

Undergraduates' Perception of Dress Code Restrictions in Religious Affiliated Universities in Ogun State, Nigeria

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In the past two or three decades, dress code restriction in its various forms and contexts has emerged as one of the frequently discussed issues in many higher institutions of learning in the world. Administrators in higher institutions of learning worldwide have lend credence to the claim that measures of dress code restrictions encourage equality and proper behaviour and discourage gangs and offensive clothing. While this has generated much excitement for some; divergent views, perspectives and questions have also being raised on whether dress restrictions have enduring qualities that will promote positive expressiveness of undergraduates both socio-psychologically and otherwise. Based on the foregoing, this study looks into undergraduates perception of these restrictions by examining the level of awareness of undergraduates of dress code restrictions before they were admitted into universities, the extent to which this determined their choice of universities and sought explanations on the coping strategies of students whose dress sense in pre-varsity years is averse to their institutions' dress code rules. The paper, leaning on findings generated from the analysis of data collected via questionnaire survey and focus group discussion sessions concludes that dress code restrictions in tertiary institutions indeed generate positive and negative outcomes for students. However, the study also reveals that there is a need for the university management to understand undergraduates' perspectives on dress code restrictions in order to achieve their desired ends.

Keywords: Undergraduates, Dress Code, Dress Code Restrictions, Religious Affiliated Universities, Perception

Knowledge is powerful and important part of human life. As pointed out by Kalam (2009), a knowledge-based society is sine-qua-non for sustainable development. As a matter of fact, knowledge is therefore what underpins human capacity development and resource generation, and it is primal to the functions and perhaps a significant reason for the establishment of higher institutions of learning. Globally, there is an increasing demand for higher education. In every country, there exist institutions of learning that make provision for the production of educated people who will in turn foster development. Such institutions are generally referred to as tertiary institutions. According to Jaramillo (2011), "Tertiary institutions generally refer to all post-secondary institutions of learning including but not limited to universities". Besides universities, other institutions of higher education include colleges, technical training

institutes, community colleges, nursing schools, research laboratories, centers of excellence, distant learning centers, and many more.

The Nigerian society, like every other, is experiencing an increase in the demand for quality higher education. Opara (2008) and Oladipo (2011) writing in support of this fact enunciated the fact that Nigerian youths constitute 70 per cent of the total population of the country has necessitated and justified the rapidly growing need for demand for higher institutions of learning. In justifying the increasing establishment of universities in Nigeria by both the government and private individuals especially in recent times; a body that is known as Nigerian National Policy on Education in 2004 underscores the numerous roles higher educational institutions play in national development particularly in development of high level manpower. According to the body,

the specific aim of higher education in Nigeria are categorized into the following (a) the acquisition, development and inculcation of the proper value-orientation for the survival of individuals and society; (b) the development of intellectual capacities of individuals to understand and appreciate their environment; (c) the acquisition of both physical and intellectual skills which enable individuals to develop into useful members of the community; (d) the acquisition of an objective view of the local and external environments. These goals of higher institutions in Nigeria must be pursued through teaching, research, dissemination of existing and new information, and constant provision of knowledge (NPE, 2004).

In relation to the foregoing, Osagie (2009) identified two basic classifications of universities in Nigeria: public and private universities. It is however important to state that private universities are relatively new phenomenon in the Nigerian tertiary education system. Private universities are owned by private individuals, companies and religious bodies (Shuaib, 2011). These institutions are funded by such individuals, companies or religious bodies, or by undergraduate's tuition, investments and private donations from prominent individuals and establishments. Factors resulting in their establishment include an increase in the demand for university education and the growing importance of knowledge economy, a need to propagate religious doctrines and moral values and to standardize tertiary education system in Nigeria (Ige, 2013).

Noteworthy for the purpose of this study, however, is the religious affiliated university. Religious affiliated universities are a sub-group under private universities; they are formed by religious groups and organizations. They are concerned with providing a religious environment for education, offering academic, professional and theological education. They claim to emphasize the harmonious development of the physical, the mental, the social, and the spiritual powers which prepares the students for service to God and humanity.

