

## QUESTIONNAIRE RESPONSES

### RESPONSE 1

Please answer all questions as fully as possible.

**1. Where would you place Aşó òkè in the hierarchy of textiles/fabrics? Why?**

*-On a scale of 1 – 5 . Aşó òkè will be 2*

**2. Do you own any Aşó okè? Did you purchase them of your own volition, were they aşó ẹbí, gifts or were they inherited?**

*-Yes, I own Aso-Oke.*

*-purchased some; majority are Aso-Ebi and few are gifts*

**3. How large is your wardrobe/collection of traditional outfits? Iro and buba, gele/ipele/iborun etc. ( An estimation will be fine)**

*-over 200*

### SOCIAL EVENTS

**1. How often are you invited to social events ( weddings, funerals, birthday parties, all ceremonies)?**

*=Pre Covid- Very often*

**2. How many invitations do you receive weekly/monthly (on average) and how many do you honour (on average)?**

*About 12-15 per month.*

*Honour about 8-10*

**3. What influences your decision to attend an event?**

*Relationship with the invitee*

**4. How often do these invitations have a colour/dress code?**

*All the time*

**5. How often is there an aşó ẹbí?**

*Almost 99%*

**6. How often do you oblige a) with the colour code ; b) with the aşó ẹbí?**

A) 100%

B) 90%

7. **Do you, or have you ever felt under any pressure to ‘take’ așó ẹbí?**

Yes

8. **Do you think times have change in respect to the younger generations and the expectations around așó ẹbí?**

Yes

#### GENDER ISSUES

1. **Do you feel any pressure as a woman to look good at these events? Why?**

*Yes. Don't want to feel self conscious about not looking my best*

2. **Where do you think this pressure originates?**

*Societal pressure – peer group pressure*

3. **Do you find the constant expectation for resplendence onerous?**

*Very much so*

4. **What do you think would happen if one did not conform to sartorial norms?**

*With the benefit of hindsight, nothing really. The urge to feel a sense of belonging may have caused the habit*

5. **Do you believe that men are under the same sartorial pressure? Why?**

*Yes. The same reason as women- to feel they “belong”*

1. **Has the COVID pandemic made any difference to the way you view the social scene? What difference has it made?**

*It has made a huge difference. I do not feel under pressure to align with what “society” wants. This period has given me the opportunity to get my priorities right and be my own person*

2. **Have you made any changes to your attendance at social events since the beginning of the pandemic – this could be attire, frequency of attendance or duration at events. What engendered this change?**

*I rarely go out to events anymore*

3. **Have your feelings regarding social events changed from this time last year when the pandemic was more visibly in the media? Why?**

*Yes, I had time to actually define my priorities*

4. **Did you believe that the COVID19 pandemic would effect a lasting change on the nature and manifestation of social engagements? Why? How?**

*It definitely should and it will. This has been a period that unwittingly has given an atmosphere of deep reflection on life and any smart person should take the opportunity to effect a lifestyle change*

5. **What do you think now?**

*Social engagements had reached an alarming crescendo and needed a serious toning down and it has been toned down now.*

## RESPONSE 2

Please answer all questions as fully as possible.

1. **Where would you place Aşó òkè in the hierarchy of textiles/fabrics?**

*Premium and traditional*

Why?

*It's high quality because it's hand made; and can be customised.*

2. **Do you own any Aşó okè?**

Yes.

**Did you purchase them of your own volition, were they aşó ẹbí, gifts or were they inherited?**

*I own a few pieces handed down by my mother, and one from my wedding. I've never purchased it myself, I don't have any occasion to wear it.*

3. **How large is your wardrobe/collection of traditional outfits? Iro and buba, gele/ipele/iborun etc. ( An estimation will be fine)**

*It could probably fit into 2 suitcases*

## SOCIAL EVENTS

1. **How often are you invited to social events ( weddings, funerals, birthday parties, all ceremonies)?**

*Very often, but formal events like weddings, etc have slowed since COVID.*

2. **How many invitations do you receive weekly/monthly (on average) and how many do you honour (on average)?**

