Indecent Dressing among Youth in South-West, Nigeria

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Abstract: The paper focuses on indecent dressing pattern that is common among youth in South-West Nigeria. The ethnography research design was used in this study, the population for this study consisted of all youth in southwest Nigeria. The sample of this study consisted of 20 selected youth in southwest Nigeria. A multistage sampling procedure that includes a simple random sampling technique and purposive sampling technique was adopted. It includes In-depth interviews, observations, documents, and field notes to collect data. The data collected were analyzed using both content and narrative analysis for the research questions raised. The findings revealed various forms that include the use of the internet, fading values, and peer influence. The consequence includes rape, prostitution, HIV/AIDs and other venereal diseases/infections, cases of armed robbery, lying, poor school grades, dropout others. In conclusion, it shows that indecent dressing has negative effects on youth in southwest Nigeria. From the research findings, it is obvious that the absence of a dress code has created a high rate of indecent dressing. This has manifested in forms of distraction, lack of academic focus, sexual harassment, cultism, loss of integrity, etc. It was recommended that parents/ guidance should teach their children moral education, they should give them enough attention and encourage them not to over-indulgence in watching films at home and also mass-media, especially social-media should promote the positive aspect of norms, values, and tradition in our society.

Keywords: Youth; Environment; Dressing; Indecent; Ornament; Sagging; Aesthetic;

Introduction

The indecent dressing has come to characterize the dress pattern of many youths in Nigeria. There is hardly any city in this country that is not faced with this disgusting problem. The way these youth 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 it difficult in climbing motorcycles, cross covet as well as pick anything from the ground. Apart from the 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 the dress is different, it makes them look so dirty and very unattractive with unkempt hairs and dirty jeans that have 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 heals into their legs as socks.

The waist of their trousers are lowered and fastened tightly at the middle of the 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 supposed. Many of them because of how they dressed has at one time or the other become victims of rape, lured into prostitution, used for ritual purposes, unable to complete their education or training, and also engaged in other ancillary social and moral problems like cultism, lying, and other anti-social behaviour. Although there are known universally acceptable ways or ways of dressing, dresses are meant to serve some definable purpose, country, or region notwithstanding.

Literature Review

Indecent Dressing

Olori (2003) reported that at the University of Abuja rules were made that any dress worn must cover an intimate part of the body, must not expose the breast, stomach, navel, and bare chest, but on this campus students still dress indecently. In some of the areas where this observation was made, it seems that the introduction of a dress code by culture was misinterpreted by the youth, to mean they should dress indecently. This is because what became obvious with youths in these areas after the introduction of this dress code was the alarming and arrant ways that they begin to dress indecently. One is not however surprised because what is typical of most Nigerian administrators is always a wide gap between policy and formulation and execution. Indecent dressing even though is not accepted as the normality, seems to be gaining ascendancy. One wonders what becomes of the society tomorrow with the caliber of youth that is being trained. If rules are made for people, they are supposed to be adequately informed of why such rules are made.

This behaviour is of western origin. It is not just a behaviour that developed overnight, but an accumulated behavioural pattern that could be attributed to the home due to neglect and/or poor parenting. The effects of globalization arising from wrong values of exportation and importation, a reflection of a high rate of moral decadence in the large society, corruption, and peer pressure, and the desire to belong, as well as fading values and negative influence, all contribute to the act of indecent dressing. Parents, school administrators, society leaders are some of the important factors that contribute to the indecent dressing of youth. Globalization and modernization's effect in third world countries has permeated almost all facets of indigenous values and norms. It has become so obvious that if you do not behave, dress or speak like the Europeans, you are seen as primitive, unexposed, and sometimes deviant. One major social category that the craze for modernization has transformed is the youth. The youth in Africa now want to be exactly like their European counterparts in dressing, speaking, and behavior, this undoubtedly has several implications on the indigenous culture and social values as well as the health wellbeing of the people.

