

Acceptability of Aso Oke as work and casual wear among Tertiary institution female staff in Damaturu, Yobe State, Nigeria.

***Fadipe E. O¹., Obiana, U. V¹., Aishatu Mohammed Zangina¹., Sarah Salihu²., Bello Asabe Yahaya¹**

¹Department of Home Science and Management, Federal University, Gashua, Yobe State.

²Department of Vocational Education, Modibo Adama University, Yola, Adamawa State.

doi: <https://doi.org/10.37745/ijasct.2014/vol11n25460>

Published August 3 2023

Citation: Fadipe E. O., Obiana, U. V., Zangina A.M., Salihu S., Yahya B.A. (2023) Acceptability of Aso Oke as work and casual wear among Tertiary institution female staff in Damaturu, Yobe State, Nigeria, *International Journal of African Society, Cultures and Traditions*, Vol.11, No.2, pp.54-60

ABSTRACT: *The purpose of this study was to investigate the acceptability of Aso-Oke for casual and work wear clothes among tertiary institution female staff in Damaturu, Yobe State, Nigeria. Three different types of Aso-Oke; etu, alaari and sanyan were purchased in Oja-Oba market in Ilorin, Kwara State. Three types of garment design were produced from fabrics; gown, skirt suit and straight line skirt. Structured questionnaires were used as instruments for data collection. Most respondents are also aware of the different types of fabrics, but the majority complains that they did not drape well on the body, though they agreed that if it is well designed, it can be used both as casual and work wear. The bulk of the respondents asserted that the majority of fashion designers did not know how to sew fabrics. Hence, they need more training in the methodology of sewing the fabrics, especially the joining of the strip fabrics and the cutting to prevent fraying. It is recommended that people should be encouraged to set up the weaving shed of Aso Oke in Damaturu or any part of the north east. It will help to diversify culture and serve as a means of livelihood.*

KEY WORDS; aso-oke, culture, garment design, livelihood, sewing.

INTRODUCTION

Aso-Oke is made principally by the Yoruba people of South West Nigeria, part of Kwara and Kogi states. It derives its name from the late 19th and 20th centuries. People from that area were referred to by Lagosians as 'Ara-Oke' (people from Oke-Ogun or from the hinterland of Yoruba land), according to Olutayo & Akanle, 2009. This nomenclature is attached to the clothes they make and bring to Lagos for commercial purposes, i.e. Aso awon Ara Oke (clothes of the people from the hinterland). The clothes were produced by both sexes. A number of characteristics differentiate

the cloth woven by men from that of women, chief among which is the loom type. Traditionally, men wove on a horizontal narrow loom that produced strips of cloth a few inches wide, while women wove on a vertical broad loom that produced cloth wider in breadth but much shorter in length than those produced by men. Asakitikpi A.O (2007). Though *Aso Oke* belongs to the class of small-scale industries, they especially play an important role in the development of a country by reducing the degree of inequality in the distribution of gains from development, balancing the geographical distribution of the population, and generating employment and foreign exchange earnings. (Fadipe and Obiana, 2021).

In general, conservation of *Aso-Oke* has received commendable attention in recent times, as the other aspects of its production, marketing, and utilization. According to Adepeko (2008), the finishing of traditional attires such as *Aso-Oke* helps to improve and develop the appearance/ desire behaviour characteristics of these fabrics. Further, finishing frequently determines the degree of satisfaction or dissatisfaction that consumers experience with specific fabrics. The limitation in fashion used is probably due to the hard, stiff and heavy nature of the fabric compared to the factory printed ‘ankara’ fabrics. With the industrial revolution, when fine cotton making and synthetic dyes of different colours were mass produced, making the production of fabrics easier, faster and light fabrics can be produced (compared to traditional hand spun yarn which is coarse with a high imperfection rate and makes heavy fabric), Fadipe and Obiana (2021). The focus on *Aso-oke* as a sub-category of the textile industry has a unique, salient and strategic capacities of demonstrating importance of inter-firm integration strategy necessary for sustainable industrial and entrepreneurial growth, Olutayo & Akanle, (2009).

Clothes are used for different purposes – some are for casual wears, for everyday use, furnishing, for social engagements such as wedding, engagements, burial to mention a few. Usually, there are indigenous fabrics that serve more purpose other than those mentioned above in different societies and *Aso-oke* is not left out of these textile materials used for all traditional ceremonies, Labode, (2013).

