

OR NGUHER GA, KA KASEV TSEGHER(NO BODY IS AT HOME, IT'S ONLY THE WOMEN): WOMAN IN THE EYES OF THE WOMAN IN TIV SOCIETY OF CENTRAL NIGERIA

Andrew Philips Adega, PhD

ABSTRACT

The paper “or nguher ga, ka ksaevtsegheh” is motivated by the queer attitude of the female gender regarding their low self-perception in the Tiv society of Central Nigeria. The paper is qualitative and draws sources from documented library materials in its analysis. Information used in documenting the paper was drawn from the primary and secondary sources of data collection. In the primary source, information was gathered from oral interviews and observation methods. In the secondary sources, relevant data was collated from documented sources such as books, journal articles and electronic sources. The findings indicated that the female gender in Tiv society of central Nigeria like their sister African societies have a negative self-perception of themselves. This scenario explains why when a person comes into any Tiv compound and enquires of the occupants; the women are hasty to report that nobody (man/men) is at home except the women. The probable explanation for this strange outlook of the female gender on themselves could be attributed to the male folk who could have made the female gender believe albeit erroneously, that the female gender is nothing without the male folk. The paper noted that while the chauvinistic male-dominated African societies particularly the Tiv society cast aspersions and look down on women and the female gender generally; it would amount to self-crucifixion and or shooting oneself in the foot each time they make such obnoxious utterances of low self-esteem – “or nughar ga, ka kasevtsegheh”, thus, affirming male dominance. The mere fact that the concept ‘or’ in Tiv refers to the human person – male or female without prejudice or bias; Tiv women and the female gender are encouraged to value themselves as human beings irrespective of what the males think.

KEYWORDS: *Kwase/Kasev* (Tiv woman/women), male folks, personhood, Tiv society.

INTRODUCTION

There are two main gender types in the world. These are the male and female genders which are also referred to as sex. These are the two main divisions representative of male and female into which most organisms can be placed based on their reproductive function or organ. These two gender divisions also have specific roles assigned to them. Thus, while the male gender performs the role of sustenance to the family; the female

gender is responsible for the reproduction and perpetuation of a given species, human, animal or plant.

In the plant world for instance, the Tiv recognises two species of pawpaw (papaya) i.e. nom mbuer (male pawpaw) and the ngômbuer (female pawpaw). While the former species does not reproduce, the latter does. In Tiv cosmology, the nom mbuer is sterile in the sense that it pollinates and flowers but never produces fruits as opposed to the ngômbuer which produces fruits. While the female gender is responsible for procreation and the perpetuation of species especially amongst humans; it has nevertheless, suffered some form of discrimination and lack of appreciation from the male gender in society generally. It would seem that the discriminatory behaviour of the male gender towards the female gender and by extension, their lack of self-worth is divinely ordained.

For instance, in the animal kingdom, it is often easy to identify the male gender or species marked out with boldness, strength, vigour, vitality, physique and beards. On the other hand, the female gender is characterised by gentility, meekness, humility and humaneness. Among the Tiv for instance, is the belief rightly or wrongly that the growing of beards by humans is an exclusive reserve of the male gender and thus, women who grow beards among the Tiv are unnecessarily antagonised as being witches, wicked and women who are likely to be sterile.

In terms of body build, size and physique, the female gender also suffers some form of discrimination. An inference can be made of the pigeon where the male pigeon is bigger and robust compared to the female species which though beautiful is much smaller compared to the male. This scenario can also be seen in the Lion and the lioness and by extension, other species of the cat family.

It is perhaps in the realisation of this divine reality that the female gender in Tiv traditional society has resigned itself to self-defeat, self-disrespect and self-subjugation in total surrender to the dominance of the male gender. This implies that the female gender in Tiv society has tacitly approved of its second-fiddle position as being divinely ordained.

It is in the light of the above viewpoint that this paper, or nguher ga, ka kasevtsegher (nobody is at home, it's only the women) examines the self-apportioned second fiddle position of the female gender in the traditional and by extension, contemporary Tiv society owing to the fact that this notion is still being maintained by the female gender today.

