

**Emmanuel Vembe**

Department of History  
Benue State University Makurdi

### Abstract

*This discourse hinges on Christian religion and secularism in Tivland. Tiv is a group of people who live in Central Nigeria also known as the Middle Belt as well as the language they speak and the land they inhabit. With a focus on examining the concept of Christianity and secularism within the study area from a historical perspective to consider whether Tiv society, where the majority of people have embraced Christianity at the expense of the traditional religion, is a secular society having regard to the provisions of the 1999 Nigerian Constitution (as amended). In carrying out this research, secondary sources of data were employed. The methodological approach adopted is historical and analytical. The area under review is described as a secular community in the publication, with Christianity being the most widely practiced religion there. Although Tivland is a secular society, the paper argues that the Christian religion has had a significant impact on the various levels of government and vice versa. Society has greatly benefited from the dynamics and interactions that resulted between Christian religious adherents and the state.*

**Key words:** Christianity; Secularism; Tivland

### Introduction

The name Tiv refers to the people, the language they speak, and the land they occupy. The Tiv are the largest ethnic group in Benue State and predominantly inhabit fourteen Local Government Area the state, viz: Buruku, Gboko, Guma, Gwer, Gwer-West, Katsina-Ala, Konshisha, Kwande, Logo, Makurdi, Tarka, Ukum, Ushongo, and Vandeikya. They are also found in Lafia, Doma, Awe, Obi, and Keana Local Government Areas of Nassarawa State; Wukari, Ibi, Bali, Takum, Yola, and Donga Local Government Areas of Taraba State; Bekwara and Obudu Council Areas of Cross River State; and Qua'an and Shendam in Plateau State as well as Federal Capital Territory.<sup>1</sup> Tivland lies in the area that is popularly referred to as the Middle Belt of Nigeria.<sup>2</sup> The area extends on both sides of the River Benue and occupies an area of about 30,000 square kilometers and stretches from about 6° 30' to 8° 30' north latitude and 8° to 10° east longitude.<sup>3</sup> The Tiv are bordered on the east by the Jukun and Chamba of Taraba State, and to their west are the Idoma of Benue and Kogi State. To the North, the Tiv share border with Awe, Alago, and Koro of Nassarawa State. To the South, Tiv is bordered by various small ethnic groups of Cross River State.

---

1 Tiv Ethnologue [www.ethnologue.com](http://www.ethnologue.com) Accessed 10th November 2017.

2 The Middle Belt, as a geographical concept, can be interpreted as a quest for identity by numerous nationalities that inhabit the north-central part of Nigeria

3 A. D. Igirgi, A History of the Tiv Textile Industry C.1850 – 2000 A.D. Makurdi: Aboki Publishers, 2007. P. 38.



The group constitutes approximately 1.7% of Nigeria's total population and numbers about 3.5 million people and is arguably the seventh largest and politically influenced ethnic group in Nigeria.<sup>4</sup>

The Tiv considered themselves as the descendants of an autonomous ancestor named Tiv who is regarded as the putative father of the Tiv ethnic group, and is said to have two sons; Ichongo and Ipusu who in turn multiplied to make up the Tiv ethnic group. Oral traditions trace their origin and original homeland to a place called "Swem", located east of their present homeland between Nigeria-Cameroon borders around the Obudu complex from where they migrated, and by 1600 AD, they were said to have settled in their present abode.<sup>5</sup> Joe Iyo<sup>6</sup> attributed the reason for their migration from *Swem* into the Benue Valley to diverse factors such as inter and intra-ethnic hostilities, population explosion, and the need to find fertile and suitable land for agriculture which was their mainstay and the gradual decline of the Kwararafa Military efficacy in the lower Benue Valley. The migration to Benue Valley occurred in phases and was accompanied by a series of wars against the Jukum, Alago, Hausa, Idoma, Chamba and the result of the wars tended to determine the demographic distribution in the region. The basic unit of the Tiv society like every other political system is the family and lineage and they had a fragmentary system of government where no central power and authority was recognized but leadership from each ancestral family head.