A primary characteristic is its emphasis on internalization of religious doctrines and practices. Religious affiliated universities

therefore aim to provide an environment in which students are exposed to religious standards of modesty in dressing and this has resulted in the creation of certain dress codes (Babcock University Student Handbook, 2013). Dress code restrictions are a major part of religious affiliated universities as religious implications are attached to dressing. Dressing may however vary, even across religious affiliated universities of the same religion, due to differences in doctrines. Based on the foregoing, this study therefore focuses on the dress code restrictions of religious affiliated universities, their consequences on these schools and their undergraduates, and on the perception of undergraduates in these universities as it concerns dress code restrictions.

As indicated in related literature, more universities all over the world are imposing dress codes restrictions on their undergraduates. While administrators claim these measures encourage equality and proper behaviour and discourage gangs and offensive clothing (Wilder, 2007), there exists burgeoning arguments against the ability of dress code restrictions to promote positive expressiveness of undergraduates both socio-psychologically and otherwise. A group of anti-dress code restriction scholars even argued that "one of the negative effects of classifying dress as a disruptive behaviour is its ability to shift the focus of the school from academic pursuit to that of order. The end product of this change is lowered academic expectations and a custodial climate" (Johnson, 1989).

As revealed by findings from social research in this area of study, to many undergraduates and youths in general, dressing is a primary means for expressing ideas. In the words of Alston (2002), what we wear is an expression of the self and makes a statement of who we are. Dress code restrictions force a majority of undergraduates into impression management. Findings have shown that compliance to dress code restrictions is mostly based on evaluations of personal interest (Bordens, K. & Horowitz, I., 2008); compliance is a reasoned action (Glanz, K, Rimer B, & Viswanath K., 2008) and this does not imply conformity when outside the

university premises. This has raised the question: why do these restrictions not totally modify undergraduates' behaviour or are undergraduates inherently evil?

As shown by findings of some studies in the area of dress code restriction among undergraduates, strict dress code restrictions do not prepare undergraduates for the workplace and its emphasis on adaptability, flexibility and problem solving. In the words of Key (2007), strict dress codes teach rigid thinking and blind adherence to authoritarian rules, the exact opposite of the dynamic thinking and adaptability desired by modern employers. Other studies have revealed that there are also legal implications surrounding the imposition of dress code restrictions. As also indicated by findings from other related studies in this area, the enforcement of strict dress code policies may interfere with an undergraduate's right to self-expression. To this end, some social commentators in relation to the foregoing are of the opinion that while university authorities are generally allowed to create and enforce dress code restrictions within the university environment, they must do that without being too rigid.

Some others argued further that religious affiliated universities must always put into consideration the rights of undergraduates. As Wellman (1995) points out, the rights may be mild but are often not valued. Students who are forced to wear school uniforms or be subjected to a rigid dress code would seem to have their fundamental rights invaded, and would appear to be indiscriminately pressured for no good reason. Constitutionally, one has the right to choose to dress as one wishes but there should be only two 'limitations' on dressing as one pleases namely; not to dress in a way which provokes immoral behavior and, secondly, not to deliberately offend those with whom one associates.

Beyond these restrictions, the right of individuals to dress as they please is, according to Wellman (1995), 'morally innocent', meaning that other people have no moral justification for compelling any person to refrain from dressing as they please rather, a moral duty to refrain from compelling others not to dress as he/she

chooses. He argued further that such compulsion is meddling and intrusive in the private life of another and thereby devalues an individual's very self and freedom. Since compulsion is made on arbitrary and often trivial grounds, the very triviality of such acts negates what it aims to achieve. This demonstrates not only a lack of respect for an individual's feelings but for that person's autonomy or self-realisation. One of the three often cited core values or purposes of freedom of expression (Redish, 1982). The question emanating from this debate is: Can a university teach the importance of learners' obeying the law and the school rules while at the same time flouting the Constitution by denying learners' constitutional rights to dignity and freedom of expression?

In view of the above therefore, this research work attempts to examine how undergraduates in religious affiliated universities perceive, react, cope or adjust to dress code restrictions placed on them rather than looking at the issue from the more popularized but narrow perspective of the management.

Both functionalist and symbolic interactionism theories were used in explaining dress code restrictions. According to Robert K. Merton's (1949) functionality perspective, dress code restrictions have both manifest and latent functions. The major manifest function is to present the undergraduates as modest and decent and this manifest function serves a latent function in mate selection. It has however been noted that dress code restrictions benefit the university more than it does to the undergraduates since it projects the image of the university to the outside world.