“OR” (PERSONHOOD) IN TIV COSMOLOGY

The idea or notion of personhood has been a longstanding subject of discourse amongst Philosophers. The debate on personhood by Philosophers could best be said to be unresolved and still raging. Commenting on this philosophical debate, Okon viewed personhood as a philosophical problem and discourse can be appreciated from two perspectives. According to him, personhood connotes a generic term, a genus, and a class

qualification for whatever collection of beings that are persons. In this sense, Okon observed that personhood shares the character of humankind or mankind (15).

Examining the etymology of the concept of person, Okon averred that it is derived from the Latin *persona* which is traceable to the Greek *Prosopon*. The term was originally used to denote the mask worn by an actor and later to the role he/she played. He pointed out that the evolution of the idea of a person is laden with some characterisation of the subject on the basis of certain criteria (15).

Udebunu credits Boethius as having first made a philosophical definition of 'person' when he held that "persona est natura rationalis individua substantia" meaning – an individual substance possessing a rational or spiritual nature (20). In the above philosophical context, to be a person, translates to the fact that the human being must function in a certain way (15). In this perspective, scholars like St. Thomas Aquinas and Max Scheler who took after Boethius contended the person as a state of being of human individual on the basis of certain criterion in the sense that being a human is insufficient for being a person – the person or human being therefore necessarily must function in a certain way – separated from every other being (20).

It is on the strength of the above that Atel drawing inference from African societies posited that: in almost all of African societies, a person is believed to be made up of body and soul (spirit). He observed that although there may be variations of this belief from one African society to another, the fundamental assumption among all of them could be found in the unity of the personality of the human person. He maintained that the Tiv are not exempted from this belief. The Tiv therefore see *or* – a person, as a composite material (biological) and immaterial (spiritual) substance (40-41).

Thus, the Tiv concept for the person is *or*. As such, *or* refers to the person or a human being generally. As a generic term, *or* does not distinguish between a male or female gender; it simply refers to the person or a human being. It is in light of the above thought that Karshima defines the concept stated that *or* refers to person, human being as opposed to animal or thing (247).

In his examination of the concept "or", Gbenda opined that man is known in Tiv language as *or* while mankind is referred to as *or-umache*. According to Gbenda, *or* (man) is made up of *iyol* (body) and *jijingi* (spirit/soul) (35). To Anshi, the word *umache* is used by the Tiv to refer to the whole mankind; including both man and human- male and female. He maintained that the word *or* – man, when used generically, embraces the idea of a woman too. He however, pointed out that in any specific consideration, *nomsooris* is used for male (man) and *kwase* is used for female (woman) (37). Anshi further averred that *or* occupies an interesting and vital position in the created order in Tiv cosmology ("*The concept of the person*"... 80).

Towing the lines of thoughts above, Moti and Wegh stated that the Tiv term for man is *or*. They viewed that *or* is first of all used generically to refer to both man and woman. "Or" also simply means man in the singular – masculine sense. They asserted

further that when the Tiv want to distinguish clearly between male and female, they do this by referring to man as nomsoor and the woman as kwase; while umache connotes mankind or humankind (23).

From the foregoing, *or* is the general term or concept for the person or human being generally. Thus, in this paper, *or* is used in the generic sense; implying both the male (man) and female (woman) human person.

“KWASE”: THE PERCEPTION OF THE FEMALE GENDER IN TIV SOCIETY

Kwase refers to the name of a woman or the female gender of the human race. Torkula has identified Aliwe as the first known Tiv woman who lived in antiquity and begot two sons, Ichongo and Ipusu whose siblings have multiplied into a race today known as the Tiv people found in Central Nigeria or the middle Belt (viii).

Despite the important roles played by women in both the traditional and contemporary Tiv society, Torkula noted that Kwase Tiv – the Tiv woman has erroneously been stigmatised even to the recent times with negative impressions created of her (vii). The stigmatisation and or discriminatory behaviour of the Tiv to the kwase Tiv is not different from the general conception of the woman or female gender in African societies generally.

For instance, it is not an exaggeration to state that Kwase or kasev(plural) – the female gender are the household managers, who provide food, nutrition, water, health and education in both the pre-colonial and contemporary Tiv societies compared to any other region in the developing world. All these tasks place heavy burdens on them. As a consequence, most African women and the Tiv women in particular face a variety of legal, economic and social constraints.

