

1 A Comparative Study of Dress Code among Children from 2 Muslim and Christian Homes

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6

7 **Abstract**

8 Teachers are the important pillar of education system. It is also believed that teachers shape
9 up a student's life. The role of the teacher in the classroom has been found to be the single
10 most important factor in student learning. The vast majority of teachers strive to teach
11 effectively in order to enhance student learning outcomes, and they draw upon the knowledge
12 and skills acquired throughout their preservice teacher degree. The 21st century saw the role
13 of the teacher move from one, who is all-knowing and unquestionable to one, who is
14 continually learning, selfaware and reflective. Further, teachers are now expected to encourage
15 their students to engage in thoughtful reflection, critical thinking and increased selfawareness
16 and responsibility. Every educational system in any identified human society requires highly
17 skilled teaching staffs to raise the standard of education. No educational system can rise above
18 the quality of its teachers. The Report of the Commission on National Education (1959)
19 further adds that ?the teacher should be academically well-trained in subjects he/she teaches
20 and have had sound professional training to teach his/her subjects?. In order to achieve this
21 objective, a course called B.Ed. (Bachelor of Education) was introduced. This course teaches
22 a person all about being a good teacher. Once the person completes the course, he/she is
23 awarded the degree and is qualified to become a full fledged teacher.

24

25 **Index terms**— continually learning, selfaware and reflective.

26 **1 Introduction**

27 here are many religions in the world and each religion claims to be the one and only true religion: Islam, Christianity, Hinduism, African Tradition Religion, Buddhism, Taoism, Confucianism, Shinto, Judaism, Aaraduism, etc.

30 The Islamic concept of religion, for example, is unique. Genuine religion must come from God for the right
31 guidance of man, (Ref. Islam in Focus by HammudahAbdaliti-pg 31). Religion can be referred to as a total
32 commitment of an individual to a set of belief or ritual doctrines by which the individual lives and for which
33 he provides to sacrifice himself. Religion can also be a means of relationship that someone establishes with his
34 creator, God, also referred to as Allah, his dead relations or ancestors and with his fellow man. It is also an
35 institution whereby people come together for the adoration of their All-Powerful Creator, Allah or God. To
36 indigenous Africans, religion meant rules and regulations, rites and rituals that are carried out to appease the
37 object of worship at least for them to live a righteous life; (ibid) "Islam" as an Arabic word means "to yield"
38 "Surrender and submission to the will of Allah". The noun "Salam" or "Salamah" in Arabic Language is equivalent
39 to peace, Salvation and safety. It can also be referred to as mode of life and a system of belief and practices that
40 control and regulate the life of the individual and society, including lawful and unlawful acts, or permissible and
41 prohibited acts, (ibid).

1 INTRODUCTION

42 The dressing material and the manner of dressing which may stimulate arrogance or false pride and vanity are
43 strictly prohibited. So are the adornments which may weaken the morality of man or undermine the Malines.
44 Man should remain loyal to his manly nature, which God has chosen for him, and must keep away from all things
45 that are likely to weaken or endanger his character. This is why Islam, for example, warns man not to use certain
46 clothing material such as pure silk and certain precious stones like gold for the purpose of adornment: These
47 are thinks which suit the feminine nature alone. The handsomeness of man is not the wearing precious stones or
48 flaunting in pure and natural silken clothes but in high morality, sweet nature and sound conduct.

49 When Islam allows women to use the things which are forbidden for men and which are suitable for the
50 feminine nature alone, Islam does not let women go loosely or wonder unrestricted. It allows them the things
51 which suit their nature and at the same time contain them against anything that might abuse or upset their
52 nature. The manner in which women should dress up beautifully, work and even look is a very delicate question
53 and Islam pays special attention to it. The vision of Islam focuses on the general welfare of women to retain
54 and develop their dignity and chastity safe from been the subject of idle gossip or vicious rumors and suspicious
55 thoughts. The Quranic verse advices as follows: Say to the believers who are men that they should lower their
56 gaze and guard their modesty that will make for greater purity for them. And say to the believing women that they
57 should lower their gaze and guard their modesty that they should not display their beauty ornaments except
58 what must ordinarily appear thereof; that they should draw their veils over their bosoms and not display their
59 beauty except before their husbands, their fathers and certain other members of the household and that they
60 should not strike their feet in order to draw attention to their hidden ornaments, Quran and Hadith (24:30-31).

