

Demand for *Aso-Ebi* among Formal Sector Workers in Ogun State: An Examination of Altruistic and Reciprocal Motivations

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Abstract

In Nigeria, the *Aso-ebi* tradition serves as a powerful symbol of social cohesion, cultural heritage, and collective identity, highlighting the importance of communal bonding and shared values. While *Aso-ebi* is recognized for fostering communal bonds, its significant economic implications have largely been overlooked. Thus, this study investigated the demand for *Aso-ebi* among formal sector workers in Ogun State, with special interest on the altruistic and reciprocal motivations. Data was collected using structured questionnaire administered to randomly select formal sector workers in Ogun State, Nigeria. The demand model was estimated using Probit Regression. The study revealed that the economics of *Aso-ebi* in Nigeria is driven by a complex interplay of both altruistic and reciprocal motivations. The reciprocity motive was found to be more prevalent than the altruism reason in determining the demand for *Aso-ebi*. Further, the study found that higher income, education level and profit expectations significantly increase the likelihood of formal sector workers purchasing *Aso-ebi* in Ogun State. Considering the widespread adoption and cultural significance of *Aso-ebi* in Nigeria, it is suggested that individuals and families prioritize inclusivity by allocating a portion of *Aso-ebi* to less privileged family members, thereby promoting altruism and social cohesion.

Introduction

“*Aso-ebi*” is a Yoruba word meaning “uniform cloth for family members”. It is a unique cultural practice in Nigeria prominent among the Yoruba ethnic group that involves wearing uniformed and coordinated outfits during ceremonies to signify family solidarity and affiliation. This tradition plays a vital role in social identity, cohesion and cultural expression (Adeoti, 2024; Olajire, 2023). Ceremonial occasions such as weddings, birthdays, funerals among other ceremonies are significant in Nigerian society, not only as personal milestones but also as communal events that reinforce social bonds. Beyond its cultural significance, *Aso-ebi* has evolved into an economic phenomenon, influencing consumer behaviour, spending patterns and commercial activities within the Nigerian economy (Sowemimo, Folarin & Amubode, 2019; Shokoya, 2023).

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The demand for *Aso-ebi* arises from its function as a marker of social belonging, strengthening family and community ties (Adeoti, 2024; Ajani, 2012; Olajire, 2023). The demand and adornment for *Aso-ebi* in the society have become integral to social events, reflecting the interplay of altruism and reciprocity in economic decision-making. Altruism involves selfless giving without expecting anything in return, and this explains why individuals participate in this tradition despite its financial burden. On the other hand, reciprocity, meaning the expectation of mutual exchange, suggests that individuals buy *Aso-ebi* in anticipation of similar gestures when they organise their own ceremonies. The culture originally stems from an inclusive objective of making sure that every member of the family is seen as equal. Hence the choice of the *Aso-ebi* is such that all family members can afford to purchase and adorn the clothes during family ceremonies. The altruistic aspect of *Aso-ebi* culture is evident in its provision for economically disadvantaged family members. Traditionally, affluent family members are expected to purchase the same *Aso-ebi* for their less privileged relatives to ensure inclusivity and equality within the family. When this is done, those who buy the clothes for the poorer family members do not expect any returns which is the altruism behaviour in the concept (Olaniyan, 2018). Incidentally, the culture of *Aso-ebi* has become widely acceptable and universal among the different tribes and culture in Nigeria. However, the contemporary practice of *Aso-ebi* has shifted towards reciprocity, where the uniform attire is bought and sold with expectations of return favors or gifts. This trend is fuelled by the commercialization of *Aso-ebi*, now accessible to non-family members who participate in the tradition. Many now purchase *Aso-ebi* with the expectation of reciprocity, only buying the attire when a specific family member hosts an event, with the anticipation that the favour will be returned when they hold their own ceremony. Generally, those who buy the *Aso-ebi* expect gifts from the celebrants for purchasing the cloth and can even threaten not to participate in future *Aso-ebi* purchase if they perceive the gifts they receive as too small compared to the cost of the *Aso-ebi*.

