

CULTURE, RELIGION AND CONSPICUOUS CONSUMPTION - NEXUS TRIAD FUELING FOOD WASTE IN NIGERIA

S.J. Akor¹, J.A. Adegbola^{2*}, R.Q. Adegbola³, S. Abdulazeez¹, L.O. Sanni³

¹Department of Sociology, University of Ilorin, Kwara State, Nigeria

²Department of Agricultural Extension, Nigerian Stored Product Research Institute, Kwara State, Nigeria

³Department of Durable Crops, Nigerian Stored Product Research Institute, Kwara State, Nigeria

Abstract

This review, a vital contribution to the discourse on sustainability, food security and socio-cultural transformation, offers a compelling interdisciplinary exploration of the complex drivers of food waste in Nigeria. It highlighted how in Nigeria, the phenomenon is a multifarious issue profoundly rooted in the country's cultural norms, religious practices, celebrations, exacerbated by excessive consumerism, conspicuous consumption and lavish spending particularly during festivals and religious ceremonies. Furthermore, the article alluded that the backgrounds of the problem transcends logistical inefficiencies or lack of infrastructure; they are complexly tied to societal values and perceptions of status and hospitality. Also, it concluded by postulating that food waste issue in the country is driven not by the surplus or low cost of food but mostly by our caprices, while holding that outside culture, religious practices and conspicuous consumption, consumption habits especially plate food waste contribute significantly to the food waste phenomenon in the country. The article recommended amongst others that food waste reduction should tackle issues across the entire supply chain, from preparation to consumer behavior while emphasizing the need to discard outdated and inefficient practices and reevaluate cultural norms around celebrations and religious festivals. Finally, government should aim to reduce food waste through set targets, create a system to monitor, evaluate and adjust the national strategy for optimal efficiency, ascertaining areas for improvement and make adjustments.

Keywords

Greenhouse emissions, hunger, food security, invidious consumption, postharvest value chain.

Citation: Akor, S.J., Adegbola, J.A., Adegbola, R.Q., Abdulazeez, S. & Sanni, L.O. (2026). Culture, religion and conspicuous consumption - nexus triad fueling food waste in Nigeria. *Social Issues*, 4(1), 54-72. <https://doi.org/10.30546/SI.2026.04.5002>

1. Introduction

Food security remains one of the most pressing global challenges of the 21st century (Falcon & Naylor, 2005). Despite sufficient global food production to feed the current population, millions suffer from hunger and malnutrition (Sharma *et al.*, 2016). Ironically, a significant amount of food never reaches those who need them due to inefficiencies in the food supply chain, namely food losses and food waste (De Boni *et al.*, 2022). While often used interchangeably, food losses and food waste refer to different phenomenon with distinct causes and implications. Food losses refers to decrease in the

*Corresponding Author: J.A. Adegbola, e-mail: tayoadebola@yahoo.com

quantity or quality of food resulting from decisions and actions by food suppliers in the chain, excluding retailers, food service providers and consumers (Delgado *et al.*, 2021). Food losses typically occurs at production, post-harvest, storage, processing and distribution phases (Yahia *et al.*, 2019).

Food waste refers to food that is fit for human consumption but is discarded either before or when it spoils, often due to consumer behavior or retailer practices (Tomaszewska *et al.*, 2022; Aktas *et al.*, 2018; Haruna *et al.*, 2023; Todd & Faour-Klingbeil, 2024). According to Allen and Eze (2025), food waste is “any nutritious or edible foodstuff that is purposefully discarded during the preparation or consumption phases for a number of causes, instead of being meant for human consumption”. In essence, the main difference between food losses and food waste lies in the stage of the supply chain and the intentionality of disposal; food loss is largely unintentional and occurs earlier in the chain, food waste on the other hand often involves deliberate discarding of edible food (Rezaei & Liu, 2017) and usually happens at retail and consumer/consumption levels (Aktas *et al.*, 2018). While food loss are caused by poor infrastructure, technical limitations, climatic factors and market conditions, consumer behavior (over-purchasing, poor meal planning, confusion over expiry dates), retail prices (rejection of imperfect produce, aggressive marketing, large portion sizes), cultural norms (societal attitudes that promote excess or stigmatize leftovers) and lack of awareness; many consumers are unaware of how to store food properly or the implications of waste (Agya, 2025).

According to Lahiri *et al.* (2023), food waste could be in form of food scraps (uneaten food parts), spoiled food (food that has gone bad due to improper storage or contamination), expired food (food that are past their expiration date or shelf life), unwanted left overs (leftovers that are not consumed and are discarded), over prepared food (excess food prepared for events or meals that goes uneaten) and plate waste (food left uneaten on plates at eateries, schools, parties or homes). According to Jenö *et al.* (2021) the country with the most food waste originating from households, were China (more than 108 million tonnes), India (more than 78 million tonnes) and the United States of America (more than 24 million tonnes); about 30 percent of food in American grocery stores is thrown away (Gunders & Bloom, 2017).

In an attempt to meet the needs of Nigeria’s rising population in terms of food, an increase in the production of food is ongoing annually (Okoro, 2024). Due to the increase in food production, there is also a corresponding increase in the amount of food that goes to waste from households, fast food post and restaurants (Gunjal, 2019). Food waste pose significant threat to Nigeria immediate environment, health and economy (Haruna *et al.*, 2023). Nigeria's food system displays a disastrous paradox: the country ranks among the highest producer of its staple foods globally (Okwuonu *et al.*, 2021), the country is facing rife hunger and malnutrition as 30.6 million of its citizens will face acute food insecurity between June and August 2025 (Kolawole *et al.*, 2024), while at the same time suffering substantial food waste (Uluocha, 2025). Nigeria is the country wasting the most food in Africa (Kolawole *et al.*, 2024). Food waste represents a significant economic loss for the nation; food worth billions of naira is wasted from farm to fork, with estimates suggesting it can be equivalent to 9.1% of its GDP (Business Day, 2025). For perspectives, the United Nation Environmental Programme (2021) revealed that each year 37.9 million tonnes of food were wasted in Nigeria, which was estimated as 189 kg of food per capita wasted; a figure significantly higher than the global average of 74 kg/capita/year and the average for high-income countries, placing the country among the countries with the highest per

capita food waste generation globally. Furthermore, the carbon footprint of food wastages in Nigeria is equivalent to over 25 million tons of CO₂ emissions annually (Foday, 2023).

Food waste is a pressing global issue (Melikoglu *et al.*, 2013; Calvo-Porral & Rodríguez-Fernández, 2015), though the phenomenon is most prevalent in Sub-Saharan African and South East Asia (Phasha *et al.*, 2020). Food waste is a burden on society, particularly in terms of the money wasted at the household level (Sunday *et al.*, 2022). Food waste is a pressing global concern with significant implications for both poverty and environmental sustainability. For example, resources used in food production (land, water and energy) are wasted and decomposing food generates methane, a potent greenhouse gas (Sarangi *et al.*, 2024). Furthermore, food waste exacerbate food insecurity (Royer, 2024). Reducing food waste could help redistribute food to those in need, closing the gap between production and accessibility. Reducing food waste at retail, food service and household level can provide multi-faceted benefits for both people and the planet (UNEP, 2021). There are multiple ways in which Nigeria could increase the efficiency of its food system, but a reduction in food waste holds the most potential for an immediate impact on achieving the country's priorities. Specifically, Nigeria can meet its key policy goals of increasing food security and reducing food imports by reducing food waste (The World Bank, 2020).

Urban households discard more edible food than rural households (Morton *et al.*, 2008; Harrison *et al.*, 1975; Maurizio *et al.*, 2016). Furthermore, Martianto *et al.* (2024) posits that urban areas generate 79.4kg/cap/year of food waste compared to 45.8kg/cap/year in rural areas. These disparities have been linked to differences in food systems (Aloysius *et al.*, 2023), with greater emphasis on processed food purchases more food goes to waste. For example, average monthly food waste proportion among urban households has been found to be significantly higher than that of rural households. Among rural households, leftovers of food and lack of proper storage were the main reasons for food waste, while leftovers of food and preparation of food more than needed were the reasons for food waste among urban households (Sunday *et al.*, 2022).

In developed countries, food waste management follows a prioritized approach, with the most preferred methods being reducing food waste generation, donating surplus to those in need, utilizing waste food for animal feed, composting, production of biogas, while the least preferred options are incineration and disposing food waste in landfills (Sufficiency *et al.*, 2022). This method prioritizes environmentally friendly and socially responsible methods, minimizing waste and maximizing resource recovery (Garcia-Garcia *et al.*, 2017). In Nigeria, however, the most prevalent method of disposing food waste in the urban areas is by tossing them into the bin where they are picked up by scavengers or waste disposal companies and taken to landfills, whereas in the rural areas, food waste is improperly disposed of in the environment or burnt, causing greenhouse gas emissions and contamination (Kolawole *et al.*, 2024).

