



THE CHURCH AS AN AGENT OF SOCIAL CONTROL FOR COMBATING INDECENT DRESSING (A STUDY OF AMAGBA COMMUNITY IN OREDO LOCAL GOVERNMENT AREA IN EDO STATE)

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ABSTRACT

This research examined the Church as an Agent of Social Control for combating indecent Dressing using Amagba Community in Oredo Local Government area in Edo State as case study. The objective of the study was to: find out the factors responsible for indecent dressing, find out the extent to which indecent dressing has generated immoral behavior among the youths in Amagba community, find out whether church preaching has made any difference among the youths in Amagba in adjusting their indecent dressing and to find out if church preaching has finally resulted in positive change in indecent dressing among the youths in Amagba community. The source of data collection for this study was primary and secondary sources of data. All the data collected for the study were analyzed using chi-square (X^2) method of data analysis to test the hypotheses formulated for the study. The findings were that there is a relationship between indecent dressing and immoral behavior among the youths in Amagba community. It was observed that there is a significant difference between church preaching and indecent dressing among the youths in Amagba community. It was also revealed that there is a significant positive change between church preaching and indecent among the youths in Amagba community. The study therefore recommended amongst others that the church should constantly preach against indecent dressing and thereby make it a priority to instill good morals on the youth, the church should also organize seminar, workshops to further enlightened the youths on the need to always dress decently and the church should also engage the youths in capacity building and self-development skills so as to enable them desist from immoral acts occasioned from indecent dressing.

INTRODUCTION

Today people wonder why young people behave the way they do. Youths' behaviour is caused by a number of factors. Some researchers concluded that culture and the church are some of the factors that today affect the way youths dress talk, walk or even influence the type of music or the food they want. The church today plays a crucial role in our lives. It is very important to note that the primary function of the church is to teach morals and also to influence behaviour or the way people act. The church is believed to cause intended change, unintended change, and minor change, facilitate change, and reinforce what already exist or prevent change (McQuail, 2011). Thus, from the foregoing, it is clear that the church have influence on what we do. Tejuoso, (204: 81) opined that "dressing code and habits are nowadays often treated with disdain. This is because of many wars universally waged on code and values. The traditional authorities have been challenged indeed. A trip to most social or religious centres leaves no one in doubt of these facts. People put on all sorts of things in the name of dressing. Dressing is the first thing that tells much about someone's personality. It is pro-active and post-active as it supplies what one can amply



do". In our present society, along the streets and in the houses in the church, it is common to see sane people go almost nude all in the name of modern fashion. They parade themselves without any iota of shame as they expose the vital organs of their physical body for everybody to watch. It is not only the ladies who dress indecently today in our society, even boys do so. The boys for instance wear their belts below their waists expose their lower abdomen and buttocks. Those who have hair on the chest expose it to attract the opposite sex. Some TV shows/movies that are in the shackles of materialism project loose women who have thrown overboard their feminine dignity for the reasons of money making and pleasure.

The worst part of the matter is that indecent advertisements cast by naked women on TV shows and movies are considered exciting and termed modernity. According to Uchendu (2007:12), a pastor's daughter danced naked in a night club. Onoyima (2006:8) made a collection of these indecent dresses. They include: leggings, hip stars, hug-me/half cut, kiss me, show-your-chest parade blouses/gowns, off-shoulders, spaghetti blouses/gowns, see-through-air-condition dresses, sleeveless gowns/blouses, one-hand blouse, hip show contour trousers and short/mini fish skirts, etc. These indecent dresses flood every nook and cranny of our society. The church is expected to play her missionary roles of combating these indecent dressing in our society. The church role and commitment to the gospel of decent dressing are natural to her nature and action. There are credible tools she is expected to use most effectively in her war against indecent dressing. One of such tools is preaching. The pulpit provides an important platform for the preaching of the Word of God. Good sermons, teachings or reflections enrich the soul, provoke deep thoughts and shape characters. They bring about conversion since *Fides est auditu* (faith comes through hearing) (Rom. 10: 17). Preaching should not stop inside the church. It should include open-air preaching during crusades and vigils, through electronic media and publication in both church and secular magazines and newspapers, leaflets, pamphlets and tracts. Both the clergy and the laity (congregation) should be involved in the preaching by word of mouth and by witness with their lives. The church is expected to take preaching very seriously by teaching faith and morals in order to save the youth of this generation from moral decadence. When such privileged moments are turned into commercial ventures and money raising opportunities, clapping of hands and dancing with inadequate word of God to the worshippers or outright abuse of the pulpit through political campaigns and "calling of names" then the church fails in her traditional role of preaching to the people. One of the numerous results of this failure is that indecent dressing among the youths will be on the increase.

Statement of the Research Problem

Approximately one-third of the world's population is made up of 2 billion young people under 18. They make up half the population in the least developed countries less than a quarter in the most industrialized ones (Richter and Panday, 2014). Nevertheless, it is believed that youth everywhere share universal traits. They are fundamentally more optimistic, more open and curious than their adult counterparts. Youthful age is a time when individuals are striving to define themselves and seek independence regardless of



emotional and physical maturity. It is during this time, youth may be especially susceptible to depictions of immoral content in the media. Obviously, youthful age is a time when the individual is usually not fully mature and some cannot differentiate between good and bad morals or between decent and indecent dressing. When indecent dressing is mostly portrayed as a common behaviour that can be done with little thought for emotional or physical repercussions, youth might see it as the right thing to do. Overtime, there has been an increasing portrayal of indecent dressing on the media both electronic and print in the Nigeria society. This is combined with the vulnerable sexual nature of young people in relation to their exposure to these indecent dressing. The aim of this research study is therefore to draw societal attention on the devastating consequences of indecent dressing among the youths in Amagba community. The researcher feels that the problem of indecent dressing needs God's intervention. It is on the basis of this that the church was contracted as agent of social control to help combat the menace.

