

## Religious Education Curriculum as Remedy to the Immoral Dressing Among Students of Higher Institutions in Oyo State, Nigeria

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**Abstract**

This study examined religious education curriculum as panacea to the immoral dressing among students of Emmanuel Alayande College of education, Oyo, Oyo State, Nigeria. The study adopted the descriptive survey research design. Population comprised of all Christian religious studies students of Emmanuel Alayande College of Education, Oyo, Oyo State. Simple random sampling technique was used for this study. One hundred (100) Christian religious studies students were used. Questionnaire was used for data collection. Simple percentage was used to analysis the data. The results of this study revealed that some of the forms of indecent dressing are common among students of Emmanuel Alayande College of Education, it was also revealed that religious education curriculum has moral values that can transform student's character and behavior for better. Recommendations are therefore made as follows: School authority should promulgate law that will make students to desist from naked dressing. Also dress code should be introduced to check mate unwanted dressing among female students.

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### **Background to the Study**

Clothing is one of the primary outlets for expressing oneself at any age, particularly at school age, especially at the post-secondary level while it has been the power to promote the good order in which education can take place that authority must be balanced against reasonable personal liberty. Shaw (2009) has also asserted that attires or dress in general provide subliminal cues as to the values and judgement of the wearer. Since one of the major duties of the school is to produce those students who are morally sound and who have been properly tutored in the acceptable values of the society, it is expedient therefore that the way students dress on campus should be of concern to the school authorities everywhere (Eric,2002). A safe and disciplined learning environment as it were is the requirement of a good school, young people who are safe and secured, who learn the society's basic values, norms, mores and the essentials of good citizenship are better students (Adediran and Atanda, 2012). This is an undisputed assertion but to a large extent, this has not been realized. Therefore, in response to the growing levels of violence in our schools, many parents, lecturers and even school authority have come to see the introduction of dress code in schools as one positive and creative way of reducing immoral dressing, problems of rape and thereby increase school safety (Oladipo, 2004). They observed that the adoption of dress code policy can promote school safety, improve discipline and enhance the learning environment.

However, according to Chesaro (2003), immoral dress appears to characterize the dress pattern of many students on the campuses of higher learning in Nigeria. There is hardly any higher institution of learning in this country that is not faced with this nauseating problem. The way students on these campuses of learning particularly, the female ones, dress seductively leaves much to be desired. What the girls call skirts that they wear is just "one inch" longer than their pants. When they put on such dresses, they struggle to sit down, find difficulty in climbing motor cycles, cross gutters as well as pick anything from the ground. Apart from the skimpy and tight fitting nature of these dresses, they are again transparent; revealing certain parts of the bodies that under normal dressing patterns ought to be hidden away from the glare of people.

In the case of boys, their pattern of dress is different. It makes them look so "dirty and very unattractive" with unkempt hairs and dirty jeans having pockets of holes deliberately created around the knees and the lower part of the trousers allowed to flow on the ground because they go through their heels into their legs as socks (Oladipo,2004). The waist of their trousers are lowered and fastened tightly at the middle of the two bottom lobes to reveal their boxers (pants), and when they are walking, they drag their legs and one of their hands particularly, the left one, cupping their invisible scrotum as if they will fall to the ground if not supported. Many of them because of how they dressed had at one time or the other become victims of rape, lured into prostitution, used for ritual purpose, unable to complete their education or training and also engaged in other ancillary social and moral problems like cultism and lying to mention these few (Oludare, 2020). Although, there are no universally acceptable way or ways of dressing, dresses are meant to serve some definable purposes, country or region notwithstanding (Isaacson, 2000). They are part of a peoples' culture and they define their tribal or ethnic identity. Apart from dresses being a means for cultural identity, they are for ornamental or aesthetic purposes, for protection of the body against harsh weather conditions as well as for covering the intimate parts of the body (Answer.com, 2011). These purposes are important especially as they form major aspects of a person's personality. But as important as these purposes are, they have been defeated by the generation of Nigerian youths (Articlesbase.com, 2011). Their dress patterns are most times "anti -African", and

are invented. They usually dress in a manner that does not show that they are responsible (Nigerianfilms.com, 2009). The African culture and particularly that of Nigeria encourages modesty in appearance as do the Christian and Islamic religions where the larger population of these youths claim to be worshipping God.