Young people generally waste more food than older people (Ghinea & Ghiuta, 2019; Przezbórska-Skobiej & Wiza, 2021; Tsai *et al.*, 2020; Chereji *et al.*, 2023), particularly in terms of leftovers and daily food management. This behavior is linked to factors like different consumption habits - different eating habits and lifestyle choices among younger generations (Mucha & Oravec, 2025), a lack of food management skills - younger individuals may not have the same level of experience or knowledge in planning shopping, storing food properly and utilizing leftovers (Karunasena *et al.*, 2021) and the attitude-behavior gap where their intentions to reduce waste aren't always reflected in their actions (Bravi *et al.*, 2020). Elderly populations on the other hand often

exhibit more prudent and resourceful behaviors due to their direct familiarity with periods of food insufficiency, heightened awareness of waste's cost consequences, leading to a stronger disposition not to waste food (Karunasena *et al.*, 2021). Furthermore, older people may have more entrenched food management practices that inhibit waste compared to younger people (Aloysius *et al.*, 2023). In some cases, dependence on others for food provision by older population can encourage a more mindful approach to food waste (Balan *et al.*, 2022).

Religiosity underpins intention and norms to minimize food waste, often through individual accountability for waste (Filimonau *et al.*, 2022; Elhoushy & Jang, 2021). Explicitly, most religions condemn food waste (Catovic, 2018). For instance, Islam abhors food waste even at buffets (Wala & Siddiqui, 2025). The Quran and Hadith (sayings of Prophet Muhammad) unambiguously forbid wastefulness and excessive consumption and wasting food is considered haram (forbidden) and those who do are seen as brethren of Satan (Omran, 2025). For example, Moufakkir and Auzun (2024) states that Allah's wrath will come against those who squander food, either directly or indirectly. In Christianity, food waste is discouraged and seen as a sinful act (Hassan *et al.*, 2022; Yoreh & Scharper, 2020; Grabowski, 2024; Romero & Tatay, 2022), instead of wasting food, the religion encouraged that such food be shared with others. According to Špička (2023) wasting food in Islam is considered selfish and disrespectful, violating the command to be good stewards of God's gifts and to help those in need. For a fact, the example the story of Jesus commanding his disciples to collect the leftover food (fish and bread) from the feeding of the 5,000 persons near the Sea of Galilee provides a scriptural foundation for the Christian perspective on avoiding food waste, as it demonstrates an emphasis on resourcefulness, stewardship and gratitude for God's provision underpinning the religion principle to be diligent with material things especially food.

Judaism prohibits food waste, this prohibition resonates with Bal Tashchit which literarily means do not waste (Yoreh, 2014). In Hinduism, food is revered as sacred and deeply connected to spirituality and the act of preventing food waste is considered a form of worship, reflecting the faith's emphasis on non-violence, compassion and sustainability (Meyer-Rochow, 2009). This perspective stems from the belief that food embodies divine energy and should be treated with gratitude and respect and not to be wasted. African Traditional Religions (ATRs) emphasize a sacred connection with nature and a philosophy of balance and responsibility, promote resourcefulness, which inherently discourages food waste through the principle of frugality, promoting sustainable resource use, reciprocity and respect for the ecological system as a dwelling for spiritual beings, this is contrasting modern attitude towards food consumption, which stems from a lack of environmental consciousness and large-scale consumption (Obiora, 2024).

Bearing the startling information on food waste so far, this review becomes germane as it examines the occurrence, underlying causes and impacts of food waste on the social system while giving insights into the phenomenon, a major theme of Sustainable Development Goal (SDG) 12.3, which aims at halving per capita global food waste at the retail and consumer levels and reducing food losses along production and supply chains, including post-harvest losses (UNEP, 2021). Developing a sustainable food system can be achieved by reducing the amount of food waste generated, accordingly, this review seeks to heighten conversations around the problem of food waste in the country and others like it because through awareness the phenomenon though a complex one, can be controlled subtly.

This review is hinged on the Theory of Planned Behavior, a theoretical approach (which has been used by several scholars to investigate food waste related behavior) in the field of psychology, developed by Icek Ajzen, which explains how attitudes, subjective norms and perceived behavioral control can influence food wastage. The psychological factors, (attitudes, subjective norms and perceived behavioral control), crux of this theory, provide an expedient framework for understanding why individuals or households waste food. The Theory of Planned Behavior provides a valuable framework and comprehensive structure for understanding the relationships between social norms and identity (traditions and culture), habits (eating habits, cooking skills, preservation skills among others) and external conditions (economic factors) can be employed to a large extent to explain the reasons behind food wastage in the household, such as in the case of a deliberate action from the consumer (behavior) or otherwise.

Conceptually, using the theory of planned behavior as the framework for this review, food waste (behavior) can be linked to attitudes, habits and the perceived behavioral controls such as location of households. To avoid a weak evaluation of the phenomenon of food waste, the crux of this article, in the global parlance, food waste is treated as largely occurring and concentrated at household and consumer levels (every stage in the culinary journey of most households is a possible point for food waste) (Quested *et al.*, 2013; Stancu *et al.*, 2016). This leaning is in synch with the positions of Yusoff *et al.* (2024), Hassan *et al.* (2022) and Howard (2025). For perspectives, 17 per cent of the total amount of food produced, equivalent to an estimated 931 million tonnes of food is wasted at the household and retail levels, of which 570 million tonnes comprise household food waste (FAO, 2022).

2. Methods

This article is a narrative review that synthesizes existing literature to provide a nuanced and balanced consideration of diverse issue that have relevance to food wastage. Categorically, this piece utilizes secondary sources such as books, newspapers, archival materials, government and international organizations documents, electronic data bases and a number of peer-reviewed journals across a number of disciplines until September 2025 to make available a well-adjusted interdisciplinary review. The search employed relevant keywords that include food waste in Nigeria, cultural factors influencing food waste, religion and food waste, conspicuous consumption and food waste, food crises in Nigeria, Nigeria food culture of waste, food security and waste management, role of households in food waste management, food waste and sustainability, impact of food waste on the Nigerian economy, Nigeria food system and waste. Inclusion criteria include studies examining the relationship between culture and food waste in Nigeria, the impact of conspicuous consumption on food waste in Nigerian households, the economic implications of food waste in Nigeria's agricultural sector, how religious beliefs contribute to food waste in Nigeria. Exclusion criterial include studies unrelated to food waste. There were no restrictions on the language, date, document type or publication status for record inclusion.

3. Culture/cultural practices and food wastage

Cultural practices impact our perception of food waste (Phasha *et al.*, 2020). Wasteful consumption is recurrent and deeply entrenched in Nigeria (Olukoju, 2018; Mbachu, 2013). Wastage, especially food wastage, is a phenomenon that cuts across all

segments and strata of the Nigerian society and raises serious questions from a social-cultural point of view. The Nigerian society, like most modern societies have evolved from a culture where no food was wasted to a society where wasting food is tolerated and seen as a fact of life; highlighting a modern consumer culture where food produce is often wasted (Kelleher & Robins, 2013). Cultural norms of hospitality in Nigeria where guests are welcomed with abundant food (large servings can lead to guests leaving considerable amounts of food uneaten) and meals prepared for anticipated guests who may not show up contribute to cooking food in excess. Similarly, Nigerian households habitually overestimate the necessary quantity of food to be prepared. This over-preparation, while intended to ensure family and guest satisfaction, often results in large quantities of unused food, leading to food waste at the household level. Elimelech et al. (2023) have identified a web of interrelated socio-demographic characteristics, values and attitudes as drivers of household food wastage.

Excessive food preparation for large cultural events contributes to significant waste (Phasha *et al.*, 2020). In Nigeria, food wastage during social activities that are related to cultural practices remains a serious challenge. This is because during these events, food is prepared in large quantities, which ends up not being wholly consumed and resulting in an increase in food waste. Weddings are definitive social realities in many societies (Akanle & Oguntoyinbo, 2025) and are major culprits for food waste (Farooqi *et al.*, 2016; Wala & Siddiqui, 2025). Nigerian weddings, renowned for their extravagance are typically large scale social events which are significant contributor to food waste, owing to cultural expectations and a picture-perfect mentality, there is a strong desire to host extravagant, bountiful feast with multitude in attendance leading to excessive food preparation, as running out of food or having less-than-ideal portions is considered a major embarrassment for the hosts (Maigari, 2023; Akanle *et al.*, 2019).

