry. The same is reviewed of the achievements of technology among the Tiv in these fields.

Chapter Five: Examine the effect of the factors that has remoulded Tiv Religious world view, that is, their effects on religion, society and the economy are reviewed.

Chapter Six: Gives a brief review of change in religion and religious world view. By stating the features of the new religious world view and their causes, then the technological culture, its features and analyse how fits Tiv culture.

Chapter seven; contains summary, conclusion, recommendation and contributions to knowledge.

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

This study begins with a brief review of the pre-colonial era of the Tiv people. Like most tribes in Nigeria today, they are experiencing a dynamic wave of change. Its cause is traced back to colonialism, which brought changes in political life of the people. Rulers were imposed on the populace; the use of money and taxation were introduced. Socially, there were changes also. The marriage custom of exchange of bride was replaced by payment of dowry, which contributed to materialism. Greed and materialism became the order of the day.

The changes in Tiv land today can also be traced to westernization, which brought Christianity with it. This new religion permeated the traditional culture, introducing both western medicine and education. Industrialization can be traced as the offshoot of the technological changes in the land, and its attendant pluralism encourage the rise of cities. Technology is the means by which man extends his power over his surroundings and our knowledge of doing this constitutes the rule of technology, because it not only involves tools, but everything that extends our power over the environment, like the use of arts, making use of the gift of nature, and so on. Of all the agents of change, Christianity was the main spring board for the technological changes. It affected the traditional religion of the people to a great extent.

The impact of this technology eroded the value system of the Tiv. The people became less religious even in times of trouble. With the advancement in technology, there was an equal decline in the awareness of God – (Aondo). People seem not to appeal to God for solutions to their problems any more. The aim of this study therefore, is to throw light on the belief of the Tiv about the Omnipresence of God as reflected in their lives. Or we may ask a parallel question: “How much true worship of God is there in Tiv land?” We shall inquire into areas of technological changes like health, agriculture, engineering, electronics, and industrialization. In these areas, we shall make reference to how these changes have affected the people’s attitude to life. Contrast will be made between the old and new ways of life to show the dynamic effect of these changes on the people.

We shall examine the positive and negative effect of these changes and how they have affected their belief in God. Finally, we shall evaluate the role of technology in relation to other factors in changing Tiv society. We shall then suggest the possible ways to a return to true worship of God. That is to say, we intend to inquire into the effects of these technological changes on the people’s belief in God and its moral implications.

1.2 STATEMENT OF THE PROBLEM

The development of science and technology in the twenty-first century has led to many discoveries and inventions. In the field of engineering, the automobile has been invented to make movement from one place to the other

much more comfortable, easy and fast. Furthermore, better methods and equipments for diagnosing diseases as well as promoting hygiene and sanitation generally have helped to reduce mortality rate and have consequently improved the living standards of the people. In the field of electronics, the invention of the computer is a remarkable achievement. The use of computer in economics, education, administration and business has helped to reduce the exertion of human energy since more activities could now be carried out faster, efficiently and more effectively. These advancements have eroded the Tiv religious belief in the witchcraft powers of the elders in controlling youths movements, and Tiv medical traditional gods.

However, as laudable as these advancements in technology are, they have their disadvantages too, which in some cases devalue human dignity and worth. In this regard, we note that the invention of chemical and biological weapons as well as its nuclear counterpart have the capability of destroying life en mass. Of course, such inventions are justified by those who made them, saying, the only way to maintain peace is to be battle ready. Thus, the very existence of human life has been endangered by the manufacture of nuclear warheads. The world now lives in danger of nuclear destruction, even if only by accident. Nuclear weapons are capable of wiping out humanity in the twinkling of an eye. In effect, there is social break down of law and order in Tiv land which leads to communal crisis in the land.

These technological developments among Tiv people of Benue State of Nigeria, by the 1950s, involved a redistribution and improvement in welfare and quality of life of the people. Ike, and Ugodulunwa, Nigerian scholars who have published on the developments and achievements of technology, confirms this when they said, "Nigeria then was concerned with national development, which embraces economic, but also socio-cultural and political developments".¹

Thus, the Tiv people joined the new trend of industrialization quickly to meet these basic needs of the population for food, shelter, health facilities and education. By 1960s and 1970s Nigeria made moves to meet these needs, by co-ordinating scientific research. So, the bases of education had to be science-oriented. The Nigerian government in 1987 approved a National Policy on Science and Technology. The policy focuses on a strategy for systematic exploration and exploitation of our natural resources, development and use of manpower, mobilization of scientific and technological communities for development and the inclusion of science and technology in the thinking and activities of Nigerians.² This policy sustains the quest for knowledge of environment and the use of that knowledge for national development. Thus, technologically, the policy suggested copyright technology, transfer of well proven foreign technologies, and establishing local research, development centers, and companies for utilization of indigenous expertise.

Based on this policy, an educated Nigerian is not only expected to acquire knowledge and skills, but should be able to put it into practical use for the development of his society. He ought to inculcate the virtues of self discipline, self-control, self-reliance, sound mind, productiveness, efficiency, respect for others, tolerance, and commitment, because an educated society ensures equal rights for individuals (so that no one feels cheated) and guarantees freedom, and social justice.

This policy of education removed the traditional Tiv man mentally from his environment, as it meant distancing them, eroding or shifting their traditional belief and worship. Ipaye rightly confirms that:

The stability and influence of the home, the church and mosque are also weakening more and more their responsibilities particularly in the social and emotional realms have been entrusted to the school. He also argued that the Nigerian society is drifting to a situation whereby the school is being called upon to provide broad range of mental health and therapeutic services to the children, their parents, families and their teachers too.³

With all these advancements the shadowy side of the scientific-technological development becomes clearer as it creates religious problem to the Tiv people. Technology controls motive, penetrates and directs the Tiv religious worldview or culture. It permeates many, if not all aspects of Tiv society and infiltrates the human experiential world as a matter of course. Culture is reduced to that which technology, science and economy can offer. Thus, the Tiv peoples belief in traditional world view is eroding. As such we

have to catch a glimpse of it within this new millennium, before it finally gives way to the standard values of technology.

In Tiv society, the people are not only threatened by over rating technology and the economy, but nature is also exploited and human society disintegrated. There are threats of radioactive wastes from industrial power plants, of the exhaustion of natural resources, of the extinction of many plants and animal species, deforestation, situation and desertification with loss of food and rich soils – the depletion of the ozone layer, the emission of exhaust gases with far-reaching consequences for life and climate, the rapid and large scale detraction and pollution of nature, and the accelerating threat of the over estimation of genetic manipulation techniques, with it off-shoot the technical possibility of cloning and genetic manipulation of humans. Also the latest information and communication techniques give ample information and communication. In reality this has caused some problems in Tiv society as there is less face-to-face contact between people leading to mutual alienation, loneliness and social disintegration. Thus, we have to develop a normative perspective for modern culture.

In effect, the Tiv man has with the passage of time, subjected himself to limitless technological manipulation and economic exploitation of reality, but with a massive threat of the destruction of the very basis of human existence. The current technological achievements threaten the sustainability of the natural environment and of the biosphere. Thus, the Tiv traditional or

religious world-view or the relevant values are simply ignored. Some like offering of sacrifice to traditional gods, for healing of an ailment, bulky harvest and so on. As such, the idea of control has manifested itself in the history of Tiv culture as a disruptive force, the result is God's (Aondo) judgement is left in world history.

Thus, the critical questions are whether technology is suitable to all our problems, and especially to the problems technology itself has created such as polluting the environment and deficiencies in agriculture among others.

In this light, if we compare the Tiv people's attitude to social and moral questions for the past 50 years, with those at the beginning of this century, we shall quickly notice that in numerous spheres, the Tiv have rejected a lot to their detriment. In social life, both the role and the structure of the family have changed. In the eyes of the law, the husband is no longer the head of the family, as God had ordained. Often, the wife does not accept her position as a "helpmate" as the word of God teaches. The distinct parts played by husband and wife regarding authority and upbringing of children in the family are now largely discredited. In spite of the economic prosperity that many enjoy, and the fact that welfare packages are distributed to certain troubled spots, the Tiv people are generally dissatisfied. Thus, discontent and jealousy have become increased. One person is jealous of his neighbour who could afford another new car; the other is frustrated because his career is not progressing as he wants. While another finds his obligation to his family

becoming a burden; he would rather live in the past times that interest him more. The result is discontent and disillusionment. Morally, their attitude is becoming more and more lax. Violence and pornography are rampant. Unnatural and perverse sexual practices are condoned.

The Tiv laws, which in many cases were based on moral principles, or at least appealed to their instinctive sense of right and wrong, have been made to conform to situations, which the Tiv man is apparently powerless at altering. Abortion seems to be legalized, while divorce has become commonplace.

From the achievements of technology, we may notice at least three fundamental phenomena: the profit of technology to the Tiv and how technology has affected the people's belief in God, with its consequences for moral life. In its details, such questions as these may be asked: "What are the profits of these advances in technologies"? "How has this imported technology affected the people's religious world view or life"? "How does technology fit into the existing Tiv production system"? "How far is this new technology improving and not destroying the environment and, human health and life"? It is clear that societies respond differently to these questions. Looking at the present Tiv society, it can be seen that she has already reacted to the technological achievements in one form or another. In deed, to a certain extent, these advancements in technology have molded the Tiv people's religious world – view.

The crucial questions that shall be answered by this research are: Does the concept of Aondo – God make sense in the face of technology? In what sense can the Tiv talk of Anodo as God of miracles while they turn to technology, through medical health care for healing? Similarly, they produce better yields, enjoy bumper harvest through modern agricultural facilities to feed themselves and the nation at large. Do not all these imply that the Tiv man can take care of himself without God? Has the impact of technology not driven out the belief in God in the lives of the Tiv people? This is the central task set before this research.

1.3 OBJECTIVES

- To evaluate the role of technology as the major factor of change in Tiv belief of God, that is, its effects, positive and negative.
- To analyse how and why the Tiv accepted these changes, which affected their belief in God.
- To examine the major factors that erodes Tiv traditional religious worldview.
- To evaluate the effects of technology and the other factors on Tiv people's belief in God.
- To give suggestions on improvement of public morality in this technological era.

1.4 SIGNIFICANCE OF STUDY

One finds the belief in the Almighty God among the Africans especially among the Tiv people of Nigeria, whether they belong to African traditional religion or Christianity. Nothing else breeds unity in religion more than this fact. Consequently, they do not live their lives in isolation from God. It is in this sense that he is known by most people in Africa, and so, the people regard him as all embracing, Omnipresent, Omniscient and Omnipotent God who is a God of miracles that effect changes at will.

Because the society has been affected by technological changes, it is therefore pertinent to inculcate the Tiv so affected with the reality that God is an immanent God and not *Deus Otiosus* or *Deus absconditus*. There is the need of the realisation of the moral and valuative principles required to regulate the lives and conduct of the people. This is why the study of the effects of these changes on the people's belief system, especially as it relates to God, is worthwhile. Thus, there is need to evaluate how these changes have indeed affected both the individual and communal life of the people. On this, the research will provide and project the core effects on the people. The place of God in the people's lives would then be obviously exposed.

Schuurman, a prominent scholar who has written a lot on the achievement of technology and its influence on religion and culture, confirmed the existence of interaction between technology, religion and culture when he said, "In fact if we view technology critically, it has an interaction with religion

and culture".⁴ From this, we see that this study is relevant to Tiv people and the people of Nigeria as a whole. As we philosophically reflect on technology which would result in analysis and normative assessment of the religious, economic and social consequences of technological development, this will lead us into examining the influence of technology and other cultural sectors like marriage, agriculture, health and industry. By creating a technical structure, technology forms the pivot of disclosure of these other sectors.

So, this research shall revolve on this pivot for the unfolding and realization of the individuals, and communal responsibilities in the areas of religion, health, politics, economics and various aids to the Tiv people. In the same vein, the study shall examine how technology has influenced religion and culture, particularly from the socio-economic point of view. We shall explore the purposes, values, and norms of religion and culture, so that we can critically compare them to the normative principles that enhance the meaning of a full cultural life.

The mutual interaction and conditioning of technology and culture constitute a major part of the philosophy of culture. Thus, with this study we can enrich the Tiv man's idea and sense of responsibility towards his society. Other factors outside technology shall be studied and this would lead to a thorough study of the origin, motives, and meaning of Tiv religion and the effects of technology on it. Without a responsive philosophy, the Tiv man would likely remain unaware of his multi-dimensional responsibility as

demanded of him by his religion and culture. This study, therefore, is important, especially now that these technological changes have posed some near insurmountable problems for the people's culture.

This study shall also examine the developments and the attendant problems of technology like its influence on the people's religious life and its relationship with culture.

In effect, by emphasizing the responsibility of the Tiv, we would be able to justify the current technological developments, and give input into its network so as to draw to a close the wide gap between the people orientated technology and the western imported technology of the present age. The Tiv need to close this existing gap as they seek to grasp the true meaning of technology.

1.5 SCOPE

The main scope of this research is to carry out an evaluative analysis of the effects of technological change on the Tiv people's belief in Aondo - God. In order to effectively achieve this, we shall review both the positive and negative effects of technological advancements in health services, agriculture, engineering, communication and industrialization on the people's belief in God. This shall be done after the review of Tiv religious worldview, and their approaches to the various aspects of life for the past fifty years – that is from 1955 to 2005.

The study shall be limited to the Tiv resident in fourteen out of the twenty-three Local Government Areas of Benue State of Nigeria. This is not to infer that the Tiv people who are found in other States of Nigeria like Adamawa, Cross River, Nassarawa, Plateau and Taraba are not affected by such technological changes. This limitation is for objectivity and convenience, which are the hallmarks of a good research work.

Thus, the research shall consider the influence of technological changes on the people in relation to their belief, faith, and reliance on God.

Preliminary investigations carried out through oral interviews on this subject matter show that, the present generation of Tiv may not have clearly defined sense of values. There are indications, however, that there is a new cultural matrix of concepts in the making: man – created, man – concerned, man – committed and man measured. The materialistic disposition of the society might influence the responses of the respondents.

1.6 RESEARCH METHODOLOGY

As already stated, there are two basic sources to this research, the primary and secondary sources. The primary sources shall involve oral interviews of relevant personalities and members of the public. These surveys shall be carried out based on the main concepts of God through a cross section of the Tiv people in Benue State. The questions will be targeted towards obtaining information as to their belief in God fifty years ago and their response to the concept of God, in this present era of technological changes.

The secondary source will utilize everything written, particularly books, but it will extend to journals, reports and indeed other theses that might be available.

In employing phenomenological method of study or discipline in a research means different things to different people. As there are different schools of thought of phenomenology to the extent that we can talk about phenomenology of Lambert (Neue Organon: 1764), E. Kant (1768), Hegel (Phenomanologie) (1807), Moritz Lazarus (Leben der Seele; 1856-57), and Edmund Husserl (Logische Untersuchungen: 1900-01). Apart from E. Husserl who has been credited with the honour of being the father of phenomenology, there are other phenomenologists such as Brede Christenson, Ludwig Feuerbach, Jean Metlean Ponty, Geraldus Van Der Leew, among others.⁵

Thus, there are two branches of phenomenological approach and both of them can be used in the study of religious phenomena in African Traditional Religion and technological changes. The first is the phenomenological – comparative approach, which, as already observed, is cross-cultural and it is comparative in nature. This is because, the homo-religiosus is basically faced by the same problems everywhere in the world, displaying the same characteristics, structures, and essences, all aiming at solving the same human problems. The second branch is the world religions approach. This is the study of a single religious tradition, e.g. Igbo, Yoruba or Tiv (religions),

which allows different internal religious phenomena to speak out against the backdrop of that particular religious tradition. Here, one can use an aspect of that particular religion to compare with aspects of other religions from outside. Here, we shall deal with the whole of a religious tradition, like the (Tiv) while drawing examples from outside, i.e. Christianity and technological change.⁶

In this study, we shall make use of the latter approach of phenomenological study. First we shall examine the belief of the Tiv in their traditional or religious worldview, which has being eroded or remolded to suit the standard values of technology with acceptance of a new religion that is, Christianity. In effect this will enable us to bring out vividly areas like health, agriculture and electronics in which these changes have actually caused shifts in Tiv religious worldview or belief in the traditional religion. Secondly the method will reveal the decayed morality in Tiv attitude or society.

From both the written and the oral sources will emerge the historical method in order to obtain adequate information about the Tiv people's religious worldview, which is tied up with their culture. It is hoped that since religion is, as it were, the depository of cultural values and prescription for moral values, this method will review their traditional approaches to health, agriculture, transport, communication, marriage and industry. It will also bring to light the events that paved way for the people to accept these changes. Then, a look at the technological achievements in these fields, and analysis of the positive and negative effects of these changes on their belief in

God, will help us to know why the Tiv people behave the way they do, why they are materialistic in character, why there is poor cultural awareness in the land and a lot of other social ills rampant in the land. Thus, this will help shape and influence us to offer suggestions for good behaviour, for God is the source of good morals.

1.7 **LIMITATION**

The nature of this research is more or less a supernatural phenomenon woven in mystery and superstition that leads to different opinions and interpretations as such one cannot rate it to be a conclusion, but it is an open gate to further research. As this just gives an outcome of why the Tiv people reason and behave the way they do so, why and how they are greedy and materialistic in character.

The people have stigma on the subject matter. As it involves the issues of belief which is central in an individual's life, some people were not willing to discuss openly and freely. For instance, those who knew much about Tsav – witchcraft, Akombo – divinities and Azoo – spirits, felt they are demoralizing, degrading their culture or traditional religious belief. Moreover, to them it was a big slap in the face of their traditional religious world view to disclose that their belief in their traditional religious worldview has collapsed and replaced by a foreign religion (Christianity) which came along or paved way for technological changes that have established new values. This put the

researcher to task on how to harmonize, to give coherence or sequence maner to the information desired.

In this research the major problem was financial, as it involved a lot of traveling wide within the state to get the required information to achieve success.

The researcher is not a witch as such certain statements made by diviners and persons who took part in anti-witchcraft movements in 2000 to 2001 cannot be made ultimate or concerte, as she could not verify them, to make this research a breakthrough in these areas. While on areas of technological changes have risen mostly visible evidence and personal experience.

Preliminary investigations carried out through oral interviews on this subject matter shows that the present generation of Tiv people may not have clearly defined sense of value. But there are indications, however, that there is a new cultural matrix of concepts in the making: that is man-created, man-concerned, man committed and man-measured. Ironically this means, the Tiv belief that man is entitled to his success, prestige, achievement and satisfaction are in left in the hands of man. Thus, man can achieve anything he wants in life through his efforts. In effect, the materialistic disposition of the society might influence the responses of the respondents. The other problem the thesis has is that of representation, finally, financial constraint.

1.8 DATA COLLECTION

The greater part of the information would be obtained from written materials by technologists, scientists, anthropologists, philosophers, sociologists, historians and colonial administrators including missionaries in Tivland. Most importantly, in the work, some of the facts some prominent writers have written on Tiv people's religion, culture and general ways of life will be cited and discussed. And oral interviews will be conducted with prominent people in Tiv society who have knowledge of the topic in question and some who were directly or indirectly involved with the advent of these changes, also with others who have critical views on the influence of technology, either for or against. And those who hold the view that, no matter the odds, technology has come to stay in Tiv land. So its problems have to be accepted and solved by it.

1.9 ORGANISATION OF STUDY

This research is divided into eight chapters. Chapter One: This is an introductory chapter, which gives the background of study of the Tiv people. Here, the statement of the problem, objectives, significance of study, scope of study, research methodology, limitations, data collection, organisation and structure, and definition of terms.

Chapter Two contains the review of some of the most important and relevant literature on the topic. The review is done on technology as the major factor of change in the belief in God. There is critical examination of the

sources of information on Tiv history. Also the major factors eroding Tiv traditional worldview are reviewed and the Tiv peoples' reaction to change.

Chapter Three: This contains a brief history of the Tiv. Their traditional worldview and their traditional approaches to life prior to the changes, Also it reviews the Tiv peoples' lifestyle within seasons.

Chapter Four: This gives the major factors that remoulded the Tiv religious world view. These factors are, colonialism, Christianity, Education, Second World War, Independence, and Urbanization.

Chapter Five: Deals with the advancement of technology. It surveys the history of technology, spelling out the seven phases of technological development. The Nigerian experience in these phases of technological advancements in the fields of agriculture, transportation and housing, health and industry have been examined. The chapter also specifically reviewed the achievements of technology among the Tiv in these fields.

Chapter Six: It has analysed the Tiv religious worldview bringing to the fore the effects of the factors that remoulded the Tiv religious worldview. The factors include colonialism, Christianity, education, Second World War, independence, urbanisation and technology which is the pivotal factor that effected the major changes in Tiv religious belief. This chapter also x-rays the positive and negative effects of technology on the Tiv people and their religious worldview. Finally an analysis of all the factors that have eroded the belief of the Tiv in their gods have been made in this chapter. The analysis

have established that technology is the pivotal factor that has remoulded the Tiv peoples' religious worldview.

Chapter Seven: It has assessed the changes in Tiv religion and religious worldview. These changes have occurred in the belief of the Tiv in Aondo (God), witchcraft (tsav) Akombo (divinities) and azov (spirits). They give the Tiv a new religious worldview, which has its own technological culture. The effects of technological changes on the Tiv religious worldview and society today have also been examined. These changes are analysed in areas like the family, prayer, culture, economic life, women, health, agriculture, transportation, communication, electronic gadgets, housing, recreation and industries.

Chapter Eight: It has summarised the results of the research findings, drawing a conclusion, the researcher's contribution to knowledge and recommendations.

1.10 DEFINITION OF TERMS

Certain concepts in this thesis are to be defined for clear understanding. Such terms include, materialism, religion and religious change, science and technology. On the basis of these definitions we will discuss the philosophical approach of the thesis.

1.10.1 Materialism

Materialism is defined in many ways by various scholars in different fields of study. Thus, in sociological analysis we have the historical and

dialectical materialism.

Historical materialism is a theory of explaining social phenomenon developed by Karl Marx. It explains the social structure and social change by reference to the economic structure of society. Marx considers the society to be made up of the infrastructure and the superstructure. The infrastructure is the substructure or economic base, that is made up of the forces of production and the relations of production. These include factories, machineries, raw materials, necessary skills or the technology with which to make and operate machinery and production processes.⁷

Dialectical materialism puts more emphasis on the clash of opposing economic group interests as the vehicle for social change. This means, the most important social change occurs in society as a result of tension, struggles and revolutions that affect the economic substructure that is, its economic base. Subsequently this also affects the superstructure that is, the spiritual, political, legal, family and educational processes of life.⁸

From the perspective of Marxist materialism, the history of social change in Tiv society focuses on the mode of production, which includes the forces of production and the relations of production of material goods. Thus, the dialectics of the mode of production of material goods that determine social change or the history of a people.⁹

Even without full agreement with this analysis of materialism from a Marxist view point, it is clear that, change in society that affects the economic

base of the people also affects the people's spiritual, political, families, legal and education processes of life. In our discussion of change in Tiv society, however, we will note the great variety of change which has affected their belief in God from basic change in religious adherence, to industrialization and urbanization.

On this basis I adapt this definition of materialism, to define it as the belief that money, possessions and physical comforts are more important than spiritual values;¹⁰ this leads to greed and materialism of modern society. Thus, philosophically materialism is the belief that only material things exist compared to idealism.

1.10.2 **Religion**

There are numerous problems in giving a definition of religion, if one is to define it at all in a short formula that is both sufficiently encompassing and at the same time not too broad. But I have accepted Pratt's classic definition that, "Religion is the serious and social attitude of individuals or communities towards the power or powers which they conceive as having ultimate control over their interest and destinies".¹¹

In studying religion, there is a risk in focusing study on only one part of religion. If religion is excluded from the rest of culture, it can become incomprehensible, or it may be reduced to the functions of either psychological, social or political factors, and so lose its value. In this thesis, religion is regarded as one social factor interacting with other sectors like

culture. As a historian of religion I focus on religion and see the rest of culture as its context.

1.10.2.1 **Religious Change**

In giving a description of religious change we shall first of all consider what we mean by the term 'change'. For the purpose of this research we shall distinguish between two types of change as expressed in the German words, Wandel and Wechsel. Wandel – change occurs where the difference between adjacent points of time are small, but larger the more remote the compared points of time are. While Wechsel – change occurs when something totally new occurs, a change from old to new.¹²

These changes occur in religion, that is, we have religious – Wandel change where we observe a continuous process due to internal and external causes that involve changes within a religion. Despite the changes, the religion is regarded as still the same. While a religious Wechsel – change occurs in the process by which one religion is exchanged for another.¹³ This explanation helps us to understand the process of change dealt with in this study, which is religious – Wechsel.

Accordingly, the nature of change in Tiv religion is to be regarded as a combination of two opposite processes; a weakening of the indigenous religion, and a strengthening of the foreign one (Christianity).

1.10.2.2 **Religious Worldview**

A religious worldview is the complex of a people's belief and their attitude concerning the origin, nature, structures, organisation and interactions of beings in the universe. It seeks to answer major questions about the place and relationship of man within the universe. And the answers to these questions or problems provide man with a blue print for controlling his environment and establishing his social and political institutions.¹⁴ In effect, the awareness of a people's worldview gives the key to understanding their approach to social, political and psychological problems and their view of the world around them. Uchendu, a scholar of African traditional religion, confirms this when he says that a people's evaluation of life both temporal and non-temporal provides them with a charter for action, a guide to behaviour.¹⁵

Thus, a people's worldview includes not only the many beings, concepts, beliefs and attitudes which they share, but it includes the underlying thought patterns which hold them together. So the right view of the people's worldview can only be obtained by a description of their whole life especially in its social context. And a major feature of a people's worldview is that it is always changing as a result of contact from outside and inspiration from inside.¹⁶

1.10.3 **Science**

Science, is derived from the Latin word scientia, which means “knowledge.” In the history of its use in recent times it focuses on knowledge of natural phenomena, and the rational study of the relationship between the concepts in which these phenomena are expressed.¹⁷

Thus, science may be defined as that branch of pure learning which is concerned with the properties of the external world of nature. Its business is to find out accurately what those properties are, to interpret them, and to make them intelligible to man; the intellectual satisfaction at which it aims would be secured completely if this external world could be reduced to order, and be shown to be directed by principles which are in harmony with our intellectual and moral desires.¹⁸

Science is the study of those judgements concerning nature on which universal agreement can be obtained.¹⁹

1.10.4 **The Concept of Technology**

Technology is a concept that has been defined by different scholars in different fields to suit their own aim, and has been given different meanings according to the writer’s understanding or usage of what the concept means to them. At this point we shall present different definitions from different scholars, and choose a definition that is workable for this research. We will also review the different views of the Tiv people on what technology means to them.

Technology has been defined by a well – known writer on technological inventions, Brugger, in terms of the etymology of the word. He holds that the word ‘technology’ derives from the Greek word techne which is ars, (Latin) meaning “a shaping of senseperceptible things in the service of some need or idea.” That is, the ability to produce (i.e manufacture) both necessary and beautiful things (giving visibility to an idea) to serve man’s need. He then, gives the definition of technology as “the methodical utilization of natural resources and forces on the basis of the knowledge of nature, in order to take care of man’s needs”.²⁰

This definition implies that with advancement in knowledge, human beings are able to exploit nature in order to satisfy their needs. In the same vein, Ike defines technology as:

Applied science, which means science in use. It is a way of doing things, that is the know-how behind the various finished products, which could bring about improvement in the living and working conditions of the people and their environment. Thus, technology is the attempt by man to control the material world. But it is not autonomous and does not have a life of its own. It depends on the needs of man and the material needs of man nowadays are provided by industrialization.²¹

Here technology is taken to be the facilitator of man in the world.

Kofi Appiah-Kubi defines technology as a technique of doing things or achieving an end. In its broadest sense, it includes material, managerial, marketing, organizational and other skills, as well as advanced information, including secret know-how. Technology, he says, is the heart of the difference between developed and underdeveloped countries. But he prefers

to emphasize the difference in our different worldviews and our various treatment or handling of technological advancement. To him, science and technology are neutral and universal.²²

In the same light, Hamilton, defines technology "as the means by which man extends his power over his surroundings".²³ So our knowledge of doing this constitutes the 'rule' of technology.

In fact, this is a workable definition of technology for this thesis, because our knowledge of the ways of doing things constitutes the "rules" of technology. Thus, there are many sets of "rules" for different industrial skills and operations. Technology is not merely concerned with objects we normally think of as tools, such as a saw, spade, or plough, but with everything that extends our power over the environment. As such, the tool may just as well be a bulldozer, a machine tool, a chemical plant or a production line.

In effect, today, we perform some tasks (like changing our eating habits) and make things without employing machines yet are affected by technological cause and effect. In other cases we use machines. For instance, we have devices for moving us rapidly around Tiv land; cars, areoplanes, trains and others for serving us at work, for helping us run the home and the office with tasks such as the washing machine and refrigerator, or typewriter. We have devices to make our leisure time interesting, like television sets, and for communicating with each other like telephone and radio. Also within technology's province we have roads, dams, or airports that envelop greater

portions of the natural environment beneath a man – made veneer. Within the scope of technology, we can do everything with which Tiv people support their life at its complex and sophisticated level.

Viewing technology in this light, we can say that, technology's aim is to change reality, while science aims always to gain knowledge of reality. So in science we talk of discovery, while in technology we speak of invention. Science is the power of knowledge, technology is the power of formation; that is, science is a matter of knowing, but technology is a matter of making or forming.

In this thesis we take technology to be the human formation of nature with the help of tools for human purposes. Thus, technology is an applied natural science. Modern technology is itself primarily not a matter of knowing, but of forming. So it is better to say that technology is "applied technological science". As such, the scientific, theoretical knowledge concerning the technological activity of formation is referred to as the science of technology, and this science can be called a practical science.²⁴ Therefore, its product can itself be of a technological nature, as it can produce new technological tools, even though they might have other purposes. For instance, an automobile, a house, a church, or rocket, have no technological purpose as such, and do not further the development of technology, at least not directly, but all are the result of technology.

1.10.5 Philosophical Approach of This Thesis

Looking at technology as a means which has empowered humanity to have domain or control over his environment, we need to examine it philosophically, more so as our central question touches on philosophy of religion. Our research studies the belief system of the Tiv religion. This includes the activities of worship and meditation on which the belief system rests, and the prior phenomena of religious experience. Philosophy of religion reflects a second order activity, which is not as such a part of the religious realm, but related to the Tiv religious world view.²⁵ Similarly, the philosophy of science is related to special science.

Thus, as a thesis in the philosophy of religion, it seeks to analyse the Tiv religious worldview, with its concepts such as Aondo (God) Tsav (witchcraft) akombo (divinities) and azov (spirits); creation, sacrifice, and worship. The purpose is to determine the nature of religious utterances in comparison with the contemporary substitutes with a new religion (Christianity) which has brought with it westernization and affected every day life. We are trying to determine how scientific and technological discoveries or achievements have affected the Tiv people's traditional worldview, their morality and especially their belief in God.

Since the Industrial Revolution, scientists have been greatly preoccupied with technology and technological achievements. But during the past century philosophers too have begun to ask important questions about

technology and its impact on numerous aspects of human life. They have recognized the benefits of technological advances in medicine, agriculture, communication, and other aspects like cheap sources of energy, or affordable consumer goods. But they have also noted the potential of technology to accelerate the compartmentalization of life, to break down communities and especially also to distance human life from its natural environment. For the purpose of our present discussion we will divide the relevant philosophical positions into two groups, (i) those which continue to evaluate technological achievements positively, and (ii) those which have become quite pessimistic regarding these achievements.

1,10.5.1 **Positive Approaches to Technology**

Scientific achievements have long been appraised positively for their contribution to an environment in which diseases would be eradicated; the challenges of nature like floods and storms greatly modified or overcome, and life in general would be made easier and more comfortable. Scientific achievements have boosted faith in progress. Concomitant achievements in technology have done much to make that progress a reality. An important motive was the human desire to master nature, rather than to be controlled by it. Technology has provided the tools necessary to achieve that goal.

In our time the philosophical approaches of both Positivists and Pragmatists continue to uphold the benefits of a scientific and technological culture, assuming that science and technology can solve any and all problems,

including those posed by progress in technology itself. Prominent among proponents of this view are Karl Steinbuch and Norbert Wiener.²⁶

Marxists like George Klau²⁷ similarly argue for the continued important role of science and technology on the road to progress and control of the environment. Through control of the means of production Marxists hope to eliminate human alienation and discover the breakthrough to human freedom. They have differed from Pragmatists and Positivists in the degree of state control deemed necessary to achieve their goals.

1.10.5.2 **Critique of Technological Achievements**

A number of environmental catastrophes and other problems connected with technological achievements have led some schools of thought to question the inherited rosely view of progress based on technology, with its promise of mastery over nature. They have discovered, on the contrary, that human use of technology has led to isolation from the natural environment and enslavement to a new master. Human beings have become trapped within the new culture which they developed with the aid of technology. The perspective on reality has become truncated and materialistic. Given its illegitimate autonomy within contemporary culture, technology has become an end in itself, rather than a servant of valid human needs.

Most important among early critics of technology are existentialist thinkers who saw the glorification of technological control as a threat to human freedom and the uniqueness of the human person.²⁸ Prominent among

those influenced by existentialist views is the French philosopher Jacques Ellul with his thorough analysis of technology from the perspective of religion, culture and philosophy. His two most important works are The Technological Society (1964) and The Technological System (1980).²⁹ Ellul has noted the importance of science and the scientific method for modern technology, which is thus distinct from earlier work characterized by craftsmanship. Modern technology is both more rational and artificial, for it is no longer embedded in nature, and is increasingly characterized by automation. It is autonomous and self-reinforcing, interacting with other branches of technology itself, and influencing all sectors of life, religion, ethics, education, economics, agriculture, politics and culture. He finds that while other "philosophers have thought of the future as something positive and glorious", technology has put humanity on the road to certain catastrophe, and has certainly eliminated human freedom.

Compared with traditional Marxists, Neo-Marxists like Herbert Marcuse are also more wary of the role of technology.³⁰ However, they are more inclined to critique the use and abuse of technology by a political or economic elite, than to give a thorough analysis of contemporary technological achievements such as we find with Ellul.

Finally, we examine briefly views of the counter-cultural movement represented by Theodor Roszak or Charles Reich. Like Existentialists and Neo-Marxists they object to the controlling influence of technology in modern

culture, but differ from them in reverting to a view of nature characterizing the 19th century Romantic reaction to Enlightenment rationalism. They criticize the meaninglessness of work when it becomes so specialized that no one seems to understand its overall purpose. Overspecialization in scientific knowledge similarly leads to reduction, fragmentation and disintegration of understanding. The mechanical aspects of reality need to be subordinated to organic nature. As an alternative to scientific and objective knowing, the proponents of counter-culture have emphasized mystical, visionary, contemplative and intuitive forms of knowledge.³¹ Certainly the counter-culture movement is now remembered especially for its musical events, like Woodstock.

Technology has come to stay, and Nigeria is no exception, even though technological development may not be as wide-ranging as in Europe and North America. But in the schools of thought enumerated above we do find a variety of approaches in analysis and evaluation of its impact. We have noted these in turn, for they will also help us in our analysis of the impact of technology among the Tiv, as we examine the effects of technological change in agriculture, transportation, communication, medicine and other aspects of social life among them.

NOTES

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25. J.H. Hick Philosophy of Religion (4th edition); New York: Prentice Hall International Inc., 1990. p. 87.
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29. Jacques Ellul, The Technological System, Trans. by J. Neugrochel. New York; Continuum Press, 1980. In E. Schuurman. Perspective of Technology and Culture, 1995, p. 35.
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CHAPTER TWO

2.0 REVIEW OF RELATED LITERATURE

2.1 INTRODUCTION

This chapter consists of the review of important and relevant literature on the topic, "Technological Change and its Effect on Traditional Religious Beliefs: The Tiv Experience". Here technology is viewed as the major factor in remoulding the Tiv people's belief in God. The chapter reviews the sources of documented information on Tiv history. These include their origin, geographical location and patterns of settlement, political and social organization, religion and the impact of technology on these aspects.

2.2 TECHNOLOGY AS MAJOR FACTOR OF CHANGE IN THE BELIEF IN GOD

There is agreement among scholars both within and outside Nigeria that technological advancements have caused change in belief in God. C. Graeme, Science and God Reconciling Science with the Christian Faith. (1979) and D. Hamilton, Technology, Man and Environment. (1973) represent the work of western scholars who extensively discussed this issue in general. The mentioned authors are helpful as they give introduction to basic issues and interpret modern technology right up to modern cybernetic and the information society.

Scholars such as: J. Ellul. Technological Society (1964) and Technological System (1994), E. Schuurman Reflections on the Technological Society (1983) and Perspective on Technology and Culture (1995), both are

Christians who have discussed the basic issues of technology as causing change in belief in God. In essence, they concluded that technology is important for its displacement of religious factor namely the system of the moral or normative regulation of social order. They understand technology as the source of new elements in the social value systems and morality. This is important because religion is also the source of culture. Thus, in the moral aspect modern civilization now operates on the basis of new kinds of ethical resources and moral constraints.

Some important philosophers who have written on the effects of technology in changing culture include; V. Ferkiss Nature, Technology and Society: Cultural Roots of Current Environment Crisis (1993); P. Tillich The Spiritual Situation in Our Technical Society (1986); and J.P. Lyotard, Gala A New Look at Life on Earth (1992). They all tried to synthesize modernism and naturalism, and in one way or the other they have identified technological changes to be the main cause of our cultural problems.¹

Some Nigeria scholars who have written on how technological changes have caused change in belief in God include E. Metuh, Comparative Studies of African Traditional Religion (1987); N.S.S. Iwe Christianity, Culture, Colonialism in Africa (1960); O. Momoh The Nigeria Today. (1972); and A. E. Idyorough Sociological Analysis of Social Change in Contemporary Africa (2002). They believe that technology has adversely affected morality, and the

belief in God, and has also had a negative impact on religion, learning, art, philosophy, material well being and many other social institutions.

There are several authors both western and Nigerian, who have written on Tiv Religion and Culture. Some of the western scholars are E. Rubingh, Sons of Tiv (1969); R.N. Downes Tiv Religion (1971); Their works have being very useful in this research, giving an insight into the Tiv traditional mode of worship at the eve of the coming Christianity.

There are Tiv authors who have written on the condition of Tiv religion before the effect of external influences. Some of them are T.S. Moti, and S.F. Wegh. An Encounter Between Tiv Religion and Christianity, (2001) Especially important is A. Dzurgba. Fundamentals of Traditionalism (1977); and his The Tivian People and their Traditional Religion (1985). Such works have really inspired me both in reflecting the exact picture of change on Tiv religious worldview, to be a wandel change – that is a change of a new belief replacing the old one.

The authors mentioned in the above discussion are helpful in introducing us to the central theme of this work. The Tiv experience”. They have carefully analysed the effects of technological advancements on traditional religion. But they have not been specific in analysing these effects on Tiv people’s belief in their traditional worldview.

In the following section we examined authors on very specific aspects of the thesis.

2.3 **CRITICAL EXAMINATION OF THE SOURCES OF INFORMATION ON TIV HISTORY**

In sourcing information about Tiv origin the following authors have been useful: S.F. Wegh Between Continuity and Change: Tiv Concept of Tradition and Modernity (1998); L. Bohannan Political Aspects of Tiv Social Organization (1958); S. Middleton and D. Taite (eds), Tribes Without Rulers (1958). These writers have written on Tiv origins. It is believed that the Tiv are all descendants of one man known as "Tiv", who had a brother called uke - meaning "foreigner", and that their father was Tauruku. According to these authors the Tiv believe that they are descendants of one man who bears the name "Tiv".