From an economic perspective, the demand for *Aso-ebi* has implications for various businesses, including textiles, fashion designing and event planning. The practice stimulates local businesses and provides employment opportunities, thereby contributing to economic growth (Sowemimo, Folarin & Amubode, 2019). Studies have also revealed that economic factors influencing the demand for *Aso-ebi* include income levels, cultural obligations and social expectations (Akpunne, 2019; Nwafor, 2021; and Orimolade, 2014). Researches have highlighted the dual nature of *Aso-ebi*, revealing that its social benefits are often accompanied by significant

financial burdens, pushing some participants beyond their means (Adesoji & Olaniyi, 2023; Badeji, 2021; Olaniyan, 2018; Ogbechie & Anetor, 2015). Additionally, the commercialisation of *Aso-ebi* has led to inflated prices, turning it into a means of financial gain for event organizers (Badeji, 2021; Ogbechie & Anetor, 2015; Tade & Aiyabo, 2014). However, it has raised concerns about economic pressure, social exclusion and exploitation for those unable to afford its purchase (Shokoya, 2023).

Existing studies (Badeji, 2021; Nwafor, 2021; Olajire 2023; and Shokoya, 2023) have explored *Aso-ebi* from cultural and social perspectives, while other studies (Nwafor, 2021; Orimolade, 2014) have considered reciprocity as a key determinant for the demand for *Aso-ebi*. This study aims to explore the underexamined relationship between altruism and reciprocity obligations, in the demand for *Aso-ebi*, thereby addressing a significant knowledge gap in the existing literature. Apart from the traditional families, workers in the same establishment now see themselves as belonging to a family and have embedded the culture of *Aso-ebi* whenever a colleague has a ceremonial event. By concentrating on formal sector workers, this study fills a gap in understanding how *Aso-ebi* demand is influenced by the distinct financial circumstances and work settings of this group. The rationale for this study is to provide a better understanding of formal sector workers engagement in the demand for *Aso-ebi* and the influence of altruism and reciprocity on demand decisions in Ogun State.

Literature Review

A growing body of literature has explored the socio-economic and cultural dimensions of *Aso-ebi*, highlighting its significance in fostering social bonds and shaping identity. The *Aso-ebi* can be in form of any good fabric including Ankara, lace fabrics or even Aso-oke (Adeoti, 2024; Babasehinde, 2015). While some studies have considered the culture of *Aso-ebi* as a form of fashion (Ajani, 2012; Adeoti, 2024), other studies reflected the advantages and disadvantages of the practice (Badeji, 2021; Olajire, 2023). The works of Akpunne (2019); Odebiyi & Oni (2018) and Olajire (2023) argued that wearing *Aso-ebi* create social cohesion, a sense of belonging and expression of support for celebrants while Adesoji & Olaniyi (2023); Badeji (2021); Ogbechie & Anetor (2015) and Orimolade (2022) stated that such practices have led to social division, class segregation, unequal treatment of guest and sometimes put pressures for individuals to purchase it or spend unbudgeted funds. Also, the culture of *Aso-ebi* for ceremonial events have been seen by some authors as a business venture (Babasehinde, 2015; Falola & Genova, 2019; Ogbechie & Anetor, 2015; Tade & Aiyabo, 2014). Moreover, Adesoji & Olaniyi (2023),

Babasehinde (2015) and Tade & Aiyabo (2014) emphasized that financial benefits received by most party conveners encourage the sales of *Aso-ebi* clothings. Additionally, Familusi (2010) and Ogbechie & Anetor (2015) stated that gifts in forms of souvenirs within the practice of *Aso-ebi* sales served as an incentive for its demand.

