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Assessment of The Impact of Tiv Spiritual Weapons of Warfare on Countering Insecurity in Nigeria

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Abstract: This study considers the impact of Tiv spiritual weapons of warfare on countering insecurity in Nigeria. The study sampled 382 out of the population of 75,000. The snowball sampling technique was used in selecting the subjects for the study. Mean and standard deviation statistics was used in answering the research questions. The study found that there are different types of insecurities rampaging in Nigeria such as herdsmen terrorism and violence against Christian women and children, Boko Haram insurgency, armed robbery and kidnapping among others. This is due to the fact that there is failure of security agencies in the country in the intelligence services to contain the recurring security breaches and the judiciary's compromise of cases that concern insecurity, among other factors. It is therefore, recommended that the security agents should adapt the use of Tiv spiritual weapons of warfare such as Ikyombo í *Amazar* (nocturnal atomic bomb), *Ivyaan í Mbatugh* (nocturnal arrow), *Kper ú Mbatugh* (nocturnal cast net), *Iyou í Mbatugh* (nocturnal bees), *Gberkpugh ú Mbatugh* (nocturnal bullet and cut proof) and *Gberkpugh ú Tan* (diurnal bullet and cut proof) for countering insecurity in Nigeria.

Keywords: Tiv, Tiv Spiritual Weapons of Warfare, Gberkpugh, Insecurity in Nigeria, Ikyegh Gbenda Deitical Armament and Tiv Amazar Nocturnal Atomic Bomb.

1. Introduction

Fear is an existential human disposition. It influences man's activities in a number of ways. Agber (2011) avers that fear is the cause of civilization but when it gets its roots into man, it becomes a barrier to his survival. Essentially, how fragrant and rational it is to have admired the pale shadows of wars that avail man victory from some dim corner of perturbing enemies. However, the bemoaning bellicosity of adversaries leads into eruption of noxious wars that threaten the extinction of life and living. It is not least likely to think that though the ultimate art of warfare is to mollify the foe and that

there are imaginably many reasons for which to die, but there are none for which are worth killing any human life; wars are important in solving problems that only wars can solve.

Wars as armed fighting between two or more states, countries or groups exist in different types such as colonial war, civil war, border war and cold war. Typologies of wars also include armored warfare, biological warfare, chemical warfare, electronic warfare and spiritual warfare among others. Consequently, there are also weapons used in each of the warfare but scholars have not really dealt with this aspect of warfare particularly in the context of African culture and religion. At a critical time such as now when there are growing security threats, spiritual weapons of war like those of the Tiv could be potent weapons for countering insecurity.

2. Statement of the Problem

The security of lives and properties of citizens is a top priority in every country of the world. Consequently, the federal government of Nigeria, through its legislative arm is charged with the responsibility of enacting laws that will help to protect and guide citizens of Nigeria. These laws help to prevent the breakdown of law and order, safeguard lives and properties of Nigerians and ensure the smooth running of the country. It is in this sense that the 1999 Constitution of the Federal Republic of Nigeria as amended provides the federal government with the responsibility of protecting the lives and properties of the citizenry. It is also for this reason that the Police Force and other security agencies were established.

Some researchers have argued that states build and equip armed forces towards achieving security of life and property; and that the federal government and the entire security agencies do all they can, that is necessary to stop the continuing bloodletting in Nigeria [9] [12] [29]. But the rising wave of insecurity has not abated rather it has but has assumed a dangerous dimension which is threatening the corporate existence of the country as one geographical entity. In order to address the threat to national security and combat the increasing waves of crime, the federal government in the 2013 budget made a huge allocations to security, and the national assembly passed the Anti-Terrorism Act in 2011 [19].

Despite government efforts to protect lives and properties of citizens, researchers have lamented the alarming rate of insecurity due to the advent of an extremist group called Boko Haram and the increase in uprising of the Fulani Herders unlawful killings. Boko Haram has killed tens of thousands and displaced 2.3 million from their homes and was ranked as the world's deadliest terror group by the Global Terrorism Index in 2015. Anime (2018) lamented that insecurity in Nigeria has reached alarming proportions. Lives are lost on daily basis, population depleted, businesses in comatose, investments are nose-diving, multinationals closing shops and vacating the country, unemployment soaring and the populace in fears. Nigeria in recent times has witnessed an unprecedented level of insecurity [2]. In fact, it is as a result of failure of the federal government and its security agencies to protect the life and property of citizens as enshrined in the constitution that the Nigerian South-West Zone came out with Operation Àmòtékùn since June 2019, which is a regional traditional community policing outfit to protect their people. The seeming failure of conventional measures to curb insecurity in the country raises a need for an out of box strategy. It is in this sense that this paper advocates for the use of Tiv spiritual weapons of warfare as a counter insurgency strategy.