61 The Code of Conduct for Teachers and other Educational Personnel in Sierra Leone, (August 2009), principle2
62 on commitment and attitude to the profession state that teachers and other education personnel shall demonstrate
63 commitment and display a positive attitude to the teaching profession, the school, children, community and
64 ensure a high standard of quality and excellence in their professional service delivery, T including specifically,
65 that education personnel shall be appropriately attired and presentable.

66 www.godsm mercyandgrace.com/indexm16.htm sks how should a Christian dress and does God care what shall
67 I wear? Is it legalistic even to talk about it? Does God have a dress code? and states as follows: Eph. 4:22-24
68 put off/ Put on Col. 3:8-10 put off/ put on garments of evil/ on garments of righteousness. 1 Sam. 16:7. But
69 the LORD said to Samuel, "Do not look at his appearance or at his height or his stature, because I have refused
70 him. For the LORD does not see as man sees for man looks at outward appearance, but the LORD looks at the
71 heart. Here it is the physical form and disposition and not clothing that is referred to. 1 John 2:16 For all that
72 is the world -The lust of flesh, the lust of eyes, and the pride of life-is not of the father but the world. Gal. 5:13
73 for you Brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through
74 love serve one another.

75 Consider 1 Peter 3:3-4. A Christian should wear what is appropriate and stylish for any given occasion, with
76 proper modesty. God will look the heart of such a human with approval. 1 Timothy 2:9 in like manner also, that
77 the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold
78 or pearls or costly clothing, which is proper for women profession, with good works.

79 However, dress code has principles. First, maintain the male-female balance. Deut 22:5. A woman shall not
80 wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an
81 abomination to the LORD your God. Apparel should indicate the sex of the person. Men and women are to
82 honour God who He created us to be. Second, consider the effects our clothing has on our influence. Matt.
83 5:14-16. A Christian is to be salt and light in this world. Attire is an important part of our testimony. The
84 way a person dresses is an indication of that person's character and spiritual maturity. Dress for both man and
85 woman should respect the Bible principles of modesty, nonconformity to the fads of the world who are popular
86 just briefly; and express humility and simplicity. We should set an example in churches with how we dress. Third,
87 make sure our clothing does not offend anyone and be sure our clothing is modest in God's sight, Rom. 14:21-23.

88 Although Islam has no standard in style of dress or type of clothing that Muslims must wear, there are minimum
89 requirements that must be met. Huda (2019) highlights that the manner of dress of Muslims has drawn great
90 attention in recent years with some groups suggesting that restrictions on dress code are even demeaning or
91 controlling, especially to women. When women appear in public, they must adhere to strict requirements on
92 parts of the body to be covered: in general, standards of modesty call for a woman to cover her body, particularly
93 her chest-the Quran call for woman to draw their head-coverings over their chests, Quran & Hadith (24:30-31),
94 and the Prophet Muhammad instructed that women should cover their bodies except for their face and hands.
95 And for men, the minimum amount to be covered is between the navel and knee. Also, Islam guides that clothing
96 must be loose enough so as not to outline or distinguish the shape of the body. That is, skin tight body hugging
97 clothes are discouraged for both men and women. The clothing must be thick enough so that the colour of the
98 skin it covers is not visible, nor the shape of the body underneath. The overall appearance of a person should be
99 dignified and modest. Islam encourages women to be proud of who they are as Muslims should look like Muslims
100 and not like mere imitations of people of other faiths around them. Be decent but not flashy-the Quran instructs
101 that clothing is meant to cover our private areas and be an adornment, Quran and Hadith (7:26).

102 <https://www.christiantruthcenter.com/seek-good-with-your-money-and-riches-too/> explains about Christian
103 Modest Dressing. A Christian must always be dressed modestly: whether male or female, Jesus Christ must
104 be revealed in your dressing.