Relatedly, some laws still treat women as perpetual minors (under the guardianship of men). In the Republic of Congo – Zaire, for instance, even in contemporary times, any woman seeking to operate a bank account must necessarily obtain not a passport and the minimum deposit; but her husband’s consent (Harrison 86). This scenario applies to the Tiv society too.

Also, while women produce almost 80% of the food cultivated in Tiv society as also is the case in other parts of Africa; they are not entitled to own the land they work on. Such lands even if bought by the woman’s money are taken to be the man’s – husband’s property hence the argument that she got the money as wife to the man and since she belongs to the man, whatever she owns by extension belongs to the man – husband too.

Ogoh alluded to this when he observed that: ‘Women have limited access to essential factors in production such that land, credit and innovations are in reflection of the patriarchal tradition controlled by men...the control of land as a basic source of wealth was in the hands of men’ (107).

But as the United Nations Economic and Social Council rightly observed in reaction to the above; but for the labour of women, many an African/ Tiv home would not be in a position to provide food for itself and hospitality for strangers (5). Also, the Tiv woman has no right in deciding whom she will marry as this is often the prerogative of her father and even her brothers younger to her. The family may out of the fear of shame, scorn and embarrassment, decide on giving out an unfortunate young girl into marriage to an old man in the event of pre-marital pregnancy.

The girl or young woman is not expected to protest or have a say in the matter. She is already condemned as guilty before the courts of her male relations. The irony of the matter is that the decisions taken by the men are tacitly given approved by the women who execute the sanctions on the latter giving credence to the assertion that the problem of the woman is the woman. Thus, in the eyes or perception of the Tiv, the woman or female gender is inferior and therefore not reckoned with. This explains why the birth of *wan nomsoo* (male child) is heralded and celebrated with pomp and ceremonies as opposed to the birth of *wan kwase* (female child) whose birth is considered insignificant and therefore downplayed.

Conversely, some marriages have collapsed on the account of the want of male offspring. This scenario of male child syndrome was responsible for the collapse of *yamishe* (exchange marriage) in traditional Tiv society. The Tiv man in pursuance of a male child did not mind to send his wife away (Adega et al. 132). A woman who was blessed with only female children had them given such names as *Kpadoo* (a female is also good), *Ukwase* (daughter), *Demaren* (Stop giving birth), *Denguun* (spare this one), *Shardye* (Weary), *Kumaden* (time to stop) by the frustrated husband who though mistaken, but through cultural permissiveness portrayed the woman to be responsible for the sexes of the babies (132).

The behaviour of the Tiv which places a premium on the male child at the expense and detriment of the female child is not farfetched. In the eyes and minds of the Tiv, the male child was heir to his father's property and he also contributed to the perpetuation of the family lineage and name as opposed to the female child who left the father's lineage no sooner she was matured and got married to another man whom she supported in perpetuating his family name and lineage. This made the Tiv view *wan kwase* (female child) as a visitor.

In the above perspective, until recently, but just a few enlightened families, *wan kwase* was not entitled to her father's patrimony/inheritance of his property. The reasoning of the Tiv was that *dyako i wankwase, lun hen ya u nom u nan* (the wealth of inheritance for the female child resides in her husband's home). Unfortunately, the discriminatory attitude of the Tiv towards *wan kwase* despite her numerous contributions to the development of Tiv society has not just crossed into the contemporary Tiv society but has been firmly entrenched in it.

This behaviour has given credence to the taunting of the Tiv woman with degrading clichés such as: *kwase henenkwagh ken ishima ga* (a woman does not think or reason enough); thus, portraying her to be of low intelligent quotient. Other areas where male dominance in Tiv society is portrayed include such ventures as: climbing of trees, killing of snakes, making of yam mounds/heaps, hunting/fishing, putting out a fire, confronting a wild beast, etc. Some revered *akombo* (mystic forces) in Tiv society also are the sole custodianship of men for instance, *igbe* (diarrhoea), *poor* (ancestral relics), and *ibiamegh* (prosperity cult) (Adega, *The Ritual Symbolism* 187).