Funerals serve as important social event, offering support and community connection and food is integral to this, providing strength and comfort to those grieving (Becker *et al.*, 2022); offering food and drinks at a funeral creates an atmosphere where attendees can gather, share stories and find solace in each other's company. A core cultural practice is to provide generous meals to funeral guests, demonstrating care and respect for the deceased and their family (Graham, 2017). However, families often over-prepare food to ensure there is enough for unexpected guests or a larger-than-expected turnout, which can result in waste if fewer people attend. Furthermore, funerals are also opportunities to put on extravagant shows of wealth (Ndinisa, 2014) and the magnitude of food during funeral in many African culture is reflected and directly proportional to how the deceased was. In many southern Nigeria communities, funerals fueled by culture and traditions are avenue to prove that the deceased family are not poor or to demonstrate the deceased's social status (Bamigbade & Akinwumi, 2025), leading to excessive food preparation, consumption and disposal.

African naming ceremonies are rich cultural events that vary by region and ethnicity but are generally characterized by a communal feast (Dadey, 2022). The ceremony is a sacred event that reflects spiritual, cultural and communal milestone carried out on the eighth day after birth of a child in many African societies (Ken-Anaukwu, 2025). Among the Igbo of Eastern Nigeria, at this ceremony newly born Igbo child gets to become defined as an individuated human being through the ritual act of being assigned a name by which to identify him or her in the course of his or her earthly existence, acting as a rite of passage (Nwoye, 2014). The large scale of guests who are expected to be fully satisfied often necessitates the preparation of substantial quantities of food to feed

everyone and the abundance of food provided can naturally lead to a significant amount of leftover food, making waste a common issue (Thejotographer, 2017).

The Age-Grade is a form of socio-cultural institution made up of people within the same age bracket usually within three to five years from each other (Yakubu, 2022). In sociology, an age grade is a form of social organization based on age within a series of such categories, through which individuals pass over the course of their lives (Uzoh & Ekechukwu, 2024). The institution transverse most communities in the South Eastern part of Nigeria (Ibeh & Ndubuisi, 2022). In the Igbo society for example, it is the most important agent of socialization apart from the family (Anyanwu, 2020). While there is paucity of direct empirical information linking Nigeria's food waste to Age-Grade ceremonies, it is however not contestable that this ostentatious, once-in-a life-time initiation ceremony, can significantly contribute to overall food waste because it creates an environment of large scale feasting and excess food; the excesses often result in a surplus of food that goes unconsumed and wasted (Ossai, 2023).

Ozo, a predominantly socio-political institution is one of the prestigious titles in Igboland (Ahamefule, 2020). The Ozo title in Igbo culture symbolizes wealth and status and its accompanying title-taking ceremony features preparation of large quantity of food (Eze & Ebubechineke, 2020). An Ozo title ceremony involves a “lavish feast” which is central and undoubtedly a part of Ozo initiation ceremonies to feed many people (Umu Udo Integration, 2015), during the festival food will be constant cooking in every available spot in the compound of the candidate for everyone to have their fill without cessation (https://franpritchett.com/00fwp/igbo/secondary/txt_traditions_1115.pdf). The initiation feast demonstrates the candidate's ability to host kindred and provide elaborate food offerings (Ndubisi & Okere, 2020). Unrestrained food served the clan is a public display of the aspirant's wealth and generosity, a key requirement for the Ozo title (Nwokocha & Nnatuanya, 2024). For example, around Udi, in Ezeagu Division, Eastern Nigeria, before the ceremonies proper, aspirants will sponsor a public feast with cows, goats and rams and during the festival he will provide food in abundance for the kindred every day continuously for seven weeks (https://franpritchett.com/00fwp/igbo/secondary/txt_traditions_1115.pdf). Put in perspective, about 30% money spent for Ozo initiation ceremony goes to food provision (Amene, 2024). To meet the expectations of widespread community participation and to ensure no one goes hungry during the Ozo initiation ceremonies, aspirants often prepare far more food which often exceeds actual consumption, leading to a large surplus, leftovers and wastage.

4. Religion/religious practices and food wastage

In principle most religions condemn food waste (Catovic, 2018; Teng *et al.*, 2023), however, the phenomenon is a global problem which is sometimes rooted in religion itself (Minton *et al.*, 2020). Nigeria is a multi-religious society, dominated by two of the world's major religions, that is, Christianity and Islam, alongside a smaller but significant adherence to African Traditional Religions that reflect indigenous beliefs and ancestral worship (Ngbea, 2023; Ngbea & Achunike, 2014). The primary Islamic celebrations in Nigeria, Eid al-Fitr, Eid al-Adha and Eid al-Maulud are festivals with significant religious and cultural practices (Idris, 2021) and a central part of these celebrations is feasting (The Guardian, 2009). Islamic festivals are characterized by an abundance of diverse foods which often leads to excess and food waste among Muslims even though Islamic principles explicitly forbid extravagance and wastefulness,

considering it a spiritual disservice and even a sign of ingratitude to God and a significant problem that contradicts Islamic teachings of moderation, gratitude and not wasting God's blessings (Hassan, 2023). In a nutshell, even though Islam stresses the significance of mindful food consumption and the avoidance of wastage, the abundance of food at Islamic festivals often lead to excess culminating in substantial increases in food waste during these periods.

Overbuying and overcooking is so rampant globally during religious festive seasons that it almost feels like a custom (Hassan & Low, 2024). Christian festivals, especially Christmas, contribute to food waste due to the cultural expectation of abundance (FAO, 2022; Harris, 2012). Though the religion's tenets actually promote responsible stewardship of resources and care for the hungry, which encourages reducing waste. Unambiguously, food waste significantly increases during the Christmas celebrations due to factors like over-purchasing for large gatherings (resulting in large amounts of uneaten food), supermarkets offering tempting discounts on bulk buys (offers can encourage consumers to buy more food than they actually need) and a cultural emphasis on lavish feasts (traditional gesture of hospitality and celebration, leading to lavish food preparations that often exceed actual consumption) (Salonen, 2016). For context, hosts of Christmas parties purchase and prepare large quantities of food as a gesture of good hospitality and to ensure their guests are satisfied; hosts become carried away and overzealous when food shopping for Christmas feast, serving guests more food than they can eat and making unplanned spontaneous decisions, which ultimately lead to additional food waste (FAO, 2022). Guest behaviour plays a role in food waste during Christmas; during Christmas, people often drink more at events and forget about food or they don't turn up at all at when invited, which creates huge amounts of waste when food has already been prepared (Pearson, 2024).

Communal feasting and abundance of food is a significant practice an integral part of most African Traditional Religions and festivals (Zimmerman, 2012). These festivals attract vast crowds (Kugbonu *et al.*, 2018) and they can significantly generate a lot of waste, especially food waste; large portions of foods are often included to demonstrate abundance and connect with traditions. Food waste during Nigerian traditional religious festivals is a significant problem, driven by over-preparation and cultural norms that encourage abundance, leading to unused food. For example the Osun festival, a communal gathering and a festival that's a huge part of the indigenous Yoruba religious tradition, attended by tens of thousands of Osun devotees honoring Osun, the Yoruba goddess of fertility and water features communal feasting spanning a period of two weeks. Although, other towns like Ede, Ido-Osun, Ilesha, Otan-Ayegbaju and Ikirun celebrate Osun festival, none of these towns celebrates it on a large scale like the people of Osogbo (Olaniyan, 2014). Similar to the Osun festival, The New Yam Festival, feast in South-Eastern Nigeria centers on communal feast/community with copious amounts of the new yam harvest prepared for the occasion. While the festival celebrates abundance and the first yams are offered to the gods and ancestors as a gesture of gratitude for the bounty of the land and to ensure continued fertility and a prosperous new season (Onwutalobi, 2014), there is an implicit understanding of cyclical consumption or a traditional practice involving consuming or discarding all old yams from the previous year's harvest before the New Yam Festival begins (Jessicaossom, 2022).

5. Conspicuous consumption and food wastage

Conspicuous consumption, invidious consumption or showy materialism convey the idea of spending or acquiring goods or services to publicly display one's wealth or status, often in a way that is perceived as excessive or attention seeking (Abdullah & Ahmed, 2025). According to Barauskaitė et al. (2018), conspicuous consumption is the acquisition of higher status and recognition through consumption. The term was coined by sociologist Thorstein Veblen in his 1899 book, *The Theory of the Leisure Class* (Fitzmaurice, 2015). Veblen said that conspicuous consumption comprised socio-economic behaviors practiced by rich people as activities usual and exclusive to people with much disposable income (Patsiaouras & Fitchett, 2012), yet a variation of Veblen's theory is presented in the conspicuous consumption behaviors that are very common to the middle class and to the working class, regardless of the person's race and ethnic group.