Most worrisome of these is the adaptive culture of the youth, manifested in indecent dressing both in a public gathering and around their environment which is strongly contrary to the traditional socio-cultural values of dressing. Indeed, the dressing pattern of undergraduate/ graduate youth in Nigeria has gone from bad to worse as each year passes by. Most of them seem to have become addicted to indecent dressing patterns. This act is fast spreading to even the prospective University undergraduates who have joined in the millennium fashion of crazy dressing patterns. Formerly, female youth were seen to be the worst gender among whom indecent dressing is found (Anadi, Egboka, and Aniorobi, 2011; Igbinovia, 2005), but recently, their male counterparts are trying to meet up with them as the male are going almost naked too calling it the fashion of Sagging. Yet, the health implications to those who engage have not been understood. In Nigeria, sagging is a recent phenomenon, at the dawn of the 21st century there was hardly anything like the sagging of pants, but from around 2009 to date, the dress pattern seems to have overtaken the youth in Nigeria especially those in the higher institutions of learning.

From observation, out of every ten young people in the street, 2 to 5 sag their trousers (pants). This has led to cultural adulterations it erodes our moral values and norms which is the very essence of African society. The trend is fast spreading to even secondary school students in both private and public schools. This trend is fast threatening the values of Nigerian society as the youths are the major drivers of development in all ramifications. If the youths continue to go naked in the street, the Nigerian government may have more problems at hand than trying to solve the problems of unemployment or poverty due to its health-related consequences.

Dressing in Higher Institutions

Igbinovia (2005) in a study stated that 60% of female undergraduate students of the University in Nigeria dress indecently. Similar to this, Anadi, Egboka, and Aniorobi (2011) opined that it is the overwhelmingly indecent dresses of the girls that attract much public concern and emphasis on the part of the girls. So also, Ogidefa (Cited in Anadi, Egboka, and Aniorobi 2011), carried out research on indecent dress on Nigerian campuses, including types of dress and effects of the exposure. Yet, little or no study has shown much concern on the linkage between indecent dressing habits and the tragedy of body deformity especially on sagging as a dress pattern. Decent dressing can be explained as the proper way of dressing or the generally accepted way of dressing without exposing vital parts of the human body.

Yahaya (2013) that decent dressing, of course, is part of human life, because it elicits respect and protects the person's dignity. Decent dressing by youths attracts respect from elders, lecturers, guards, classmates, and most significantly protects the females from being the target of rape and failure. Indecent dressing on the other hand is the improper and provocative way of dressing relative to the society or culture in which it is being perpetrated. This is to say that indecent dressing cannot be properly defined in isolation of the societal norms. What is indecent to you in say Nigeria is decent elsewhere. This brings to the fore the assertion of some schools of thought that indecent dressing is mainly due to "foreign culture." Meaning this way of dressing is alien to Nigeria culture and is therefore an affront to our very existence and identity.

Egwim (2010), referred to indecent dressing in a more specific term 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. In addition, there are those who believe that indecent dressing bothers so much on morality hence they ascribe some moral meanings to it. They say indecent dressing is any type of dressing that society abhors. Olori, (2003), this form of dressing is provocative, improper, and morally unacceptable. These dress patterns are morally offensive and reveal the high rate of moral decadence in the society of our time. The indecent dressing can be understood based on the prevailing norms and acceptable ways of dressing relative to the society in which it is being perpetrated. It is therefore clear and lucid that the explanation of indecent dressing is subject to societal expectations.

Oyeleye, (2012), indecent dressing simply means the deliberate exposure of one's body to the public. This practice is contrary to the acceptable norms and values of society. Moral decadence on the other is a reduction in the level of morality in society. Adeboye (2012) defined indecent dressing as the wearing of clothes that are not appropriate for a particular occasion or situation. She further explained that it is not indecent to go naked in the bathroom, in labour room, or in the bedroom with your partner. The statement further stated that parts of the body (usually sexual organs) that normally should be covered for girls would be their breasts, thighs, and buttocks.

A child in a community whether good or bad has a home as well as parents. The environment has a greater influence on the development of any child. Omede and Obiora (2000) 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 (Gushee, 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? Children 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 adoring their children with hair attachments, rosy chicks, and eye shadows to the embarrassment of lookers, when the child grows she finds it difficult to depart from this way of life. When the right values, beliefs, and attitudes are correctly laid at the childhood stage, such a child is more likely to grow and develop later in a 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".

Youth Dressing in Environment

The environment has a greater influence on the development of a child. A child living in a society will be learning what is going on in society directly or indirectly. 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 exempted from these 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. Okigbo (cited by Nwabuisi, 2006). The youth are learning fast from what is going on in the society around them, therefore the society must be careful the way they exhibit things.