Research Questions

The research questions are as follows:

- i. What are the factors responsible for indecent dressing?
- ii. To what extent has indecent dressing caused immorality among the youths in Amagba community?
- iii. Has church preaching made any difference among the youths in Amagba community?
- iv. Has the church preaching finally resulted in positive change in indecent dressing among the youths in Amagba community?

Objective of the Study

The main objective of the study is to appraise the church as an agent of social control in combating indecent dressing in Amagba Community of Oredo Local Government Area of Edo State. The subsidiary objectives were:

- i. To find out the factors responsible for indecent dressing.
- ii. To find out the extent to which indecent dressing has generated immoral behavior among the youths in Amagba community.
- iii. To find out whether church preaching has made any difference among the youths in Amagba in adjusting their indecent dressing.
- iv. To find out if church preaching has finally resulted in positive change in indecent dressing among the youths in Amagba community.

Research Hypotheses

The hypotheses for the study are given below

- i. There is no significant relationship between indecent dressing and immoral behavior among the youths in Amagba community.
- ii. There is no significant difference between church preaching and indecent dressing among the youths in Amagba community.
- iii. There is no significant positive change between church preaching and indecent among the youths in Amagba community.



LITERATURE REVIEW

Overview of Indecent Dressing

Indecent dressing is a social problem in the society but it is common among our youths. Dressing has lost most of its values in our society. Certain styles of dressing are now a serious threat to our societal cultural values. The menace of indecent dressing is gradually becoming a norm and that which African society is known for, is gradually fading away. It is now becoming a custom that some people do not see anything wrong in dressing seductively. Some forms of indecent dressing are products of modelling top movie stars. Sometimes, these movie stars dress to complement the parts they play in a movie. As it is today, our girls are known for putting on very short skirts towel-like linens which barely covered their breasts, leaving the rest of the body untended. Most people put on scandal dresses like sagging, trousers, show-breast and show-belly. From the religious point of view, people are expected to dress modestly especially the women. This is to avoid attracting unnecessary attention which in turn arouses sexual urge from opposite sex. Before the fall of Adam, man was ignorant of his nakedness. The awareness of this, placed man in a position of seeing the need to covering the vital sensitive parts of their body. This type of fashion crazy has made people lose values and worth before others. It has brought about lapses in moral standard. Indecent dressing boils to high rates of promiscuity and immoral behaviours. Women have sold their womanhood by exposing their womanhood parts of the body like breasts and buttocks. They are no longer handled with care. They do expose them at random. Indecent dressing becomes obvious through increase of pornography in magazine as Sorensen (2003:6) states "this is explaining the concept that indecent dressing has turned into an advert slogan." The youths are always influenced by pornography because they develop desire and need to practice and experience whatever they see in the newspaper, videos, magazines, Televisions and so on.

Indecent dressing is the deliberate exposure of one's body to the public. It is dressing in a way that is likely to shock or offend people. Orakwelu (2012:37-38) collaborates that: Indecent dressing is the act that is against the morality or ethics of a given society, organization or group. In our society 'any dressing that exposes the nakedness (sensitive parts) of any person is considered indecent. This exposure can be by putting on transparent wears, exposure of breast, navel, Tommy, heap etc. This act is provoking and could trigger some immodest sexual advancement that could lead to assault and rape. Every culture has its dressing codes that may vary according to cultures. 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. 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. Egwim (2010:13) refers to indecent dressing as: The attitude of someone, male or female that dresses to show off parts of the body such as the breasts, buttocks or even the underwear particularly those of the ladies that need to be covered. This exposure is obviously a deliberate act to look sensuous, tantalizing and stimulating so as to draw the attention of the opposite sex and is more prevalent among singles. These dress patterns are morally offensive and reveals the high rate of moral decadence in our society. Good and decent dressing elicits respect from people. It saves one from the



hazards of being a target for rape, for most rape victims are had dressers. Although there are no universally acceptable way of dressing, dresses are meant to serve some definable purposes. Dresses 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. These purposes are important especially as they form major aspects of a person's personality. The Nigeria culture encourages modesty in appearance as do the Christian and Islamic religions where the larger population of these youths claims to be worshipping God. This indecent dress pattern among the youths of this generation has generated a lot of concern and worry to the researcher and among the citizens of this country, Nigeria.

Types of Indecent Dressing

Ubaka (2013) enumerated the following types of indecent dressing among females to dressing include: Miniskirt, Bumper short, Armless, Spaghetti tops, tight blouse. Show back, Tight skirt, Transparent clothes, Low-cut blouse, Hot pant, Show belly, Show laps, Show armpit, Show breast, Ikam ayi ara, Ikam efe efe, Body hugs, Short knickers. Bogus fashion, jewelries, Fixing of eye lashes, Fixing of eye ball, off shoulders. Wicket straps. Mono straps, tight trousers and dresses, Rosy chicks, T-shirt and jean which carry immoral, messages (like 'I am sexy', suck sex' etc), Excessive lipsticks, Rastafarian hairstyles. Nail attachments. Among the males these types of dressing include: Earrings. Head ties, T-shirt and jeans which carry immoral messages, Braiding, Palmed hair, Jen curls. Plaited Deadlocks, Long and busy hairs and beards.