In a quarrel between the man and his wife; the Tiv man in demonstration of his superiority would categorically tell the wife: *mva ava awe hen yawam* (I brought you to my house), *duem hen ya sha* (leave my house), *mzatôû*, *myima u* (I have helped you by picking you from nowhere), *mkem u sha inyareghyagh* (I have paid your bride wealth with my money) and the like of such demeaning, humiliating, destructive and discriminatory clichés. In view of the above reality, it may not be out of place to posit that *kwase* (the female gender) irrespective of her contribution to Tiv society is perceived or seen as nobody.

The implication of the general disregard above translates to the fact that, *kwase*, the woman/female gender and herself-worth and self-esteem are reduced to the barest minimum by the dominant male. All the frivolities surrounding the woman in Tiv society not on account of her competence and intelligence, but on sex-gender are capable of making many a Tiv woman regret ever being born a woman.

As unfortunate as the situation may appear to be, it is to be noted that a few courageous women who put up a challenge to the antics of male dominance in Tiv society do not just lose honour and respect, but face unpleasant consequences for standing up to men as they are seen as social deviants.

OR NGUHER GA, KA KASEVTSEGHER (NO BODY IS AT HOME, IT'S ONLY THE WOMEN): WOMAN IN THE EYES OF THE WOMAN IN TIV SOCIETY OF CENTRAL NIGERIA

Generally, the role and status of women in the Tiv society of Central Nigeria as in the rest of the African societies is fraught with discrimination. This means that the social conventions are lopsided in favour of the men. Thus, in marriage for instance, the woman is bound by the cultural (customary) laws to accept polygamy and all its enteritis without raising an eyebrow (“United Nations Economic”... 4).

If the woman is having an affair with a man, she is looked upon as a woman of easy virtues while nothing is said of the man who may have approached the woman in the first instance. An unfortunate girl who is impregnated by a boy in school is expelled while the randy boy continues with his studies unmolested. It is worth mentioning at this juncture that, the discriminatory attitude against the Tiv woman is dual in nature. First, is the discriminatory attitude of the male towards the female gender and secondly, it is the

discriminatory attitude of the female towards the female gender. In the first instance, during family meetings, the view of women is not sought. Women and children are expected to be quiet where men are discussing. In this perspective, the view of a boy could be considered weightier compared to that of an adult female/woman.

In Tiv cosmological beliefs, when the wunakombo (shrine) catches fire, it is expected that only the men can put out the fire to save the artefacts and cultural deistic paraphernalia stored in it. It is only when the men are not present that the Tiv resort to the truth that wuna u akombo ka u a gbausuyo, kwasekpa ka nan ngbea (if a shrine catches fire, even the women can push off the roof). Torkula also reported that the Tiv say kwasehemenityav ga – a woman does not lead in warfare (12).

In order to ridicule women and put them into their subservient roles to men; the men dissuaded women who were too forward and excelled in hunting during the dry season when bushes and forests were set on fire to hunt games for instance, told such women that ikyurngiaahom, i ava kor usu (the vagina is full of fat and would catch fire). The women were to be weary of this fact of creation and mellow down steer clear and allow the man to catch games.

The discriminatory attitude of the Tiv to the female gender extends to ridiculous levels that Ikyer reported of proverbs that undermine womanhood in Tiv society. According to her, such proverbs include: “kwase ka godo, or kamentswen ga” (a woman is a very thick cloth that cannot be handled by an individual); kwase ka iyokeikpa (a woman is a snake in a bag) and kwasenyian ichur ga (a woman should not show open disagreement/confront men), etc (113-114).

As far as the Tiv are concerned, it is igbetar/gba-Aondo (natural order) and divinely ordained at creation that woman should be subjugated and play the role of second fiddle to man. The woman is to be under the authority and watchful eyes of the male gender in society and should be whipped into line when they show any sign of discontent, rebellion and insubordination to the man. This explains why Dzurgba and Kator opined that men are unwilling to share authority, power, honour, money, goods and services with women as equal partners (95).

Torkula cues into the line of thought above where he remarked that:

Tiv culture generally frowned at women competing against men, or who excelled above men in any endeavour in the society... A woman should always remain behind the man. Men should always show the way and not otherwise (12).