This un-African dress pattern among the youths of this generation has generated lots of concern and worry among the citizenry of the country. Religious institutions as well as institutions of learning are not resting on their oars to watch this immoral act being perpetuated, but they speak against it. For instance, Olori (2003) reported that at the University of Abuja rules were made that any dress worn must cover intimate parts of the body, must not expose the breast, stomach, navel and bare chest. But on this very campus students still dress indecently. In the same vein, in Kogi State College of Education, Ankpa, where this study is focused, it seems that the introduction of a dress code was misinterpreted by the students to mean they should dress indecently. This is because what became obvious with students in this college after the introduction of this dress code was the alarming and arrant ways that they began to dress indecently. One is not however surprised because what is typical of most Nigerian administrators is always a wide gap between policy formulation and execution. Indecent dressing according to Oludare (2020) even though is not accepted as the normality, is seen to be gaining ascendancy. One then wonders what becomes of the society tomorrow with the caliber of students that are being trained. If rules are made for people, they are supposed to be adequately informed why such rules are made. It is for this very reason that this paper attempts to counsel students about the cause effects of dressing indecently as well as suggests solutions that could remedy the further spread of this immoral act on campuses of learning in Nigeria.

Every culture according to Articlesbase.com (2011) has its dressing code that may vary according to cultures. Despite this variation, one thing is certain and that is that every culture has an acceptable dress code. So, every dress code that deviates from the one acceptable to the community especially as it affects the set moral standard or judgment of the community is termed indecent. The terms-decency and indecency-have so much to do with the morality of the individual person and as judged by others. A dress is therefore, said to be indecent when it has provocative or stimulating influence on almost all those that happen to view it on the user. It is according to Source Magazine on Line (2011), any outfit that shows too much skin is termed immoral dressing. Egwim (2010) referred to immoral dressing in a more specific term as the attitude of someone, male or female that dresses to showoff parts of the body such as the breasts, buttocks or even the underwear particularly those of the ladies that need to be covered.

Christian Religious Studies in primary and secondary schools in Nigeria according to Folaranmi and Henmaugo (2020), occupies a key position in the 9-year BEC (that is, Basic Education Curriculum) by realigning to meeting the key targets of the UBE (that is Universal Basic Education) programme. The teaching methods therefore according to Asue and Kajo (2018) should be very effective and must be efficient to enable the learners to integrate all subjects of the curriculum into more mature view of self, their relationship with the environment, both physical and cultural, other people and God (Nwaomah, 2011). One of the objectives of Christian Religious Studies in Nigeria is to help the learners acquire social, spiritual and moral insights to help them make appropriate moral decisions in a rapidly changing society (Zaiamov, 2017).

The concept of curriculum has no widely accepted definition since it is conceived in various ways at different stages of time. Hence, it has been referred to as a planned

activity designed to achieve certain competence and proficiency in the targeted persons. Ogwumike (2005) defined it as a chain of activities ranging from planned, implementation and evaluation. Whichever definition one takes and whatever angle one looks at, it is clear that curriculum is a set of planned programmes and activities meant for some people to be guided so that their behaviour would have been changed to conform to the societal expectations and values. The primary and secondary school Christian Religious Studies curricula is thematic in format and vary pragmatic in content selection, unlike the old ones that adopt the topical approaches. The curriculum is designed to meet the major objectives of Nigeria education which include among other things inculcation of high moral and ethical values; and establishment of positive disposition towards peace, justice, equity, anti-corruption tendencies and good governance (Nigerian Educational Research and Development Council (NERDC, 2008).

Religious Education is an important subject that instill desirable moral behavioural changes and character building in learners. This is indicated by the objectives of teaching Religious Education in higher institutions. Adediran and Atanda (2012), note that Religious Education is an effective regulator of the children's behaviour and act as a channel through which the moral demands of the society are conveyed to the child. Religious Education is, therefore, a strong instrument in instilling discipline among students. However, based on this criterion this work is aiming at examining religious education curriculum as remedy to the immoral dressing among students of Emmanuel Alayande College of Education, Oyo, Oyo State.

### **Objectives of the Study**

The objectives of this study are to;

1. Examine forms of immoral dressing among the students of Emmanuel Alayande College of Education, Oyo.
2. Establish the effectiveness of religious education curriculum in transmitting moral values to the students of Emmanuel Alayande College of Education, Oyo.
3. Examine the influence of Religious Education in exterminating immoral dressing among students of Emmanuel Alayande College of Education, Oyo.

