

Tiv Traditional Religion and Its Contribution to the Trado-Educational and Technological Development of the Tiv Society

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Abstract: The European Missionaries failed to understand the important virtues of the Tiv traditional religion and technology and condemned the Tiv religion. The use of Western technology and tools destroyed the technical proficiency of the Tiv people, moral teachings and disciplines coming from the blacksmithing workshop was no longer there and this has accounted for moral decadence and retardation or thwarting in technical skill learning of the people. The study therefore, looks at Tiv traditional religion and its contribution to the trado-educational and technological development of the Tiv society. The study sampled 384 Traditional Priests, Traditional Engineers or Blacksmiths and the general Tiv people. Mean and standard deviation statistics were used to answer research questions while Chi-Square was used for testing the hypotheses formulated at 0.05 level of significance. It was discovered that the Tiv traditional religion has contributed to the technological development of the Tiv society. The study recommended that stakeholders such as Ator á Tiv (Tiv Council of Chiefs or Tiv Traditional Council), Mdzough ú Tiv (Tiv Mutual Union), Governments, Nongovernmental Organizations, Private Individuals and Potential Practitioners of Tiv Indigenous Religion should encourage the practice of Tiv Traditional Religion among the Tiv people. Hence Tiv Traditional (Indigenous) Religion is intertwined with Tiv Trado-educational and technological practices of the Tiv in which blacksmithing constitutes a cardinal aspect of it, the Tiv Religion should be encouraged as it is as good as encouraging the technology.

Keywords: The Tiv People, Tiv Traditional Religion, Tiv Blacksmithing, Tiv Traditional Education

1. Introduction

The Tiv blacksmithing technology is not practiced as an economic trade alone. It is an appendage or extension of the *Iwa* trado-religious system of the Tiv people. The Tiv traditional religion was mixed with traditional technological practices as an aspect of the religion. In the religion, the practitioner was a person who was well initiated (ordained) and skillful (trained) in making weapons, instruments and utensils. He was also a medicine man who handled cases of illness that were alleged to be related to *Iwya* or *Iwa* (the god of iron). He builds his *Ateiwya* or *Ateiwa* (workshop),

which was used for blacksmithing as well as shrine. Consequently, in the workshop and shrine, the practitioner (Tiv believed to possess magical and religious powers) cured some sicknesses by concocting herbs and some part of *Sueiwya* (tuyeres) for medicinal values. Essentially, the *Ateiwya* was important for many reasons such as in it, it was forbidden that anybody who ran into for safety should not be touched, anything kept there should not be stolen, witches and wizards were forbidden to go in, it was a refuge for feeble men and an arena for the teaching of good moral conducts and as well, people were made to *Bum Iwya* (swear on *Iwya* Deity) for discontinuity of enmity. Apparently, all these went a long way in inculcating

acceptable morals in the society as well as curing illnesses. The same workshop was used for forging weapons of war, agricultural implements, hunting tools, household utensils and many other tools and equipment for economic activities as it was used for training young ones for traditional technical education.

2. Statement of the Problem

The Tiv traditional religion was mixed with traditional technological practices as an aspect of the religion. In the religion, the practitioner was a person who was well initiated (ordained) and skillful (trained) in making weapons, instruments and utensils. However, the coming of the European religion failed to understand these important virtues of the Tiv traditional religion and technology and rather condemned the Tiv religion. Their bringing of Western tools destroyed the technical proficiency of the people, moral teachings and disciplines coming from the blacksmithing workshop was no longer there and this has accounted for moral decadence and retardation or thwarting in technical skill learning of the people. Significantly, as a consequence, now that there are multiple conflicts, there is lack of behaviors that will give the people religious tolerance.

3. Purpose of the Study

The study seeks to find out the contribution of Tiv traditional religion to the trado-educational and technological development of the Tiv for the benefit of the Tiv people of Benue State and posterity. Specifically, the study sought to:

- (i) Identify the contributions of Tiv traditional religion to the trado-educational and technological development of the Tiv society.
- (ii) Find out factors militating against the Tiv traditional religion and its further contribution to the trado-educational and technological development of the Tiv society through.
- (iii) Bring suggestive strategies that will be employed to encourage the Tiv traditional religion and improve its further contribution to the trado-educational and technological development of the Tiv society.

3.1. Research Questions

- (i) What are the contributions of Tiv traditional religion to the trado-educational and technological development of the Tiv society?
- (ii) What are the factors militating against the Tiv traditional religion and its further contribution to the trado-educational and technological development of the Tiv society?
- (iii) Are there strategies that will be employed to encourage the Tiv traditional religion and improve its further contribution to the trado-educational and technological development of the Tiv society?