Under the cursory light of symbolic interactionist, Erving Goffman, we can however see a more individualistic relationship between dress code restrictions and the undergraduates. He views undergraduates as actors and the management as the audience. Here, dress code restrictions serve as a tool for good acting and all actors that want to be applauded for a job well done must learn to abide by the dress code restrictions. However, when the actors are backstage, they portray a contrary character to that

displayed in the view of the audience (management).

The study further sought explanations as to how undergraduates perceive dress code restrictions by examining their knowledge on dress code restrictions before admission into the university, opinions held on the university's dress code restrictions, contribution of undergraduates to dress code restrictions, coping mechanisms employed to cope with dress code restrictions and levels of compliance of undergraduates based on age, sex and academic levels.

Methods

Participants

The study sample comprised two hundred and seventy-eight randomly selected undergraduates from Babcock, Crescent and Redeemer's universities all in Ogun state, Nigeria. As stated above, the subjects consisted of 278 respondents in all; 118 respondents from Babcock University, 70 respondents from Crescent University and 90 from Redeemer's University. Representatives were selected randomly from each university based on the total population of each university. The subjects were chosen from across various academic levels and programmes. The population also involved undergraduates of different ages, sex, levels, ethnic and religious backgrounds among others.

Research Instrument

The research was conducted using the survey method (questionnaire) and further supported by the use of focus group discussions (FGDs). Questions in the research instrument were thematically grouped into six subsections. **Section A** focused on socio-demographic variables such as age, gender, year of study, college, university, course of study, religion and ethnic group, while **Section B** measured undergraduates' awareness of their university's dress code restriction policy before their enrollment into these institutions. **Section C** on the other hand contained questions gauging opinions of undergraduates of religious affiliated universities on dress code restrictions. **Section D** as a matter of fact depicts

questions relating to availability of channels by which undergraduates can express their opinions on dress code restrictions. **Section E** comprised related questions about coping mechanisms adopted by undergraduates of religious affiliated universities to dress code restrictions on campus. **Section F** paraded questions that have to do with level of compliance of undergraduates with dress code restrictions on campus.

To complement data realized from quantitative method, six sessions of focus group discussion were conducted among selected undergraduates in these universities (three sessions for males and three for females). In selecting respondents for FGD, issues pertaining to their age, sex and year of study were put into consideration so as to encourage openness and provide equal opportunity for the respondents to contribute.

Procedure

The method of data collection for the study was guided by the social sciences research ethics, which are: confidentiality, honesty, informed consent, anonymity and privacy. First and foremost, permission was sought from appropriate authorities in the three selected religious affiliated universities before commencement of data collection exercise. Also, in the course of conducting the research, specifically, during the stage of data collection, all the respondents were informed about their right to determine whether to participate or not in the research and their right to withdraw from the research at any stage. In short, the consent of the respondents was sought before their participation. The rights to privacy, confidentiality and protection from any harm or intimidation of the respondents arising from participating in the research were considered and they were adequately informed about this consideration. Respondents in the focus group discussions were allowed to accept or reject the use of tape-recorders during the discussion sessions. The researcher with the aid of two research assistants administered questionnaires under the condition of anonymity to respondents. However, out of the three hundred and sixty questionnaires distributed only two hundred and seventy-

eight were adequately completed and returned. The completed copies were then scored, processed and analyzed using related tools in Statistical Package for the Social Sciences (SPSS) software.

For qualitative data, raw data from Focus Group Discussions were transcribed, sorted and labeled. However, verbatim quotations and Z-y Index tables were used for analysis and also to highlight the subject matter under discussion.

Analysis

The statistical tools employed in this study are Pearson’s moment correlation and t-test. Pearson’s moment correlation was used to establish the relationship among the variables used in the study while t-test was used to show difference between undergraduates’ compliance with dress code restrictions within and outside the university premises.

Demographic Profile of Respondents

This section displays the analysis of demographic features of respondents for this study.