Above-named authors S.F. Wegh (1998), L. Bohannan (1958), S. Middleton and D. Taite. (eds), (1958) were not able to trace the original location from which the Tiv migrated to their present abode. But the year of migration was given as 1800, and their arrival at the south of River Benue in larger number was given as 1850. The move to occupy their present location continued until 1890 when permanent boundaries were made.

These authors describe the nature of the Tiv as impatient, barbaric, cannibals and war mongers because of the clashes with the agents of European commercial traders, which are depicted as unprovoked attacks on innocent traders. But the Tiv adopted such a stance in order to survive during their wandering days in the 19th century. Thus, their behaviour is not peculiar

to the Tiv as an ethnic group in Nigeria. Any other ethnic group placed in Tivs' position, would behave like the them.

Tiv Religion

S.F. Wegh (1998) and A. Dzurgba (1977) have also written on Tiv religion, stating that the Tiv have two important concepts in their traditional worldview - that is, they believe in Aondo as the Supreme Being, and they believe in mystical forces which include tsav, akombo and azov.

These authors have shown that the Tiv believe in Aondo as the Supreme Being who created everything, that is, the universe and all that is in it, and that they refer to creation as gba-aondo. Before the coming of the missionaries and the colonial masters, all events were seen to be the handwork of God (Aondo). Thus, according to Wegh and Dzurgba, when the missionaries came they used the same term Aondo (God) – to preach to the people while they brought westernization, which included education and medicine. They changed the people's way of life, politically, socially, economically and religiously. But these authors did not address the question of how technology has totally altered the Tiv peoples' traditional worldview.

2.4 MAJOR FACTORS ERODING TIV TRADITIONAL WORLDVIEW

There are several factors that eroded the Tiv traditional worldview. But the major ones are colonialism, christianity, education, second World War, independence, urbanization, technology and industrialization.

In general, the important authors dealing with these topics are C.O. Imo, who is a religious sociologist, A.E. Idyorough, and D. Ityavyar who are sociologists, S.F. Wegh and T.S. Moti who are anthropologists, J.D. Gwamna, S. Gyanggyang are biblical scholars and Christians, A. Babs, Fafunwa, A. Ozigi and L.O. Ocho are educators. While A. Ashaolu, K.B.C. Onwubiko, T. Abeghe are historians.

2.4.1 Colonialism

Colonialism as a factor that has remoulded the Tiv religious worldview, as been discussed by several authors, both within and outside Nigeria. For instance, A. Burns, History of Nigeria (1972) discusses colonization in general. And indigenous Nigerian authors include A. Ashoalu, et – al. A History of West Africa: A.D. 1000 to Present Day (1971), K.B.C. Onwubiko, History of West Africa (1973), and A.E. Idyorough, Sociological Analysis of Social Change in Contemporary Africa. (2002). These have authors discussed the policies of the colonialists, namely the introduction of money and taxation, imposition of the system of chieftaincy, abolition of exchange marriage and the anti-witchcraft movements and therefore their works have been of great value to this research. They have discussed the policies of the colonizers as these affected also the political, social, economical and religious life of the Tiv. But except for Idyorough, who is a sociologist, they have not gone indepth on how these policies have affected the Tiv people’s religious worldview.

2.4.2 Christianity

The missionaries documented the effect of Christianity as a factor that changed the Tiv religious worldview. Several authors such as C.O. Imo, A.E. Idyorough, S.F. Wegh, S. Gyanggyang, D. Ityavyar, A. Ozigi and L.O. Ocho, and foreign scholars like E. Rubingh, agree that the Christian missionaries also joined the colonizers in pulling down the traditional structures that served religious institutions. The missionaries emphasized that the Tiv converts should abandon their traditional religion, and exchange polygamy for monogamy. Thus, Christianity demanded that the Tiv should stop ritual practices of tsav, witchcraft, akombo – divinities, azov – spirits and many others.

2.4.3 Education

The Christian missionaries brought western education with western culture and medicine. This brought enlightenment to the Tiv, while the missionaries used it as a vehicle for evangelism. Many others like A. Babs, Fafunwa, S. Gyanggyang, A. Ozigi and A. Burns have reviewed how the missionaries brought education to Nigeria or Tiv land for the purpose of evangelization and how the colonizers at some point, took over education. They also reviewed how, in the end, the government aided the spread and efficacy of education in the country as a whole. But they have not really analysed how education eroded the Tiv people's belief in God, and this is what this research hopes to achieve.

2.4.4 Second World War and Independence

The Second World War helped in changing Tiv people's belief in God. This period is well documented by authors such as T. Abeghe, S. Gyanggyang, and Cassaleggio. They show that with influence of this war the Tiv were exposed to the outside world where they faced great challenges which they were able to overcome by the grace of the almighty God, not by tsav, akombo and adzov. This period coincided with nationalist struggles at the eve of Nigeria's independence.

2.4.5 Urbanization and Industrialization

With the advent of missionaries who established education, most youths who left their villages to the urban centres to study did not go back home, but remained in the urban centres. D. Ityavyar, A.E. Idyorough, C.O. Imo and many others have written on the effects of these factors on the masses, especially how these led to both population explosion in urban centres, and new life styles, but they have not discussed the effects on the people's worldview. As such there is need for this work to analyse their effects on the Tiv people's belief in God.

2.4.6 Technology

This chapter began with a discussion of several authors who wrote more generally on technological change. On technology as the pivotal factor that eroded the Tiv people's belief in their traditional worldview we note foreign authors like D. Brain, H. Lesser and L. Geering, also indigenous

scholars like Ike, J.D. Gwamna, S.O. Ogunsanya, S. Momah, D. Ogunni and H.O.N. Oboli, L.A. Magunji and others.

History of Technology

An important general work on the history of technology is that of E.E. Ike and F.X.O. Ugodulunwa History and Philosophy of Science (1999). These authors have introduced the basic developmental phases of technology, from ancient civilization to the middle ages, renaissance era to the 1700s, 1800s to 1950 and from 1950, to the new millinium. They show that the origins of technology cannot be traced as this started before man could read and write. Thus, technology dates from the time man developed the desire to improve himself and his environment for his own benefit.

The Advent of Technology in Africa and Nigeria

In addition to the above-mentioned authors on the general development and advancement of technology, we note the work of R.W. July, in his book, Precolonial Africa: An Economic and Social History (1976). He claims that the spread of technology to Nigeria started with the advent of the missionaries and colonial administration. But after independence, according to E.E. Ike, and F.X.O. Ugodulunwa (1991) Nigerians discovered they have to meet their basic needs like food, shelter, health facilities and education through technological advancements. Thus in the 1970s the nation began to co-ordinate scientific research to meet these needs. As such, they established research institutes (as discussed in chapter five). Then, in 1987 a policy on

education which was science-oriented, emphasised a strategy for systematic exploration and exploitation of Nigerian's natural resources, development and use of manpower, and inculcating of science and technology in Nigerian thinking and life style. They note that the policy was to sustain the quest for knowledge of the environment and the use of that knowledge for national development. Incentives were therefore offered to those who engaged in scientific and technological activities. The impact of this policy was felt in all spheres of life, such as agriculture, health, transport and communication, and in industry.

According to O.O. Akinkugbe et al. (ed) Priorities in National Health Planning, (1974), the government of Nigeria, after independence, started to establish hospitals in all the state capitals.

E.E. Ike, F.X.O. Ugodunlunwa History and Philosophy of Science (1999), and S. Momah in his book titled, Technology is Power: Memory of a Soldier, Scholar, Strategist Engineer in Government, (1980), confirm that Institutes of Medical Facilities were established together with others like the Nigerian Institute for Trypanosomiasis Research (NITR) in Kaduna and its school for medical laboratory technology in Jos. This institute was assigned the function of research into effective control of Onchocerciasis and trypanosomiasis.

On communication, D. Ogunni, et al in a book, Social Change and Development (1988), discuss, the important effect of the colonial government

on communication method in Nigeria, by establishing the first post office in Nigeria in 1851. This was followed by establishment of several others, both in urban and rural areas of Nigeria. Again, the NTA Ibadan – the First Television Station in Africa – was established in 1959.

And L.A. Mabogunje in a book titled, Urbanisation in Nigeria (1968), discusses Nigeria's start in establishing corporations in communication, like the Nigerian Broadcasting Corporation in 1923. The aim of the government in this was that radio diffusion services, and local stations in some northern towns, would provide a valuable media for Nigeria itself and for its contact with the world. And I.J.C. Jack in a book titled, Introduction to Computer (2003), concludes that such developments in communication paved the way for the advent of the computer, and its internet services, whereby Nigerians got in touch with the rest of the world.

On transport, A. Burns in a book titled, History of Nigeria (1972) discusses the attempts to improve the means of transport in Nigeria at the Nigerian ports, which were situated at river banks. He also discusses development of railway, motorable roads and air traffic.

In the area of agriculture R.W. July concludes that animal husbandry started in Nigeria during the stone - age, that is, the period of Homo-sapiens, in Maiduguri in Drama, the present Borno State. Agricultural crops were domesticated in the last 500 years.

He also discusses introduction of cassava, millet, yam, maize and sweet potatoes before the advent of colonialism in West Africa. By the middle of the 19th Century, the Yoruba, who were returning from Brazil, stimulated interest in cassava cultivation in Nigeria.

With the above review of developments in Nigeria in the area of health, communication, transport and agriculture, we have noted important literature, although none of these authors have specifically analysed the impact on the Tiv.

2.4.6.3 The Advent of Technology in Tiv Land

The developments of technological advancements in Nigeria discussed above spread to many parts of the country, including Benue state where the Tiv people are located. This aspect receives attention from authors like E.E. Ike and F.X.O. Ugodulunwa. *History and Philosophy of Science*, (1991), N.S.S Iwe. *Christianity, Culture, Colonialism in Africa*, (1960) Idyorough, (2002), Ityavyar, (1992) and S. Gyanggyang, (2000). Also important is the Benue Cement Brochure, since it discusses specific information on the history of the area, the nature of production capacity, and the distribution facilities of the industry.

In the area of health S. Gyanggyang affirms that the Tiv are enjoying the same health facilities as their neighbours in other states, or countries. The first hospital in Tivland was established by the Sudan United Mission (SUM) at Mkar on the 9th of January, 1957. This was followed by the government

establishing six hospitals each at Gboko, Makurdi, Katsina – Ala, Adikpo, Vandekya and Aliade. The Roman Catholic Mission (RCM) established four hospitals, sited in Aliade, Makurdi, Ihugh and Zaki-Biam, alongside the private sector owning many cottage hospitals and clinics all over Tiv land.

2.5 TIV'S REACTION TO CHANGE

The Tiv acceptance of change started with colonization in 1906. This was accompanied by Christianity that came along with western culture, education, and medicine, which with other factors like industrialization brought the modernization of the Tiv land. The enlarged and increased number of urban centres exposed the Tiv to other ethnic and cultural groups, religions, ideas, attitudes, behaviours and life styles. All these helped the Tiv to denounce their traditional belief or worldview.

European writers like G. Parrinder, and R.M. Downes, writing on such external influences on religion, generally, have referred to the Tiv as "trouble makers". According to them the Tiv territories are among those extremely truculent tribal areas that were not safe to travel in. Some indigenous authors who have written on Tiv reaction to change, like C.O. Imo, (1991), T.S. Moti and S.F. Wegh, (2001) affirm that the Tiv did not accept these changes kindly. They regard clashes between the Tiv and agents of change as unprovoked attacks upon innocent foreigners. The Tiv were regarded as savage, war-like, and ethnocentric by the colonizers, according to these authors.

2.6 SUMMARY AND CONCLUSION

To summarize the review, we have noted the importance of authors like D. Hamilton (1973), E. Schuurman (1983), (1995), (Nov. 2002), J. Ellul (1980) and E.E. Ike (1991) for the research on which this thesis is based. They have discussed basic issues on the impact of technological achievements as helpful in areas like agriculture, transportation and communication, health, and industry. But what is missing in the work of these authors is a specific discussion on Tiv people's traditional worldview, the area to which my thesis is addressed.

The ideas of these authors have enriched my work and thus are used as introduction to the basic issues. Authors like E. Metuh, N.S.S. Iwe and O. Momoh who have written on technology in the Nigerian context have been helpful in setting the context for our discussion of the Tiv.

Tiv authors like T.S. Moti, S.F. Wegh and A. Dzugba have dealt more specifically with the erosion of Tiv belief in their traditional worldview, but have dealt fully only with factors like education and Christianity.

On colonialism we appreciate the work of C.O. Imo and A. E. Idyorough, but their study of the growth of technology in this period is inadequate. On the issue of the impact of the Second World War on Nigeria we have appreciated the work of S. Gyanggyang, but again we note a gap in his treatment of development of technology in this period. C.O. Imo has written extensively on the impact of independence on the Tiv, stimulating

progressive thinking, but has not discussed technology as a specific factor. C.O Imo and A.E. Idyorough have analysed urbanization as an important aspect of change in Tiv society, but have not looked at technology as a relevant factor. And finally on the topic of industrialization we note that the most important industry in Benue State is the cement plant in Gboko. Aside from the brochure, none of the authors mentioned have analysed technological factor in the development of such a plant nor have they fully recognize the impact of these technological factors involved with the presence of such a plant for Tiv society. Certainly the cement plant is only one example of developments in technology among the Tiv. However the factors connected with the presence of the plant will serve as examples which can be applied in other areas like agriculture and communication among others.

The task of the present thesis is to analyse these factors and study their effects on the Tiv, specifically on the erosion of the tradition worldview of the Tiv.

CHAPTER THREE

THE TRADITIONAL RELIGIOUS WORLD VIEW OF TIV

3.1 INTRODUCTION

The African traditional religion is the result of the sustaining faith handed down by generations to the present Africans. It is being practiced, today by majority of Africans in various forms, shades and intensities.¹ It was this religion and its accompanying atmosphere that welded ethnic groups together and gave them their ontological existence. Every ethnic group in the continent fits under this umbrella of one Supreme Being and the Tiv are no exceptions. As Idowu, a prominent scholar who has written on African traditional religion rightly stated "to be without religion amounts to self-excommunication from the entire life of society, and African peoples do not know how to exist without religion".²

This is true of Nigeria, especially the Tiv who are found in the Middle-Belt region of the country, where they constitute the largest tribe in that region.

Here we shall review the origin and give a brief history of the Tiv, their religious world – view and their traditional approaches to life in this age of technology which has affected both their life style and religious world view.

3.2 TIV PEOPLE'S ORIGIN

It is very difficult to trace the origin of the Tiv people because no one appears to be quite sure of how or when they came to be where they are

today. In fact it is hard to rely completely on any of the many existing sources of such information. These include the oral tradition, historical and archaeological sources. For instance, each archaeologist interprets his data differently from any of his colleagues.³ Consequently, they have not yet come up with any thing reliable. If similarity of language is to be used as a yard stick, the problem lies in the fact that language could simply be borrowed, it may not be entirely due to genetic relationship. Tyu Abegbe writing on the origin of the Tiv people and Tiv riot, quotes the linguist J. H. Greenberg who grouped the Tiv language with the Bantoids under the Niger – Congo, consequently connecting the origin of the Tiv to the Bantus.⁴ To rely entirely on these sources of history may be misleading.

Thus, for the origin of the Tiv people, we shall make use of the oral tradition as our source. This source, which has continued to be handed down from generation to generation has it that a long time ago,

There lived an influential man in Swem, a hilly place in South Africa who was called Bantu. Bantu married an elegant Fulani girl and had many children by her. The last (of the children) they named Tiv – meaning 'my own' in Bantu language. Although he had many sons, Bantu loved this Tiv more than any of his other sons because he was a hard working young man and had much love for his parents. Before Bantu died, he called Tiv and blessed him and advised him to remain hard working.⁵

As the sons of Bantu got married, there was increase in number of the Bantus. Naturally there were frequent family disagreements and this prompted Tiv, who was a moderate, to move out with his family in search of a new settlement in the Congo. Soon after his arrival in the Congo, he died,

leaving his sons and daughters who in turn got married and had many children. Compared with the natives, they were few in number yet they were always victorious in any war against the natives of Congo. So, they planned to wipe out the Tiv and subsequently carried out a surprise attack. Fortunately for the Tiv, because they were a religious and prayerful family, the plan leaked before the attack. They were provided with a mysterious snake called Ikyalem – meaning “green snake which formed a bridge across the river Congo. With this, they left and crossed the Congo river on the back of this snake. To date, Tiv do not kill green snakes so described, and they are never happy seeing it killed.

The Tiv went through many forests, including those of the Congo forest. They succeeded in reaching the country now called Nigeria in West Africa. Their present abode was inhabited by various tribes. Thus, having lived most of their lives as sojourners in the jungle, they were used to jungle justice and life. With the help of primitive arms, and the increase in their number through marriages and birth, they forced the inhabitants of this land out, and settled there permanently.⁶ In fact, several Europeans who wrote on the Tiv people confirmed this. An example is A. F. Mockler, a Ferryman who note that the Tiv are a difficult people to negotiate with, since they do not recognize any one as paramount chief, they fear no one but are feared by all. The fear of their poisoned arrows kept them almost free from attack.⁷

Their position, it is asserted, is one of the most effective in Africa. The Tiv, being farmers, found Benue valley suitable for agriculture and this accounted for their desire to make the area their settlement. As they increased in number, they received occasional attacks from the surrounding tribes. On many occasions, the fight ended in the Tiv's favour. Local historians believe that most of what the Tiv now pride themselves on, for instance, farm products like yams, were gotten by force from their neighbours.⁸

As a good place had been found for settlement and as the wings of their opponents had been clipped, the Tivs settled down to enjoy a more peaceful life, though tribal wars were intermittent. Oral history contains no evidence that the Tiv land was invaded by Muslims, as such Muslim activities were limited to the far north.⁹ But the arrival of the white man reduced tribal wars and tension. As they were not conquered by the Hausa Jihadists, the Tiv, unlike the other tribes in the north, lived an independent life which, to them, was never to be interfered with.

Tiv land extends on both sides of River Benue and she occupies an area of about 30,000 square kilometers. It stretches from about 6°30' and 8° 10' North Latitude and 8° 10' East longitude. The greater part of Tivland is 2440 metres above sea level. In this case the land lies within the guinea Savannah region with distinguishable belts of vegetation. Two major Rivers, that is Benue and Katsina-Ala with their tributaries waters the land making it

productive. Alluvial soils can be found along the river and stream basins, especially on the southern bank of River Katsina-Ala. In the Northern part of Tivland lies in the Benue River Basin and the soil is predominantly light alluvial the average temperatures is between 80°F and 80°F. The area has a tropical climate with two clearly marked seasons of wet and dry seasons¹⁰

The central region of Nigeria, forms a distinctive geographical and cultural entity. Inside this entity lies the Middle Belt, an area of sparse forests, hilly grassland, and a "bush country" between the desert and the tropics. J. Grimley, who counts one hundred and ten tribes in the middle belt, recognizes that these tribes are in reality groups of tribes and enclaves and affirms, "the Tiv tribe that with over a million people, is by far the largest tribe".¹¹

The estimates based on 1991 census puts the Tiv people's population at about four million. This ranks them to be the most populous ethnic group in Benue State and to occupy the fourth position as the largest ethnic group.¹²

The Tiv occupy "The Benue Trough", living on both sides of the Benue river above and below the confluence of rivers Katsina Ala and River Benue which flow in from Ibi, Akwe in the south shares boundaries with Udam in Cross River State. In the East the Tiv share boundaries with Hausa speaking Abak, Jukun and Chamba and in the west with the Idoma. As farmers they work the fertile lands of the Benue valley, growing yams, beniseed, millet and Guinea corn, among others.

3.3 TIV RELIGIOUS WORLD VIEW

The Tiv possess only two concepts in their religious world view; a belief in the Supreme Being Aondo, and in the mystical forces.¹³

3.3.1 Aondo – Supreme Being

Though it is difficult in a study of traditional African religion to plot the point at which respect and honour merge into reverence and worship, with respect to Aondo there can be no doubt. Aondo is the Supreme Being, High God, the creator. Aondo has personality; he can be angry and expresses his anger, even today, through the roll of thunder and in the storms.

The Tiv are quite willing to ascribe to the will of God any direct calamity, and they acknowledge no deity other than Aondo. Though all Tiv recognize the divinity of Aondo, there is no word for God in Tiv. The view that Aondo is indeed the Supreme and original creator is supported by the word for creation; which is gbaaondo. The Tiv traditional Religion teaches that God (Gbaaondo) created a man (nomsoror) and a woman (kwase) to the east of the earth. To them, he created them in the firement and he let them descend down on the earth, and that all of them were naked. In effect, the Tiv people refer to the east as Wankavase hungwa dyelec – meaning “the place where a woman came down naked”. Who were the ancestors of the Tiv people? In the same manner, he created other people of the world - akurior a sha won chii. In this vein it is believed that for each ethnic group, God created a man and woman with specific cultural characteristics like language. To the Tiv

people the east remains an important point of reference in the religious and social life of the Tiv people.¹³

The Tiv have no idols and pantheon of deities, nor do they worship spirits. In fact, spirits play a strikingly meager role in their day to day religion as the people believe that spirits integrate certain people in the society, to collect the society when things go bad. At the same time it must be stated that Aondo is not thought of in personal terms among Tiv who are not Christians. He is addressed in prayer only in a moment of intense crisis, when the Tiv man cries out for help from the highest power in the universe. He may also be indirectly and ceremonially approached through one of the sacred Akombo – meaning “divinities”. In spite of this, the Tiv maintain that at one time Aondo lived near man and communed with him, and there exist a Tiv legend to explain his departure, which also preserves the memory of the good old days. The myth has it that in the beginning, Aondo dwelt near the earth and personally watched over it. One day, as a woman was pounding yam in her mortar, her pestle struck Aondo and he, in anger, left the earth and now dwells in heaven. Indeed, the word Aondo means “sky”, and the clouds are his spots. He now abides in distant majesty, and the Tiv, day to day, deal not so much with Aondo as with the near forces of Tsav and Akombo on which the weal and woe of the tribe more immediately depend. Aondo is for the Tiv the final answer to the inscrutable phenomena of the universe, but he is himself inscrutable, hidden in the heaven.¹⁴

Tiv religion is far from well connected in a single picture for the Tiv themselves. So it is no surprise if it is also incoherent and confused to us. Its main tenets of course, were not enshrined in any formal creed, or given rational expression. Yet they have great psychic power, and are firmly embedded in Tiv consciousness and life. As R. Downes says, "the religion has some unusual elements that in some cases suggest a carry over in the tribal consciousness of beliefs and practices from more remote times besides some cults that are of more recent origin".¹⁵

Aondo is the Tiv name for the above, the firmament that has been described as the vault of heaven with its clouds and stars, its thunders and lightening, wind and rain, cold and heat and this was all thought of in the same terms as all phenomena, as a non-personatory, power. But this power from above was connected in the minds of the people with other powerful forces that affect the life of man, such as fire, iron and the smithy. This was superior to all other powers. The great unknown is Aondo, which in popular allusion, consists of iron, possibly because of meteorites. Here the sun rises, proceeds across the sky and sets; it is put in motion by Aondo. If the sun rises, it is Aondo ta Iyange, meaning, "Aondo sends the sun".

In the same vein, everything that emanates, from above, is Aondo power functioning. When it thunders or lightening flashes, it is Aondo kume, meaning "Aondo roars" or Aondo nyiar or Aondo ngumoon meaning Aondo is raining". If a storm is coming with force and the moving clouds are Aondo

ngu moughun twev meaning "Aondo is on the move". Axe heads made of stone, that is, relics of the ancestors are Ifembe Aondo meaning "axes of Aondo", for they are thought of as coming from above although the elders probably know of their actual origin.

Aondo was the nearest and the obvious word for God in Tiv language. And Dzurgba, a famous scholar who has made publications on Tiv religion says,

...the Tiv belief that the Supreme God sits in the far vaults of heaven as a judge either rewarding or punishing people for their actions, is the basis of morality and good conduct. The belief that to mislead a blind person and to laugh at a deformed person may cause God to make you the same thing, creates sympathetic attitude towards the poor generally. Then the children are taught never to mislead the blind nor to deceive the deaf. This teaching affects the social behaviour of the children even when they become adults.¹⁶

The Tiv name for God is Aondo. They believe God is spirit, eternal, almighty, omnipresent, merciful, loving and righteous. He is known as the creator, the life giver, the beginner, the controller and constructor of the universe. His omnipotence is believed to be evident in the functions of thunder, lightening, storm and death. His righteousness is revealed in the way he deals with human acts. Good acts are rewarded and wicked ones are punished in this life and sometimes immediately. Sickness, sterility, impotence, disasters, accidents, pests, drought, a strike of lightening and death are forms of punishment for wickedness. The righteous enjoy the reverse forms of these punishments.¹⁷ The way God is perceived with regards

to the righteous and the wicked signifies that the idea of judgement in the hereafter is absent. It is this life that must be lived in righteousness. The Tiv is interested in prayers and good conduct.

But among the Tiv, witchcraft is a philosophy of life. Fortunes and misfortunes are explained in terms of witchcraft, which is made up of two religious beliefs of akombo meaning "divinities" and Tsav meaning "witchcraft".¹⁸ These are two concepts in Tiv religious belief, around which many aspects of life, like health, causation, prestige, personality and luck center.

Thus, the Tiv religion was the basis of their social structure and moral code. This is testified in their mystic forces, the tsav, akombo, and azov.

3.3.2 **Tsav - Witchcraft**

Tsav is a complex concept in Tiv religion and is translated in a variety of ways by expatriates. The closest is witchcraft potentials. E. Rubingh, says, "tsav may be used malevolently by malevolent people, but its genius is not vicious. Tsav was rather a cosmic potency internalized in man and thus formed one of his qualities as a part of his personality".¹⁹

In order to renew or develop tsav the consumption of human flesh was necessary, even as in the second power system. The akombo, human life was the ultimate sacrifice, to be given for the renewal of the tar, meaning "land". Death in the human realm is therefore ascribed to the Mbatsav – meaning "witches", who desired the flesh of the victim for their consumption.

In the idea of tsav we see the appeal to the supernatural forces, ultimately through the use of human blood, the most precious of all elements of sacrifice. Through tsav, the life of every individual was placed in peril, and yet tsav was the most fundamental expression of the reverence for life, the effort to escape the drum of death. Tsav also provided a powerful social control, enhanced the authority of the elders and molded the young into acceptable forms of behaviour as demanded by the community. Thus, tsav served to provide part of the answer to the riddle of life – the unceasing enigma of success and cataclysm of weakness and power of the unexpected and the inexplicable.²⁰

The spirit of witchcraft may be an innate quality, an inherent characteristic of a person which makes him both a human being as well as a supernatural person. This quality exists in the lung of a witch or a wizard. The lungs that are filled with witchcraft are abnormally large or abnormally black. Witchcraft is not necessarily hereditary, as in certain cases children of parents accused of being witches are found not to be witches. It is neither acquired nor is it infectious. Witches have no cult and both men and women can be witches. For those who are not witches often call upon the deities and the council of elders to protect them from witches.²¹

Jifingi could be characterized by tsav thus making one a witch or wizard. A. Dzurgba originates witchcraft as an innate quality. It is an inherent characteristic of a person which gives him a supernatural advantage over

ordinary people. He says that witchcraft has no cult and men and women are born witches, and wizards. It then means that witchcraft potentials are present in human beings at birth. Thus, the Tiv people are believed to have been created with such potential by Aondo – God. So witches only grow up to harness their potential when desired. If not it remains dormant especially when environment and upbringing is totally inhibiting.²²

In Tiv traditional language, Tsav can be used as a concepts to describe many things which are unconventional and phenomenal. Like a child whose intelligent is high and inquisitive, is seen by the elders to be a witch or wizard. Someone who is extremely introvertic is no doubt seen in the same manner. This testifies that tsav has exceptional qualities and abilities. In the same vein tsav is never taught of as being negative. And the exhibition of wits is seen as a positive sign to identify a witch. On the other side, a child who is persistently naught and rude, atrocious and destructive is a witch among the Tiv. A complex personality is easily taken to be a witch. Thus, in everyday usage, witchcraft has an interwoven meaning.²³

The Tiv differentiate tsav into good tsav, mbu diedoo meaning “good witchcraft” or tsav mbu boy meaning “bad witchcraft”. For the difference is basically due to the nature of the possessor and not originally to the tsav itself. The evil man possess bad tsav through his insatiable appetite for human flesh and his lust for power, instead of using one’s power to set right the tar – the land. The possessors of tsav as a class are known as mbatsav.²⁴

Good witchcraft is the one that is practiced for the good of the society. Good witches protect and defend widows, orphans, the poor and the rest of the citizens. They ensure the productivity of the land, animal and human beings. They are the ones who care for the well – being of the community. They are the patriotic and humanitarian witches. Bad or wicked witches are unpatriotic and sadistic in their way of life. They make life difficult for widows, orphans, the poor and the citizens of the community. They ensure that disasters befall the society. They are often causing diseases, accidents, deaths, pests, impotence, barrenness, deafness, blindness, thunderbolts, poor harvests, bad luck and lack of success in business. And the fact that they eat human flesh has crowned their wickedness as their activities are linked with social, economic, political, psychological and religious problems.²⁵

The people who are often accused of wicked witchcraft are women, especially old women, close relatives, mothers and father-in-laws, co-wives, handicapped people, poor people and beggars. Children who are active witches, even at the age of two, are often sent on witchcraft errands to deal with people. Thus, the Tiv discourage their little children from gluttony. This is to prevent them from receiving human meat from witches, the eating of which makes them victims to their donors.

Witchcraft is practiced day and night, but particularly at night. The Tiv refer to them as “the people of darkness” - mbatue. Although it is highly social institution, it is also practiced individually. A witch can change into an

animal or a bird or a reptile or a fish, tree, or any other thing for some purposes at night. While his "spiritual person" goes out on business at night, his physical person remains intact on his bed so that no suspicion is raised.

Wicked witches love nocturnal outings and machinations against their fellow beings. They eat human flesh, and socially share out the meat of those whom they kill. The recipients of this human meat become debtors to their benefactors and is obliged to redeem this debt with the flesh of one of their family members.²⁶

The Tiv believe that only mbatsav have power to cause death. Thus, if a person dies, there is practically no need to look for a causal agent. It is believed that the witch who hated the deceased during his life time, was responsible for his death, so, he is accused of having killed him, and deny it as he may, he is now a perpetual enemy. But there are checks and balances for the mbatsav. If a mbatsav is accused of having killed someone, he is given kor meaning 'sass wood drink', which is very poisonous. When he drinks and dies it means he is guilty, but if he vomits it out, then he is not. The accusing finger would be turned from him to another likely person. As it is, the people who suffer from this, are one's enemies or potential enemies when one's relative has died.²⁷ Observing such rites was stopped by the colonial administration, and completely put to an end by missionaries.

Thus, when a person has died and is buried, witches gather at the grave at night to bring about resurrection of the dead. Without digging the

grave, the witches bring out the dead alive by calling on his name or using a hook or any other instrument. The grave remains intact, the resurrected dead is kept alive and fattened before he is slaughtered and his meat shared out to the donors and borrowers. The living dead may be kept either in a store – house on the compound or in a forest on a rope. A wizard feeds him until the day of feasting on his flesh. During fattening period, some of the living dead people compose songs which sneak out to the witch-less public through musicians of their communities.

There are signs or warnings that witches are at work, this may come from dreams (Mnyam chime). Terrible, horrible dreams or hypnosis means a witch may have been after you.²⁸ The Tiv people have a way of proving this. A witch who has bewitched you last night normally comes to your house very early on a placating courtesy. The aim is to see whether if the victim could recognize it in day time. Those who are experts in the field say that if you apply sand to your tongue during a hypnotized experience, you could be able to regain consciousness and notice the witch. Also if one senses an unusual presence in the dark, squat down and you will have a clear view of the witch.²⁹

Also mnyam chime could also take the form of mysterious signs. According to A. Dzurgba, he describes this as “religious evil signs” pointing to the presence of witches in Ityo (community). He enumerates some nocturnal animals and birds that carry these signs of bad omen³⁰. R.M. Downes says

they are "spirit carriers". Thus, to the Tiv people, these are clear manifestations of witch activities. As soon as they are noticed, the necessary social precautions are taken to forestall the lingering doom.³¹

In some cases divination is used to identify witches. This means sooth sayers and diviners are consulted to find out witches. In most cases many diviners do not give the names of culprits, they create an atmosphere for one to guess right. This kind of divination or practice is called Ishor Ikephen. Here the diviner usually casts his spell to identify the guilty. In fact this practice was upheld by the traditional Tiv society.³² But today with the effects of the achievements of technological change on Tiv peoples' beliefs on their religious worldview, the people have become skeptical about the truth of the practitioners.

Another way of identifying witches who had killed someone or who are involved in a mysterious death or a good motive for the death is this; after burial a black substance called mar was mixed with water in a wooden wash hand bowl, and placed beside the grave. The belief here is, after Mbatsav or witchzard might have exhumed the corpse, they would think the water was merely forgotten there and so wash their hands. The effect is the substance stained their hands completely for several days. Thus, after the burial at ijir roun or judgement meeting for the death, held by the elders or tyo, where all the community assemble, the patriarch will request all the people to put up their hands. At this point, ityo will identify those responsible for the death,

based on the evidence of their black palms. Then the culprits will be made to suffer a punishment tantamount to their evil. But the fact is that, it really takes a wizard to identify another wizard that is, witches and wizards.³³

Wizard work closely together to afflict the victim, when the victim dies, the meat is cooked and shared according to ranks, tor Mbatsav (chief wizard) getting the best part, so the same rules that goes with ordinary society also applies within witch society. Where the victim is a kid it is permitted to be eaten by the immediate family wizard. Ityo does not partake in the eating. While the heart is usually preserved for ritual purposes or to lure other victims.³⁴

In most cases human meat is used to lure victims who might innocently eat that to be ordinary meat. Here one finds himself automatically entangled in a mystic flesh debt called Ikpindi or Injo kpatema (cat debt) which he either pays with his life or relations. Thus, wizard that have contracted this mystic flesh debt pay in turns with the lives of their relatives.³⁵

In fact wizard do hold social activities like dance festivals and dinner nights. At these occasions they ride on human beings like horses to such functions. These human horses are called nyinya Mbatuch (night horses). Others have trailers, trucks, which are used in carrying dead people, farm produce, moto bike, cars, and even aeroplanes that they use at night.³⁶

In Tiv land a person who has been accused of witchcraft or of causing the sickness of his child or a parent of causing the death of one of his people

swears in public by the god swem. By so doing he clears himself of the accusation. Swem declares a person innocent of witchcraft and at the same time prevents witches from forcefully snatching a life from his family. Thus, after the priest of swem has made its incantations by filling a small earthen pot with sand, ashes and leaves of plants and a feather of swande (name of a bird) planted in the content with cam wood dough smeared at several places round its brim and rope tied round its brim with a loop across its opening, the accused takes the oath stating his case as follows:

This swem listen! If I know anything about witches, that I have donated my child to be killed by witches, let this swem cause my stomach to swell and I shall die! But if I do not know, but it is by force that my child has been bewitched so as to die, I shall be safe, but all who are involved in the plot shall all die.³⁷

We must also examine the method of controlling Mbatsav, namely the swem method. This is the greatest magical ritual of the Tiv: swem means a small clay pot. This pot is well decorated with blood, ashes, feathers and camwood. When one is accused of wrong doing, swem is brought and the accused is asked to swear at "bumb" oath. He swears by touching the pot while the ritual chief pronounces the ritual words, for the occasion. Swem was the Tiv 'Bible' and it is no wonder that, with modifications it is still used in the courts for oaths.

Witchcraft then was one of the exciting aspects of Tiv's social life and, despite the fact that most of the Tiv culture is now transformed by technological changes, there are still a few people in Tiv land who continue to

admire and practise these cultural remnants. To them, culture should be a sacred legacy of a people, and the old men among them do warn that the modern Tiv man who has been influenced by technological changes is mutilating his forefather's tradition at his own risk. Also, this is why we have anti-witchcraft movements in Tiv land up to the twenty – first century to combat these activities and ideas.³⁸ In effect, with the influence of technology, more so as the greater population of Tiv have taken to the Christian religion, particularly women, the Tiv's belief in witchcraft have been eroded.

For the past fifty years, the belief in witchcraft has had tremendous influence on the moral and social life of the communities. This is due to the fact that witchcraft was believed to be the most immediate cause of all disasters in Tiv community. It is after a witch has bewitched a person that the witch associates the act with a god. It is witchcraft that causes thunderbolt, car accident, snake bits, drought, poor harvest, bad luck, barrenness, impotence, pests, small pox and death. Thus, the causes of disaster that befall mankind are assumed to be from witchcraft, divinities and the supreme God. It is the presence of witches that bothers the people foremost. Witchcraft also has social influence because the belief that the elders of a community can check the activities of witches earns them obedience, loyalty, co-operation, service and subordination from the younger ones. This makes it possible for the elders to enforce moral, social and

religious values and encourage economic activities, such as farming and crafts.³⁹

The Tiv do not necessary believe that there is heaven or hell. To live on earth is the central core, and the association with God is the ultimate explanation of man's origin. The traditional religious belief accepts a force, akombo which permeates the universe and believes that this force is created by God, and that spirits (mbatsav) have access to this force. Hence some men can tap these force for use, and in this respect, witches and native doctors are asserted as examples of those who can use these forces.⁴⁰

3.3.3 **Akombo – Divinities**

Akombo or divinities are deities which deal directly with the people's needs for food, water, health, shelter, security, safety, fertility, order, peace, wealth and the rest of their needs. There are akombo or divinities which are responsible for occupations like farming, fishing, hunting, weaving, pottering, blacksmithing, trading, butchering, poultry, animal husbandry and tourism. Akombo or divinities are symbolized by emblem that helps to distinguish one divinity from another. Akombo are both spiritual and material beings, the spiritual sphere of akombo is incorporated. A divinity may be housed either a person's body, in a house, or the foot of a tree, by the roadside, by the riverside, in a forest, on a mountain, on a hill or by the side of a boulder or a larger stone or a piece of rock. The abode where divinities are housed, and worshipped are called shrines – Wuna Akombo.⁴¹

Akombo is another force which plays a role on the life of Tar and it is intimately related in Tiv religion to the power of witchcraft. Rubingh says these forces are symbolized by the Tiv in every day objects which we shall term their guardian emblems called iyangenev.⁴¹ He says, akombo refers rather to those mysterious forces which may be violated or disturbed (called or Pev literally piece) by the disregard of certain taboos or the breaking of specific laws. In common practice, akombo inflicts certain woe upon the offender. More fundamentally, the resultant woe is vulnerability to malevolence which, when akombo power catches the kor, his violator experiences specific calamities. Akombo is spiritual force created by Aondo to regulate the cosmos and to protect it from malfunction. The existence of these forces may be discovered by man, as well as the ways in which their equilibrium may be restored when they have been disturbed.⁴²

In Tiv religion, divinities (Akombo) perform specialized functions in human society. They serve in the areas of human reproduction, health, medicine, farming, hunting, fishing, trading, marriage and family.⁴³

NAME	DIVINITY SOCIAL DUTIES
Akombodam	Here the culprit's stomach, legs, arms and eye swell, hair and skin turn grey in colour; sores appear on the body and the culprit has cough. He is unable to walk. In Orthodox examination this disease is known as Kwashoirkor.
<u>Verkombo</u>	The victim's stomach, legs, arms and eyes swell, the skins and the hair turn grey in colour, sores

appear on the body and the victim has cough, he can not walk.

Swem

It is a deity in charge of justice, fairness, security, peace, stability, order and welfare. It enforces the right and duties of individuals. The culprit's stomach swells, his or her legs and arms become thinner and thinner, while the head rests awkwardly on a thin neck.

