

Linking Housing Settings and Hospitality Values: Exploring Cultural Misconceptions Among Tiv People of Central Nigeria

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Abstract

The article analyses cultural dynamics, linking traditional housing settings and hospitality practices by the Tiv people in central Nigeria. The paper subsequently addresses the contentious misconception that "Tiv people offer their wives to visitors for entertainment," which is christened in this study as "extreme hospitality." Utilising 28 qualitative interviews based on the Means-End Chain model and NVivo 12 computer software for data content analysis, the study investigates various aspects of Tiv hospitality, such as gender roles, indigenous housing, environmental influences, and guest treatment. It underscores the significance of generosity, provision, and care within Tiv cultural norms, with traditional housing structures playing a pivotal role in shaping the hospitality experience. Contrary to the assertion, the research findings reveal a widespread rejection and disapproval of such practices in the values of the Tiv dynasty. The article illuminates the complexity of cultural perceptions by exploring contextual factors shaping perceptions of Tiv cultural practices. It underscores the need to carefully examine various influences in understanding ethnic practices. The study emphasises respecting cultural narratives and conducting objective research on sensitive topics within ethnic groups, considering diverse influences like social media and popular media platforms. Ultimately, the research fosters a deeper appreciation for Tiv traditions while challenging stereotypes and promoting a more respectful discourse on cultural dynamics. More empirical studies are required to statistically validate the claims and further explore the relationship between culture, housing, and hospitality, among other variables of different cultures in Nigeria.

Keywords: *Hospitality practices, Nigeria diversity, Tiv culture, Traditional housing, Tiv hospitality.*

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Background to the Study

The articulation of space and culture in Architecture has become a sustainable way of ensuring the preservation of identity in the built environment of a people (Aule, Majid, & Jusan, 2022a; Danja, Li, & Dalibi, 2017; Olotuah & Olotuah, 2016). As a profound reflection of cultural identity, hospitality is deeply ingrained in a community's traditions, values, and social norms (Delgado, 2014). Like others, the Tiv people of central Nigeria are custodians of a rich cultural heritage that has evolved over centuries. However, this intricate tapestry of traditions has recently faced a challenging stereotype—one that asserts the Tiv people engage in the controversial practice of offering their wives to visitors for sexual entertainment, referred in this study as “extreme hospitality”. This assertion has become a focal point of controversy, generating curiosity, skepticism, and sometimes sensationalism, mainly arising from a claim made by a participant in a 2023 reality show known as “Big Brother Naija”. Before this time, a few predatory publications made the controversial claim without verifiable empirical evidence from field studies or credible references from any reliable source. Arising from the recent controversial claim, many stakeholders threatened legal actions against the unverified outburst, while *Tor-Tiv*, as the people's paramount ruler, came out through a world press conference to correct the misconception.

This study, therefore, encapsulates the essence of an ambitious exploration into the cultural dynamics of the Tiv people. At its core, the study signals an intention to navigate the complexities of Tiv traditional housing, untangling the threads of cultural perceptions woven into hospitality practices and critically examining the challenging stereotype that has cast a shadow over the identity of the Tiv people. As a cultural practice, hospitality is a multifaceted phenomenon encompassing many customs, behaviours, and interactions (Koc, 2020). The Tiv people, known for their warmth and communal living, have a long-standing tradition of extending hospitality to visitors (Aule, Abdul Majid, Mohd Jusan, & Ayoosu, 2022). However, recent claims signifying the offering of wives for sexual entertainment have disrupted the narrative, introducing an element of controversy that challenges the authentic cultural practices of the Tiv people.

This study, driven by a commitment to understanding rather than perpetuating stereotypes, explores the cultural dynamics of the Tiv people regarding their traditional housing. It aims to unravel the layers of tradition that shape Tiv hospitality, investigate gender roles, the significance of indigenous housing, and the symbiotic relationship between built environment and hospitality in terms of treating visitors. By exploring these aspects, the study seeks to provide a holistic portrayal of Tiv hospitality grounded in empirical evidence and cultural sensitivity.