Table 1: Socio-demographic Characteristics of Respondents

Age	Frequency	Percentage
14-18	79	28.4
19-23	169	60.8
24-28	19	6.8
29-33	10	3.6
33 and above	1	0.4
Total	278	100.0
Sex		
Male	137	49.3
Female	141	50.7
Total	278	100.0
University		
Babcock University	118	42.4
Crescent University	70	25.2
Redeemer’s University	90	32.4
Total	278	100.0
College		
Humanities	14	5.0
Management Sciences	46	16.5
Natural Sciences	25	9.0
Education and Humanities	3	1.1
Law and Security Studies	12	4.3
Babcock Business School	31	11.2
School of Nursing	2	0.7
College of Social Management and Sciences	50	18.0
College of Natural Applied Sciences	15	5.4
College of Estate Management	2	.7
Science and Technology	25	9.0
Basic and Applied Sciences	1	.4
Non-response	52	18.7
Total	278	100.0
Academic Year of Study		
Year 1	39	14.0
Year 2	53	19.1
Year 3	50	18.0
Year 4	110	39.6
Year 5	26	9.4
Total	278	100.0
Course of Study		
Humanities and Education	33	11.9

Natural Sciences	83	29.9
Management Sciences	85	30.6
Social Sciences	71	25.5
Estate management	2	0.7
Non-response	4	1.4
Total	278	100.0
Religion		
Christianity	206	74.1
Islam	71	25.5
Others	1	0.4
Total	278	100.0
Ethnic Group		
Yoruba	187	67.3
Hausa	18	6.5
Igbo	51	18.3
Others	22	7.9
Total	278	100.0

Source: Field Survey, 2014

The analysis of the age of the sampled undergraduates as presented in table 1 shows that 79 (28.4%) undergraduates fall within the ages of 14-18 years, 169 (60.8%) are within the ages of 19-23 years, 19 (6.8%) are within the ages of 24-28 years, 10 (3.6%) fall within the ages of 29-33 years with just 1 (0.4%) in the age group 33 and above. This data reveals that a majority of undergraduates in religious affiliated universities are within the range of late teenage years and early adulthood (19-23) which depicts the presence of a young population in religious affiliated universities, this shows that the general age at start of education has decreased.

The sex distribution on Table 1 indicates that 137 (49.3%) male respondents and 141 (50.7%) female respondents constituted the sample population. It can therefore be inferred that there is not much difference between the population of male and female undergraduates in religious affiliated universities. However, the female population seems to be larger than the male population. This reflects the increased involvement of women in tertiary education. It also shows the high interest of Nigerian parents/guardians to ensure their female wards learn within a secure environment.

As shown in the table 1, a larger percentage of the respondents 118 (42.4%) are undergraduates of Babcock University, 70 (25.2%) are undergraduates of Crescent University while the remaining 90 (32.4%) are undergraduates of Redeemer's

University. Analysis from the table above shows the fact that Babcock University has a largest population of the three universities, Redeemer's University has the second largest population while Crescent University is the least populated in term of undergraduates numerical strength.

Also, the table shows the spread of respondents across different colleges. 14 (5%) undergraduates belong to the College of Humanities, 46 (16.5%) to College of Management Sciences, 25 (9%) to the College of Natural Sciences, 3 (1.1%) to College of education and Humanities, 12 (4.3%) to Law and Security Studies, 31 (11.2%) to Babcock Business School, 2 (0.7%) to School of Nursing, 50 (18%) to College of Social Management and Sciences, 15 (5.4%) to College of Natural Applied Sciences, 2 (0.7%) to College of Estate Management, 25 (9%) to Science and Technology, 1 (0.4%) to Basic and Applied Sciences while 52 (18.7%) fall in the category of not applicable/non response. This shows that a larger percentage of the respondents failed to indicate their college or mistook college to mean 'secondary school' and therefore gave answers that were not applicable. The results also show that the respondents are spread across various colleges with the highest number of respondents in the College of Social management and Sciences having 50 (18%). The distribution signifies that a larger percentage of courses offered in religious affiliated universities are majorly social and management sciences.

The table also displays that the respondents were spread across five academic years. 39 (14%) respondents are in their first year, 53 (19.1%) respondents are in their second year, 50 (18%) are in their third year, 110 (39.6%) respondents are in their fourth year and 26 (9.4%) are in their fifth year. This reflects that a higher percentage of respondents were undergraduates in their fourth year.

The table shows that 33 (11.9%) respondents are students of humanity and education courses, 83 (29.9%) of the respondents are students in the natural sciences, 85 (30.6%) are students in management science, 71 (25.5%) have their courses of study in the social sciences, 2 (0.7%) belong to estate management while 4 (1.4%) did not respond to this question. The responses show that a majority of respondents are those studying courses in management sciences. It also shows that many religious affiliated universities have fewer students in natural science as compared with the arts or social/management sciences.