Ikyumbernku

Is a deity in charge of fertility, menstruation and luck. Here the victims suffer from either sterility, irregular or elongated menstruation or bad luck. He misses good opportunities which could have led to one's prosperity.

Ikyor

It is a divinity in charge of luck and sanity. The victim suffers from either a bad luck or madness.

Angbeem

It is a deity in charge of fertility, menstruation, stomach and head. The victim suffers from either sterility, irregular or elongated menstruation, diarrhoeas, headache, bad luck or sickly thinness.

Igbe

This deity is in charge of chest, head, menstruation, birth, stomach and blood. The victim suffers from chest ache, headache, stomach ache, vomiting, bleeding, diarrhoea, irregular or elongated menstruation or abortion.

Loogh

This deity is in-charge of fertility, pregnancy and childhood. It punishes a female victim with sterility and abnormal pregnancy. It punishes the male victim with impotence and sterility. A child crawls beyond the period he or she should have learnt to walk.

Atsewe

This divinity is responsible for luck. Its victim suffers from a serious bad luck. The victim is unable to find a spouse to marry, an animal to kill during hunting, customers to buy his or her crops at the market and opportunities for prosperous achievement.

<u>Abina</u>	This deity is responsible for fertility, pregnancy, chest, ribs and waist. The victim suffers from sterility, impotence, abortion, chest ache, rib-ache or waist ache.
<u>Igbo</u>	It is a deity responsible for pregnancy. This divinity is a female divinity. The victim suffers from either an abnormal pregnancy or abortion.
<u>Illium</u>	This deity is responsible for fertility of the land, the people, domestic animal and poultry. It grants a collective prosperity and public welfare or public good. If this divinity is offended, it withdraws the fortunes of the entire community. In effect there is widespread of economic depression. ⁴⁴

From the above analyse of the different types of divinities and their roles in afflicting offenders with illness, it is clear that they are believed by the Tiv. People to be the causes of sickness. They can be offended by a person in different ways like walking on their emblems, eating food by which their emblem are attacked, having sexual intercourse with a woman on whom their emblem are tied, having sex with a woman who is under her menstruate period and so on. Thus, people get sickness based on either a personal conduct or a collective conduct in relation to deities. In effect, the issues of viruses as causes of disease are non-existent. Divinities are the causes of diseases.⁴⁵ So it is believed by the Tiv people that witchcraft by witches and wizards afflict people with illness invoking divinities, and the gods. In this case, it is always a problem to refer to witchcraft personalities, when it is a female to be a witch and male to be wizard. Using it interchangeably becomes a problem. So according to A. Dzurgba the two words should be combined to

make the word 'witchzard' to be used for either a wizard or a witch in a non-sex sense.⁴⁶

Thus, akombo provides the basic means of social control against harmful action and help to secure the prosperity of the tribe so that she may ya tar – (enjoy) the land. Akombo power parallels the individualized witchcraft power, and the interaction of these two systems regulates the community. Dzurgba confirms this when he said:

The belief in magic has influence on the social behaviour of both the illiterate and the literate, as the Tiv will hardly write their first names or their personal name, in full. But they write the initials, and then, the family name used by all in the family. To expose their personal names entails serious risk. They believe that their enemies can easily call them into a bowl of water and kill them with poison or any other means. In case such an attempt is made by using the general names the whole family bearing the name will appear or one of them or the father himself will appear in the whole water and the magic will not be applied on them or any other person for whom the magic has not been specifically designed.⁴⁷

Akombo is based on communal consensus, and so, is established by the community to explain natural, social and historical phenomena and also, to provide behavioural limits. They are ordered, either actually or by tacit consent, to provide accord to the ways discovered for the achievement of serenity. With the Tiv, these spiritual forces exist in many forms; through trial and error, the proper, effective form of akombo emblem and ritual is provided. Thus, new akombo are constantly coming on the scene and old (apparently ineffective) akombo fall into disuse. New conditions arise and with them new danger, and so new methods of setting right tar must be found and activated.

Through the activity of the mbatsav who punish the evildoers, tar is constantly repaired and the cosmic harmony maintained.

3.3.4 **Azov – Fairies or Spirits**

The Tiv call them spirits jijingi, and they play major role in the religious life of the Tiv traditional world view.⁴⁸

In Tiv society no one can point with certainty where the spirits: Azov could be located but they are products living on earth. Azov community is organized along similar structures with the Tiv society. Thus, within its community there is a king; Tor, men or-Ijov, mother of the spirit, Ngo children; Mbayev, child – wan-Ijov. They perform normal social functions just like any other normal human society. But the difference is that they possess powers which are far greater than human beings.⁴⁹ For instance, they can cause hardship and problems to the human society at the same time one might find favour with them and enjoy their blessings. With this belief in Azov, the Tiv people are always careful not to wrong or make them angry. Thus, children and women are always cautioned not to go about at noon, night, bathe alone in the stream, wander in the bush or forest lest they come across Azov and be punished.⁵⁰

At times children are secretly removed and taken to an unknown place by Azov. After sometime they return to their parents, after they had being searched for a long time by relatives. Usually such children return with some materials or non-material benefits. Others are taught how to practice

medicine, so they heal people's ailments with the knowledge so acquired while some become psychologically unbalanced. The fear of spirit forces permeates the Tiv consciousness. To the Tiv people the unseen world and his present sphere are but thinly veiled from one another and signs and portents are to be seen constantly.⁵¹

In Tiv society there is belief in Mbakuv which is known to be a place or home of the dead. The Tiv believe that once a person is pronounced dead, life departs to the land of the dead and can assume a visible form at a desired situation. Thus, Mbakuv can appear in human or animate form visible to man and may disappear again. At times, Mbakuv may assume a voice pattern and communicate available to man without making itself visible. These features are common among Mbakuv and Azov. A visitor in Tiv society can not distinguish between the two.⁵²

Another spirit that is noticed among the Tiv people is Mammiwata, this spirit is associated with riverine areas. It appears in urban centres as well as manifests as beautiful young lady and may be picked by sexually starved youths as a sex hawker for a night. Reibingh rightly confirms this, when he says that, "a monster which has captured Tiv imagination over the years is the mammiwata said to lurk near the Makurdi bridge".⁵³ Thus, mammiwata is a specie of Azov and because of her beauty is symbolically masked as a Christmas masquerade.

Azov are very influential in Tiv society, whenever the activities of wizard become embarrassing like causing famine, great deaths. Refuge is sought in spirits cults Ijov Aondo. Like in the later part of the 19th century and 21st century, young men found their instrument of revenge and correction against wizards and political opponents. In fact as they constituted themselves into secret society and called themselves Azov, as none of the members names were pronounced in order to conceal their identity. Rubingh rightly confirms this when he says:

During the posts Independence rioting and compound burning in Tiv land in 1960, that he encountered several Azov (sic) on many occasions as the young took matters into their hands. These gangs of young men moved the country side, disguised with nets, leaves and shrouds, to punish those whose party allegiance had in the minds of most Tiv, given the few a stranglehold on all the rest. The young men had for the moment themselves become Azov.⁵⁴

This means Azov are revered in Tiv society, in effect they do not question their activities, they do not clarify their identity by writing their names in full, also they do not care to trace their abode, but stomach anything they do or their mischief while their acts can be assessed as mischievous and fraud.⁵⁵

In this line these spirits are active and could be identified in voice not in form of an individual, so a voice is heard communicating what is ordinarily normal, while an individual is not seen. Azov or spirit can appear as destitutes begging for alms, a humble child who needs care, mature to adult wooing a girl: Soor kwafe, helping an individual on the farm, yar tom ken ityev. Drives in cars: wahamato, they can appear very aggressive thereby beating up

people who violate them. Gbideior In this vein I.H. Hagher; defines spirits as representative of the unseen counterparts of man that engage in all the human activities but in addition to this are free from the control of Mbatsav ⁵⁶ S. Akiga defines "ijov" as that thing which appears in human shape and may be mistaken for a familiar person but when spoken to, may not offer an answer, but does whatever it pleases.⁵⁷ While J.I. Tseayo says Azov are a group of omnipresent beings who stand ready to avenge the injustice that has been inflicted by Mbatsav to ruin tar. Both definitions describe Azov as having human form that do whatever they wish good or evil. And that they have been used at different times as resistance to the activities of wizards: Mbatsav who have the quality of controlling the human world.⁵⁸ A. Dzurgba sees Azov as spirits that appear physically and disappear spiritually, who have underground committee with infrastructure, institutions, relationship, labour and property. However, there are two kinds of Azov or spirits.⁵⁹ They are identified by their complexion, height and behaviour. There are the white tall Azov , who are friendly harmless and helpful, in effect their interaction is blessing. The other category is red in complexion, vindictive, unreliable and hurtful in approach and very short in appearance. They are always avoided as encounter with them results into disastrous consequences as sickness, or madness.⁶⁰

Azov plays a very important role in Tiv society as they believe that Azov are capable to bless and can also punish. Azov helps in maintaining social

order in the land as majority of the people behave in the ideal manner so that they can be blessed. As no one wants to be in poverty, as the people regard poverty to be a curse. Thus, in this belief, people who were born naturally wicked transform into very kind human beings, with the hope that they will be rewarded by Azov⁶¹

The Tiv believe that Azov control both agriculture, livestock and wild animals, when one is rewarded with luck, he has good harvest of crops and herds of livestock. When he goes hunting he kills a lot of animals, so food and meat is not wanting in his house. He is blessed to marry hardworking and responsible wives who in turn contribute to his prosperity. While his daughters are given in marriage to wealthy and responsible people, sons are never a disgrace to the society and he is successful in everything he does.⁶²

Azov are seen in Tiv traditional worldview to attack Mbatsav, who bring disharmony in Tiv land. By killing people, livestock, causing epidemic as well as destruction of food crops which results into lack of man power to cultivate food crops leads to famine in the land. Azov in turn make rules against hoarding of foodstuffs and miserliness. So those who persist in the act were punished. The punishment was setting ablaze of these food store by spirits who do not assume any physical human form. In the long run the spirit of Azov has affected the social well being of the people, their personal conduct and their general human relations. It is clear that the Tiv people view about agriculture and business are generally influenced by fear, respect and

reverence of Azov. Where it has given Azov a central position in the Tiv world view.⁶³

There is widespread allegiance to the idea of azov, fairies or spirits. Here the spirits are again active, though not in the form of recognizable individuals. Azov are always hovering about and one should never carelessly throw water out of a door way lest one strikes azov and they be angered.⁶⁴

The idea of azov was especially alive among the young, partly because mbatsav are the property of the elders and hence out of reach for most of the young. Since azov are also busily wreaking vengeance on evildoers, it is here that the young men have found their instrument for revenge and correction. Akiga links the origin of azov with the anti – mbatsav movement. When mbatsav became greedy in their lust for human flesh and personal power, the anti-witchcraft movement known as ijov began. Ijov is the singular form of azov. Azov as such are quite unpredictable and may be met suddenly in out-of-the-way spots, on the trails or deep in the bush, or hidden in clefts of the hillsides. They may assume grotesque shapes to frighten the beholder and the tales of such meetings are legion and sure to impress any audience.⁶⁵

Azov holds a unique position in the Tiv cosmology. Belief in them continued even while the traditional worldview collapsed in the face of technological changes and Christianity.

To sum it up, the Tiv belief in Aondo, that is, the Supreme Being. Aondo which many have identified as the Supreme Being, is in fact, a sky

power, the great, unknown above. In the popular thought, anything that emanates from above is the Aondo power functioning. Hence, they could say Aondo nyiar, - God roars or lightening, the idea of Aondo as a personal God and Creator.

The Tiv also ascribe personal qualities to Aondo, who they believe to be the Supreme Being. Among the Tiv society, sacrifice is offered for various reasons, namely thanksgiving, atonement, propitiation, expiation, adoration and petition. Sacrificial elements range from cereals to bull, including crops, chicken, ducks and drakes, tortoise, dogs, goat, sheep and some wild animals. The Tiv do not eat dog, so the whole dog is thrown out to the gods. Sacrifice offered may either be eaten together or shared or taken wholly by the priest. The sacred communion is a part of most sacrifices.

Thus, the Tiv believe in the Supreme Being as much as they believe in witchcraft. This provides an interesting study of a people whose worldview contains the religiosity which permeates their thought and action.

From the foregoing, the Tiv religious worldview can be grouped into two broad categories, the supreme being Aondo and mystical forces.

1. Aondo - the Supreme Being/Creator.
2. Mystical forces.
 - i. Tsav - witchcraft.
 - ii. Akombo - Divinities.
 - iii. Azov - Fairies or Spirits.

3.4 THE TIV IN TIVLAND

We shall discuss the Tiv political, economic, social and religious lives, and also, the marriage institution in Tiv land, prior to these technological changes.

3.4.1 Political Sphere

When the Tiv settled in Benue State, for a long time, they had no traditional chiefs. They detested the idea of having one man as a leader of all the people. There were many powerful people but their influence were limited within the area they lived. In every village there was a village head who settled disputes in his domain. Thus, the Tiv had a very democratic and non centralized system of government. They did not have a king or ruler over them who could be counted upon to serve the people as most of the other ethnic groups in the region. Cassaleggio confirms this when he writes:

It is an interesting phenomenon that the Tiv preserve the Bantu identity to a large extent, although they are surrounded by a strong Negro element. They kept their democratic way of life even though the Jukun, whose chief is a divine personification had a controlling influence on the Tiv for many years.⁶⁶

3.4.2 Economic Sphere

Economically, as the Tiv are mostly farmers, land was the foundation of the economy, so it became a major element in Tiv religious beliefs, social relationships and political configurations. Land was regarded as a preserve of major deities, the sacred soil of the ancestors, an object of the most important rituals, the origin of royal power and the basis for health and prosperity. It

was looked upon as the source of life itself. So land was very significant in a Tiv life and worldview. July said:

Land was placed above value, like the air that man breathes, or rains from heaven, it was a priceless possession that no one individual could conceive of owning, it was something, to be occupied by a clan, a lineage, or a family, it belonged to the tribal group, to the ancestors with elders acting as custodians for his people.⁶⁷

Thus, in Tiv land, land was readily available as need arose; it had no owners. In economic terms, it had no scarcity value as a factor of production. Each community occupied and controlled a vaguely defined territory within which individuals and the family simply cultivated whatever fields they required for their daily support. Land tenure was demonstrated and strengthened social organization. For instance, every individual had a claim to adequate farm land by right of his membership in the clan structure. Individual holdings were not defined geographically as the system of shifting cultivation resulted in periodic moves to new areas. But land occupation was a direct reflection of social relationships, where, in descent and genealogy, it provided geographical as well as lineage groupings. So although a man might occupy different land tracts at different times, his rights to them were transitory and entirely related to his family connections. In whatever region of Tiv land his family section was located at any particular moment, there he would be entitled to appropriate farmland. At times, he and his children would occupy many different areas, while land once held by any of them would become, in turn, the temporary residence of another family grouping.

The Tiv allocated land for individual use in terms of need – like a pregnant wife might now require more yam rows than formerly and a man whose married daughter had recently joined her husband would wish to reduce his acreage. In this case, custom imposed important qualifications on the utilization and disposal of all land. Larger holdings sooner or later resulted in more wives and a greater drain on the resources, followed eventually by redistribution of land through a wider inheritance.⁶⁸ In effect, convention strongly forbade the sale of land and rental was not practiced, but a holder was free to lend his land as he wished:

Multiple claims to the treasures of land reflect the Tiv emphasis on utility rather than ownership. Every tract of land supported a multiplicity of individual rights. A field might belong to a particular woman who controlled most of its produce but who in return was obliged to feed her husband and children from there, and her husband, having helped prepare the field, was entitled to eat from it and to collect the millet grown there in normal rotation. Then, the compound head, who had, originally allotted the farm, also received a small portion of the crop which was utilized for purposes of hospitality or ritual as needed.⁶⁹

In Tiv land, the delicately interconnecting webs of utility and obligation regarding land are frequently extended to the treatment of strangers. The Tiv are hospitable to the stranger. For instance, a Hausa trader, might be given valuable farmland in order to establish a permanent place near an important market. Such land was requisitioned without protest from a particular individual farmer, for these were subsequently compensated through a general readjustment of family plots ultimately involving the whole larger

neighbourhood that surrounded the market and gained from its presence. But this open handedness, in case of strangers, was based in the last analysis, on the ready availability of land to Tiv society.

With the advent of colonial rule, they substituted land titles and fixed boundaries for the age-old concept of land holding by lineage relationships. In fact technological changes forced a new ecology in which empty lands were no longer free for taking, thereby necessitating new forms of land holdings and utilization. In effect, technological changes have greatly increased the size and extent of the market for Tiv agricultural production, a development that has created, for the first time, pressures toward the private acquisition and improvement of land.

At the eve of technological changes, the Tiv people had their hedge against disaster. The farmer demonstrated an energetic skills in meeting environment pressures that threatened his security and survival which were of two types. July confirms this when he says:

The first was adventitious, that is, catastrophes as war, slave raids, or an unexpected political tyranny. Secondly, which was the normal risk of every day existence, as illness or accident and more usually, the recurrent calamity of crop failure, to be anticipated in all respects save its exact timing. Secondly, the Tiv predicted calamities, which they did by diluting the impact of disaster by spreading its liabilities among widening number of individuals. This was done by pooling community resources in order that they might be brought to bear on the center of difficulty, and this was effective through the concept of close – knit family. In effect, family solidarity through clan and lineage offered the efficiencies of division of labour. As the larger the family, the easier it was to take up the slack caused by illness, accident or old age. The bigger the work force, the greater was

the possibility for effective crop rotation, a widening variety of plants under cultivation, and the allocation of domestic chores among many available wives. Another was the community cooperation through age – grading which customarily assisted individual compounds when faced with usually heavy tasks such as house building or clearing new land.⁷⁰

In a village, it was customary for the disabled to prepare wine and invite fellow villagers to help in his farm. The villagers willingly did this and usually sang joyfully as they farmed. Money economy had not been introduced, and personal property was given little attention. It was common for a Tiv man to brew wine in large pots and call his neighbours to come and enjoy with him. The wine was drunk and generally the brewers of such drinks were regarded as wealthy. In communicating a message across to another person or village, like when an important man died, or if there was a big feast, or an inter – tribal war, the people’s attention was summoned by beating Ilu meaning a big hollow log to the tune suited for the occasion.⁷¹

3.4.3 **Agriculture Sector**

The Tiv people are mainly farmers, though farming was done on small scale. Their specialities were yam, millet guinea corn, and sweet potatoes. Before planting, sacrifices were offered to the gods of agriculture for bounteous harvest and before consuming the yields, the farmer has to sacrifice to the gods. For instance, when a person travels out of his house at the time of harvest, not until he sacrifices his own crops to the gods will he be free to eat new crops from other people’s farms. It is believed that eating

other people's crops without sacrifice first will have bad effect on his own crops, as such an act will offend the gods.

3.4.4 Transport Sector

In the area of transportation, movement of the Tiv people and goods from one place to another was done by trekking with the goods on their heads. It was not done by the youths, it was done by mature and strong men for security reasons. For instance, if one happens to move out of his own environment without the consent of his elders and he is not mature and strong, he will be taken hostage by other tribes. In terms of roads, there were no major roads but bush paths. Thus, if anyone had to leave his environment it must be with the consent of the elders who will have to appease some gods before the person leaves and his mission must be a useful one.

3.4.5 Communication Sector

In Tiv land, in the area of communication, messages could only travel at the pace of the bearer – a runner, a horse. Later, the means was improved in terms of speed and range through such devices as serial fires and drums.

3.4.6 Social Sphere

In Tiv land, surplus wealth and political authority were accumulated with difficulty, but prestige could come to those who controlled or had large families. Many dependants meant more workers and bigger farm with the possibility of an increasingly efficient division of labour. Large compounds

gave the family head greater power in community affairs, influence in the disposition of produce, land and labour, and importance by prerogative in the arrangement of marriage contracts. But more land means more claims to their status, more family connections, the more lineage obligations, more compound members, more dependants, more children, but also more loss of manpower when the children marry, land and property to other families through marriage.⁷²

According to Wegh, Tiv social organization rests on kinship, which is to relationship between 'kin' and as persons related by real, putative or consanguinity. Within the Tiv people the notion of genealogy presupposes the idea of blood ties.⁷³ L. Bohannan, rightly confirms this when he expresses the same opinion when he made remarks about the unique character of Tiv, by saying that the Tiv do not present the difficulty so common in Africa of identifying the ethnic group. A Tiv is a Tiv and can prove it by way of genealogy through which Tiv can trace his descent from the founder of the nation. This sort of self definition shows that ethnic and genealogical concepts constitutes a family symbolism⁷⁴

Three types of kinship are identified among the Tiv people: there is blood kinship (consanguinity), this refers to those whose relationship can be traced either through patrilineal descent or matrilineal lies. Kinship by marriage (affinity) entails the most distant kinsfolk of the man or woman to whom one is married to. And the secondary kinship, this is a non-legal

secondary kinship. It is not by blood or marriage, but it is based on choice of a person to associate with a group of people. Here the wholistic approach to Tiv kinship is one which takes into account the 'father-right' and 'mother-right' basis of social relations: It means it gives consideration of father's patrilineage as well as mother's patrilineage.⁷⁵

The Tiv society is an equalitarian one with a highly fragmentary political structure based on kinship ties. At the eve of the institution of kinship in 1945 by the British colonizers, the only levels within Tiv social organization at which effective authority is normally found are the compound and kindred units. And the age grades have a subordinate authority to the elders.⁷⁶

In Tiv land the compound called ya includes the extended family and 'sister's sons'. Here ya is presided over by a patriach, its eldest member where authority rests on his personality, ability and persuasive powers. Autocratic exercise of authority runs counter to Tiv equalitarianism. Thus, if an individual feels being persecuted by a patriach in his ltyo, he moves to Igba, his maternal kinsmen for protection. In a case where the patriach becomes too imposing on the community he may simply be ignored. In severe cases such chongs might lead to break up of the ya, the elder being deserted to 'sit alone'. While his members locate into small ya, some move back to igba. In such cases the community is able to impose limitations on the powers of the compound head or is able to impose limitations on the powers of the compound head or ya.⁷⁷

Authority is more diffused at the kindred level, as it rests within the ijir or council of elders and patriarchs of the composite compounds of the kindred. Ijir or meetings are called to discuss matters affecting the kindred as a whole, like wars, territorial disputes and exchange marriages. Here agreements are arrived at by consensus and the council is powerless to impose its will upon individual compounds.⁷⁸

The Tiv social organization structure is based on the family group as a unit with segmental authority of elders and their councils. In fact the centralization of the institution of Tor in 1945, the independence and individualism of the Tiv people was not eliminated. This justifies why it is difficult for the Tiv people to accept hero-worship of leaders or to just develop leadership that will be too hard or powerful to threaten their freedom, rights and privileges. That is to say that whoever wants to lead the Tiv people, must be human, benevolent, appealing, persuasive and democratic. Also he must be honest and just. This justifies why the Tiv desist and abhor treachery, high – handedness, despotism and dictatorship. Thus, the Tiv people with their exotic democratic ideas have a lot to offer, in the democratic experience in Nigeria.⁷⁹

The Tiv re-established a major distinction between women and men for both wealth and labour. Women occupied a position of economic and social strength based solely upon the widespread belief in ultimate male dependence upon a female source of life. Both work and ownership were divided between

the men and women along lines that indicated a sensitivity to corporate needs and individual capabilities. Women controlled their own field, by right of marriage, but both men and women worked these plots, according to well established principles. Men surveyed the farms, cleared the fields, and prepared mounds for planting of yams. The women do the sowing, weeding, and harvesting but are assisted in the harvest by men who also help with planting crops like yams. Sorghum, beans, pepper and okra belonged to women who were required from this stock to feed their families. Men took charge of millet, which was reserved as a 'hunger crop' but was also used for brewing beer by women.⁸⁰

The Tiv people were hunters as well. Abeghe confirms this when he writes:

The Tiv were always preserving grassland. When it was to be burnt, the owner sent his boys to announce to other villagers the day the burning would take place. They had special regards for music and dancing, old men and women went about with the touring young dancers from place to place. It was common for the best dancers to elope with girls if they had similarity of interest.⁸¹

A Tiv on seeing his brother fighting with another tribes man, would take no time to find out the cause of the fight, instead, he joined his brother in the fight against this tribesman, by saying Anbian gbe ga, meaning "brother never fails". And when there was an inter-tribal war, the Tiv sang war songs and fought to the last man. This traditional war song like, Nyan alu ikur ior a bam se o! hoon se kpe! hoon se kpe, meaning, "should foreign

aggressors attack us today, we will all die", is forbidden when there is only a mild clash. In our present time it is believed that, that song, has been sung only twice. This was during the Makurdi chieftaincy riot in 1947 and during the Tiv riots of 1964.⁸²

3.4.7 Family and Marriage

The highly prized social institution among the Tiv is marriage. The status of a man depends among other things, on the number of wives he has married. So every man who aspires for position in society marries many wives who, of course, had little input in public affairs in society. In the family, the husband's authority was unquestioned.

Marriage system in Tiv functioned on the barter system, that is if Mr X had a sister or a daughter and wanted to marry Mr. Y's sister or daughter, the two daughters or sisters were exchanged in marriage. The system was known as yam she, an equivalent of barter. The system operated under mutual agreement. A person without a sister remained a bachelor for a long time, but sometimes a man without a sister was given one by his relatives. He then exchanged her in marriage. The benefactors in such exchange called themselves ya ngyor, meaning "inter-family reciprocity".⁸³ This system made the man feel permanently responsible and accountable for the sister who had been given out in exchange for his wife, and whenever something came up concerning the sister, he had to be consulted.⁸⁴ It is believed that no other person has authority over the sister and she can not experience any disaster

without the consent of the man who benefited from her exchange. When the British administration in co-operation with the missionaries abolished this system in 1929, there was a big riot in Tiv land.

When a man died, his wives were shared among his relatives, and the women so inherited were known as wuaikyegh. A widow, kase choghul was sometimes inherited only by her male age group. An unmarried girl who begot a child while still in her father's home, gave the child to her father, so that the child bears the name of the mother's father and not the name of the biological father.⁸⁵

Marriage was indeed a social obligation of every Tiv person. Wives and husbands could be chosen by parents or by elders or the choice might be left to the individuals concerned.⁸⁶ Women in this technological age are attaining continuous legal status and new political status, in which case, there is less discrimination between them and the men. Today, marriage may be termed a bitter experience but in principle it remains sacred and highly institutionalized.

3.4.8 **Health Sector**

The Tiv consider man as being a combination of body, mind and spirit. Thus, any disease or adverse condition in man is viewed from a triple perspective. So it is believed that, witchcraft, evil spirit and sin can cause disease. This is why Dzurgba says:

Medicine is a divine institution. Each medical treatment is associated with a god and as such, the doctor is usually a priest. There is great deal of specialization, although one priest may be a specialist in several treatments. He goes through initiation of

certain god whose treatment he practices. He may be a physician, a surgeon, a therapist, a psychiatrist and gynaecologist at the same time, he is a multi-medical doctor. The source of his medicine include leaves, barks, roots, herbs, grass, weeds, trees and soil. They are prepared in forms of liquid, powder and dough. These medicines are obtainable from shrines, medicinal gardens and wild plants. The medicines are named after their respective gods like Ichii ki akombodan, ichii ki akombo gbande, meaning medicine of Akombo gband. The Tivs believe that medicine acts in a magical way and because of this, spotted barks is used for treating spotted skin diseases and yellow medicine for treating yellow fever.⁸⁷

There are certain beliefs and attitudes regarding the traditional medical department. First, the older the doctor or doctors, the stronger the patients believe in the effectiveness of the medicine. Secondly, the greater the dosage, the faster it heals. Thirdly, the more reactive the medicine is, the more effective it is. Fourthly, the more directly and deeply the medicine goes into the affected part of the body, the faster the healing. Lastly, the more correct and divine is the order of the sacrifice the more effective is the medicine.

In their mode of operation, there are in-patient and outpatient departments. The in-patient goes to the doctor's compound where he receives treatment. The outpatient visits the doctor or the doctor visits him. The description of sickness is done by simply calling the name of the affected part, that is, stomach, head, leg, arm, chest, waist, neck, ear and eye and so on. In examining the patient, the doctor touches the part, like the head, stomach and so on. He also examines the stool, blood and urine with his own eyes, then decides on the type of treatment. In most cases, sacrifice

precedes treatment, for the gods are believed to be the cause of diseases. It is then followed with administration of the medicine, which is done on a regular basis until healing is effected. Liquid and doughed medicine are taken orally. For the powdered medicines, he makes a cut on the skin with a razor or sharp knife and then inserts the medicine into the blood stream. It is done on the affected spot or as closely as possible to the affected spot, and he rubs hard with his fingers as he applies the medicine. Some medicine are just rubbed on the affected part. A wound is treated with either liquid medicine and bandaged with fresh leaves or with powdered medicine. Nose, eye and ear drops are made from fresh leaves or barks fermented in a big snail – shell or a horn. Purgative medicines are either for vomiting and stooling.⁸⁸

In gynaecological cases, old women provided maternal and child care services. They provided medicines for barren women to have children and treated babies born with defects. Akombo a kyoor “medicine for fertility”, is one indigenous medicine exclusively provided by women. Barren women are treated with it. A big chicken was required to prepare the medicine to help barren women to become pregnant.⁸⁹

Thus, the Tiv were interested in traditional medication. This was due to the abundance and diversity of plants, which form a genetic resource – base for herbal medicine. Also due to the fact that the Tiv are tied to their kith and kin through the extended family system, when they become victims of diseases, the cause of the disease has to be sought by the family and the

traditional procedure has to be followed. The influence and dependence on traditional medicine was enormous in the pre-modern technology era.

3.4.9 **Industry Sector**

In the area of industrialization, the Tiv are very industrious people with their own pattern of manufacturing. They manufacture iron pots, and clothes, as Cassaleggio rightly confirms when he says:

When the white man arrived among the Tiv, he found a standard of skilled handcraft among them. Among the best known are pottery and weaving of beautiful durable cotton cloth. They grow the cotton themselves, sign and dye it with various fast colours. They also had their own iron welding works, and lived in neatly built round huts with clay walls and strong grass roofs.⁹⁰

Thus, the Tiv had their own mode of dress at the eve of modern technological advancements. They had their own local technology which was not mechanized, but produced quality clothes for those who could afford to pay, that is, the shagba-or a wealthy or prestigious person and tor kwaor, "a well dressed person". The clothing was a very prestigious white thick cloth called tugudu, other types of clothing were gbagir, iviav-tyo and anger – black and white striped clothes. These clothes were for both the rich and ordinary people. The poor and those who could not afford properly sewn clothes had well knit stripes of cotton, called ichia to cover their nakedness at the waist. Such clothes were worn on ceremonial and market days by all classes of people. However shagba-or and tor-kwaor⁹¹ could dress well on all occasions, because the Tiv revered their local mode of dress.

From the foregoing the chapter states Tiv people's origin, their religious worldview, and their traditional approaches to life or local setting at the eve of technological changes. The next chapter shall give the major factors that remoulded the Tiv people's religious worldview.

3.5 THE TIV WITHIN SEASONS

3.5.1 Farming

The Tiv people are predominantly farmers, so they are an egalitarian society. Farming begins proper with the raining season, which commences from April to June. This is early farming, while late farming is between June to July, this is specifically with yam planting. The preparation of the land for it starts from October with the weeding or pulling down of tough grasses called hindi, which is done in some cases or areas by both male and female. At the end of this period, some farmers start tilling the soil for heaps, while some leave it till April and May. At this time all start planting yam seeds. It is believed that if yams are planted earlier than this time they might be affected by the heat of the sun, so most of them will spoil⁹². Then during rainy season proper, everyone within the family is busy on the farm except the kids. The male folk do the tilling of the soil, women and children do the planting.

Within dry season, which starts at the end of October, most crops are harvested, like guinea corn which was planting in August. Bean-seed is harvested within this period that is, between November and December. Cotton is also harvested. People separate the seeds from the wool and roll cotton

wool on small sticks known as majerry (thread). Rice, soya beans and beans are harvested and these crops serve as cash crop, which can be sold and used in paying their tax during the colonial era.⁹³

3.5.2 **Recreational Activities**

The major recreational activities of the Tiv people was kwagh-hir. It was organized in form of a competitive activity between kindreds. In such cases prizes were awarded to the winners. A. Dzurgba rightly confirms this when he says:

This creative movement increases and develops skills in patterning balancing and relationship. As in doing this, the serves as an instrument performance emphasizing actions, reactions, emotions, perceptions, intellects, aspiration, interesting sensation, sentiments and relationship. This event promote also collective responsibility and accountability.⁹⁴

Within the dry season women tried to redefine their status, by making themselves look attractive or beautiful, by weaving their hair, look tidy, engage themselves in a lot of either social activities like going to the markets on their occasional market day to sale their small petty things and buying their cosmetics. Women made sure they consume a lot of fruits like pawpaw and dry a lot of it for soup during the rainy season. This is the season the male and female work together to gather spices for soup making. For instance some men crab locust bean trees to plug it. While the women peel it and separate the seed from the chaff.

The male folk and some female engage in weaving of their traditional clothes, like anger. The Tiv people do a lot of carving activities like hoes, beds

and chairs, using their local resources like wood and bamboo. This signifies designs of those objects, apart from entertainment and recreation arts, they are sources of historical heritage, information, education and modernization of the Tiv society.⁹⁵

The Tiv people also engage in hunting. In most cases the Tiv people spare out certain bush area, and this spared bush area is protected between the kindred of location, that is, both make sure that this area does not catch fire before the scheduled date of burning. The bush is never spared just for sparing sake, it is always an area that was discovered by the elders to be rich in wide beasts, that is, within this bush animals, that is, within this bush animals like elephants and several others are found, like some dangerous ones even capture human beings and kill. So care is always taken by the elders by ordering that taken by the elders by ordering that those who are in the front should be warriors who would go to light the bush in the middle and that they carry their weapons along with them. While the rest of the people surround the bush ready to kill the animals as they run out of the burnt bush. The Tiv people call this type of hunting. There were other people within the society, whose main occupation was hunting, that is, they were always in the bush hunting and killing animals for their family consumption, while when it is too much for the family to eat some will be sold to get money. The other type of hunting was done by going out merely in the night carrying light to hunt and kill animals particularly birds. Also the other common one was burning

small bush to hunt and kill small animals like rabbits and rats. And another was just moving in the bush in the day time hunting for rats by placing certain instruments at strategic places they have discovered to be their routes. Within this period the major food consumed by the Tiv people is the shreds food.

At this period the Tiv people, both male and female, old and young, engage in dancing or music and songs. In Tiv land, the arts of music, songs and dance have been used as medium of expressing happiness, joy, love, peace, wealth, grief, hatred, danger, insecurity and poverty.⁹⁶ For instance, most of the youths get married within this period of activity. It influences party affiliation, campaign hustling, voting behaviours and pressure group information. The pressure group information where the artist has freedom of expressing himself while he is in full control of his imagination. This helps to sharpen his reflective imagination and thought, it is at this point that one finds the functional utility of painting sculpture and architecture.⁹⁷

They are medium for political perception, awareness, entertainment, ideas, information, education and mobilization. These arts rally people, increase their interaction and improve their physical fitness. This is achieved as a number of dances require strength, vigour, energy, ability, quick movement, achieveness, speed and precision. In fact the qualities of most women dances are gracefulness, pleasure, gentleness, beauty, attractiveness, pleasure, gentleness, beauty, attractiveness, smoothness and slowness in movement. All these features are evidence in the dancers of the Art Council of

the Benue State, Ministry of Arts and Culture, Makurdi. As with all these they end up sweating profusely during and after a dance, while most of them involve energetic twisting, twirl and curly the trunk and limbs with reasonable kinetics, this gives them physical fitness.⁹⁸

Thus, functionally, musicians, signers and dances do serve as protesters against injustice, oppression, exploitation, negligence and marginalization. As through this medium the people's complaints, cries and wailings are presented to civil authorities in loud voices. Thus, they provide public enlightenment for the members of the community⁹⁹.

3.5.3 **Tiv Link of the Earth and Sky**

Here the Tiv people use both practical and theoretical methods to link the earth and the sky through teaching of Tiv traditional religious ethics.

During the dry season, in Tiv traditional society, it is the major time the people possess knowledge as a major result of deliberate teaching. But their teaching differ from the former school teaching. Because their own was informal as it has no organized schools and teachers. But their young ones learn basic skills as loyalty, respect for elders, deformed people, provision of food, farming and social organization.¹⁰⁰ And these skills were learned through hearing by telling myths, fableology, fairiology, proverbology.

In all the above the kids are taught how an individual is an integral member of the community, or society, while outside the community one is not important. In the corporate life of the people, individuals are competent to

take part in the teaching of religious ethics, while outside he is not competent to do it. The children are made to be aware that traditional education is the duty of the community and the responsibility of the whole people. Thus, an individual teachers teaches children the main comonate authority of the community.¹⁰¹ The children are taught that once a child is born into the world, he belongs to everybody, as such everyone has a responsibility for his conduct in the community. In effect the child is accountable to men and women for their conduct in society. So they must be willing to learn.¹⁰²

At this time children are taught not to engage in individualistic tendencies, as it leads to delinquency, rebellion and radical changes that are not suitable for corporate life of the people. In effect, the teaching emphasises solidarity, stability orderliness, security and peace.¹⁰³ In fact Tiv traditional religious ethics were not only taught at this season, but it was an improper teaching without preparation that occurs when an act or event that takes place. It is occasional when an opportunity comes an individual teaches a lesson this was the practical method.

Within this period, the basic methods or theoretical methods were in the teachings like a mythologist, was concerned with the sacredness of the origin of things. Like the creation story of the woman and the pestle of how it hit Aondo – (God) at the stomach, he then withdrew from being close to man to living far from him, gives reason for the remoteness of God to man, another on why people die.¹⁰⁴

A fableologist gives a story in which animals are anchored with human speech and behaviour. The animal social experience are the same with human beings, in cases where they hold animal dance festival, and compete for marrying a king's daughter.¹⁰⁵ And these stories that rabbits happen to be the smallest animals, within the context of the story are always victorious, testifying that Aondo – (God) was always with him. While the general objective is to teach certain ethical qualities like honestly, truthfulness, prudence and hard work or the disadvantage of selfishness, hypocrisy and tricks are demonstrated in the story.¹⁰⁶

A fairiologist tells a story about fairs, known in Tiv as Azoo or Mbakuv. On Asoo how they are capable of changing to anything as it please them any time, the objective is to testify that in their community models are provided for social justice and the welfare of the inhabitants are truly realized in their social life.¹⁰⁷

A proverbologist gives proverbs. This forms an aspect of the oral wisdom in Tiv land.¹⁰⁸ For instance, when one says whome gbe guma ga Yoi tso ga, ka u sha mlu akaa alu per alu la, which means, "a chameleon does not change its colour for changing sake", it is based on the circumstance or colour around it. Ironically, it means an individual does not just act or change behaviour or character. It is usually based on the situation surrounding him.

A fairy story, which is a myth, a fable, explains itself. Thus, in Tiv society, this theoretical teaching was done at night when men, women,

children gather under the bright moon or around a fire. At this time, they may be cracking groundnuts or melon, peeling potatoes or cassava or beans removing husks, from maize or spinning cotton wool.¹⁰⁹ On such occasion several tales and proverbs are told by many people. In this way ethical values are inculcated in Tiv traditional society.¹¹⁰ Adrian C. Edward confirms this when he made important assertion on the Tiv people when he says:

One abiding impression of the Tiv is of an underlying self-confidence which seems to relate to a consciousness of their agricultural skill, the fertility of their country, and their own increasing and expending population¹¹¹

From the foregoing, we have reviewed the Tiv people's activities within the raining and dry season, roles of the male and female within these periods and the ways the Tiv people inculcated or linked the earth and the sky by teaching Tiv traditional religious ethics.