Ajani (2012) and Olajire (2023) also argue that there exists the notion of solidarity and friendship within the *Aso-ebi* practice. The work of Adesoji & Olaniyi (2023) identified that the use of *Aso-ebi* among Yorubas has changed from its initial intended purpose of establishing communal ties among family members to creating solidarity and social distinctions among friends. Studies (Ogbechie & Anetor, 2015; Olajire, 2023) further suggest that it serves as a marker of wealth and social distinction. Its increasing commercialization has been seen to have notion of reciprocity rather than altruism (Nwafor, 2021; Omole et al., 2021; Orimolade, 2014). The field of economics has shown great interest in the existence of altruistic/selfless behaviour among humans (Golman, 2020). However, empirical evidence suggests that human motives change over time and factors such as altruism play a significant role in shaping human decision-making processes (Lamela et al., 2019; Muharam, 2019; Orimolade, 2014).

Empirical studies have investigated the factors shaping consumer behaviour towards *Aso-ebi*, revealing influences such as cultural expectations (Familusi, 2010; Orimolade, 2014), social influence and group identity (Akpunne, 2019), psychological factors (Akpunne, 2019; Nwafor), and economic considerations (Nwafor, 2021; Ogechie & Anetor, 2015; Tade & Aiyabo, 2014), although often limited to specific geographic areas or populations.

A **critical gap** in previous research is the **dearth of empirical analysis on the simultaneous roles of altruism and reciprocity in the demand for *Aso-ebi*, particularly among formal sector workers in Ogun State.** While studies (Nwafor, 2021; Orimolade, 2014) have acknowledged that reciprocity is a driving force in the demand for *Aso-ebi*, little attention has been given to how both **altruism (selfless giving)** and **reciprocity (expectation of mutual exchange)** interact to shape the demand for *Aso-ebi*. Also, this study employed an econometric modelling to quantify how altruism and reciprocity motives influence the demand for *Aso-ebi*, thereby placing more emphasis on its economic perspective. **This study examined *Aso-ebi* through the lens of altruistic and reciprocal motivations, aiming to bridge the knowledge gap by incorporating behavioural economic theories into models of consumer buying behaviour for *Aso-ebi* in Ogun State, Nigeria.**

Methodology

Model Specification

The study specified a demand model for *Aso-ebi*. This is presented in Equation 1

$$Q^d(\text{Aso ebi}) = f(y, P, RP, CG, PF X_i) \quad \dots 1$$

Where

$Q^d(\text{Aso ebi})$	=	Demand for <i>Aso ebi</i>
Y	=	Income of the buyers
P	=	Price of the <i>Aso ebi</i>
RP	=	Reciprocity i.e received <i>Aso-ebi</i> in the past
CG	=	Charitable Giving as measure of altruism (whether the respondent has engaged in charitable giving or sale of <i>Aso ebi</i> or not)
PF	=	Preference patterns
X_i	=	Demographic characteristics of respondents such as: Age, Marital Status, Education level, Grade Status, Religion and Type of Institution (Public/Private)

The model was estimated using the Probit estimation technique. The approach of estimating the probability of purchasing or selling *Aso-ebi* for a ceremony was preferred because the quantity of *Aso-ebi* bought by the respondents were problematic and depends on the types of clothe and therefore may produce biased estimates. The dependent variable is whether a formal sector worker decides to buy *Aso-ebi* or not (1 if YES, 0 otherwise). Equation 2 expressed the model for the study¹:

$$\Pr(D_{\text{Aso-ebi}} = 1) = \Phi(\beta_0 + \beta_1 \text{Inc} + \beta_2 P + \beta_3 \text{Edu} + \beta_4 \text{GS} + \beta_5 \text{RP} + \beta_6 \text{CG} + \beta_7 X_i + \varepsilon) \quad \dots 2$$

Where: $\Pr(D_{\text{Aso-ebi}} = 1)$ is the probability of buying *Aso-ebi* or not

$\Phi()$ is the cumulative distribution function of the standard normal distribution.

Inc is Income

Pr is Price of *Aso-ebi*

¹ Variables Description is presented in Appendix

PF is Preference patterns
 X_i is Respondents' demographic characteristics
 ε is the error term.