It is due to this that researchers like Ewetan and Urhie (2014); Onime (2018) and Obikwe (2018) lamented that despite the plethora of security measures taken to address the daunting challenges of insecurity in Nigeria, the level of insecurity in the country is still high, and a confirmation of this is the low ranking of Nigeria in the Global Peace Index. In fact, government efforts have not produced the desired positive result. This compelled the Nigerian government in 2013 to request for foreign assistance from countries such as USA, Israel, and EU countries to combat the rising waves of terrorism and insecurity. Uhunmwuangho and Aluforo (2011); Adagba, Ugwu and Eme (2012); Achumba, Ighomereho and Akpor-Robaro (2013) reported that the efforts of government have not yielded enough positive result.

Essentially, the reason for which insecurity continues to loom and devastate the economic and political stability of the country despite government's efforts to combat this may be something left to be understood; but unconnected to use of spiritual warfare tactics to perpetrate terrorism acts and activities posing insecurity to life and property of citizens. If this is allowed to continue, the consequences cannot be foretold in the near future; thus, this study comes in to investigate the impact of Tiv spiritual weapons of warfare on countering insecurity in Nigeria.

2.1 Purpose of the Study

The study assesses the impact of Tiv spiritual weapons of warfare on countering insecurity in Nigeria. Specifically, the study seeks to:

1. Identify the different types of insecurity rampaging in the Federal republic of Nigeria
2. Find out the factors militating against the security of life and property of citizens in Nigeria
3. Determine the extent to which Tiv spiritual weapons of warfare could be used in countering insecurity in Nigeria.

2.2 Research Questions

1. What are the different types of insecurities rampaging in the Federal republic of Nigeria?
2. What are the factors militating against the security of life and property of citizens in Nigeria?
3. What are the Tiv spiritual weapons of warfare for countering insecurity in Nigeria?

3. LITERATURE REVIEW

3.1 The Tiv People

The Tiv people today live predominately in Benue State of Nigeria in more than 19 Local Governments; and other parts of Nigeria. They are also found in larger numbers in Taraba, and Nasarawa States, Lagos, Kaduna, Niger, Kwara, Cross River, Kano, Kogi and Plateau States. The Tiv people also live in other countries in large numbers such as Cameroun, United States of America, United Kingdom, Canada, Ghana, Russia, South Africa and Sierra Leone among others. Agber (2019) noted that the Tiv people developed themselves as warriors long before the coming of the Portuguese into Congo as well as the coming of other European colonialists into the Benue Valley.

Tiv are a group of people and the Tiv are named after their ancestral father, Tiv. They inhabit the planes of Benue valley in the north central Nigeria and are found mostly in Benue state. However, considerable populations are indigenes of Taraba and Nassarawa state [33]. The Tiv people, wherever they are found in the world, are people who share a common ancestry or genealogy, language and general cultural values or norms. 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 [14] [8] [7].

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. A few Tiv are also found in Cross River and Adamawa States [34] [6].

Essentially, Agber, Igbashal and Fiase (2017) asserted that scooping from the available information on ethnicities in Nigeria, we can admit that Nigeria has at least 250 ethnic groups and the Tiv are the fourth largest in the ethnic structure of Nigeria, out of which Nigerian Population

Commission - NPC (2009) suggests a total population of 140,431,790 Nigerians. Invariably, the Tiv people seem to be the only ethnic group in Nigeria who speak only one language anywhere they are in the world, which suggests that the Tiv as a monoethnic and monolingual ethnic group may be the largest single ethnic group in Nigeria.

3.2 Types of Insecurity Rampaging in Nigeria

Nigeria in recent times has witnessed an unprecedented level of insecurity. This has made national security threat to be a major issue for the government and has prompted huge allocation of the national budget to security [32] [20] [2] [19]. Moreover, Achumba and Akpor-Robaro (2013) define insecurity as the state of being open or subject to danger or threat of danger, where danger is the condition of being susceptible to harm or injury. They further see insecurity as the state of being exposed to risk or anxiety, where anxiety is a vague unpleasant emotion that is experienced in anticipation of some misfortune. A major point about insecurity implied in these definitions is that those affected by insecurity are not only uncertain or unaware of what would happen but they are also not able to stop it or protect themselves when it happens. It is in this view that insecurity is deemed as not knowing, a lack of control, and inability to take defensive action against forces that portend harm or danger to an individual or group, or what make them vulnerable.