At the core of the investigation lies the controversial assertion regarding the offering of wives to visitors for sexual entertainment. This claim, fraught with sensitivity, demands a careful examination beyond surface-level perceptions. The study endeavours to navigate this challenging terrain by engaging with Tiv People and communities, acknowledging diverse perspectives, and seeking to separate fact from fiction. The research contributes to a more accurate and respectful understanding of the Tiv people's cultural practices.

Besides the three major tribes in Nigeria, namely Hausa/Fulani, Igbo, and Yoruba, the Tiv people are seen as one of the most populous minorities among the over 250 cultural groups in the country –(Aule, 2023; Agber, 2015; Shija, 2018). As one of the semi-Bantu ethnolinguistic groups, the people are traced to have occupied their present location in stages between 1300 and 1475 –(Abraham, 1933; Audu, 2018). Though the Tiv people are predominantly domiciled in Benue state at present, they are also indigenous to neighbouring states of Nasarawa, Taraba, Plateau, Cross River, and the Federal Capital Territory - Abuja, as well as the mountainous part of northern Cameroun –(Shija, 2018; Tsaaior, 2015). While estimates by Wikipedia (2023) put the population proportion of the Tiv people at about 2.5 per cent of Nigeria's total, projections from –Agber (2017) point that they could number over 7 million in Nigeria and Cameroon at the close of 2020. Typically, the Tiv people are predominantly farmers, living communal lives as they carry out their socio-economic activities, among other cultural practices.

As the study sets out to unravel some cultural dynamics of the Tiv people, the overall goal is to foster a deeper appreciation for the complexity of culture, housing, and hospitality. The study also sets to challenge some cultural stereotypes by presenting evidence-based insights and recognising the potential influence of misinterpretations, misrepresentations, or sensationalism that could have contributed to the emergence of the controversial misconception. Ultimately, the research aspires to contribute to a more informed and respectful discourse on the traditions that shape the identity of the Tiv people, facilitating a balanced understanding of their traditional housing and cultural dynamics amidst the challenging backdrop of the controversy.

Materials and Methods

This study utilised the exploratory research design, with data obtained from qualitative interviews based on the perceptions and preferences of respondents. The Means-End Chain framework was adopted for this study, where the tangible concrete attributes were utilised to elicit the more intangible abstract values of psycho-social consequences of people's way of life. The interview involves semi-structured questions with a sentence space for the interview participants to answer in one sentence or phrase. According to 'Aule, Majid, Jusan, and Ayoosu (2022), open and semi-structured questions are necessary to explore phenomena in research contexts or areas with little or no published data. Consequently, while some questions in this study required open responses from the respondents, others were more categorical, requiring only "yes" or "no" answers. The questions were framed to cover the Tiv people's general activities, linking their traditional housing setting to the perception of extreme hospitality among the people. While the preliminary questions provided a background to the activities of the Tiv people of central Nigeria, the focus was to obtain information on the controversial issue suggesting that "Tiv people offer their wives to visitors for sexual entertainment.

Consequently, this study was conducted between October and December 2023 and sampled among sane adults, mainly in Benue state - Nigeria. To provide vast inputs into the discussion covering the whole Tiv population, interview respondents were selected from older people,

middle-aged, and young Tiv individuals, as well as women from other tribes married in Tivland, and a few people from other tribes who are familiar with some cultural practices of the Tiv people. With a target to interview at least five people from each category, the convenience sampling method was utilised for most of the study, where participants were selected in Makurdi based on their availability. However, the Snowball method was adopted to locate women of other tribes married to people in Tivland, where one participant provided a link to locate another non-Tiv wife for the interview. Twenty-eight interviews covered Tiv elders, Tiv women, Tiv youth, and non-Tiv wives among people of other tribes residing in Makurdi, the Benue state capital. With a recommended sample size of 5–50 participants for most qualitative studies covering ethnography and phenomenology (Creswell & Poth, 2017), the 28 respondents in this study were deemed sufficient to justify the exploration.