The remarks by Torkula above steer the discussion to the second aspect of the discriminatory attitude of the female gender to the female gender in the Tiv society of Central Nigeria. The question arises, what is the response of the female gender to the discriminatory attitude of the Tiv male towards them?

The answer is shocking, confusing and absurd. This is because the female gender in Tiv society have resigned themselves to the second-fiddle roles ascribed to them by the dominant male in Tiv society. It is with respect to this scenario that the Tiv woman

viewing herself negatively from her ascribed second fiddle status responds to the question *ka an nan lu her?* (is there any person in the compound) when they are the only ones at home that: *Or nguher ga, ka kasevtsegher* (nobody is at home, except women).

According to Torkula, the above phenomenon is a clear case of admittance by women in Tiv society of their subservient position to the male gender. This implies that the Tiv woman herself does not believe that she is a person, but a woman whose status is inferior to that of a person or a man (13). However, as noted earlier, the chauvinistic male-dominated Tiv society created this impression because it cannot stand equating with women. The Tiv consider women as being weak, and quick to display emotions/cry compared to the male gender.

The Tiv women live in a world that is not just male-dominated; but alas, even the Supreme Being is conceived of as a man and is addressed as “He” not “she”. This explains why the Tiv even joke that the Supreme Being can never be a woman because if He were to be a woman, he would mature, get married and abdicate her role as God or she would visit her boyfriend and pass the night forgetting all her duties as God in the process.

The implication of all the above discriminatory attitude of the Tiv toward the female gender translates to the fact that in the absence of the male, no meaningful discussion would take place which accounts for why most often the inquirer quietly withdraws without saying anything further on receipt of the response from the women in the compound. Also, messages of secretive nature cannot be entrusted to the woman – the inquirer leaves no message for the man he was coming to see.

Thus, because the woman has condemned herself and the rest of the female folk to a state of non-existence – or *ngu her ga*, meaningful discussions cannot be held with that which claims not to exist – hence no message is left behind because, discussing with the woman would amount to an exercise in futility as the man could quash whatever decisions were taken by the self-acclaimed non-existing woman.

The resultant effect is that the Tiv woman has placed a dilemma even on herself such that even that which she is capable of handling she waits in utter dependence on the dominant man. This behaviour is capable of retarding the advancement and development of the Tiv society where responsibility and decision-making happen to be entrusted to the male even where some women are better off. Given the above, the opportunities open to the Tiv women in both traditional and contemporary Tiv societies are limited (13).

KA KWASE NANA LU GA VE, OR NANA LU GA YE (IT IS ONLY WHEN THERE IS NO WOMAN THAT THERE WOULD BE NO BODY/PERSON): CORRECTING THE GENERATIONAL MASCULINE MISCONCEPTION ABOUT KWASE (WOMAN) IN TIV SOCIETY

In 1902, Cooley Charles Horton developed the Reference Group Theory (RGT). The theory in part posited that individuals’ attitudes, values and self-appraisals are shaped by their identification with and comparison to reference groups. This implies that an

individual's perception of what he/she thinks other people think about them affects to an extent, the way the individual perceives or feels about him or herself (183).

Drawing inference from Cooley's Group Reference theory, therefore, another person or group of people influence the individual's perception thereby affecting his/her attitudes, behaviours and norms. When this understanding of the theory is applied to kwase Tiv (Tiv woman), it would thus mean that though she recognises herself as a person, a living human being; her continuous discrimination and constant portrayal of her person as being nothing in the sight of nomsoo (man) who has so tormented her to make her feel that she cannot exist without the man has permanently affected the woman's mental and psychological dispositions.

This explains why kwase Tiv would say to the hearing of all who care to listen that in the absence of the man at home; there is nobody – or ngu her ga, ka kasevtsegher!! The Tiv woman often equates herself with the children and may tell the inquirer ka kasev man mbayevtseghervelu her ye (it is only women and children who are at home). The dominant man has made the woman feel this way, resulting in the self-denial of her personhood and or existence. Thus, as pointed out by Adega, Kachii and Yokkos, the idea of the Tiv person perceiving the female as being subservient to the male is simply aimed at depriving the Tiv woman of human qualities, personality, or dignity in order to subject them to conditions or treatment that are inhuman or degrading (130).