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. According to McCabe (2000). A grainy photograph of a naked body that was intended to excite sexually may be pornographic. Most of the youth are exposed to some of these immoral practices that are relayed through videos, pornography, music, and advertisement. Peer group is a force that brings friends together which may either be good or for evil. The desire to belong and the fear of rejection have led much youth 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 are healthy parental upbringing and the fear of God in the life of any youth.

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, youth cannot tell what these values are, for instance, the beautiful African way of hairdo like weaving, plaiting, 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 youth that dresses 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 youth can be different when the society has no good moral values as legacies to bequeath to them.

Rykrsmith (2012), what you wear affects others perception of you, the clothes we wear put us on a different mindset. It is, therefore, necessary to dress in the image one wants to portray oneself. Freeburg, Workman, and Lentz-Hee (2010), suggested that through dress code, the universities establish rules governing students' appearance. Adebayo (2013), advised that African society is founded on a moral heritage that must be preserved and so the dress code should be observed with sheer determination and moral will. Dress code has so many advantages some of them are: instilling discipline in the students; helping to preserve the moral standard by lowering sexual abuse and harassment; creating less distraction to both the students and the lecturers; the much-expected

classroom order is made possible by helping the student to concentrate on his or her academic work; it shows sense of responsibility on the part of the student's decency, reputation and character formation are other benefits of dress code; it is all about acceptable image and prepares the student for labour market by instilling in them the habit of good dressing. Students are taught what sort of dress will serve them best professionally and socially.

The university attaches importance to modest and good dressing. Many stakeholders have complained that many students both male and female are guilty of indecent dressing in the university. The dressing is not just a matter of taste, comfort, and convenience. When a student dresses up, he or she should ask himself or herself if the dressing meets the following criteria, decency, socially acceptable, not too expensive, not destructive, or disruptive. Many youth copy the ghetto mode of dressing, they pull down their pants and skirts below the waist showing their inner boxers or pants. This is what they call sagging. Some males plait their hair, some wear an earring on one ear. These youth do not know that no professional will dress in that manner and it is very unprofessional.

Students in the tertiary institutions are being prepared to be great future professionals. If the student's indecent dressing is not checked, by the time he or she leaves the university and goes into the labour market to look for a job with one-eared earring if you are a man or sagged trouser or bushy hair and unshaved mustache, the youth will find it difficult to get a job. The employers will see him as irresponsible. The same treatment will be meted to a lady who dresses as if she is going to a party with a very big earring, transparent blouse or dress, very loud makeup, skirt, or dress above the knees. Decent dressing deals with clean, neat, and presentable clothing. This includes dresses, shirts, and blouses with sleeves, clean pants including plain black or blue jeans with a clean T-shirt that covers below the waist, skirt suits, dress or shirt with a blazer, clean Nigerian attires, French suits. The clothing should cover body parts including the stomach, belly button, back shoulders, chest, and the legs below knees. Small earrings and light makeup, low heeled noiseless shoes, clean hair are all parts of decent dressing.

A youth dressing directly affects the way he or she thinks, feels, and acts. Every youth should always aim to be addressed as a professional and should dare to keep it up. An unsolicited and unwelcome sexual behavior has been with us right from the time people appeared on earth. It is called harassment because the consent of the partner is often not sought or obtained. With the advent of modernity, sexual harassment has assumed different forms or methods. There has recently been increasing attention given to sexual harassment most especially among youth all over the world. Several underlying factors have been held responsible for this. There is consensus among researchers that sexual orientation and behaviour constitute the major factors in the etiology of sexual harassment.

Consequences of Indecent Dressing

Equally Employment Opportunity Commission (2002) defines sexual harassment as unwelcome sexual advances, requests for sexual favours and other verbal or physical conduct of a sexual nature constitute sexual harassment when submission to or rejection of this conduct explicitly or implicitly affects an individual's employment, unreasonably interferes with an individual's work performance or creates an intimidating, hostile or offensive work environment. Generally put, sexual harassment could be done by a supervisor, co-workers, classmates, stranger, a friend, a client, a family member, etc. several theories have been proposed to explain the concept. The sociological perspective holds that men are biologically programmed to be sexually aggressive and that sexual behaviour in the workplace is one aspect of that biological inheritance. This perspective, therefore, considers sexual aggression as biologically normal. The patriarchy perspective holds that the cultural structure of patriarchy (Rule by the Fathers) is the root cause of sexual harassment. Within this social structure, men have social, political, and economic power over women, who are defined by the system as sexual in nature. The discursive perspective holds that communication creates and shapes social reality. Those communication activities reproduce and sustain oppressive conditions such as sexual harassment. This perspective implies that to remedy sexual harassment, the way discursive practices sustain oppression must be analyzed and work toward changing those practices by changing the laws and norms of behaviour.