Furthermore, the qualitative data from the 28 interview respondents were analysed using NVivo 12 software to identify themes and patterns from the recorded and transcribed text. Nodes were created using the interview questions as variables, with the participants' biodata Coded as Classifications. A content and thematic analysis was performed on the codes for each section, and themes emerged according to the pattern of the interview respondents. As a qualitative study with many emerging variables, the data was presented as Cross-tabulations and word cloud. According to scholars, these graphical outputs are preferred in place of descriptive bars-charts as they convey varying themes elicited by the interview participants (Aule, 2023; Aule, AbdulMajid, et al., 2022; Aule, Majid, & Jusan, 2022b).

Data Presentation

The data obtained from the 28 interview participants, as analysed with NVivo 22, were presented in the different segments of the study, namely, biodata, housing, environment, and food, leading ultimately to the questions of whether "Tiv people offer their wife(s) to visitors for sexual entertainment".

Biodata of Interview Participants

Table 1 offers a demographic snapshot of Participants in the context of hospitality among the Tiv people of central Nigeria. The biodata of the interview participants, including gender, age, and regional distributions, collectively contribute to a deeper understanding of the cultural dynamics at play, providing valuable context for the subsequent stages of the study.

Table 1: Demographic Distribution of Interview Participants

Category	Variables	Frequency	Percentage (%)	
Gender of Respondent	Female	09	32.1	100
	Male	19	67.9	
Age of Respondent	Below 30	03	10.7	100
	3 - 50	19	67.9	
	Above 51	06	21.4	
State of Origin	Benue	23	82.1	100
	Other	05	17.9	

The respondents are predominantly male, constituting 67.9% of the sample, while females comprise 32.1%. The gender distribution of predominantly male representation reveals potential variations in their roles and expectations within Tiv hospitality customs. Understanding these gender dynamics is crucial for a comprehensive analysis of the Tiv cultural practices, as according to Cislighi and Heise (2020), different genders play distinct roles in hosting, welcoming, and facilitating social interactions. Furthermore, the age distribution sheds light on the generational perspectives captured in the study. Most respondents fall within the age range of 30 to 50 (67.9%), followed by those above 51. This age group holds a wealth of experience in Tiv cultural practices, potentially influencing the study's findings. The age distribution entails that the survey captures perspectives from a relatively mature age group.

As indicated by the state of origin, the geographical aspect is a crucial element in the analysis. With 82.1% of respondents hailing from Benue, the study appears to be concentrated within the heartland of Tiv culture. This concentration is significant, as it allows for a focused exploration of hospitality customs within a specific regional context. The data becomes particularly relevant for understanding how Tiv hospitality manifests in its most authentic and traditional form, providing insights representing the broader Nigerian context.

By implication, the gender distribution could have implications for hospitality practices, exploring gender-specific roles or expectations in Tiv hospitality customs. Also, the age distribution indicates that the perspectives gathered are mainly from adults, possibly reflecting the views of those who have more experience with Tiv hospitality practices. Furthermore, the concentration of respondents from Benue entails a regional specificity in the study. Understanding hospitality practices within a specific region allows for a more targeted analysis of Tiv customs.

Tiv Indigenous Housing and Hospitality

Table 2 provides crucial insights into the connection between hospitality among the Tiv people of central Nigeria and their indigenous housing settings. The recurring mention of "Constructed huts" and "Thatched houses" with associated terms like "compound," "rooms," and "shelter" highlights the importance of traditional housing structures in the Tiv hospitality context. The high counts and weighted percentages agree with Ryan and Aicken (2006) that indigenous settings play a central role in accommodating and welcoming guests. Constructed huts and thatched houses are not merely physical structures but are integral components of the Tiv cultural landscape, shaping the hospitality experience.

Additionally, the phrase "Provided shelter" and its association with terms like "home" and "house" emphasises the act of offering shelter as a fundamental aspect of Tiv hospitality. This relationship signifies that the indigenous housing settings go beyond their physical presence, embodying the essence of providing refuge and a welcoming environment for guests (Puketapu-Dentice, Connelly, & Thompson-Fawcett, 2017). Understanding the role of provided shelter is essential for unravelling the layers of cultural significance attached to Tiv hospitality practices within their indigenous housing contexts.