Before the advent of Christianity, the Tiv believed in the existence of a supreme being (*Aondo*), the creator of the universe who rules arbitrarily, dispensing fortunes and misfortunes as he deemed fit. They worshiped different minor deities (gods and goddesses) called *akimbo*, who according to Dzugba, "perform specialized functions in the various areas of life, including health, production of food, provision of water, commercial enterprise, craftsmanship, marriage, child-rearing and hunting."<sup>7</sup> The elders were the custodians of tradition and cultural values in the society, mostly ritualists, medicine men, and diviners who offer sacrifices to deities in the form of crops, chickens, ducks, tortoises, goats, sheep, and cows. These sacrifices were shared and eaten at the shrine by male children while women (including female children) were not allowed to eat the sacrificial meat or meal.<sup>8</sup> The Tiv had a strong commitment to traditional religion and indeed most of their actions were guided by this faith. However, the advent of Christianity in the area has significantly altered the people's belief system in favour of the Christian faith. The focus of this discourse, therefore, is to discuss Christianity and secularism in Tiv and is divided into five sections: section one is the ongoing introduction. Section two clarifies the two key concepts of Christianity and secularism. Section three traces the origin of Christianity in Tivland. Section four discusses Christian religious practices in Tiv secular society and explores the impact of Christianity

4 Tiv Ethnologue [www.ethnologue.com](http://www.ethnologue.com) Accessed 10th November 2017.

5 Joe Iyo "The Origin, Early Migrations and Settlement pattern of the Tiv in the Lower Benue Valley of Nigeria C.1475 - 1900 A.D" in Y. A. Ochefu et al (9ed) A History of the People of Benue State. Makurdi: Aboki Publishers, 2007. P. 40

6 Joe Iyo "The Origin, Early Migrations and Settlement Pattern of the Tiv"... P. 40

7 Akpenpuun Dzugba, On the Tiv OF Central Nigeria: A Cultural Perspective. Ibadan: John Archers Publishers Limited, 2007. P. 185.

8 Akpenpuun Dzugba, On the Tiv of Central Nigeria... P. 187

on certain aspects of Tiv people living within a secular society. The study concludes with a summary of the major arguments raised in the work

### Clarification of Concepts

The conceptualization of two key concepts is necessary and germane to the progress of this work. Christianity and secularism are conspicuously the key concepts on which the analysis of this work will progress. Christianity is a religion that is based on the teaching of Jesus Christ and the belief that he is the son of God, while the practitioners of the Christian religion are called "Christians". According to J.S. Gbenda,<sup>9</sup> Christianity is the religion generated by faith in Jesus Christ as the supreme revelation of divine mystery. He further states that "Jesus first appeared as a Jewish prophet, teacher, healer, and holy man. Following his death on the cross and subsequent resurrection, he laid the foundation of a new faith "Christianity". In much the same way, Nielson<sup>10</sup> posits that, the religion called "Christianity" is centered on the will of God who reveals himself and is to be obeyed in faith. This God who comes to man on His initiative is holy, righteous, and an ethical deity who demands purity of life. A. G. Alamu describes Christianity as a way of life and essentially monotheistic religion which directly and undoubtedly evolved from the revelation and insights of Jesus Christ, although it can hardly be disputed that Christianity owes much of its origin to Judaism.<sup>11</sup> Jesus Christ himself was a Jew and he never thought of floating a new religion, while he was preaching His religious views. He was thus only trying to correct the misconceptions, superstitions, victuals, representations, and ceremonies that clustered Judaism. Jesus wanted to play the role of a reformer. However, it is the exigency of time that His teaching which sometimes varied significantly from the traditional Jewish beliefs and practices gave birth to a new religion of which he began to be treated and acknowledged as the founder and a prophet of Christianity.

Arising from the above conceptualizations, it should therefore, be accepted that Christianity is derived from the name of Jesus Christ who initiated and propagated the religion of Christianity and Christianity defines the faith and the religious lifestyles of Jesus Christ who is believed to be the son of God and sent by God to the world for such religious works of teaching/preaching, healing, delivery and cleansing of the world.<sup>12</sup>

Also considered here is secularism. The idea of secularism is a product of centuries of logical argument and reasoning between religion and science.<sup>13</sup> The intellectual works of great thinkers such as Immanuel Kant (1724-1804), David

---

9 J. S. Gbenda, *African Religion, and Christianity in a Challenging World: A Comparative Approach*. Nsuka: Flladu Publishing Company, 1997. P. 8

10 N. C. Nielson, *The Layman Looks at World Religion*. Missouri: The Bethany Press, 1962. P. 95

11 A. G. Alemu, "Christianity and Human Rights in Contemporary Nigeria; A Look at Holman;s Submission," in *Benue Valley Journal of Humanities*, vol. 9. No. 1 & 2. Makurdi: Aboki Publisher, 2010. P. 58

12 E.Z. Ameh, *Christian Missionaries and Socio-Economic Development of Idomaland, 1924-2010*. Unpublished Ph.D. Thesis, Benue State University Makurdi, 2021. P. 57

13 Anna Tomaszewska and Hasse Hamalainen Hasse (eds.), *The Sources of Secularism: Enlightenment and Beyond*. Switzerland: Palgrave Macmillan, 2017.