Three religions were identified among the study population. Most of the respondents are Christians. 206 (74.1%) of the respondents indicated Christianity as their religion, 71 (25.5%) indicated Islam while 1 (0.4%) of the respondent claimed to be an

African traditional religionist. This shows that South-Western Nigeria is largely dominated by adherents of both Christianity and Islamic Religion.

The analysis of ethnicity as displayed in Table 1 reveals that 187 (67.3%) of the respondents are Yorubas, 18 (6.5%) are from Hausa stock, 51 (18.3%) are Igbos, while 22 (7.9%) of the respondents represents people from other ethnic groups in the country. It could be inferred from the study that there are more undergraduates of Yoruba stock due to the fact that these universities are situated within southwestern Nigeria.

In conclusion, the demographic profile of the respondents indicated that all respondents were students of religious affiliated universities, mainly Christians and that there exist dress code restrictions in all these universities despite their affiliation to the two main religions in Nigeria.

Respondents' Prior Awareness of Dress Code Restrictions before Gaining Admission

To determine the extent of level of awareness of undergraduates in the selected universities of dress code restrictions, a number of questions were asked. First, were they aware of dress code restrictions in these schools and did they used this as a determinant for their choice of university.

Table 2: Awareness of Dress Code Restrictions before Admission into the University

Variables	Frequency	Percentage
Yes	219	78.8
No	59	21.2
Total	278	100.0
Extent of Awareness of Dress Code Restrictions as a Determinant for choice of University		
Yes	118	42.4
No	62	22.3
No response	98	35.3

Table 2 indicates that 219(78.8%) were aware of the university's dress code restrictions before they were admitted into the university, 59 (21.2%) were of the opinion that they were not aware of the university's dress code restrictions prior the

time they secured admission into the selected universities. One could assume that religious affiliated universities must have done a good job in making information available to the public concerning their dress code restrictions.

The table also shows the distribution of respondents based on their views as to whether prior awareness of dress code restriction in these universities before they gained admission would have influenced their choice of university. 118 (42.4%) respondents maintained that whether aware

or not they would have attended their current universities;62 (22.3%) respondents confirmed they would not have attended their current universities were they were aware of the university's dress code restrictions, while 98 (35.3%) respondents made no attempt at answering this question.

Table 3: Undergraduates' views of Dress Code Restrictions in Religious Affiliated Universities

Positive Consequences	Strongly Agree	Agree	Indifferent	Disagree	Strongly Disagree
(a) Creates a safe learning environment	85 (30.6%)	94 (33.8%)	49 (17.6%)	32 (11.5%)	18 (6.5%)
(b) Encourages good academic performance	59 (21.2%)	71 (25.5%)	54 (19.4%)	56 (20.1%)	38 (13.7%)
(c) Reduces incidence of violence in the university	52 (18.7%)	115 (41.4%)	47 (16.9%)	40 (14.4%)	24 (8.6%)
(d) It prepares undergraduates for the world of work	90 (32.4%)	110 (39.6%)	35 (12.6%)	24 (8.6%)	19 (6.8%)
Negative Consequences	Strongly Agree	Agree	Indifferent	Disagree	Strongly Disagree
(a) Violates undergraduates right of expression	67 (24.1%)	100 (36.0%)	59 (21.2%)	39 (14.0%)	13 (4.7%)
(b) Dress code are uncomfortable and expensive	46 (16.5%)	63 (22.7%)	68 (24.5%)	73 (26.3%)	28 (10.1%)
(c) Dress codes portray a false image of undergraduates	63 (22.7%)	77 (27.7%)	51 (18.3%)	61 (21.9%)	26 (9.4%)
(d) The dress code restrictions are too rigid	91 (32.7%)	90 (32.4%)	47 (16.9%)	35 (12.6%)	15 (5.4%)

As depicted in table 3, various reasons have been highlighted by respondents as consequences of dress code restrictions among undergraduates in the selected universities. As generated from the analysis of data collected via questionnaire survey, a number of positive and negative outcomes or consequences alike were given. These outcomes range from creation of safe learning environment, encourage good academic performance, reduction in incidence of violence in the university and preparing undergraduates for the world of work. Other consequences though negative are that dress code restrictions violate

undergraduates' right of expression, uncomfortable and expensive, portraying of a false image of undergraduates and the fact that these restrictions are too rigid. From the table, as majority of respondents indicated positive consequences of dress code restrictions so also majority of respondents were of the opinion that dress code restrictions have its dark side too. As a result of this, one could assume that dress code restrictions is seen by undergraduates as a coin with two sides; the fact that these measure carries positivity in its trail has not totally absolve it from certain negative consequences.