Furthermore, the term "organised settlement" with associated words such as "family," "form," and "friendly" submits that the organisation and arrangement of indigenous housing settings are deliberate and purposeful. This insight is crucial for comprehending the social dynamics at play within Tiv communities. The organisation of settlements contributes to creating a welcoming and hospitable atmosphere, reinforcing the idea that hospitality is mainly about the individual house and the collective arrangement of indigenous dwellings.

Table 2: Open and Welcoming Tiv Housing Settings for Hospitality

Word	Count	Weighted Percentage (%)	Similar Words
Constructed huts	31	6.07	barn, compound, constructed, form, given, hall, head, home, house, hut, kitchen, like, model, rooms, shelter, structured, way, ways
Thatched houses	22	6.10	family, hall, home, house, houses, rooms, shelter
Provided shelter	14	2.41	allow, crop, home, house, lot, open, provided, provision, seat, shelter
Organised settlement	13	2.48	family, form, friendly, home, house, member, organised, settlement
Welcoming	13	3.11	hospitable, hospitality, receive, welcome, welcomed, welcoming
Beneficial	12	1.81	benefit, feel, get, receive, reception, welcome
Hospitable	12	2.15	hospitable, hospitality, open, receptive, welcome, welcoming
Circular rooms	12	1.89	circle, hall, head, kitchen, rooms, way, ways, well
Mud materials	11	2.76	compound, materials, mud, size
Open & reception	11	1.82	hospitable, open, reception, receptive
Resting Ate	9	4.27	refreshed, reposed, rest, resting, sleeping
form	8	0.77	circle, form, head, like, model, pattern, space, way
home	8	1.13	environment, hall, home, house

The recurring term "Welcoming" and its association with words like "hospitable" and "hospitality" underscore the cultural value placed on creating a warm and receptive atmosphere within indigenous housing settings. The high weighted Percentage of 3.11% ensures a strong emphasis on the social aspect of hospitality, where, according to Lindholm (2019), the indigenous settings serve as the backdrop for fostering welcoming and hospitable interactions.

The mention of "Circular rooms" and "Mud materials" provides insights into the distinctive architectural elements of Tiv indigenous housing. Circular rooms and mud materials are not just practical considerations but are culturally significant components contributing to the hospitality experience. These elements reflect specific design principles and traditional building techniques passed down through generations.

The graphical data in Fig 1 illuminates the intricate relationship between Tiv hospitality practices and their indigenous housing settings. The emphasis on constructed huts, thatched houses, provided shelter, organised settlements, and welcoming atmospheres within the context of circular rooms and mud materials reveals the multi-dimensional nature of Tiv hospitality. This understanding is essential for researchers seeking to unravel the cultural meaning and significance of indigenous housing in shaping the hospitality traditions of the Tiv people in central Nigeria.



Fig 1: Themes on Tiv Hospitality Practices and Indigenous Housing Settings
Source: Themes Generated from Interview Responses Using NVivo 12

Tiv Hospitality and Treatment of Visitors

Table 3 provides valuable insights into the hospitality practices of the Tiv people of central Nigeria, explicitly focusing on their welcoming and treatment of visitors. The term "Givings" stands out with a considerable count of 129 and a weighted percentage of 5.63%, encompassing a wide array of hospitality-related actions. The associated words such as "bed," "clothe," "feed," "shelter," and "serve" indicate a comprehensive approach to welcoming guests, signifying that the Tiv culture places a high value on providing for the needs and comfort of visitors. These terms underscore the generosity in Tiv hospitality practices, where guests are welcomed, actively cared for, and provided with various essentials.

The term "Drinks," with a count of 116 and a weighted percentage of 6.45%, reflects the significance of beverage offerings in Tiv hospitality. The words "drink," "water," and "portion" posit that the act of offering drinks is a fundamental aspect of welcoming and treating visitors among the people. This aspect aligns with the cultural tradition of providing refreshments to guests, contributing to a hospitable and enjoyable experience (Stone, Soulard, Migacz, & Wolf, 2018). The high count underscores the importance of hydration and sustenance as part of the Tiv welcoming process. The term "Greetings," with a count of 48 and a weighted percentage of 2.71%, emphasises the cultural significance of verbal exchanges in Tiv hospitality. The associated words such as "give," "offered," and "providing" point to the fact that

greetings involve more than mere words but encompass gestures and offerings. This practice highlights the interpersonal dynamics during guest interactions, where the exchange of greetings is a tangible expression of hospitality and respect.