105 'Modest' means "not extravagant" and "Decency" means "correct" "honorable" or "modest" "Decent" means
106 "Conforming to standards of decency, avoiding obscenity, respectable, acceptable or good enough. "Modest
107 dressing is good because the body is God's temple; it is the dwelling place of God, 1 Cor.3:16. Dressing is about
108 how we take care of our brothers and sisters not to sin. How then must a Christian lady dress? The world tells
109 and pushes for ladies to dress sexy. Dressing sexy according to the world is exposing female private body parts;
110 exposing God's temple. The world pushes and wants ladies to dress like harlots; prostitutes. A prostitute is
111 identified by her dressing. The way you dress identifies who you are. Proverb 7:10. And, behold, there met him
112 a woman with attire of a harlot. Harlots have a dressing code. A Christian lady must not dress like a harlot.
113 Female private body parts must remain private (covered) only to be seen by God and your husband. Female
114 private body parts entice males' sexuality; makes males commit adultery and fornication in their minds (they
115 have sexual intercourse with you in their minds), (1 cor. 8:13). Likewise, males private body parts must be
116 covered decently; they are only to be seen by their wives and God.

117 Dress code-wikipedia, <http://en.wikipedia.org/wik/Dress-code> notes that a dress code is a set of rules, often
118 written, with regards to clothing; dress codes are created out of social perceptions and norms, and they vary
119 based on purpose.

120 Richard G. Boehm, Glencoe, McGraw-Hill (1995) reveals that like in the United States and Canada, Sierra
121 Leone enjoys religious freedom which is always valued by her people.

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124 Anthony Giddens et al (2005), reveal that since systems vary widely, the nature of the relationships established
125 between mothers and their children is influenced by form and regularity of their contacts, and that the family
126 into which a person is born determines the individual's social position. Spencer (1985) compares the behaviour
127 of mothers and fathers toward their children and notes that some are far better parents than others, and that
128 the difference is fateful, especially to determining whether their children will behave well or be delinquent.

129 The New Encyclopedia Britain (1987) shows that Western styles of dress are today worn worldwide, though
130 many non-western forms continue to be important in such countries as Japan and India; and that dress and
131 personal ornamentation with jewelry has traditionally been important in the Indian subcontinent where two
132 ancient garments, the woman's sari and the man's dhoti, are still used, with the top of the body left bare.

133 **3 II.**

134 **4 Statement of Problem**

135 The use of appropriate attire is usually lacking among Muslim children and Christian homes; in most cases it is
136 the youths who wear attire that is unpleasant to the type of religion they belong to.

137 **5 III.**

138 **6 Research Question**

139 How does dress code influence the lives of children from Muslim and Christian homes?IV.

140 **7 Research Objectives**

141 The objectives of the study were to: i. Identify the dress code of children from Muslim and Christian homes ii.
142 Relate dress code to professional service delivery in Sierra Leone iii. State the effect of dress code on the lives of
143 children from Muslim and Christian homes.

144 V.

145 **8 Significance of the Study**

146 The study was relevant in that it attempted to identify better dress code for children from Muslims and Christian
147 homes.

148 **9 VI.**

149 **10 Methodology**

150 The methodology of the study included research design, study area/ setting and population and sample/ sample
151 size.

152 **11 a) Research Design**

153 A comparative study of dress code among children from Muslim and Christian homes was done in Kenema city.
154 The city is divided into zones as provided by the Inter Religious Council, Kenema City.

155 **12 b) Population And Sample/Sample Size**

156 The population of the study consisted of all the Muslims and Christians in Kenema city, whereas the sample size
157 totaling two hundred was made up of ten Muslims and ten Christians each from ten different churches, totaling
158 one hundred Christians. The sample was from two zones consisting of ten zones for Muslims and thirteen zones
159 for Christians. There are one hundred and thirty-one mosques in ten zones and seventy-four churches in thirteen
160 zones.