Table 4: Respondents' Compliance with Dress Code Restrictions outside the University Premises

Variables	Frequency	Percentage
Yes	107	38.5
No	171	61.5
Total	278	100.0

Source: Field Survey, 2014

From the table 4, opinions of respondents were sampled to ascertain whether or not they conform to dress code restrictions even outside their universities. 107 (38.5%) of the respondents were of the opinion that they comply with dress code restrictions outside

the university premises, while 171 (61.5%) indicated otherwise. It could be inferred from table 4 that vast majority of undergraduate conform to dress code restrictions in their various schools as a matter of compulsion rather than their personal interests.

Table 4b: Z-Y Index Table showing Distribution of Respondents by Compliance with Dress Code Restrictions outside the University

Responses	Males	Females
Yes	+	+
No	+++	+++

Source: Field Survey, 2014

KEY

+++ Opinion is strongly held by the majority
 + Opinion is held by few

The Z-Y Index table above shows that majority of participants (both males and females) do not comply with the university's dress code restrictions outside the university premises. The Focus Group Discussion with participants also corroborated this. A male participant in Redeemer's University responded as follows:

"As adult, how and the way one dresses should be individually determined. I dressed in conformity with my university rules and regulations when I am within the premises of the school; once I am outside I dressed the way I like since I am entitled to my freedom."

Yet, another said:

"Many of us (students) stick to the university's dress code rules in order to avert expulsion. Dressing many a times against one's wish is not easy, but we just have to comply throughout our stay on campus so as not to be seen and labeled as rebels".

Various Coping Mechanisms Adopted by Undergraduates to Dress Code Restrictions

This section describes various coping strategies that undergraduates of religious affiliated universities adopt in relation to dress code restrictions in their institutions.

Table 5: Respondents Ability to Cope with Dress Code Restrictions

Variables	Frequency	Percentage
Strongly Agree	98	35.3
Agree	141	50.7
Indifferent	20	7.2
Disagree	7	2.5
Strongly Disagree	12	4.3
Total	278	100.0

Source: Field Survey, 2014

Table 5a. shows that of the 278 (100%) respondents, 98 (35.3%) strongly agreed that they have developed ways to cope with dress code restrictions, 141 (50.7%) agreed to developing ways to cope with dress code restrictions, 20 (7.2%) are indifferent on the matter, 7 (2.5%) disagreed on developing ways to cope with dress code restrictions while 12 (4.3%) strongly disagreed to it. This distribution clearly shows that a larger percentage of undergraduates in religious affiliated universities have developed ways to cope with dress code restrictions.

Analysis of data for this study has shown that complying with the rules and regulations guiding dress code restrictions by undergraduates in selected institutions has not been without its own problems. Since not all undergraduates could afford to buy new set of dresses at a point in time and that most of their dresses (in shapes, styles, length) are designed not in tandem with what these institutions recognize as official dresses; many undergraduates resulted to different coping mechanism as shown in table 5a in order to comply with the rules guiding dress code on campus.

Table 5b:

Variables	Frequency	Percentage
Repetitive dressing	213	76.6
Acquiring cheap clothes	42	15.1
Soliciting money through illicit means	13	4.7
Borrowing clothes from friends	10	3.6
Total	278	100.0

Source: Field Survey, 2014

Table 5b reveals some of the strategies employed by respondents in coping with dress code restrictions while in school. 130 (46.8%) employ repetitive dressing as a coping mechanism, 42 (15.1%) respondents admit to buying cheap clothing materials since they only put these on while in school, 13 (4.7%) admit to soliciting for money through some illicit means to acquire set of dresses in order to cope with dress code restrictions, while 3.6% admit to borrowing clothes from friends in order to cope with dress code restrictions.

or not there is a significant relationship between the variables under test. Hypothesis Three was subjected to t-test so as to ascertain the significant differences that exist between variables under study.

Hypothesis 1

H₀: There is no significant relationship between dress code restrictions and a safe learning environment.