3.2. Research Hypotheses

- (i) The Tiv traditional religion has not significantly contributed to the trado-educational and technological development of the Tiv society
- (ii) There are no significant factors militating against the Tiv traditional religion and its further contribution to the trado-educational and technological development of the Tiv society
- (iii) There are no significant strategies that will be employed to encourage the Tiv traditional religion and improve its further contribution to the trado-educational and technological development of the Tiv society

4. Literature Review

4.1. The Tiv People

The Tiv are an important people who number about 7 million in Nigeria and Cameroon. The Tiv are divided into two patrilineal descent lines from the original ancestor Tiv (Asante, (2009), which are Ichôngo and Ipusu (Ipyusu) and Agber, Ugbagir, Mngutyo and Amaakaven, (2014) believe that wherever they may be found in the world, are people who share a common ancestry or genealogy, language and general cultural values or norms.

Atoato (2007) observed that the geographical position of the Tiv is between 6°30' and 8°10' north latitude and 8° and 10° east longitude. Agber (2015a) asserted that much of Tiv's rural population lives in nucleated villages, which most commonly have agglomerated settlement form. Such settlements are traditionally planned and are divided by caste into distinct *uya* (houses) and grow outward from a recognizable *zuria* or *tar* (fundamental area). The center of government of the village or settlement lies with the *Orya* (village, house or compound head). The *Orya* takes his decisions in his *Ate* where conflicts involving members of the family or neighboring families are resolved.

4.2. Tiv Traditional (Indigenous) Religion

Mankind has grown more secular yet religion continues to exert its holds. Scientific enquiry has undermined religious beliefs but failed to demolish it (Hugh, 2010). More so, Agber, et al. (2014) admitted that the fact that religion used to form a crucial aspect of identity for majority of Tiv people, it can be asserted that much of the Tiv's history can be understood through the interplay among its few religious groups or sects. One of the few and most crucial religions born in Tiv is *Jôv* (*Ijôv*), a collection of diverse doctrines, sects, and ways of life followed by the great majority of the population. Shishima (2005) identified the *Ajôv* (plural for *Jôv*) sects as: *Ijôv* Aôndo, *Ijôv*Ageraiber (Agerabyer), *Ijôv* Agabi, *Ijôv* Gyariyô and *Ijôv* Akpa, *Ijôv* Nyian, *Ijôv* Pupuu, *Ijôv* Il, *Ijôv* Ihura Vanger, *Ijôv* Mnger, *Ku ngu Uma*, *Ijôv* Ayaba, *Wanlisa* and *Kumendur*.

Tiv Indigenous Religion (TIR) or Tiv Traditional Religion

(TTR) can be defined as a Tiv indigenous system of beliefs in *Aôndo* as manifested in *Akombu* and practices directed towards the fundamental concern of the Tiv society or nation. Importantly, despite British colonial and western Christianity callous attacks on the Tiv Indigenous Religion, its resilience is rewarded by the gluing force of capacitation to solve the culture waning problems in the Tiv society the colonial customs and western Christian religion cannot solve. The early Tiv western Christian converts made countless attempts and resolutions to sweep out completely, the Tiv Indigenous Religious practices and the Tiv culture however, after an eternity of resolutions, doubts, indecisions and the resilience of the Tiv religion murdered their lukewarm machinations that would have towed the tradition into unsolicited silent extinction (Agber, 2015a).

Religion is commonly regarded as consisting of a person's relation to God or to gods or spirits. Incantations, recitations, moral conduct and worship are possibly the most basic elements of Tiv traditional religion nevertheless, right belief, and participation in religious institutions are general fundamental rudiments of the religious life practiced by followers and parishioners as commanded by the Tiv religious solons and oral dogma.

Wegh (1998) believed that Tiv religious thought is hinged on three basic concepts. These are *Aondo*, *Tsav* and *Akombu* — all of which work together for stability, harmony and communal wellbeing and Lugira (2009) identified Tiv Religion as one of the Central Africa living religions. Waopera (2014) observed that the Tiv religion and culture are intricately intertwined with their cosmology. As a consequence, their religious beliefs, physical and metaphysical conceptions constitute in its entirety, an inseparable worldview. Tiv cosmology basically centers on the existence of *Aôndo* (God), *akombo* (rituals), *tsav* (witchcraft), *azôv* and *ujjingi* (spirits) all conceived as supernatural while or and *umache* (man and human), *tar* (land, district, locality) and *gbaaôndo* (nature) are similarly conceived as natural.

Moreover, there are contextual similarities that exist between the Western Christianity and the Tiv Indigenous or Traditional Religion (TTR or TIR). Agber (2015b) asserted that there are contextual similarities that existed between the Tiv Traditional Religion and the Western Christian Religion. This can be seen in issues like the Tiv Tyumbun (Tiv water baptism) and the Christian water baptism, the Tiv *Lyough ki Yan sha Suagh* (Tiv Holy Communion) and the Christian Holy Communion, Tiv *ikpyagher i kuraiyol* (Tiv Protective Amulet) and Christian scapular or chaplet, Tiv *Akeshi* or *Akweshi* (Tiv Anointing Oil) and Christian Anointing Oil among others (see pictures in appendix).