In the equation, the coefficients β_5 and β_6 represent the impact of reciprocity and altruism proxies. ($\beta_0, \beta_1, \beta_2, \beta_3, \beta_4,$) capture the effects of income, price and other characteristics of the respondents on the outcomes. It is expected that $\beta_1 < 0, \beta_2 < 0, \beta_3 > 0, \beta_4 > 0$ and $\beta_5 > 0$. These expectations align with the economic theory of demand, which posits that, all things being equal, quantity demanded decreases as price increases and vice versa. Additionally, as income rises, quantity demanded typically increases, and falls when income drops. Also, the theory also states that the higher the level preferences/choice, level of altruism and level of reciprocity, the more likely the consumer is willing to demand for more quantity of a commodity.

Data

This study employed a multi-stage sampling technique to collect the required data for the study. The first stage is to purposively select formal workers in the state. This is followed by a stratified random sampling of respondents. The workers were stratified along the line of whether they work in the public or in the private sector. In the public sector, respondents were sampled from workers in the federal and statute government civil and teaching service, while for the private sector, different sectors were considered. The main instrument used for data collection was a structured questionnaire. The questionnaires were administered at the workplace of the respondents, randomly to the workers and with a quota that not more than 20 workers were included in any organization. The questionnaire was divided into two sections. The first section gathered demographic information on respondents' attitudes and motivations toward the demand for *Aso-ebi*. The second section focused on their expenditure behaviour, capturing key explanatory variables including income, price perception, grade status, education, prior receipt of *Aso-ebi*, and charitable giving.

Results and Discussion

Table 1 presents the demographic information of selected variables considered in the study. Male respondents were 40.8%, while 59.2% are female. It was also found that 79.6% of the respondents practiced Christianity, while 20.4% practiced Islam. In terms of education attainment, 87% had either HND or first degree and above. This is not surprising given that the sample focused on formal sector workers. More than half of the

respondents are married, while 31.0% were single. The remaining 13.6% had been previously married but now are either divorced/separated (10.0%) or widowed (3.6%). The status of the formal sector workers showed that 31.0% were middle level workers, 27.2% were junior level workers, 22.0% were senior level workers, while 19.6% were management level workers. In addition, 57.0% of the respondents work in the private formal sector while 43.0% work for the government.

As revealed in Table 2, results show that more than 86% of respondents participated in *Aso-ebi* sales and purchases. This reveals a high prevalence of the use of *Aso-ebi* for ceremonies in Southwest Nigeria. In all, wedding ceremony is the most prevalent for the use of *Aso-ebi* as more than 70% of the respondents had either sold or bought *Aso-ebi* either for wedding ceremony alone or for wedding ceremony and any some other forms of ceremony within the past six months before the survey. In Nigeria, the wedding ceremony is a family event, and the main organisers are either the parents of the groom and bride as well as the groom and bride themselves. The results show that 74.6% of the organisers provided *Aso-ebi* for the guests.

Table 1: Demographic Information of Respondents

Variables	Frequency	n = 500
		Percent
Sex		
Male	204	40.8%
Female	296	59.2%
Religious Affiliation		
Christianity	398	79.6%
Islam	102	20.4%
Educational Qualification		
No education	2	0.4%
Secondary	63	12.6%
HND/First Degree	259	51.8%
Postgraduate Degree	176	35.2%
Marital Status		
Single	155	31.0%
Married	277	55.4%
Divorced/Separated	50	10.0%
Widowed	18	3.6%
Status at workplace		
Junior Level	136	27.2%
Middle Level	155	31.0%
Senior Level	111	22.0%
Management Level	98	19.6%
Workplace		
Private Institution	285	57.0%
Public/Government Sector	215	43.0%