H₁: There is a significant relationship between dress code restrictions and a safe learning environment

Hypotheses 1 and 2 were subjected to Pearson Correlation so as to identify whether

Table 6: Correlation Table showing Relationship between Strict Dress Code Restrictions and Safe Learning Environment

		Strict Dress Code Restriction	Safe Learning Environment
Strict Dress Code	Pearson Correlation	1	-.277(**)
	Sig. (2-tailed)		.000
	N	278	278
Safe Learning Environment	Pearson Correlation	-.277(**)	1
	Sig. (2-tailed)	.000	
	N	278	278

** Correlation is significant at the 0.05 level (2-tailed). Source: Authors' Field Survey, 2014

The above correlation table was the output of SPSS for Pearson correlation statistical analysis. The Pearson correlation (r) shows the relationship between strict dress code restrictions and safe learning environment from the above table shows the Pearson correlation (r) is -0.277 which indicate a weak negative relationship between strict dress code restrictions and safe learning environment in religious affiliated universities. Correlation is only significant at 0.05 or 5% level of significance. This therefore means that the extent to which strict dress code restrictions affect safe learning environment negatively in religious affiliated universities is to the 27.7%.degree of approximation.

The decision rule states that we will accept the alternative hypothesis if the probability

Table 7: Correlation Table showing the Relationship between Strict Dress Code Restrictions and Good Academic Performance

Strict Dress Code Restrictions	Good Academic Performance	Pearson Correlation	1	-0.257(**)
		Sig. (2-tailed)		.000
		N	278	278
Good Academic Performance		Pearson Correlation	-0.257(**)	1
		Sig. (2-tailed)	.000	
		N	278	278

** Correlation is significant at the 0.05 level (2-tailed). Source: Field Survey, 2014

The above correlation table was the output of SPSS for Pearson correlation statistical analysis. The Pearson correlation (r) shows the relationship between strict dress code restrictions and safe learning environment from the above table shows the Pearson correlation (r) is -0.257 which indicate a weak negative relationship between strict dress code restrictions and safe learning environment in religious affiliated universities. Correlation is only significant at 0.05 or 5% level of significance. This therefore means that the extent to which strict dress code restrictions affect safe learning environment negatively in religious affiliated universities is to the degree of 25.7% approximation.

The decision rule states that we accept the alternative hypothesis if the probability value (p value) is less than the alpha value

value (p value) is less than the alpha value which is 0.05 or 5% and fail to reject the null if otherwise. From the above table our p value is 0.001 while the alpha value is 0.05 the p value (0.001) < alpha value (0.05) we accept the alternative hypothesis (H₁) and reject the null hypothesis (H₀) and conclude that there is a significant relationship between strict dress code restrictions and a safe learning environment.

Hypothesis 2

H₀: There is no significant relationship between strict dress code restrictions and good academic performance.

H₁: There is a significant relationship between strict dress code restrictions and good academic performance.

which is 0.05 or 5% and fail to reject the null if otherwise. From the above table our p value is 0.001 while the alpha value is 0.05 the p value (0.001) < alpha value (0.05) we accept the alternative hypothesis (H₁) and reject the null hypothesis (H₀) and conclude that there is a significant relationship between strict dress code restrictions and good academic performance.

Conclusion

In spite of the fact that rules supporting dress code restrictions in various forms are found in many higher institutions of learning, worldwide, and the fact that majority of undergraduates wish that such rules and laws were not in place; this study has shown that large segment of students abide by these rules despite the stringent measures attached and also claimed that the rules indirectly contribute to a safety

learning environment and also engender good academic performance. Another germane revelation from the study is that despite several positive outcomes that undergraduates traced and attributed to dress code restriction rules in religious affiliated universities, large number of students maintained that they would always follow their pre-varsity dress-sense whenever they are outside the premises of their universities. In essence, they claimed that university's dress code restrictions are limited to life and living within the university environment.

Recommendations

In light of the findings of this study, it is recommended that rules and laws guiding dress code restrictions in every tertiary institution should be made public and every intending undergraduate should be fully informed about these codes before they students are finally admitted into the institution. Equally important is the yearly orientation programme for the newly admitted students into religious affiliated universities where these rules are on. Newly admitted students should not only be briefed about academic activities in the university alone; efforts should also be made to inculcate into them rules guiding how to dress with the university. In addition, cogent reasons should be given when new restrictions are put in place and whatever restrictions that are coming up must not be unrealistic one or the one that violates rights of the students. Finally, further research should be carried out on other factors that could, when intensified, pose a threat to safe learning environment and hinder good academic performance of undergraduates in religious affiliated universities.

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