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- 103 J.S. Farrant. Principles and Practice of Education. New Edition. Ibadan. Longman Group Ltd. 1980. pp. 29-30. In A. Dzugba: "The Ethical Dimension of Tiv Religion". African Marburensia. Vol. 25 No. 1 & 2. 1992. P. 11.
- 104 A. Dzugba. Fundamentals of Traditionism, op.cit., pp. 56-60. In A. Dzugba. "The Ethical Dimension of Tiv Religion". African Marburensia Vol. 25. No. 1 & 2. 1992. p. 37.
- 105 Cf. Ibid., p. 37.
- 106 B.J. Dudley. Instability and Political Order: Politics and Crisis in Nigeria. Ibadan: Ibadan University press. 1973. pp. 25-26. In. A Dzugba. The "Ethical Dimension of Tiv Religion". African Marburensia. Vol. 25. No. 1 & 2. 1992. p. 38.
107. Cf. Ibid., p. 40.
- 108 Cf. Ibid., p. 40.
- 109 Cf. Ibid., p. 40
- 110 Cf. Ibid., p. 41.
- 111 Mythology has been in use for a long time. It means study or a collection of myths. It is in this context that I have used the following terms: Faleology (a study or a collection of fables) Fairlogy (a study or a collection of fairy tales), taleology (a study or a collection of myth or fairy tales), and proverbology (a study or a collection of proverbs). This means that 'tales' can be used for a myth, a fable or a fairy tale. Hence teleology is synonymous with folkloreology. In A. Durgba "The Ethical Dimension of Tiv Religion". African Marburgensia. Vol. 25. No. 1 & 2. 1992. p. 41.

CHAPTER FOUR

MAJOR FACTORS THAT REMOULDED THE TIV RELIGIOUS WORLDVIEW

4.1 INTRODUCTION

This chapter deals with the major factors that brought changes in Tiv people's religious worldview. These factors include, colonialism, Christianity, education, Second World War, Nigeria's independence, and urbanisation. In each of these factors we shall trace their origins and achievements.

4.2 COLONIALISM

The quest for colonies in Africa started when the European powers, Britain, France, Portugal, Spain, Germany, Belgium and Italy scrambled for Africa. They hustled and had a hectic struggle as they embarked on the partitioning of the continent among themselves.¹ Then, Britain happened to colonize Nigeria in West Africa. The main objective which made Britain take part in the partitioning was to look for colonies where she would exhibit her power, and consequently gain economic benefits.

Before the scramble for and partitioning of West Africa, about 1870, a trade policy known as "Laissez Faire" developed in Europe. With this policy, there was freedom of trade among all European trading partners. Within this period, the industrial revolution was at its peak. This meant economically that, European countries like Britain, Germany, France and Portugal, by 1800, needed both the raw materials for these industries, and the markets where

they would dispose of surplus goods. They had to achieve this by creating permanent areas where they would have full power, politically, socially and economically. So at this time, the "Laissez Faire" trade policy had become a protective charter; that is to say, the countries that had no such colonies were having problems.

With this desire, these European countries hastened to occupy areas around the world, including Nigeria and other West African countries. Thus, Nigeria became a British colony, as her coming into existence as an entity was based on the efforts of both British government and traders. In effect, the presence of Britain in Nigeria was felt with the annexation of Lagos in 1861, and the establishment of British protectorate over the Oil Rivers areas in 1885. In 1891, the British appointed a Commissioner and Consul-General. They resided at old Calabar. To administer the riverine areas, Consuls and Vice-Consuls were appointed, and in 1893 they expanded to Lokoja and Benue and called it Niger Coast protectorate. In 1897 they occupied Benin.²

The British occupation of Yoruba land occurred in 1896. But this was not easy for the British government, because of protracted wars and French threats to the land. The Alafin of Oyo in 1888, had to sign a treaty with the British government. Thus, in 1896, the whole of Yoruba land south of Ilorin was under the Lagos Consulate. From this date, they were administered as the colony and protectorate of Lagos.

On 1st January 1900, the Niger Coast protectorate was renamed protectorate of Southern Nigeria. The Consul General became a High – Commissioner. On 1st May 1906, this protectorate was merged with the colony and protectorate of Lagos as the colony and protectorate of Southern Nigeria, with its capital in Lagos. The protectorate of Northern Nigeria was founded in 1900, with the occupation of Lokoja by a chartered Company, the Royal Niger Company, on behalf of the British government in 1887. Then, on 1st January 1900, the British government took total control of the area with Lord Lugard as the first High Commissioner. Flora Shaw, a former correspondent of The Times, who later became Lugard’s wife, christened the two protectorates “Nigeria”.³ Thus, the merging of the northern and southern protectorates as one entity was accomplished by the British government on 1st January 1914, and Lord Lugard became the first Governor-General. So, the words of the Late Sir Ahmadu Bello are fitting, for he said, “God did not create Nigeria, the British did”.⁴

The British conquest of the Middle Belt started when the Royal Niger Company took over the affairs at Ilorin in 1900, but there was no peace between the British and its subjects here until 1903. Before then, Ilorin remained under Company’s control. The British government in 1903 took over from the Company and so drew closer to the Tiv people.

The Tiv contact with the British administration began in 1900, when they resisted the intrusion of the Telegraph Construction Company sent by

Lord Lugard to link Lokoja with Ibi by telephone.⁵ This resistance was against any outside interference in their normal daily life. In the resultant clash, the Tiv, with their bows and arrows, had less casualties than the British. Lugard reported the incident to the home government and painted a bad picture of the Tiv by describing them as warriors and barbarians, who had vandalized the Royal Nigeria Company trading station situated in their area; that they had no regard for life and property, and that the Tiv had killed and wounded eleven of the members of the British company.⁶ Thus, the British government intervened, militarily and attacked the Tiv in 1900, 1901 and 1906. This was a big set back on the Tiv, because many lives were lost, villages were burnt and crops were destroyed. This resulted in a famine of 3 – 4 years. Thus, after 1906, the remaining part of Tiv land surrendered, and they were annexed by the British government in peace.⁷

Under the administration of the British government, Lugard adopted indirect rule in Nigeria, but it did not work out successfully in Eastern Nigeria. Under this system, the rulers, that is, Emirs, Shehus and chiefs who the traditional authorities were, appointed as native authorities.

In Tiv land, just prior to the colonial administration, the Tiv had adapted the Jukun chieftaincy system. Before this they were governed by the eldest in the family. Now they elected a number of Utor – agbande – namely drum chiefs who were elected by the elders. These chiefs were importers to possession of tsav and akombo, and as such, rulers among the Tiv, they were

men of great prestige. So the British government in turn appointed these men to become district heads.

In Tiv land, the British government established native local government region and these were governed by the Tiv themselves while their activities were supervised by British officers, who were the Resident Commissioner for the Tiv subordinate and District Officers.⁸ This led to the opening up of urban centres like Gboko, Katsina-Ala and Makurdi. In the city an area called GRA (Government Reserved Area) was reserved for government officials. Already from 1906 the G.R.A. had modern buildings with fenced compounds.

The colonial government established many native courts, as at Gboko where traditional judicial matters (like marriage conflicts) were treated. The native authorities, called the warrant chiefs, presided over these native courts, using native law but under the supervision of British officers. Prisons were established, and direct taxation was imposed on the Tiv. Here, it was the duty of the chiefs to collect taxes. And the greater part of the tax was passed on to the colonial government. The remainder was used in taking care of prisoners, or kept by the local rulers for local administration.⁹

In fact, with the introduction of taxation in Tiv land, the colonial government established native treasuries, to which the revenue from income tax, and the tax on market produce were paid. Such offices are still found in Tiv land until now.¹⁰ In effect, this was the beginning of use of money. Taxes forced the Tiv to engage in hard labour to make ends meet, and so get

money to pay the tax. This Orsa Ikyenge who happened to be one of the labourers says that, he was forced to work on the road from Gboko to Katsina-Ala as a labourer so that he can pay his tax.¹¹ So the Tiv were forced to engage in labour, like tin and coal mining, building of roads, bridges, prisons and telegraphs. Thus, one can rightly say that, this system of government was more interested in making use of the energies of the people.

The colonial government, with the introduction of taxation in Tiv land, felt they were successful in imposing these changes. The Tiv did not resist the demand for taxes in monetary form as colonialism paved way or direction of industry and technology.

In the area of communication, the colonial administration first of all opened ports to aid in reaching the hinterland. Since the middle of the 15th century the coast of Nigeria had been in touch with Europe. But these were a little traffic. All the same, traffic gradually grew as the slave trade developed.

In Nigeria, all ports were situated at river banks which were shifting sand – bars. The major Port was Lagos. In 1907, when the dredging operation began, it was shallow, it did not exceed a depth of ten feet. Then, in 1914, the capacity of the port was expanded to take in large vessels; now, several million tons of shipments were handled in the ports of Lagos and Apapa each year. In the East, Port Harcourt was situated on Bonny River. It was not well known during the First World War, but today it is the second

largest Port in Nigeria, and serves as the terminus of the Eastern railway, which is mainly used for the transportation of coal.

The inland waterway system of transport was important. The Niger and Benue rivers formed the major means of communication within the interior in Nigeria. Before the colonial period, the Tiv used the river Benue for fishing and transporting their goods in canoes, as there were no vehicles and good roads, but only bush paths and narrow tracks that could not even allow two people to walk side by side. However, villages and farm lands were linked by these paths, which passed through thick forests and the grasslands.

The colonial administration decided to link the hinterland with Lagos by rail in 1896.¹² The same year they started the construction of the rail from Ebute Meta, Lagos to the hinterland. This was opened to traffic in 1900. By the end of 1909, it had gone as far as Ibadan, Jebba on the Niger. Another railway line was constructed in 1907 from Baro on the Niger to Kano. It was to connect with the line at Minna, and a railway bridge was constructed as the southern exit. Another line was constructed from Zaria to Jos. This line was of great importance to the mining corporation. So it led to the construction of a bridge over River Niger at Jebba in 1916.

The Eastern division of the railway at Port Harcourt passing through the coal mine at Enugu stretching to Benue River at Makurdi. So, a bridge was constructed across the river Benue in 1932.¹³ This development in the area of communication by the colonial government aided the Tiv people by exposure

to the outside world and to interaction with other ethnic groups and cultures. In fact, this led to some of the Tiv migrating from the rural areas to urban centres.

4.3 CHRISTIANITY

Portugal was the first European country that made early attempts to introduce Christianity in Nigeria.¹⁴ They had the intention of evangelising the people, believing that this will go a long way in assisting their commercial pursuits. They made the first attempt at Benin in 1515, but they did not spread fast. Thus, the beginning of a more successful missionary work in West Africa was in 1806, when the Church Missionary Society (C.M.S.) established in Sierra Leone.¹⁵

By the beginning of the 1718 most coasts of Nigeria had been influenced by Christianity but the Middle Belt was unreached. In this area, the Catholics were the first to arrive, but in Tiv land the Protestants were the first to proclaim the gospel under the Sudan United Mission through Dr. Hermann Karl Wilhelm Kumm, a German. He was among the Baiwe team, that carried out an expedition of reconnaissance up the River Benue in August 1904.¹⁶

Then the *Societe de Mission Africaine*, that is, the Society of African Missions, supported the first Catholic Missionary activities in Nigeria, under an Italian called Rev. Father Francesco Borghero. He moved from Whydah to Lagos in 1861. From there he moved to other areas like Abeokuta and Eastern part of Nigeria, especially Onitsha. The Catholic Missionary activities

extended to Northern Nigeria with the visit and tour of Lokoja in 1886 by Father Charles Zappa. At this point, they expanded to other areas like Shendam, Jos, Kano, Kaduna and Makurdi.

The Roman Catholic started their missionary work in Tiv land in the middle of 1919.¹⁷ This was in the western part of Tiv land (chongo), that is, areas like Ugondo, Tongov, Ikyurav, Nongov, Ihanev, Masev and Turan. They later moved east ward, that is Ipusu to areas where the Dutch Reformed Church Mission (DRCM), who came after the S.U.M (on the same mission) that is the missionaries from South Africa were already established like Shittile, Ukum, Mbaikyor, Jemgbagh and Jechima. But the Roman Catholic Mission (R.C.M.) could not spread fast due to lack of indigenous priests.

The first Sudan United Mission (SUM) team from South Africa that came on this mission included Rev. George Botha and Mr. Y.H. Hosking.¹⁸ They were advised by Dr. Kumm the team leader to work among the Tiv, but they wanted to work in the Jukun area first. Because of this, the team was sent to Dili Hill, in the Southern part of the present Plateau State to start work among the Mbula people. This SUM Missionaries were advised by the British magistrate in Yola, Mr. G. Barclay. Dr. Kumm left the team and moved ahead to Mbula and was joined by Carl F. Zimmermann. Kumm and C.F. Zimmermann arrived at their station on December 4, 1909. After some time, they left for Tiv land, which was in initial plan and aim when they left South Africa. This decision was taken when Mr. Hosking attended a Conference of

all Protestant Missions in Northern Nigeria at Lokoja in 1910.¹⁹ Here they were told to start work among a tribe with a population of about five thousand people, while the Mbula population was just about one thousand.

On this basis, they set up their first station near Saai on April 17, 1911, under Mr. Zimmermann as Rev. Botha had proceeded on furlough, and Hosking had to do relief work in the British Camp at Rumaisha. They started their missionary work here, then extended it to other areas like Mkar, Adukpo, Kunav, Turan, and later to other places like Makurdi and Apil, Shangev, Tyev, Uavande and Gboko. By now, they had expanded and covered Ichongo areas as well in the western part of Tiv land.

Their mission strategy was interesting. They started by reaching and converting the elders, then the youths, women and children. All this was done in Tiv language. The Roman Catholic Mission (R.C.M.) also started with the chiefs, youths, women and children, but the Roman Catholic Missionaries used English language. Both opened schools and used the same language in their schools. Thus, the Roman Catholic Mission had many advantages when they came in 1919, as the areas they arrived in, were already influenced by the DRCM, so these areas received the gospel message easily. Their use of English language in teaching attracted more people to their mission, and they accepted everybody into their fold. But most of their young converts were those who were excommunicated by the DRCM.

Both the Protestants and Catholics adopted the same method of conversion as they believed that the Tiv conversion to Christianity involved dropping their traditional values and religious worldviews.²⁰ They felt the Tiv had to be educated and converted to a new religion so this is the way to permanently plant Christianity in the land. Thus, in their preachings the Tiv became aware that they had to stop certain things like human sacrifice, killing of twins, polygamy, taking of titles, witchcraft, traditional customs like exchange bride in marriage, dances and some modes of dress. The missionaries introduced the European mode of dress, eating habits like drinking tea, using plates and dishes, use of lamp and living in houses with iron zinc roofs.²¹ Many hospitals were established and schools, that by 1969 there were over five hundred of them in Tiv land. So Christianity brought westernization, by introducing a new religion, western culture, medicine and education.

4.4 **EDUCATION**

The history of western education in Nigeria dates back to the missionary era, which started in A.D 1515 but their efforts within this period were short-lived, with no impact. But with the abolition of slave trade in the 19th century, the missionaries came back the second time with good strategies to plant Christianity using education as the vehicle for conversion. So their primary aim was to evangelize Nigerians through education. In effect, they gave Nigerians the knowledge of the Bible, the ability to sing hymns and recite

the catechism how to communicate effectively orally and in writing, both in vernacular and English. All these were achieved through Bible schools.²²

In fact, the development of education in Nigeria started in the Southern part of Nigeria, where the first school was established in 1843 by Mr and Mrs De Graft of the Methodist Church in Badagry, and in August 1846 when the C.M.S Mission reached Abeokuta. From here they expanded to other parts of Nigeria. So Samuel Ajayi Crowther opened the first school for girls in December 1858; the same development took place in Calabar and Bonny.²³ The method of teaching used in these schools was the same with the Qu'ranic schools, where pupils were taught by rote. Everything was taught from one textbook, the Bible, and every subject was linked to the Bible as the aim was to convert the pupils to Christianity. Thus, when the CMS expanded to areas like Badagry, Abeokuta, Lagos and Ibadan in the 1840s, and 1850s, their common method of conversion was to get rulers and elders involved in the idea of a school that would belong to them. In each station, the senior missionary was to pay more attention to the chief, hoping that, at the end, as parents were converted the children would follow easily.²⁴

While educational activities were enjoyed by the citizens of Southern Nigeria, in the Northern part of Nigeria, it was the Qu'ranic schools that were expanding. In this part of the country too, the first mission school was established by the CMS in Lokoja in 1865 and the language they used here in teaching the pupils was Hausa and Nupe. They moved to other areas like

Sokoto, Zaria and Adamawa emirates on invitation of the Emirs. In 1864, Rev. Crowther was made Bishop and he extended his friendship to the Emir of Bida, where he established a school in 1904, and the Attah of Igala. From here, they reached other areas, but the expansion of education in Northern part of Nigeria was not as smooth as the Southern part because of the impact of Islam.

In 1904, the SUM, which was of Scottish origin, came to Northern Nigeria and started work at Wase in Muri.²⁵ Their educational aims were industrial and agricultural, that is, to introduce to the natives how to use new agricultural implements, brick – making and food cultivation. But they were not allowed to open a station at Ilorin, because the majority of the natives were Muslims.

In the Middle Belt region, in 1909, the SUM had stations at Wukari, Donga, Bukuru, Gel, Langtang, Wase Rock, Dampar, Ibi and Jen near the Benue River. They maintained the Rumasha Fled Slaves Home. They started schools by teaching their house boys. The aim was to teach them how to read the Bible in vernacular so that, other children would join them. But in 1910, all denominations held an educational conference to discuss the educational policy and the language to employ in teaching in their schools. By 1912, the SUM had established 29 stationary schools with total attendance of 2,459 pupils. Then, in 1914, Nigeria was amalgamated. This marked the involvement of government in education, which started in 1916. A Nigerian

Education Ordinance and its regulations came into effect with the aim of improving and raising the standard of education in Nigeria by granting aid to mission schools, which had existed before 1916, whose pupils were enrolled with the consent of their parents.²⁶ The grant was meant for mission schools who had their plans approved by the government and those who would allow the government to inspect their activities.

These conditions were disturbed by the first world war in some areas like Ibi, Wukari, Donga and Salatu which led to the closure of some of their schools. But the SUM opened a school at Zaki Biam in 1915. These schools were taken seriously by the mission as they helped produce indigenous teachers and preachers, who aided the spread of the gospel. Education gave the missionaries the opportunity of training and educating children who were confirmed Christians. This was based on their method of bringing many of the children into boarding schools and teaching them in vernacular, as approved by the Phelps Stokes Education Commission.

Thus, in 1944 a Commission was appointed by the Secretary of State for the colonies to report on the issue of higher education. Through this report, it was decided that a University College be established at Ibadan.²⁷ So on January 18, 1948 it was opened with a population of 108 students. It was officially opened on 25th March, 1948. The University was affiliated with the University of London, Ibadan courses in the Faculties of Agriculture, Arts, Medical Sciences, Department of Extra – Mural Studies and an Institute of

Social and Economic Research. The University became autonomous in 1962. Then in October 1960, the University of Nigeria Nsukka was opened, the one of Ife in 1961; the University of Lagos and Ahmadu Bello University of Northern Nigeria at Zaria were opened in 1962. There was a Nigeria College of Arts, Science and Technology, with headquarters at Zaria, with campuses at Enugu and Ibadan. It provided specialized instruction in different areas of Engineering, Pharmacy, Accountancy, Secretaryship and Administration. Then, there were Technical Institutes, Commercial Schools, Vocational Institutes and Teacher Training Schools. And about this time, there were several post-primary schools scattered all over Nigeria as well as primary schools. Adult literacy and mass education schemes progressed and scholarships were offered to qualified candidates to study both at local and overseas institutions of higher education.²⁸

With this advancement in the field of education in Nigeria from primary to higher education level, also in Tiv land by the late 1950s to early 1960s, there were many primary schools. Primary education was to have four standards, on the successful completion of which a pupil of mature age became eligible for the three – year pupil teacher course. But there was a problem of competition between these missionaries in Tiv land, as each denomination emphasised the high standard of their own method. Even today this tussle still exists between the Protestants and the Catholics.

Thus, one can say that the history of modern education started with government policies on education like the creation of an education department in Nigeria in 1903. It laid down rules for provision of primary and secondary education, and stated that vocational training should be given in higher education. The impact of this was felt in the North in 1909 when Hans Vischer, a former CMS missionary was appointed to become an administrative officer. He was commissioned to organise a system of education for the Northern protectorate.²⁹ So, in 1938, Mission Schools totalled 383, and with the Education Ordinance which recommended grants to Missions Schools in 1926 Missions Schools enrolment rose from 5,000 to 71,000 in 1947³⁰ (see table 1 p.129).

With this education outline of 1979 to 1980 school session, it is clear that from 1982/83 school session in Benue State, there was a drop in the number of primary schools from 2,703 in 1981/82 to 2,700 in 1982/83. And this reduction in the number of schools affected the population of pupils in other parts of the State. The State experienced this drop because, the Second Republic could not pay teachers salaries, finance the schools, provide the infrastructures in these schools, like classrooms, desks and chalk. And some of them were closed down because of teachers strikes. The government on her part wanted to maintain these number (2,700) with the same number of teachers, so that she could pay their salaries and provide

infrastructures. Yet the pupils were receiving their lessons out door under shelter of trees.

Thus, the State maintained a steady number of primary schools from the 1982/83 to 1984/85 sessions, to contain her education cost. But one discovers that within this period in Tiv areas, with the same number of primary schools, the population of pupils continued to increase, because the people discovered the value of education. This reflects the desire to get white collars jobs, and the enlightenment it gives, and the discovery of Tiv backwardness in education compared to their brothers in the Southern part of the country.

In the same vein, from 1985/86 to 2002/2003 sessions there was an increase in the number of primary schools in Benue State. With the creation of several Local Governments Areas during this period, it meant development in all sectors of life. Like in Tiv areas in 1996, three additional Local Governments were created that is, Tarka, Lokogo and Buruku. This creation implies the establishment of more primary schools, like in Tarka Local Government at the eve of the creation had about thirty, but now there are about fifty primary schools in the area. A lot of individual companies and existing secondary schools have established a lot of primary and post-primary schools to meet the increasing teaming population of pupils in primary schools. On the part of these business men who have established these schools, it has earned them a lot of money (see table 2 p. 130).

TABLE 1: PRIMARY SCHOOLS

STATE AND AREA	1979/80	SES SIO N	1980/81	SES SIO N	1981/ 82	SES SIO N	1982/83	SES SIO N	1983/84	SESSI ON	1984/85	SESSIO N
	NO. OF SCHOOLS	NO. OF PUP ILS	NO. OF SCHOOL S	NO. OF PUP ILS	NO. OF SCHO OLS	NO. OF PUP ILS	NO. OF SCHOOL S	NO. OF PUP ILS	NO. OF SCHOOL S	NO. OF PUPIL S	NO. OF SCHOOL S	NO. OF PUPILS
BEBUE	2,688	85 7,6 91	2,703	88 1,1 83	2,703	90 3,2 13	2,700	97 3,7 20	2,700	953,5 68	2,700	1,030,1 07
TIV LAND	1,212	42 0,1 35	1,462	64 3,1 76	1,462	67 6,1 30	1,462	68 0,1 36	1,462	680,1 36	1,462	772,22 5

The table shows the population of primary schools and pupils in Benue and Tiv land in particular, from 1979/80 to 1984/85 sessions.

TABLE 2: SHOWING THE NUMBER OF STUDENTS IN BENUE STATE AND TIVLAND IN PARTICULAR, FROM 1979/80 TO 1981/82 SESSIONS.

STATE AND AREA	1979/80 SESSION	1980/81 SESSION	1981/82 SESSION
	NO.OF SCHOOLS	NO. OF STUDENTS	NO. OF STUDENTS
BENUE	90	33,952	38,314
TIV LAND	48	21,110	23,231

Note: The number of schools is not stated, because the census conducted within the era does not include them³¹

TABLE 3: SHOWING THE NUMBER OF TECHNICAL AND VOCATIONALSCHOOLS IN BENUE STATE AND TIV LAND IN PARTICULAR, FROM 1979/80 TO 1984/85 SESSIONS³²

STATE AND TIV AREA	1979/80 SESSION	1980/81 SESSION	1981/82 SESSION			
	NO. OF SCHOOLS	NO. OF STUDENTS	NO. OF SCHOOLS	NO. OF STUDENTS	NO. OF SCHOOLS	NO. OF STUDENTS
BENUE	6	4,096	7	5,044	9	3,534
TIV LAND	3	2,116	4	267,386	5	2,927

Also in 1979/80 session the Benue State Government took over total control of schools in the State. But the NKST and RCM Missions still maintained control over their schools.

Today, with the impact of missionary education which started in 1915 with the teaching of their house boys, to catechism classes, then Bible schools, to opening of Primary Schools, Teacher Training and Secondary Schools and Medical Training Institutions in Tiv land as the base line, the Tiv are civilized. With the interference of the government which started with offering of grants in 1926, the government established a few secondary schools, like Government College Katsina-Ala, Gboko and Makurdi in the early 1970s. This effort was reinforced with the introduction of universal primary education, which led to the opening of several Primary, Teacher Training Colleges and adult literacy classes in the mid – 1970s, and the opening of Advanced Teacher's College in Katsina-Ala, now known as College of Education Katsina-Ala, in 1976. Today, the Tiv can boast of one Federal University which was initially called the Federal University of Science and Technology Makurdi, but its name was change in 1984 to University of Agriculture Makurdi. There is also the Benue State University, Makurdi, which was opened in 1992. With a School of Nursing and Mid-Wifery Plans are to open a Faculty of Medical Sciences at the Benue State University. And the Second Republic government established a lot of day secondary schools in Tiv land in the early 1980s. On the eve of these developments there were several

voluntary agency schools, now we have more than 300 secondary schools; owned by both the government, missionaries and individuals. The same with the establishment of Nursery and Primary Schools which, have their secondary schools annexed. This applies to the industrial and vocation centres.

This foundation of education has great effect on the Tiv as these institutions have widened the gap between the urban and rural dwellers. Majority of the youths have moved to urban centres, since the advent of colonialism and missionaries. There is increase in the number of educational institutions as the population of the urban centres swell. Because, the population in the urban centres has increased, the youths meet with different people from different works of life. So they have come up with new ideas, beliefs and habits. This in turn resulted in their not valuing, revering or appreciating their own religious values, norms, for they are exposed to new ways of life, and a less demand of God, compared to their traditional gods which demanded a lot of appeasing sacrifices.

4.5 THE SECOND WORLD WAR

We have so far seen that colonization and Christianity brought with them westernization for the Tiv society. The Tiv people's standard of living improved tremendously, and this development affected them religiously, socially, politically, economically and culturally, because now they could read and write in their own language and English, so they could clearly evaluate every situation.

Despite the fact that the other parts of Nigeria like the Southern part, are more advanced, because of the early presence of the missionaries there since the 18th century, the Tiv people's opportunity came during the Second World War, between 1939 and 1945. This war was between axis powers, that is, Germany, Italy, Japan and their supporters and the allied powers Britain, France, Russia, the United States plus their supporters. A German General called Adolf Hitler started the war. This war affected the whole world, so as Britain was affected, it had to affect Nigeria that was her colony. The Tiv in the Middle Belt were known to be warriors especially after the battle with Britain. So, they had to recruit some of the able bodied men in Tiv land into the British army.³⁴ Their economy was also used to fight the war, as these people were the tillers of the soil. But the war had great influence on the Tiv people's ideas and views of life, their struggles, rights and especially on religious ideas.

At home they had been controlled and kept in check by the fear of Christian doctrines. After they were taken to a strange land, and after the war they came back with strong faith in Christianity. So their previous belief in witchcraft and other aspects of life, like certain taboos that forbidded children to eat meat and eggs were now regarded as false. They questioned the existence of tsav, mbatsav, akombo and azov. They felt that such things had no powers, and that traditional gods were powerless, because to them it was the Christian belief or God that protected them in danger. This realization

influenced them, and was virtually impossible to convince them otherwise. The rate of crime and violence rose greatly in the tranquil Tiv country side, due to the people's exposure to guns as they had easy access to armament. In effect respect for the constituted authority suffered greatly. This became a serious problem for the traditional institution, like the government and the church. Even many that, hitherto, were professing Christians, relapsed into a state of moral.³⁵

Many of these people came in contact with educated politicians from southern Nigeria, who at the time were busy organizing people into workers labour and political unions, as pressures fronts to press for social reforms and political emancipation. This indirectly paved the way for pushing out the old traditional rulers and replacing them with young, active political voices in the land.³⁶

Religiously this affected the church, as Tiv mission teachers and workers also began to organize and press for better conditions of service and improved standard of living. In the 1950s, with this spirit of self-esteem, some of the Tiv people left the mission work and took stands against the mission on many issues. Thus, as these people were "exposed" to the "civilized" world, with "civilized" ideas and weapons, they became a serious influence on those at home, so they too, wanted to get status.³⁷

4.6 INDEPENDENCE

The Second World War was fought in Europe and in South East Asia. As Nigeria was a colony of Great Britain, she had to send many able-bodied young men to fight. As such, many Tiv people were recruited and sent to Europe to fight. These people had never been outside their environment; they could not even read or write in their own language. They were forcefully moved from their micro-culture and transported to a very different culture, where they acquired more knowledge and became matured.³⁸

At that time in Nigeria, particularly in the Southern part, several newspapers were published, several trade unions were formed, different political parties and movements were formed as a prelude to the struggle for Nigerian independence. And several constitutional conferences were held, like that of 1957 and early 1960, which led to Nigerian independence on 1st October, 1960. All these efforts were successful due to the hard work of great journalists like John Payne who owned the Lagos Weekly Record, the Lagos Daily News founded by Herbert Maculey, the Lagos Daily Service which was edited by Ernest Ikoli, the West African Pilot owned by Nnamdi Azikiwe and the Comet.³⁹

All these newspapers published the activities of the colonial government and criticized them. As all these people were nationalists, their writings stimulated some people in Tiv land to join the trend. Thus, people like Mr. A. Abuul, Mr. Vincent Orgime (the first jailed Tiv member of

Parliament in 1960), Mr. E.T. Orodì, the first and only Tiv Cabinet Minister in the Federal House of Representative, and Mr. J. S. Tarka also joined the struggle.⁴⁰

For instance, J.S. Tarka, joined the political struggle in the early 1950s, on the eve of independence. Nigerian independence, was won with J.S. Tarka in the forefront of the struggle. This is because at the onset of his political career, he was under the platform of the UMBC, elected into the House of Representative. He formed the clarion call for the struggle for a Middle-Belt Region so loud and clear that, his words or call could still be heard after his death; with the creation of Benue and Plateau States and the Federal Capital Territory Abuja. He succeeded in this by forming the United Middle Belt Congress (UMBC) and presided over its affairs as the Chairman of the party. The aims of the party then were to fight for the unity and progress of the people in the Middle Belt. In effect this led to the creation of the Middle Belt Region which we now have geo-politically, the North – Central Zone comprising Benue, Plateau, Nasarawa, Kogi, the Southern parts of Adamawa, Kaduna and Bauchi, Kwara, Niger, Taraba States and the Federal Capital Territory, Abuja are zones of minorities.⁴¹

J. S. Tarka, as Tiv politician was present at the 1957 and 1958 constitutional conference in London and Lagos, when the final arrangements for Nigeria's independence were made. His presence was a warning to pre-

independence Nigeria that, "exploitation is exploitation, black or white, and is more revolting when suffered in the hands of fellow blacks".⁴²

He preached to the minority groups and they believed him that their poverty then was the result of violence and violation, rather than of scarcity, committed against them by the Meya – tribes (Hausa, Yoruba and Igbo) who had possessed themselves of the means with which to force these groups to bear the life's toil and burden on their behalf. On the eve of independence, he alerted the nation that, for the minorities, unless they were allowed some measure of self-rule independence, when it came, would not mean anything.

Independence came with that massive escalation of indigenous exploitation which confirmed the fears of the minorities and increased tensions to a very disturbing level.⁴³ Until the military interventions in 1966, Tarka was alone, yet an uncompromising warrior in the whole federation; when he was released from prison he carried on this struggle against the then mighty Northern Nigeria Government that was lined up to oppose him and all that he stood for. It was actually another round of Nationalism for him; after fighting the British colonial exploiters. He was directly confronted by his fellow Nigeria's who fought the same cause with him against the British.⁴⁴

His stand during the politics of the First Republic on the creation of Middle Belt States (Benue, Plateau, Nasarawa, Kogi and Taraba States) had in no small measure influenced political considerations which led the Gowon's Military Government to create new States in 1967 and then, the subsequent

creations by Murtala, Babangida and Abacha regimes. He never stopped his struggle against political victimization, social isolation and economic subjugation in Nigerian politics. In the week preceding the First Military Coup in 1966, he was said to the students of what was then St. Augustine's Teacher's College, Lafia, that, "I am learning to shake hands now, for I will be shaking long", which he did after fourteen years. He served as a shadow Parliamentary Minister at the eve of Independence. This experience served him as an eye opener in his political career and the art of Government in the era of Independence. He held the coveted, sensitive and top posts of Federal Commissioner For Transport, and later for Communication, during the Gowon Military administration.⁴⁵ He was a prominent figure in Nigeria, as at the eve of his resignation in 1974, J.S. Tarka told the nation to expect "a chain reaction of events whose end result nobody can imagine". It happened as he foretold (the Gowon, Murtala and Obasanjo regimes or power exchange).⁴⁶

With all these developments in Nigeria, and the exposure of the Tiv during the Second World War, they had already criticised their traditional belief as they came back from the war. They were convinced that, there was no need for these traditional gods, because they were powerless; so the struggles in Nigeria for independence fuelled their disbelief in God. By this time they disbelieved the powers of Mbatsav, and criticised those in authority. They even condemned the treatment given to them by the missionaries. For instance, the missionaries would go to church with their wives and sit in the

same place, while the natives will sit separately, the missionaries would ask the native women to cover their hairs with a scarf before going into the church, while the white missionary ladies did not. With the independence struggle and their exposure to the outside world, they discovered that, they have to be treated equally no matter their sex, race, nationality and religion.

As they considered the treatment meted to them by the colonialists and missionaries in churches, they demanded for better treatment from the missionaries like higher wages, and conditions of service. Many of the missionary workers left for government jobs. The Tiv called on the missionaries to introduce some of their cultural values into church worship, like music. Akiga who was the first Tiv man to openly confess Jesus as Lord and the first evangelist, left the NKST mission and joined politics, having been influenced by the nationalists.⁴⁷

In fact, the Tiv had to accept this change in ideas because they were experiencing the presence of new religion (Christianity) and ideas or westernisation that improved their living standards, which to their understanding will improved their status and will place them on the same level with their brothers and sisters in the Southern part of Nigeria. The evidence of these rapid changes was seen in their being involved in the governance of their land. Thus, the people were brought closer to the government.

4.7 URBANISATION

Urbanisation means turning a rural area into a town or city by building a lot of new houses, factories and so on. The migration of people from the rural areas to these urban centres started in Tiv land with colonialism and Christianity, when the Tiv were exposed to people from different continents, that came with their western ideas, culture, administration and religion. The presence of these groups of people from different ethnic groups implies the opening of other areas that were easily accessible to serve as urban centres. Areas like Gboko, Katsina-Ala, Makurdi came into existence. This, in turn, has had a deep effect on the Tiv, as many of them migrated to these centres to benefit from the activities of the missionaries, especially to receive education. In fact, this has caused the urban centres to be overpopulated, which leads to the untidiness of these centres. This has effects on the rural areas as they are left virtually empty. The aim is to receive education in the urban centres. Even when students graduate they remain there, searching for white collar jobs, and end up working in these urban centres.⁴⁸

When the missionaries came they began to evangelize using education as the vehicle of evangelisation. With time, education expanded with the establishment of universities in Benue State, which are even located in the heart of Tiv land, e.g. the University of Agricultural Makurdi, which was opened in 1980, and Benue State University in 1992 and University of Mkar 2005. This means, for a long time now a lot of graduates have being turned

out each year from these institutions, who have moved to the urban centres to search for white collar jobs, or to gain employment. Today, they are urban dwellers, struggling to make ends meet.

The other era that brought a lot of youths to urban centres was after Nigeria gained her independence. At this time, a lot of youths left the rural areas, because a lot of other individuals established schools. They were moved to establish schools because the missionaries too increased the number of their schools, due to the grants government was offering. Thus, to the individuals, it served as business enterprise, that is, a means whereby they could make more money and become popular, while on the part of the youths, most of them had the opportunity to get admission into such schools.

Most of these youths who migrated to urban centres to receive western education never returned to the rural areas after their graduation. They settled in the urban centres working and married their wives there too.

The third cause of urbanization in Tiv land was the establishment of industries. Many youths have migrated to urban centres, including those who are educated and uneducated to search for jobs in these companies.

NOTES

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9. Ibid.
10. Oral interview with Zuramon Akper. The district head of Mbareva in Mbagen, Buruku Local Government Area.
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27. A. Burns, Op. Cit., pp. 272-273
- 28.Cf Ibid., pp. 272-273.
29. A. Babs Fafunwa, op. cit., p. 100.
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- 31.Nigeria – The Handbook Review Lagos: Patike Communication Ltd, 1990, pp. 83 – 84.
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33. CfIbid, pp. 33-34.
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- 35.Cf. Ibid. p. 109.
36. Ibid. p. 36.
- 37.Cf Ibid., p. 36.

38. T. T. Tyav, "Tarka: Voice of the Voiceless". A Paper on Nigerian Nationalists in Department of Mass Communication, University of Jos, 1997, p. 1-2.
39. Cf Ibid., p. 122.
40. Cf Ibid., p. 122.
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48. Ibid.

CHAPTER FIVE

THE ADVANCEMENT OF TECHNOLOGY

5.1 INTRODUCTION

This chapter focuses on the role of technology as it affects humanity, and Tiv society in particular. Technology in this study is understood to be the means by which man extends his power over the environment. That is to say, technology is not merely concerned with objects we regard as tools, such as a saw, spade or plough, but with knowledge that extends our power over the environment. The tool, like the machine, may serve as an aid to achieving our goal. With this view of technology in mind, the chapter attempts to give a history of technology and examines the areas of technological change in Tiv land.

5.2 TECHNOLOGY: SURVEY OF ITS HISTORY

The origin of technology cannot be easily traced, as it started long before man could read and write. It may originate from the time man developed the desire to improve himself and his environment for his own good. In tracing the origin of technology, J. B. Nicakaf, a Nigerian scholar who has written on the history of science and technology, says that mathematics was the first science to be developed, then physics, while the biological sciences followed and later the social sciences.¹ With this, we shall attempt to trace the history of scientific discoveries and technological inventions, and this will be done in seven phases.

5.2.1 Ancient Civilization

This era dates back to 3000 B.C, with Egypt far more advanced than any other civilisation in areas like astrology, building, embalming, surgery and irrigation. Babylon was next, and its developments were similar to those in Egypt. It is known to be the home of astrology, as its people built observation posts in every city. Using the positions of the stars and planets, their astrologers interpreted the future. They invented iron weapons (such as the spear and horse – drawn chariots). They also used a clock.²

By 400 B.C., a Greek, Hippocrates proved that diseases were not caused by gods, but by natural causes. He stated that the body has the immunity to repair itself. Somewhat later in Alexandria (Egypt), many philosophers, skilled crafts men and artisans settled and produced cosmetics, glass and textiles. Archimedes, a Greek philosopher carried out experiments on floating bodies to learn about density.³

5.2.2 Middle Ages

This is the period between A.D 475 to A.D. 1400. Scientific and technological development declined when Rome fell to Barbarians (circa 476 A.D.), and Alexandria (A.D. 642) fell to Arabs who were not as interested in science as in religion. European scholars at that time were interested in a theological explanation of nature. Bacon condemned the deductive method of knowledge, and proposed experiment, measurement and mathematics.