While it focused on durable luxurious goods in the beginning, conspicuous consumption has progressed to include non-material experiences and online behaviors, inspired by social media and the yearning for social approval, recognition and higher status (Hao *et al.*, 2024). However, while status can also drive interest in sustainable consumption, the general association of conspicuous consumption with resource-intensive lifestyles often results in increased waste (Folwarczny, 2024). Specifically, this behavior contributes to food waste when people buy and order excessive amounts of food to signal social status, wealth or generosity, rather than for actual need (Abdullah & Ahmed, 2025). A contributor to Nigeria's food waste crisis may be conspicuous consumption with respect to food. Foday (2023) inferred that conspicuous consumption, a contributor to higher overall consumption and waste at the household level, creates a cycle of excessive purchasing and disposal, especially among developing populations in affluent urban settings where consumers derive their utilities from their relative consumption instead of absolute consumption, amplifying the severe problem of post-harvest food loss due to poor infrastructure. While post-harvest issues cause most food waste, conspicuous consumption adds to consumer-level waste, creating a dual challenge for Nigeria's food security and economic stability (Zailani, 2023).

The desire to appear affluent (Xu *et al.*, 2020) or to conform to social norms can lead individuals and households to buy more food than is necessary, creating surplus that eventually gets thrown away (Foday, 2023). In some cases, consumers may discard food because it doesn't meet certain superficial standards, even if it is still perfectly edible, a behavior linked to a desire for perfection often associated with conspicuous consumption (SkipShapiro Enterprises, 2024). As some subdivisions of the population experience increased wealth, there can be a shift towards more profligate way of life where food is seen as disposable, further fueling waste (Foday, 2023). In many cultures, preparing more food than is needed (de Bruin *et al.*, 2019; Nnoli *et al.*, 2024), especially at gatherings or to show hospitality, can be understood as a mark of abundance, generosity and a demonstration of wealth and social standing, which matches a cultural emphasis on sharing and bounteousness.

The culture of ostentatious parties and displays of affluence by wealthy and pseudo wealthy Nigerians often results in excessive food preparation (Apata, 2015) and a staggering amounts of food prepared for these parties (edible food) are frequently left uneaten and discarded (Foday, 2023). Therefore, when households prepare more food than its necessary or food are arranged to be way beyond what guests can consume at a party, it can be seen as an attempt to fulfill the normative behavior of providing ample food, which in turn showcases their ability to afford plenty and a desire to be a generous

host. It is fast becoming a norm among the Yorubas of South-Western Nigeria to boast about the sheer quantity of food available and the amount left uneaten at extravagant funerals and weddings, to these, the needless waste is seen as a display of wealth, generosity or efficacious hospitality.

High income can influence conspicuous consumption and food waste (Setti *et al.*, 2016; Tonini *et al.*, 2023; Deshpande *et al.*, 2024). In high-income situations, the financial cost of discarding food is less consequential, which can reduce the motivation to be careful with food consumption. For example, there's a strong connection between higher income levels, food affordability and increased food waste, particularly in the form of plate waste; essentially, when people can afford more food and have more variety, they may waste more by overbuying highly perishable foods like vegetables, ordering larger portions or buying more food than they need, leading to increased leftovers and ultimately, food waste (Xu *et al.*, 2020; Mahmoudi *et al.*, 2025); urban residents typically have higher incomes, leading to increased food purchases and potentially more waste (Porpino *et al.*, 2015). Specifically, Sunday et al. (2022) and Busari et al. (2022) maintain that economic consideration in form of high income is a contributory factor to food waste in Nigeria.

Outside culture, religious practices and conspicuous consumption, consumption habits affect food waste (Gorgan *et al.*, 2022). For example, plate food waste is a behavior that has been shown to have a substantial link to food waste generation (Ayten & Kabalı, 2024). Plate food waste is uneaten portion of edible food that is served but left uneaten on individual plates, a subset of food waste, which is all discarded food (Guimarães *et al.*, 2024; Williams & Walton, 2011). Eating in groups or large buffet settings is a major contributor to plate waste (Xu *et al.*, 2020). Buying habits, for example, consumers may purchase more food than they need sometime due to past scarcity (Foday, 2023). This behavior known in some parlance as over-acquisition is deeply rooted in scarcity principle, which evolve from a psychological activation of a resource acquisition goal and can lead individuals buying more than their immediate needs leading to increased food waste (Simpson *et al.*, 2024). Also, buffet-style dining and unlimited offerings encourage guests to take more food than they can eat, leading to significant food waste, a problem especially prevalent in tourism and entertainment industry where assortment is a key appeal (Juvan *et al.*, 2021). This overconsumption is motivated by the longing for diversity and the dearth of a direct cost for each portion, causing substantial amounts of edible food being discarded (SkipShapiro Enterprises, 2024). Furthermore, big food container sizes and a consumerist culture contribute to food waste by stimulating overbuying and leading to consumers being incapable of finishing food while it is fresh, before it goes bad and are discarded (Balan *et al.*, 2022).

6. Conclusion

Food waste is caused not only by the abundance or cheapness of food but also by our caprices. In Nigeria, the phenomenon is a multifarious issue profoundly rooted in the country's cultural, religious and socioeconomic fabric and the roots of the problem transcends logistical ineffectiveness or shortage of infrastructure; they are complexly tied to societal values, traditional practices and perceptions of status and hospitality. Cultural expectation to serve food in abundance, every so often regardless of actual need, culminate in substantial measures of excess food that commonly go to waste. Perhaps the most powerful contemporary driver of food wastage is conspicuous consumption. In a culture where social standing is closely tied to material wealth, quantity and diversity of

food served can become a status symbol, reflecting the host prosperity and prestige. The outcome is a society where wastefulness is normalized and even celebrated as a sign of wealth and status. This dynamic is predominantly evident in Nigeria's urban middle and upper classes, where catering norms and social expectations dictate opulent display of food, concentrating on facade over actual consumption. The repercussions of these habits are widespread and profound. Giving the stark reality of millions of Nigerians struggling below poverty line and contending with daily insecurity, the sheer waste of food raises disconcerting questions about our values and main concern. Furthermore, the environmental cost of food wastage is substantial in a country already struggling with weather-related stresses. Ultimately, tackling food waste in Nigeria involves more than just a shift in habits - it's about reassessing values. By backing a culture of sustainability and social accountability, Nigeria can begin to curb the improvident practices inspired by culture, religion and status-seeking.

Recommendations

Reducing food waste and food waste management should address problems across the entire supply chain, from preparation to consumer behavior. Through religious and community leaders, inspire behavioral shifts in conspicuous consumption and also by raising awareness about the phenomenon through targeted campaigns that educate people on the implications of food waste. There is also need to get rid of obsolete and inept practices and reassess cultural norms around celebrations; encourage sustainable practices during celebrations and religious festivals. Avoiding food waste during the festive season requires mindful planning, responsible cooking practices and conscious consumption. Consumers should be cognizant of their food choices and contribute to a more sustainable and responsible festive seasons. What's more, at festivals and celebrations "Festivals, a time for food sharing and not wasting" should be a watchword. Households and individuals buy and cook as much is needed; less food is prepared, less food is wasted. Refrain from preparing meals merely on the supposition that a relative might make a surprising visit. Modifying menus to better match guest preference and tastes. Provide reasonable servings and let guests know they can ask additional helpings. Encouraging leftover consumption and food recycling by transforming leftovers into new dishes. Store leftovers or give them to individuals who might need them instead of discarding them. However, for meaningful change, senior family members need to take the lead, showing younger family members the importance of valuing food and minimizing waste. Finally, government should set food waste reduction goals, create a system to monitor, evaluate and adjust the national strategy for optimal effectiveness, identifying areas for improvement and make adjustments as needed.