Biblical Concept of Dressing

Men, by nature, are typically more visually stimulated than women. This is one reason pornography is usually more ensnaring to men than to women. In the book of Genesis 3:7-10 after Adam and Eve sinned, they made 'coverings' for themselves. We should note that, despite such coverings, they still felt naked. The Lord made 'tunics' for them as we can see in the book of Genesis 3:21. "Also for Adam and his wife, the Lord God made tunics of skin, and clothed them". This shows that God was not satisfied with the type of the coverings they had made. Though the Bible speaks of nakedness occasionally to denote defenseless or destitution, the context is always associated with shame. The larger references to nakedness in Old Testament Scripture speak of bodily indecency and improper behaviour. Nakedness is cast in a favourable light only in respect to that exposure in private as between husband and wife. We can see in Genesis 2:25 "And they were both naked, the man and his wife, and were not ashamed". It is shameful to expose or draw attention to private parts of the body. Exposure of such parts was often a form of judgment intended to shame the wicked as we can see in hook of Isaiah 3:16-17 Moreover, the Lord says, "Because the daughters of Zion are haughty and walking without stretched necks and wanton eyes, walking mincing, as they go, making a jingling with their feet. Therefore the Lord will strike with a scab the crown of the head of the daughters of Zion. And the Lord will uncover their secret parts. St Paul collaborates the fact that some parts are "un presentable and thus should be covered" as it is written in the 1Corinthians 12:23-24: And those members of the body which we think to be less honourable, on these we bestow greater honour, and our un presentable parts have no need, but God composed the



body, having greater honour to that part which lacks it. As we can see there are parts of the body that should remain private. We must not provide opportunities for fleshly lusts provoking lust is clearly condemned in the scriptures. Romans 13:13-14: Let us walk properly as in the day, not in reveling and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts. The question now is, can the way we dress excite fleshly lusts? The above quotation from the book of Romans 13:13-14 answered the question. Even Jesus warned about committing adultery in the heart as we can see in the book of Matthew 5:27-30: You have heard that it was said to those of old, you shall not commit adultery but I say to you that whosoever looks at a woman to lust for her has already committed adultery with her in his heart. Though lust is inexcusable on the man's part, if the woman by her apparel or conduct has encouraged it, she shares in the guilt. We should note that God's law likewise prohibits a woman from looking at a man to lust after him, and the man also should dress and behave in a way not to evoke temptation. If the clothing we wear encourages the arousal of fleshly lusts in others, then we have clearly committed adultery. We have seen what the Bible says about nakedness and lust, the proper attire of a Christian goes beyond merely the exposure of skin. In Timothy 2:9-10: In like manner that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women dressing godliness with good works. A woman professing to be godly would never knowingly adorn herself in a way ii excites lust in another person or attracts undue attention to her. Our appearance will affect our influence. If we appear in well decent way, others will be more likely to respect us. If we put on indecent dress, we will be neglected by others as unworthy and disregarded.

Current Style of Dressing in Nigeria higher Institutions of Learning

Psychologically, the current styles of dressing have been causing a lot of concern and problems among parents, guardians, and authorities of the various Institutions. Dressing has become an entirely different thing altogether. 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 it difficulty in climbing machines, 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. For boys, their pattern of dress is different. It makes them to look so dirty and very unattractive with unkept hairs and dirty jeans having pockets of holes deliberately created around the knees and the lower part of the trousers all lowered to flow on the ground because they go through their heels into their legs as socks. The waist of their trousers are lowered and fastened tightly at the middle of the two bottom lobes to reveal their boxers (parts). And when they are walking, they drag their legs and one of their hands particularly, the left one, upping their invisible scrotum as if they will fall to the ground if not supported. Okeke (2013) was of the opinion that skimpy clothes are cheaper and attractive as to make one feel belonged to the tune of the society. Many of them because of how they dress had at one time or the other become victims of rape. Taking a close study of some of the Nigerian daily Newspapers. One



would see series of pictures that testify to the fact that today, dressing among young people is sexy and indecent.

Uba (2006:10) states that: In the past years, when men were men and women were submissive, the basic essence of covering the female anatomy was of grave importance. Women were proud to cover up themselves, but today all that seem to have been swept off the dust of history. Wherever you turn, on the street, in the bus, in the campus, in the market places, there all shapes and types of breast rudely and embarrassingly stare at everyone in sight. Women now proudly and with utmost dignity flaunt those (breasts) with some expression of "chere were", wait and take. Ilogu (1985:205) states: This world is God's creation in which all men share equally as human beings the privilege of making it a happy place of abode for man's fullest development. It has opportunity for man to survive or to destroy himself.

Indecent Dressing in Today's Society

There are different modes of dressing around the world reflecting the various available cultures. A particular mode of dressing can be used to identify a certain society as a people (for instance, Igbos are known for wrapper, Hausa are known for Danchiki. Yuroba for Buba). But regrettably in the present day society, dressings reflecting people's cultural background and scriptural admonition have been neglected. Thus it is very common these days to see people of both sexes particularly the youths, dressing indecently and abnormally. Dressing to attract attention invariably leads youths mostly the female gender to wear 'funny' or indecent cloths that are seductive and revealing, giving the opposite sex the impression of their readiness and availability for exploitation. It is not uncommon to see young girls dress in trousers, transparent materials, miniskirts that exposes their thighs, blouses that exposes their breasts, an armpit and other irregular dresses that the scriptures have forbidden. On the other hand, young men appear in female outfits exemplified by earrings and hairs do. These types of dressing are influenced by a combination of factors.