Hume(1711-1776), Friederich Hegel (1770-1831), Charles Darwin (1809-1882), Karl Marx (1818-1883), Auguste Comte (1830-1846), et al resulted in reshaping the idea and concept of "God" and emergence of schools of thought that the extermination of religion shortly was ineludible.<sup>14</sup> Given this position, secularism according to Rob Warner:

was therefore understood to be both a process of social change, closely intertwined with the evolution of the modern world, and also a theory of increasing religious marginalization not only descriptive of present and past transitions but predictive of a future society where religion would have little or no public influence, social utility or plausible claim to a revelatory authority that in any sense transcended reason. On its long march to obscurity and eventual extinction, religion would retreat from the public to the private, from universal truth to personal conviction, from the all-embracing life framework to the optional, spiritual lifestyle accessory. Increasingly eliminated from the corridors of power and cultural influence, the resilient residues of religion would have to make do increasingly with colonizing the margins of the late modern world.<sup>15</sup>

The idea of secularism is, therefore, anchored on the parting of ways between the age-long intercourse and romance between religion and state politics. Jose Casanova sees secularism in terms of "different normative models of legal-constitutional separation of the secular state and religion...or terms of the different models of practical differentiation among law, morality, and religion, and so on".<sup>16</sup> It entails some principle of separation between religious and political authority, either for the sake of the neutrality of the state vis-à-vis each and all religions, for the sake of protecting the freedom of conscience of each individual, or for the sake of facilitating the equal access of all citizens, religious as well as non-religious, to democratic participation. Secularism, therefore, aims at controlling or limiting the presence of religion in politics and public life and plays a "passive" role in avoiding the establishment of any religions. A secular society or state, therefore, is that which "excludes religion from the public sphere and plays an "assertive" role as the agent of a social engineering project that confines religion to the private domain,"<sup>17</sup> The motivation for secularism lies in "the importance of the state maintaining a neutrality and equal distance from each religion", and "the need to turn one's focus away from just religion to acknowledging and respecting wider forms of cultural diversity and a variety of intellectual positions, including non-religious ones."<sup>18</sup>

---

14 Rob Warner Rob, *Secularization and Its Discontents*, London: Continuum, 2010. PP. 14-21.

15 Rob Warner Rob, *Secularization and Its Discontents*... PP. 2-3

16 Jose Casanova, "The Secular, Secularizations, Secularisms", in *Rethinking Secularism*, Craig Calhoun, Mark Juergensmeyer and Jonathan Van Antwerpen, Oxford University Press, 2011. P. 55

17 Erin K. Wilson, *After Secularism: Rethinking Religion in Global Politics*, Palgrave Macmillan, Hampshire, 2012. P. 30.

18 Akeel Bilgrami, *Secularism, Identity, and Enchantment*, Harvard University Press, 2014. PP. 10.21

### Origin of Christianity in Tiv

The evangelical revival across Europe in the 18<sup>th</sup> and 19<sup>th</sup> centuries provided the impetus to the renewed drive in Christian missionary activities within and beyond the shores of Nigeria which seemed to have coincided with an impulsive move for the abolition of the Trans-Atlantic slave trade that contributed significantly to the high volume of missionary activities.<sup>19</sup> Other factors which were not religiously inclined but aided the formation and dispatch of missionary societies included the desire to colonize Africa arising from a commercial interest to satisfy hunger or thirst for market created by the industrial or scientific revolution in Europe. These factors were interwoven factors that provided technical support for the missionary propagation of the gospel in not only Nigeria but in all foreign countries. For instance, the penetration of the hinterland was facilitated chiefly by the establishment of British administration (colonialism) which guaranteed the missionaries relative security and freedom of access to many otherwise impenetrable areas.<sup>20</sup>