Table 3: Tiv Hospitality Practices in Welcoming and Treating Visitors

Word	Count	Weighted Percentage (%)	Similar Words
Drinks	116	6.45	drink, drinking, drinks, food, give, kill, must, portion, serving, take, water
Givings	129	5.63	bed, charge, clothe, drink, eat, feed, feeding, free, generous, give, gives, giving, house, land, lot, make, making, man, offer, offering, open, place, portion, provide, provision, seat, serve, set, shelter, show, tell, thank, treat, water
Food	87	4.48	drink, feed, food, meat, treat, water
Bathing water	84	3.81	drink, food, provide water
Collect load	71	2.95	ask, bag, bed, bring, charge, collect, direction, drink, eat, farm, feed, find, free, head, kill, land, make, making, need, occupy, place, prepare, receive, set, show, take, transport, wash, welcome
Greetings	48	2.71	give, giving, message, offer, offered, offering, offers, provide
Provisions	87	2.40	bed, care, charge, clothe, feed, give, home, house, lot, man, offer, open, portion, prepare, provide, provision, seat, serve, set, shelter, treat, water
Accommodation	48	1.60	bring, build, charge, cook, ensure, find, free, give, kill, lay, make, making, occupy, place, prepare, secure, serve, set, show

The term "Provisions," with a count of 87 and a weighted percentage of 2.40%, indicates a broader approach to hospitality, encompassing the provision of various necessities. The associated words such as "bed," "clothe," "feed," and "shelter" emphasise the holistic care and treatment of guests. This term signifies that Tiv hospitality goes beyond mere verbal and beverage offerings, extending to the tangible provision of essential goods and services to ensure the well-being and comfort of visitors (Puketapu-Dentice et al., 2017).

The term "Accommodation," with a count of 48 and a weighted percentage of 1.60%, reflects the efforts made by the Tiv people to provide suitable living arrangements for guests. The associated words such as "build," "cook," "prepare," and "secure" underscore the comprehensive nature of accommodation, involving not only the physical setting but also the preparation of living spaces and ensuring the safety and security of visitors.

Table 4: Do Tiv People Offer Their Wives to Visitors for Sexual Entertainment?

Variables	Positive Response		Negative Response	
	Yes	%	No	%
Have you visited a traditional Tiv house before?	28	100	00	00
Have you heard the assertion that "Tiv people offer their wife(s) to visitors for sexual entertainment"?	20	71.4	08	28.6
Personally, have you experienced a case where a Tiv wife is offered to a visitor for sexual entertainment"?	00	00	28	100
Do you know someone who had experienced a case where a Tiv wife was offered to a visitor for sexual entertainment"?	00	00	28	100
In the past, did Tiv people offer their wives) to visitors for sexual entertainment"?	01	3.6	27	96.4
At present, do Tiv people offer their wife(s) to visitors for sexual entertainment"?	00	00	28	100
In the future, will Tiv people offer their wife(s) to visitors for sexual entertainment"?	00	00	28	100
Personally, will you accept someone's wife/husband offered to you for sexual entertainment?	00	00	28	100

The historical aspect of the assertion is touched upon through questions about past practices. Only 3.6% of participants claim that, in the past, Tiv people offered their wives to visitors for sexual entertainment, while the overwhelming majority (96.4%) reject this notion. This perception implies a prevailing sentiment among the respondents that such practices do not reflect contemporary Tiv hospitality. Additionally, the proportion statistically exceeds the 95% confidence level, which, according to scholars, is required to reject the misconception (Abubakar, 2015; Olotuah, Olotuah, & Olotuah, 2018).