FACTORS THAT INFLUENCE INDECENT DRESSING

Parental Influence

A child in a community whether good or bad has a home as well as parents. The environment has greater influence in the development of any child. Omede and Obiora (2000:10) collaborate that "the home is every child's first window to the outside world. What the parents do with the child at this level in terms of training and orientation go a long way to determining what the child becomes tomorrow." Children live or die, thrive or wither, due to the decision of their parents (Qushee. 2004). It is from the parents that the child learns about values, beliefs and other forms of behaviour acceptable to the community. The child learns these through instructions. Observations and practices from parents and other siblings. The implication of this is that parents must be seen to be morally exemplary, and they are the most important people in their children's lives (Whiteburst, 2004). But the question is how many parents have good moral character? How many of them pay attention to their children they are kept uncared for as a result of



the absence of the parents from home for business and other social and spiritual engagements (Omede and Omede, 2004).

Many parents especially mothers buy any type of dress for their children. Mothers even go a long way adorning their children with hair attachments, rosy cheeks, and eye shadows to the embarrassment of on lookers. When the child grows she finds it difficult to depart from this way of life. When right values, beliefs and attitudes are correctly laid at the childhood stage, such a child is more likely to grow and develop later in life well behaved. Proverb 22: 6 says "Train a child in the way he should go and when he is old he will not depart from it".

The Society

The environment has greater influence in the development of a child. A child living in a society will be learning what is going on in the society directly or indirectly. The moral decadence in the forms of corruption, indiscipline, prostitution, bribery and other forms of social vices in the community affects the child. Nobody but a few can be exempt from this morality problems. It is an ugly situation for the judge to cheat his accused, the teacher his students, the doctor his patients and the ruler his subjects. According to Okigbo (cited by Nwabuisi, 2006) the youths are learning fast from what is going on in the society around them, therefore the society must be careful the way they exhibit things.

The Wrong Use of Internet

Information Communication Technology (ICT) has helped to bring people together irrespective of their culture. In as much as Information Communication Technology is helpful to societal developments, the rate of abuse is alarming. A grainy photograph of a naked body that was intended to excite sexually may be pornographic." Most of the youths are exposed to some of these immoral practices that are relayed through Videos, pornography, music and advertisement.

Peer Group

Peer group is a force that brings friends together which may either be good for evil. The desire to belong and the fear of rejection have led many youths into evil or immoral acts sometimes against their will. Some of them lack the strong will to say no to evil for fear of being isolated. However, a child with healthy home training should be able to say no to evil and then maintain his integrity and the good name of the family. The pressure of the peers will have little or no effect when there is healthy parental upbringing and the fear of God in the life of any youth.

Fading Value

Africa has a very rich culture that needs to be proud of. But the unfortunate situation is that most cherished African values are fast fading due to non-patronage and modernization. Today, youths cannot tell what these values are. For instance, the beautiful African way of hair do, like weaving, plaiting etc. is being traded for hair 'roasting' in saloons. Modern and dignifying dress patterns are giving ways to the



skimpy, transparent and provocative dresses found all around the world. Many of these youths that dress immodestly may not even know what is wrong with the way they dress because nothing suggests to them that it is wrong. The question now is how these youths can be different when the society has no good moral values as legacies to bequeath to them.

Effects/Consequences of Indecent Dressing

Sexual Harassment

Indecent dressing is the major cause of the various assault and sexual harassment recorded in the society over time. Iheanacho (2005:222) states that skimpy, transparent and sexy dresses worn by female undergraduates elicit sexual responses in males: such dresses were dresses that expose the legs, dress that expose the breast and dresses that show the exact size and shape of the buttocks. Ibanga (1991) collaborates "exposing sensitive parts of the female body send wrong signals to the males" (p. 19). These forms of dresses suggest that such ladies need attention and that they are irresponsible and so there are always irresponsible dialogue, lure or force them to bed for sex.

Prostitution

Skimpy transparent and body exposing dresses are known to be the dress pattern of prostitutes. Most ladies found in such dresses are always negotiated for sex or social intimacy because they are most often thought to be without husbands. Apart from this notion, most ladies that dress this way engage in prostitution and commercial sex to be able to sponsor or sustain these forms of dresses. The cumulative effect of this is unwanted pregnancies, HIV/AIDS infection and death.

Stealing

In attempt to look modern and be like others, many of these youths had taken to stealing and armed robbery. The boys for instance, under financial pressure from their friends could resort to armed robbery to meet up to this demand, to impress and keep their "babes". Many boys have been arrested as armed robbers just because of the way they dressed.

Poor Academic Performance

Most students in this form of dresses tend to have little or no serious time for their academic work. Their concern is mostly how to look good and appear in the latest stuff. Most of them battle with carry over courses with the consequences of staying longer in the school than is normal to graduate. Some of them graduate with very poor result.

Broken Marriages

Indecent dressing by married women can lead to divorce and breakup their marriages. Indecent dressing by these married women attracts men who inturn approach them for sexual intercourse. Extramarital sexual affairs by either couple are surely one of the causes of broken marriages.



POSSIBLE SOLUTION TO INDECENT DRESSING

Parents as Role Models

Parents should regulate the type of films their children and wards watch at home. It is not enough carrying Bible around, your Christianity should radiate in your dressing and the way your children dress.

Domesticating Nigerian Films

The Nigerian celebrities especially the female ones are to be cautioned by the film production regulatory bodies to be modest and dress like the Nigerians that they are. Nigeria has very rich cultures that one could be proud of. The wrong dressing pattern of our artists and the way they openly show love making in their films even though not real, do not suggest that they are Nigerians. They should domesticate their films by reflecting and promoting the rich culture of Nigeria, her dress pattern and sanctity of sex.

The Mass Media

The mass media is one of the strongest agents of socialization. Radio houses, televisions, newspapers and magazines should confront rather than support indecent dressing. The display of some indecently dressed young girls for adverts and attraction should be discouraged. Radios and television jingles that promote moral values and the sanctity of sex should be aired and relayed. Programmes that sample opinions of Nigerians on indecent dressing should be regularly put in place in addition to debates on the issue by youths in institutions of learning as means of effective sensitization.