Insecurity challenges can be traced to the early years of military rule when large quantities of arms were imported into the country for the use of the military during and after the Nigerian civil war, some of which got into the hand of the civilians. Soon after the civil war these arms were used by civilians and ex-military men for mischievous purposes such as armed robbery. There was also the army of unemployed youths some of whom lost their job during the civil war. The level of insecurity assumed dangerous dimensions in the prolonged years of military rule beginning from 1970 during which people procure arms and light weapons for personal defense. Apparently, some of the arms and light weapons got into the hands of unemployed youths who used them for deviant purposes [19].

Incidentally, there are different types of insecurity rampaging in Nigeria and scholars such as Jega (2002); Salawu (2010); Okorie (2011); Ezeoba (2011); Ali (2013); Ewetan (2014); Nweke and Nwachukwu (2014) and Hutter (2019) identified such different types of insecurities. Abdulbarkindo and Alupsen (2017) identified herdsmen terrorism and violence against Christian women and children as some of the insecurities disturbing the peace of the country Nigeria.

Idoko and Dasuma (2014) and Alemika (2015) noted that widespread problem of corruption affects the ability of the country and citizens to enjoy personal security and development; and identified types of insecurities disturbing the country to include armed robbery, kidnapping religious violence and terrorism across the country, Fulani herdsmen killings, political violence, armed attacks to ensure trafficking in persons, drugs, and arms as well as smuggling of goods, evasion of import duties; and religious fanaticism.

3.3 Factors Militating against the Security of Life and Property in Nigeria

Security of lives and property is a dire need for any thriving country. Without security, a country remains exposed to threats, and is vulnerable. The issue of insecurity has become a persistently worrying one for Nigeria. In Nigeria, no place is apparently secured. This obnoxious situation has grown to the extent that many, especially the government, are befuddled and at loss of insight of what meaningfully could be done to avert the menace of insecurity. Moreover, despite the fact that the Nigerian constitution (1999) expressly stated that the government is primarily responsible for the security of lives and property of the citizens of Nigeria; every day we wake up to the news of petty crimes, armed robberies, ethnic and religious killings and armed insurgency [24].

Onifade, Imhonopi and Urim (2013), Adegoke (2014), Iregbenu and Uzonwanne, 2015) believed that factors militating against the security of life and property in Nigeria include the failure of security agencies in the country in the intelligence services to contain the recurring security breaches. More so, other factors they identified were indecisiveness on issues bothering on insecurity from the part of the Nigerian government; and unemployment appears to be the strongest security challenge of

the Nigerian government. So alarming is the rate of unemployment in this country. Many Nigerians of whom are in the youth bracket are not gainfully employed. This situation has continually fanned the embers of insecurity in Nigeria to flames. These youths are frustrated by their unemployed state into perpetrating crimes of various degrees.

Apparently, other scholars too have identified so many factors that hamper the security of life and property in Nigeria. Nwaze (2011), Achumba, Ighomereho and Akpor-Robaro (2013), Adegoke (2014) reported that there is no doubt that the spate of insecurity in the country is alarming and there are several security challenges. These include a connection between increasing ethnic hate, religious bigotry, political rivalry, and a growing population of disgruntled citizens in the country who feel short-changed and having limited or no access to the common inheritance.

In addition, Onifade, Imhonopi and Urim (2013) again express the fact that the primordial tendencies of various eruptions of various ethnic militias and the pre-ponderant religious fundamentalism in places, given expression to by some sections of the dominant religious establishments in Nigeria have inevitably aggravated the scale and propensity of insecurity and widened its scope in various ramifications. In addition to the above revelations, various scholars such as Odekunle, (2004); Egbefo and Salihu (2014); and Idoko and Dasuma (2014) pointed out same factors that are responsible for the spate of insecurity in Nigeria. They argued that the response of the Nigerian state to the crisis of the mass unemployment and fuel crisis have led to the worsening of the crime situation in Nigeria. Also, poverty, unemployment declining income and low savings, which has pushed many retrenched people into a struggle for survival, high rate of inflation, political intolerance on the part of the ruling party as pointed out have contributed not in a small measure to the rate of insecurity in the country.