161 Well-structured questionnaires were randomly distributed among one hundred Muslims from one hundred
162 and thirty-one Mosques and one hundred Christians from seventy-four churches. From the total number of
163 questionnaires (200) one hundred and ninety-eight respondents completed and returned the questionnaires. The
164 age range of the respondents was between 20-25 years, while one hundred and eighteen respondents were above
165 twenty-six years: Sixty-six (33.3%) were females while one hundred and thirty-two (66.7%) were males; but
166 one hundred and twenty-four (62.6%) were Muslims while seventy-four (37.4%) were Christians. The data was
167 presented and analyzed as follows: (Table 1 -table 15).

168 **13 Results and Discussion**

169 38.0% strongly agree, 20.0% agree, 15.0% did not decide, 13.0% disagree and 14.0% strongly agree the God
170 has dress code. 50.0% strongly agreed, 42.0% agreed, 5.0% disagreed, 2.0% were undecided and 1.0% strongly
171 disagreed that children must dress elegantly and not extravagantly. 53.0% strongly agreed, 36.0% agreed, 5.0%
172 did not decide, 4.0% disagreed, and 2.0% strongly disagreed that there are principles binding dress code. 41.0%
173 strongly agreed, 35.0% agreed, but 10.0% were undecided, while 11.0% disagreed, 3.0% strongly disagreed that
174 religion has a fixed standard of dress code. 50.0% strongly agreed, 42.0% agreed, 4.0% were undecided, 2.5%
175 disagreed and 1.5% strongly disagreed on reinforcement of dress code for their children. 57.6% strongly agreed,
176 35.3% agreed, 5.6% were undecided, 1.0% disagreed and 9.5% strongly disagreed that there are distinctions in
177 dress code between males and females. 55.0% strongly agreed, 35.5% agreed, 4.0% strongly disagreed, 3.0%
178 disagreed and 2.5% were undecided that dress code has positive effect on their children. 58.0% strongly agreed,
179 35.5% agreed, 4.0% were undecided 2.0% disagreed and 0.5% strongly disagreed that decent dress code is good
180 for their children. 45.0% strongly agreed, 42.9% agreed, 7.6% were undecided, 3.0% disagreed, and 1.5% strongly
181 disagreed that they monitor their children's dress code regularly. 44.4% strongly agreed, 32.8% agreed, 13.8%
182 disagreed, 6.0% were undecided, and 3.0% strongly disagreed that children enjoy religious freedom in their homes.

183 **14 VIII.**

184 **15 Conclusion**

185 The study concluded that even though the youthful generations usually dress unpleasantly, it is realistic to talk
186 about dress code in homes, monitor dress code, and tell children about how they are expected to behave, (tables 3,
187 10 and 13). It revealed that although Prophet, Muhammad said that in later generations, there would be people
188 who dress yet naked, God has dress code, (table 1), and that malefemale distinctions should be maintained,
189 Duet. 22:5 in www.godsmercyandgrace.com/indexm16.htm. It further stated that parenting techniques should
190 be taught in school, even though there is a positive impact of dress code on the lives of children from Muslim
191 and Christian homes, (table 12).

192 **16 Recommendations**

193 The study recommended that churches and Mosques should continue to emphasize that God has dress code, and
194 must enforce that the family to which a child is born determines the social position of that child; thus school
195 children should be appropriately attired and presentable. Therefore, the Ministry of Primary and Secondary
196 Education should ensure that school heads actualize the policy on dress code. ¹

1**A Comparative Study of Dress Code among Children from Muslim and Christian Homes
VII.**

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No.	Item	Response	Percent (%)
1	Strongly Disagree	26	14.0
2	Disagree	24	13.0
3	Undecided	29	15.0
4	Agree	39	20.0
5	Strongly Agree	77	38.0
	Totals	198	100.0

Figure 1: Table 1 :

2

No.	Item	Response	Percent (%)
1	Strongly Disagree	02	1.0
2	Disagree	09	5.0
3	Undecided	03	2.0
4	Agree	84	42.0
5	Strongly Agree	100	50.0
	Totals	198	100.0

Figure 2: Table 2 :

3

No.	Item	Response	Percent (%)
1	Strongly Disagree	00	0.0
2	Disagree	09	5.0
3	Undecided	07	4.0
4	Agree	61	30.0
5	Strongly Agree	121	61.0
	Totals	198	100.0

61.0% strongly agreed, 30.0% agreed, 5.0% disagreed, and 4.0% undecided that it is legalistic to talk about dress code.