The Tiv people also had their own culture and traditions and therefore, the new religion that came should have established on the practices that contextually had similarities with the Holy Bible's practices instead of abolishing the Tiv traditions directly or indirectly on the platform of the Christian religion.

4.3. Tiv Traditional Education

Fafunwa (1974) defined traditional (indigenous education) as the aggregate of all the processes by which a child develops his abilities, attitudes and other forms of behavior, which are of positive value to the society in which he lives. Denga (1988) asserted that traditional education is both formal and informal. It is therefore potent to argue that Tiv education was both formal and informal in every sense. Tiv technology education in particular was a formal education. For instance, the blacksmiths formally designed their apprenticeship programs and followed them to the conclusion; from training to graduation. It is noteworthy that before the advent of writing in Tivland, schooling or teaching and learning were all done in oral tradition therefore, after ones graduation from *Iwya Varen* (blacksmithing) no paper certificate was given to him but he was formally certified by induction, which was an extensive convocational exercise.

Education is as old as man himself. Before the coming of the Europeans, Nigerians and indeed Africa had their own system of education called the African Traditional Education or more recently the Indigenous Education. Our forefathers though, did not have the opportunity of going to school, learned how to use the resources in their environment to solve their day-to-day problems and were therefore, educated in their own way, (Targema & Adejoh, 2009).

Education in every sense is one of the fundamental factors of development. No country can achieve sustainable economic development without substantial investment in human capital. Education enriches people's understanding of themselves and world. It improves the quality of their lives and leads to broad social benefits to individuals and society. Education raises people's productivity and creativity and promotes entrepreneurship and technological advances. In addition, it plays a very crucial role in securing economic and social progress and improving income distribution (Agber, Akume, Ugbagir & Hanior, et al. 2014).

4.4. Tiv Blacksmithing

Tiv blacksmithing is the most important form of Tiv technology, which is the process or method of forging *iyôugh* or *myôm* (metal or metals) into different shapes. The practice of Tiv blacksmithing and forging are the same therefore, there is cold and hot blacksmithing respectively. The *iyôugh* (metal) to be *var* (forged or smithed) is first heated to *nyian bong* (red heat) in the *usuiwyaagh* (fire of a forge). The red hot metal that is heated is subsequently beaten into the desired shape on *jôv* (metal anvil) using *msabe* (hammer) or *nôndu* (sledge). Essentially, the Tiv blacksmithing or forging technology is carried out in a special workshop known as *Atéiwya* or *Ateiwa*.

Atéiwya is a blacksmith's workshop or a mechanical workshop, (Karshima, 2013). Imperatively, in order to disclaim the weariness that dragged upon people's minds like leaden weights over the phenomenon of *Atéiwya* or *Iwya*, it will do us good to note that *Atéiwya* is far beyond merely being a workshop for blacksmithing. It is the symbolism of

Tiv traditional metaphysical conception or religion.

Gudaku (2014) observed that incidentally, for one to be able to own an *Atéiwya* or construct it, he must undergo apprenticeship in blacksmithing under a professional after which he will *kôr Iwya (Iwa)*. This means that he must be initiated into the *Iwya* Magic. After being initiated in the *Iwya* Magic, the apprentice now informs the *Ityô* of his intention to become a full *Orvareniwya* (mechanical engineer or blacksmith) and receives approval from them as he is also commissioned by the *Abeeakaa* or *Orgbegba* (high priest or professor of Tiv magic) and is given permission to construct his *Atéiwya*. Kuegh (2014) opined that one *Atéiwya* could accommodate a minimum of about four blacksmiths, which could be from one family or mixed families, all male. It is appropriate and necessary for the intending professional to acquire certain magic or magical powers to enable him carry out his blacksmithing activities successfully. Such magic include the *Hwer*, which guides against fire outbreaks or hazards, witchcraft and invaders.



Figure 1. Cross Section of *Atéiwya* from *Ute*, in *Vandeikya* Local Government Area of *Benue* State, *Nigeria*.

The affiliation of *Atéiwya* and *Akombu* (Tiv Healing Ritual) is as strong as the relationship between God and Jesus, (Gudaku, 2014). More so, Agber, et al. (2014) noted that though, *Akombu* are relatively difficult to define, they are at the center of Tiv religion. As the unseen forces created by *Aôndo*, the Tiv believe that *Akombu* are assigned to them for use in subduing and ruling the *tar* (universe). *Akombu* are represented in so many symbols including *ingyur* (feathers), *mzôndum* (calabashes), *agbendeá akôôr* (snail shells), *agbatsengeratse* (broken pieces of clay pots), *akuhe* (bones) and *awen* (stones) among others. These are set up in sentient places for security purposes particularly to avoid theft and trespassing.