Moving into the present and future perspectives, respondents uniformly reject the notion that Tiv people currently or in the future offer their wives to visitors for sexual entertainment. These resounding negative responses (100% for both present and future scenarios) signal a strong denial and disapproval of such practices, indicating a shift or discontinuation of any historical practices contributing to the assertion. When asked about personal acceptance of such an offer, all respondents (100%) rejected the possibility, emphasising a collective stance against any form of offering spouses for sexual entertainment. This perception aligns with the consistent pattern seen throughout the responses, emphasising a solid rejection of the assertion and collective disapproval of practices that have contributed to the notion.

In brief, the Table presents a comprehensive picture of how participants perceive and experience the assertion that "Tiv people offer their wives to visitors for sexual entertainment."

The overwhelmingly negative responses across various dimensions – awareness, personal experiences, historical practices, present scenarios, future expectations, and personal acceptance – underscore disapproval of such practices in Tiv hospitality. These responses indicate a cultural shift or a strong collective denial of any historical practices that have contributed to the assertion, emphasising the need for balanced understanding and respectful treatment of cultural narratives within the study of Tiv hospitality.

Discussion of Main Findings

The study delves into the cultural dynamics of Tiv hospitality practices among the Tiv people of central Nigeria, examining the biodata, housing, environment, and food aspects of the respondents, with a particular focus on the sensitive assertion that "Tiv people offer their wives to visitors for sexual entertainment." The findings, analysed through NVivo 12, provide a comprehensive understanding of Tiv hospitality, shedding light on gender roles, indigenous housing, the relationship between environment and hospitality, and the treatment of visitors. Additionally, the study explores the awareness and experiences of respondents regarding the controversial assertion, offering insights into the cultural narratives within the Tiv community.

Regarding respondents' biodata, the predominant male participants (67.9%) imply potential gender-specific roles or expectations within Tiv hospitality customs. This finding aligns with previous research on gender dynamics in Nigerian cultures, emphasising the need for a balanced understanding of the roles different genders play in hospitality (Olonade et al., 2021; Ukachukwu, 2018). The concentration of respondents from the Benue state (82.1%) further signifies a regional specificity in the study, enabling a focused exploration of hospitality customs within the heartland of Tiv culture. This regional concentration is crucial for understanding Tiv emic hospitality in its most authentic and traditional form, distinct from etic or broader Nigerian contexts.

The segment on Tiv indigenous housing underscores the integral role of traditional housing structures in shaping the hospitality experience. The emphasis on "Constructed huts" and "Thatched houses" highlights their physical presence and cultural significance within Tiv hospitality. The provision of shelter is portrayed as a fundamental aspect, extending beyond a mere physical structure to embody the essence of refuge and a welcoming environment (Xu, Shi, Wang, Wan, & Fan, 2023). The organised settlement of these indigenous houses further contributes to a hospitable atmosphere, emphasising the communal aspect of Tiv hospitality. The graphical representation in Fig 1 elucidates the multi-dimensional nature of Tiv hospitality, emphasising the interconnectedness of constructed huts, thatched houses, shelters, and organised settlements within the cultural landscape.

The connection between Tiv hospitality and the surrounding environment is explored in the segment on indigenous environments. The holistic approach to hospitality is evident through terms like "Full activities," emphasising the engagement in various activities beyond the dwelling. Additionally, the significance of trees in providing shade and ambience highlights the integration of natural elements into Tiv cultural norms. The practical and resource-conscious nature of Tiv hospitality is indicated by the term "Economical," according to Varela

Pérez, Greiner, and von Cossel (2022), underscores the economic implications of utilising crops and resources from the environment. This understanding is crucial for researchers studying Tiv hospitality practices' sustainability and practical aspects, contributing to the broader discourse on cultural and environmental interdependence.

The section on welcoming and treating visitors reveals the generosity embedded in the Tiv people's hospitality practices. The term "Givings" emphasises a comprehensive approach to welcoming guests, reflecting the cultural values of providing for the needs and comfort of visitors. The significance of beverage offerings (e.g., "Drinks") aligns with cultural traditions of providing refreshments, contributing to a hospitable experience (Stone et al., 2018). The focus on greetings as more than mere words, involving gestures and offerings, highlights the interpersonal dynamics at play during guest interactions. The holistic care and treatment of guests are underscored by the term "Provisions," a generic term which, according to (Asada, Harris, Mancini, Schwartz, and Chriqui, 2020), encompasses various necessities beyond verbal and beverage offerings. Fig 3 illustrates the multifaceted nature of Tiv hospitality, emphasising cultural values of generosity, provision, and care.

