Chapter 20
Factors Militating Against the Development of Tiv Indigenous Knowledge

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ABSTRACT

The Tiv people right from the time of old possessed a handsome knowledge about their origin, way of life or traditions, science and technology including means of cultivating crops and ways of trapping or killing animals for food, medicinal uses of different plants, methods of making shelters to lay their heads and tactics of making cloths to cover their nakedness among others in a well-defined manner. Essentially, the knowledge the people possessed, which culminated into the Tiv Indigenous Knowledge (TIK) was orally transferred from one descent to another for documentation and continuity. However, the interplay of colonialism, Christian religion and intellectual property laws, constituted factors militating against the development of this crucial indigenous knowledge. This chapter therefore, describes the Tiv indigenous knowledge and the factors militating against it as well as attempt to figure out strategies that could be useful in curtailing these problems.

INTRODUCTION

The Tiv people right from the time of old possessed a handsome knowledge about their origin, way of life or traditions, science and technology including means of cultivating crops and ways of trapping or killing animals for food, medicinal uses of different plants, methods of making shelters to lay their heads and tactics of making cloths to cover their nakedness among others in a well-defined manner. Essentially, the knowledge the people possessed, which culminated into the Tiv Indigenous Knowledge (TIK) was orally transferred from one descent to another for documentation and continuity. Moreover, this knowledge was kept or stored orally by means of *amo* (songs), *kwagh-alom* (folktales), *kwaghhir ú tan* (the *kwaghhir* theatrical performances or puppetry), *amar* (dances) and *anzaakaa* (proverbs) among others, (Agber, 2015).

The interplay of colonialism, Christian religion and the western civilization incurred anomalous permutations on the Tiv Indigenous Knowledge (TIK) and as a result, till today, the Tiv science, technology and arts in particular is left in shambles compounded by the international intellectual property laws. The Tiv people have always accused the Christian religion of adamantine rigidity of porous subjugating propaganda against their indigenous knowledge and though with a resilient spirit the traditions of the people have kept but only as weak and frail like the vapor of a vale.

The purpose of this chapter therefore, is to briefly describe the Tiv indigenous knowledge and the factors militating against it as well as attempt to figure out strategies that could be useful in curtailing these problems. This however, is not intended to lay aspersions or any derogation on the Christian religion and the western world but it will provide a base for researchers to further empirical researches on this subject matter to benefit policy makers, governments, stakeholders and the Tiv tribal folks in general.

CONTEXTUAL BACKGROUND

The Tiv People

The Tiv people, wherever they may be found in the world, are people who share a common ancestry or genealogy, language and general cultural values or norms, (Agber, Ugbagir, Mngutyo & Amaakaven, 2014). 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).

Geographical Location and Ethnicity of the Tiv

Rubingh (1969), Wegh (1998), Torkula (2004) and Atoato (2007) admitted that the geographical position of the Tiv, is between 6° 30' and 8° 10' north latitude and 8° and 10° east longitude. The Tiv shares borders with the Chamba and Jukun of Taraba State in the northeast; with the Igede (Benue), Iyala, Gakem and Obudu of Cross River State in the southeast; and the Idoma of Benue State to the south. There is also an international boundary between the Tiv and the Republic of Cameroon at a southeastern angle of the ethnic group's location. They are among the minority ethnic groups in Nigeria numbering about 2. 5 million individuals, according to the 1991 Nigerian population census, they occupy the Middle Belt States of Benue, Taraba, Nasarawa, and Plateau.1 A few Tiv are also found in Cross River and Adamawa States.

Remi (1982) and Makar (1994) asserted that the name Tiv has a dual meaning. Tiv is a culture-group of a people who, by the 1963 census numbered one and a half million. Tiv also is the name of the father of all Tiv people. Wegh (1998) believed that the word Tiv has triple meaning as name of the Tiv ethnic group, language and the Tiv ancestor. However, Agber, et al. (2014) argued that to be more precise, the term Tiv has four major meanings as that of the biological ancestor of the Tiv people, Tiv as a language, Tiv as a social cultural group and Tiv as a way of life of a people.

Tiv people occupy fourteen local government areas in Benue State. They are also found in large numbers in Nassarawa, Taraba and (somehow) Cross River State, (Ker, 2002). Ihua (2003) on his part argue that the Tiv occupy over thirty local government areas in Nigeria…Buruku, Guma, Gwer-west, Katsina-Ala, Kwande, Logo, Makurdi, Tarka, Ukum, Ushongu, and Vandeikya in Benue state; Bali, Donga, Gashaka, Gassol, Ibi, Takum, Usa and Wukari in Taraba state; Awe, Doma, Lafia,and Obi in

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