References

- Abdullah, S.A., Ahmed, S.Y. (2025). The culture of conspicuous consumption of food among university students. *Journal of University of Human Development*, 11(2), 1-8. <https://doi.org/10.21928/juhd.v11n2y2025.pp1-8>
- Agya, B.A. (2025). Technological solutions and consumer behaviour in mitigating food waste: A global assessment across income levels. *Sustainable Production and Consumption*, 55, 242-256. <https://doi.org/10.1016/j.spc.2025.02.020>
- Ahamefule, I.C. (2020). OZO title and indigenous capital formation in Igbo society, Southeast, Nigeria, 1900-2015. *OSR Journal of Humanities and Social Science*, 25(6), 23-25. <https://doi.org/10.9790/0837-2506032325>

- Akanle, O., Ademuson, A.O., Adegoke, O.O. & Oguntoyinbo, K.O. (2019). This is who we are and why: Ethnography of weddings in Ibadan, Nigeria. *African Population Studies*, 33(1), 4686-4699. <https://doi.org/10.11564/33-1-1358>
- Akanle, O., Oguntoyinbo, K.O. (2025). Discontinuities, continuities and emerging patterns in wedding activities among the Yoruba people of Southwestern Nigeria. *African Journal of Religion, Philosophy and Culture*, 6(2), 135-156. https://hdl.handle.net/10520/ejc-aa_ajrpc_v6_n2_a8
- Aktas, E., Sahin, H., Topaloglu, Z., Oledinma, A., Huda, A.K.S., Irani, Z., ... & Kamrava, M.A. (2018). Consumer behavioural approach to wood waste. *Journal of Enterprise Information Management*, 31(15), 658-676. <https://doi.org/10.1108/JEIM-03-2018-0051>
- Allen, J.E., Eze, N.M. (2025). Assessment of average quantity of food wastage at service area in hotels in rivers state Nigeria. *Journal of Hotel Management and Tourism Research*, 6(2), 51-57. <https://doi.org/10.56201/jhmtr.vol.6no2.2025.pg51.57>
- Aloysius, N., Ananda, J., Mitsis, A. & Pearson, D. (2023). Why people are bad at leftover food management? A systematic literature review and a framework to analyze household leftover food waste generation behavior. *Appetite*, 186, 106577. <https://doi.org/10.1016/j.appet.2023.106577>
- Amene, O.O. (2024). Re: Is Onitsha the extravagance capital of Nigeria? https://web.facebook.com/groups/871933976741996/posts/1457528811515840/?_rdc=1&_rdr#
- Anyanwu, P.N. (2020). Age grade cultural ceremony in Nguru Mbaise: The Opara Na Okwe Ihe-Ebiri example. *Odezuruigbo Journal*, 4(1), 184-198. <https://journals.unizik.edu.ng/oj/article/view/541/505>
- Apata, O. (2015). Nigeria: Expert decries food waste from social parties in Nigeria. <https://allafrica.com/stories/201507100369.html#:~:text=Emphasising%20that%20food%20waste%20was,a%20month%22%2C%20she%20said>
- Avci, I. (2022). The effect of conspicuous consumption behavior on wasteful consumption behavior: The intermediary role of hedonic consumption behavior. *Journal of Economy Culture and Society*, 65, 161-179. <https://doi.org/10.26650/JECS2021-875642>
- Ayten, Ş., Kabalı, S. (2024). Strategies to reduce food waste and losses in food service. *Global Journal of Nutrition & Food Science*, 5(2), 1-6.
- Balan, I.M., Gherman, E.D., Brad, I., Gherman, R., Horablaga, A. & Trasca, T.I. (2022). Metabolic food waste as food insecurity factor - causes and preventions. *Foods*, 11(15), 2179. <https://doi.org/10.3390/foods11152179>
- Bamigbade, O., Akinwumi, P. (2025). Funeral mourning as tool for poverty alleviation: Evidence in the Yorùbá home video Olórí Ebí. *English Language, Literature & Culture*, 10(1), 23-30. <https://doi.org/10.11648/j.ellc.20251001.13>
- Barauskaite, D., Gineikiene, J., Fennis, B.M., Auruskeviciene, V., Yamaguchi, M., & Kaondo, N. (2018). Eating healthy to impress: How conspicuous consumption, perceived self-control motivation, and descriptive normative influence determine functional food choice. *Appetite*, 131, 59-67. <https://doi.org/10.1016/j.appet.2018.08.015>
- Becker, C.B., Taniyama, Y., Kondo-Arita, M., Sasaki, N., Yamada, S. & Yamamoto, K. (2022). How funerals mediate the psycho-social impact of grief: Qualitative analysis of open-ended responses to a national survey in Japan. *SSM-Mental Health*, 2, 100169. <https://doi.org/10.1016/j.ssmmh.2022.100169>
- Bravi, L., Francioni, B., Murmura, F. & Savelli, E. (2020). Factors affecting household food waste among young consumers and actions to prevent it. A comparison among UK, Spain and Italy. *Resources, Conservation and Recycling*, 153, 104586. <https://doi.org/10.1016/j.resconrec.2019.104586>
- Busari, A.O., Alabi, A.A., Bayero, G.S. & Idris-Adeniyi, K.M. (2022). Determinants of households' food wastes in Osogbo Metropolis, Osun State, Nigeria. *Journal of Agriculture and Food Sciences*, 20(2), 89-103. <https://doi.org/10.4314/jafs.v20i2.6>

- Business Day (2025). Food waste crisis: A hidden tragedy with opportunities. <https://businessday.ng/editorial/article/food-waste-crisis-a-hidden-tragedy-with-opportunities/>
- Calvo-Porrall, C., Rodríguez-Fernández, M. (2015). Food for thought: The food waste global issue. *Experiences in Modeling Decision-Making in Human Health, Environment and Human Development*, 1, 1-23. https://rideca.cs.buap.mx/web/files/articulo_HseYt5M99oHIf4s.pdf
- Catovic, S.A. (2018). Islamic environmentalism and development of elements of an Islamic food ethic in the modern world. Doctoral dissertation, Drew University. <https://digitalcollections.drew.edu/UniversityArchives/ThesesAndDissertations/THEO/M/A/2018/Catovic/openaccess/SACatovic.pdf>
- Chereji, A.I., Chiurciu, I.A., Popa, A., Chereji, I. & Iorga, A.M. (2023). Consumer behaviour regarding food waste in Romania, rural versus urban. *Agronomy*, 13(2), 571. <https://doi.org/10.3390/agronomy13020571>
- Dadey, G.O. (2022). The impact of Christianity on traditional naming ceremony in the new Juaben traditional area. *Cradle of Knowledge: African Journal of Educational and Social Science Research*, 10(3), 104-111. <https://doi.org/10.4314/ajessr.v10i3.1>
- De Boni, A., Ottomano Palmisano, G., De Angelis, M. & Minervini, F. (2022). Challenges for a sustainable food supply chain: A review on food losses and waste. *Sustainability*, 14(24), 16764. <https://doi.org/10.3390/su142416764>
- de Bruin, A., Cinderby, S. & Cambridge, H. (2019). Understanding why people waste food. Stockholm Environment Institute. <https://www.sei.org/wp-content/uploads/2019/02/understanding-why-people-waste-food.pdf>
- Delgado, L., Schuster, M. & Torero, M. (2021). Quantity and quality food losses across the value chain: A comparative analysis. *Food Policy*, 98, 101958. <https://doi.org/10.1016/j.foodpol.2020.101958>
- Deshpande, A., Ramanathan, V. & Babu, K. (2024). Assessing the socioeconomic factors affecting household waste generation and recycling behavior in Chennai: A survey-based study. *International Journal of Science and Research Archive*, 11(2), 750-758.
- Elhoushy, S., Jang, S. (2021). Religiosity and food waste reduction intentions: A conceptual model. *International Journal of Consumer Studies*, 45(2), 287-302. <https://doi.org/10.1111/ijcs.12624>
- Elimelech, E., Mintz, K.K., Katz-Gerro, T., Segal-Klein, H., Hussein, L. & Ayalon, O. (2023). Between perceptions and practices: The religious and cultural aspects of food wastage in households. *Appetite*, 180, 106374. <https://doi.org/10.1016/j.appet.2022.106374>
- Eze, N.J., Ebubechineke, I.B. (2020). Renaissance in the Igbo culture of Ozo coronation. *Odezuruigbo Journal*, 4(1), 199-214. <https://journals.unizik.edu.ng/oj/article/view/542/506>
- Falcon, W.P., Naylor, R.L. (2005). Rethinking food security for the twenty-first century. *American Journal of Agricultural Economics*, 87(5), 1113-1127. <https://www.jstor.org/stable/3697686>
- FAO (2022). Technical platform on the measurement and reduction of food loss and waste (TPFLW). [https://www.fao.org/platform-food-loss-waste/resources/news/news-detail/-And-so-this-is-Christmas-A-time-for-food-sharing-and-not-wasting!/en#:~:text=For%20many%20around%20the%20world,\(Respect%20Food%2C%202019\)](https://www.fao.org/platform-food-loss-waste/resources/news/news-detail/-And-so-this-is-Christmas-A-time-for-food-sharing-and-not-wasting!/en#:~:text=For%20many%20around%20the%20world,(Respect%20Food%2C%202019))
- Farooqi, A., Ahmed, A. & Yaseen, M.F. (2016). Worldwide food waste in Muslim marriage ceremonies: A case study conducted in Karachi, a mega city of 23.5 million and city of diverse Muslim communities. *International Journal of Business, Economics and Law*, 10(5), 61-72. https://www.ijbel.com/wp-content/uploads/2016/11/IJBEL10_53.pdf
- Filimonau, V., Mika, M., Kubal-Czerwińska, M., Zajadacz, A. & Durydiwka, M. (2022). Religious values and family upbringing as antecedents of food waste avoidance. *Global Environmental Change*, 75, 102547. <https://doi.org/10.1016/j.gloenvcha.2022.102547>