Agber, et al. (2014) opined that before one becomes worthy or is qualified to *tumbu*, he or she must be initiated into certain magic (initiation into traditional rites) such as: *Twer* or *Chigh (Cigh)*, *Igbye*, *Ibyamegh (Ibiamegh)* and *Iwya (Iwa)*. They further noted that achieving this involves inviting one's *Tyô* (Agnate kinsfolk) and informing them of

your intention to *kôr Iwya* and *nyôr Iwya*. On the scheduled day, the *Orbughun Iwya* (the man who will declare the occasion opened) is invited who must also be a professor of Tiv magic (*Abeeakaa* or *Orgbegba Iwya*). All other members of the community are kept indoors during the time to induct the initiate. Moreover, after this the inductee does the *Azaan á Iwya* (Iwya sacraments), which is to be authorized to handle matters of *Iwya Mbatugh* and *Iwya Tan* (Day and Night Iwya Magic Rite).

Therefore, after one is fully initiation into the *Iwya* traditional rites, he is authorized to *tim até* (establish or mount workshop), which is not only for the purpose of blacksmithing but also serves as *Iwya* magic shrine. In this *Ate Iwya* (blacksmithing workshop), religious activities and technological functions are carried out respectively. Agber, Akume, Ugbagir and Hanior (2014) asserted that Tiv traditional blacksmithing technology has contributed to the economic development of African States. This is in consonance with the article 11 of the United Nations' declaration on the rights of indigenous peoples that states indigenous peoples have the right to practice and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artifacts, designs, ceremonies, technologies and visual and performing arts and literature, (United Nations, 2008).

Notably, the Tiv traditional religion is the mother of Tiv technology and functions together with blacksmithing or forging and other aspects of Tiv civilization such as medicine, agriculture and architecture among many others. The *Iwya* (magic rite) and *Iwyavaren* (blacksmithing) function in so many ways including:

1. *Iwyabumum* (swearing on *Iwa* or oath taking)
2. Unity
3. Conflict resolution
4. Weapons of war, agricultural tools and cooking utensils
5. Healing and purging
6. Technical education
7. Protection against theft and enemies
8. Protection against witches and wizards
9. Refuge for feeble men
10. Enhancing good moral conducts

Moreover, many Tiv traditional engineers or blacksmiths have excelled in forging or blacksmithing throughout the Tiv history including *Aande Tyan* of *Mbagbera* in *Vandeikya* who minted a British Penny in March, 1939, *Tim Cuttings Agber* of *Mbayongo* in *Vandeikya* who introduced an electric or power open-hearth forge in June, 2001, *Saawuan Ibi Gube* popularly called *Or-ibi*, *Abôr Beege Chubu* popularly called *ABC*, *Atsu Yakua*, *Aôndoakaa Ernyi*, *Kontyo Abo*, *Asôngu Abashi* of *Ukan*, *Tar Mgbe Bye* among numerous others.

It is also worthy of mention to note that the process of becoming a Tiv traditional engineer or blacksmith involves identifying a crafty child or person who is suitable for blacksmithing. When the masters of *Akombu* identify these

categories of persons, they are further subjected to *Iwya Nyôrun* or *Kôrun* (initiation into the *Iwya* Tiv religious rite). Moreover, other forms of initiations include *Hwer ú Kôrun* (initiation into *Hwer* Tiv religious rite). The *Hwer* is one magical rite that enables the practitioner to be proficient in *Iwya Nyanden* (joining metals perfectly without punching and riveting). Through this *Hwer* magic, the engineer gains protection against fire outbreaks, snake bite, witches and wizards and bullets among others.

Because, the Tiv traditional religion could not believe in the technology of other people who were not initiated into Tiv religious rite, this made the Tiv life and society fully dependent on the Tiv blacksmithing technology. This promulgation is true because, in the Tiv society, farmers need farm tools which were manufactured by blacksmiths, hunters needed weapons, the *shojapetali* (traditional soldiers) needed war or battle weaponry, housewives needed cutlery and host of the entire society needed many things all of which were made in the *Atéiwya* by the engineers or blacksmiths.

Though, the Tiv traditional religion was so important to the Tiv trado-educational and technological development, the researchers believe that there may have been some factors militated against is other progresses such as traditional religious canon forbidding or restricting a man of free life. For instance, a man initiated into certain religious or magical rites was must not kiss a woman, not have sex in the water, bush or bathroom and he must not steal. Furthermore, it is also believed that factors such as not allowing women to learn blacksmithing, meager payment for goods and services, Christian converts being forbidden to practice blacksmithing, lack of adequate raw materials for blacksmithing, lack of adequate funds to develop more blacksmithing tools, prohibition of blacksmithing outside traditional rites, lack of government motivation to Tiv traditional blacksmithing and lack of writing and reading in Tiv traditional blacksmithing may have been factors capable of militating against the Tiv traditional religion and its contribution to the trado-educational and technological development in the Tiv society.