Enlightenment Campaign and Seminar

Enlightenment campaign and seminars can be introduced as weekly programme by religious groups and other various youth empowerment societal clubs on campuses with concern on the issues of dressing, sexual harassment, morality and effects of the ungodly behaviour on the youth and on their future. This seminar will be organized even in primary and secondary schools to encourage our younger women to dress better. People should be instructed to be original and attractive even without being naked and they can be admired.

Dress Code should be introduced in our Schools

Some colleges and universities in Nigeria have introduced dress codes for their students. The problem is not just in making the rules but to be enforced. Staff should be made to collaborate with the school management and security personnel. Lecturers should be empowered to prevent indecently dressed student from attending their lecture. Administrative staff should disallow such students from their offices while the security staff should serve as watchdogs. They should be allowed to open a record in their offices for immodestly dressed students and forward such names particularly those who are not first offenders to the disciplinary committee of the school for appropriate sanction that the code must have spelt. These are necessary if decency must be achieved. And we must note that dressing in a manner that parents, society and religion frown at is not civilization. Individuals should commit our youths to God always as we kneel down to pray.



Religious Institutions

Religious leaders must preach against indecent dressing, counsel and deliver those under demonic influences. Through regular sermons as well as counselling, religious leaders should resist un-healthy development of their members. From counselling of their members, they may be able to discover those that are demon possessed and deliver them. The church is expected to play her missionary roles of combating these indecent dressing in our society. The church role and commitment to the gospel of decent dressing are natural to her nature and action. There are credible tools she is expected to use most effectively in her war against indecent dressing. One of such tools is preaching. The pulpit provides an important platform for the preaching of the Word of God. Good sermons teachings or reflections enrich the soul, provoke deep thoughts and shape characters. They bring about conversion since *Fides est auditu* (faith comes through hearing) (Rom. 10: 17). Preaching should not stop inside the church. It should include open-air preaching during crusades and vigils, through electronic media and publication in both church and secular magazines and newspapers, leaflets, pamphlets and tracts. Both the clergy and the laity (congregation) should be involved in the preaching by word of mouth and by witness with their lives. The church is expected to take preaching very seriously by teaching faith and morals in order to save the youth of this generation from moral decadence. When such privileged moments are turned into commercial ventures and money raising opportunities, clapping of hands and dancing with inadequate word of God to the worshippers or outright abuse of the pulpit through political campaigns and "calling of names" then the church fails in her traditional role of preaching to the people. One of the numerous results of this failure is that indecent dressing among the youths will be on the increase. From the foregoing, it shows that indecent dressing, though is not accepted as normal, is seen to be gaining ground in our society. One then wonders what becomes of the society tomorrow with the caliber of youths that are being trained. It is for this reason that this research has attempted to examine the role of the church in combating this menace.

THEORETICAL FRAMEWORK AND RESEARCH METHODS

Theoretical Framework

In sociological analysis theories are indispensable. They form an integral part of sociological research as it is a general principle that explains or predicts facts, observation or events. The theory adopted for this research study is the social learning theory.

Social Learning Theory

Social learning theory as propounded by Albert Bandura in 1977 posits that learning is a cognitive process that takes place in a social context and can occur purely through observation or direct instruction, even in the absence of motor reproduction or direct reinforcement. In social learning theory Albert Bandura (1977) agrees with the behaviourist learning theories of classical conditioning and operant conditioning. However, he adds two important ideas:

1. Mediating processes occur between stimuli & responses.
2. Behavior is learned from the environment through the process of observational learning.



Children observe the people around them behaving in various ways. Individuals that are observed are called models (www.simplypsychology.org). In society, children are surrounded by many influential models, such as parents within the family, characters on children's TV, friends within their peer group and teachers at school. These models provide examples of behavior to observe and imitate, e.g. masculine and feminine, pro and anti-social etc. Bandura's Social Learning Theory posits that people learn from one another, via observation, imitation, and modeling (www.simplypsychology.org). The theory has often been called a bridge between behaviorist and cognitive learning theories because it encompasses attention, memory, and motivation. This theory is relevant for this study because it emphasizes that behavior is learned from the environment through the process of observational learning, and that people's behaviour is largely influenced by their models. Therefore, Pastors who are models in church should preach against indecent dressing the church should be used in discouraging the youth from indecent dressing.

Research Methods

Research methods involve the methods and procedures adopted in generating data regarding the church as an agent of social control in combating indecent dressing in Amagba Community of Oredo Local Government Area of Edo State. The population sample is Amagba a Community in Oredo Local Government Area of Edo State has a population of 33,371 persons. The research design adopted for this study is the survey method. The total sample size is one hundred and forty (140) comprising seventy (70) females and seventy (70) males. The simple random techniques were adopted for the selection of 140 respondents. The research instruments used for this study are questionnaire and indept interview. Section A deals with the respondents personal data while Section B deal with factors that influence indecent dressing such as parental influence, the society, the wrong use of internet, pear group and fading value. Source of data are the primary source mainly for first-hand information and secondary source, mainly data generated from other materials already written such as journals, books magazines, internet etc. The data collected for this study were analyzed using simple descriptive statistical tools such as frequency, percentage and tabulation for easy computation of result.