- Fitzmaurice, C.J. (2015). Conspicuous consumption and distinction. *International Encyclopedia of the Social & Behavioral Sciences*, 2nd edition, 695-699. <https://doi.org/10.1016/B978-0-08-097086-8.03150-0>
- Foday, F. (2023). Food waste in Nigeria: A critical challenge for environmental sustainability. <https://medium.com/@fantovida26/food-waste-in-nigeria-a-critical-challenge-for-environmental-sustainability-7f586d2cf717>
- Folwarczny, M., Gasiorowska, A., Sigurdsson, V. & Otterbring, T. (2024). Conspicuous consumption and conscientious conservation: Testing for a status-prosociality link through need for uniqueness and variety seeking. *Cleaner and Responsible Consumption*, 14, 100219.
- Garcia-Garcia, G., Woolley, E., Rahimifard, S., Colwill, J., White, R. & Needham, L. (2017). A methodology for sustainable management of food waste. *Waste and biomass valorization*, 8(6), 2209-2227. <https://doi.org/10.1007/s12649-016-9720-0>
- Ghinea, C., Ghiuta, O. A. (2019). Household food waste generation: Young consumers behaviour, habits and attitudes. *International Journal of Environmental Science and Technology*, 16(5), 2185-2200. <https://doi.org/10.1007/s13762-018-1853-1>
- Gorgan, C., Chersan, I.C., Dragomir, V.D. & Dumitru, M. (2022). Food waste prevention solutions in the annual reports of European companies. *Amfiteatru Economic*, 24(60), 309-329. <https://doi.org/10.24818/EA/2022/60/309>
- Grabowski, P.P. (2024). Eat lovingly: Christian ethics for sustainable and just food systems. *Christian Scholar's Review*, 53(4), 7-27. <https://christianscholars.com/eat-lovingly-christian-ethics-for-sustainable-and-just-food-systems/>
- Graham, J.F. (2017). Feasting with death: A study of funeral-food practices. Doctoral dissertation, University of Bath. https://purehost.bath.ac.uk/ws/portalfiles/portal/187910608/Joshua_Graham_Feasting_with_Death.pdf
- Guimarães, N.S., Reis, M.G., Júnior, F.E.M., Fontes, L.A., Raposo, A., Saraiva, A., ... & de Carvalho, I.M.M. (2024). From plate to planet: A systematic review and meta-analysis on strategies to reduce plate food waste at food services. *Sustainability*, 16(20), 9099. <https://doi.org/10.3390/su16209099>
- Gunders, D., Bloom, J. (2017). *Wasted: How America Is Losing up to 40 Percent of Its Food from Farm to Fork to Landfill*, 18, 1-58. New York: Natural Resources Defense Council. <https://www.exposingthetruth.info/food/files/wasted-food-IP.pdf>
- Gunjal, B.B. (2019). Value-added products from food waste. In *Global Initiatives for Waste Reduction and Cutting Food Loss*, 20-30. <https://doi.org/10.4018/978-1-5225-7706-5.ch002>
- Hao, N., Wang, H.H., Wang, X. & Michael, W. (2024). Will the nouveau-riche (new-rich) waste more food? Evidence from China. *China Agricultural Economic Review*, 16(1), 1-19.
- Harris, M. (2012). This festive waste. *Engineering & Technology*, 6(12), 30-33. <https://ieeexplore.ieee.org/abstract/document/6156548>
- Harrison, G.G., Rathje, W.L. & Hughes, W.W. (1975). Food waste behavior in an urban population. *Journal of Nutrition and Education*, 7(1), 13-16. [https://doi.org/10.1016/S0022-3182\(75\)80062-8](https://doi.org/10.1016/S0022-3182(75)80062-8)
- Haruna, U.A., Luther, M.L., Zubairu, M., Abonyi, E.E., Dibal, S.M., Gegele, T.A., ... & Lucero-Prisno III, D.E. (2023). Food loss and waste in Nigeria: Implications for food security and environmental sustainability. In *Advances in Food Security and Sustainability*, 8, 217-233. <https://doi.org/10.1016/bs.afs.2023.07.003>
- Hassan, H.F., Ghandour, L.A., Chalak, A., Aoun, P., Reynolds, C.J. & Abiad, M.G. (2022). The influence of religion and religiosity on food waste generation among restaurant clientele. *Frontiers in Sustainable Food Systems*, 6, 1010262. <https://doi.org/10.3389/fsufs.2022.1010262>
- Hassan, M. (2023). Food waste continues to be a blot on spirit of Ramadan 2023. <https://www.researchgate.net/deref/https%3A%2F%2Fwww.nst.com.my%2Fopinion%2F>

- [columnists%2F2023%2F05%2F904918%2Ffood-waste-continues-be-blot-spirit-ramadan-2023?_tp=eyJjb250ZXh0Ijp7ImZpcnN0UGFnZSI6InB1YmxpY2F0aW9uIiwicGFnZSI6InB1YmxpY2F0aW9uIn19](https://doi.org/10.1108/BFJ-10-2023-0917)
- Hassan, S.H., Low, E.C. (2024). Spur of the moment: The unintended consequences of excessive food purchases and food waste during Ramadan. *British Food Journal*, 126(7), 2732-2745. <https://doi.org/10.1108/BFJ-10-2023-0917>
- Howard, A. (2025). Gather up the leftovers. Let nothing goes to waste. <https://christianscholars.com/gather-up-the-leftovers-let-nothing-go-to-waste/>
https://franpritchett.com/00fwp/igbo/secondary/txt_traditions_1115.pdf
- Ibeh, J.M., Ndubuisi, U. (2022). The age grade system and rural development in South East Nigeria: An approach to societal change. *Port Harcourt Journal of History & Diplomatic Studies*, 9(2), 259-271.
- Idris, H. (2021). The sociology of Eid festivals in Nigeria. <https://www.theabusites.com/the-sociology-of-eid-festivals-in-nigeria/>
- Jeno, J.G.A., Viveka, R., Varjani, S., Nagappan, S. & Nakkeeran, E. (2021). Current trends and prospects of transforming food waste to biofuels in India. In *Waste Biorefinery*, 391-419. <https://doi.org/10.1016/B978-0-12-821879-2.00014-4>
- Jessicaossom (2022). A cultural festival. <https://www.waivio.com/@jessicaossom/a-cultural-festival>
- Juvan, E., Grün, B., Baruca, P.Z. & Dolnicar, S. (2021). Drivers of plate waste at buffets: A comprehensive conceptual model based on observational data and staff insights. *Annals of Tourism Research Empirical Insights*, 2(1), 100010. <https://doi.org/10.1016/j.annale.2021.100010>
- Karunasena, G.G., Ananda, J. & Pearson, D. (2021). Generational differences in food management skills and their impact on food waste in households. *Resources, Conservation and Recycling*, 175, 105890. <https://doi.org/10.1016/j.resconrec.2021.105890>
- Kelleher, M., Robins, J. (2013). What is waste food?, *BioCycle*, 54(8), 36-39.
- Ken-Anaukwu, C. (2025). Traditional Yoruba naming ceremonies and their meanings. <https://www.nkenne.com/blog/traditional-yoruba-naming-ceremonies-and-their-meanings>
- Kolawole, I.D., Kolawole, G.O., Sanni-manuel, B.A., Kolawole, S.K., Ewansiha, J.U., Kolawole, V.A. & Kolawole, F.O. (2024). Economic impact of waste from food, water and agriculture in Nigeria: Challenges, implications and applications - a review. *Discover Environment*, 2(1), 51. <https://doi.org/10.1007/s44274-024-00086-6>
- Kugbonu, M.A., Adzinyo, O.A., Asimah, V.K. & Borman, F.K. (2018). Event waste management: A study of a religious event in Ho. *Journal of Tourism, Hospitality and Sports*, 33, 40-46. <https://core.ac.uk/download/pdf/234696961.pdf>
- Lahiri, A., Daniel, S., Kanthapazham, R., Vanaraj, R., Thambidurai, A. & Peter, L.S. (2023). A critical review on food waste management for the production of materials and biofuel. *Journal of Hazardous Materials Advances*, 10, 100266. <https://doi.org/10.1016/j.hazadv.2023.100266>
- Machate, M. (2021). Family demographics on food waste generation among the city of Tshwane households, republic. *Strategies of Sustainable Solid Waste Management*, 11. <https://www.intechopen.com/chapters/73477>
- Mahmoudi, M., Mashayekhian, M., Bunch, B. & Joodaky, A. (2025). Rethinking packaging for food waste prevention: A scoping review of consumer behavior and design opportunities. *Sustainability*, 17(11), 5213. <https://doi.org/10.3390/su17115213>
- Maigari, A.M. (2023). Lavish wedding among Muslims in Northern Nigeria. *Al-Risalah: Journal of Religious Studies and Islamic Thought*, 14(2), 437-448. <https://doi.org/10.34005/alrisalah.v14i2.2700>
- Martianto, D., Diana, R., Baliwati, Y.F., Sukandar, D. & Hendriadi, A. (2024). The quantity and composition of household food waste: Implications for policy. *PLOS One*, 19(6), e0305087. <https://doi.org/10.1371/journal.pone.0305087>