4.5. Research Design

This study adopted a survey design. The survey design is the type of design that enables the researcher to collect data from a group of people through questionnaire, interview or observation techniques for the purpose of analysis and subsequent interpretation, (Emaikwu, 2013 & Nworgu, 2003).

4.6. Population and Sample

The target population of the study was Traditional Priests, Traditional Engineers or Blacksmiths and other Tiv people in Tiv speaking local governments in Benue State. The researchers selected 12 Traditional Priests (*Mbaabeeakaa*), 49 Traditional Engineers or Blacksmiths and 323 Tiv people. The population of the Tiv people living within Benue State is 2,945,994, (National Population Commission, 2009).

The sample size of 384 out of the population was drawn using the sample size table, (Emaikwu, 2013). A simple random sampling technique was adopted in selecting the subjects. The researchers visited the entire population of the study in the study area. They used the Fish Bowl Technique by writing Yes and No for the respondents to choose and those who choose Yes shall finally be administered the questionnaire to respond to it. The researchers will do this until they arrive at the sample size of 384.

4.7. Instrument for Data Collection

The instrument used for data collection was the Tiv Traditional Religion and its Contribution to the Trado-educational and Technological Development in the Tiv Society Questionnaire (TTRCTDTSQ) constructed by the researchers. Section A of the questionnaire was on respondents' bio-data, which included sex, occupation and local government. Section B consisted of 5 variables of Contributions of Tiv Traditional Religion to the Trado-educational and Technological Development of the Tiv Society. Section C consisted of 9 variables of Factors Militating against the Tiv Traditional Religion and its Contribution to the Trado-educational and Technological Development of the Tiv Society and Section D consisted of 9 variables of Strategies to Encourage the Tiv Traditional Religion and improve its Contribution to the Trado-educational and Technological Development. The 23 item questionnaire adapted a 4 point scale and respondents were asked to respond by ticking the correct or applicable responses (SA) strongly agree, (A) agree, (D) disagree and (SD) strongly disagree. The analysis used mean and standard deviation. Essentially, any item of the instrument whose mean rating scores was 2.50 and above was considered significant and any item less than 2.50 was considered not significant.

Significantly, copies of the questionnaire were administered to the respondents in the study and were retrieved from the respondents with the aid of seven (7) trained research assistants. The trained research assistants read the questionnaire and interpreted them in Tiv language to respondents who cannot read and write, and the options they selected were ticked for them. Moreover, the research assistants were asked to administer and retrieve the questionnaire through personal contact to avoid extraneous effect. This reduced the extraneous traits that might have distorted the independent variable effect on the dependent variables (Agber, et al. 2014).

4.8. Answers to Research Question

Data were collected using a 4-point rating scale instrument. Importantly, on each research question, data were collected on related items in the instrument. The collected data were analyzed using mean and standard deviation. Any item of the instrument whose mean rating scores is 2.50 and above will be considered significant and if any item is less, it will not be considered significant.

5. Demographic Information

Demographically, data were collected from 384 Traditional Priests, Traditional Engineers or Blacksmiths and the other Tiv people from Benue State in the Tiv speaking local government areas, out of which 301 were male representing 78.4% while 83 representing 21.6% were female. On their occupation, 12 representing 3.1% were Traditional Priests, 49 representing 12.8% Traditional Engineers, 225 representing 58.6% were Farmers, 71 representing 18.5% were Hunters and 27 representing 7.0% were Civil Servants. Moreover, on respondents' local government, 24 representing 6.2 were from Buruku, 34 representing 8.9% were from Gboko, 27 representing 7.0% were from Guma, 22 representing 5.7% were Gwer East, 21 representing 5.5% were from Gwer West, 13 representing 3.4% were from Katsina Ala, 11 representing 2.9% were from Konshisha, 30 representing

7.8% were from Kwande, 7 representing 1.8% were from Logo, 36 representing 9.4% were from Makurdi, 12 representing 3.1% were from Tarka, 10 representing 2.6% were from Ukum, 13 representing 3.4% were from Ushongo and 124 representing 32.3 were from Vandeikya.

5.1. Research Question 1

What are the contributions of Tiv traditional religion to the trado-educational and technological development of the Tiv society?

In order to answer the research question, data on contributions of Tiv traditional religion to the trado-educational and technological development of the Tiv society was collected. The collected data were analyzed and presented in the Table 1 below.

Table 1. Descriptive Statistics of Contributions of Tiv Religion to the Trado-Educational and Technological Development of the Tiv Society.