3.4 Tiv Spiritual Weapons of Warfare for Countering Insecurity
The Tiv people believe that to win a physical war, which is a state of armed struggle between states, governments, groups of people such as kindred, clans, districts or generally, societies and informal paramilitary groups, like mercenaries, rebels and militias, you must win the war spiritually. Therefore, the common activities and characteristics of types of war, or of wars in general, which is warfare deeply involves the extensive direct or indirect use of spiritual weapons.

Generally, warfare refers to the activity of fighting a war, which often includes the weapons and methods that are used therein. Spiritual weapons of warfare are the metaphysically manufactured weapons and the psychospiritual knowledge of their usage meant for fighting in spiritual warfare and physical wars or battles against humans and spirits. Incidentally, what the Tiv people consider as spiritual warfare is far different from what western scholars and lay people certainly believe it to be.

Arnold (1997) believed that spiritual warfare is the Christian concept of fighting against the work of preternatural evil forces. It is based on the biblical belief in evil spirits, or demons, that are said to intervene in human affairs in various ways. Edmiston (2003) on his part asserted that spiritual warfare is a battle between the kingdom of darkness ruled by Satan and the kingdom of light ruled by God and His Son Jesus Christ. The weapons of this warfare are not fleshly human weapons but spiritual weapons such as truth and righteousness, blessings and curses, forgiveness and repentance. The battle involves an intense wrestling with powers and principalities — in the heavenly realms from which Christians need protection.
Generally, Africans believe in the use of spiritual weapons of warfare to combat external and internal aggressors. In Kenya, the Mau-Mau indigenous army used spiritual weapons to defeat the colonialists. Mau-Mau was Kenya's indigenous military formation that fought for the liberation of Kenya from the colonial rule of the British. The Mau-Mau was established and started holding meetings in the forest outside Nairobi Metropolis in 1947; and by 1951, the British intelligence report registered the first official confirmation of the existence of the Mau-Mau indigenous army in Kenya. The Kenya Mau-Mau indigenous army persisted until 12th December 1964 Kenya got her independence and became a republic when Jomo Kenyatta became the first president of the republic.

Green (1990) noted that the Mau-Mau revolt was an armed rising by Gikuyu peasants against the colonial state in Kenya and noted that the movement used a campaign of ritualized oath-taking to gain the support and cooperation of the Gikuyu masses. The effectiveness of the oathing rituals lies not solely in their symbolic reference to traditional practice.

The Kenya Mau-Mau indigenous army used spiritual weapons of warfare in a fight to dispel the colonial rule in their country. They used a magical bracelet made of raw goad skin, what the Tiv people call *guv*, which had the powers to resist English bullets or weapons. The ritual to attain such powers was what they called *muma wa uiga* oath of unity. Seven intending recruits marched in the circle barefooted and were tied together using the small intestine of the goat. A cross was marked on the forehead of the; together with the joints of the initiates or recruits marked with the blood of the goad for total protection against known and unknown evil magic of the whites. The Mau-Mau army also took the batuni warrior's oath. Barnett and Njama (1966) and Green (1990) reported that accounts given by participants of the Mau-Mau were standardized, supporting the claim that both oaths were centrally instituted and systematically administered on a location basis.

Another use of spiritual weapon of warfare in Africa was the Maji-Maji, which was used in combating the German tyranny in Tanganyika, what is today known as Tanzania in 1905-1907. It is not in the least likely to suggest that the New Tanzania was founded on the ashes of Maji-Maji. The Maji-Maji indigenous crusade was originated by a Traditional Priest Kinjikitile Ngwale from his Maji Medicine. The priest lived along Matumbe and used the Maji water ritual performed on initiates to prevent the European bullets or metals to penetrate their bodies. Kinjikitile Ngwale used the Hongo spirit for the first time in 1904 to start his rituals. Millet staks were used as an emblem for the bullet proof and cut proof ritual in conjunction with water sprinkled.

Greenstein (2010) reported that Kinjikitile began to distribute medicine water, the *maji*, which he claimed turned European bullets to water. Rebels that took the *maji* agreed to respect a set of proscriptions and wore millet stalks on their head as identification. Hostilities broke out in mid-1905, when the Matumbi of Nandete attacked the local *akida*, a German-appointedArab colonial official, and uprooted cotton crops at a nearby plantation. Although the Germans quickly captured and hung Kinjikitile, the uprising continued as *hongos*, prophets of Kinjikitile's message, spread the *maji* to Liwale, Dar es Salaam, the Mwera plateau and eventually into the Southern Highlands.