5.2.3 Renaissance

Renaissance means 'rebirth'. This period falls between 1400 and 1543. The philosophers of this era questioned previous authorities. For example, about 1400 Leonardo Da Vinci an Italian artist, studied light and sound, and found these to be governed by rules. Philippus Paracelsus turned to experiment and observation as the best methods of studying nature.

In the next century William Harvey of England (1578 – 1657) described the circulation of blood. Knowledge of electricity and magnetism was improved, based on observation and experiment. Galileo (in 1630) and Robert Boyle (1640) introduced methodology in chemistry. Isaac Newton (1642 – 1727) established the laws of physics.⁵ This supported the invention of electrical appliances in the 1800s.

5.2.4 The 1700s

In biology Carolus Linnaeus, a Swedish scientist, developed a method of naming and classifying plants and animals. In 1757 Albrecht Von Haller, a Swiss, developed systematic physiology by experimenting on respiration, circulation, embryology and the nervous system. This helped support the invention of related drugs. At the same time in Europe, we note the development of the weaving industry, and with it increased demand for cotton and fabric production. John Kay (from Bury) invented a weaving machine, the Flying Shuttle, while others, like Hargreaves, Arkwright, Crompton and

Cartwright improved on these inventions. A sewing machine was invented by the French Bartholomew Thimmonier (1793 – 1854).⁶

The invention (1769) of the steam engine by James Watt, an Englishman, was highly significant for mining and metallurgical industries. Already in the mid 1800's, in Europe and the USA steam was used to drive factory machines.⁷

All such technological advances also reached Nigeria during the colonial and missionary era.

5.2.5 **The 1800's**

At this time, James P. Joule of England, in his work on energy discovered heat as a form of energy, and posited the principle of "conservation of energy", that is to say "energy can not be created or destroyed", although it does change in form.⁸

In 1831, Michael Faraday of England in his study of magnetism discovered the "induction" of electric current. And in 1860 James Clark Maxwell, also of England discovered identical waves of light and other forms of energy. He proposed a mathematical formula to describe Faraday's work on electricity and magnetism. Louis Pasteur of France through his studies on fermentation and disease founded modern microbiology. He discovered the role of micro – organisms (bacteria) in human and animal diseases. Studies were also carried out on the human nervous system and in human behaviour.

And in 1879, in Leipzig, Germany, Wilhelm Wundt founded the first laboratory for experimental psychology.⁹

A petrol engine was designed by the German engineer Daimler (1834 to 1890). He invented the famous automobile, Mercedes Benz. During this period also, communication was improved upon with the introduction of electronic telegraph (1837).¹⁰ Thomas Edison, an American, invented the telephone in 1877.¹¹

5.2.6 **1900 - 1950**

This period witnessed great advancement in all areas of science. In physics, we note the study of the atomic structure of reality. Max Planck discovered units of energy called "quanta", and in 1905 Albert Einstein discovered what he called "photons". In 1919, Rutherford invented the first nuclear reactor. Otto Frisch, an Austrian, with his aunt Lise Meitner, opened up the possibility of releasing energy by splitting uranium atoms, a process also used for nuclear weapons. Throughout this period various scientists perfected the use of nuclear energy as a source of power.¹²

Linus Pauling (of the U.S.) with his accurate models of the molecular structures of numerous complex compounds, supported the rise of the plastic manufacturing industries.

In the biological sciences, we also note many discoveries. Paul Ehrlich, (a German) is responsible for the new field of Chemotherapy. i.e. the treatment of disease with chemicals; Alexander Fleming (of Great Britain)

discovered antibiotics (penicillin) in 1928, and Hugo De Vries, a Dutch scientist, in 1901 advanced genetics by explaining mutation with the application of statistics. This led to the improvement of breeding techniques for plants and animals.

5.2.7 **1950 to 2005**

The recent past has witnessed advancements in all fields of science. For instance, in medical science a vaccine for prevention and control of High Immune Virus has been produced (Salk and Sabin Polio vaccine), while efforts are still being made to discover a vaccine for its cure. While drugs and vaccines have been discovered that can combat Severe Acquired Syndrome (SAS) and cure it, surgeons are now also transplanting organs from one person to another. Physicists have discovered new subatomic particles that produce radioactive elements. This supported the invention of the laser machine, transistors, and microprocessor chips, which improved communication and medicine.

The first successful flight of the Wright brothers (1905) in flying their plane for 24 miles marked the beginning of air travel.¹³ A giant step was taken with advancement in space technology after 1959 when Russia launched an artificial satellite, and was the first to launch a man, Yuri Gagarin, in space 1961; In 1958 U.S.A. sent her first artificial satellite. On the 4th of July 1997 USA launched a robot called Path-finder to Mars. It was able to transmit back to earth pictures and brought back rocks and atmospheric samples from

Mars.¹⁴ Today, most countries have the capability of launching an information satellite into space. Nigeria also launched her own satellite in space on 27th of September, 2003, for surveillance and to improve her communication system. And Nigeria plans to launch a real communication satellite in 2006 that will serve the African continent.¹⁵

With this brief survey of the history of technology we note an astonishing development from the earliest accomplishments in preparing a calendar, to modern computers and space travel. Such developments are closely interrelated with developments in science, especially with modern methods of studying nature by experiment and microscope. However, the history of the Industrial Revolution in Europe shows us that technology in turn also greatly stimulated such understanding of nature, as can be seen from the development of the textile industry, the steam engine, and electricity.

Agriculture has been greatly affected by modern machinery, like the tractor and combine harvesters, and also by genetic development of new species of grains, fruits and vegetables. In transportation we witness developments from the invention of the wheel and horse-drawn carriage to the making of automobiles, airplanes and modern communication satellites. Communication has also come a long way from the days of sending postal messages with whomever happened to travel in the direction needed today we use radio, television, electronic mail and internet facilities. Dramatic changes have occurred in the field of health care, from surgery and disease

analysis by the simplest of observations. Microbiology and genetic studies, x-rays and chemotherapy have all made an enormous difference and together with development of vaccines have helped minimize, if not eradicate many dangerous diseases. Finally we note developments in industry, from weaving and synthetics (like nylon), soaps and cleaning products, the production of steel and alloys, or plastics. Today we readily take for granted products like telephones or radios, forgetting that even one hundred years ago people could only dream of such conveniences.

5.3 TECHNOLOGICAL ADVANCEMENTS FOR NIGERIA

The discussion of Tiv religion and culture above (chapter three) noted the conditions in agriculture, transport, communication, health and industry, as these were current among the Tiv in the pre-colonial period, before the introduction of any significant industry based on modern technology. Colonization of Nigeria began in 1885, and of Tiv land in 1906. Christianity was introduced to Nigeria in 1861, and reached the Tiv in April 1911. With these changes came Westernization in culture, education, and especially in urbanization.

We have already examined some of these changes (in the fourth chapter), whether in agriculture, especially as a result of taxation by the colonial government, or in transport and communication, with the opening of ports, building of roads and railway lines. Missionaries were particularly active

both in education and the early improvement of health conditions, providing dispensaries, clinics and hospitals.

After independence, Nigeria as a nation inevitably joined the new trend of industrialization and tried to keep abreast with international developments in science and technology, because delay or failure could involve difficulty in meeting the basic needs of the population, like food, shelter, health facilities and education. "These needs and other problems can be met only if modern advances in science and technology are applied", it is said.¹⁶

By 1970, Nigerians realized the need for co-ordinated scientific research in the country to meet these various basic needs. Thus, the National Science and Technology Development Agency (NSTDA) was established to replace the existing research councils. Subsequently, with the establishment in 1979 of the Ministry of Science and Technology, NSTDA was abolished and its functions taken over by the new ministry:

The Ministry had to formulate the National Policy on Science and Technology; promotion of scientific and technological research and liaison with Universities and Polytechnics for the development of science and technology. It also had the duties of promotion and administration of technology transfer programmes, and relationship with research established under the former NSTDA.¹⁷

In 1987, a new policy was put in place. It focused on a strategy for systematic exploration and exploitation of our natural resources, development and use of manpower, mobilization of scientific and technological communities for development, and inculcating of science and technology in the thinking

and activities of Nigerians. This policy was to sustain the quest for knowledge of the environment and the use of that knowledge for national development. It was to offer incentives to those engaged in scientific and technological activities. Manpower development includes formal and informal teaching of science at all levels of education. For technology, the policy suggested transfer of well proven foreign technologies. Also the local research and development centers and companies were to be put in place for utilization by indigenous expertises.

In line with this, a series of plans were made for the necessary scientific take off in Nigeria, through establishing several research institutes to enhance Nigeria's scientific and technological developmental plan.

5.3.1 **Agriculture**

In Agriculture:

Several programmes were launched to enhance food production like, the Operation Feed The Nation (OFN), the Green Revolution, Back to Land, the River Basin Development Authorities and the Agricultural Development Programmes (ADP). The first Cocoa Research Institute of Nigeria (CRIN) was established in 1964 in Ibadan by an act of Parliament. It was to research on Cocoa, Kola, Coffee, Cashew and Tea, and the breeding and propagation of these crops, control of their pests and diseases, and also development of technologies to reduce storage losses. Much of the research on tea and arabica coffee is done at this institute, and its sub-station is on the Mambilla Plateau.¹⁸

The second institute established was the National Veterinary Research Institute (NVRI) with its headquarters in Vom, Plateau State. It has out stations at Kano, Kaduna, Maiduguri, Sokoto, Bauchi, Yola, Lagos, Oji River

and Umudike. Her functions are to research different animal diseases, their control, and animal nutrition; to research and bring development in the production of vaccines and related biological materials. Also, it introduces high yielding exotic animals to improve local output of animal products, such as meat, milk, and eggs, as well as to engage in the training of technological manpower at intermediate level, like livestock superintendents or assistants, medical laboratory technologists and laboratory assistants. The Institute has accomplished the aims for which it was established. More than fifteen types of viral and bacterial vaccines for domestic animals have been developed; these include: anthrax, rinder pest vaccines, and rabies vaccines.

A third institute, Raw Material Research and Development Council (RMRDC), was founded in 1987 to support and expedite industrial development and self reliance through maximum utilization of local raw materials as inputs into Nigeria's industries. RMRDC has designed and fabricated hydrated line and granulated limestone plants. There are also the agricultural and forestry research institutes, like CRIN, FRIN. They have produced improved planting materials, that is, seeds and seedlings, equipment and technology for pests and disease control and plantation management, such as the F3 Amazon and its hybrids and the CRIN-Elite 1 and 2.

5.3.2 Transportation and Housing

To satisfy man's need in the area of shelter and transportation, the Nigerian Building and Road Research Institute (NBRRI) was founded on 1st

April, 1978, with its headquarters in Lagos. It studies and suggest solutions to problems of building and road construction in Nigeria, amongst others. This has led to reduction in the cost of building durable houses. An example is the Shehu Shagari's regime Low Cost Housing Scheme in 1983. In architecture, "the Institute has transformed the socio-cultural life patterns and main climatic features of different sections of the country are translated into architectural designs of homes".¹⁹

In the road sector, the Institute has carried out terrain evaluation and determination of sub-grade roads throughout the nation, and has an inventory of soil and material resources which are invaluable for planning, design and construction of roads at less cost. In 2004 the federal government gave millions of Naira to state governors to carry out the rehabilitation of roads using direct labour from State Ministry of Works.²⁰ There was also the rehabilitation of buildings and roads during General Abacha's regime by the Petroleum Trust Fund (PTF).

5.3.3 Health

In the Health sector, Nigerian National Health Policy was to achieve a goal of "health for all by the year 2002". Research institutes had been established to help accomplish this goal. Such as the National Institute for Medical Research (NLMR) and West African Council for Medical Research, (WACMAR). The achievements of these institutes include the founding of a genetics laboratory for micro-biological genetics and biotechnology, and local

production of antisera and vaccines against neisseria meningitis, that is the causative agent for cerebrospinal meningitis. It is currently studying the relationship between tuberculosis and the Human Immunodeficiency Virus, (HIV/AIDS). It also has a functional genetic engineering laboratory, and has applied genetic engineering techniques to health problems like the definition of microbial drug resistance mechanisms.²¹

The second research institute in the field of health is the National Institute For Pharmaceutical Research and Development (NIPRD). It was founded in 1989 with its headquarters in Abuja. It researches and develops pharmaceutical raw materials and drugs, and carries out scientific documentation of traditional medicinal and aromatic plants for industrial purposes. It has excellent facilities for quality control analysis of drugs and pharmaceutical raw materials. It has patented a drug it developed for management of the sickle cell diseases, named NIPRISAN. This was produced from local medicinal plants. The drug can reverse sickle cell disease. It has also prepared drugs for treatment of diabetes, malaria and asthma, among others. The drug manufacturing unit (DMU) of the Institute has commercialized the production of some drugs on Nigeria's drugs list, like paracetamol and chloroquine.²²

5.3.4 **Industry**

In the area of industrialization, scientists at the Federal Institute For Industrial Research, Oshodi (FIIRO), have invented things like the fabricated

distillation apparatus for alcohol manufacturing; they have produced malt from Nigerian sorghum and cold water starch from cassava for textile printing and finishing. They have perfected a method for preservation and bottling of palm wine, and also made the FIRRO pasteuriser.²³

The Project Development Agency, Enugu (PRODA) invented several items for local industrialists, like the garri frying machine, cottage egg incubator, kerosene oven, fire clay refrigerators, asphalt based industrial adhesive, two-stroke internal combustion engine and electric motor.

The National Agency For Science and Engineering Infrastructure (NASEI) was founded in January, 1992. It was to provide and operate science and engineering infrastructural development programmes that will provide tools, spare parts and materials needed for efficient and profitable operations, to increase the value of our raw material inputs for manufacturing industries. It was also to activate the linkage between science, engineering and technology, and to stimulate Nigeria's economic structural transformation. The Nigerian Energy Commission has produced a 'made in Nigeria' solar cell, where two villages in Sokoto State derive their energy from such solar cell panels.

5.4 ACHIEVEMENTS OF TECHNOLOGY AMONG THE TIV

5.4.1 Agriculture

In the area of Agriculture, the Agricultural and Forestry Research Institutes in Nigeria such as CRIN, FRIN, IAR, have produced improved

planting seedlings and equipment. With such technological know-how the Tiv people have new improved yam seedlings known as *Dicorea* spp, that matures within nine months, 'paper', da anaisha, amoulia' that yield bulky harvest. There are various species of cassava plants or tubers like *manihot* spp specie that matures within eight months daniete, panye; the same thing applies to sweet potatoes. Tropical *impomia batata* spp, matures within four to five months. In the class of seeds there are new varieties of soya beans (legume) tropical glycine max (soya glurine), it matures within five to six months (gein), ground-nuts, (legume) arachis hypoyca it matures within four to five months, guinea corn, tomatoes (vegetable) hycopeticum esculentum, it matures within four months. Pepper (spice) Allium Sahvamum it matures within four months, but here it varies with the nature of the soil. Maize (cereal) zeamays, it matures within three to four months etc.²⁵ All these are managed by agricultural experts under BENADA – (Benue Agricultural Development Agency). Thus, these improved varieties formed the basis for the establishment of new plantations, and rehabilitation of old ones.

So agriculture has improved. There is, for instance, an improvement in live stock production, for many have embarked on rearing large flocks and herds of animal of different kinds, such as pigs, turkey, fish, poultry, goats and sheep. Many have orchards and palm plantations. They now have hybrid seeds and seedlings, and farms are enlarged with the aid of farming equipments such as tractors, or graders. They have fertilizers of different

types, herbicides, insecticides and pesticides to ensure crop safety, growth and better yield.²⁴ This results in a bounteous harvest, much of which is sold for financial income. Thus, the Tiv farming system has shifted from food crop production to cash crop production. The former system of subsistence farming was on a small scale, and was for immediate consumption. The new system has improved the living standard of the people particularly in the economic sphere. Thus, technology has improved the economic status of the Tiv.

Culturally, the Tiv people respect tubers and cereals are never eaten at the same time as alternative foods. Thus, these foods are eaten seasonally, like pounded yam or food is during the heat of raining season from August to January, while the shreds food starts in the dry season and springs in the early part of rainy season from February to July. So each food is restricted within its season, but at the period of eating stirred food, pounded food can be eaten with a sense of nobility, dignity, honour, respect and prestige. These are the qualities given to a man or woman in whose house pounded food is eating at the season of stirred food. Thus, he or she is regarded as wealthy at least, in terms of abundant yam, cassava, potato and cocoyam. Culturally and socially, such people are considered to be great and prominent personalities. They are referred to as shagbor – wealthy man or shagbakwase – wealthy woman. It is a wonderful achievement for a household to eat pounded food throughout the year. While eating of stirred food during the period of eaten

pounded food is a sign of abject food poverty and it is looked upon with division, mockery, scorn, contempt and disdain in a manner that local public laugh at such a household. As such poor people serve themselves from such shame and embarrassment by resorting to pounded cassava, pounded potato and pounded cocoyam, but culturally these foods are degraded because they are prepared without yam, all the same at least they are pounded foods.²⁶

The Tiv people believe that it is, only pounded food ruankumen and the stirred food ruamkyooso that are capable of satisfying hunger. Thus, culturally, the issue of dealing with hunger falls wholly on pounded yam that is eaten within a period of six months, and stirred food²⁷.

Leguminous crop, like beans, cowpeas, groundnuts, bambaranuts and soya beans, and rice are consumed along with pounded food and stirred food. These crops are available throughout the year, but their abundance depends on their harvest, and they are taken to be supportive, supplementary foods serving the function of a temporary suspension of hunger. This is based on their light and fine textures. These foods are not heavy so they cannot quench, or stop hunger. Tiv people refer to them as foods that do not last long in the stomach. As soon as they are eaten they disappear from the stomach leaving it empty.²⁸

Vegetables and spices are today found throughout the year. Some fresh leaves and fresh fruits do not last for a long time, in effect they employ irrigation system or engage in vein farming too, but some are dried in the sun

and even ground into flour or powder to last for a long time. However, vegetables and species are principally meant to provide soups, taste and smell. All add flavour to tubers, cereals and lequirnes, supplement and aid to other foods. In which case without them even meat cannot be said to have been delicious (nyoho) with a nice smell (huma doo) with these functions of providing flavour for all other foods, vegetables and spices are rarely indispensable supplementary foods.²⁹

With the advancement of technological changes in the field of agriculture, fruits are widely grown in orchard plantations. In Tiv society. The Tiv people eat fruits for watery appetite, thirst, cooling bodily heat, useful spending of leisure, sweet taste, delightful smell and appearance. Traditionally, the Tiv do not see fruits as 'food' due to the fact that they do not have the capabilities to stop hunger. But they believe that fruits help to dissolve pounded food and stirred or heavy meals prepared from tubes and cereals.³⁰ Today with the knowledge of technological changes on dietary matters, the Tiv people are aware that fruits are valuable sources of vitamins and mineral salts as such they should accompany their meals in order to make the meal a balance diet.

With the above account, cultural, social and agricultural, the Tiv people place much value on yam. To them yam is worth more than all other crops put together. This goes with pounded food, which has gained supremacy over all other cooked foods. This evaluation on yam with its pounded food has

encouraged and promoted the increasing production and the widely destruction of yam in Nigeria. This syndrome has affected the production of other crops like millet, guinea corn that have been neglected. As such, in place of the consumption of stirred food, garri, which is produced from cassava, has been replaced.³¹ Production of garri now is easy as there are several garri processing machines available to producers, while all cereals have become cash crops that are sold to northern markets whose basic foods are made from these cereals flour. This have served these crops for their continuous production In Tiv land, if not, they could have disappear by now. Amenities, organization, governments, kings, queens, and other social facilities, they have everything in abundance and from their resources they give generously to the people who are in need.

The Tiv have different kinds of foodstuffs that are nutritious. They are now used to eating a balanced diet, not just pounded – yam with meat stew.

5.4.2 Transport And Communication

The Tiv now have good roads that are tarred, with bridges unlike the roads inherited from the colonial masters. They have access to different means of transportation like aeroplanes, trains, different brand of cars, trucks and lorries. They can now pick up employment anywhere in the world. For communication or passing of information from one individual or group to another, the Tiv formerly used Illu, a small wood or bigger wood indiyer, to announce the death of shagba-or (a man of prestige) or to announce war.

Technology has exposed the Tiv to three types of communication namely, print, electronic media and direct media. The print media includes textbooks, newspapers, magazines, journals, calendars, almanacs, bulletins, brochures and diaries. The electronic media includes the radio which is, found in every home both in urban and rural areas, television, video. The direct media are telephone, fax and the computer.³²

With the advancement in communication, books, radio, and television reached all Tiv communities since Independence. Even isolated Tiv communities were introduced to the benefits of the transistor radio, while the telephone is not far behind in later part of 2003. We can mention television, computer, records and C.Ds internet service and GSM, which circulate as a kind of global currency, carrying the imprints of international media. Technology, through such media, removes all the constraints that hindered communication growth earlier, improving contact between people at great distances (like the telephone). Many people can be reached at a time. The invention of loudspeakers allows an audience of some 500,000 to listen to one speaker. We are even able to keep up to date with events on the other side of the globe through television – CNN, internet-computer services, telephone, GSM etc.

5.4.3 **Health**

In the area of health, the Medical Research Institutes, National Institute For Pharmaceutical Research and Development, (NIPRDI) and NIMR that is,

National Institute for Medical Research (founded to conduct research into human health problems in Nigeria), have formulated methods to bring good hygiene and sanitation generally, and have helped to reduce the mortality rate from 80% in Tiv land to 20%. In effect, this has improved their living standards. Also, the institutes are looking into the curative effects of traditional medicine. Several conferences have been held with traditional doctors or herbalists on how to use their products simultaneously with orthodox medicine. The Institutes have established a genetics laboratory for microbiological genetics and Biotechnology.

Technology has improved hospital services which were established by the missionaries, the Federal, State and Local Governments, and also by individuals. In this case, eradication of diseases that were prevalent, such as measles, polio, etc, has been achieved. So in health care there is a fight against the threat of nature. There have also been significant achievements in the area of surgery, through education and use of specialized surgical equipment.

5.4.4 **Industry**

Technology has improved the quality of life among the Tiv. We note first the availability of different textile materials to the Tiv people. There are several textile industries in Nigeria. In most cases, people travel to areas like Kano and Kaduna, and buy the materials themselves, or get these from traders to buy.

There has even been surplus production of clothes with various designs. So, the Tiv are exposed to different types of clothes, apart from their traditional clothes worn on special occasions by Shagbor, that is, the wealthy, and tor – chiefs, while the ordinary people wore the simple ichia just to cover their nakedness. Previously, children did not wear clothes until the age of puberty. Today, right from the day a child is born, he/she is dressed in fine clothes.

The products of the Project Development Agency Enugu for instance, the garri frying machine, are available to the Tiv. Everywhere in Tiv society today garri is produced in large quantity to sell to the Southern part of Nigeria. This is profitable. The Tiv have benefited from technology in developing an improved species of cassava, which yields a bulky harvest. Also other items for cooking like kerosine stoves or ovens are commonly produced by the local people, to sell in the local markets.

Technology brought the art of writing to Tiv land, through education. Today the Tiv people are exposed to several devices for writing. From the manual typewriter, the electric typewriter, to the use of computer on which information can be stored for future use, and recalled as the need arises. Benue State cannot be referred to as an industrial state. Thus, the Tiv areas which occupy fourteen local government areas in the State are not industrial areas, and cannot be compared to other urban cities in Nigeria like Lagos, Aba or Onitsha.

With the advent of colonialization and the missionaries, the Tiv were encouraged to produce crops that were meant for export to their colonial master's country, while the colonizer encouraged the Tiv to import the finished goods produced in their country.

Benue Cement Company

The few industries in Tiv land were established by the government. Such industries are Garri industries, Soya Bean industry, (known as Taraku Mill situated at Taraku), Benue Breweries sited in Makurdi, Benue Cement Company Plc (Port Land Cement) located at Gboko. Of all the industries, it is the Benue Cement Company Plc that has done the most to turn the fortunes of the Tiv people around.

In the 1960s, traces of limestone deposits were discovered in Mbayion in Gboko Local Government Area of Benue State by Geological Survey Department of the Federal Ministry of Mines and Power. The discovery aroused the then Benue Plateau State Government over the shortage of cement in the country at that time. Arrangements for a feasibility study were therefore made, and by 1972, the federal government indicated its intention to participate in the project. This gave rise to an upward review of the feasibility study reports of Cementia Holding AG of Zurich, Switzerland. This led to a modification of the projected 600,000 tonnes cement plant, to a 900,000 tonnes per annum plant.³¹

In 1975, Benue Cement Company was incorporated as a limited liability company, with Cementia Holding AG of Zurich, responsible for the design and construction of the factory and also as management partners. By 1980, on the 15th of August, the first bag of Lion Brand Portland Cement was dispatched. In 1981, the plant was commissioned with a rated plant capacity of 900,000 tonnes per annum, which was also capable of being expanded to 1.2 million tonnes per annum. In 1985, the highest despatch of 810,538 tonnes was recorded. In 1986, the first Nigerian Managing Director was appointed for the company. With the appointment of Engr. B.A.I. Gemade as the Managing Director, the process of Nigerianisation of the company was fully completed. In 1990, Benue Cement Company was privatized by the federal government as Benue Cement Company Plc. From this time on, the indigenes have been employed, over two hundred people, who in turn care for about one thousand people, and almost all of them have improved their standards of life.

The economic viability and location of any industry depends largely on the availability of local raw materials. The composition of the cement produced from this company has about 97% of its raw material obtained locally. The main raw materials used for the production of the cement are limestone and clay. Sand additive and gypsum are the only materials that are imported. But efforts are being made by the cement manufacturers association of Nigeria to research into alternative raw materials to replace

gypsum. Also the exploration division of the Federal Ministry of Mines and Power has intensified efforts aimed at local sourcing of this mineral. Thus, it is certain that in the near future, Lion Brand Portland Cement will be produced from 100% local raw materials.

The limestone deposits at Mbayion coupled with the high demand for cement throughout the country, has made the setting up of Benue Cement Company Plc at Tse – Kucha in Gboko, a viable venture. The plant gets its water supply from a nearby dam. It is sited on a vast piece of land which accommodates the plants, and houses its workforce. Today, it has three housing estates, one at Mkar, Amua and the factory site for its staff.

Linked with the network of roads which make it easily accessible from any part of the country, arrangements are at present been made for the connection of a railway line to the plant. This will not only ease transportation of the finished product, but will also facilitate the carriage of clinker to other cement mills in the country.

The product of this company is renowned for producing the finest Portland cement conforming to the Nigerian industrial standard and universally accepted British standard. The superiority of Lion Brand Portland Cement stems from the high quality limestone which is unsurpassed by any in Nigeria. Also tests have been carried out in Switzerland and Germany by several construction companies which show that, Lion Brand Portland Cement meets their requirements as special cement of high texture and durability for

construction. Based on the high quality it has maintained, they have received the following awards like the National Productivity Merit Award, the Grand Prix Award, an international award from Spain and has its silver certificate for product quality from Standard Organization of Nigeria.³³

The establishment of this industry in 1980 meant a lot of development in the area and Nigeria as whole, as employees, distributors and other classes of business men and women flocked to the company for financial gain and employment. They used the income to improve their personal economy, opening up other business centres, building houses for rent, both in the urban and rural areas. This has brought a lot of development to the urban and rural areas in Tiv land. And most people who ordinarily would not have been able to own a plot of land, now have several of them, and are sending their children and relatives to institutions within and outside the State. The Tiv accepted this development because it placed them on the same level as their sister states in Nigeria. So one can say, technology helped elevate industrialization to its peak, as well as increase urbanisation.

Industrialization has had an important effect on the social life of the Tiv. They are now exposed to many social amenities, like housing estates, hotels, banks, electricity and pipe borne water among others. The company has established a cordial relationship with members of the surrounding community. Thus, it has expanded the scope of its staff clinic to cover medical needs of members of the community. Records have shown that well

over 10,000 cases of non-staff patients are treated every year. The educational opportunity offered by the company staff primary school is also open to children within the community. The company has installed a 33.5 kv electricity to Tse-kucha, one of its immediate communities. Also a block of four classrooms was built for the Amua primary school.³⁴

The company makes donations to community projects, such as road and culvert construction and the building of community and public institutions. Victims of natural disasters are equally generously assisted. The company is the sole owner of the very famous Benue Cement Company Lion Football Club, (BCC Lions), Gboko, which has won national and international honours for the country.

The presence of industrialization in Tiv land improved the economic base of the citizens. It is a known fact that a lot of people nation-wide, have moved to this area to settle in order to make money. This has affected the Tiv, as these people spend their money in the land. Some have even built houses and established business centres, and have in turn employed the Tiv to work for them. But it is also certain that for Benue State, the cost of living in the urban centres where this industry is located is very high. This is because people have a lot of cash in circulation. Secondly, there are too many people pursuing too few provisions of goods and housing. Prosperity also has its dark side.

NOTES

1. J.B. Nickaf. In E. E. Ike, and F.X.O. Ugoduluwa, History and Philosophy of Science. Jos: University of Jos Consultancy Ltd. 1999. p.8.
2. Cf Ibid., p. 8.
3. Ibid., p. 92.
4. Cf Ibid., p. 17.
5. Cf Ibid., p. 11.
6. "The History of Science from its Beginning in Prehistoric Times to the 20th Century." The Encyclopedial Britnnica. pp 17-18.
7. E E. Ike, and F.X.O. Ugoduluwa, op. cit., pp. 2 – 14.
8. Cf Ibid., pp. 2-4.
9. Cf Ibid., pp.2-4.
10. Cf Ibid., p. 59.
11. Cf Ibid., p. 59.
12. Cf Ibid., p. 59.
13. Cf Ibid. p. 59.
14. N.D. Palmer and H.C. Perkin. Inernational Relations. Thrid Revised Edition. New York: A.I.T.B.S. Publishers and Distributors, 55/6 Krishan Nagar, Delhi, 1997. p. 110.
15. NTA Net Work News cast by Cyril Stober on 29th March, 2004 at 9 p.m.
16. E. E.Ike, and F.X.O. Ugoduluwa, op. cit., p. 62.
17. Cf Ibid., p. 63.
18. Cf Ibid., p, 63.
19. Ibid. p. 64.

20. Network news on Radio of 29th January, 2004. at 7a.m
21. E. E. Ike, and F.X.O. Ugoduluwa, op.cit., pp. 67-69
22. Cf Ibid. pp 67-69.
23. Cf Ibid., pp 67-69.
24. N.S.S. Iwe; Christianity, Culture, Colonialism In Africa. Port Hart Court, 1960, p. 17.
25. A.O. Falusi and I.O.A. Adeleye. Agricultural Science for Senior Secondary Schools. Ibadan: Onibonje Press and Book Industries (Nig.) Ltd, pp 8-30.
26. A. Dzugba. "Crops Production, Cultural Belief And Dietary Behaviour in Tiv Society: Problems And solutions. A Research carried out During the period of 1999-2001, the findings presented here have been verified And Revised several times. pp. 166-167.
27. Cf. Ibid. p. 167.
28. Cf. Ibid. p. 167.
29. Cf. Ibid. p. 167-168.
30. Cf. Ibid. p. 168.
31. Cf. Ibid. p. 168
32. A.E. Idyorough, op. cit., p. 14.
33. Benue Cement Brochure an Information Booklet Published by the Company in January, 1997. P.1.
34. Cf Ibid., p.4.
35. Ibid., p.5.

CHAPTER SIX

FACTORS THAT INFLUENCED TIV RELIGIOUS WORLDVIEW

6.1 INTRODUCTION

The chapter briefly reviews Tiv people's religious worldview as well as the major factors that moulded the Tiv religious worldview (i.e. colonialism, Christianity, education, second world war, Nigerian independence, urbanisation, technology and industrialization). These factors shall be analysed to show how they brought change in the worldview. Our contention is that technology has influenced it the most, and still does so till date. It has influenced even Christianity, that was introduced to the Tiv.

6.2 TIV RELIGIOUS WORLD VIEW

The Tiv belief system results from the people's view of their origin, nature, structure, organisation and interaction of beings in the universe. The Tiv people have a worldview, which explains the fundamental questions about human beings and happenings in the universe. It is the result of the Tiv people's quest for knowledge, and attempt to cope with environmental problems. Knowledge of a people's worldview is the key to understanding their social, political, economic, and religious approach to life.¹

Tiv worldview can be classified into three parts;

- i. The visible;
- ii. Invisible; and the
- iii. Metaphysical or mystical.

The visible world constitutes all material things such as human beings, the animal kingdom, rivers, rocks, oceans, forests, sky, mountains and other physical things in the environment.² The invisible world consists of the heavenly bodies including Aondo (God), Azov (fairies or spirits) and Akombo (divinities).³ Beyond that, we have the metaphysical world which is beyond human comprehension, but is made known through magical powers, witchcraft, diviners, rain-makers and herbalists. In fact, the phenomenon of their revelation looks mysterious to many. They are immaterial beings known to human beings.

The Tiv people do not draw a strict demarcation between these worlds because they are understood to interact with each other. Taylor confirms this when he refers to cosmic oneness as an essential feature of primal religion.⁴ Thus, the distinction between subject and object, or between ego and non-ego is not emphasized in the Tiv religious worldview but, fundamentally, all things share the same nature and interact with one another. There is a clear cut distinction between the visible and invisible world, the spiritual or sacred and profane, but they flow into each other, and very often overlap. Also, there is a continuous exchange and interaction between beings in the universe irrespective of the realm to which they belong. The Tiv religious worldview has been discussed under three broad headings: Aondo (God) Tsav (witchcraft) and Azov (spirits) in chapter three, (pages 55 to 74). But some of spirits are believed to serve as intermediaries between Aondo and humanity.

It is also believed that the departed ones perform this role, as these ancestors are regarded as part of the family despite the fact that they have become spirits. But the Tiv people do not worship ancestors.⁵

In the maintenance of moral law and order in Tiv society, Aondo, the deities divinities, and ancestors play very important roles. Thus, the Tiv worship Aondo through sacrifices and by trying to conform to his standards. People were believed to be rewarded or punished based on their good or bad deeds. Aondo was believed to be the Supreme Being, who could reward the good deeds and punish the bad ones. In effect all members of the society would always try to do good always, as it was believed that Aondo, with his Omnipresence, monitors every deed.

Thus, the Tiv people's worldview provides the people with the basic assumption on which to live their lives. The worldview functioned both to explain and evaluate how and why things got to be as they are, and how and why they change. The following are the important aspects of Tiv worldview:

- i. Sacred world view;
- ii. Communal dimension of life;
- iii. Holistic approach to life; and
- iv. Life enhancement.

6.2.1 Sacred World View

In Tiv worldview it is the sacral character that unifies human experience and homoninizes Tiv cultural institutions. The economic life cannot

be separated from religion; neither can legal injunctions be divorced from morality. In effect; a comprehensive approach to life always has a sacral character. The distinction between the sacred and the profane, the supernatural and natural, which is the so called characteristic of western (Christian) worldview is strikingly absent in Tiv worldview.⁶

6.2.2 Communal Dimension of Life

Tiv tradition has affected a symbiosis between its recognition of a human being as an individual person and as a member of community. An individual is born into the community, be it the whole Ityo (clan) or Ya – (home units). For life to be meaningful it must be life in community. The basic community is the family, which is made up of the living, the dead and those yet unborn. It is at the same time a residential, social and worshipping community. Participation in the life of the community, at whatever level, is considered a precise duty and the right of all. But community does not mean absence of individual self – consciousness in the face of kinship ties, traditional customs and religious beliefs.⁷ The Tiv people believe that true development of the individual self is achieved in activating oneself in one's relationship with others.

6.2.3 Holistic Approach to Life

The Tiv worldview is comprehensive. It comprises the individual, community, religion, economic, politics and all that partakes of life.⁸

6.2.4 Life Enhancement

The Tiv people believe that the goal of existence is life enhancement. In in Tiv belief, the natural order is meant to function for the good of man; the land should be fertile, women should be fecund and human beings should enjoy good health and fortune. The Tiv people manipulate various akombo to enhance this wellbeing.

The mission of man is to ensure the victory of life over death by enlisting the support of God, the good spiritual forces (akombo) and the good spirit (adzov) to overcome the powers of darkness that is the dark spirits. The Tiv belief with respect to this aspect of their worldview is that life is a spiritual combination, and that religion should ensure life enhancement.⁹ With this belief, exorcism and healing with the appropriate rites will be enjoyed by man.

Thus, in Tiv society, as in any African society a human being belongs to society. So the society punishes offenders of its laws, as the violation of any law normally affects the whole society. In effect, there is no place for such vices as favouritism.

Some of the values cherished in Tiv traditional societies are self-control, patriotism, chastity, respect for elders, kindness, faithfulness and honesty. Others like disrespect for elders, infidelity in marriage, abortion, murder, stealing, greed, unchastity and unpatriotism are frowned at. Those who commit them are seriously punished.

To summarize our findings on the Tiv, religious worldview, we note that the worldview of the Tiv has changed drastically in the past century. A change in religion has done much to change Tiv understanding spiritual forces. Colonialism has brought about change in religious practice; and in the social status of leaders, whose former positions were closely connected with religion. Was the subsequent breakdown of community inevitable? And where must we look for the source of breakdown in moral values, for the development of materialistic attitudes and a more man-centred, rather than a God-centred approach to life?

In the rest of this chapter we will briefly review each of the major factors of change among the Tiv, to measure their respective contribution in influencing the religious worldview.

6.3 EFFECTS OF COLONIALISM ON TIV TRADITIONAL RELIGION

We have discussed colonialism under the major factors that remoulded the Tiv religious worldview (pages 112 to 119). We have noted that the elders appointed the Utor agbande to oversee the religious cults; rulers were elected by them also to govern the land (tar). Thus the elders functioned as supervisors of the religious and political lives of the rulers, especially to guard against abuse of witchcraft power.

But the Tiv began questioning the authority of their gods, at the time when their chiefs who were meant to have spiritual power of tsav were elevated by the colonial masters to government positions. This, in effect,

meant that chiefs, who were the custodians of the traditional religion felt themselves superior to their elders and the gods, since they were now no longer answerable to the elders. With new ideas and zeal to fight for their own rights, they disregarded the gods and elders of the land, as if these were powerless.

This adversely affected the people's religious lack of strict controls on the religious leaders by the elders, this led to the loss of control over religious practices, and arbitrary use of witchcraft powers by religious leaders. This in turn gave rise to many anti-witchcraft movements in Tiv land. The youths were more involved in this than any other group, and this has been going on even to date.

6.3.1 **Anti-Witchcraft Movements**

Here ijov and Nam akaa operated in the first two decades of the 20th century. Ijov appeared in 1912 when the British administration was already in operation.¹⁰

Namakaa

Namakaa means "give me things". It was a massive clampdown on witchcraft. It began under the control of the British administration and many witchcraft instruments were confiscated in 1930. It started when an indigene of the Ukum clan who wanted to become chief of his clan, had a conflict with his elders. This Tiv man from the Ukum clan, east of river Katsina-Ala, came and lodged a complaint of breach of confidence against his people, to the

colonial masters. He claimed they promised to install him as chief if he would give them someone to kill and eat. He said, he gave them somebody to kill, then at the end, they failed to install him; as such, he was seeking compensation. He presented a human skull and a piece of human skin as proof.

The government treated this story with the seriousness it deserved. Thus, during the investigation it was discovered that every chieftaincy installation was preceded by a meal involving human sacrifice. The government therefore, ordered the arrest of all chiefs in Tiv land and forcefully impounded all their instruments of witchcraft, especially the cherished 'imborivangu', which means "a prestige god", that was believed to be the most sacred instrument that a Tiv male could possess, and was handed down from father to son. It was believed to be the most powerful 'protection' weapon against all wicked forces.