The percentage will be calculated as:
$$\frac{\text{Number of respondents}}{\text{Total number of options}} \times \frac{100}{1}$$

In testing the hypotheses, a chi-square statistical technique will be used. This is usually calculated as follows:

$$\chi^2 = \frac{\sum (fo - fe)^2}{fe}$$

Where, fo = Observed frequency, fe = Expected frequency

χ^2 = Measures of the departure of observed frequency from the frequency expected by chance. The chi-square is the measure of the discrepancy existing between observed and expected frequencies. The expected frequency is obtained by multiplying the row total by the column total and dividing by the grand total thus:

$$E = \frac{\text{Row Total} \times \text{Column Total}}{\text{Grand Total}}$$



The sum of the chi-square obtained by applying the formulae above is compared with the critical value from the table. The critical value is read by matching the level of significance with the degree(s) of freedom, the degree(s) of freedom is obtained thus:

$$Df = (k-1) (r-1)$$

Where k = number of columns

r = number of rows

Decision Rule

The critical value of test statistics of a test is that value that lies between the boundaries of the critical region. If the computed value of X^2 is higher than that obtained from the table, then the null hypothesis is rejected and the alternate hypothesis accepted; but if the computed value of X^2 is lower than that obtained from the table, then the null hypothesis is accepted and the alternate hypothesis accepted is rejected.

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

The data obtained from the responses to the questions contained in the questionnaires were appropriately presented and analyzed. A total of one hundred and forty (140) questionnaires were administered and out of the one hundred and forty questionnaires sent out, one hundred and twenty (120) were duly completed and retrieved. The one hundred and twenty (120) questionnaires retrieved were used for the analysis. The presentation was done using tables. In this method of data analysis, the total number of respondents to a particular question represents hundred percentages (100%). An answer to a question is expressed as a percentage of the total number of respondents in that particular question. Hence, the highest percentage of respondents is the majority opinion. Finally, the hypotheses, as stated previously were tested by a proper analysis of various pertinent questions using Chi-square (X^2) method of data analysis. The test of hypotheses procedure was adopted under 95% level of confidence and 5% level of significance.

Data Analysis

Question 1: Classification of respondents according to Sex

Table 4.1

Options	Frequency	Percentage (%)
Male	67	56%
Female	53	44%
Total	120	100

Source: Analysis of Field Survey, 2019. In table 4.1 above, it shows that 67 respondents representing 56% were male, while 53 respondents representing 44% were female. This shows that more of the respondents were male.



Question 2: Classification of respondents according to Age

Table 4.2

Options	Frequency	Percentage (%)
18-30 years	62	52%
31-43 years	47	39%
44 years and above	11	9%
Total	120	100

Source: Analysis of Field Survey, 2019

In table 4.2 above, it shows that 62 respondents representing 52% falls under 18-30 year, 47 of the respondents representing 39% falls under 31-43 years, while 11 respondents representing 9% falls under 44 years and above.

Question 3: Classification of respondents according to Marital Status

Table 4.3

Options	Frequency	Percentage (%)
Single	67	56%
Married	46	38%
Divorced	6	5%
Widow/widower	1	1%
Total	120	100

Source: Analysis of Field Survey, 2019

In the table 4.3 above, it shows that 67 respondents representing 56% were single, 46 respondents representing 38% were married, 6 respondents representing 5% were divorced, while 1 respondents representing 1% were widow/widower. This shows that more of the respondents were single.

Question 4: Educational Qualification of Respondents

Table 4.4

Options	Frequency	Percentage (%)
SSCE	28	23%
NCE	13	11%
OND	27	23%
HND	10	8%
B.SC	36	30
M.SC	6	5%
Ph.D	-	-
Total	120	100%

Source: Analysis of Field Survey, 2019

In the above table 4.4, it shows that 28 respondents representing 23% were SSCE holders, 13 respondents representing 11% were NCE holders. 27 respondent representing 23% was OND holder, 10 respondents representing 8% were HND holders, 36 respondents



representing 30% were B.Sc. holders, while 6 respondents representing 5% were M.Sc holders. This shows that more of the respondents were B.Sc holders.

Question 5: What are the factors responsible for indecent dressing?

Table 4.5

Options	Frequency	Percentage (%)
Parental influence	13	11%
The society	35	29%
Peer group	67	56%
Fading value	5	4%
None of the above	-	-
Total	120	100%

Source: Analysis of Field Survey, 2019

In the table 4.5 above, it shows that 13 respondents representing 11% said parental influence, 35 respondents representing 29% said the society, 67 of the respondents representing 56% said peer group, while 5 respondents representing 5% said fading value. This is an indication that most of the respondents answered that peer group is the major factor responsible for indecent dressing.

Question 6: Is there a relationship between indecent dressing and immoral behaviour among the youths in Amagba community?

Table 4.6

Options	Frequency	Percentage (%)
Yes	66	55%
No	30	25%
Undecided	24	20%
Total	120	100

Source: Analysis of Field Survey, 2019

In the table 4.6 above it shows that 66 respondents representing 55% answered yes, 30 respondents representing 25% answered no to the question, while 24 respondents representing 20% were undecided.

Question 7: To what extent can church preaching help to reduce the level of indecent dressing of youths in Amagba Community?

Table 4.7

Options	Frequency	Percentage (%)
To a great extent	37	31%
To some extent	70	58%
To a little extent	13	11%
None of the above	-	-
Total	120	100

Source: Analysis of Field Survey, 2019



In the table 4.7 above, it shows that 37 respondents representing 31% said to a great extent, 70 respondents representing 58% said to some extent, while 13 respondents representing 11% said to a little extent.

Question 8: Can enlightenment campaign by churches in Amagba Community go a long way in combating indecent dressing?

Table 4.8

Options	Frequency	Percentage (%)
Yes	85	71%
No	5	4%
Undecided	30	25%
Total	120	100

Source: Analysis of Field Survey, 2019

In the table 4.8 above, it shows that 85 respondents representing 71% answered yes, 5 respondents representing 4% answered no to the question, while 30 respondents representing 25% were undecided.