Descriptive Statistics	N	Mean	Std. Deviation
I was identified for being crafty and suitable for blacksmithing through Tiv traditional religious rite	384	2.7865	1.26871
I was initiated into blacksmithing through Tiv traditional religious rite	384	2.6016	1.30878
Initiation into Hwer magic rite by the traditional priest enabled me to join metals without the punch and rivet method	384	2.5182	1.38424
As a blacksmith, I gain protection through Tiv traditional religious rite	384	2.9141	1.16539
The Tiv traditional religion could not believe in the technology of other people who were not initiated into Tiv religious rite	384	2.8932	1.36022
Valid N (listwise)	384		

The result in Table 1 shows the mean rating scores of all the items above 2.50. This implies that respondents have agreed that I was identified for being crafty and suitable for blacksmithing through Tiv traditional religious rite, I was initiated into blacksmithing through Tiv traditional religious rite, initiation into *Hwer* magic rite by the traditional priest enabled me to join metals without the punch and rivet method, as a blacksmith, I gain protection through Tiv traditional religious rite and the Tiv traditional religion could not believe in the technology of other people who were not initiated into Tiv religious rite are the contributions of Tiv traditional religion to the trado-educational and technological

development of the Tiv society.

5.2. Research Question 2

What are the factors militating against the Tiv traditional religion and its further contribution to the trado-educational and technological development of the Tiv society?

To answer the research question, data was collected on the factors militating against the Tiv traditional religion and its further contributions to the trado-educational and technological development of the Tiv society. The collected data were analyzed and presented in the Table 2 below.

Table 2. Descriptive Statistics of Factors Militating Against Tiv Religion and its Contribution to the Trado-Educational and Technological Development of the Tiv Society.

Descriptive Statistics	N	Mean	Std. Deviation
I hate the forbidden things restricting a man of a free life by the Tiv traditional religious rite	384	3.2995	1.08462
Women are not allowed to learn blacksmithing	384	2.8177	1.25084
The payment is restricted to meager amount	384	3.1224	1.08785
The blacksmithing traditional rites are forbidden for Christian converts	384	3.2448	1.04593
Lack of adequate raw materials for blacksmithing	384	3.2057	1.06296
Lack of adequate funds to develop more blacksmithing tools	384	3.6510	.47726
Prohibition of blacksmithing outside traditional rites	384	3.2188	1.01120
Lack of government motivation to Tiv traditional blacksmithing	384	3.6484	.52989
Lack of writing and reading in Tiv traditional blacksmithing	384	3.2943	.68124
Valid N (listwise)	384		

From Table 2, it can be seen that the mean rating scores of all the items in the table are above 2.50, which means

respondents have agreed that I hate the forbidden things restricting a man of a free life by the Tiv traditional

religious rite, women are not allowed to learn blacksmithing, the payment is restricted to meager amount, the blacksmithing traditional rites are forbidden for Christian converts, lack of adequate raw materials for blacksmithing, lack of adequate funds to develop more blacksmithing tools, prohibition of blacksmithing outside traditional rites, lack of government motivation to Tiv traditional blacksmithing and lack of writing and reading in Tiv traditional blacksmithing are the factors militating against the Tiv traditional religion and its further contribution to the trado-educational and technological development of the Tiv society.

Table 3. Descriptive Statistics of Strategies that will be Employed to Encourage the Tiv Traditional Religion and Improve its further Contribution to the Trado-Educational and Technological Development of the Tiv Society.

Descriptive Statistics	N	Mean	Std. Deviation
There should be no overbearing restrictions to practitioners of the Tiv traditional blacksmithing	384	2.9271	.55496
Tiv traditional blacksmithing should be a trade for both men and women who want to undertake it as a career	384	3.6823	.73559
Payment for blacksmithing services and goods should be made commensurable and controlled by men but not the gods	384	3.1719	.67529
The Christian religion should allow her converts who intend to undertake blacksmithing as a career to do so	384	2.7995	.97964
Government should make raw materials accessible for the Tiv blacksmithing industries or workshops	384	3.6198	.61845
Government and NGOs should provide loan grants to practitioners to enable them develop more blacksmithing tools	384	3.8672	.47448
The Tiv traditional blacksmithing should be allowed to be practiced even by non-initiates of Tiv Iwya or Iwa religious rite	384	3.0156	1.07172
The government should introduce motivational schemes to boost Tiv traditional blacksmithing	384	2.8932	1.27910
Writing and reading should be introduced into Tiv traditional blacksmithing	384	2.8047	1.24153
Valid N (listwise)	384		

From Table 3 above, it can be seen that the mean rating scores of all the items in the table are above 2.50. In essence, this means respondents agreed that there should be no overbearing restrictions to practitioners of the Tiv traditional blacksmithing, Tiv traditional blacksmithing should be a trade for both men and women who want to undertake it as a career, payment for blacksmithing services and goods should be made commensurable and controlled by men but not the gods, the Christian religion should allow her converts who intend to undertake blacksmithing as a career to do so, government should make raw materials accessible for the Tiv blacksmithing industries or workshops, government and NGOs should provide loan grants to practitioners to enable them develop more blacksmithing tools, the Tiv traditional blacksmithing should be allowed to be practiced even by non-initiates of Tiv Iwya or Iwa religious rite, the government should introduce motivational schemes to boost Tiv traditional blacksmithing and writing and reading should be introduced into Tiv traditional blacksmithing are the strategies that will be employed to strategies that will be Employed to Encourage the Tiv Traditional Religion and Improve its further Contribution to the Trado-Educational and Technological Development of the Tiv Society.