This action brought a lot of hardship to the poor 'innocent' Chiefs who had to pay dearly for their careless talk. But only the presentation of such stuff could save one from the continued brutal torture by the overzealous native authority and the police. Many old people lost their lives in this exercise, which brought famine to Tiv land. Those who had them and others who did not have witchcraft emblems horriedly made them and handed them to the police in order to save their loved ones from the clutches of the ruthless policemen.¹¹ Many of the witchcraft symbols were collected, and

consequently, the abuse of colonial powers were checked. It was only when the colonial government began to examine the 'evidence' that people started to experience serious doubts about the existence of cannibalism. Samples of the famous 'slaughter rats, when tested by the government analyst, these failed to show signs of contamination with human blood. The same goes for the portion specimens which also showed no contamination.¹² The graves of the alleged victims were dug only to discover that the bodies were still intact, without decomposition. Thus, "when the people were asked to explain how Mbatsay could eat the flesh and yet there will be no visible signs of it, they (the Tiv) simply say "sorcery".¹³ These unpleasant experiences led the Tiv to accept other changes, whether in the form of a new religion, or anything else to avert the loss of human life.

Inyam buan

This is another religious movement. It claimed to offer 'eternal life' to people who were initiated into it. It existed throughout the whole of Tiv land by 1930. By this time, it was widespread, as many Tiv people were interested in it. Even Christians backslid and joined the movement, because of its promise that an initiate would never die. The inyamibuan movement had many objectives, especially to offer eternal life to all its initiates. This was a very enticing bait dangled to the people of those days. As the Tiv religion did not believe in life after death, their idea of an after life was definitely nothing like what the missionaries taught.

Christianity was the first teaching about eternal life that the Tiv man received, and Inyamibuan was a crude distortion of that teaching. Now that the Tiv heard that there was such a thing as eternal life, the inyamibuan organizers reduced the concept to the level of thinking of the Tiv to make it more real. With this, it became a business, and they reaped some financial gains for themselves. Secondly, the initiates became crusaders to fight and rid the Tiv land of wicked people who were spoiling it.¹⁴ That is, the initiates preached against witchcraft activities.

The effects of this movement were many. Initiates became arrogant to the constituted authority, and this led to break down of law and order in Tiv land. Also, because the initiates believed that he would not die, no matter what happened, very little attention was paid to farm work which was the sole means of sustenance. This resulted in famine in the land.

When this movement began, the people focused their belief in it, and it helped clear Tiv land of witchcraft activities. Nonetheless the Tiv people were seeing many dying, even though they were promised immunity from death. So, they started questioning the claims of the movement, and this led to disillusionment, causing the movement to die a natural death. When initiates started dying, the Tiv longed for some other movement, as nature does not allow a vacuum. This set the stage for other societal and technological change, which they received and to which they accommodated themselves.

It is clear that in this twenty-first century we experience similar movements in Tiv land. For instance, in the past twenty-two years, that is, from 1982 to 2002, in Tiv land, we have local prophets from the white garment churches who banned the practice of witchcraft. These prophets accept the reality of the existence of the witches and do pray for their ineffectiveness and destruction. This is why people flock to their churches for protection and help, for their fears are handled seriously and earnestly as genuine and well-founded problems. It is from such adherents that these prophets get the stories of witchcraft confessions published in the news media.

According to D.C. Dorward, the Tiv anti-witchcraft movement of 1929-1930, together with the better known riots in Ibo land in the late 1920s, were to lay the foundation for the famous 'reforms' of native administration associated with the governorship of Sir Donald Cameron¹³. These anti-witchcraft, movements have in turn destroyed these leaders and their powers, including their sources. This has now stimulated many people to be more humane and to look for more valuable means of livelihood than making a living out of the art of destroying others.

6.3.2 Social and Economic Aspects

Colonialism affected the life of the Tiv in various ways and these, in turn, also affected their idea of God. For instance, as the colonial masters had to use elected natives as contacts in administration of the land, they had to

“polish” those elects up. To begin with, their mode of dressing changed, reflecting the contact with the western world. Their lifestyle and that of their entire family changed. Being regarded as the upper class then, these changes were imitated by most of the members of the society down through the strata to the lowest class.

Aside from supporting educational efforts of missionaries, the colonial government improved the existing transport and communication system. They dredged the River Benue and constructed railway lines. Roads were made motorable, and vehicles were introduced. People had to be organised to effect these constructions, creating new jobs, for drivers and fitters. Goods and people were now able to move from place to place. This aided centralization, government control, and the development of cash crop farming.

For instance, the construction of roads from Gboko to Katsina Ala, and from Gboko to Makurdi, affected the role of men and women within the family. The increased participation of women in work and trading outside the home – at times outside the town, affected the family setting. There was the need for hired domestic help to work even in the kitchen and to take care of the children. Women became involved in the production and sale of cash crops, which was usually the prerogative of the men.

Under the colonial government, the Tiv economy was still a subsistence economy. Their production was mainly to meet their consumption needs. But with the introduction of roads and rails, there were some economic changes,

especially the use of money, replacing the trade by barter system. Some farm produce was exported to other countries.

Thus, during the colonial era, the Tiv farmers engaged themselves in producing cash crops like bean seed, groundnuts, soya bean and other market crops like yam, millet and guinea corn. The surplus was exchanged by barter trade. But cultivation was done with local implements like hoes and cutlasses; as such, the labour was much greater than the output. Because the government introduced tax to the Tiv, they had to farm to get the money to pay tax. The situation was a terrible one, so much so that the Tivs were working only for the colonial masters. For instance, a ton of bean seed was sold at £4.00, while they had to pay a tax of £3.80.¹⁵ So the Tiv were forced to engage in strenuous labour to make ends meet. Yet the colonial masters, on their part, did not invest this tax money in the land.

The colonial government did not engage the Tiv to or value their own products, but made them value foreign materials. This is because they did not establish industries in the land, except agricultural co-operative societies. There were no bank loans to assist the farmers. On the other hand, the colonizers encouraged the importation of their finished materials and indirectly made the people to produce the cash crops and the raw material they needed.¹⁶ The Tiv had no alternative because they needed the money to pay their taxes. All these changes diverted the people's attention away from

former practices, like offering sacrifices to the gods of agriculture. They now worried about how to raise money and pay tax.

The improvement of transport and communication involved easier travel and consequently encouraged migration of other tribes into Tiv land. Consequently, there was a more extensive mixing of people and the spread of ideas, language and material culture (food, clothing style, music) from these neighbouring ethnic groups. This involved changes in the way of life of villagers, and with good access to motor transportations, these villages grew into towns. With all these new developments, it was difficult to monitor and control the religious life of the people.

To summarize our discussion of colonialism, we note that the colonial government effected important changes in the life of Tiv communities when it introduced a separation between the elders and elected rulers or chiefs who were primarily responsible to the colonizers. Anti-witchcraft movements were also influential in helping to end traditional rites involving human sacrifice. Building of roads improved mobility of the Tiv and helped expose them to the ways of other tribes. And finally taxation by the colonizers helped stimulate the transition from subsistence farming to cash crop farming.

Already at this point we note the breakdown of significant factors supporting the traditional worldview, particularly in connection with movements to undermine witchcraft. At the same time we also note the

beginning of a major transition in the nature of community with the movement from village to towns.

6.4 CHRISTIANITY

6.4.1 Effect of Christianity on Tiv Traditional Religion

The missionaries brought Christianity to Tivland. This religion emphasised among other things, the emancipation of mankind from bondage, and also focused on the equality of all. Most traditional values and practices were condemned, especially those that involved destruction of life, such as witchcraft (tsav, akombo, and azov) and human sacrifice, which were central in Tiv traditional religion. Before the advent of Christianity, there was the wrong conception that success must involve human sacrifice. The killing of twins was also condemned.

Christian preaching had both an effect on the Tiv religious worldview. It was devastating because people saw it as a relief from constant fear of the unknown future, and advantageous because it brought security to lives and property. Before now, they believe that tsav is the only power that exists in nature, and that everything about this life revolves around it. The people also believed that salvation comes from Ijov or Azov (meaning spirits); the missionaries condemned such salvation and introduced Jesus Christ as the only source of salvation. This was a great relief to some who embraced Christianity, and so no longer revered azov. But there were and still are some who remained skeptical. They are cautious of azov as omnipresent, and so

dread retribution. With this fear, they obey and remain confined to the traditional religion.

6.4.2 **Effects on Tiv Social Life**

The missionaries, condemned and finally abolished the Tiv traditional marriage system of exchange bride that is, giving Ingyor, and introduced paying of dowry to the guardian. The Sudan United Mission (NKST) was the brain behind its abolition, regarding it as an insult to womanhood. They condemned the practise in its totality, sought the help of the colonial masters for its abolition, and succeeded. Thus, paying of dowry was introduced in 1927 to replace the original exchange of bride.

But the older system of marriage had its checks on the Tiv society and religion of the day too, for both ladies could not be maltreated in any form, because both partners had respect and fear of tsav, believing that if the man maltreats his own wife, his sister (who was exchanged in the marriage), would be bewitched at the other end. And it was believed that neither of them could be bewitched with the consent of those who are now their husbands, as both men double also as care takers for the gods.¹⁷

So the Christian religion changed the Tiv social life in several ways especially the role of women. The Tiv, during the pre-colonial and Christian missionary era, had several traditional values, norms, customs and practices that kept the society functional, and maintained law and order in the society. For example, women and children were not allowed to attend burial

ceremonies, eat eggs and meat. But with the influence of the Christian religion they began to attend the burial of their kinsmen, eat eggs and meat. Also women in Tiv society then were seen and not heard. Today women are active practically in Christian activities, unlike before, when only those who were advanced in years were not totally excluded from religious activities. Thus, the women and children accepted this new religion because they found relief, peace and comfort in it, as they were allowed to take part in a lot of things. Later, the men too, joined because they felt there is more freedom in this new religion. The traditional religion on its part placed a lot of restrictions on her subjects with the belief that the women and children will revere tsav, and conform to the will and the demands of mbatsav, which will lead to the respect of and obedience to the gods of the land. So when women and children embraced this new freedom, they began to disregard and disrespect the elders and the gods, which led to collapse of tsav institution, that is, disbelief in Tiv traditional religious worldview.¹⁸

In fact, most of the early converts were orphans, house slaves, or abandoned patients with infectious diseases. The missionaries established orphanages and rehabilitation centres for the handicapped and oppressed. From this, the Tiv observed the universal equality of humanity. No one was looked down on, no matter his condition, Lepers, slaves, and the deformed were all treated as equals with the rest of society in the Christian world. So, many embraced the new religion, because these classes of people who were

looked down upon as afflicted by the gods, and left to die, had now been received and accepted by this new religion. The establishment of both an orphanage and leprosy center at Mkar by the NKST in the early 1950s, was another factor that influenced the Tiv to accept the Christian religion fully. They noticed that it brought more meaning to life, and that it cured diseases that the gods could not.

Tiv elementary education really enlightened them, and also exposed them to western ideas, culture and worldview as it aroused the spirit of independence in them. Despite the fact that missionaries trained the Tiv and employed them to work under them, the Tiv demanded better pay and better conditions of services. This is because labour did not equate with their remuneration. This had influence on the Tiv people because traditionally they accepted their position in the society, and believed that except the gods raise you to a high position you can not rise. But with the advent of this new religion they felt they could work hard to get to higher status.

The intermingling of ideas and culture brought an awareness unsurpassed in the history of the Tiv. Because the early converts were taken to boarding schools, they became enlightened and educated, consequently refusing to go back to their rural settings. They preferred taking up appointments in the urban centres as they could not re-adjust to village life. It could be rightly said therefore, that the missionaries constituted a factor in the rise of urban centres.

6.4.3 Health Care

In the health sector, the missionaries established hospitals and health centres, particular the NKST hospital at Mkar. The Roman Catholics established St. Thomas Hospital in Ihuge, and both had other health centres before the colonial government entered the scene. But the colonial government supported them by giving grants to these hospitals, as they shared a common belief about modern medicine. They worked hard for its success. In effect, the colonialists and the missionaries condemned traditional medicine, and referred to it as poison. The diviners and traditional doctors, including witch doctors, were called quacks and the treatment were considered as unhygienic. With this social change, especially in the health sector, the traditional gods were no more appeased with sacrifices for the treatment of sickness. The colonizers had changed the people's belief, that diseases and sickness were caused by witchcraft, evil spirits, and the gods, convincing them that sickness was caused by bacteria and viruses.

By introducing western method in health care, Christian missionaries were influential in changing Tiv attitudes to medicine and the powers of traditional healers. We begin by examining the positive effect of the NKST Hospital Mkar, which was the first hospital in Tiv land. This hospital offers both treatment and training of manpower. Because medical treatment and care for the sick was a ministry of the missionaries which spoke directly to the

Tiv, it became an important underlying factor for the conversion of many in the land.

NKST Hospital Mkar

This hospital was highly developed by the Dutch Reformed Mission, which left the field in 1962; the Christian Reformed Church (CRC) did a lot to improve on it and made it more effective. The missionaries came to Mkar and established the hospital in March 1923. In November 1958 the South African doctor who was at Mkar had to leave suddenly because of ill health. Then the Dutch Reformed Church Mission (DRCM) thought that as the plans for the handovers were on, they would better do it right away. The transfer to CRC was effected in 1958. Rehabilitation work started immediately to upgrade the facilities available and provide decent accommodation for patients now being treated under adverse and unsatisfactory conditions.¹⁹

Within this time the CRC wanted to relocate the hospital to Gboko because of its importance. This was approved by mission authorities, but the NKST synod did not approve the plan. The same applied to Nurses training programme which they wanted to move to Takum hospital in Jukun territory. Based on this issue of transfer, the NKST felt that each CRC mission branch should have a separate mission body which would be responsible for the respective indigenous churches to avoid such conflicts. When suggestion was implemented, the mission board concerned with the relocation of the hospital did not want to enter into a plan for a new hospital without a full spirit of

harmony with the Tiv church. Thus, work continued at Mkar.

A lot of good work was done at Mkar Christian hospital. People who went to the hospital for treatment of illness experienced acts of charity and were evangelized. Several people who came to the hospital had their worldview changed. They shifted their faith now to Christianity. In the area of staff training the NKST Mission established the Schools of Nursing, Midwifery, Laboratory Technology, and a rural health training scheme. These schools transformed the Tiv from a primitive way of life to modernization, as government approved examining bodies were giving certificates to all the graduands, and graduates were nationally recognized to serve in other parts of Nigeria.

The CRC did not develop any other hospital in the area. Even the medical center at Mbaakon in Kunau region of Tiv land did not develop further. But a workable comprehensive rural health scheme was started which covered the whole of Tiv land. This was done through a well coordinated system of referral, supervision and organization of many NKST dispensaries spread all over the land. Mkar hospital was running this set-up, but later, it was made separate and independent of the hospital.

6.4.4 Economy

In the area of agriculture the missionaries taught the Tiv how to take care of their farmlands with improved seedlings. They were still using their traditional farm tools like hoes and cutlass. The missionaries also encouraged

the Tiv to cultivate cash crops, and introduced mango and orange plantations. In this case, once the species of such fruits were introduced to the Tiv, many converted large areas of farmland to plantations, which would start to yield fruit after three years. This improved the Tiv economic power. But as they paid less attention to the production of subsistence crops, this also led to famine in the land.²⁰ Christianity condemned polygamy, but introduced monogamy. This caused shortage of workers on their farms, as many wives meant plenty of children, who would work on the farm, thereby resulting in greater food production.

To summarize our discussion of christianity, we note that christianity brought westernization, by introducing western culture, medicine and education. With all these, it demanded from the Tiv people a reform of social practises and changes in certain beliefs. They Tiv were required to stop the practice of rituals of tsav – witchcraft, akombo – divinities and azov – spirits. This had great effect on Tiv worldview and culture, ideas and beliefs about health and diseases were affected, and the authority of the elders was affected tsav and akombo were considered worthless. The Christian religion improved the status of the Tiv women and their role in society. Their place was not only in the kitchen any more. Children, on their part, could contradict their parents and feel less the dread of mystical forces in Tiv society. Certainly the introduction of Christianity helped undermine the traditional authority structures of Tiv society.

The Christian religion has modified the traditional view of Aondo. Aondo is no more a far away, impersonal deity as the Tiv conceived, but God who is near and dear, merciful and kind, worthy of awe and love, and man is responsible to God. The Christian religion asserts that tsav and akombo are quite unnecessary and ineffective, because spiritual forces can not be manipulated by man. Christianity has affected the socio-religious spiritual and moral values of the Tiv people. In Christianity tsav is condemned, which means the whole of life of a Tiv man is changed, as akombo also cannot serve as a means to cope or live in the world, which means a near total collapse of their traditional world-view to the young believer.

It must be stated clearly here that even with these effects of Christianity, some Tiv still cling tenaciously to the old tradition. They still sacrifice to gods of agriculture for a bumper harvest. But the advent of technological changes aided by Christianity and westernization, with seeds and seedlings, fertilizers and tractors, that has led to bumper crops, has in turn influenced these traditionalists. The same thing applies to their idea of diseases. In health, technology has brought several modern hospitals more sophisticated machines, and techniques that have improved the health condition of the Tiv people. Now the Tiv people have largely abandoned their traditional worldview about health.

6.5 EDUCATION

6.5.1 The Effects of Education on Tiv Religious World View

Western education one of the major factors that remoulded Tiv religious worldview, came with missionary work. They established Primary and Post Primary schools, Teachers' Colleges and a Technical College. With this development in education, they succeeded in introducing English language to the Tiv. They also translated the Bible and prayer books into Tiv language. They ended up teaching them in English language. In fact, this had great influence on the people. Many early converts stayed in boarding schools. They in turn established Bible schools and taught their fellow brothers and sisters. This made them to be closer to the missionaries. In effect, they were polished unconsciously. So, they ended up copying the white man's habits. They had new clothes to wear, breakable or iron plates and cup to use, instead of calabash and clay dishes and pots. Modern buildings gradually replaced the traditional round mud and thatched houses.

The Tiv, on their part, adapted to all the teachings of the missionaries as a result; those who were the missionaries' house boys were moved from traditional homes, into boarding schools. This meant removal from their gods. They changed their religion, as they did not worship with their brothers at home at the shrines anymore. They gave up their former faith, because the missionaries presented the true God to be superior to the traditional gods. The Tiv saw this in their activities, like healing. This attitude was reflected in

the behaviour of the pupils themselves, as those who were in the boarding schools felt they were superior to the day pupils, that is, those who were coming from their homes. The missionaries too, felt that the pupils who were in the boarding schools, who adapted in their mode of dress, speaking, eating, worship and belief, were more confirmed Christians. In fact, when the Tiv became more educated they started to question the authorities of their traditional gods, as with traditional belief they had no background knowledge of their gods, and were not allowed to come close to the priests or shrines. So with the enlightenment from education, they saw reality in terms of new ideas and the religion that brought enlightenment to them. They decided to drop most of the practises that were meant to revere the traditional gods, because the new religion condemned them.

Thus, one can conclude that with the inception of education in Tiv land, which came along with Christianity that condemned their traditional worship system, the Tiv started to question the effectiveness of traditional medicine and gods. By this time, they were made aware of the causes of illness, and given new improved seedlings and taught how to treat them, using new farming techniques to improve the harvest. So, the Tiv no longer felt the need to appease traditional gods or use of agricultural gods, akombo for treatment, or for solutions to any problems they were experiencing. With education the Tiv started to reconsider their religious beliefs, which they later gave up for the new religion.

In fact, Western education led to great changes in the practice of akombo ritual. It loosened the bonds that held the Tiv people to the compound and the traditional culture both intellectually and physically. It brought a critical attitude towards the worship of the gods and the desire for a change in religion. The boarding schools brought separation between parents and children which meant less of control of the children by the parents as well as the society. Thus, with enlightenment and intellectual awakening, the belief in akombo and tsav declined.

6.5.2 Effect of Education on the social life of Tiv People

Education affected Tiv social life in many ways, as it turned their life style around. For instance, today, the Tiv have taken to the European mode of dress, and are not interested in Tiv traditional clothing. Education has created a class status in Tiv land, as many who are educated today do not want to go and stay in the rural areas, even after retirement. Education has brought to the Tiv the idea of equality of humanity; now they are aware that human beings should be equal, and deserve equal treatment and rights, no matter the sex, race or religion. Thus, today women are seen to be equal to men. The evidences to this can be seen in the political appointments made by the civilian regime in the State, under Governor George Akume. It was then we had the first woman House of Assembly Speaker in West Africa Margaret Ichangan, 1999 to 2002, and women Commissioners and Permanent Secretaries. Education has now broadened the Tiv knowledge to the extent

that the Tiv in the 2003 elections elected an unmarried lady, Aondona Dabo, to the Federal House of Representatives. Also the missionaries have appointed women as head of their institutions. For instance, the Catholic church appointed Rev. Sister Fushine Fov, as the Principal of Queen of the Rosary Secodnary School Gboko in 2004; the same applies top NKST Secondary Schools, and their University at Mkar. They have appointed Prof. (Mrs) Nancy Agbe as the first Vice Chancellor of the University.

Education has brought to the Tiv white collar jobs and urbanisation for the majority of the people now reside in towns. Education has wiped out the issue of an 'unworthy children in Tiv land, as many of the early educated people in the land were children who were considered to be unworthy children. When the missionaries came and demanded that the elders give them children who will serve them as house boys, or pupils in school, these elders gave the missionaries the children they considered to be unworthy, that is, those whose mothers had left them, and who had nobody to take care of them. In most cases they were infected with diseases. In effect, they were given to the missionaries to train, and they turned out to be the first Tiv educated class, who in turn ruled them. For instance, Akiga was educated and represented Nigeria as an adviser at a Constitutional Conference in London, and also represented his people in the Northern Region Parliament. He also published a Tiv language newspaper known as Mwa ngeru Tiv.²¹

6.5.3 Effect of Education on Tiv Economy

Education has improved the economic standard of many Tiv people. In fact, many of them who received education during the missionary era are wealthy citizens now. With their education, they were able to take up white collar jobs, and train their children, who are today highly placed in the society. These people, at their retirement, take to business or politics. They are the new ruling class in the land. These people in the long run form the government of the day, by making sure that those who are in the government are their surrogates, and such people rule according to the policies of these godfathers. With this development, they are in control of the State finances, embarking on projects where they employ both educated and uneducated citizens who have migrated to the urban centres, but have not been employed by the government. Thus, these people directly or indirectly are employed, so they have no time to go back to farming nor their traditional religion. In effect, they have no time for their previous traditional life style. All they are after is to enrich themselves at the end of day, and not to appease the gods.

Education has restored the dignity of man. At the eve of education in Tiv land, the elders were respected in the society. The elders then were respected not because of their age alone, but because of the fact that they represented the gods, and every other human being was treated with respect as stipulated by the laws of the traditional gods, that people should obey so that they will live long. But today, it is only the educated rich people who are

respected in the land. And most of the youths who are not educated cannot be gainfully employed. Thus, they have to take to working for other people even on their farms and they refer to such labour as Ijordo meaning "hired labour". This again, has affected Tiv religious worldview. The youths feel the gods are angry for the disrespect to the elders, and this has resulted in suffering in the land, with the rich getting richer and the poor getting poorer.

To summarize the effects of education, we note that with the knowledge of western education, the Tiv people began to explain natural phenomena from a different perspective. Education also meant improvement both in social status and income. In fact those who are well-educated and could take good jobs constituted a new class of people who by their use of political power structures also helped undermine traditional authority in the community. Traditional values became more and more meaningless to them. For instance, they preferred the use of Bible in swearing in courts of law, against the use of swem which was accepted as the akombo of justice. They looked upon tilling of soil as archaic or old fashioned, and preferred to live in cities. In effect, western education based on a book religion, that is Christianity, strongly influenced the Tiv people's religious worldview and helped erode traditional cultural values. But it is the technological inventions that actually affected or changed the lives of the Tiv people by giving them power over their environment.

6.6 SECOND WORLD WAR

6.6.1 Effects of Second World War On Tiv Religious World View

This war that started in September 1939 and lasted for about six years, had great effect on Tiv people's belief. The Tiv people who were taken to fight this war, were mostly Christians and lived by its ethics or principles. With the exposure of this war, for Christians, the war strengthened their faith. Thus, a good number of them who went to war became devoted to Jesus Christ, and were ready to serve him in their land in whatever capacity, as a result of the good experience they brought back from the war. Cassaleggio an S.U.M. missionary, confirms this when he says:

... There are today devoted Christian leaders in our churches who returned from foreign lands with a wider outlook, deeper insight and stronger principles. The responsibilities they had to face developed a leadership in them of which the Tiv had great need
...²²

Those who still believed in traditional religion, however, as they found themselves in the strange land, discovered that all talk about Mbatsav was false. And they came to know that they survived the war because of the constant prayers of Christians to almighty God, not to Mbatsav, akombo and azov on their behalf, for protection. This realization had a great religious effect on them, so that when they came back it was impossible to convince them to hold on to their traditional worldview. Thus, they became Christians along with their families and abandoned their traditional belief, which they now

regarded as false. Cassaleggio confirms that many of them became Christians, when he says:

One Sunday in August 1946 there was no less than forty returned soldiers present in the morning service at Mkar. And Rev. Brink welcomed them and encouraged them to continue following the Lord.²³

6.6.2 Second World War Effects On Tiv Society

Naturally, this war affected the Tiv perception of ideas or things, so it led them to question a lot of things in Tiv land, like the authority of witchcraft, or treatment of individuals. As they emphasised equality, they developed a spirit of nationalism. At about this time, the Southern part of Nigeria was already moving toward independence for the country. The war helped the Tiv people to develop self-esteem. As such, with this zeal, the Tiv were ready to accept technological changes, and this led to modernization, industrialization, urbanization and pluralism in Tiv land. They witnessed the blowing into pieces by shells of even those who had charms as protections. Their idea of magic was overthrown by the working of technology, especially by mortars and bombs.

6.6.3 The Economic Effects Of The Second World War On The Tiv People

With the exposure of this war, the Tiv people started to demand high wages. The mission teachers and workers organised and pressed for better conditions of service. In effect when the missionaries could not pay them as

they demanded, some of the workers left mission work and took stand against missions.

6.7 INDEPENDENCE

6.7.1 The Effects of Independence on Tiv Religious Life

At this time the Tiv people were influenced by new ideas from both the outside world and their fellow citizens in the Southern part of Nigeria. War veterans had interacted with other people, and were influenced by the struggle for independence by their fellow Nigerians in the South.

The idea of independence affected not only the traditional belief in God, it also affected the Christian religion, as the Tiv started asking for the use of traditional drums for church songs. They argued with the missionaries that some of their good customs like music, be included in church worship. To some extent this stimulated the emergence of independent churches in the land. Members of these groups also are allowed to marry more than one wife.

6.7.2 Effect of Independence on the Tiv Social and Economic Life

Nigerians now also challenged the standard of education given by their colonial masters and missionaries. Accordingly, the British government set up the Elliot Commission in 1943, which recommended the establishment of a University in Ibadan. This University gave Nigeria a new level of higher education which produced eminent Nigerian scholars and administrators, such as Julius Keger and others. Independence led to political, economic and religious awareness. Development was spread equally to all parts of the

country. There was the introduction of Federal Government parastatals and industries. This led to mingling of people of different cultures and consequently, exchange of ideas and cultures and so led to change in social life of the Tiv people.

Independence affected the agricultural base of the Tiv community and consequently, the economy. Politics then involved exposure and elevation in the social strata, while farming was, as then, a labourious money earning venture. Easy money was made out of politics. So with independence, many people became politicians by profession and engaged in various political activities that fully occupied their time. Consequently, there was decrease in labour force on the farms, while the demand for cash crops like bean seed, soya beans and groundnuts was high, so their prices also became high. The few farmers left made a lot of money through this opportunity, and they assessed it as a step forward without the gods, as at this time, they did not offer sacrifices to the gods, but were able to make more profits.

6.8 URBANISATION

6.8.1 The Effect Of Urbanisation On Tiv People's Religious World View

Urbanisation has become a worldwide phenomena. Since the colonial era, an ever-increasing proportion of the Tiv was moving into urban centres. The most painful consequences of urbanisation are perhaps the depersonalization and deculturation that accompany migration to the cities.

In the Tiv traditional environment, before colonialism and missions, no matter how uninviting the conditions of the home – village may have been, there were still checks and balances through religious practices. There was the comforting feeling of belonging, and a sense of solidarity. There was law and order, and co-operation in the community and among the kins. Religion was not separated from societal norms and practices. There was a sense of responsibility toward the needs of others and the corresponding feeling that someone is interested and cares. These were the demands and advantages of the Tiv traditional religion.

With the abandonment of social ties through migration to urban cities, however, the Tiv, especially the young men, lost their sense of responsibility toward others, as demanded by the religious worldview and social norms. They found themselves isolated. In the traditional setting they had a definite status and a corresponding role to play. The problem of eking out a living was often so great that they neglected religion, its practices, and demands.

In the traditional environment, religion made a lot of moral demands on the individuals, but urban dwellers are overtaken by self-centredness, as everyone must stand on their own feet. The migrant Tiv gave up much of the old value – system and traditional controls of behaviour, so that crime, alcoholism, debauchery, quarrels, and especially marriage and family breakdown became common.

Such was the result of neglect and disregard of religious values

occasioned by urbanisation. Worse still, bachelors became involved in inter tribal and inter-cultural marriages, and where love was deep, the husband became seriously influenced by, and either changed or modified their religious worldview. They now strove to meet the standards set by the urban setting.

Changes, especially in religion and culture are traceable to borrowing and imitations. Since the various social institutions were intermeshed, and the migrant Tiv came in contact with other religious, especially Christianity, he now found himself in a situation not only to make comparisons, but also to choose where to belong. The traditional notion of God was challenged. The attendant beliefs and practices were dropped, and a western mode of life, dress and habit picked up. Urbanisation was one of the main factors that influenced changes in the Tiv religious worldview.

To summarize the effects of urbanisation, it is clear that movement of the Tiv from the traditional village to settle in towns and cities, has also influenced the breakdown of the older worldview. Family ties are broken, or certainly become much looser when members live far away. Moral constraints which formed an important aspect of the traditional context are now far less likely to be effective. The rise in crime and other social ills can be attributed in part at least, to the ineffectiveness of the more impersonal authority structure of the towns and cities.

6.9 TECHNOLOGY – POSITIVE EFFECTS

6.9.1 The Effects of Technological changes in Health Care

Technological achievements in Tiv land, positively have meant technological advancement in health. It not only aided the mission hospitals but also led to the establishments of a Federal and State government hospitals in the land. In the period from 1982, the period of take over of the Mkar hospital by NKST we need to evaluate the effect of technology in medical services on the people's religious worldview. At first the NKST Mission, receiving grants from the government and using indigenous medical personnel, established more hospitals in Tiv land, though they were not as well equipped as the mother hospital. But a reasonable quality of hospital care was spread out over the land. Today there are seven new NKST hospitals in Tiv land, including the two at Mkar and the NKST rehabilitation center at Mkar. The others are at NKST Zaki-Biam, Saai, Anyii, Adikpo, Mbaakon, Apir and Jato aka. With this spread, modern medical facilities were brought to the door steps of the Tiv.

The NKST runs a comprehensive primary health care scheme with a network of over one hundred health clinics spread all over Tiv land. The scheme has a school of health technology at Mkar, where primary health team workers of all cadres outside the university, are trained. This school has for the past twentytwo years produced people in the lower cadre of health care that Tiv land is generally well covered in primary health care delivery. The

NKST health department also runs the Schools of Nursing and Midwifery. Here the NKST has continued to equip the nation with very much needed skilled manpower in these vital fields.²⁴ This has changed the Tiv people's religious world view as almost all illnesses were formerly attributed to the gods, and sacrifices were made in order to appease the gods before treatment.

In fact from 25th November, 1980 with the handover of the hospital to the indigenous medical personnel (NKST), the hospital was by all standards a center of excellence, offering invaluable highquality medical service to the community at a time when the government had nothing like it to offer in this part of the country. Within this period, experts from all specialized branches of medicine came to Mkar and taught some techniques to the resident doctors. Although with this method no specialists ever resided at Mkar for any significant length of time, their skills came to stay at Mkar, and have been put to use to serve the people.

However, the fortunes of NKST hospital deteriorated with her take over, as most of the essentials came from abroad. With her takeover the only source of revenue was the receipted medical bills. Government grants virtually ceased. In 1997 the hospital was on the verge of total shutdown. Some former missionaries came to its rescue, forming an organization known as "Friends of Mkar" and campaigned to raise funds from overseas to bring to the hospital. This continued until the hospital picked up again. As most of them

were medical personnel themselves, they also donated time, coming back for a short time each year to put in some free service in the hospital, as a way of reviving the hospital.²³ But the Federal Medical Centre at Makurdi and other State government hospitals have now taken the lead in providing medical services to the Tiv.

Today, there is an NKST eye project at the NKST hospital Mkar. It started in 1983 at Mkar hospital as an arm under Dr. Mathew, when NKST members saw the need for this specialist service in the land. Later mobile eye health services were opened in some NKST hospitals and in neighbouring Cross River and Kogi States. The eye project administration was removed from the NKST hospital was made independent, and given its own board of governors in 1990, with a medical director who was trained at ECWA Eye Hospital Kano, heading the project.

In effect the NKST eye project has outreach programmes in Mangu (Plateau State), Gombe (Gombe State), Zin, Gembu (Adamawa State) Bali, Akpodim, Akwanga (Nasarawa State) and Oju (Benue State) in 2002.²⁶ Today, at the Eye Clinic at Mkar there has been a steady development as follows:

	Out reach	Base Hospital
Total Attendance	4,894	5,482
Cataract Surgery	389	201
Glaucoma Surgery	23	31
Other Surgery	96	152
Total Surgery	508	384

In the NKST rehabilitation hospital Mkar, the services rendered here are mainly to disabled people. It is a referral hospital for leprosy in Benue State under the Benue State Leprosy Control Programme, and a referral center for NKST Community Base Rehabilitation (CBR).

The orthopaedic outreach programme started in 1995 by the hospital staff who aimed at making orthopaedic service available in various places without all the patients having to come to Mkar. Outreach centers are spread over ten Christian Medical Centers in Akwa Ibom, Plateau, Enugu, Cross Rivers, Taraba, Nasarawa, Benue, Kogi and the Federal Capital Territory, Abuja. A surgeon from Mkar travels to these areas every quarter, and carries out consultations and minor surgical services, while the major ones are referred back to Mkar.²⁷

6.9.2 **Technology and Agriculture**

In the area of agriculture, modern agricultural business has tended to over emphasize production of cash crops instead of producing food to feed the population. Today in Tiv land we have people who are trained experts in farming techniques. They aid the ordinary farmers with improved methods of planting, with seeds and seedlings, equipment and technology for pest and disease control and plantation management. Tyavyar rightly confirms this by saying:

That Tiv land has always been the world's largest yam producing area. That the Tiv are agriculturalist, who became peasant farmers in order to produce and sell to middlemen who would facilitate export to Western industries. Thus, at the eve of

technological breakthrough, farming was the main occupation of Tiv people farming merely to feed themselves. But now, emphasis has been moved from food to cash crops. So farming today in Tiv land is done for two reasons, first for the production of food for the family and for commercial purposes. Some people, particularly women, are now involved in large scale commercial farming.²⁸ They cultivate large plots of yam farms especially in Katsina-Ala, Zaki-Biam and other Tiv speaking areas in Taraba State.

6.9.3 Technology and Transportation

In the area of transportation, in 1932 the railways fulfilled the same sort of role. But today for most Tiv people, the ability to travel at great speed over long distance as the aircraft does, is not the point. What they want is a cheap, reliable and, above all, convenient means of door-to-door transport by motor-cycle and car giving them freedom of movement. The automobile also acts as a sanctuary of a kind – a mobile private environment that shuts off the individuals from the rest of the community. Cars gives the Tiv people an outlet for repressed aggression, sex urges and other motive forces. Cars, together with the television sets, are among the great liberating agents that technology has provided for the ordinary Tiv man. Most of the major roads in Tiv land linking towns are motorable, so travelling by cars becomes quicker and safer. The Tivs today travel greater distances to engage in work, business and leisure activities.

6.9.4 Media

Fifty years ago, the communication system in Tiv land was extremely hazardous. It was a laborious task to pass information from one place to

another or between individuals living far apart. This was done through visits, nor was it easy traveling. It was, in fact, a risk to life. When caught one could be used for rituals, or sold into slavery. Notwithstanding these hazards, walking was an important means of conveying information. But in recent times such travel is less important. About thirty years ago, the telegraph and telephone system was introduced. These provided immediate information to and from across the community. Later on, radio and television were introduced, and electricity was also supplied to the communities.

With these, some media houses such as the Nigerian Television Authority and Radio stations at Makurdi and Katsina-Ala, were established. One of the effects of such forms of communication on the society is the removal of boredom from people's leisure times. There is also the easy system of communication with each other through the E-mail services in Tiv land. The internet system provides vital information and knowledge which can be down loaded from various websites. Even students prefer reading and scanning the websites to making notes.

Furthermore, the Global Mobile System Phones allow many, just like the internet, to conduct business transactions from their bedrooms, or while relaxing after a tiring day. This brings the Tiv into contact with other people in other places that they would previously never have seen. Most Tiv people are reasonably well informed about the life, work and conditions of their fellow men all the world over. Unlike fifty years ago, when messages could travel

only at the pace of a human agent, the introduction of telephone, meant the Tiv could communicate with the speed of light, and could send messages over the horizon. With the discovery of radio, and the growth of data transmission, by which computers send information to each other, all kinds of business and official bodies transmit facts and figures one to another much more rapidly than by postal transmission.²⁹ Positively, modern communication has made the Tiv people better informed about other people, and the world than what it was fifty years ago. For instance, books, radio, and television reach all corners of Tiv land, as the interior parts of Tiv land have been exposed to the wonders of the transistor radio.

6.9.5 Modern Appliances

Modern equipment helps us at work, and helps us run the home whether we regard the washing machine or refrigerator, type-writers and dictating machines. Computers are especially useful today in economic activities, education, administration and business. They help to reduce the exertion of human energy, as more work can be done faster and more effectively with their help. The invention of such equipment, and their presence in Tiv land has certainly also affected social life and living standards. Within the Tiv community, the Tiv are more familiar with electricity than electronics, as a lot of homes do not make use of the electronic equipment.

Use of the refrigerator is becoming a common thing in most homes. Mass production is turning the refrigerator from an item of domestic affluence

to an item of felt necessity, and one which is helping to revolutionize eating habits. For those who use it for commercial purpose, foodstuffs can be traded with much ease. So technological changes have affected the Tiv people socially, that is, it has made them to have desire on material things.

6.9.6 Industry

As a result of the accessibility of the technological contribution to the Tiv, incipient industrialization is increasingly becoming a feature of our culture, we have garri industries, soya bean, cement, breweries and many others. But, the most prominent industry in Tiv land in Benue Cement Company Plc. It has in fact turned the fortunes of the Tiv people. This plant has employed over two hundred or more Tiv people and Nigerians. This has led to improved standard of living among the Tiv, many who could not have afforded a plot of their own, are today owners of many well-built decent houses, and have purchased decent houses, cars, many other things. At present, the Tiv aspire to attain higher positions beyond their present status in society. Population growth and concentration in urban centers especially has affected their life style.

6.10 NEGATIVE EFFECTS OF TECHNOLOGICAL CHANGES

Apart from the numerous things technology has offered to mankind, it has also some negative effects. Technology which was initially welcomed, may eventually become a source of conflict. As Paul, rightly notes, "that what might be an appropriate form of technology in one environment might not be

the same in a different situation".³⁰ This is the case in Tiv land where technology has changed the society to become more dynamic. Also Braine, says that almost every technological change, whether by innovation or transfer, regardless of positive effects on society, also has a negative effects on society.³¹

As such, here we shall examine some of the negative effects of technology in field like health, agriculture, engineering, mass communication, electronics, manufacturing industries.