The history of Christianity in Tivland which was introduced by the Dutch Reformed Church and the Roman Catholic Mission can be traced to 1879 when the Tiv first came into contact with members of the Church Missionary Society of Britain that sailed up to Benue in their quest to find a suitable site for their mission station.<sup>21</sup> This contact provided the ground for the take-off of missionary work in the area and in 1904 another missionary group from Great Britain under the umbrella of the Sudan United Mission (SUM), consisting of Dr. Karl Kumm, Dr. Batema, J.I. Burt, and J. Lowry Maxwell traveled up River Benue and came to Abinsi, a town in Tivland while on their voyage to Ibi and Wase to establish the first SUM mission station in Wase, from where another mission station was opened in Wukari in 1906.<sup>22</sup> SUM, a federation of Missions, Baptists, Anglicans, Presbyterians, and Methodists was initiated by the British branch of SUM which co-ordinate the activities of SUM and most of its branches worked in the countries that were ruled by the British colonial regime.

The Christian Reformed Church (CRC) branch of the SUM sought permission from the colonial authorities to enter into Jukun and Tiv to spread the Christian message and as soon as the request was granted, they started work among the Jukun and hoped to gradually expand their work into Tivland but found out that a combination of Jukun and Tiv was too big and had to restrict itself in Jukunland. After necessary negotiation, the CRC branch of SUM handed over the Tiv area to the South African branch of SUM (DRCM) to take full responsibility

---

19 J.F Jando, Introduction of the History of Christian Missions in West Africa Makurdi: Eagle Prints, 2013. P. 9

20 Benjamin Shii, Christianity in Tivland; A History of N.K.S.T (URCC), 2 Edition. Gboko: The Mosty Standered Printing Press, 2013. P. 52

21 Tesemchi Makar, Political Change Among the Tiv. Nigeria: Fourth Dimension Publishing Co. Ltd, 1994. P. 185.

22 Akpenpuun Dzurgba, On the Tiv of Central Nigeria... P. 73 and Tesemchi Makar, Political Change Among the Tiv... P. 185

for preaching the gospel among the Tiv as a church.<sup>23</sup> The mutual understanding and cooperation between the CRC branch of SUM from North America and the DRCM branch owned by European settlers from South Africa could be related to the fact that they were both founded on the theological ideas of John Calvin. The South African branch of SUM, an interdenominational group dominated by volunteers from the Dutch Reformed Church Mission (DRCM) involved in the preaching of the gospel in Sudan in Africa had already set up a mission station in Dili Hil among the Mbula people of what is now Adamawa State, abandoned the Dili Hill mission in Mbulaland to Tivland in 1911 and opened their first mission station in Saai Utu village at the eastern end of Tivland on the border between Tivland and Jukumland where they built a church and a school to promote western education as an effective means of spreading the gospel.<sup>24</sup> Other mission stations with churches and schools were later established in Zaki Biam (1913), Sevav (1920), Mkar (1923), Adikpo (1923), Harga (1950) Asukunya (1950). Thus, Mbula became the missionary base where Christianity spread to Tivland and the South African branch of SUM coordinated by the Dutch Reformed Church Mission was the first Christian mission to establish itself in Tivland. The Tiv church was named N.K.S.T.-Nongo u Kristu u Ken Sudan Hen Tiv (The Church of Christ in Sudan Among the Tiv) and was recently changed to N.K.S.T.- Nongo u Kristu u I Ser u Sha Tar (Universal Reformed Christian Church). Since the church was restricted to Tivland and the language of communicating the gospel was Tiv, the Tiv version of the name (N.K.S.T.) was and is still given prominence and since then, the church has flourished in Tivland as a self-governing, self-supporting and self-propagating church which became autonomous in 1957 and is one of the largest indigenous Christian mission in Nigeria.<sup>25</sup>

The Roman Catholic Mission (RCM) later joined the DRCM in the middle of 1919 to start missionary work in Tiv but had its roots proper in 1930 with the arrival of the German congregation of the Holy Ghost Fathers in Makurdi. <sup>26</sup> A new church was built and dedicated to the Holy Spirit in 1936 and the Benue prefecture after the German Fathers came under the Irish prefecture of Onitsha and James became the new apostolic overseer of Makurdi and later Gboko areas in Tivland in 1938. Consequently, Makurdi diocese was created in 1960 and the hope of a truly indigenous church became more realized by the ordination of Father Athanasius Atule Usuh in 1988 as the first indigenous Bishop and since then the church has continued to experience spiritual growth and general development as evident in the creation of two additional dioceses (Gboko and Katsina-Ala), deaneries and parishes with hundreds of indigenous priests in Tivland. The Anglican Church, the Baptist Church, and the Methodist church later made an in roll into Tivland but restricted themselves to the then two major cities in Tivland, until in the eighties when they started expanding their churches to other fast-growing towns in Tivland. The Christian groups in addition to the propagation of the gospel are also involved in the provision of