Recently, however, several factors are held as culprits of sexual harassment; these include gender, dress pattern, physical attractiveness among others. Gender has been implicated in sexual harassment. Studd & Gattiker (1991) explained from a more biological perspective that sexual harassment is the natural outcome of men's stronger sex drive and their roles as sexual aggressors. Some researchers also perceive sexual harassment as a product of the gender socialization process that facilitates the marginalization of women both at work and in society generally. For instance, Whatiel and Wasieleski (2001) found marginally significant gender differences in sexual harassment where female participants reported more gender harassment than male participants. Apart from gender being a factor in sexual harassment, Foster (1996) found the indecent dressing to be another major factor. He found that girls who frequently wear indecent dresses perceive themselves as special, thus their predisposition to be sexually harassed.

Similarly, Buunk, Siero, and Vanden Eijnden (2000) found indecently dressed persons to be involved in the behaviour as a reaction to more beautiful persons to attract the attention of the opposite sex. Bojos and Marquet (2000) investigated common types of indecent dresses on campuses i.e the elitist, the amorous, the unprincipled and the compensatory indecent dressing. The elitist seductive dressers are usually from privileged and economically empowered background. They often flaunt their salient features like the breast, and pubic in attempt to promote themselves which make them very prone to sexual harassment. Bojos, Marquet and McPhal (2000) found that most of such youth's parents are in the upper classes. That they always try to maintain an above average academic performance as part of the seduction.

Amorous indecent dressers are sexually seductive, but often avoid real intimacy. They simply play games by deceptively seducing their prey for economic purposes. The unprincipled indecent dressers on the other hand are unscrupulous, deceptive, arrogant and exploitative. In contrast to the others, the compensatory indecent dressers do so to cover up for their feelings of inferiority. They only try to create illusions of being superior and exceptional on campus by dressing indecently. One major finding about indecently dressed females is that, they have maladaptive ideas about themselves particularly the belief that they are pleasurable and deserve to be treated as such. Carvajal, Garner and Evans (2005) in their study found support for this hypotheses. They found such beliefs by the females to hamper their abilities to perceive their experiences realistically and that they often encounter problems when their indecent dressing clash with an experience of relationship failures. The twenty-first century heralded the emergence of the obnoxious purported sexual harassment of female students by some lecturers in tertiary institution in Nigeria, Osun State University inclusive. The complaint was that some male lecturers demanded sex from female students in exchange for better grades. The media reported many students complaining of being routinely propositioned by lecturers during working hours.

Indecent dressing that expose the breast, buttocks and thighs constitute some forms of sexual harassment. Physically attractiveness is another factor in sexual harassment. Evolutionary Psychology posits that physical attraction in human is related directly to sexual selection and reproductive success. This is why humans have viewed certain features as attractive because these features are evident in healthy individuals (Fink and Penton Voak, 2002). Researchers also show that males are more influenced by looks. Feingold, (1992) found males to value the physical attractiveness of the opposite sex. Even though there are advantages of being beautiful and attractive, Atfield and Sprecher (1986) reported that there is also an ugly truth about beauty. Those exceptionally attractive individuals are prone to unwelcome sexual advances or resentment from persons of the same sex.

Africa has a very rich culture that she needs to be proud of and preserve for posterity, but the unfortunate situation is that most cherished African values are fast fading due to non-patronage and modernization or acculturation. Today's youth cannot tell very well what these values are. For instance, the beautiful hair braiding typical of African ladies 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 today. Many of these youth that dresses immodestly may not even know what is wrong with the way they dress because nothing suggests to them that is wrong. Their parents applaud them in those dresses, do not even ask how they came about those dresses and when they appear in public, they are cheered by their mates and friends and to make the matter worse, all around them, what they see on people is not reasonably different from what they wear.

Their home videos, televisions, and Internet providers do not differ either in the contents of what they rely on as programs. How can these youth be different when the society has no good moral values as legacies to bequeath to them? It is odd for a vulture to look different in the midst of other vultures. Skimpy, transparent, and or body exposing dresses are known in ancient Africa to be the dress pattern of prostitutes or bastard. Most ladies found in such dresses are always negotiated for sex or social intimacy because they are most times thought to be without husbands. Apart from this notion, most campus ladies that dress this way engage in prostitution and commercial sex to be able to sponsor and sustain these forms of dresses. The cumulative effect of this is unwanted pregnancies, HIV/AIDs infection and death.