Question 9: To what extent has indecent dressing caused immorality among the youths in Amagba community?

Table 4.9

Options	Frequency	Percentage (%)
Yes	62	52%
No	52	43%
Undecided	6	5%
Total	120	100

Source: Analysis of Field Survey, 2019

In the table 4.9 above, it shows that 62 respondents representing 52% answered yes, 52 respondents representing 43% answered no to the question, while 6 respondents representing 5% were undecided.

Question 10: Does indecent dressing causes sexual harassment in the society?

Table 4.10

Options	Frequency	Percentage (%)
Yes	104	87%
No	6	5%
Undecided	10	8%
Total	120	100

Source: Analysis of Field Survey, 2019



In the table 4.10 above, it shows that 104 respondents representing 87% answered yes, 6 respondents representing 5% answered no to the question, while 10 respondents representing 8% were undecided.

Question 11: Does indecent dressing promotes the act of lust in a man in the society'

Table 4.11

Options	Frequency	Percentage (%)
Yes	106	88%
No	5	4%
Undecided	9	8%
Total	120	100

Source: Analysis of Field Survey, 2019

In the table 4.11 above, it shows that 106 respondents representing 88% answered yes to the question, 5 respondents representing 4% answered no, while 9 respondents representing 8% were undecided.

Question 12: Is indecent dressing responsible for the stealing habits seen among youths in the society?

Table 4.12

Options	Frequency	Percentage (%)
Yes	25	21%
No	58	48%
Undecided	37	31%
Total	120	100

Source: Analysis of Field Survey, 2019

In the table 4.12 above, it shows that 25 respondents representing 21% answered yes to the question, 58 respondents representing 48% answered no, while 37 respondents representing 31% were undecided.

Question 13: Has church preaching made any difference among the youths in Amagba community?

Table 4.13

Options	Frequency	Percentage (%)
Yes	60	50%
No	16	13%
Undecided	44	37%
Total	120	100

Source: Analysis of Field Survey, 2019



In the table 4.13 above, it shows that 60 respondents representing 50% answered yes to the question, 16 respondents representing 13% answered no, while 44 respondents representing 37% were undecided to the question.

Question 14: Has church preaching been able to change the indecent dressing of youths in Amagba community?

Table 4.14

Options	Frequency	Percentage (%)
Yes	63	53%
No	17	14%
Undecided	40	33%
Total	120	100

Source: Analysis of Field Survey, 2019

In the table 4.14 above, it shows that 63 respondents representing 53% answered Yes to the question, 17 respondents representing 14% answered no, while 40 respondents representing 33% were undecided.

Question 15: Has the church been able to play a significant role in combating indecent dressing of youths in Amagba Community?

Table 4.15

Options	Frequency	Percentage (%)
Yes	93	78%
No	16	13%
Undecided	11	9%
Total	120	100

Source: Analysis of Field Survey, 2019

In the table 4.15 above, it shows that 93 respondents representing 78% answered Yes to the question, 16 respondents representing 13% answered no, while 11 respondents representing 9% were undecided.

Question 16: Has the church preaching finally resulted in positive change in indecent dressing among the youths in Amagba community?

Table 16

Options	Frequency	Percentage (%)
Yes	50	42%
No	16	13%
Undecided	54	45%
Total	120	100

Source: Analysis of Field Survey, 2019



In the table 4.16 above, it shows that 50 respondent representing 42% answered yes to the question, 16 respondents representing 13% answered no, while 54 respondents representing 45% were undecided.

Test of Hypotheses

The chi-square method of data analysis is represented by the formula below:

$$X^2 = \frac{\sum (fo - fe)^2}{fe}$$

Where:

fo = Observed frequency

fe = Expected frequency

Decision Rule

Accept the null hypothesis (H_0) if calculated chi-square (X^2) value is less than the critical chi-square (X^2) value and reject if it is greater than the critical X^2 value. Accept the alternative hypothesis (H_1) if the calculated chi-square (X^2) value is greater than the critical chi-square (X^2) value and reject it is less than the critical X^2 value.

Hypothesis I

Ho: There is no significant relationship between indecent dressing and immoral behavior among the youths in Amagba community.

Hi: There is a significant relationship between indecent dressing and immoral behavior among the youths in Amagba community.

In analyzing hypothesis I, question 6 in the questionnaire and table 4.6 were used.

Options	Fo	Fe	Fo-Fe	(Fo - Fe) ²	$\frac{(Fo-Fe)^2}{Fe}$
Yes	66	40	26	676	16.9
No	30	40	-10	100	2.5
Undecided	24	40	-16	256	6.4
Calculated chi-square (X^2) =					25.8

Critical table value = 5.99 (from chi-square distribution table)

To get frequency expected (fe) is shown below:

$$Fe = \frac{\text{Number of respondents}}{\text{Total number of options}} = \frac{120}{3} = 40$$

$$X^2 \text{ computed} = 25.8$$

$$\text{Degree of freedom (df)} = (R - 1) (C - 1)$$

Where:

R = Row

C = Column

$$\therefore df = (3-1) (2-1)$$

$$= 2$$

$$\text{Level of significance} = 5\% = 0.05$$



Critical χ^2 value for 2 degree of freedom under 95% level of confidence and 5% level of significance from chi-square distribution table is 5.991 shall be used in all the hypotheses stated in the study.

Decision

Since the calculated chi-square value is greater than the critical/table value, we reject the null hypothesis and accept the alternative hypothesis (i.e $25.8 > 5.991$).

In conclusion therefore, this implies that the hypothesis was valid. This is an indication that there is a relationship between indecent dressing and immoral behavior among the youths in Amagba community.