6.10.1 **Health**

In the field of health, orthodox medicine can reduce the risk of inevitable death, and possibly prolong the life span a little. It can slow down, and ease the disabilities caused by age, and relieve pain and suffering, but it can never remove death, aging or discomfort. And the unreasonable expectation that there can always be a cure, added to physical suffering and the mental pain is needless disappointment. Braine affirms that, in as much as scientists can save life, to an extent with its discomforts, they can also kill, as every drug has side-effects, especially the gradual destruction of cells.³²

The Tiv community traditionally believed that witchcraft, evil spirits and sin cause disease and death. As such, they believed that diseases have two main sources, the physical and spiritual. Orthodox medicine can not be effective spiritual illnesses: the cure is healing ritual.³³ Ike, quotes Mums in his discussion of the Tiv belief on medical health care and says that:

Disease with spiritual backgrounds hardly yield under orthodox medicinal treatment. Thus, to be able to cure disease permanently, its root cause or causes must be found and tracked. Traditional practitioners, often employ incantation, and divination, that is consulting oracles to ascertain the cause or right treatment to give.³⁴

The growth of western medical treatment, without equal growth in traditional medicine and religious worldview, in effect, is believed to be the cause of several premature deaths in Tiv land, especially from sexually transmitted diseases and sexual immoral acts committed by the youths in Tiv land.

6.10.2 **Agriculture**

Agricultural technology has introduced to the Tiv people the use of different types of machines, irrigation, and planting. insecticides, fertilizer of different brands, different seeds and seedlings, and large scale farming. But all these technological changes have their negative effects on the people and their environment. In the use of agro-chemicals for food production, there are certain negative effects of these compounds on man and the environment. Frazer, rightly confirms this when he said, "some of these materials when applied to the soil, and plant produce will find their way into water bodies where they have undesirable effects".³⁵ That is, to say, the problems that result from intentional use of chemicals in food production are numerous. D. Braine confirms this, by saying:

that certain substances are liable to create hazards to human health, to harm living resources and marine and aquatic life, to damage amenities or to interfere with the legitimate uses of

fresh water and marine resources.³⁶

All these effects are evident in Tiv land where many people today are complaining of one health problem or the other. Their fishing activities too, which involves the use of chemicals for fishing, instead of fishing nets, have affected the health of the people. They are killing too much fish, and the government has to intervene by cautioning them on the use of this chemical. Sometimes, the chemicals used in mortuaries are used in their preservation, and recently the Federal government banned the importation of these items due to such wrong use of chemicals.

With the positive effects of technology, the Tiv have engaged in large scale farming, which has led to ownership of land, against the former system of the free use of land, fifty years ago. The eldest person held the land in trust for his kin and kith. So individual ownership of land today in Tiv land is a foreign idea. At the eve of these changes everybody belonged to one large group or another. In effect everybody had the right to use the land. Farming by an individual farmer or family was within the range of the large area of land owned by the family. But now, individuals claim ownership of land according to the areas in which their mothers were farming. Accordingly, if the parents settled in urban centers the children would have no land of their own. And this is now the prevalent situation, even among those who settled in the village long ago. This, had led to many crises in communities, even causing blood shed in Tiv land over land disputes among brothers or clans.

Use of agricultural equipments and fertilizers have their effects on the land as most of the Tiv people today feel the land has been overused. They move to other states like Taraba State, to look for more fertile land. And this has its own effects. Now persons who are not related by blood are joined together by economic reason, in raising and contributing money for farms. Labour is commercialized, so that a sizeable number of people now depend on the sale of their manpower. We note division of labour and occupational specialization. This has led to increase in the price of food and other related commodities. Some youth prefer making money in this way, rather than going to school. Some combine the two, and as a result the educational section keeps suffering.

Technological changes in the field of agriculture have these negative effects. In the area of food production, the mechanization of the production process has led to a relative increase in food crop production. But it is surprising to discover that there is food scarcity in the midst of plenty, due to lack of adequate storage systems. Pollution of the environment through excessive use of chemicals is a health hazard. The production of food has become a political issue being more issue of discussion or capitalized on by the politicians, during and after their campaigns for election in Tiv land. The change in system of agricultural production, means change in social relationship of families. They no longer work on the farms together, since it leads to land dispute, because each wants to own a private land. There is

then crisis between brothers, and clans.³⁷ This has negative effect on the religious life of the people. Also it affects their religious worship as they no more comfortably worship in the same place. Even references to God's command by mediators, especially priests, do not change their resolution to own land at all cost, and by all means. They even stop going to church to avoid embarrassment and castigation or public sanctions. Or they resort to magic to eliminate their opponents.

6.10.3 Transportation

In the field of engineering, we have automobiles and good motorable roads. The negative effects of these technological changes include the increase in crime rate among the youth in such a way that crime especially robbery is now "mechanized" and more "efficient", as they can easily escape. For this, they prefer urban centres. Their aim of staying in the urban centre, is to acquire wealth; this leads to indulgence in social ills like disrespect for elders and constituted authorities, corruption, embezzlement, theft, and armed robbery. And this modern system of transportation has also led to effective procurement and concealment of lethal weapons for it has facilitated the movement of modern lethal weapons of mass destruction from one place to the other. Some of these weapons are used by individuals in Tiv land during communal crises, causing loss of many lives and properties.

6.10.4 Communication

In the field of mass media, the negative effect of technological change

is that the people now know more about other places and people than they know about themselves and their environment. With the aid of pornography, in print and the electronic media, they are exposed to foreign information and cultures. They imitate such derogatory behaviour, with adverse effect on society. This, in the long run, leads to irresponsible behaviour like prostitution, armed robbery, and drug addiction. This is because people try to practice what they see on the screen. Most of them believe that owning electronic appliances is a status symbol. Consequently, those without, go to any length to get them. This has also encouraged material greed. So today in Tiv land only a home that has such appliances is considered rich and civilized. This has affected families in the land, especially in their married life, as owners of such items are respected more by their in-laws; parents prefer giving out their daughters to the class of people with such gadgets, because they believe their daughters will be more comfortable in such surroundings. The negative effects of this on culture, is that technology has encouraged avarice, which we know, is the root of all evil. This has in turn led to late marriages. Previously, girls of fourteen get married, while men married between the ages of eighteen and thirty-five. Today, men marry as late as forty to forty-five years, and girls as late as thirty-five years, because they will want to own these gadgets before getting married.

6.10.5 **Industry**

The effects of technology in the area of manufacturing in the land

include the establishment of industries which has encouraged urbanization and environmental pollution. Today most youths move to urban centers where there are industries, whether or not they are employed, even just to roam about in these places. At the end, they engage in social ills, like armed robbery and other crimes. Gyangyang confirms this when he said that:

In these years there has been a heavy drift of the young people away from their farms and villages, and away from the control of parents to the so-called freedom of urban and city life. Among the Tiv towns, Makurdi and Gboko are proving to be very attractive".³⁸

With this migration to urban centres, the youths have no time to care for their environment. The manufacturing industries have their effects on the environment, polluting and endangering health. For example, at the Benue Cement Factory, atmospheric pollution and exhaust from the industry's workshop and automobiles affect air. According to Ike:

atmospheric pollution from industries, workshops and automobiles have continued to increase the concentration of air pollutants sulphur oxides, (SO₂), Nitrogen oxides (NO₂), Carbon Monoxides (CO), hydrogen radioisotopes and particles in the atmosphere.³⁹

He says, the high concentration of Nitrogen Oxides (NO₂) damages the lungs. Sulphur Oxides 2 and 3, strongly irritates the respiratory tract.⁴⁰ The results are two- fold: First, SMOG is produced when a high concentration of these oxides accumulates over an industrial area causing acid rain by the reaction of these oxides with oxygen and rain water. Secondly, apart from the CO₂ (carbon dioxide) produced in the combustion, it brings distortion of the natural equilibrium between oxygen and carbon dioxide, in connection with

the increasing population of man and animals, and depletion of the forest.⁴¹

6.10.6 **The Effects of Technology on Tiv People's Religious World View**

In Tiv traditional society, religion permeated and unified every aspect of life, but with the influence of technology, the Tiv now have improved ideas about themselves, and their environment, with good medical facilities, their advanced agricultural system, modern means of communication and transport with good and motorable roads, establishment of urban centres with industries and new trend in fashion, building, or architecture.

All the beliefs of their traditional religion like the effectiveness (or roles) of witchcraft tsav, akombo and azov, which at the eve of these developments were known to be the cause of sickness, disaster, calamities, bad luck, barrenness, accidents, are now taken to be superstitious. Today, with modern facilities, we have excellent methods of diagnosing diseases and the causes of most diseases are known to be either bacterial, or viral, and submit to efficient treatment with western drugs, operations, and transplanting. The Tiv now no more regard the gods as the cause of these diseases as they previously did. They no longer appease the gods through offering of sacrifices. And this situation has rightly been confirmed by Imo, who has written much on the impact of science on the awareness of God in Nigeria: he says, "religion has lost its binding function; that is, religion no more serves as a unifying factor as it did in the traditional Nigerian societal system".⁴³ That is, to the Tiv, sacrifice to the gods meant a common bond of communal harmony between the

people and the gods. Because of exposure to science and technology, as in medical facilities, there is no strong fear and anxiety any more in sickness and diseases. Accordingly worshipping and sacrificing to spirits and deities, who were taken to be the cause of these sicknesses, has ceased.

Technology has created new institutions in Tiv land. Colonialism introduced separation of authority in Tiv land, since the elders, who formerly supervised the religious institution, and the kings who were making and enforcing rules, lost their rightful role in religious affairs no longer having the authority of supervising these religious activities. This separation has been strengthened with the advancements in technology, where specialists are needed in every institution. The Tiv are so far removed from their traditional religion now, that most of them no longer have any thing to do with it; as individuals they are living so far apart that, they no longer worship in the same shrines with their families. Imo rightly confirms this when he said:

With the introduction of modern technological forms of reasoning new ways of approaching economic, political and other social matters emerged. As technological reasoning means the application of the calculating, analytical, verifiable, scientific method of study of nature and man with a view to manipulating and exploiting their resources for the sake of profit and technical achievement.⁴⁴

Consequently, civilization has taken some people far away from religion, and they have found other means of satisfying their economic and organisational needs. In fact, some new religious groups preach a prosperity gospel, whereby individuals believe that they have to make it by all means.

Thus, the Tiv no more accepts the position where they find themselves; they aspire to get a high status through their own efforts. In the traditional religious belief, they were made to understand that human dignity is predestined by Aondo (God). They tend to disbelieve that status and or wealth are the gifts from the almighty God, and not by personal effort alone.

Technological advancements have helped in the spread of Christianity to the interior parts of Tiv land. Because, we now have motorable roads, with modern means of communication compared to the ones initially used by missionaries in Tiv land, the gospel message has reached every nook and cranny of Tiv land, with its teachings condemning some of the traditional beliefs of the people. This has had great effect on the people, because most of them, even in the interior, have abandoned their traditional worldview, to take to Christianity with its western culture. The Tiv have accepted those changes because, as they attend crusades often and are part of it, they share their experiences with brothers and sisters from other states, countries or continents. They see the gospel message as more realistic than their traditional beliefs, and so take to it abandoning their religious worldview.

6.11 ANALYSIS OF FACTORS THAT ERODED TIV BELIEF IN THEIR GODS

The Tiv had a strong belief on which they based their religious worldview fifty years ago. Their religion placed its sacred imprint on the value system of Tiv society as a total way of life. We have examined the numerous

factors which contributed to the breakdown of the traditional community and fragmentation of the world view on which it was based.

Colonialism came along side Christianity, and brought education as a vehicle for evangelisation of the Tiv. This left its mark on the people as it exposed them to western ideas, new forms of social life, dress, and migration to urban centres. The Second World War was a factor in the creation of awareness of other parts of the world. This led to the improvement of Tiv ideas about themselves, other people and the world. And it resulted in the struggle for independence, self-determination and establishment of new institutions in Tiv land. This also brought the Tiv closer to the government, as government was brought to their doorsteps, as they had a lot of indigenes as administrators in the colonial government.

All these contributed in their own ways to erode the Tiv belief in their traditional religious worldview. These influences contributed to major changes in the religious and economic life of the people. Thus, with the influence of these factors, right from the advent of colonialization in Tiv land, the role of every institution in the society was redefined, including the political, social, economic, judicial and religious. The ruler was from this time on elected by the elders, who were the custodians of Tiv religion and culture, yet they were no longer answerable to the elders. The colonial masters came with the missionaries, who introduced the new religion (Christianity) western education

and culture, that in turn gave rise to urbanisation and industrialization, and enlightened the Tiv on how to understand themselves and their environment.

Our basic contention is, however, that technology has done more than any of these important agents of change to bring about a new worldview marked especially by a different understanding of God.

Factors like colonialism, education or urbanisation encouraged the breakdown of the older worldview and the authority structures accompanying it. The religious leaders who were to control behaviour lost their power to do so. Christianity takes a special place in this process, since it made the most devastating critique of the traditional gods and their role in social and communal life. Missionary introduction of new forms of health care helped to convince the Tiv that the old gods were impotent. And missionary education gave the Tiv new opportunities to find work in the colonial environment.

Christianity certainly paved the way for a new democratic Nigeria by recognizing the value of each person, low-born or high, crippled or healthy, before God. And the Christian God is a personal God, accessible to all believers in worship and prayer. No magic or witchcraft is needed to approach Him.

Yet if we compare contemporary Christian society with the holistic character of traditional villages, we recognize how much has changed, how much society has become fragmented and dispersed. And we recognize how

greatly the traditional reliance on spiritual forces has shifted to a reliance on technology and its power to change and improve the environment.

Technology in health care both helped to breakdown belief in traditional medicine and the work of witchcraft; and introduced new ideas about the forces of nature especially with the use of drugs and sophisticated machinery in the diagnosis and treatment of disease. Technology in farming has brought a new prosperity to the Tiv. The old gods are no longer appeased, but many new ideas about the land and our physical environment have been introduced. Technology is perhaps most evident in the means of transportation and the media. While these have increased exposure to an outside world, and thus helped breakdown the authority of old patterns of life, they have also given much information and insight about new life styles. And finally we note how industrialization has introduced new patterns of production, as well as many new appliances, to make everyday tasks easier. Industry has also done much to raise the standard of living and general prosperity of the Tiv.

So we can see that while the substantive factors of change largely helped to break down an old pattern of life, community and authority structures, technology is especially important as we look at the way of life that has come to replace the old. Technology had brought with it many good things, improvements and enhancements of life. And it is clear that there is no

way to turn back the clock. The Tiv cannot go back to the old ways, when life was more integrated and unified.

Technology involves the art of shaping nature, our environment, primarily with the help of tools and various kinds of machinery. It presupposes knowledge and skill. Nonetheless, it is immediately clear that the world of technology is far more focused on material reality and our natural environment, than on the world of spiritual forces. It is also clear that the new gadgetry and appliances which characterize the world of technology tend to focus attention on the material environment, and may encourage the desire for possession, and even greed. Technology as such may be a neutral factor, but in a world in which so many traditional values have eroded, it has been tempting to transfer to technological machinery, tools and appliances, the religious attitudes of trust which were once focused on spiritual forces. If technology receives such respect, as if it can take ultimate control of our interest and destiny, however, we recognize that we are dealing with a new religion, one that challenges not only the traditional gods, but also Christianity.

In this connection we have examined the negative factors which accompanied the influence of technology. None of the miracle drugs can prevent death. They can give only a temporary cure. And some may even prolong human agony. Excessive use of chemical fertilizers can kill rather than improve the soil. Cash crop farming has changed traditional pattern of land

ownership, leading to inter tribal clashes. Commercialization of labour has encouraged patterns of impersonal relationships and decreased commitment to the tasks at hand. Use of modern means of transportation has supported the rise of armed robbery. Industrialization has led to pollution of the environment. Access to the media, especially the internet, also supports the use of pornography. And finally, when possession of appliances or cars becomes a status symbol this encourages greed.

The introduction of technology has done more than any other single factor, be it colonialism, Christianity, education, independence, or industrialization to change the character of life among the Tiv. And this can largely be attributed to the fact that technology was a factor in all the changes. The colonial government built roads and introduced the telegraph. Christian missionaries introduced changes in health care, and by introducing education gave the Tiv access to new technology for themselves. This process was greatly stimulated by independence. And finally it is clear that industrialization would not be possible without technology.

Technology thus presents a clear challenge to Christianity among the Tiv. Christian values, and a Christian view of God is taught in churches and schools. But in everyday life technology supports a more materialistic outlook and man-centred view of the world. Here technology and its goods receive the commitment which is owing to God.

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CHAPTER SEVEN

CHANGE IN TIV RELIGION AND RELIGIOUS WORLD VIEW

7.1 INTRODUCTION

The Tiv people understand religion as a serious social attitude of individuals or communities toward the power or powers which they conceive as having ultimate control over their interests and destinies.¹ In this research, religion is viewed in this manner, in order to narrow down the subject of the investigation. Yet there is a risk in choosing only one part of religion or of a peoples' religious worldview as subject of study, especially if religion is divorced from the rest of culture, or is reduced to a function of other spheres, like the social, political and other spheres.

In evaluating the nature of change in religion, there are two kinds of change, one which gradually reshapes or reorganizes the previous system, while the religion is still regarded as the same, and the other that in which one religion is exchanged for another.²

In this study, religious change is regarded as a combination of two opposite processes, a weakening of the indigenous religion, and a strengthening of the new one, that is Christianity. Religions (Christian and Traditional religion) are regarded as systems of belief and institutions. As processes, religions do change constantly; they are diversified and can only be described in fragments, in observable social, comprehensive and conceptual manifestations.³

From the above point of view, this chapter shall give a brief review of change in religion and a religious worldview, and discuss how this change has affected the Tiv people's social structure or way of life. The chapter shall outline the nature of the new worldview, its outstanding features, and causes. Then the chapter shall describe the technological culture and give its main features, and also provide analysis of how this culture fits the Tiv people.

7.2 THE CHANGE IN TIV RELIGIOUS WORLD VIEW

7.2.1 Aondo or God

Aondo is the Supreme Being. He is believed to be the creator of everything, including man. It is not an object but a being with personality, and He has personality. He can be angry, and He expresses His anger. He is the creator. The Tiv word for creation and nature is gba Aondo. The Tiv people do not carve images of God, for they say he is too great, so one cannot engrave His image. Aondo is believed to be transcendent, a word used in reference to the galaxy, the above, where the Tiv people believe he resides. Today the Tiv people still hold a belief in one God, who is the author of everything, but not their former belief in Aondo (God), Tsav (witchcraft), Akombo (divinities) and Azov (fares).

The belief that Aondo resides above, for the Tiv does not mean that God or Aondo is a sky – power God. Such misconception has guided Downes, together with other writing on Downe and Tiv religion, like to say that, Tiv God is a sky power.⁴ Bohannan similarly has written on Tiv religion saying

that the Tiv believe that God created the world and withdrew and is resting, and he left it to be ruled by persons, spirits and forces that he created.⁵ While Rubingh, based on the past belief of the Tiv people in Aondo says he is not thought of in personal term.⁶

The Tiv earlier view of God has been modified. Today the Tiv people do not believe that God is remote. He is thought of in personal terms. In effect, God is not addressed directly among the Tiv people, but only in times of crises or emergency when they cry out for help from the highest power in the universe. In Tiv religion, certain phenomena like rain, the rising and setting of the sun and death, are considered to be God's acts alone. For instance, rain is regarded as God's blessing, rain signifies divine presence, as they are an agrarian society. Rain brings life to earth and only God can send it. Though the Tiv had this belief in the past, they also believed that witches can use rain storm and thunder to cause havoc for things like trees, houses, and human life.

Today Aondo is known to the Tiv people to be a personal God, to be benevolent and merciful. The proof of this is reflected in all the names they give their children, unlike their former ways of naming children based on circumstances. For instance, a man who marries several wives without having a child till his old age, if he succeeds at last to have a female child, she will be named Mbawaren (meaning, "they are blaming him"). But if the child is a boy, he will be named Iorliam (meaning, "they are talking about him"). Today

with the change in religious worldview, the girl will be named Terna (meaning, "God has given him a child"). And the boy will be named Terkaa (meaning, "God has said 'yes' to him"). Now the Tiv people name their children using all the attributes of God, like Aondo ngu (meaning, "God exists"); this shows their belief on the existence of God. A Tiv man points to the sky as the place where God is residing, saying Aondofa (meaning, "God knows"), and thus refers to God's Omniscience. This is because he believes that God knows every secret thought, and that he punishes those who do evil against others. Use of Aondo hembra (meaning, "God is almighty") reflects God's Omnipotence, and shows belief in God, that is, that every body and every thing must submit to God.

Today the Tiv people believe that 'Ityo' (clan) and Mbatsav – ('witch') are subordinate to God. Therefore, even in a time of technological changes, the Tiv people believe that it is only God or Aondo who is the author of everything, and that He is more powerful than Ityo, Mbatsav, Akombo and Azov. They believe that God has certain acts to carry out which are necessary for the very existence and substance of life, as against the former polytheistic belief, where the many gods worshipped were specialists in solving social, economic, political, psychological, moral, physical and religious problems. The worship of these gods arose from natural needs arising from problems of health, and safety of crops from lightening. With medical facilities, and the people's conviction about their efficacy, also agriculture has been modernized

and mechanized with effective application of fertilizers with the result of bumper harvest. There is, therefore, no apparent need for these other gods.⁷ The use of the lightning conductor has removed the fear of god of lightning.

The influence of technological change has caused change in religion and religious worldview. Religion teaches universal redemption, and such universality appeals to the Tiv people. In this religion the first thing being considered is spiritual fulfillment, while the social aspect comes second. Consequently, the religious belief centres on one God with a belief in eternal life to come, the Omnipotence, Omnipresence and Omniscience of God. Even the traditional priests say that technological change, have enlightened their people, so much that they no longer frequent their shrines for help as in the olden days.⁸ In fact, most of the shrines have been abandoned.

7.2.2 **Witchcraft (Tsav)**

Tsav is a mystical power. The Tiv people regard tsav as that aspect of personality which enables a person to dominate a situation, to cause events to operate the way he wants, to command obedience and attract loyalty, be it through charm or persuasion. The Tiv also believe that tsav is itself morally neutral, to be used either for good or evil. So it is good when the possessor uses it for good deeds, and bad when he uses it on the person he dislikes or distrusts, or he afflicts people by sending them bad omens, inflicting material losses on them and even death. They can cause harm on someone without having physical contact with the victim. This is by attacking the person's spirit

or dyingi.⁹ The Tiv people's belief manifests itself in the individual person's success.

With the Tiv people's belief in tsav the elders decided to include it in the Tiv religious/political system. Thus, tsav became communal, that is, it was put in service for the whole community. This was to check the dangerous minded tsav carriers who might wish to destroy people. In this case, where an elder decided to be wicked to use tsav to harm others without good reason, he was brought to book and made to suffer for his evil intentions. While the youths were threatened with ku, "death", if they continued anti-community activities, and disrespected the elders. On the part of elders, if they continued to harm people they hate by using tsav at the expense of the community, the whole community would turn to swem. The elders address the swem and break its hembe. Then the ashes of swem are scattered in the wind. The breaking of swem signifies that justice is set loose in the land, so those who use tsav in evil ways would be punished with illness and death.¹⁰

Now, with technological influence, the belief in witchcraft or tsav has declined. The Tiv people now believe that success comes through the will and grace of God, hard work and determination. So they have now conceived that man's success is in his hands, so man can work out his well being. In effect, the Tiv people now believe in themselves as human beings, so they can be what they want to be. They now believe that a man can control his situation. They hold that man can create his own well-being if he is committed to his

progress.

On the evils of witchcraft the people no more believe in tsav activities. So they no longer revere them in society. For instance, church pastors or prophets of prayerful churches practice witch-hunting today. These pastors accept the reality of the existence of witches, and pray for their powerlessness and destruction.¹¹

From the foregoing, it is clear that the influence of technological advancement in Tiv land, with education (science and technology), industry and modern medical facilities, has changed the Tiv society and the Tiv people's religious worldview. It has also changed the communal attitude from corporate behaviour to individualistic, democratic and selfish attitude.

7.2.3 **Akombo (Divinities) And Procreation**

The Tiv people now believe that Aondo is the creator of the universe, he directs it, and has given man the power over his environment. Their old belief was that he is withdrawn as God, and witchcraft (mbatsav), Akombo (divinities) and Azoy (spirit) were to control the world. They believed that the natural order had to function for the good of man. The land (tar) and women should be fertile, that is, humanity should enjoy good health and fortune, which was to be achieved through Akombo.

To solve problems like infertility, difficulties arising from child birth, a child's inability to walk, or child's death, one had to by consult an or-shor, "a diviner". Where the problem is divined to be mild, all that is needed is to kura

wuhe – “dispel the cold”. This is a method of kwagh soron – “setting right of the matter”.¹²

Today with the influence of technological change there has been great change, from consulting diviners for these cases, to the use of orthodox method of going to a hospital and consulting professionals. In case of a child being unable to walk, which in most cases is caused by poliomyelitis, this has been controlled in Tiv society with the use of polio vaccine. And for the death of a child, diviners are no more consulted to know who has caused it. So with the influence of technological change the Tiv people are aware that the almighty God is the creator of life and that he has full control over everything, such as death.

Akombo is represented in cultic emblems such as pieces of pottery, feathers, bones of animals, or carved images. The people used to swear by akombo as a sign of sincerity. So each akombo emblem represents a force in a disease that causes sickness, while a group of other akombo are kept in a bin for special uses.¹³ Thus, many akombo spread throughout Tiv land, and new ones kept coming up to take the place of the old ones, as these lost their effectiveness. In effect there were many akombo and medical practitioners.

But now the majority of the Tiv people have been influenced by technological changes. They do not revere akombo objects anymore. So when akombo emblems are attached to anything like foodstuff or farmland or property they do not fear these materials, but use them when they need

them. When an individual touches them the person is not more afflicted by akombo. This is against the former belief that such things were not to be touched. For they would have caused the person to become ill. Consequently, individuals no longer attach akombo emblems to the thing they do not want others to tamper with. They leave these things to the care of God. But in a case where an individual has no fear of God in him and does attempt to steal, he is handed over to the law enforcement agents, who deal with him according to the law.

Now the Tiv people do not swear by akombo, any more, because they are aware that they are powerless. But if they have to swear at all, they do it by using the name of God. The former practice was to swear by any object, to show the seriousness of what they were saying, or their innocence.¹⁴

Today the people use the modern farming equipments, fertilizers of different brands, and herbicides. They engage in different types of business, far and near, and believe that by the grace of God they will make it – they do make it.

The belief in akombo did influence the social life of the Tiv people. For instance, they hardly wrote their names in full. They would only write initials, then the family name used by all in the family, because they believed exposing their names was a serious risk. Their enemies could easily call them in a bowl of water and kill them with poison. By using the family name, they believed that when their enemy wanted to kill them, the whole family bearing

the name of the father will appear, in which case, the enemy will not know the particular person. The belief in akombo made the Tiv people cautious in disposing of their saliva, shaved hair, faeces, pus, nails and urine, placenta, umbilical cord. They believed that these could be used to harm the owner by his enemy¹⁵.

But with the influence of technological advancement, the Tiv people are aware that illness is caused by bacteria and viruses. Thus, once when they start experiencing certain symptoms, they go to the hospital, instead of a diviner who might reveal to them that they have violated certain akombo rites that require sacrifices. Now they go to different health centers within their environment, for treatment. So, akombo or the diseases are no more revered in Tiv land, by many Tiv people. In effect the belief that illnesses are caused by akombo no more exists.

7.2.4 **Azov – Spirits**

The Tiv people do not worship idols and they have no pantheon of deities; and they do not worship spirits. So spirits do not play significant roles in their every day life. But they believe that when their society is engulfed with witchcraft activities azov (spirits) engage certain people they love, to get rid of the witchcraft ills.¹⁶ Thus, with technological influence their belief in spirits as forces in society have collapsed.

7.3 **THE TIV PEOPLE'S NEW RELIGIOUS WORLDVIEW**

Today in Tiv land the majority of them have accepted a new religion,

which is Christianity. With this, their belief in the traditional worldview has collapsed. This new religion, has its own features.

Today, there has been an increase in the number of churches in Tiv land in urban centres like Gboko, Makurdi and Katsina-Ala compared to the early period of the advent of Christianity. Almost all churches in the area have four or more worship services or shifts, with branches in all the villages. There has been increase in the number of seminaries and theological schools due to the increase in number of worshippers. This has led to the need for more churches and the expansion of the existing church buildings.

Technological changes have supported a wave of evangelism in Tiv land. Due to easy means of transportation and communication, evangelists can reach every part of Tiv land. They use technological inventions like microphones, speakers and amplifiers. They also use radio, television, or films for evangelism. This in turn has increased the number of evangelism programmes held every year in the area. In the past, such programmes were held only on national holidays, like Independence day or during any major Christian festival, like Christmas and Easter when people could spare time to attend. Now these programmes are held all year round on week days, but mostly at weekends, and their attendance is encouraging. These programmes are not interrupted by natural disruptions. Even when it is raining the audiences still stay under the rain to listen to the preacher.

Certainly, there has been more involvement in religious activities today

than in the past by the Tiv. In the urban centres, we note the establishment of ethnic associations to maintain social solidarity.¹⁷ In these associations some of the Tiv people claim to be born – again. This is true especially of the Christian Corpers or the National Youth Service Corps which is very active among the Tiv and had a positive influence on primary and secondary school pupils, even helping to reduce crime among them. Their aim is evangelism, and at Easter, Christmas and New Year festivals they go back to their villages to evangelise.

But we need to look at this development critically. These groups of people are mostly the elites, who under the umbrella of evangelisation discuss the progress of their areas, their well – being, and that of their relatives, but not the interest of Tiv land. In this vein one is right to say that the awareness brought about by these religious changes has created individualism, or self-centeredness.

In fact, this has imparted a lot of changes in Tiv land, as everybody wants everything for himself and family, allowing not even a little to his neighbour. This feature of individualism is evident even in the church, where the quest for self-recognition and ego-centricism is the order of the day. For instance, within the NkST church one discovers a group of elites who call themselves the NKST league. According to them, they are out for evangelisation. Thus, in each NKST church, both urban and village, the elites insist on introducing an English Service, with the hope to incorporate non-

indigenes in the church. But at the end, one discovers that, all they want to achieve in the church is to get self-satisfaction. The same thing applies to the Catholic Church in Tiv land. This has led to the establishment of several independent churches, where they can fully achieve their own aims.

This new religion in its feature of individualism has business elites and other rich people, who are believed to be more involved in the new religion than the poor people. The evidence of this can be seen in the number of expensive cars parked within the church premises on Sundays or during crusades or church programmes. These people have left their business for pastoral work, while some of them raise money in their business and give part of their monthly income to build churches.¹⁸ With this, several youth have flocked to churches. While in the churches they explore avenues for getting employment in business enterprises in order to make both ends meet.

In Tiv land today many of the pastors, including those of Pentecostal churches and those trained as missionaries, are university graduates. Some of them received the call to become pastors while in the universities and switched to theology. So most of the ordained people in Tiv land are also professionals in the different fields, like mass – communication and accountancy.

Viewing the rural area, in Tivland the people are becoming more interested in Christianity. This new religion has its own unique way of holding burial ceremony, whereby a Christian is giving a befitting burial ceremonial by

the priest, while the corpse is taken to the graveyard by church members. Such practice has become very attractive to this people, so they have discarded their past practices. In the past, the Tiv people were involved in traditional rites and sacrifices to protect their lives and land; but now majority of them are actively involved in Christian religious practices.¹⁹ Some of them still combine their new religious practice; that is, they go to church on Sundays but go to traditional religious shrines on other days. Such people, are openly accused of “witch” or tsav roles in their families or by other individuals in Tiv society.²⁰ They go to church as a routine, expecting that when they die, the church will give them a “good buria”l. This is because the Tiv people believe that it is more honourable to be buried by the church, and if an individual is buried by a priest, mbatsav – witches can not remove him from his grave.

In fact, there are many Tiv people that are truly committed to the Christian faith and respect all church programmes. Going by these activities in the rural and urban areas it is clear that those in the rural areas believe and accept the Bible injunctions completely without questioning, while those in the urban areas are rational, and tend to question certain practices in their churches. They even compare churches, that is, those in mission churches compare their own with Pentacostal churches. For instance, those in NKST Church question why certain things that are obtained in Pentecostal churches are not practiced in theirs, like shouting “praise the Lord”, which are known to

be Biblical. This is a feature of the new religion.

Through observation, one discovers that urban people are more involved in the ritualistic way of financing church programmes, or involved in leadership roles, and have a higher general attendance in both weekly church programmes and Sunday worship services,²¹ compared to the rural populace.

7.4 **TECHNOLOGICAL CULTURE**

Technological culture is a way in which one sees life or reality only in the light of careful planning. It is a culture that is only interested in commanding and controlling life or reality. Thus, this culture is interested in satisfying the basic needs of life which are, food, shelter and health. So its values are the provision of basic needs, to alleviate suffering and illness and fight against threats from nature with a focus on healing, sustainability, and lessening physical work burdens (exemplified in the invention of computer).

Modern technology has its culture, with its distinct features, which has created an artificial world around us to the extent that it has become an all-embracing world system, namely, it has formed the technical milieu.²²

The evidence of this can be seen in the close interaction of technology with economic enterprises. Modern technology and economy are so seriously connected that they have become one. This is a major feature of technological culture. All the same, technological achievements have helped Tiv people greatly. But its close intertwinement with economic enterprises have also increased the desire of the Tiv for material possessions. They have become

materialistic in character.

In order to solve the problems technology emphasizes specialization of individuals in various areas, and division of labour. Technology has managed to penetrate and permeate all aspects of the Tiv society. So the Tiv people's culture and religious worldview, is nearly reduced to what technology and the economy determine. If the Tiv depend on technology for economic growth they are also subject to technological manipulation and economic exploitation of life and the environment. For example, technological developments threaten the sustainability of the natural environment and the biosphere.²³

Technological culture has brought pluralism in Tiv land. Today in Tiv society, many are from different ethnic groups, with their own cultures and religion. The Tiv is supposed to survive in this situation by maintaining his own culture and religion. But instead, he copies from these different ethnic groups their cultural traits, and abandons his own. How is he to maintain his identity as a Tiv? Also with respect to ethical standards there is no unity of vision. A common conception of norms and values is badly needed. In effect, pluralism has led the Tiv people into individualism.

Technology advocates a mentality, which is man-centred, with the human being regarded as autonomous. The Tiv man believes that he can gain his freedom through scientific – technological control. If all problems can be solved through science and technology, with the assumption of autonomy and freedom, what of all matters relating to spiritual reflection and religious

problems? Clearly, technological culture is accompanied by secularization, that is, a culture devoid of religious influence, which is spiritual emptiness.²⁴ Technological culture has its own worldview. Although we recognize that this worldview is not fixed, but always changing with technological developments. It is man-made and based on technological culture. Its motives, values and norms, that is, its ethical framework, can be scientifically known. Technological culture makes man afraid of taking risks, preferring to act in a controlled and cautious way. In this case, even ethics becomes a technique as people streamline and guide technological development.²⁵

The main motive of technology is for the Tiv to have power over reality, with technology as Lord and master of all. As a result, no attention is paid to the environment and social context, while the norms of technological worldview are, standardization, efficiency, success, and maximum profit, without any attention to the cost to man, society and the environment.²⁶ Technological culture regards human life and its context, objects of manipulation, that is, it has reduced everything to the status of an useful object. In this case the value and meaning of anything is the gain that man can get from reality.

From the foregoing it is clear that technological cultural view is fed by the technological expectation of salvation for the Tiv people. They are mentally and spiritually oriented to technology, so that questions of real meaning are removed, or not considered. In this case reality becomes

controlled, or has only instrumental value.²⁷ In effect things are seen in the light of their material benefit to a Tiv through science and technology, to the point that even man is regarded as an object.

7.5 THE EFFECTS OF TECHNOLOGICAL CHANGES ON TIV RELIGIOUS WORLDVIEW OR TIV SOCIETY TODAY

In the Tiv traditional religious worldview the individual was seen as religious, for man is a religious being. There were no creeds to be recited; instead the creeds were written in the hearts of the individual. Every one was himself a living creed of his own religion. Tiv religiosity permeated the whole life of the community. The day began and ended with ritual. All of life was placed under the sign of transcendence. Adasu, who has written on Tiv religion, rightly confirms this when he says:

The more one examines Tiv society the more one realises that they have succeeded in developing human personality according to triple dimension. The technical dimension, adapting man to the exterior world. The social dimension, adapting man to a familiar milieu and to a political society by certain number of structures. The spiritual dimension, assisting him to respond to the noblest aspirations of man, aspirations religious, intellectual and artistic.³⁶

Today, a Tiv man does not respect traditional values. If these values did not provide the means to live, it gave him a reason for living. So a Tiv lived in a moral society and his behaviour was prescribed by relationship, the manners and customs of the society.²⁹ Today a Tiv is respected according to social status, based on wealth.

7.5.1 The Family

The Tiv traditional life was centralized around the family. It was believed to be where life generated, and where the values of the clan, the tribe were transmitted. Also it was the centre of learning. The Tiv family is an extended family that includes the grandparents and grand children, as long as they are identifiable, the living, and the intermediaries on both sides of the married couple.

Today, due to the influence of technological change, the practice of the extended family is being ignored. It is possible today for grand children not to know their grand parents, because they have not seen them, even once. The practise of having intermediaries on both sides of proposing couples is no more honoured or recognised in marriages. In Tiv traditional society marriage was not simply the affair of the individual couple, but of the whole community. The community approved or disapproved a marriage, through a ritual, and invoked God's blessing on the married couple. This means, that religious beliefs determine the attitude of men toward their daily needs, and the way in which satisfaction would be safeguarded.³⁰ The Tiv saw these ritual observances as the supreme safeguard of the basic needs of their existence, and of the basic relation that made up their social order.

Today couples get married without the approval of even their biological parents or relative. They ignore the traditional beliefs of the Tiv people on marriage, and no longer carry out the rituals involved in marriage. Marriage in

Tiv society was not based on sexual intercourse, of which the result is pregnancy or bearing of a child. The birth of a child was an answer to prayer, as well as a blessing on the marriage and the community. The child, on his part ensured the continuity of the individual, that is, from the father of the child. The child is seen as divine gift, and this gave religious significance to marriage in Tiv society. In fact, this encouraged polygamy in Tiv land. Mbiti, who has written on the religious worldview (Tiv) and way of life, confirms this when he says:

Unless a person has a close relative to remember him when he has physically died, then he is nobody and simply vanishes out of human existence like a flower when it is extinguished. Thus it is a duty, religious and ontological, for everyone to get married, and if a man has no children or only daughters, he finds another wife so that through her, children or sons may be born who would survive him and keep him with the other living – dead of the family in personal immortality.³¹

But now marriage is based on sexual intercourse, and in most cases the couples go into it before marriage ceremonies. Because monogamy is emphasised against polygamy, the couple will want to be sure of procreation before the marriage. They try to make sure that their partner is not barren or impotent before marriage hence sex before marriage.

7.5.2 **Prayer**

Among the Tiv people prayer was spontaneous, and so their actual prayers have not been recorded very often. Although the individual might pray to God, it was frequently the head of the household or the priest who prayed on behalf of the household or people, especially where the need

involved the whole family or tribe. The material and the spiritual were intertwined. Today individuals, not necessarily by the priest, or head of household, hold prayers. Even small children can pray or conduct devotions in the family.