The fabric has continued to gain acceptance in casual wear clothes for both adults and children. People now wear it to churches, markets, offices and other places of interest, like work wear, which is clothing used for daily official work, or casual wear, which is clothing worn for leisure time. Fashion designers are also known to have engaged in blending modernity with *Aso Oke* fabrics, creating unique masterpieces that could pass for a bespoke piece or for the mass market.

Aims and objectives

The aim of this study is to promote the use of traditional fabric, *Aso-Oke*, for casual and work clothes among the female staff of tertiary institutions in Damaturu, Yobe state, with the following objectives;

- a. To sew the three fabrics in different designs for casual and work clothes
- b. To investigate the acceptability of the clothes among the female staff of three higher institutions in Damaturu, Yobe State

RESULTS AND DISCUSSION

Table 1. Demographic information of the respondents

	Frequency	Percentage
20-30	47	47
31-40	31	31
41-50	18	18
51 and above	04	04
Total	100	100
Education Qualification		
Secondary school	13	13
National diploma	30	30
Higher National Diploma	20	20
Bachelor's Degree	25	25
Master's Degree	9	9
Doctorate Degree	3	3
Total	100	100
Religion		
Christianity	29	29
Islam	70	70
Traditional religion	1	1
Total	100	100
Tribe		
Hausa	36	36
Igbo	10	10
Yoruba	11	11
Others	43	43
Total	100	100

Table 1 shows the age group of the respondents. 47% of the respondents falls within the age of 20-30 years and 31% fall between the age of 31-40 years. 18% and 4% fall within the age bracket of 41-50 and 51 years and above respectively. All the respondents were female staff of Yobe State University, Damaturu, Federal Polytechnic, Damaturu and Shehu Suleiman College of Nursing and Midwifery, Damaturu, Yobe State.

The educational qualifications of the respondents were as follows; 13% were secondary school leavers. 30% and 20% were National Diploma and Higher National Diploma in that order. 25% of the respondents had a Bachelor's Degree, 9% were Masters' Degree holders and 3% had Doctor of Philosophy.

The respondent's religion shows that 29% were Christians, 70% were Moslems, and only 1% practiced traditional religion. The respondents cut across the three major tribes in Nigeria: Hausa, Igbo, Yoruba, and the minority tribes grouped as "Others". 36% of the respondents were Hausas, 10% were Igbo, 11% were Yoruba, and 43% made up the other minority tribes.

Table 2

S/N	Description of Item	YES (%)	NO (%)
	Familiarization of respondents with <i>Aso Oke</i>		
1.	Are you aware of <i>Aso-Oke</i> Fabric?	62	38
2.	Do people have the <i>Aso-Oke</i> or similar Fabric?	55	45
3.	Are you aware of the different types of <i>Aso-Oke</i> Fabric?	80	20
	The usage and adornment of <i>Aso-Oke</i> by respondent		
4.	Have you ever wear <i>Aso-Oke</i> either as ceremonial, casual or work wear clothes?	75	25
5.	If yes, do you feel good wearing the clothes?	50	50
6.	If <i>Aso-Oke</i> is well designed can it be used as a work wear?	65	35
7.	If <i>Aso-Oke</i> is well designed, can it be used as a casual wear?	80	20
8.	Do you think wearing <i>Aso-Oke</i> is Comfortable and can be used as work wear?	58	42
9.	Do you think wearing of <i>Aso-Oke</i> is Comfortable and can be used as casual wear?	75	25
10.	Do you agree that <i>Aso-Oke</i> can drape well on body, and can be used as casual and work wear clothes?	49	51

Publication of the European Centre for Research Training and Development-UK

11	Do you agree that <i>Aso-Oke</i> is heavy on the body and can't be used as casual wear and work wear	56	44
12	<i>Aso-Oke</i> is Light on body and can be used casual or work clothes?	71	29
Price of <i>Aso-Oke</i> compare to other fabrics			
13	Is <i>Aso-Oke</i> expensive compared to other fabric in the market?	68	32
14	Is the price going to be a problem in purchasing the fabric?	71	29
Designing, sewing and acceptability of <i>Aso-Oke</i> among respondents			
15	Are the designs on the <i>Aso-Oke</i> fabrics good enough to be used for casual/work wear?	66	34
16	Is it true that <i>Aso-Oke</i> was prestigious and highly sought after in the past?	62	38
17	Do you agree that <i>Aso-Oke</i> is one of the reigning fabrics in the general populace among the southwestern part of Nigeria?	90	10
18	Do you agree that the Northeastern (Yobe State) part of the country would accept the fabric?	70	30
19	Do you think the fashion designers know how to sew <i>Aso-Oke</i> fabrics in the State?	42	58
20	Do you think fashion designers need more training in the methodology of sewing the fabrics?	87	13

Table 2 showed the percentage of the opinions of the respondents. 62% of the respondents indicated that they were aware of *Aso-Oke* fabrics while 38% opted to have no knowledge of the fabrics. 55% opined to have either *Aso-Oke* in their ward robe or similar fabrics and 45% do not have the fabrics or similar ones. 80% of the respondents were aware of the different types of *Aso-Oke* fabrics while 20% were not aware of the different types of different types of the fabrics.