There is the likelihood that ladies who dress indecently or provocatively could be prone to sexual harassment and or rape. These forms of dresses suggest that such ladies need attention and that they are irresponsible and so there are always irresponsible men to dialogue, lure, or force them to bed for sex.

Indecent dressing is the major cause of the various assault and sexual harassment recorded in society over time. Iheanacho (2005) 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 exposes 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". These forms of dresses suggest that such ladies need attention and that they are irresponsible and so there are always irresponsible men to dialogue, lure, or force them to bed for sex.

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. In an 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 for armed robbery just because of the way they dressed.

Most students in this form of dress 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 the battle with carrying over courses with the consequences of staying longer in the school than is normal to graduate. Some of them graduate with a very poor result. Some of such get into the society frustrated. Some become thugs, armed robbers, prostitutes, drug traffickers, and drug addicts. Many marriages crumble because of extramarital affairs on the part of the husbands who leave their wives at home and go after young ladies clad in skimpy outfits. These days, you see women dressing and exposing their sensitive parts and forcing the opposite sex to look at them with lust. As a result, many marriages have broken up because married men lust after these women. Eventually, the gap created and abusive words exchanges from both the wife and the husband about extramarital affairs created by the strange woman bring an end to the marriage.

Statement of the Research Problems

The dressing is part of the people's culture and they define their tribal or ethnic identity. Apart from dressing 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 covering the intimate part of the body. These purposes are important especially as they formed major aspects of a person's personality. But as important as this purpose are, it seems they have been defeated by the Nigerian youth in the south-west, their dress pattern is most time anti-African dress pattern invented. They usually dress in a manner that does not show especially that of Nigerian encourages modesty in appearance. This African dress pattern among the youth of this generation is generated a lot of concern and worry among the citizenry of the country. Religious institutions as well as institutions of learning are not resting on their bars to watch this moral act being perpetuated, but they speak against it.

Purpose of the Study

The purpose of this study is to investigate indecent dressing among youth in southwest Nigeria and its implications on youth lives.

Research Questions

1. What is the level of indecent dressing among youth in southwest Nigeria?
2. How does indecent dressing differ across major cities in southwest Nigeria?
3. What strategies have been adopted to address indecent dressing among youth in southwest Nigeria?

Research Methodology

An ethnography research design was adopted in this study. This choice follows the goal of the research to obtain facts through the interaction with the people in the community.

The population for this study consisted of all youth in southwest Nigeria.

The sample of this study consisted of 20 respondents' selected using a multistage sampling procedure. The first stage involved the use of a simple random sampling technique to select Oyo State out of six states in southwest Nigeria. The last stage involved the use of a purposive sampling technique to select 20 respondents that include youth comprised of apprentice, students of tertiary institutions from both public and private schools.

Findings

The findings of this study are reported in line with the observation and interviews conducted with the respondents within the state.

The Youth

The youth in the Ibadan metropolis of Oyo state which comprises of mostly apprentices agreed to what we observed as indecency dressing, they see it as a new way of dressing especially boys by sagging, it seems they did not see it as a wrong signer to the general public, they derive pleasure in this, and most of them attested to it as a foreign culture that they need to imbibe because the world is now a global village that everyone can interact and emulate some forms of language, ideas, dressing, including music and drama. The boy's hairstyles were copied from some popular hip-pop artists especially in American, some of the girl's interviews explained that some of the foreign artists were those that they emulate their dressing, and they see it as normal and the word of indecency is not occurred to them, wearing a mini skirt, tiny jeans among others are part of their dressing. Consequences that surrounded indecent dressing among youth are not limited to HIV/AIDS, rape, unwanted pregnancy, untimely death among others. On the issues of how to eradicate or curtail indecent dressing among youth, some of the respondents argue that youth is a stage in life and as time goes on individuals would realize the new challenges in life and adapt to adult life because of new emerging responsibilities.