Aso-ebi has evolved into a commercial enterprise, where hosts or celebrants purchase the attire and then sell it to interested attendees. The process of obtaining the clothes from the celebrants are two. It could be through direct purchase or the through the use of a contractors or event planner. The results show that 71.4% of the organisers bought the clothes by themselves before going ahead to sell the clothes to the guests. However, some organisers who could not go through the route of selling the clothes by themselves engaged contractors or event planners who will purchase the clothes on their behalf and then sell them to willing guests. Both ways the motive could be to sell the clothes at cost price with no intention of making profits. However, the most common situation is the case where the clothes are sold at premium in order to make profit. In addition, at least 60.2% of the organisers reported that the *Aso-ebi* that they provided for guests was divided with profit elements built into the cost. However, the remaining 39.8% did not use the *Aso-ebi* to make any profit. The issue of profit motive adds another dimension into the culture. This implies that *Aso-ebi* is made available to anyone who can pay for it, regardless of their relationship to the family. Notably, 24.6% of respondents confirmed this trend. This suggests that the traditional significance of *Aso-ebi* not being sold to strangers is fading, as it has become attire that anyone can wear if they can afford it, regardless of their family ties such clothing.

The issue of altruism and reciprocity are also revealed in the responses of some of the respondents. The result indicated that 61.0% of the organisers provide gifts to all the guests. This is perceived to be driven by altruistic behaviour. However, reciprocity guided the behaviour of 25.4% as they responded that gifts are only giving to those attendees who purchased the *Aso-ebi*. The concept of reciprocity is further strengthened as 26.4% submitted that they are angry if the celebrant did not give them gifts after purchasing the *Aso-ebi*. In terms of gifts to the celebrants, only 16.0% responded that they give the celebrant some monetary gifts while others do not give the celebrant money gift after they might have bought the *Aso-ebi*. Despite that, 57.6% of the respondents expect reciprocal gifts for purchasing the *Aso-ebi*. One interesting result is the revelation that some respondents still bought the *Aso-ebi* even when they know that they would not be attending the event. They viewed the purchase of *Aso-ebi* as a way of supporting the celebrant as they already perceived that the *Aso-ebi* concept is for the celebrant to make some money through profiteering of the *Aso-ebi* that has been sold. This supports the submission of Odebiyi & Oni (2018) that such purchase contributes to the success of ceremonial events

and showcases support. Furthermore, many view *Aso-ebi* from the reciprocity point of view as they expect the celebrant to also purchase *Aso-ebi* if they would also provide them in their own event later.

Table 2: Participation in *Aso-ebi* for ceremonies by the Respondents

Variable	Frequency	Percent
Participated in ceremonies in the last three months?		
Yes	431	86.2%
No	69	13.8%
Classes of the Ceremonies		
Weddings	172	34.5%
Weddings and religious events	107	21.4%
Birthday parties	80	16.0%
Weddings and birthday parties	44	8.8%
Funeral ceremonies and housewarming parties	42	8.4%
Political gathering and weddings	38	7.6%
Naming ceremonies, weddings and funeral parties	10	2.0%
Political gatherings	6	1.2%
If you are the celebrant did you sell <i>Aso-ebi</i>		
Yes	373	74.6%
No	127	25.4%
Process used by Celebrant to sell <i>Aso-ebi</i> to others		
Personally bought and sold	357	71.4%
Engaged Contractors/Agents	143	28.6%
Is there Profit embedded into the sale		
Yes	301	60.2%
No	199	39.8%
Sales of <i>Aso-ebi</i> to Strangers		
Yes	123	24.6%
No	377	75.4%
Who among the invitees did you give gifts to after attending the ceremony		
Everyone	303	61.0%
No one	68	13.7%
Only those who bought <i>Aso-ebi</i>	126	25.4%
Gift Giving in Relation to <i>Aso-ebi</i> Purchase		
Yes	218	43.6%
No	282	56.4%
Exhibited Anger if there is no gift after purchasing <i>Aso-ebi</i>		
Yes	132	26.4%
No	368	73.6%
Do you give monetary Gift to the Celebrant if you purchase <i>Aso-ebi</i>		
Yes	84	16.8%
No	416	83.2%
Perception about the <i>Aso-ebi</i> that is bought		
The seller inflated cost of the clothe to obtain profit	403	80.6%
The cost of the clothe is not inflated	97	19.4%
Expect Reciprocal <i>Aso-ebi</i> Gifting		
Yes	288	57.6%
No	212	42.4%
Expect Reciprocity of <i>Aso-ebi</i> Purchase		
Yes	334	66.8%
No	166	33.2%
Do you buy Ebi Purchase for Unattended Events		
Yes	331	66.2%
No	169	33.8%