Hypothesis II

Ho: There is no significant difference between church preaching and indecent dressing among the youths in Amagba community.

Hi: There is a significant difference between church preaching and indecent dressing among the youths in Amagba community.

In analyzing hypothesis II, question 13 in the questionnaire and table 4.13 were used.

Options	Fo	Fe	Fo-Fe	(Fo - Fe) ²	$\frac{(Fo-Fe)^2}{Fe}$
Yes	63	40	23	529	13.22
No	13	40	-27	729	18.22
Undecided	44	40	4	16	0.4
Calculated chi-square (χ^2) =					31.84

Critical table value = 5.991 (from chi-square distribution table)

To get frequency expected (fe) is shown below:

$$Fe = \frac{\text{Number of respondents}}{\text{Total number of options}} = \frac{120}{3} = 40$$

$$\chi^2 \text{ computed} = 31.84$$

Using the same critical χ^2 value for 2 degree of freedom under 95% level of confidence and 5% level of significance from chi-square distribution table is 5.991 was used for the hypotheses.

Decision

Since the calculated chi-square value is greater than the critical/table value, we reject the null hypothesis and accept the alternative hypothesis (i.e $31.84 > 5.991$). In conclusion therefore, this shows that the hypothesis was valid. This implies there is a significant difference between church preaching and indecent dressing among the youths in Amagba community.

Hypothesis III

Ho: There is no significant positive change between church preaching and indecent dressing among the youths in Amagba community.



H₁: There is a significant positive change between church preaching and indecent dressing among the youths in Amagba community.

In analyzing hypothesis III, question 13 in the questionnaire and table 4.13 were used

Options	F _o	F _e	F _o -F _e	(F _o -F _e) ²	$\frac{(F_o - F_e)^2}{F_e}$
Yes	50	40	10	100	2.5
No	16	40	-24	576	14.4
Undecided	54	40	14	196	4.9
Calculated chi-square (X²) =					21.8

Critical table value = 5.991 (from chi-square distribution table)

To get frequency expected (f_e) is shown below:

$$F_e = \frac{\text{Number of respondents}}{\text{Total number of options}} = \frac{120}{3} = 40$$

$$\text{Total number of options} = 3$$

$$X^2 \text{ computed} = 21.8$$

Using the same critical X² value for 2 degree of freedom under 95% level of confidence and 5% level of significance from chi-square distribution table is 5.991 was used for the hypotheses

Decision

Since the calculated chi-square value is greater than the critical/table value, we reject the null hypothesis and accept the alternative hypothesis (i.e 21.8 > 5.991). In conclusion therefore, this shows that the hypothesis was valid. This implies that there is a significant positive change between church preaching and indecent among the youths in Amagba community.

SUMMARY OF FINDINGS

In examining this research topic: The Church as an Agent of Social Control for combating indecent dressing using churches located in Amagha Community of Oredo Local Government Area as case study, four objectives were raised for the study to: find out the factors responsible for indecent dressing, to find out the extent to which indecent dressing has generated immoral behavior among the youths in Amagba community, to find out whether church preaching has made any difference among the youths in Amagba in adjusting their indecent dressing and to find out if church preaching has finally resulted in positive change in indecent dressing among the youths in Amagha community. In the course of this study the following findings were reached after the data analysis and reliable testing of the hypotheses formulated for the study:

- i. It was revealed that there is a relationship between indecent dressing and immoral behavior among the youths in Amagba community.
- ii. It was observed that there is a significant difference between church preaching and indecent dressing among the youths in Amagba community.
- iii. It was revealed that there is a significant positive change between church preaching and indecent dressing among the youths in Amagba community.



CONCLUSION

Every culture has its dressing codes that may vary according to cultures. 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. 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. Egwim (2010) refers to indecent dressing as the attitude of someone, male or female that dresses to show off parts of the body such as the breasts, buttocks or even the underwear particularly those of the ladies that need to be covered. This exposure is obviously a deliberate act to look sensuous, tantalizing and stimulating so as to draw the attention of the opposite sex and is more prevalent among singles. These dress patterns are morally offensive and reveals the high rate of moral decadence in our society. Good and decent dressing elicits respect from people. It saves one from the hazards of being a target for rape for most rape victims are bad dressers. Although there are no universally acceptable way of dressing, dresses are meant to serve some definable purposes. Dresses 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. These purposes are important especially as they form major aspects of a person's personality. The Nigeria culture encourage modesty in appearance as do the Christian and Islamic religions where the larger population of these youths claim to be worshipping God. This indecent dress pattern among the youths of this generation has generated a lot of concern and worry to the researcher and among the citizens of this country, Nigeria Religious Institutions like Roman Catholic Church as well as Institutions of Learning is not keeping quiet over this immoral act, rather they speak against it. Indecent dressing, though is not accepted as normal, is seen to be gaining ground in our society. One then wonders what becomes of the society tomorrow with the caliber of youths that are being trained. It is for this reason that this research has attempted to counsel youths about the cause effects of dressing indecently as well as suggests solutions that could remedy the further spread of this immoral act among our youths in Nigeria.

RECOMMENDATIONS

Having examined the findings of this study, the following recommendations were raised for the study:

- i. The church should constantly preach against indecent dressing and thereby make a priority to instill good morals on the youth
- ii. The church should also organize seminar, workshops to further enlightened the youths on the need to always dress decently.
- iii. The church should also engage the youths in capacity building and self-development skills so as to enable them desist from immoral acts occasioned from indecent dressing.
- iv. Government and the church should liaise together in ensuring that the youths adhered to good morals in the society by dressing well at all times.
- v. The church should monitor the kind of cultural values they preach in church because this may have positive or negative impact on the youths.



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