*Currently I would say 1-2 a month, but I don't go for any*

3. **What influences your decision to attend an event?**

*My relationship with the celebrant I.e. family or close friend*

4. **How often do these invitations have a colour/dress code?**

*Most times*

5. **How often is there an *aşó ẹbí*?**

*Maybe 80% of the time, but usually only for events like weddings & funerals.*

6. **How often do you oblige a) with the colour code *Always*; b) with the *aşó ẹbí*?**

*You have to be close family or a really close friend for me to do it*

7. **Do you, or have you ever felt under any pressure to 'take' *aşó ẹbí*?**

*Sometimes, but they are only worn once and I remember what a waste it is.*

8. **Do you think times have change in respect to the younger generations and the expectations around *aşó ẹbí*?**

*Yes. I think people are feeling less pressure to do it, but they will to show the person is important to them*

#### GENDER ISSUES

1. **Do you feel any pressure as a woman to look good at these events?**

*Yes*

**Why?**

*It's a competition. It might be a Lagos/Nigerian thing but everyone wants to out do their neighbour, or at the very least look like they belong.*

2. **Where do you think this pressure originates?**

*Nigerian life is a show. How you present yourself is how you will be treated. If you look like a million bucks you get treated like it. Look the opposite and you get no respect, even from the waiters at the wedding.*

3. **Do you find the constant expectation for resplendence onerous?**

*No. I tend to dress for myself even though I like to look good. I would personally never dress beyond my means. Besides, I like to shop. Events are always an excuse to buy more.*

4. **What do you think would happen if one did not conform to sartorial norms?**

*You stick out, which isn't always a bad thing. Thanks to social media what our parents thought as weird is seen as innovative. Just look at Denola Grey or Bobrisky or Lipgloss Boy. They haven't conformed and are now celebrated for their difference.*

5. **Do you believe that men are under the same sartorial pressure?**

*Yes*

**Why?**

*With guys it's harder to 'fake' quality. As a woman I can get away with dressing up a topshop or Zara dress, but with men people will judge you on the make of your shoes, your jewellery and the quality of agbada you have on. Depending on your social circle, topshop shoes don't cut it when your mates have on Loubs.*

COVID-19

1. **Has the COVID pandemic made any difference to the way you view the social scene?**

No

What difference has it made (if any) and why?

*I still see the social scene the same and can't wait to be fully vaccinated so I can go out again.*

2. **Have you made any changes to your attendance at social events since the beginning of the pandemic – this could be attire, frequency of attendance or duration at events. What engendered this change?**

*I choose which events I go to very carefully. Only those necessary. This year I've been for a total of 4 events, all weddings, and all first cousins.*

3. **Have your feelings regarding social events changed from this time last year when the pandemic was more visibly in the media? Why?**

*I think they remain the same. To be honest the social scene in Nigeria hasn't changed much since COVID. People still go out, but the party ends earlier cause there is a curfew. I've just made it a personal choice to keep away for safety sake, but I still socialise in my bubble.*

4. **Did you believe that the COVID19 pandemic would effect a lasting change on the nature and manifestation of social engagements? Why? How?**

*Based on what I had seen in the parts of the world I did*

5. **What do you think now?**

*Like I said nothing really changed. Clubs & restaurants only closed for a few months. But beaches were still open. All night house parties came back into fashion to avoid curfews. It's been business as usual.*

### RESPONSE 3

1. **Where would you place Aşó òkè in the hierarchy of textiles/fabrics? Why?**

*Aşó òkè is right at the top of the hierarchy of Yorùbá traditional textiles. Its presence in a Yorùbá woman's wardrobe is an acknowledgement of her maturity. It is one of the non-negotiable fabrics that must be provided by a groom's family in her trousseau.*

2. **Do you own any Aşó okè? Did you purchase them of your own volition, were they aşó ẹbí, gifts or were they inherited?**

*I have a very extensive collection of many colours and different types of threads. I also have aṣọ òkè from the 3 groups – inherited from mother and grandmother, bought by me and received as gifts from others.*