5.3. Research Question 3

Are there strategies that will be employed to encourage the Tiv traditional religion and improve its further contribution to the trado-educational and technological development of the Tiv society?

To answer the research question, data was collected on strategies that will be employed to encourage the Tiv traditional religion and improve its further contribution to the trado-educational and technological development of the Tiv society, analyzed and presented in the Table 3 below.

6. Research Hypotheses

Hypotheses were formulated to test the significances if there are in the study, in the study area. The hypotheses are tested at 0.05 level of significance. Since Statistical Package for Social Sciences (SPSS) is used for this analysis, the 0.05 is compared with Asymp. Sig (computer calculated probability for decision taking) value denoted as P. Therefore, if P is greater than 0.05 the hypothesis will be accepted, (Agber & Mngutyô, 2013).

6.1. Hypotheses 1

The Tiv traditional religion has not significantly contributed to the trado-educational and technological development of the Tiv society

To test for the hypothesis 1 above, data on the Tiv religion and its contribution to the trado-educational and technological development of the Tiv society, was collected, analyzed and presented in Table 4 below.

From Table 4, it can be seen that 109 with expected frequency of 192.0 respondents were of the opinion that the Tiv traditional religion has not contributed to the trado-educational and technological development of the Tiv society while 275 with expected frequency of 192.0 respondents

agreed that the Tiv traditional religion has significantly contributed to the trado-educational and technological development of the Tiv society. Testing for the difference, $\chi^2 = 71.760$ with $df = 1$ and had computer calculated probability for decision taking (Asymp. Sig.) = .000 = P. Since P is less

than 0.05 (significance level) then the difference is significant. The hypothesis is therefore rejected with the conclusion that the Tiv traditional religion has significantly contributed to the trado-educational and technological development of the Tiv society.

Table 4. Chi-Square Test of Opinion of Respondents on the Tiv Religion and its Contribution to the Trado-Educational and Technological Development of the Tiv Society.

	Observed N	Expected N	χ^2	df	Asymp. Sig	Remarks
The Tiv traditional religion has not contributed to the trado-educational and technological development of the Tiv society	109	192.0	71.760	1	.000	Significant
The Tiv traditional religion has significantly contributed to the trado-educational and technological development of the Tiv society	275	192.0				
Total	384					

6.2. Hypotheses 2

There are no significant factors militating against the Tiv traditional religion and its further contribution to the trado-educational and technological development of the Tiv society

In order to test for the hypothesis 2 above, data was collected on factors militating against the Tiv religion and its contribution to the trado-educational and technological development of the Tiv society. The collected data were analyzed and presented in Table 5 below.

Table 5. Chi-Square Test of Opinion of Respondents on Factors Militating Against the Tiv Religion and its Contribution to the Trado-Educational and Technological Development of the Tiv Society.

	Observed N	Expected N	χ^2	df	Asymp. Sig	Remarks
There are no factors militating against the Tiv traditional religion and its further contribution to the trado-educational and technological development of the Tiv society	17	192.0	319.010	1	.000	Significant
There are significant factors militating against the Tiv traditional religion and its further contribution to the trado-educational and technological development of the Tiv society	367	192.0				
Total	384					

Table 5 above showed 17 with expected frequency of 192.0 respondents with the opinion that there are no factors militating against the Tiv traditional religion and its further contribution to the trado-educational and technological development of the Tiv society while 367 with expected frequency of 192.0 respondents said that there are significant factors militating against the Tiv traditional religion and its further contribution to the trado-educational and technological development of the Tiv society. Testing for the difference, $\chi^2 = 319.010$ with $df = 1$ and had computer calculated probability for decision taking (Asymp. Sig.) = .000 = P. Since P is less than 0.05 (significance level) then the difference is significant. Therefore the hypothesis is not rejected with the conclusion that there are significant factors militating against the Tiv traditional religion and its further contribution to the trado-educational and technological development of the Tiv society.

6.3. Hypotheses 3

There are no significant strategies that will be employed to encourage the Tiv traditional religion and improve its further contribution to the trado-educational and technological development of the Tiv society

To test for the hypothesis 3 above, data on strategies that

will be employed to encourage the Tiv traditional religion and improve its further contribution to the trado-educational and technological development of the Tiv society, was collected, analyzed and presented in Table 6 below.