The most sensitive aspect of the study involves the assertion that "Tiv people offer their wives to visitors for sexual entertainment." The responses from participants, categorised into awareness, personal experiences, historical practices, present scenarios, future expectations, and personal acceptance, collectively convey a resounding rejection of such practices within Tiv hospitality. The overwhelming negative responses underscore a cultural shift or denial of historical practices contributing to the assertion. This aspect highlights the importance of respectful treatment of cultural narratives and the need for balanced understanding in research on sensitive topics within ethnic groups in Nigeria (Anakwenze, 2022; Favour & Adedokun, 2023).

The contextual factors and sources through which participants heard the assertion are explored in Table 7. The association with the broader geographic region of Benue signifies that the assertion could be perceived as a regional stereotype rather than a specific cultural practice of the Tiv people. The influence of social media, interactions with other tribes, exposure to popular media (e.g., "Big Brother show"), and specific names contributing to the awareness of the assertion emphasises the role of multiple factors and sources in shaping perceptions about Tiv cultural practices. This finding highlights the importance of considering diverse influences when exploring perceptions and narratives about cultural practices among ethnic groups in Nigeria (Dons, 2014).

In brief, the study provides valuable insights into the intricacies of Tiv hospitality practices, emphasising gender dynamics, indigenous housing, the relationship between environment and hospitality, and the treatment of visitors. The rejection of the sensitive assertion regarding the offering of wives for sexual entertainment reflects collective disapproval and underscores the need for balanced understanding and respectful treatment of cultural narratives. The findings contribute to the existing body of research on Nigerian cultures, emphasising the importance of context-specific analysis for a more comprehensive understanding of cultural

practices (Akwei & Nwachukwu, 2023; Olele & Achugo, 2023). Future studies could further explore the evolving dynamics of Tiv hospitality and its adaptation to contemporary societal changes.

Summary and Conclusion

The study delves into the intricate cultural dynamics of Tiv hospitality practices among the Tiv people of central Nigeria, with a particular focus on debunking the sensitive assertion that "Tiv people offer their wives to visitors for sexual entertainment." Through qualitative interviews and analysis using NVivo 12 software, the research explores various dimensions of Tiv hospitality, including gender roles, indigenous housing, the relationship between environment and hospitality, and the treatment of visitors. The findings reveal an understanding of Tiv hospitality, emphasising the generosity, provision, and care embedded within Tiv cultural norms. Traditional housing structures play a significant role in shaping the hospitality experience, emphasising providing shelter and creating welcoming environments within organised settlements. Moreover, integrating natural elements from the environment reflects practical hospitality practices and resource-consciousness among the Tiv people.

However, the most sensitive aspect of the study revolves around the assertion regarding the offering of wives for sexual entertainment, which the research findings systematically debunk. Through participant responses, it becomes evident that such practices do not align with contemporary Tiv hospitality customs. Instead, a strong collective rejection and disapproval of historical practices contributes to this assertion. The findings underscore respecting cultural narratives and conducting objective research on sensitive topics within ethnic groups.

Contextual factors influencing perceptions about Tiv cultural practices are also explored, revealing the role of diverse sources and influences, including social media and popular media platforms like the "Big Brother Show." The diverse sources highlight the complexity of cultural perceptions and the need to consider various influences when studying ethnic groups' practices carefully.

In conclusion, the study contributes valuable insights into Tiv hospitality practices and challenges stereotypes by providing evidence-based findings. By fostering a deeper understanding of Tiv cultural dynamics, the research aims to promote respect and appreciation for the complexity of Tiv traditions. Future studies could explore the evolving dynamics of Tiv hospitality and its adaptation to contemporary societal changes, further enriching the discourse on Nigerian cultures.

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