In view of the above, women's perception of what they think other people think about them affects in some manner, the way that they perceive or feel of themselves. In the interim, discriminatory attitudes of the male folk dehumanise women and reduce them to a state of nothingness. Behaviourally, dehumanization entails a disposition towards others that debases the person's individuality as either an individual species or an individual object; for instance, someone who acts inhumanly and is not capable of proper reasoning (130).

Meanwhile, it is often said that desperate situations often call for desperate solutions. This said the Tiv woman is not to sit and resign to fate the subservient status ascribed to her by the chauvinistic and patriarchal Tiv society. In other words, the Tiv women must not allow themselves to be affected by the way the Tiv men perceive them to be. Such negative and discriminatory perceptions may not necessarily be true. After all, it is the Tiv who have a saying that: "Ka a fa gbirin we ga u soriyou u gbir", literally meaning if a person is not properly placed; he/she makes proper adjustments into a suitable position.

That the Tiv man has placed the Tiv woman in an awkward position is not in doubt; but that the Tiv woman remains in that position or wriggles out of it for proper placement is another. The Tiv woman needs to re-assert herself and reclaim herself and her nearly lost personhood that has been toyed with by the male folk over a period of time. If a person does not stand up for what rightly belongs to him/her; he/she will never acquire it.

The paper thus makes bold to assert that the issue of *or ngu her ga, ka kasevtsegher* is a generational masculine misconception of the Tiv man aimed at depriving the woman of her personhood and this erroneous notion must be corrected if Tiv society is to develop and strive as a society where knowledge, skills and competence other than sexual status determines an individual's personhood. After all, as a generic term in the Tiv language, *or* simply refers to a person – male/female.

There is, therefore, no basis for the Tiv woman to deny herself of personhood or existence on account of the perception of the male folk. If the truth must be told, *ka kwase nana lugave, or nana lu ga ye* – it is when the woman does not exist that a person can be said not to exist. This argument is premised on the fact that it is the woman who makes the human species including man. In this sense, how can that which makes or creates deny itself of personhood and or existence on account of the absence of that which it has created?

If, for instance, only the women are found at home and the male is absent at a given time, does that imply that nobody is present? Are women not humans? Is the woman not a person? Above all, who has given anyone the authority to confer personhood on the man and non-personhood status on the woman? Who has made man somebody and the woman nobody? Furthermore, who has made the woman a “less” human being or person and the man, a “more” human being? Certainly, God did not create the world in this discriminatory order being forced on the woman by the dominant man who seeks to make the woman subservient to him to *eche* his ego.

CONCLUSION

In the light of the foregone discussion, the paper re-affirms its position that: *kwasekpa ka or umache*– the woman is also a person or human being with all the qualities of personhood inherent in her (Adega, Kachii, and Yokkos 135). The woman is no less a human being or person compared to the man; even as there is no one perfect human person. Thus, the discriminatory utterances and practices perpetrated against the women by the men to dehumanise women in Tiv society should be put in check for the overall good of Tiv society. A society that remains stagnant because the men are not around stares underdevelopment in the face.

The Tiv acknowledge the role of the woman in making the home when they say, *ya doon ka kwase, ka kwase alu ya ye* – a home is said to be good because of the presence of the woman; thus, it is the woman who is the home. If the woman is not a person, how can she be said to be the home? There are homes in Tiv-land where if not for the woman; a visitor to such households would not get *mgerem ma ishoo* (drinking water).

From the foregone, it becomes absurd when the Tiv woman on the account of the perception of the man whose wish is to make her perpetually subservient, responds that *or ngu her ga, ka kasevtsegher* when in the actual sense, *ka kwase nana lu ga ve or nana lu ga ye* (it is when the woman is not in existence that there would be no body). This is

because; it is the woman who has makes humans. There is no person on earth apart from the first man (Adam) and the first woman (Eve) in biblical account who has not issued forth from a woman.

If the above be the case, how can that which creates or issues forth something deny itself of existence on the account of the perception of that which issues forth from her? Therefore, the Tiv woman deserves the respect of the male folk. Treating the woman with respect would not necessarily mean that she is at par with or above the man nor would that imply that the woman takes the position of the man. The male/female genders are each created in a unique way to serve obvious purposes and they must continue to play these complimentary roles for the good of Tiv society. This explains the Tiv saying *ave aharwuiji* (two palms kill a fly).