In the Republic of Cameroon too, the use of spiritual weapons of warfare were recommended for use to quell the Boko Haram insurgency following confirmations of the efficiency of witchcraft and magic in the country. Locka (2017) reported that Cameroonian President Paul Biya urged citizens to use witchcraft against Boko Haram, the Islamic State-affiliated militants who have terrorized West Africa for years. "We expect every village to have brilliant actions in this direction," said Midjiyawa Bakari, governor of the Far North region of the country, echoing the president. "We want to hear that this or that village has wiped out or limited the sect's damage through witchcraft. Fight for your country." Many viewed the move as a sign of Biya's desperation as the jihadists continue their rampage of suicide attacks, pillaging and kidnapping throughout Cameroon, as well as in Chad and Nigeria.

The use of spiritual weapons of warfare by the Tiv people is as old as the people themselves; and was heightened during their stay in Congo. The name and word Congo is a Tiv word for circumcision pronounced as "Chôngo." Congo, what is today known as Republic of Congo is a name for the last son of Tiv. Tiv had four children, Gbe, Anadendem, Ipusu and Congo but only Ipusu and Congo survived. Agber (2019) recounted that in 1477, it was on Saturday, March 3rd in the Gregorian calendar, about ten years and months before the Portuguese ships arrived in Central Africa at the mouth of the Congo River, the Center of the Congo Kingdom with Traders. The Morning Sun rose angrily with scorching beams extended to the Congo Plains to greet a noble Hunter-Gatherer staring on his determined and invincible son. In the still grim season that was meriting intense dislike in those northern lands; a single hunter-gatherer undertook a journey that was impossible. He was a noble hunter-gatherer and his name as could nearly be written, was Takuluku, father of the Tiv people.

The Tiv people, after they settled in the Benue Valley were under attack by Sheihu Uthman Dan Fodio in the 1804 Fulani Jihad to establish an Islamic State in Tiv Land. Islahi (2008) noted that it was through this jihad the Sokoto Caliphate was established. The Jihad brought a fierce attack in a terrible war on the Tiv people whose numerical strength was very minuscule.

The Tiv used stringent spiritual weapons of warfare to win the war against the Fulani Jihadists led by a man who was referred to as Ode Genyi. Ode is a Tiv adulteration of orderlies and Genyi is a term with a lexical affiliation to Chinese meaning orderlies, who were men servants in a military formation. These were unpaid young brothers to soldiers or unpaid war servants; but most of whom served as warlords. By the way, the Tiv used different types of spiritual weapons of warfare, which can still be used today in countering insecurities in Nigeria.

The spiritual weapons of warfare the Tiv used; and still use in winning wars included Ivyaan í Mbatugh (nocturnal arrow), Kper ú Mbatugh (nocturnal cast net), iyou í Mbatugh (nocturnal bees), Atsuku (Atsuku deity), Gberkpugh ú Mbatugh (nocturnal bullet and cut proof), Gberkpugh ú Tan (diurnal bullet and cut proof), Usu Biam (the Ibyamegh Deity fire), Ikyagh (nocturnal traditional lighter), Wo (nocturnal mountain), buufu (spiritual perforated pot-kiln) and Ikyegh Gbenda (the Ikyegh Gbenda Deitical armament) among many others [7].

Essentially, among these spiritual weapons of warfare, the Tiv people used only the Ivyaan í Mbatugh and Kper ú Mbatugh during the Sheihu Uthman Dan Fodio's 1804 Jihad, to establish an Islamic State in Tiv Land, to conquer the Jihadists. The Tiv nocturnal arrow used to be only one in a whole quiver. The arrow had the capacity to kill somebody before returning to its quiver, no matter how many days it stayed out it.

Recounting the power of Tiv spiritual weapons of warfare, especially the Gberkpugh (bullet or cut proof), that the Tiv people used for their survival in 1964, Agbeghe (ND) reported that non-Christian Tiv believe they can bring rain and can stop rain; that they can cause a flooded river to dry up in no time; that they can stop a conflagration by words of mouth, that they can turn a broad daylight to complete darkness and the vice versa; that they can make a barren woman give birth to children; that they can resurrect a four day old dead body; and that when proper medicine is taken, man's body becomes immune to every sort of dangerous implements.