- Maurizio, L., Calabrò, G., De Pascale, A., Fazio, A. & Giannetto, C. (2016). Household food waste and eating behavior: Empirical survey. *British Food Journal*, 118(12), 3059-3072. <https://doi.org/10.1108/BFJ-01-2016-0001>
- Mbachu, I. (2013). Nigeria: A haven of the ostentatious and the wasteful. <https://saharareporters.com/2013/09/19/nigeria-haven-ostentatious-and-wasteful-ikechukwu-mbachu>
- Melikoglu, M., Lin, C.S.K. & Webb, C. (2013). Analysing global food waste problem: Pinpointing the facts and estimating the energy content. *Central European Journal of Engineering*, 3(2), 157-164. <https://doi.org/10.2478/s13531-012-0058-5>
- Meyer-Rochow, V.B. (2009). Food taboos: Their origins and purposes. *Journal of Ethnobiology and Ethnomedicine*, 5(1), 18. <https://doi.org/10.1186/1746-4269-5-18>
- Minton, E.A., Johnson, K.A., Vizcaino, M. & Wharton, C. (2020). Is it godly to waste food? How understanding consumers' religion can help reduce consumer food waste. *Journal of Consumer Affairs*, 54(4), 1246-1269. <https://doi.org/10.1111/joca.12328>
- Morton, L.W., Bitto, E.A., Oakland, M.J. & Sand, M. (2008). Accessing food resources: Rural and urban patterns of giving and getting food. *Agriculture and Human Values*, 25(1), 107-119. <https://doi.org/10.1007/s10460-007-9095-8>
- Moufakkir, O., Auzun, B. (2024). Leveraging religion to reduce food waste: Examining food waste. Preprints.org. <https://doi.org/10.20944/preprints202409.1659.v1>
- Mucha, L., Oravec, T. (2025). Assumptions and perceptions of food wasting behavior and intention to reduce food waste in the case of generation Y and generation X. *Scientific Reports*, 15(1), 2991. <https://doi.org/10.1038/s41598-025-86252-z>
- Ndinisa, N. (2014). The extravagance and waste of funerals. LIFESTYLE. <https://thisisafrica.me/lifestyle/extravagance-waste-funerals/#:~:text=That%20funerals%20are%20for%20the,off%20and%20having%20a%20blast>
- Ndubisi, E.J., Okere, J.E. (2020). Nze na Ozo title in Igbo culture: A philosophical reflection on its significance in a contemporary society. *Oracle of Wisdom Journal of Philosophy and Public Affairs*, 4(3), 36. <https://acjol.org/index.php/owjoppa/article/view/844/833>
- Ngbea, G.T. (2023). Nigerian government and religion. *GNOSI: An Interdisciplinary Journal of Human Theory and Praxis*, 6(1), 179-194. <http://www.gnosijournal.com/index.php/gnosi/article/view/225>
- Ngbea, G.T., Achunike, H.C. (2014). Religion: Past and present in Nigeria. *International Journal of Sciences: Basic and Applied Research*, 17(2), 156-174. <https://core.ac.uk/download/pdf/249333746.pdf>
- Nnoli, E.C., Ibeneme, U.J., Omokaro, G.O., Osarhiemen, I.O., Ewubare, P.O., Aliyu, S.O. & James, N.L. (2024). Food waste and loss management-causes, effects and possible solutions from a Nigeria context. *American Journal of Food Science and Technology*, 3(1), 30-41. <https://doi.org/10.54536/ajfst.v3i1.2744>
- Nwokocha, B.C., Nnatuanya, E.C. (2024). Christianity and Ozo title-taking in Igboland: The Catholic Church response. *PREORC Journal of Arts and Humanities*, 9, 33-48. <https://www.journals.ezenwaohaetorc.org/index.php/preorcjah/article/view/PREORC-9-002/pdf>
- Nwoye, C. (2014). An ethnographic study of Igbo naming ceremony (IBA NWA AFA). *International Journal of Sociology and Anthropology*, 6(10), 276-295. <https://doi.org/10.5897/IJSA2014.0529>
- Obiora, A.C. (2024). Addressing environmental degradation: Adopting frugality as an eco-theological approach to sustainability. *Nigerian Journal of Arts and Humanities*, 4(3), 211-222. <https://nigerianjournalsonline.org/index.php/JRNL/article/view/556/554>
- Okoro, P. (2024). Getting out of food scarcity in Nigeria. <https://www.afex.africa/sw/blog/getting-out-of-food-scarcity-in-nigeria>

- Okwuonu, I.C., Narayanan, N.N., Egesi, C.N. & Taylor, N.J. (2021). Opportunities and challenges for biofortification of cassava to address iron and zinc deficiency in Nigeria. *Global Food Security*, 28, 100478. <https://doi.org/10.1016/j.gfs.2020.100478>
- Olaniyan, M.E. (2014). An appraisal of Osun Osogbo as a festival theatre. *European Scientific Journal*, 10(11), 326-336. <https://core.ac.uk/download/pdf/236410037.pdf>
- Olukoju, A. (2018). Filthy rich and dirt poor: Social and cultural dimensions of solid waste management (SWM) in Lagos. *Social Dynamics*, 44(1), 88-106. <https://doi.org/10.1080/02533952.2018.1430475>
- Omran, A.I. (2025). Food waste and the contest of incentives: Egypt as a case study. In *Food Security and Islamic Ethics*, 187-209. <https://doi.org/10.4337/9781035333585.00015>
- Onwutalobi, A. (2014). New Yam festival - an Igbo cultural and ancestral heritage. <https://www.igbounionfinland.com/new-yam-festival-an-igbo-cultural-and-ancestral-heritage/>
- Ossai, C. (2023). Reducing food waste during festivities. <https://radionigeria.gov.ng/2023/12/30/reducing-food-waste-during-festivities/>
- Patsiaouras, G., Fitchett, J.A. (2012). The evolution of conspicuous consumption. *Journal of Historical Research in Marketing*, 4(1), 154-176. <https://doi.org/10.1108/17557501211195109>
- Pearson, N. (2024). Rethinking food waste: Lessons from best practice. *Journal of Sustainable Tourism*, 1-22. <https://doi.org/10.1080/09669582.2024.2427015>
- Phasha, L., Molelekwa, G.F., Mokgobu, M.I., Morodi, T.J., Mokoena, M.M. & Mudau, L.S. (2020). Influence of cultural practices on food waste in South Africa - a review. *Journal of Ethnic Foods*, 7(1), 37. <https://doi.org/10.1186/s42779-020-00066-0>
- Porpino, G., Parente, J. & Wansink, B. (2015). Food waste paradox: Antecedents of food disposal in low income households. *International Journal of Consumer Studies*, 39(6), 619-629. <https://doi.org/10.1111/ijcs.12207>
- Przezbórska-Skobiej, L., Wiza, P.L. (2021). Food waste in households in Poland - attitudes of young and older consumers towards the phenomenon of food waste as demonstrated by students and lecturers of PULS. *Sustainability*, 13(7), 3601. <https://doi.org/10.3390/su13073601>
- Quested, T.E., Marsh, E., Stunell, D. & Parry, A.D. (2013). Spaghetti soup: The complex world of food waste behaviours. *Resources, Conservation and Recycling*, 79, 43-51. <https://doi.org/10.1016/j.resconrec.2013.04.011>
- Rezaei, M., Liu, B. (2017). Food loss and waste in the food supply chain. <https://openknowledge.fao.org/server/api/core/bitstreams/36cb45bc-392c-41fb-97f1-90ca1f16ee7f/content>
- Romero, J.C., Tatay, J. (2022). Wasting food. https://www.researchgate.net/profile/Stefan-Einsiedel/publication/361612679_Wasting_Food/links/62bc563d93242c74cad76aed/Wasting-Food.pdf
- Royer, M.F. (2024). The folly of food waste amidst food insecurity in the United States: A literature review. *Challenges*, 15(2), 21. <https://doi.org/10.3390/challe15020021>
- Salonen, A.S. (2016). The Christmas celebration of secondary consumers: Observations from food banks in Finland. *Journal of Consumer Culture*, 16(3), 870-886. <https://doi.org/10.1177/1469540514541881>
- Sarangi, P.K., Pal, P., Singh, A.K., Sahoo, U.K. & Prus, P. (2024). Food waste to food security: Transition from bioresources to sustainability. *Resources*, 13(12), 164. <https://doi.org/10.3390/resources13120164>
- Setti, M., Falasconi, L., Segrè, A., Cusano, I. & Vittuari, M. (2016). Italian consumers' income and food waste behavior. *British Food Journal*, 118(7), 1731-1746. <https://doi.org/10.1108/BFJ-11-2015-0427>
- Sharma, P., Dwivedi, S. & Singh, D. (2016). Global poverty, hunger and malnutrition: A situational analysis. In *Biofortification of Food Crops*, 19-30. https://doi.org/10.1007/978-81-322-2716-8_2