The traditional Tiv man believed that Aondo was the creator of the world, and sustained and provided for everything in the world. He was therefore the King of the whole universe. Man is his vice-regent here on earth. Aondo also assigned the various departments of life to deities, to take care of in turn. There are times for harvest, hunting, bush burning, procreation, death, health and fertility. It was Aondo that decreed what was good or bad and what was permitted or forbidden in the society. All the prayers were therefore channeled to Him through these mediums. The Tiv also believed in the existence of the physical and metaphysical world, that is visible and invisible world, as logically connected. They were aware of the existence of a hierarchical order of beings, with the Supreme Being, Aondo, at the head. Below him were deities, spirit forces, ancestors and mediums. As both worlds were inter-related, whatever went on in this world of the living was known in the spirit world. This was borne in mind when rendering prayers.

7.5.3 Influence of Technology on Tiv Culture

Clearly, the Tiv religious worldview conditioned all of life. People were reluctant to steal because if they did, Aondo would punish them. Children had

great respect for elders because they would be rewarded or cursed if they failed to respect their elders. Dishonesty was abhorred, and children were taught how to be honest right from the start. The colonizers honoured the elders to the extent that, in the maintenance of these norms and values, they allowed the elders to elect their rulers to run the political affairs. The elders still served as custodians of traditional religion. The missionaries held to the same pattern, but condemned the religious worldviews and introduced a new religion. The Tiv adhered to their traditional norms and values until the post – independence era. Everything changed with the increase in literacy level, urbanization and industrialization. Technological advancement brought with it exposure to foreigners from different ethnic groups, with different religious beliefs, and these influenced the quest for greener pasture. So, today the whole situation is different with regard to evaluating behaviour. Everybody is interested in what he or she acquires materially, no matter the means.

Technology has changed the culture of a people which once frowned on certain types of frivolous ceremonies like expensive burial and parties. The change in religion was devastating for the culture, because religion can only exist in a culture, and attains expression through culture. In African culture, religion was a pervasive element permeating all aspects of life and culture. As such, religious change becomes cultural change. Any type of cultural change affects the pattern of religious practice and thought. Even in the Western society where a high degree of separation between the religious and the

secular has been reached, the only means available for the expression of Christianity is culture. But unfortunately, Christianity which brought westernization to the Tiv, saw nothing good in their culture. Yet they had a lot in common. For example it was a taboo for any one to commit murder or incest, and it was ungodly to tell lies or steal. The traditionalists took an oath by swearing to the god, with the fear that if they failed on their part, they would be punished. In this case, they moved into a binding relationship with the spirit – world and everyone, including future generations, kept that promise. As such, there was much reverence and respect for traditional values and institutions, to avert retribution. With the advent of colonialism, these values were still respected, though not completely. But the missionaries came and introduced another religion or “God”. In this, the Tiv were relieved of the unfounded fear of their traditional god, which also means disregard for traditional institutions and values.

Because the achievements of technology enlightened the Tiv, they now scrutinize all religious ideas, to the point that they no longer accept the things of God easily, even with the new religion that they have embraced. Thus, they do not respect the traditional values, believing that status and wealth are all that count, no matter the source of such wealth so at the end of taking any Oath.

7.5.4 **The Influence of Technology on Women in Tiv Society**

The inbian-jov – “virginity rite”, performed on girls to maintain their virginity is no more in existence. Tiv girls are no more encouraged to remain virgins until they are married. Technology has provided abortion drugs and condoms. Today it is unfashionable to talk of virginity among Tiv girls.⁴¹ Technology has enlightened the Tiv on their rights, so the women claim the same rights as their male counterparts, according to the preaching of the Christian religion, which recommends rights, but adds that women should be submissive to their husbands. While technology has enlightened the women on genital issues, women believe that what a man can do, a woman can do even better. Thus, with technological advancement women are now claiming their rightful position. This the Tiv man has found difficult to accept. Technological awareness has led to more cases of divorce, separation and extra-marital affairs, which were very rare in the pre-modern Tiv society.

With this, the Tiv women today are not strongly attached to cultural values because Christianity (which brought technological change) has affected their way of life, like their dress, habits and interests. In fact this has made them and their children abandon the Tiv traditional worldview. So with technological changes, Tiv women preferred the God of the white man who allows them many privileges. In this religion they are free to eat eggs and keep twins as a gift from God. They are no longer exposed to discrimination,

slaughter or destruction. The mother of twins is no longer a suspect, or taboo and ostracized.

Women are no longer low class citizens to be "seen and not heard", to be given away into marriage, and deployed against their own choice, and to be relegated to the background, or confined to the burden of domestic chores and routines. Missionaries encouraged the education and exposure of females, and even established girls' schools. The government also encouraged girls' education. Several feminist seminars have been given through the Carnegie Partnership project, with a vision of empowering women for leadership and projecting the equality of women with their male counterpart. Thus, the ratio of the population of girls in schools has increased. The effect which technology has brought to the study of womanhood, has changed the whole of Tiv land. It is said that, if you train a woman you have succeed in training a nation. Accordingly, as the status of the Tiv woman has changed, so indeed the whole land has changed.

With these changes, there has been encouragement of female participation in the modern industrial sector. Many hold key positions in government, like the Speaker of the Benue State House of Assembly, Commissioners, Permanent Secretaries, Chairmen of Local Government and Representatives in the federal house of representatives. Some are trained and employed as midwives, and nurses. Some are Bank Managers and Company executives. Christianity has set women free. They can now look

inside the grave, and pregnant mothers are allowed to see dead bodies. So religion, has done much to change, the economic role of Tiv women.³⁴

7.5.5 Impact on Family Life

In effect, these developments in technology has encouraged the zeal for material possessions, which has also affected the bride price. Parents ask for a high bride price for their educated and beautiful daughters. With the additional expenses of wedding ceremonies, this has left a lot of bachelors, well as unmarried girls in the land, and has led to late marriages. Previously, as soon as a man could mould heaps of yam, he was qualified to marry, namely, between the ages of fifteen to eighteen years; now they marry in their late thirties. They want to acquire all the things which the modern Tiv society values, and get a house where the prestigious people live.

Today the European mode of dress has come to stay among the Tiv. Traditional dress has been abandoned, and those who persist in its use are considered conservative. The fashion trend continues to change to suit the dictates of the outside world. They believe wearing costly imported dresses to be a high status symbol. Technology has brought social welfare services. Social problems of modern living are solved, as various departments try to bring solutions to different problems pertaining to marriage, women and environment. This is based on the advancement of technology which creates room for specialization, for the colonial masters and the missionaries did not pay much attention to such areas.

7.5.6 **Impact on Recreation**

Today the Tiv people have recreational facilities. Previously, the Tiv had their recreational activities like wrestling and archery known as kwaghir, dancing and songs. The youths growing up were groomed in these activities, but it was not done for gain; the only advantage was that most of them got their wives or husbands through these activities. These activities persisted throughout the colonial period and the missionary era without financial attachment.

With the influence of technology the Tiv people started enjoying the dividends of these activities like, kwaghir, traditional songs and dances. Competition in these activities with people from other states within the nation started with Festac 1977. From this time on, their signs like Tarke Golozo and others were appointed to go to London and sing in 1983 and several others have been featuring in important occasion to display kwaghir, dance and sing. And the latest is female football, in which individuals and the government have invested a lot of money. Those who take part as players, advisers, coaches, pools betting companies and stakers make a lot of money.³⁵ This has great effect on several families in Tiv land to improve their economic status and income.

7.6 **CHRISTIAN RELIGION AND THE TIV TODAY**

God's moral attributes of love and his active attributes as the provider and sustainer, the keeper and guardian, are undermined by the Tiv. Their

religious life is heavily punctuated with hypocrisy and material greed. We go to church on Sundays, but do not live godly lives. Religious leaders who are supposed to curb greed, now bury themselves in its pursuit.

In Tiv land, personal integrity does not count. Even in the church, many believers feel that it is better to live by the standards of the modern world. Tiv Christians are materially rich but spiritually poor. The wealthy Tiv Christians have not been helping the poor but support the well paid and highly-placed clergy. Momoh confirms this, when he says:

The church is hardly drawing the attention of the people to the inherent danger associated with wealth and money. Instead, they run after the rich with invitation to attend appeal fund launching to enable them build bigger churches and houses also to enable them buy bigger and flashy cars. Questions are not raised as to the genuineness of the sources of such monies; in its place, the virtues of the wealthy are always extolled for their admiration.³⁶

In the same vein, some cases of immorality among Tiv Christian today can be traced back to their church leaders. Church leaders with very weak morals are found in almost every denomination. There are newspaper reports of pastors who are polygamists, sorcerers, members of the secret cults or are engaged in armed robbery and cheating. Ossowsska confirm, "that many theologians are selfish and wicked; they love money more than their calling".³⁷ So Simony is common among the Tiv clerics. Some people who are not qualified by any moral standard to be Christians, are church leaders in Tiv land today. This development is not good for the church of God, which should be seen to be living with high moral standards. In fact, the few whose moral

integrity is commendable, are cowards. They fear to raise their voice against the ills of the society especially when those ills are committed by highly placed people, or people who support the church with financial and other resources. The high-handedness of the government of the day is left mostly unchallenged. Clergymen must speak and stand by the truth, even if it means going through hardship and suffering.

It is clear that some clerics who call themselves theologians are really not. Tiv Christianity has very few theologians who preach the truth. Many others preach what the people want to hear. In this Ressevelt, confirms that:

There are of course, numerous dogmatic theologians. And their theology is based mainly on tradition of man and not on the Christian text (Bible) while biblical theologians are many and in full control of our churches.³⁸

The Tiv clergy are not interested in Bible doctrine. What then are the effects? Church teachings are full of errors, and sometimes misleading. We are today more interested in teaching the ideals of Tiv traditional institutions, like conferment of titles. Basically, all these titles have their roots in the traditional belief system of our ancestors, which the missionaries condemned. The danger of the practice of idolatry is very real. Public prayers are offered by church leaders, especially during Tiv ceremonies, at public functions and on national holidays. What is disturbing is that, apart from the fact that every body is made part and parcel of the prayer, the prayers are often hypocritical or superficial, because they are demanded prayers, and not offered out of the spontaneous inner urge of the Holy Spirit. Therefore, they do not go deep,

since they are usually made to suit the needs of those in government. The rich people give to the clergy and church, not necessarily out of conviction.

The effects of the prayers in their lives can hardly be noticed:

Though women are very religious and many of them have now ventured into new and more radical religious movements including Pentecostal churches, there appears to be some contradiction in their morality. Because there are many cases of adultery and extra-marital sexual relations.³⁹

While the Tiv traditionally married at a tender age, Tiv girls now marry at later age and the late marriage system has other consequences. Many of them do not marry as virgins. During their many years of schooling, girls are unable to keep away from men, and live with them before getting married. Only among girls who are uneducated, from rural areas, where Tiv cultural values are stronger and where parental supervision is more effective, is it common for them to marry while they are still virgins. Those in urban centres do not feel guilty about the loss of virginity. This is due to the fact that many of them have come to consider its preservation as "out of fashion". Among the Tiv fifty years ago, virginity was a priceless gift a woman could give to a husband. Today, it is becoming increasingly difficult for many girls to deliver that gift to their bridegrooms, just as it is difficult for boys to preserve themselves until they are married. Even the church is handicapped in this. The church strongly opposes sex before marriage.

Also certain vices like divorce, separation and indiscipline of children were not common fifty years ago in Tiv land; but now as mothers have

internalized technological values, women no longer stay at home, and provide the love, warmth, and kind understanding which are the necessary ingredients of a stable family. The father in this achievement oriented society struggles to win bread for the family. Thus, the family remains socially starved of love and comfort. Such discomfort breeds other vices, like indiscipline, abuse, extra and pre-marital affairs, separation and divorce, "while such relationship demand a mutual respect for the full spiritual dignity of the person".⁴⁰

As the Tiv tend to increasingly employ the development of technology to solve their problems, effective contraceptive devices are today among the main demands of social feminists. These presumably liberate them from depending on men. They have rejected the norms and values which regulate relationship between men and women in society. From the foregoing it is clear that religiously, and socio-culturally, the Tiv society is not the same as it was in the early part of the twentieth century.

NOTES

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3. Ibid., p. 10.
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9. S. F.Wegh. op. cit., p. 46.
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11. A. Dzurgba. op.cit., p. 62.
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CHAPTER EIGHT

CONCLUSION

8.1 SUMMARY OF THE THESIS

We have been analyzing the effects of technological changes on the Tiv people's belief in God, taking into account the factors that contributed to these changes which shifted Tiv people's religious worldview. The research examined the effects of technology on Tiv belief in God; it looked at Tiv people religious worldview, with particular reference to its moral value. We have considered the effects, positive and negative of technological achievements in the areas of health, agriculture, engineering, mass communication, electronics and industry. We have also examined these as they manifest themselves in the lives of the Tiv, together with the moral implications.

After collecting data from interviewing people, the researcher discovered that the traditional belief in God has ceased to be a major focus for the Tiv. Aondo, as it was known, is no longer a divine object of reverence. Christianity, is the only assumption or major religion. It is clear that in this technological age, God, as defined in traditional formulation, has been largely eliminated from the thinking of some Tiv people. For them Aondo is not active, but dead.

In Tiv land, some religious leaders have sought to accommodate themselves to their generation, and have become dishonourable followers and

amateurs, rather than leaders. In their dangerous efforts to be up-to-date, they have dressed Jesus Christ in a grey flannel suit. The church as a whole has not distinguished itself in addressing public issues. What is even more frustrating to most Tiv people is that some theologians and church leaders are very pessimistic about the future of the church and the relevance of the Christian faith. For them God may as well abdicate, and let His ministers go into exile in this technological world.

A religious worldview is no longer the basic frame of reference for Tiv thought. Today the "culture line" is no longer 'I believe' but 'I want to understand why'; so any religious claim must be seen to be meaningful in terms of the existential demand of a Tiv person.

In Tiv land today the ideal man is self – reliant and independent, a man responsible for his own welfare. Aondo is looked upon as to demanding. He is the God of achievement through adversity. He requires men to sacrifice current satisfactions to future ones

8.2 CONTRIBUTION TO KNOWLEDGE

Religiously, this research reveals that the Tiv believe in the whole creation of God, that man bears the stamp of God as such man should live in the presence of God, as a religious being. So the explosion of knowledge brought about by technological changes should be to facilitate the kingdom of God.

The research reveals that the Tiv believe in Aondo – God as the Supreme Being. This is reflected in his attributes, as they call him, particularly in the names they give their children now. They no longer give names which are linked with their traditional worldview, but modern or Christian names, reflecting the Christian belief.

The study reveals that in Tiv land now, Aondo – God is not revered in his Omnipotence, his transcendence, or his imminence. Thus, technological changes has undermined the preeminence, and greatness of Aondo – God, as well as love as God.

The research reveals that Tiv man lives in a moral society, so his behaviour is prescribed by moral relationship. To this end, the cry by both the educated and non-educated, for a sense of dignity of the person, will give the Tiv man a reason for living.

The research reveals that technological changes has brought total change in the religious belief of the Tiv people, as majority of them no more believe in or reverence witchcraft – Tsav or Mbatsav – witches or wizards; Akombo – divinities Azov – faires or spirits.

With this study, it is clear that majority of the Tiv believe that if the enlightenment brought by technology led to anti-witchcraft movement like, namakaa, inyam – buan and recently ayamkwase were introduced in Tiv land, which has rendered, witchcraft activities powerless. As witches who engaged in acquiring witchcraft instruments were in injected with drug that if they go

for them again they will die. The research testifies that these movements have made the modern Tiv abandon his traditional religion.

With modern technology today the Tiv people have several health care centres on hospitals, even in the rural areas.

Thus, they are knowledgeable that diseases are caused by bacterial, viruses, that diseases have two main sources, physical and spiritual.

Today, majority of them no longer believe that diseases are caused by witchcraft, evil spirit, misfortune, sin, murder and adultery.

The people accept western emphasis on medicine to be effective solely on the physical except of bodily health. As they are aware that an individual could be affected by a disease having either a physical or spiritual source or both.

They know that man is a combination of body, mind and spirit. So they view any disease condition from a triple perspective.

In order to cure disease permanently, the research reveals that its root causes must be detected and tackled and they go about this by going to the hospital for diagnosing and treatment of the ailment.

The research reveals that technological achievements in Tivland, are the architect to values of healthy living, based on eating nutritious food (balanced diets), exercising and recreational activities, exposure to specialist hospitals, importance of tidy environment, the abundance of diversity of vegetation which forms the genetic resources base on medicinal plants, as

they are aware that these plants contain healing agents, now many of them combine orthodox with traditional medicine. The work reveals that this awareness solves the problem of shortage of drugs in hospitals, and the astronomic cost of drugs (if available). And that this has made some of them to believe in the efficacy of herbal medicine, albeit without the former sacrifices appeasing the gods or akombo.

In the field of agriculture, with technological advancement in manufacturing of farming implements like fertilizers, herbicides, insecticides, pesticides, tractors and graders.

The research reveals that the Tiv people have advanced greatly by graduating from small –scale farming or subsistence agriculture to cash crops or large scale farming, with bulky harvest, without offering sacrifice to the agricultural gods.

Socially, the research reveals that within this technological era, women are both seen and heard, as they hold key positions in government or politics and mission sectors, like Prof. (Mrs) Nancy Abgbe, the first Vice Chancellor and a female in University of Mkar, which is an institution established by NKST Church.

The work testifies that now in Tiv society just like women, children enjoy their rights. Today they eat all kinds and attend al ceremonies, while former laws, did not allow them to eat eggs or meat, believing if they do they will not respect the gods. They were not to attend burial ceremonies.

The research has revealed that material of the early income earners in Tiv land were aided by their relatives in the past. In effect, they have to repay back either in cash or by sponsoring a child in the family.

This has placed more emphasis on economization, which has led to exploitation tendencies of those who provided help and individualism in them.

The thesis reveals that Tiv people consider the rural areas and the city to constitute a single socio-economic, and cultural unit, in which goods and information are mutually exchanged in family and kinship relations. In effect those in the village reach those who are outside and somehow exercise control over them by their relatives in the city.

The research reveals that the Tiv realize that the social setting of the city is different from that in the village, so they do not personally master such settings.

With this knowledge they believe in their sons and daughters who are living in the cities as their "eye, ears and legs". This proves that the Tiv people have high expectation on their children in the city.¹

The research reveals that based on this belief the Tiv people in the rural areas have on their kin living in the city, has led them to copy whatever they see, hear and learn from them believing that what they do is of benefit to them as well. So they also abandon their traditional religion, and accept a new religion, new ideas, new values and life styles just like their kin in the city who are exposure to the outside world.

In the area of engineering research reveals that the Tiv people have access to different means of transportation. In effect there is easy movement of goods from one place to another.

The research reveals that this has several advantages like, it has strengthened families, by frequent visiting business (trade), academic programmes (exchange).

It has exposed the Tiv to other ethnic group plus their different religious ideas, which has made them to drop their own traditional worldview and taken to a new one.

In the area of electronics or modern appliances the research reveals that these appliances has brought pleasure to individuals or families. But it has embedded the desire to acquire material wealth, this in the long run leads to greed and the spirit of materialism.

In the field of mass-media the research reveals that the Tiv people have exchanged their methods and taken to modern ones. In effect it is easy for them to keep to date with events on the other side of the globe, through television (CNN) Internet computer services, telephone or GSM.

Finally, in the field of industrialization, technological change has led to a lot of changes. Today the Tiv have taken to modern mode of dressing, building and life style. The Tiv people have access to different types of clothes both new and second hand of different designs.

The research reveals that technological advancement in this area brought items like bags, wristwatches, nails and hairstyles. Today the people do not just dress well but want clothes to match in colour. The work reveals that this has led to Tiv people to abandon their traditional attire of ichia, tugudu, gbagir, iviav-tyo, anger, checki-i iTiv. And they call those who take delight in them as conservative or primitive.

Culturally, the research reveals that a new cultural matrix of concepts is in the making in Tiv land. This emphasis or places man at the center and to be the sole controller of his well-being. That is, man - created, man - concerned, man – committed and man – measured.

Ironically, the research reveals that the Tiv man believes he can be what he wants to be with his struggle or efforts. In effect, the Tiv today are material and achievement – oriented. So the goals of prosperity, prestige, success and satisfaction have filled their hearts, which have made them become materialistic in every aspect of their lives.

8.3 **RECOMMENDATIONS**

The Tiv people have to rise to the challenges of linking their religion to their practical existential realities created by technological development. By relating Christianity and residual form of Tiv traditional religion to aspects of modernization. Turning back to a holistic approach of life, while living should integrate the needs of human society for total human welfare with industrial

development. And make sure that technological changes does not undermine their religious belief.

Religious leaders must accept the contemporary world of Tiv society in its increasing dynamism and become force of life and life to it by bringing contributions into the pluralistic society, move from a pasture of pre-occupation with survival, to active collaboration in fashioning the new Tiv society.

The church has to render a cause for a just society in Tiv land inspiring and educating their people to seek justice and pursue it, organize crusades for the kingdom of this day, life, but after the pattern and grace of highest perfection, summon her adherents for close scrutiny of social ills, placing social responsibility for ameliorating the effects this era on the shoulders of devotees.

The church must voice the maximum ideas of life, calling for condition in the society in which man at all times need to be superior to profit or accumulation of wealth.

The church should put in her best to prevent human institution doing violence to human dignity and create conditions to honesty.

Today man has to struggle against every idol and acknowledge God as the creator, redeemer and life.

Man should struggle against powers of technology and science, so that the power of abolished scientific technological control and the influence of

technological imperialism in religions and culture is contained. By separating ourselves from the motives of civilized technological culture and return to God.

In order to solve problems created by technology, man needs to work hard by tracing her origin, adopt a life style accordingly, return to nature, back to nurture and care of mother earth that is. We have to learn to conduct ourselves as sons and daughters of nature. The aim is not to allow technology to spoil nature.

In this respect Christians need to begin with self-criticism, and stop adopting themselves in dominant materialistic tendency within technological culture and stop using Bible verses to cover their weakness.

Technological advancement in industrialization has caused man to become individualistic, self-centred and materialistic, while effectiveness and efficiency are not important, all against the ethics of humanity. But in the first place there ought to be love, righteousness, justice, service, mercy, thankfulness and readiness to make sacrifice.

Tiv man needs radical change of heart, a 'metanola' to God as follower of Christ. But this does not mean separation, isolation or distancing from technology. As we can not live without technology, our hearts should not be set on the benefits of technological development but there should be harmony.

Tiv man should take the calls for austerity serious, for new forms of asceticism, for decentralization of industry, for an end to unbridled,

consumption and the technological compulsion to produce and accomplish our desires².

Technological advancements in agriculture has divorced agriculture from its ecological biotic and cultural context. So the Tiv people should know that they need a sound relationship with God in their religious life, as well these elements in this era. Technology should not clash with religion, but blend with them so that adapted technology may enrich this culture.

Technology has granted freedom to the Tiv man, but he should understand that freedom, as freedom, has to go with responsibility.

Politicians in Tiv land who want power by all means, should know that political game within this era must be turned to focus on law and public justice and supported into international arena.

Politicians have to encourage different constituted technology by being friendly towards the milieu, nature, animal and culture. Ethically, they should maintain just action that are judicially enforced.

Politically, the Tiv electorate, should elect those who are ready to work efficiently in political decision making, break-up elite groups, expand democratic processes, reinforcing community consciousness and place restrictions and normative guidance on our dynamic technological changes.

For changing Tiv society to adjust one, the motive power of education for justice must rest not only on our expectation of what is possible but also on a deeper vision and hope.

The church being the link between earth and heaven, has to concern herself too with the exigencies of man's daily life with his general, temporal welfare and prosperity.³ with this call Imo says:

We should not reject God, simply because of his picture that is painted to us by believers is not rational. This is due to the fact that every religion or people concept of God is subjective. It is based on how that particular cultural group perceives God as is revealed in their natural environment.⁴

With this, the Tiv people should know that we are living in a pluralistic world, so we do not need to assume an exclusive position, but should learn to be open minded and prepare to enter into dialogue with persons of different religion.⁵

All religious groups in Tiv land should try to identify what is good in other religions and endorse them for the promotion of the common good of the land.

The church has a primary function which is apostolic and priestly mission to Tiv land so she must essentially serve Jesus himself.⁶ In effect the Tiv should go beyond, ethnic, religious differences, to understand God's providence to bring his ideal world of creation into reality.

Tiv man should use all technological achievements to be meaningful as instruments for manifesting the true face of humanity created in the image of God, to dominate the earth and to use it, and not to cause disbelief in God⁷.

On this basis the Tiv man should represent the qualities of respect for others, and a sense of justice, for order in Tiv land, and create a bond

friendship and union. The Tiv people should know that they are in a multi-technological world, the constructive course is to renounce universalism accept diversity, and seek commonalities⁸.

In this vein the Tiv people are extensively exposed to outside cultural influences from the west which led them in touch with new ideas and technologies from abroad, and has also exposed them to an alien life style and values just like the Singaporeans. Thus, the address of President Wee Kim of Singapore to his Parliament in January 1989 suits the Tiv situation in this regard as he pointed out five values, which he called "shared values" that are also workable in Tiv land:

First... placing society above oneself, secondly, to upholding the family as the basic building block of society, thirdly, by resolving major issues through consensus instead of contention, fourthly by stressing racial and religious tolerance and harmony the fifth, to support the individual, base on his merit in society, against Confucian values of hierarchy and family, which could lead to nepotism.⁹

Thus, the Tiv people in this era, should search for and attempt to expand the values, institutions and practice they have in common with people of other technologies.

As the Tiv man has the right to select the religion that best appeals to him to worship God, just like all religions must genuinely respect each other as equals. The best ethic which suits this era is the "ethics of responsibility". It entails that any one involved in scientific technological development carries accountability, and must be answerable for his actions. This means everyone

must show the principles and norms on which he acts and makes his contribution in scientific-technological events.

This ethics is the right approach as it is a means of solving our problems caused by technological changes. We must encourage technological development as a new technological possibilities meant to stop human suffering or distress. The ethical conception of possible help has changed to an ethical obligation.

With ethics of responsibility, the "actor" must be aware of the positive scope of their actions, and must also be answerable for them. The first step is to render the world habitable, to provide the necessities of life and alleviate needs and suffering.¹⁰

All Tiv citizens should know that they owe Benue State as well as their fellow human beings a duty of maintaining religious harmony, tolerance, peace and the promotion of happiness for fellow citizens. The greatest moral perfection is attained through performance of one's duty.

The Tiv people should know that the duty of man is two fold. First come, the greatest moral perfection of himself, and secondly the promotion of the happiness of others.

The Tiv people must be aware that as the moral law commands, it inevitably follows that we can become better people, as the road to virtue and perfection is promoted by moral duty supported by divine power and redeeming love, affecting in man a change of heart and a new spiritual birth.

We then become moral members of the kingdom of God, the true church comprising of the ethical community of the redeemed.

At this point the principle of morality for the Tiv people can be formulated. At all times, the Tiv people should form the habit to be fit or ready for happiness, and cause other person to be such as well. This situation tallies with wind millers definition of morality as 'the moral principle which sees morality as that behaviour which serves as a means for an individual to further his capacity for happiness.'¹¹

In fact, this definition of morality is warranted on the basis that it can bring into realization what man must highly prize on values. This capacity for happiness is then the essence of ethics. The essence of morality is not a matter of doing, but of being. One does not do morality but is moral. So morality exists in and for persons alone: Morality is internal, the moral law should be expressed in the form of "be this", not in the form of "do this". Moral behaviour then would be behaviour that demonstrates obedience to a moral command.

These are the noble suggestations of the research of this thesis. If the Tiv people give due recognition to keep to them, they will be the best community in Nigeria. The Tiv will be able to co-exist with rapid technological changes. In effect, the changes will no longer adversely affect their belief in God, or their religious worldview, because technology has come to stay. And Tiv people will be accepted with an open mind by every individual in every

continent, which also means that the image of the Tiv people's will change automatically.

8.4 **CONCLUSION**

The research began by analyzing the Tiv spiritual or religious worldview, political, economic, and social setting at the eve of colonialism, into the technological era. It examined their traditional approaches to health, agriculture, transport, communication, electronics and industrialization. It also looked at major factors that paved way for technological changes in Tiv land. The role of technology in Tiv society has been described, its concept is given, and a suitable definition adopted. Technological achievements in health, agriculture, engineering, electronic and industrialization are examined with their positive and negative effects on the Tiv people religious world view and society, especially the effects of technological changes on the belief in God, and the influence of technological changes on the attitude of the Tiv people to life and God.

Thus, the research has examined how technological changes have brought social change in Tiv land. To this end, some Tiv people feel they experience the absence of their traditional God more. Their traditional gods or Mbatsav are no more active. The link in the change of Tiv mentality is the influence of technology, which has led them to discover new ways of understanding the universe.

In the light of the above, it has been concluded that the Tiv live in an age in which the standard values of the society are influenced by technological change which came alongside Christianity and education, to shake the Tiv religious worldview to its foundations. These developments result in disbelief in God (Aondo) and His Word, and lead to the loss of sense of moral direction. Accordingly, moral attitudes have become lax violence and pornography are rampant in Tiv land unnatural and perverse sexual practices are condoned. Our laws were once based on godly principles, or at least appealed to our instinctive sense of right and wrong, but now have been made to conform to situations which man is apparently powerless to alter. It is as if abortion has been legalised, and divorce has become a common thing. In evaluating technological changes in the areas of this study, it has been concluded that, religiously the Tiv tradition is polytheistic, with numerous gods, who are worshipped as specialists in solving social, economic, political, psychological, moral, physical and religious problems. Such gods originated from natural phenomena and from material needs in areas such as health, crops and safety from lightening. The Tiv people's belief in their traditional gods has been eroded with the influence of technological changes. Thus, today many have taken to the Christian religion, believing there is more freedom in it. They are interested in materialism.

In health, the Tiv people have medical facilities and the people are convinced about their use, as well as effectiveness, neglecting the traditional

gods. In the field of agriculture, with technological advancement, agriculture has been modernized and mechanized, with improved seeds and seedlings, and with effective application of fertilizers and disease control chemicals. The result is heavy annual yields. The god of agriculture is no longer worshipped. The research would conclude by encouraging the Tiv people to take into account that, technology and religion look at the same world. Thus, every civilization demands eternal vigilance if the human dimensions of that civilization are to survive. As such, the Tiv will be successful only on the condition that, technological knowledge gained will enter a living relationship with men regard such knowledge as God's gift. Hence, the Tiv "reason" is a great instrument for knowledge and restructuring of the world. There is need, however, to realize the whole wealth of the Tiv people's possibilities, to open to the world of eternal truth which became man in Christ. If at the climax of technology reason is triumphant, what then is the beginning? Attaining the limit of intellectual endeavour, the Tiv are brought back to the wisdom of the old words, "in the beginning was the word, and the word was with God, and the word was God. All things were made by Him, and without Him was not anything made that was made, in Him was life" (Jn 1:1).

NOTES

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GLOSSARY

<u>Azov – Ijov</u>	-	Spirits
<u>Akombo</u>	-	Divinities
<u>Aondo</u>	-	Supreme Being or God
<u>Bashi</u>	-	Brass rods
<u>Bum</u>	-	Swear
<u>Gbaanodo</u>	-	Creator
<u>Icii ki Akombodam</u>	-	Medicine of Akombodam
<u>Ici ki Akombogande</u>	-	Medicine of Akombogande
<u>Mbatsav</u>	-	Witches and wizards
<u>Swem</u>	-	Divinity of justice
<u>Tiv</u>	-	Community, People, Language.
<u>Tsav</u>	-	Witchcraft
<u>Tor-agbande</u>	-	Drum chief
<u>Tsav mbubov</u>	-	Bad witchcraft
<u>Tsav Mbu deboo</u>	-	Good witchcraft
<u>Tswe/Hanger</u>	-	Taboo

APPENDIX A
QUESTIONNAIRE

Dear Sir/Madam,

I am writing thesis on Technological Change And its Effect on Traditional Religious Belief: The Tiv Experience. Could you please provide me with the relevant information that would enable me carry out this thesis. You may tick more than an option where necessary. And if you can't answer any question say I don't know.

Thank you.

Name:.....

Sex:..... Social Status.....

Age: Qualification.....

Occupation:..... Religion.....

State:..... Town.....

Village.....

1. Do you know how the belief in Aondo God originated?
 - (a) Man have idea about Aondo – God according to their own image and likeness.
 - (b) By an implicit interpretation of the universe.
 - (c) The fact that Aondo – God is recognized as some necessary source of security and solace.
 - (d) Aondo – God is thought as embracing the whole overshadowing it and protecting it.
2. What leads one to think about Aondo - God?

- (a) It is a matter of cultural conditioning, a dimension of our cultural world.
 - (b) The social processes of learning, or through the practical or theoretical that is, teaching ethical religious values, each individual inherit this tradition and in co-operation with others makes his or her own contribution such as they are, to future generations.
 - (c) When Tiv people discover that they can no longer cope with, much less control, the environment.
 - (d) When Tiv man enter the vast jungle of the unknown and, as yet, untracked areas of experience.
 - (e) When Tiv man traces his genealogy.
 - (f) All of the above.
3. What leads one to think about the value of religion?
- (a) Subjective meaning which is a discovery and construction with a distinct cultural world of meaning.
 - (b) The breaking points of our experience, God's role as source and saviour of our lives.
 - (c) God's intervention into our world of meaning as the root and guarantee of that world of meaning.
 - (d) The reality of Aondo – God emerges as through and through a cultural facts.
 - (e) All of the above.
- 4.a Are you aware of the reality of Aondo – God in the affairs of Tiv people.
- 4b. If Yes, how adequate is He honour, revere or worshipped?
- (a) Very adequate

- (b) Uncertain
- (c) Inadequate

5. To what extent is the presence of Tiv traditional Religious belief in Aondo – God manifested in the lives of the Tiv people?

- (a) Very greatly
- (b) Greatly
- (c) Moderate
- (d) Low
- (e) Very low

6. Is Aondo – God a personal God; or rather an all pervading abstract force or a cosmic man?

- (a)
- (b)

7. Does the traditional religious belief in Aondo – God involved in Tiv affairs, or is the rather a withdrawn God?

- (a)
- (b)

8. What do Tiv people consider to be the nature of Aondo - God?

- (a) He is creator, all-knowing, all-seeing, good kind and merciful.
- (b) As the creator, and Lord of the Universe
- (c) Person who is invisible and therefore a spirit
- (d) He is all – powerful and transcendent

- (e) All of the above.
9. In Tiv land God is value in human images because
- (a) Our approach to Aondo – God is always mediated through social processes of learning.
 - (b) That image is not Aondo – God Himself but a pale and possibly distorted representation of Him.
 - (c) These images point to Aondo – God
 - (d) All of the above.
10. What are the factors responsible for the ending or remoulding of belief in God by the Tiv?
- (a) Colonialism
 - (b) Christianity/Education
 - (c) Education/Second World War
 - (d) Industrialization, urbanization and Technology
 - (e) All of the above.
11. From the above question, to your own assessment, which of these factors has being the main spring board in remoulding the Tiv peoples belief in their traditional Religious world view?
-
-
12. And how has it affected the Tiv people attitude of Life?
- (a) In all sphere or aspects of life.
 - (b) To a little extent

- (c) Mild
 - (d) None of the above.
13. What sort of world has Technology created?
- (a) Human beings can plan for the future, and their responsibility in shaping that future is greater than they suspect.
 - (b) Man-created, man-concerned, man committed and man measured.
 - (c) Man-s thinking and acting leaves little space for the awareness of Aondo God.
 - (d) Commitment can only register sincerity without the seal of knowledge, success and satisfaction crowd out the please of the spirit
 - (e) All of the above.
14. With the development of science and technology there has been rapid changes, what are the areas of these changes?
- (a) Religious and cultural intolerance alone that the solution to human kind problems may be discovered.
 - (b) Man have belief that it is in human native powers health, Agriculture, Transportation, Communication, Modern Appliances and Industry.
 - (c) Tiv reasons in its scientific conditioning not only eliminates Aondo – God but also many 70 or 80 percent elements of Tiv people belief in such a world view.
 - (d) Religion is totally removed and science take its place, with it standard values.

(e) All of the above.

15. Can you say that Tiv people, Benue or Nigeria is scientifically and technologically self-reliant?

Yes/No.

16. How would you assess the progress of technology in Tiv land today?

- (a) It have achieved a huge success
- (b) It have not done much
- (c) It have failed woefully
- (d) It have largely solved all the problems of Nigerians.

17. Do you think technology have any limit?

Yes/No

18. What percentage can you grade the achievements of technology?

- (a) 100%
- (b) 80%
- (c) 60%
- (d) 40%

19. Can we take all our problems to technology?

Yes/No

20. To what extent have such changes affected what constitutes the core and identify of the people?

- (a) A supernatural events are considered as secular ones.

- (b) A religious world-view is no longer the basic frame of reference for Tiv thought.
 - (c) The world is no longer viewed as sacred.
 - (d) Any religious claims must be seen to be meaningful in terms of existential demand of the world of the secular mind.
 - (e) All of the above.
21. Which of these virtues were most practiced in the traditional Tiv society?
- (a) Kick back, ten percent, the use of bottom power
 - (b) Man know man, connection, contact
 - (c) Bribery, corruption, greediness
 - (d) Respect for old age, wisdom, faithfulness, justice, patience.
22. Can anything be done?
- (a) Religious anchorage
 - (b) Man with the emptiness, sense of powerlessness and meaninglessness, which cast heavy shadow on him should rediscover his roots to God.
 - (c) Man sees that every statement about him is an implicit one about God.
 - (d) He also sees that every statement giving meaning to human existence is an implicit statement of God's existence as necessary and ontological condition of the world.
 - (e) All of the above.
23. Can you suggest ways we can come back to God in the age of science?
- (a)

(b)

(c)

(d)

APPENDIX B**ORAL INTERVIEW**

NAME	AGE	PLACE	OCCUPATION	DATE
Gbawanne Ikyenge	75Yrs	Tyowanye	An Elder	15/10/2002
Murshima Ajoevemde	21Yrs	Tyowanye	Anti-Witchcraft Fighter	13/11/2002
Tyokeigh Yende	70Yrs	Anchihaa	Traditional Doctor	28/11/2002
Vakaa Ikyenge	53Yrs	Ikorgen	Traditional Doctor	26/9/2002
Tyokosu Atse	55Yrs	Ugbema	Traditional Doctor	23/9/2003
Ihume Kase	40Yrs	Ugbema	Traditional Doctor	26/9/2003
Cosmos Idye	55Yrs	Makurdi		26/9/2003
Zuramon Akper	70Yrs	Adawa- Mbagen	District Head	20/9/2003
Orsa Ikyenga	76Yrs	Tyowanye	Businessman	20/9/2003
Rev. Dr. Ahenakaa	67Yrs	RTS Mkar	Rector of RTS Mkar	4/7/2003
Late Ahua Dyo	90Yrs	Gboko	Ex-Military Man	-
Mr. David I. Anhio	60Yrs	Mkar	Principal NKST College Mkar	11/9/2003
Mr. M. Shiku Kwo	82Yrs	Mkar	Teacher at NKST College Mkar	11/9/2003
Mr. Daniel I. Gaadikur	70Yrs	Gboko	Business man	19/9/2003
Mr. Tule Yeye	77Yrs	Gboko	Farmer	12/9/2003
Mr. Peter Obi	78Yrs	Mbatough- Mbagan	District Head	24/9/2003
Mr. Simon Giger	61Yrs	Ukan	Farmer	9/9/2003
Dr. S. Andekur	70Yrs	Makurdi	Business man and Politician	18/9/2003
Sir John Bur	75Yrs	Awajir	Farmer	14/11/2005