4. Methods

This study adopted a descriptive survey design, which is the type of design that enables the researchers to collect data from a group of people through questionnaire, interview or observation techniques for the purpose of analysis and subsequent interpretation.

4.1 Population and Sample

The target population of the study was warriors, hunters and youths in Tiv speaking local government areas of Benue State. There are 14 Tiv Speaking Local Government Areas in Benue State with selected population of groups of warriors, hunters and youths. They are Buruku, 3100, Gboko, 5213, Guma, 6303, Gwer East, 4700, Gwer West, 7230, Katsina Ala, 5500, Konshisha, 4710, Kwande, 6100, Logo, 5333, Makurdi, 3944, Tarka, 3890, Ukum, 6200, Ushongo, 5000 and Vandeikya, 7777 with a totaling selected population 75,000.

The sample size of 382 out of the population of 75,000 was drawn using the sample size table, (Emaikwu, 2015). The snowball sampling was adopted in selecting the subjects. This was due to the fact that there was no adequate list of warriors, hunters and youths, which could be used as a sampling frame. The researchers visited the entire population of the study in the study area to meet the warriors, hunters and youths in their localities. We used the Fish Bowl Technique by writing Yes and No for the respondents to choose and those who chose Yes were finally given questionnaire to respond to it. The researchers did this until they arrive at the sample size of 382 respondents.

4.2 Instrument for Data Collection

The instrument used for data collection was Questionnaire constructed by the researchers. Section A of the questionnaire contained respondents' biodata, which included sex and Local Government. Section B consisted of 8 variables of Types of Insecurities Rampaging in Nigeria. Section C also consisted of 8 variables of Factors Militating against Security of Life and Property of Citizens in Nigeria and Section D consisted of 12 variables of Tiv Spiritual Weapons of Warfare for Countering Insecurity in Nigeria. The 30 item questionnaire adapted a 4 point rating 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.

4.3 Method of Data Collection and Analysis

Essentially, copies of the questionnaire were administered to the respondents in the study area with the aid of three research assistants, who administered and retrieved the questionnaire from the respondents. Subsequently, for the Warriors, Hunters and Youths who had no western education, the research assistants read the questionnaire to their hearing and gave interpretation in Tiv language, and the options they selected were ticked for them. These research assistants were asked to administer and retrieve the questionnaire through personal contact to avoid delays associated with mailing and multiple filling. Data were analyzed using mean and standard deviations.

4.4 Answers to Research Question

Data was collected using a 4-point rating scale instrument. More so, on each research question, data were collected on related items in the instrument. The collected data were analyzed using mean and standard deviation. Apparently, any item of the instrument whose mean rating scores was 2.50 and above was considered significant and any item with the mean rating scores below 2.50 was not considered significant.

4.5 Demographic Information

Demographically, data were collected from 382 warriors, hunters and youths, out of which 314 were male representing 82.2% while 68 representing 17.8% were female. Moreover, 17 representing 4.5% were from Buruku, 24 representing 6.3% were from Gboko, 35 representing 9.2% were from Guma, 20 representing 5.2% were from Gwer East, 40 representing 10.5% were from Gwer West, 25 representing 6.5% were from Katsina Ala, 32 representing 8.4% were from Konshisha, 30 representing 7.95% were from Kwande, 24 representing 6.3% were from Logo, 16 representing 4.2% were from Makurdi, 13 representing 3.4% were from Tarka, 29 representing 7.6% were from Ukum, 25 representing 6.5% were from Ushongo and 52 representing 13.6% were from Vandeikya.

4.6 Research Question 1

What are the different types of insecurity rampaging in the Federal republic of Nigeria?

To answer the research question, data was collected on different types of insecurity rampaging in the Federal republic of Nigeria. The collected date were analyzed and presented in Table 1.