On wearing *Aso-Oke*, 75% indicated to have worn the fabrics for ceremonial, casual, or work wear, 25% claimed to have never worn the fabrics for the same purpose. Half of the respondents felt good wearing *Aso-Oke* clothes as indicated by 50%, but another 50% indicated otherwise. 65% of the respondents agreed that the fabrics, if well designed and can be used as work wear, while 35% stated that, even if well designed, cannot be used as work wear.

However, 56% opined that it is 'heavy' on the body and can't be used as both casual or work wear and 44% disputed that it is heavy on the body. On the contrary, 71% indicated that the

Aso-Oke is light on the body, so it can be worn as casual wear, while 29% of the respondents opined that it is not light on the body and so they can't wear it as casual or work wear.

The *Aso-Oke* fabric was prestigious and highly sought after in the past, which claimed with 38% believing otherwise. 90% of the respondents agreed that *Aso-Oke* is the reigning fabric among the general populace of southwestern Nigeria, with only 10% who claimed differently. However, 70% of the respondents said that the *Aso-Oke* is accepted in the Northeastern (Yobe State) part of Nigeria, but 30% did not agree with that opinion. 42% claimed that most fashion designers in Yobe State know how to sew fabrics, with 58% disagreeing that fashion designers in the state know how to sew the fabrics. Only 13% of the respondents did not support training of fashion designers in the methodology of sewing *Aso-Oke* fabrics, but 87% of responses showed that fashion designers need more training in the methodology of sewing the fabrics in the state.

CONCLUSIONS

Based on the findings of this study, the following conclusions were made;

- Most of the female staffs of the tertiary institutions in Yobe State are aware of the *Aso-Oke* Fabric and they do have *Aso-Oke* or similar Fabric, e.g the Idoma calls it Apa (black and red colour), Tiv call it *A'nger* (black and white colour), Ebira called it *ita inoche* (black and white colour).
- Though some of the respondents' claim that the fabrics did not drape well on the body, but if it well designed, can be used both as casual and work wear.
- Majority of the respondents supported that *Aso Oke* will be accepted as a work and casual wears.
- The respondents also indicated that they always wore *Aso-Oke* either as ceremonial, casual or work clothes.
- Most of the respondents asserted that the majority of fashion designers did not know how to sew fabrics. Hence, they need more training in the methodology of sewing the fabrics, especially the joining of the strip fabrics and the cutting to prevent fraying.

Recommendations

1. People are encouraged to set up the weaving shed of *Aso Oke* in Damaturu or any part of the north east, this would serve as a means of livelihood.
2. It is recommended that fashion designers in the state should go for retraining in sewing. It requires a special method of cutting, joining and sewing.
3. Boutique shops and other textile vendors should engage in the business of buying and selling *Aso Oke*.

REFERENCES

- Asakitikpi A.O (2007) Functions of Hand Woven Textiles among Yoruba Women in Southwestern Nigeria. *Nordic Journal of African Studies* 16(1): 101–11.
- Fadipe, E.O., and Obiana, U.V., (2021). Promoting The Beauty Of the Yoruba Traditional Fabric of *Aso-Oke* For International Consumption And Sustainable Development *International Journal of African Society, Cultures and Traditions* Vol.9, No.1, pp.40-47.
- Olutayo, A. O. *Aso-Oke* (Hand Woven Textiles) of Southwestern Nigeria: A Compact Examination of a Resilient Artifact. *American Journal of Sociological Research*, 1(1):
- Olutayo A.O and Akanle O (2009) *Aso-oke* (Yoruba's hand woven textiles) usage among the youths in Lagos, Southwestern Nigeria. *International Journal of Sociology and Anthropology* Vol. 1(3) pp. 062-069.
- Labode O. J., (2013) State of traditional attires usage among the contemporary society in southwest Nigeria *Journal of humanities, social sciences and creative arts*.8:76-87.