3. **How large is your wardrobe/collection of traditional outfits? Iro and buba, gele/ipele/iborun etc. ( An estimation will be fine)**

*About 400*

#### SOCIAL EVENTS

1. **How often are you invited to social events ( weddings, funerals, birthday parties, all ceremonies)?**

*I am invited very often. The city of Lagos has a vibrant social scene. There is always an event*

2. **How many invitations do you receive weekly/monthly (on average) and how many do you honour (on average)?**

*An average of 8 a month. I used to honour about half.*

3. **What influences your decision to attend an event?**

*The determining factor is usually the degree of closeness to the celebrant.*

4. **How often do these invitations have a colour/dress code?**

*About 75% of the time.*

5. **How often is there an aṣọ ẹbí?**

*About 60% of the time.*

6. **How often do you oblige a) with the colour code ; b) with the aṣọ ẹbí?**

*I abide by the colour about 70% of the time. I buy the aṣọ ẹbí 10% of the time.*

7. **Do you, or have you ever felt under any pressure to 'take' aṣọ ẹbí?**

*Yes, I have. But I learnt a long time ago that bowing to pressure was not the way to go! One can only have so many outfits.*

8. **Do you think times have change in respect to the younger generations and the expectations around aṣọ ẹbí?**

*My children's generation see aṣọ ẹbí as a mark of 'belonging', as being 'part of the crowd'. I wish to note that aṣọ ẹbí, which traditionally was meant to identify members of a particular family when there were meetings (akin to the Scottish clan kilts)... has morphed into a must buy for some people who just want to identify : keeping up with the Joneses, the seen and be seen crowd. Because the Yorùbá language also has different meanings for the same word depending on the inflection, the aṣọ ẹbí now also means aṣọ ẹ̀bí (guilt cloth ), aṣọ ẹbí (hunger making cloth) to those against its bastardization.*

#### GENDER ISSUES

**1. Do you feel any pressure as a woman to look good at these events? Why?**

*Yes. Peer comparisons and a personal wish to look as nice as possible.*

**2. Where do you think this pressure originates?**

*The competitive nature of women*

**3. Do you find the constant expectation for resplendence onerous?**

*Personally I do not.*

**4. What do you think would happen if one did not conform to sartorial norms?**

*This is a very subjective question. It depends on the individual and the value they place on 'belonging'. The observer will just know that such persons are not on Lagos best dressed list!*

**5. Do you believe that men are under the same sartorial pressure? Why?**

*Far less! The ratio of seemingly eligible men is skewed in their favour so less effort is required by them.*

COVID-19

**1. Has the COVID pandemic made any difference to the way you view the social scene? What difference has it made (if any) and why?**

*The pandemic has made a huge difference to me personally. I no longer see the necessity for spending so much money and inviting so many people to events. Many are just acquaintances, who really should not be on the guest list.*

**2. Have you made any changes to your attendance at social events since the beginning of the pandemic – this could be attire, frequency of attendance or duration at events. What engendered this change?**

*The invitations still come, especially since Nigeria eased restrictions, but I attend far fewer events. I have not lowered my standard of dress, but spend less time at events because of the risk of exposure.*

**3. Have your feelings regarding social events changed from this time last year when the pandemic was more visibly in the media? Why?**

*Maybe slightly as restrictions have eased, but I do not think I will go back to accepting invitations to the carnival like events (weddings, funerals) which were the norm before COVID.*

**4. Did you believe that the COVID19 pandemic would effect a lasting change on the nature and manifestation of social engagements? Why? How?**

*No I do not. We have over time evolved into this party hard, noise making community. The pandemic OF NECESSITY (respondents emphasis) kept many away from socials. It was not by choice. As things are seemingly returning to normal, I can also see a gradual return to the old ways. We cannot wait to enjoy our 'owambe' (see & be seen) parties again!*

5. **What do you think now?**

*Given the downward spiral of our economy, the tense security situation and widespread poverty in the land, circumspection should be the watchword.*