Table 1: *Descriptive Statistics of Responses on Types of Insecurity Rampaging in Federal Republic of Nigeria*

Descriptive Statistics

	N	Mean	Std. Deviation
Herdsmen terrorism and violence against Christian women and children	382	3.2853	1.04228
Boko Haram insurgency	382	3.4215	.89493
Armed robbery	382	3.0838	.91835
Kidnapping	382	2.7173	.76241
Religious violence and terrorism across the country	382	3.4895	.92140
Political violence,	382	3.0550	.98791
Armed attacks to ensure trafficking in persons, drugs, and arms as well as smuggling of goods	382	2.9817	.86469
Evasion of import duties	382	2.7016	1.01431
Grand Mean	382	3.0920	.48646
Valid N (listwise)	382		

From Table 1, it can be seen that the mean rating scores of all the items are above 2.50 with the grand mean of 3.0920 and standard deviation of 0.48646. This implies that herdsmen terrorism and violence against Christian women and children, Boko Haram insurgency, armed robbery, kidnapping, religious violence and terrorism across the country, political violence, armed attacks to ensure trafficking in persons, drugs, and arms as well as smuggling of goods and evasion of import duties are the different types of insecurity rampaging in the Federal republic of Nigeria.

4.7 Research Question 2

What are the factors militating against the security of life and property of citizens in Nigeria? To answer the research question, data were collected on factors militating against the security of life and property of citizens in Nigeria. The collected date were analyzed and presented in Table 2.

Table 2: *Descriptive Statistics of Responses on Factors Militating against the Security of Life and Property of Citizens in Nigeria*

Descriptive Statistics

	N	Mean	Std. Deviation
The failure of security agencies in the country in the intelligence services to contain the recurring security breaches	382	3.6309	.68151
The judiciary's compromise of cases that concern insecurity	382	2.8115	.60277
Indecisiveness on issues bothering on insecurity from the part of the Nigerian government	382	3.6545	.75013
Unemployment that has continually fanned the cinders of insecurity	382	3.7984	.40170
Poverty	382	3.5524	.49790
Increasing ethnic hate	382	3.0445	1.10623
Religious bigotry	382	2.6911	1.23971
Political rivalry	382	3.2304	1.03702
Grand Mean	382	3.3017	.38267
Valid N (listwise)	382		

From Table 2, it can be seen that the mean rating scores of all the items are above 2.50 with the grand mean of 3.3017 and standard deviation of 0.38267. This implies that failure of security agencies in the country in the intelligence services to contain the recurring security breaches, the judiciary's compromise of cases that concern insecurity, indecisiveness on issues bothering on insecurity from the part of the Nigerian government, unemployment that has continually fanned the cinders of insecurity, poverty, increasing ethnic hate, religious bigotry and political rivalry are the factors militating against the security of life and property of citizens in Nigeria.

4.8 Research Question 3

What are the Tiv spiritual weapons of warfare for countering insecurity in Nigeria?

To answer the research question, data were collected relating to Tiv spiritual weapons of warfare for countering insecurity in Nigeria. The collected date were analyzed and presented in Table 3.

Table 3: *Descriptive Statistics of Responses on Tiv Spiritual Weapons of Warfare for Countering Insecurity in Nigeria*

Descriptive Statistics

	N	Mean	Std. Deviation
Ikyombo í Amazar (nocturnal atomic bomb)	382	2.6859	1.18864
Ivyaan í Mbatugh (nocturnal arrow)	382	2.6754	.62693
Kper ú Mbatugh (nocturnal cast net)	382	2.9921	1.31114
Iyou í Mbatugh (nocturnal bees)	382	2.9764	.84305
Atsuku (Atsuku deity)	382	2.6152	1.03791
Gberkpugh ú Mbatugh (nocturnal bullet and cut proof)	382	3.1361	1.21336
Gberkpugh ú Tan (diurnal bullet and cut proof)	382	3.1204	1.04047
Usu Biam (the Ibyamegh Deity fire)	382	3.1885	1.18657
Ikyagh (nocturnal traditional lighter)	382	3.1099	.99524
Wo (nocturnal mountain)	382	3.7042	.66714
Buufu (spiritual perforated pot-kiln)	382	2.9058	.93994
Ikyegh Gbenda (the Ikyegh Gbenda Deitical armament)	382	2.5550	1.29236
Grand Mean	382	2.9721	.66594
Valid N (listwise)	382		

From Table 3, it can be seen that the mean rating scores of all the items are above 2.50 with the grand mean of 2.9721 and standard deviation of 0.66594. This implies that Ikyombo í Amazar (nocturnal atomic bomb), Ivyaan í Mbatugh (nocturnal arrow), Kper ú Mbatugh (nocturnal cast net), Iyou í Mbatugh (nocturnal bees), Atsuku (Atsuku deity), Gberkpugh ú Mbatugh (nocturnal bullet and cut proof), Gberkpugh ú Tan (diurnal bullet and cut proof), Usu Biam (the Ibyamegh Deity fire), Ikyagh (nocturnal traditional lighter), Wo (nocturnal mountain), Buufu (spiritual perforated pot-kiln) and Ikyegh Gbenda (the Ikyegh Gbenda Deitical armament) are the Tiv spiritual weapons of warfare for countering insecurity in Nigeria.