The Demand for *Aso-ebi*

The demand model was estimated using the probit estimation technique, and the results are presented in Table 3. The results indicate that workers with higher income have higher probability of purchasing *Aso-ebi* and vice versa. The implication is that those with high income are the ones that have enough capacity to be able to purchase *Aso-ebi* more than those with less ability. Since there would be many events that are likely to call for purchase of *Aso-ebi*, those with lower income would have less ability to purchase the clothes. Incidentally, age is not significant determinants of the demand for *Aso-ebi*. This is because Nigerians who participate in *Aso-ebi* do so without the consideration of age as very important.

Price is also not seen as a strong influence in the decision to purchase *Aso-ebi* among formal sector workers since the major determinants appear to be for altruism and reciprocity reasons. In fact, a positive coefficient exists between reciprocal behaviour and expenditure on *Aso-ebi* among formal sector workers. This suggests that individuals who engage in reciprocal behaviour may actually spend more on *Aso-ebi*. More so, charitable giving was found to be positively related to expenditure on *Aso-ebi*. This implies that individuals who give without expecting anything in return (altruism) may spend more on *Aso-ebi*. Also, respondents who have secondary and post-secondary education have a higher likelihood of purchasing *Aso-ebi* by 0.95% and 1.17%, compared to those with no formal education. This suggests that higher educational attainment may improve the likelihood of purchasing *Aso-ebi*, thereby reflecting their understanding and importance of cultural practices and support for the celebrant.

Also, being a senior level staff increases the probability of purchasing *Aso-ebi* by 0.098% when compared with staff at middle level grade. This is in line with Akanle (2020) where it was stated that job position influence participation in *Aso-ebi* purchases. Moreover, expecting to receive *Aso-ebi* gifts increases the probability of purchasing it by 0.08%. *Aso-ebi* purchase seems to be driven by profit expectations and those affiliated with private institutions are less likely to purchase *Aso-ebi* compared to those in government parastatal. Individuals who engage in giving money to the celebrant are significantly less likely to purchase *Aso-ebi* by 0.12%.

Table 3: The Demand for *Aso-ebi*

Dependent Variable: Probability of Purchasing <i>Aso-ebi</i> or Not		
Variable	Marginal Effects	Standard Error
Log Income	0.0470**	0.0201
Log Price	0.0472	0.0314
<i>Education Level: Reference Outcome – No Formal Education</i>		
Primary Education	-0.4194	0.0581
Secondary Education	0.9510***	0.1260
Post-Secondary Education	1.1710***	0.1090
<i>Grade Status: Reference Outcome – Middle level</i>		
Junior level	-0.0373	0.0516
Senior level	0.0980**	0.0452
Reciprocity act	0.0539**	0.0565
Charitable Giving	0.0557**	0.0758
Expect <i>Aso-ebi</i> gifts	0.0799**	0.0391
Give celebrant money	-0.123***	0.0476
Obtain profit	0.0960**	0.0386
Age	-0.00272	0.00215
<i>Marital Status: Reference Outcome – Widowed</i>		
Single	-0.00436	0.0665
Married	-0.0691	0.0602
<i>Gender: Reference Outcome – Male</i>		
Female	-0.0347	0.0387
<i>Type of Institution: Reference Outcome – Government Parastatal</i>		
Private institution	-0.0961**	0.0385
<i>Religion: Reference Outcome – Muslim</i>		
Christianity	0.0300	0.0465