Figure 3: Table 3 :

16 RECOMMENDATIONS

4

No.	Item	Response	Percent (%)
1	Strongly Disagree	04	2.0
2	Disagree	07	4.0
3	Undecided	10	5.0
4	Agree	73	36.0
5	Strongly Agree	104	53.0
	Totals	198	100.0

Figure 4: Table 4 :

5

No.	Item	Response	Percent (%)
1	Strongly Disagree	05	3.0
2	Disagree	23	11.0
3	Undecided	19	10.0
4	Agree	68	35.0
5	Strongly Agree	83	41.0
	Totals	198	100.0

Figure 5: Table 5 :

6

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No.	Item	Response	Percent (%)
1	Strongly Disagree	03	1.5
2	Disagree	05	2.5
3	Undecided	08	4.0
4	Agree	83	42.0
5	Strongly Agree	99	50.0
	Totals	198	100.0

Figure 6: Table 6 :

7

No.	Item	Response	Percent (%)
1	Strongly Disagree	01	0.5
2	Disagree	02	1.0
3	Undecided	11	5.6
4	Agree	70	35.3
5	Strongly Agree	114	57.6
	Totals	198	100.0

Figure 7: Table 7 :

8

No.	Item	Response	Percent (%)
1	Strongly Disagree	07	4.0
2	Disagree	06	3.0
3	Undecided	05	2.5
4	Agree	71	35.0
5	Strongly Agree	109	155.0
	Totals	198	100.0

Figure 8: Table 8 :

9

No.	Item	Response	Percent (%)
1	Strongly Disagree	01	0.5
2	Disagree	04	2.0
3	Undecided	07	4.0
4	Agree	71	35.5
5	Strongly Agree	115	58.0
	Totals	198	100.0

Figure 9: Table 9 :

10

No.	Item	Response	Percent (%)
1	Strongly Disagree	03	1.5
2	Disagree	05	3.0
3	Undecided	15	7.6
4	Agree	85	42.9
5	Strongly Agree	90	45.0
	Totals	198	100.0

Figure 10: Table 10 :

11

No.	Item	Response	Percent (%)
1	Strongly Disagree	15	7.6
2	Disagree	31	15.7
3	Undecided	14	7.1
4	Agree	64	32.3
5	Strongly Agree	74	37.3
	Totals	198	100.0

Figure 11: Table 11 :

16 RECOMMENDATIONS

12

No.	Item	Response	Percent (%)
1	Strongly Disagree	08	4.0
2	Disagree	11	5.6
3	Undecided	13	6.6
4	Agree	70	35.3
5	Strongly Agree	96	48.5
	Totals	198	100.0

48.5% strongly agreed, 35.3% agreed, 6.6% undecided, 5.6% disagreed, and 4.0% strongly disagreed that attitude to dress code influences behaviour patterns.

Figure 12: Table 12 :

13

No.	Item	Response	Percent (%)
1	Strongly Disagree	05	2.5
2	Disagree	07	4.0
3	Undecided	03	1.5
4	Agree	49	24.7
5	Strongly Agree	134	67.3
	Totals	197	100.0

67.

Figure 13: Table 13 :

14

No.	Item	Response	Percent (%)
1	Strongly Disagree	05	2.5
2	Disagree	17	8.6
3	Undecided	14	7.1
4	Agree	75	37.9
5	Strongly Agree	87	43.9
	Totals	198	100.0

43.9% strongly agreed, 37.9% agreed, 8.

Figure 14: Table 14 :

15

No.	Item	Response	Percent (%)
1	Strongly Disagree	06	3.0
2	Disagree	27	13.8
3	Undecided	12	6.0
4	Agree	65	32.8
5	Strongly Agree	88	44.4
	Totals	198	100.0

Figure 15: Table 15 :

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