The Tiv man must not only realise the importance of the Tiv woman during specific periods or times of the day when she is needed; but at all times. The above said, it is also worthy to note the fact that the discriminatory behaviour of the Tiv male to the Tiv female is gradually declining. Amidst this changing perception, Torkula cautions that while not aiming to frustrate the woman in her efforts to forge ahead alongside the man, she must nevertheless resist the tendency to non-responsibility to her husband, irrespective of her status in the society (44). The Tiv woman must not let the Tiv man's doubts towards her talk her out of her potentials as a human being.

WORKS CITED

- Adega, Andrew Philips. *The Ritual Symbolism of Death, Burial and Ku ôron (inquest) in Tiv Religious Culture*. Enugu: Hossanna Books, 2018. Print.
- . Marie MvaagaKachii and Bitrus Dami Yokkos. "Ka kwaseikyurgaa? (is it not a woman with a vagina?): An Expression of Sexism in Tiv Traditional Society". *Makurdi Owl: Journal of Philosophy (MAJOP)* vol.2 No.2., October/November 2020. Print.
- Anshi, Martin Wang. "The Concept of the Person in Tiv Philosophy". In Asiegbu, M.F. and J.C. Chukwuokolo (Eds). *Personhood and Personal Identity: A Philosophical Study*. Enugu: Snaap Press, 2010. Print.
- . *Ieren: An Introduction to Tiv Philosophy*. Makurdi: Obeta Printing and Publishing, 2004. Print.
- Atel, Edward Terkula. *Dynamics of Tiv Religion and Culture: A Philosophical-Theological Perspective*. Lagos: Free Enterprise Publishers, 2004. Print.
- Cooley, Charles Horton. *Human Nature and the Social Order*. New York: Schocken Books, 1964. Print.
- Dzurgba, Akpenpuun and Kator Iorwuese Akpenpuun. *On the Next Level: Nigeria in Transformation and the Demands of Patriotism*. Ibadan: John Archers, 2020. Print.
- Gbenda, Joseph S. *African Religion and Christianity in a Changing World: A Comparative Approach*. Nsukka: Chuka Educational Publishers, 2006. Print.
- Harrison, P. *The Third World Tomorrow*. New York: Pilgrim Press, 1983. Print.
- Ikyer, Helen K. "Proverbs that undermine Womanhood in Tiv Society: A Reflection". In Danfuani, U.H.D. et al. (Eds). *Religions, Philosophies and Cultures of Africa: A Festschrift in Honour of Professor Sarwuan Daniel Shishima, FAR @ 60*. Makurdi: Obeta Continental Press, 2022. Print.
- Karshima, D.T. *New Tiv-English Dictionary*. Makurdi: Doo-Ter Books, 2013. Print.
- Moti, James Shagba and Shagbaor F. Wegh. *An Encounter Between Tiv Religion and Christianity*. Enugu: Snaap Press, 2001. Print.
- Okon, Joseph Alphonsus. "Re-Thinking the Idea of the Human Personhood". In Asiegbu, M.F. and J.C. Chukwuokolo (Eds). *Personhood and Personal Identity: A Philosophical Study*. Enugu: Snaap Press, 2010. Print.

- Ogoh, Alubo. *Health, Power and Sickness in Nigeria: Why the Poor face Avoidable Deaths*. Jos: LEAGO Charis Enterprises, 2021. Print.
- Torkula, Alfred Akawe. *The Tiv Woman: Challenges and Prospects*. Makurdi: Aboki Publishers, 2009. Print.
- Udebunu, Cyril. "Person and Individual: Towards a Workable Idea of Personal Identity". In Asiegbu, M.F. and J.C. Chukwuokolo (Eds). *Personhood and Personal Identity: A Philosophical Study*. Enugu: Snaap Press, 2010. Print.
- United Nations Economic and Social Council. "Women in the Traditional African Societies". Economic Commission for Africa, Workshop on Urban Problems: The Role of Women in Urban Development, 4th – 14th September, 1963. Print.