5. Discussion of Findings

Based on the results of the analysis of the three research questions of the study, the discussion of the finding is as below.

1.   The finding in Table 1 of research question 1 revealed that herdsmen terrorism and violence against Christian women and children, Boko Haram insurgency, armed robbery, kidnapping, religious violence and terrorism across the country, political violence, armed attacks to ensure

trafficking in persons, drugs, and arms as well as smuggling of goods and evasion of import duties are the different types of insecurity rampaging in the Federal republic of Nigeria. This is in line with Jega (2002); Salawu (2010); Okorie (2011); Ezeoba (2011); Ali (2013); Ewetan (2014); Nweke and Nwachukwu (2014); Abdulbarkindo and Alupsen (2017) and Hutter (2019) who identified herdsmen terrorism and violence against Christian women and children as some of the insecurities disturbing the peace of the country Nigeria as well as Boko Haram insurgency, armed robbery and kidnapping.

2. Based on the results in Table 2 of research question 2, the findings of the study revealed that failure of security agencies in the country in the intelligence services to contain the recurring security breaches, the judiciary's compromise of cases that concern insecurity, indecisiveness on issues bothering on insecurity from the part of the Nigerian government, unemployment that has continually fanned the cinders of insecurity, poverty, increasing ethnic hate, religious bigotry and political rivalry are the factors militating against the security of life and property of citizens in Nigeria. This is in line with Nwaze (2011), Achumba, Ighomereho and Akpor-Robaro (2013), Adegoke (2014) who reported that there are several security challenges in the country including a connection between increasing ethnic hate, religious bigotry, political rivalry, and a growing population of disgruntled citizens in the country who feel short-changed and having limited or no access to the common inheritance.

3. Based on the results in Table 3 of research question 3, the findings of the study revealed that Ikyombo í Amazar (nocturnal atomic bomb), Ivyaan í Mbatugh (nocturnal arrow), Kper ú Mbatugh (nocturnal cast net), Iyou í Mbatugh (nocturnal bees), Atsuku (Atsuku deity), Gberkpugh ú Mbatugh (nocturnal bullet and cut proof), Gberkpugh ú Tan (diurnal bullet and cut proof), Usu Biam (the Ibyamegh Deity fire), Ikyagh (nocturnal traditional lighter), Wo (nocturnal mountain), Buufu (spiritual perforated pot-kiln) and Ikyegh Gbenda (the Ikyegh Gbenda Deitical armament) are the Tiv spiritual weapons of warfare for countering insecurity in Nigeria. This is in line with Agbeghe (ND), Green (1990), Barnett and Njama (1966) and Greenstein (2010) who identified the Mau-Mau, Maji-Maji and Gberkpugh among others as spiritual weapons of warfare.

6. Recommendations

The research discovered that there are different types of insecurities rampaging in Nigeria such as herdsmen terrorism and violence against Christian women and children, Boko Haram insurgency, armed robbery and kidnapping among others. This is due to the fact that there is failure of security agencies in the country in the intelligence services to contain the recurring security breaches and the judiciary's compromise of cases that concern insecurity, among other factors. It is therefore, recommended that the security agents should adapt the use of Tiv spiritual weapons of warfare such as Ikyombo í Amazar (nocturnal atomic bomb), Ivyaan í Mbatugh (nocturnal arrow), Kper ú Mbatugh (nocturnal cast net), Iyou í Mbatugh (nocturnal bees), Gberkpugh ú Mbatugh (nocturnal bullet and cut proof) and Gberkpugh ú Tan (diurnal bullet and cut proof) for countering insecurity in Nigeria.

7. Conclusion

The study was carried out to investigate the impact of Tiv spiritual weapons of warfare on countering insecurity in Nigeria. The study found out that there are various types of insecurities rampaging in Nigeria ranging from herdsmen terrorism and Boko Haram insurgency to armed robbery and kidnapping due to the failure of government security. The study therefore, concludes that policy makers, security stakeholders and government security agencies must ensure that they adopt the use of Tiv spiritual weapons of warfare to be able to counter insecurities in the country for the proper protection of life and property of the Nigerian citizens.

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