From Table 6, it can be seen that 2 with expected frequency of 192.0 respondents said that there are no strategies that will be employed to encourage the Tiv traditional religion and improve its further contribution to the trado-educational and technological development of the Tiv society while 382 with expected frequency of 192.0 respondents are of the opinion that there are significant strategies that will be employed to encourage the Tiv traditional religion and improve its further contribution to the trado-educational and technological development of the Tiv society. To test for the difference, $\chi^2 = 376.042$ with $df = 1$ and had computer calculated probability for decision taking (Asymp. Sig.) = .000 = P. Since P is less than 0.05 (significance level) then the difference is significant. The hypothesis is therefore not rejected with the conclusion that there are significant strategies that will be employed to encourage the Tiv traditional religion and improve its further contribution to the trado-educational and technological development of the Tiv society.

Table 6. Chi-Square Test of Opinion of Respondents on Strategies that will be Employed to Encourage the Tiv Religion and Improve its Contribution to the Trado-Educational and Technological Development of the Tiv Society.

	Observed N	Expected N	χ^2	df	Asymp. Sig	Remarks
There are no strategies that will be employed to encourage the Tiv traditional religion and improve its further contribution to the trado-educational and technological development of the Tiv society	2	192.0	376.042	1	.000	Significant
There are significant strategies that will be employed to encourage the Tiv traditional religion and improve its further contribution to the trado-educational and technological development of the Tiv	382	192.0				
Total	384					

7. Discussion of Findings

Based on the results in Tables 1& 4, the findings from the study showed that there are contributions the Tiv traditional religion has made to the trado-educational and technological development of the Tiv society. The hypothesis was rejected with the conclusion that the Tiv traditional religion has significantly contributed to the trado-educational and technological development of the Tiv society.

The study also found, according to the results in Tables 2 & 5 that factors such as I hate the forbidden things restricting a man of a free life by the Tiv traditional religious rite, women are not allowed to learn blacksmithing, the payment is restricted to meager amount, the blacksmithing traditional rites are forbidden for Christian converts, lack of adequate raw materials for blacksmithing, lack of adequate funds to develop more blacksmithing tools, prohibition of blacksmithing outside traditional rites, lack of government motivation to Tiv traditional blacksmithing and lack of writing and reading in Tiv traditional blacksmithing are militating against the Tiv traditional religion and its further contribution to the trado-educational and technological development of the Tiv society. The hypothesis was not rejected with the conclusion that there are significant factors militating against the Tiv traditional religion and its further contribution to the trado-educational and technological development of the Tiv society.

More so, based on the results in Tables 3 & 6 the study also found that there should be no overbearing restrictions to practitioners of the Tiv traditional blacksmithing, Tiv traditional blacksmithing should be a trade for both men and women who want to undertake it as a career, payment for blacksmithing services and goods should be made commensurable and controlled by men but not the gods, the Christian religion should allow her converts who intend to undertake blacksmithing as a career to do so, government should make raw materials accessible for the Tiv blacksmithing industries or workshops, government and NGOs should provide loan grants to practitioners to enable them develop more blacksmithing tools, the Tiv traditional blacksmithing should be allowed to be practiced even by non-initiates of Tiv Iwya or Iwa religious rite, the government should introduce motivational schemes to boost Tiv traditional blacksmithing and writing and reading should be introduced

into Tiv traditional blacksmithing are the strategies that will be employed to strategies that will be Employed to Encourage the Tiv Traditional Religion and Improve its further Contribution to the Trado-Educational and Technological Development of the Tiv Society. The hypothesis was not rejected with the conclusion that there are significant strategies that will be employed to encourage the Tiv traditional religion and improve its further contribution to the trado-educational and technological development of the Tiv society.

8. Conclusion and Recommendations

The research finding discovered that the Tiv traditional religion has contributed to the trado-educational and technological development of the Tiv society. However, it was also discovered that lack of writing and reading in Tiv traditional blacksmithing among other factors are militating against the Tiv traditional religion and its further contribution to the trado-educational and technological development of the Tiv society. The Tiv blacksmithing technology is not practiced as an economic trade alone. It is an appendage of the *Iwa* trado-religious system of the Tiv people and Tiv traditional religion was mixed with traditional technological practices as an aspect of the religion.

Blacksmithing is the major constituent of the Tiv technology, which also is a major component of the Tiv Indigenous or Traditional Religion. It is therefore, recommended that stakeholders such as Ator á Tiv (Tiv Council of Chiefs or Tiv Traditional Council), Mdzough ú Tiv (Tiv Mutual Union), Governments, Nongovernmental Organizations, Private Individuals and Potential Practitioners of Tiv Indigenous Religion should encourage the practice of Tiv Traditional Religion among the Tiv people. Hence Tiv Traditional (Indigenous) Religion is intertwined with Tiv Trado-educational and technological practices of the Tiv in which blacksmithing constitutes a cardinal aspect of it, the Tiv Religion should be encouraged as it is as good as encouraging the technology.

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