Note: *** $p < 0.001$, ** $p < 0.01$, * $p < 0.05$

Conclusion and Recommendations

This study expands our understanding of *Aso-ebi*, particularly among formal sector workers, and highlights the interplay between altruism and reciprocity in driving demand for *Aso-ebi*. The findings indicate that while *Aso-ebi* serves as a medium for cultural preservation, social bonding and solidarity, it is also influenced by economic factors such as income, education level and job position. The study revealed that individuals with higher incomes are more likely to purchase *Aso-ebi*, though expenditure patterns do not always follow traditional economic expectations. Additionally, reciprocity and altruism play significant roles in influencing formal sector workers' demand for *Aso-ebi*. While some workers see it as an expression of generosity, others do so with the expectation of future benefits (reciprocity). Therefore, altruism and reciprocity are prominent in *Aso-ebi* practices among formal sector workers in Ogun State. These two

factors are intertwined and coexist, each playing a unique and influential role in shaping the demand for *Aso-ebi*. Though, the prominence of each aspect might vary among individuals and ceremonial events, thereby highlighting the interplay of cultural, social and economic perspectives within *Aso-ebi* practices in Ogun State.

Based on the findings of this study, the following recommendations are proposed to improve the sustainability and accessibility of *Aso-ebi* among formal sector workers.

- First, there is need to create flexible pricing structures so that *Aso-ebi* can remain accessible to broader spectrum of participants. Therefore, event organizers should consider implementing tiered pricing models to make their events more accessible to people from various income backgrounds. This approach would ensure inclusivity and allows broader participation without financial strain.
- Also, there should be an integration of charitable components in ceremonial events. Since altruism has been evidenced as a key driver of the demand for *Aso-ebi*, it is necessary for event organisers to incorporate charitable initiatives into events. This would help bridge the gap of altruistic motive and extends the influence of demand for *Aso-ebi* beyond mere transactional engagement.
- Furthermore, there is need to reduce the social pressure associated with the purchase of *Aso-ebi* and encourage voluntary participation. Hence, organisations and social groups should ensure that *Aso-ebi* participation remains voluntary rather than an implicit obligation. Government and private institutions could also promote policies that reduce financial pressures associated with workplace-related demand for *Aso-ebi*. The adoption of these strategies could ensure that *Aso-ebi* remains a cherished cultural tradition while minimising the financial and social pressures that may discourage its demand.

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Appendix

Variables Description

Variables	Description	Measurement
$D_{Aso-ebi}$	This is the probability of buying <i>Aso-ebi</i> or not.	If a person buys <i>Aso-ebi</i> , a score of 1 is given; otherwise.
$Qd_{Aso-ebi}$	This refers to the quantity of <i>Aso-ebi</i> demanded by formal sector workers in Abeokuta	It can be measured in units, such as the number of yards of fabric purchased or the amount spent on <i>Aso-ebi</i>
$P_{Aso-ebi}$	This refers to the cost of purchasing the <i>Aso-ebi</i>	It is measured in Naira
Inc	This refers to the amount of money earned by formal sector workers	It is measured in Naira
PF	This is the choices or tastes or preference patterns of formal sector workers	This is measured by the percentage change in the choices of the consumers
RP	This refers to the degree to which formal sector workers in Ogun State expect others to reciprocate their behaviour when making decisions about purchasing of <i>Aso-ebi</i> .	This is measured by the percentage of respondents willing to buy <i>Aso-ebi</i> as a way of showing support.
CG	This refers to the ability of charitable giving during ceremonial events. It seems as a selfless or altruist act.	This is captured by whether you get gift if you purchase <i>Aso-ebi</i> or not or whether everyone who participate get the gift.
X_i	This includes demographic characteristics of respondents such as: Age, Marital Status, Education level, Grade Status, Religion and Type of Institution	Age (in years); Marital status (Single, married, divorced/separated, widowed); Education level (No Formal education, primary, secondary, post-secondary); Grade Status (Junior, Middle, Senior and Management level); Religion (Christian/Muslim); Type of Institution (Government/Private).

Source: Authors' Compilation