---

23 Akpenpuun Dzurgba, On the Tiv of Central Nigeria... P. 74 and Tesemchi Makar, Political Change Among the Tiv... P. 186

24 Akpenpuun Dzurgba, On the Tiv of Central Nigeria... P. 75 and Tesemchi Makar, Political Change Among the Tiv... P. 186

25 Akpenpuun Dzurgba, On the Tiv of Central Nigeria... P. 92

26 Akpenpuun Dzurgba, On the Tiv of Central Nigeria... P. 92

Western education and health care services as an effective means of spreading the gospel, having many schools and hospitals/health clinics all over the place and their contribution to cultural change and development cannot be overemphasized.

### **Christianity and Secularism in Tiv**

The contemporary world has benefited quite a lot from the dynamics and interplay which ensued within Christians and between Christians and the state. For instance, Dale T. Irvin has demonstrated how Emperor Constantine of the Roman Empire embraced Christianity in the 4th century AD and coveted it as state apparatus "because he saw its ability to unify people across social, cultural, and geographical distances".<sup>27</sup> That relationship remained en-during until the aftermath of the Thirty Years War in 1648. The interplay between Christianity and the Roman Empire later intertwined the fate of both entities, making it highly impossible to distinguish the post-4th-century heritage of the former from the latter. Today, the Roman culture is contagious with Christianity which, in the words of Samuel P. Huntington, "is historically the single most important characteristic of Western civilization."<sup>28</sup>

The 1999 Constitution of the Federal Republic of Nigeria (as amended) provides all Nigerians with fundamental human rights that are inalienable and non-negotiable for the good and enjoyment of all. For instance, chapter 1 section 10 provides that, "The government of the Federation or a State shall not adopt any religion as a state religion". Section 38 (1) further elucidates on citizens' rights to a religion of their choice unhindered. The Constitutional right of an individual to practice any religion of his or her choice without government interference is where the issue of secularism comes into play. Secularism is a constitutional provision in the constitution of the Federal Republic of Nigeria, stating that religious belief should not influence any public and/ or governmental decisions. In other words, secularism is a constitutional provision relating to political belief in the separation of religion and state. While people are allowed to practice whatever they believe in as their religion, the government must not allow that to influence public policy. This check on religious freedom came out of trying to have political control of the citizens by using religion as a weapon; contrary to the constitutional provision of non-interference in the religious affairs of the people.

In Tiv society like elsewhere, there is no clear-cut distinction between secularism and religiosity as the two concepts are intertwined in vital ways and Christianity continues to have its riveting influence on the society. Christians have united themselves into one big family (body of Christ), operating under the umbrella of the Christian Association of Nigeria (CAN), as a way of providing a platform for protecting their religious and political interests through political socialization and participation, enlistment of strong bargaining power,

---

27 Dale Irvin, "Specters of a New Ecumenism, In Search of a Church 'Out of Joint'", in Lefebure Leo (ed.), *Religion, Authority, and the State: From Constantine to the Contemporary Words*, (New York: Palgrave Macmillan, 2016. P. 8

28 Samuel Huntington, *The Clash of Civilizations and the Remaking of World Order*, New York: Simon & Schuster, 1996. P. 70.

generating more resources, and establishing a uniting bloc. In 1992, a catholic priest, Rev. Fr. Moses Adasu became the second executive governor of Benue state. This trend continued when in 2009, another reverend gentleman from the N.K.S.T denomination contested the governorship election in Benue state. Today, a Pentecostal Pastor, H.R.H Prof. James Ayatse Tor Tiv IV is the paramount ruler of the Tiv, while a catholic priest, Rev. Fr. Hyacinth Alia is the governor of Benue State. Christians are often allowed to offer prayers at public functions as well as financial support for Christian pilgrimages on an annual basis in Tivland. Efforts by the government to appease these Christian religious forces by maintaining equilibrium have culminated in institutional and structural reforms that have transformed the political orientation, by action, to a theocratic diarchy amidst the aura of secularism in Tiv. This, to some extent greatly impacted positively on the quality of leadership and governance in Tiv society.