### **Research Questions**

- i. What are the forms of immoral dressing among the students of Emmanuel Alayande College of Education, Oyo?
- ii. Of what effectiveness is Religious Education curriculum in transmitting moral values to students of Emmanuel Alayande College of Education, Oyo?
- iii. What is the influence of Religious Education in exterminating immoral dressing among the students of Emmanuel Alayande College of Education, Oyo?

### **Methodology**

The researcher adopted a descriptive survey research method for the study. Descriptive survey method helps to reveal current conditions that exist between specific events through orderly collection, analysis, interpretation and report of pertinent facts and information concerning the study. The descriptive survey research design adopted according to Adeyemo (2006), is a design that critically examines events, opinions, objects, attitudes, subjects or ideas with the aim of providing accurate information about the phenomenon being studied. Therefore, descriptive survey method was chosen in order to describe characteristics of the respondents in relation with the current study.

The instrumentation used for the research work is a questionnaire. Hence, the researcher used questionnaire which was designed as a potent instrument for data collection. Thus, fifteen (15) question items were designed for all respondents to elicit response from them. The questionnaire consists of structural questions which require that respondents pick from options of their best choice. The likert style of Strongly Agree, Agree, Disagree and Strongly Disagree was used.

The questionnaire draft was given to an expert for corrections, certification to make sure they contain relevant and adequate information for the study. Reliability concerns the students to which a particular procedure gives similar result over a number of repeated trials (Orodho, 2009). The instruments in the category were the same for piloting and actual study from five (5) selected Local Government areas in Oyo State. The major statistical test used in analyzing the data collected for the study was frequent count and simple percentage statistical tool

## Presentation of Data Analysis and Results

### Testing of Research Questions

**Research Question 1:** What are the forms of immoral dressing among the campus students of Emmanuel Alayande College of Education, Oyo?

**Table 1:** Forms of immoral dressing among the campus students of Emmanuel Alayande College of Education, Oyo

RQ1	Items	SA+A		SD+D		TOTAL	
		F	%	F	%	F	%
1.	Immoral appearance has come to characterize the dress pattern of many students on the campuses of higher learning	76	76%	24	24%	100	100
2.	The way students on the campus of learning particularly, dress seductively leaves much to be desired	80	80%	20	20%	100	100
3.	Dressing that reveals certain parts of the bodies that under normal dressing patterns ought to be hidden away from the glare of people can be termed indece	81	81%	19	19%	100	100
4.	The immoral dress is a form of dressing with the motive to entice opposite sex	91	91%	9	9%	100	100
5.	Dress in a manner that does not show that you are responsible is also a form of immoral dress	89	89%	11	11%	100	100
	<b>TOTAL</b>	<b>417</b>	<b>83.4%</b>	<b>83</b>	<b>16.6%</b>	<b>800</b>	<b>100</b>

From the table1 above, the study revealed that the cumulative data of “yes” response on the forms of immoral dressing among the campus students of Emmanuel Alayande College of Education, Oyo was 417 (83.4%) while cumulative data for “no” response on the forms of immoral dressing among the campus students of Emmanuel Alayande College of Education, Oyo was 83 (16.6%). This showed that yes responses were more than no response. However, it implies that the forms of immoral dressing are common among campus students of Emmanuel Alayande College of Education, Oyo

**Research Question 2:** What is the effectiveness of religious education curriculum in transmitting of moral values to students of Emmanuel Alayande College of Education, Oyo?

**Table 2:** Religious Education curriculum transmit moral values to students of Emmanuel Alayande College of Education, Oyo

RQ2	ITEMS	YES		NO		TOTAL	
		F	%	F	%	F	%
1	Religious education teaches total form of transforming morality which deals with the (right) or immorality (wrong) of actions.	87	87%	13	13%	100	100
2	Religious education is responsible to inculcating in each generation those forms of knowledge, values and attitudes which the society needed in order to prosper.	85	85%	15	15%	100	100
3	Teaching of religious education tells us what is right and wrong, what is good and evil, what is a virtue and vice.	91	91%	9	9%	100	100
4	Religious education teaches morals which build relationships between people and the world around.	88	88%	12	12%	100	100
5	Religious education curriculum may not affect moral values of students on what they wear.	23	23%	77	77%	100	100
	<b>TOTAL</b>	374	74.8%	126	25.2%	500	100

From table 2 above, the study revealed that the cumulative data of “yes” with the state that says “What are the effectiveness of religious education curriculum in transmitting of moral values to students of Emmanuel Alayande College of Education, Oyo?” was 374 (74.8%) while cumulative response for “no” data was 126 (25.2%). This showed that yes responses were more than no response. This statement reveals the effectiveness of religious education curriculum in transmitting moral values to students of Emmanuel Alayande College of Education, Oyo.