- Simpson, B., Mesler, R.M. & White, K. (2024). Perceiving less but wasting more: The relationship between perceived resource scarcity and consumer food waste. *Appetite*, 202, 107642. <https://doi.org/10.1016/j.appet.2024.107642>
- SkipShapiro Enterprises (2024). Addressing food waste in the hospitality industry. <https://shapiroe.com/blog/food-waste-hospitality-industry/>
- Špička, J. (2023). Religious values and food waste: A comparative study of Roman Catholic believers and non-religious individuals. In *Forum Scientiae Oeconomia*, 11(4), 99-122. <https://www.ceeol.com/search/article-detail?id=1254823>
- Stancu, V., Haugaard, P. & Lähteenmäki, L. (2016). Determinants of consumer food waste behaviour: Two routes to food waste. *Appetite*, 96, 7-17. <https://doi.org/10.1016/j.appet.2015.08.025>
- Sufficiency, E., Qamar, S.A., Ferreira, L.F.R., Franco, M., Iqbal, H.M. & Bilal, M. (2022). Emerging biotechnological strategies for food waste management: A green leap towards achieving high-value products and environmental abatement. *Energy Nexus*, 6, 100077. <https://doi.org/10.1016/j.nexus.2022.100077>
- Sunday, C.O., Sowunmi, F.A., Obayelu, O.A., Awoyemi, A.E., Omotayo, A.O. & Ogunniyi, A.I. (2022). Disentangling drivers of food waste in households: Evidence from Nigeria. *Foods*, 11(8), 1103. <https://doi.org/10.3390/foods11081103>
- Teng, C.C., Wang, Y.C., Cheng, Y.J. & Wang, S.N. (2023). Religious beliefs and food waste prevention practices: Mechanisms of divine and environmental awareness. *Journal of Hospitality Marketing & Management*, 32(4), 530-554. <https://www.tandfonline.com/doi/abs/10.1080/19368623.2023.2189199>
- The Guardian (2009). Eid al-Fitr - the feast after the fast. <https://www.theguardian.com/lifeandstyle/wordofmouth/2009/sep/21/eid-al-fitr-ramadan-food>
- The World Bank (2020). Nigeria: Food smart country diagnostic. <https://documents1.worldbank.org/curated/en/703791601302657183/pdf/Nigeria-Food-Smart-Country-Diagnostic.pdf>
- Thejotographer (2017). An African child-naming ceremony. <https://steemit.com/life/@thejotographer/an-african-child-naming-ceremony-49ecdda9dcd75#:~:text=The%20guests%20are%20entertained%20with,last%20of%20the%20guests%20leave>
- Todd, E.C.D, Faour-Klingbeil, D. (2024). Impact of food waste on society, specifically at retail and foodservice levels in developed and developing countries. *Foods*, 13(13), 2098. <https://doi.org/10.3390/foods13132098>
- Tomaszewska, M., Bilska, B. & Kołożyn-Krajewska, D. (2022). The influence of selected food safety practices of consumers on food waste due to its spoilage. *International Journal of Environmental Research and Public Health*, 19(13), 8144. <https://doi.org/10.3390/ijerph19138144>
- Tonini, P., Odina, P.M. & Durany, X.G. (2023). Predicting food waste in households with children: Socio-economic and food-related behavior factors. *Frontiers in Nutrition*, 10, 1249310. <https://doi.org/10.3389/fnut.2023.1249310>
- Tsai, W.C., Chen, X. & Yang, C. (2020). Consumer food waste behavior among emerging adults: Evidence from China. *Foods*, 9(7), 961. <https://doi.org/10.3390/foods9070961>
- Uluocha, M.D. (2025). Nigeria's hidden hunger: Why tackling food waste is urgent as feeding the poor. <https://guardian.ng/features/nigerias-hidden-hunger-why-tackling-food-waste-is-urgent-as-feeding-the-poor/#:~:text=Nigeria%20loses%20over%2040%25%20of,deeper%20issue%20is%20systemic%20neglect>
- Umu Udo Integration (2015). Ozo title taking in Igboland Nri kingdom, Hebrews. <https://olivernwokedi.wordpress.com/2015/02/14/ozo-title-taking-in-igboland-nri-kingdomhebrews/>
- UNEP (2021). Food waste index report 2021. Nairobi.

- UNEP (2021). UNEP food waste index report 2021. <https://www.unep.org/resources/report/unep-food-waste-index-report-2021>
- Uzoh, B.C., Ekechukwu, I.V. (2024). Age-grades and community development in Southeast Nigeria. *International Journal of Research and Innovation in Social Science*, 8(3), 2877-2887. <https://dx.doi.org/10.47772/IJRISS.2024.803199>
- Wala, A.A.S.L., Siddiqui, U.M. (2025). Food waste at feasts: An Islamic perspective on sustainable practices for mitigation. *Islamic Research Journal*, 3(1), 12-26. <https://al-marsoos.com/index.php/AMRJ/article/view/90/97>
- Williams, P., Walton, K. (2011). Plate waste in hospitals and strategies for change. *e-SPEN, the European e-Journal of Clinical Nutrition and Metabolism*, 6(6), e235-e241. <https://doi.org/10.1016/j.eclnm.2011.09.006>
- Xu, Z., Zhang, Z., Liu, H., Zhong, F., Bai, J. & Cheng, S. (2020). Food-away-from-home plate waste in China: Preference for variety and quantity. *Food Policy*, 97, 101918. <https://doi.org/10.1016/j.foodpol.2020.101918>
- Yahia, E.M., Fonseca, J.M. & Kitinoja, L. (2019). Postharvest losses and waste. *Postharvest Technology of Perishable Horticultural Commodities*, 43-69. <https://doi.org/10.1016/B978-0-12-813276-0.00002-X>
- Yakubu, S. (2022). The role and duties of the age grade system in socio-cultural and community development in the Auchi kingdom in Nigeria. *West Bohemian Historical Review*, 119. <https://hdl.handle.net/10195/81316>
- Yoreh, T., Scharper, S.B. (2020). Food waste, religion and spirituality: Jewish, Christian and Muslim approaches. In *Routledge Handbook of Food Waste*, 55-64. <https://www.taylorfrancis.com/chapters/edit/10.4324/9780429462795-5/food-waste-religion-spirituality-tanhum-yoreh-stephen-bede-scharper>
- Yoreh, T.S. (2014). The Jewish prohibition against wastefulness: The evolution of an environmental ethic. Doctoral dissertation, Humanities York University Toronto, Canada. <https://yorkspace.library.yorku.ca/server/api/core/bitstreams/640a58e7-9436-4d98-85ab-b91d75ce30a9/content>
- Yusoff, N.I.B.M., Godsell, J. & Woolley, E. (2024). Towards zero waste: A comprehensive framework for categorizing household food waste. *Sustainable Production and Consumption*, 48, 1-13. <https://doi.org/10.1016/j.spc.2024.05.002>
- Zailani, S.M. (2023). Exploring post-harvest losses and waste in tomato supply chains: Insights from Kaduna State, Nigeria. Doctoral dissertation, University of Nottingham, United Kingdom. <https://www.proquest.com/openview/9aefb3b20ecd74bb20921cf6c471673c/1?pq-origsite=gscholar&cbl=2026366&diss=y>
- Zimmerman, A. (2012). General features of African traditional religions. *Gema Teologi*, 36(2), 269-302. <http://journal-theo.ukdw.ac.id/index.php/gema/article/view/146>

Received: 22 September 2025;

Accepted: 29 October 2025;

Published: 13 January 2026.