The Students in Higher Institutions

University of Ibadan and Polytechnics of Ibadan students were part of the respondents, they agreed to the world of indecent dressing on the campus, but there is a code of conduct that was made for the students on both campuses, students cannot dress anyhow and the sanctions specified in the code of conduct has curtailed the acts of indecency among the students of both institutions. But the University of Ibadan students that live outside the campus especially Agbowo areas are dressing indecently because there is nobody to checkmate them likewise their counterparts from polytechnics of Ibadan that lives at Apete and Sango areas of Ibadan were involved in these acts of indecent dressing because they rented different apartments which made them independent. Most of the students attested to this that their mode of dressing came from the internet and with the help of social media such as Facebook, YouTube, and Instagram, and most of the hip-pop artists both local and foreign are their favourite which they follow their Twitter and Instagram handle and also emulate their mode of dressing. The students interviewed have the opinion that most of the students involved in the indecent dressing are victims of peer pressure which also lure them to join cultism, through this, many have been killed and some were expelled from the institutions, even some believed many contacted HIV/AIDs but they do not disclose their status. To curtail indecency dressing, most students believe that it is the responsibility of the parents to check their children's and wards regularly on the campus and also pay on notice visits especially to those that live outside the campuses.

Discussion

The findings revealed that indecent dressing is very high among the youth in southwest Nigeria. This can be possible because of increased inaccessibility to the internet by the youth. All the interviewed agreed that the internet is the sources of their dressing, this in corroboration of Rykrsmith (2012), what you wear affects other's perception of you, the clothes we wear put us on a different mindset. It is therefore necessary to dress in the image one wants to portray oneself. Freeburg, Workman, and Lentz-Hee (2010), suggested that through the dress code, the universities establish rules governing students' appearance. Adebayo (2013), advised that the African society is founded on a moral heritage that must be preserved and so the dress code should be observed with sheer determination and moral will.

Conclusion

From the research findings, it is obvious that the absence of a dress code has created a high rate of indecent dressing. This has manifested in forms of distraction, lack of academic focus, sexual harassment, cultism, loss of integrity, etc. There is a high indication that many stakeholders are worried and would like the way forward. The higher institution should be ready to legalize and implement dress code and students have shown willingness to observe it when it is legalized. An institution is a place for effective teaching and learning. It is highly capital and labour intensive. It is a place for hard work, peace, and respect for one another. Therefore, there is a need to put in place all that will help the stated goals of the institutions to be achieved so that the youths will sincerely be found worthy in character and knowledge. To curb indecent dressing in our environment and campuses, very practical initiatives must be embarked upon to educate the students who are youth that constitute the majority in the society. The potential dangers associated with it, this is necessary to prevent to enhance the academic performance of the institutions.

Recommendations

1.   Aimed at addressing indecent dressing, parents should teach their children/wards moral education and they should be directed towards finding a lasting solution to this menace. Since it is evident that indecent dressing bothers so much on morality, it will be prudent that youth are taught lessons on morality and the strict adherence to our cultural norms. The elucidation of the good aspects of the culture by scholars to students will also go a long way to help in eliminating indecent dressing from campuses because the indecent dressing is partly caused by the infiltration of foreign culture into the country especially through socio-media.

2. The way out of indecent dressing is for adults in society to dress well and honourably to constitute good models for the younger generation. Children watch their parents and copy their ways of behaviour. The behaviour of parents impresses on their children more greatly than what they tell them either to do or not to do. Parents should teach their children the fundamental things they need to learn about correct values, attitudes, and beliefs cherished by society by being exemplary. Parents more especially women should spend time with their children and counsel them on the type of clothes to buy. Mothers should stop buying skimpy and revealing clothes for them.

3. Parents should regulate the type of films their children and wards watch at home. It is not enough carrying scriptures around, our Religions should radiate in our dressing and the way our children's dress.

4. 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 lovemaking 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 the sanctity of sex.

5. Religious leaders must preach against indecent dressing, counsel and deliver those under demonic influences. Through regular sermons as well as counseling, religious leaders should resist un- healthy development of their members, from counseling of their members, they may be able to discover those that are demon-possessed and deliver them.

6. The mass media is one of the strongest agents of socialization. Radio houses, televisions, newspapers, and magazines, especially social media 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 youth in institutions of learning as a means of effective sensitization.

7. Enlightenment campaign and seminars can be introduced as weekly by religious groups and other various youth's empowerment programme, social clubs on campuses with concern on the issues of dressing, sexual harassment, morality, and effects of the ungodly behaviour on the youths and 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.

8. 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 students from attending their lectures. 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 spelled.

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