**Research Question 3:** What is the influence of Religious Education in exterminating immoral dressing among students of Emmanuel Alayande College of Education, Oyo?

**Table 3:** Influence of Religious Education in exterminating immoral dressing among students of Emmanuel Alayande College of Education, Oyo.

RQ3	ITEMS	YES		NO		TOTAL	
		F	%	F	%	F	%
1	Among the goals of Religious Education is to instill desirable moral behavioral changes and character building in students (individuals)	91	91%	9	9%	100	100
2	The aim of religious education is to promotes social equality and responsibility, respect and development of cultural heritage	88	88%	12	12%	100	100
3	Religious Education is, therefore, a strong instrument in instilling discipline among students.	82	82%	18	18%	100	100
4	Religious Education is an effective regulator of the children’s behaviour and act as a channel through which the moral demands of the society are conveyed to the child.	79	79%	21	21%	100	100
5	The aim and objective of religious education may not serve as tool to exterminating indecent dressing among students	10	10%	90	90%	100	100
	<b>TOTAL</b>	350	70%	150	30%	500	100

From the table 3 above, the study revealed that the cumulative data of “yes” on the statement that examine the influence of Religious Education in exterminating immoral

dressings among students of Emmanuel Alayande College of Education, Oyo was 350 (70%) while cumulative data for “no” data to negate the statement was 150 (30%). This showed that yes responses were more than no response. This reveals that the influence of goals of Religious Education will serve as tool to exterminate immoral dressing among students of Emmanuel Alayande College of Education, Oyo.

### **Discussion of Findings**

From the table 1 of the study, was deduced that the forms of immoral dressing are common among campus students of Emmanuel Alayande College of Education, Oyo and it was revealed that some of the forms of immoral dressing are common among the campus students of Emmanuel Alayande College of Education, Oyo which was agreed that 417 (83.4%) while cumulative data for “no” response on the forms of indecent dressing among the campus students of Emmanuel Alayande College of Education, Oyo was 83 (16.6%). Therefore, the finding was supported by Chesaro (2003), that immoral dressing on the other hands, appear to characterize the dress pattern of many students on the campuses of higher learning in Nigeria. There is hardly any higher institution of learning in this country that is not faced with this nauseating problem.

From the table 2 of the study, it was revealed that effectiveness of religious education curriculum transmits moral values to students of Emmanuel Alayande College of Education, Oyo, and it was established that “effectiveness of Religious education curriculum in transmit moral values to students” was 374 (74.8%) while cumulative response for “no” data was 126 (25.2%). This showed that yes responses were more than no response. This implies that the effectiveness of religious education curriculum is aiming at transmitting moral values on students of Emmanuel Alayande College of Education, Oyo. Therefore, the finding was supported by Oliver (2005) that Religious Education is an effective regulator of the children's behaviour and act as a channel through which the moral demands of the society are conveyed to the child.

From the table 3 of the study, it was discovered that the influence of religious education aims at exterminating immoral dressing among students of Emmanuel Alayande College of Education, Oyo. From the items, it was revealed that yes response 350(70%) while the 150 (30%) disagreed with the statement that “the influence of Religious Education aims at exterminating immoral dressing among students of Emmanuel Alayande College of Education, Oyo”. Therefore, the finding was supported by Oladipo (2004), that introducing of dress code can help in either reducing or exterminating immoral dressing among students on campuses.

### **Conclusion**

Based on the findings and discussion of this study, it was revealed that some of the forms of indecent dressing are common among campus students of Emmanuel Alayande College of Education, Oyo. It was also revealed from the findings that the effectiveness of religious education curriculum can transmit moral values to the students of Emmanuel Alayande College of Education, Oyo and also, it was established that the influence of religious education will serve as tool to exterminate indecent dressing among students of higher institutions of learning if dress code is being introduced to the students on higher institutions campuses in Nigeria.

### **Recommendations**

The following are recommendations proffered based on the findings of the study:

1. Dress code should be introduced to the higher institutions in order to avoid moral laxity

2. Parents should create time to supervise the type of clothes their children wear.
3. School authority should ensure that school rules on proper dressing are seriously followed by the students and strict measures taken against those who break them.
4. School administrators should create public awareness that talks about consequences of immoral dressing and create some monitoring groups that will penalize anyone who dressed indecently in the campus.

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