Christian religion occupies a central position in the Tiv secular politics and is manipulated by politicians as a weapon to win elections. For instance, politicians who acquire so much wealth from the government turn to display their wealth in churches by way of donations, exerting control and turning the pulpit into their campaign arena to gain acceptance and support of the Christian community. It is important to state here that, Christian religious practice is so endemic in Tivland to the extent that there are churches on every street, shutting down all aspects of social life on Sundays for religious worship. However, moral decadence stands tall among the Tiv, and Christianity has been unable to check the moral decadence among people who call themselves Christians despite this religious "height".

### **Conclusion**

We have discussed what Christianity is and how its influence on secularism in Tiv society. Secularism is seen here as the absence of a state-sponsored religion where everyone will be allowed to choose a religion of their choice without any fear, intimidation, victimization, or favor. The point was emphasized that Christianity as a faith-based process has impacted the governance and the behavioural attitudes of every believer in Tiv secular society, as politics and religion are mixed in the attempt to explore the leadership gap created by the waning situation. Christians have provided strong impact in the continued interaction and efforts at gaining social positions within the social system in Tivland through the provision of credible leadership and good governance. The work concludes on the note that, despite the level at which Christian religion influences governance by exerting control over the various levels of governments and vice versa, Christianity has not been able to check the moral decadence among the Tiv who call themselves Christians.

### **Bibliography**

- Akpenpuun Dzugba, *On the Tiv OF Central Nigeria: A Cultural Perspective*. Ibadan: John Archers Publishers Limited, 2007.
- Alemu A.G, "Christianity and Human Rights in Contemporary Nigeria; A Look at Holman;s Submission," in *Benue Valley Journal of Humanities*, vol. 9. No. 1 & 2. Makurdi: Aboki Publisher, 2010.



- Ameh E.Z. *Christian Missionaries and Socio-Economic Development of Idomaland, 1924-2010*. Unpublished Ph.D. Thesis, Benue State University Makurdi, 2021.
- Bilgrami Akeel *Secularism, Identity, and Enchantment*, Harvard University Press, 2014.
- Casanova Jose "The Secular, Secularizations, Secularisms", in: *Rethinking Secularism*, Craig Calhoun Mark Juergensmeyer and Jonathan Van Antwerpen, Oxford University Press, 2011.
- Dale Irvin, "Specters of a New Ecumenism, In Search of a Church 'Out of Joint'", in Lefebure Leo (ed.), *Religion, Authority, and the State: From Constantine to the Contemporary Words*, (New York: Palgrave Macmillan, 2016).
- Erin K. Wilson, *After Secularism: Rethinking Religion in Global Politics*, Palgrave Macmillan, Hampshire, 2012.
- Gbenda J.S, *African Religion, and Christianity in a Challenging World: A Comparative Approach*. Nsuka: Flladu Publishing Company, 1997.
- Huntington S. *The Clash of Civilizations and the Remaking of World Order*, New York: Simon & Schuster, 1996.
- Igiri, A.D *A History of the Tiv Textile Industry C.1850 – 2000 A.D*. Makurdi: Aboki Publishers, 2007.
- Iyo Joe, "The Origin, Early Migrations and Settlement pattern of the Tiv in the Lower Benue Valley of Nigeria C.1475 – 1900 A.D" in Y. A. Ochefu et al (ed) *A History of the People of Benue State*. Makurdi: Aboki Publishers, 2007.
- Jando J.F, *Introduction of the History of Christian Missions in West Africa* Makurdi: Eagle Prints, 2013.
- Makar T. *Political Change Among the Tiv*. Nigeria: Fourth Dimension Publishing Co. Ltd, 1994. P. 185.
- Nielson N. C, *The Layman Looks at World Religion*. Missouri: The Bethany Press, 1962.
- Shii Benjamin, *Christianity in Tivland; A History of N.K.S.T (URCC)*, 2 Edition. Gboko: The Mosty Standered Printing Press, 2013.
- Tiv Ethnologue [www.ethnologue.com](http://www.ethnologue.com) Accessed 10<sup>th</sup> November 2017.
- Tomaszewska Anna and Hamalainen Hasse (eds.), *The Sources of Secularism: Enlightenment and Beyond*. Switzerland: Palgrave Macmillan, 2017.
- Warner Rob, *Secularization and Its Discontents*, London: Continuum, 2010.