



DECODING THE SHIFT: AN INQUIRY INTO THE EVOLUTION OF DRESSING PATTERNS AMONG FEMALE CHRISTIANS: A STUDY OF THE UNIVERSAL REFORMED CHRISTIAN (NKST) CHURCH (1911-2022)

Kyegh Aov Thaddeus (Ph.D.)

Department of History and International Studies, Faculty of Arts, Federal University of Lafia.

Email: kyeghaov@gmail.com

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ABSTRACT: *The study examined the historical evolution of human attire, tracing its progression from primal nakedness to the development of clothing for decency. Societies have refined dressing norms, reflecting cultural values and moral standards. However, the 20th to 21st centuries saw a significant departure from traditional dressing, particularly among women, transcending religious affiliations. Indecent dressing and exposing body contours became prevalent even in the Orthodox Church, like the NKST. The study aimed to understand the causes of this shift and its societal consequences. While decent dressing is a cultural cornerstone for older generations, some conservative newer generations still uphold this tradition. The analysis emphasizes the negative repercussions of indecent dressing and advocates for a return to decent dressing, especially among female Christians in the Universal Reformed Christian Church and other religious communities. The study contributes to the broader discourse on cultural values, highlighting the importance of reinstating modesty in attire for societal well-being.*

KEYWORDS: Dressing, Changing, Pattern, Societal norms, Christian.



INTRODUCTION

Historically, humans like other animals were created or evolved naked. As they advanced in knowledge, they discovered that they were naked and sourced for crude means to cover themselves and later perfected their modes of dressing to become more decent. However, from the 20th to the 21st centuries, the pattern of dressing began to change especially among female folks (non-Christians and Christians alike) from decent to indecent dressing which exposed the contours of the body. Women in the Orthodox Church like the NKST were not left out of the new trend. Thus, decent dressing became the culture of the older generations with few members of the new generations who were considered as conservatives. The indecent dressing ushered in unmeasurable and unpredictable negative consequences. Given the above, the study interrogates the causes of this retrogressive change and its menace on society and calls for the return to decent dressing by female Christians in the Universal Reformed Christian Church among other churches and non-Christians alike.

LITERATURE AND CONCEPTUAL UNDERPINNING

The History of Dressing

The act of dressing is of ancient origin. Biblically, the first mention of dressing was in the Bible in Genesis Chapter Three, which gives the account of the fall of man¹. It states that God created Adam and Eve and gave them residence in the Garden of Eden. He provided everything they needed to sustain their living. However, God warned them not to eat or touch the tree in the middle of the Garden, or else they would die. They kept to this warning; however, the Serpent, being craftier than all the animals including the man that God had created, came and deceived them to eat it. The serpent convinced them that it was a good food for wisdom which would make them powerful and knowledgeable like God. Humans with their insatiable desire for adventures saw that the fruit of the tree was good for food, pleasing to the eyes and desirable for gaining knowledge, and ate of it. Thus, they discovered their physical and spiritual nakedness, and their wisdom was rather extremely below that of God. Subsequently, they could not understand that God was omniscient and went to hide from him. Also, they sewed fig leaves together and made coverings for themselves. That marked the beginning of the culture of dressing among human beings.

The later version was the scientific account which traced the origin of dresses back to the beginning of humanity when humans formed different social groups or tribes². Experts believe the world's oldest dress was the Tarkhan (found in the Cemetery south of Cairo) Dress, made and worn in Egypt over 5000 years ago, an ancient version of haute couture for its wealthy wearer³. There were women's dresses of two types; the first-generation type covered the breast and the waist. The second type was an overflowing gown which covered from the neck, the hands and down close to the ankles. Some of the dresses were like modern wedding dresses that covered the feet and flowed on the ground. Historically, ancient Egypt and Rome made and used clothing strictly as a status symbol until 1890, when the French started the iconic

¹. John Stephen Jauchen, *The NIV Thompson Student Bible*, (Indiana: Kirkbride Bible Company, 1999),6.

². The History and Evolution of Dresses, <https://www.thekewlshop.com> accessed 19/10/2023

³. The History and Evolution of Dresses, <https://www.thekewlshop.com> accessed 19/10/2023



fashion trend of the Egyptian haute couture⁴. Consequently, many women began wearing androgynous flapper-style clothing in the 1920s.

However, in 2021, archaeologists (scientists) reported evidence of clothes being made 120,000 years ago based on findings in deposits in Morocco⁵. The report proceeded that skirts and dresses were everyday attire for most of humanity's ancient civilisation, regardless of gender, and the Egyptians wore schenti which were simple wrap-around skirts belted at the waist and sometimes pleated gathered in the front⁶. Based on the above and the proceeding archaeological study or scientific findings, there are conflicting issues surrounding the question of who started wearing clothes. For instance, GUAP findings revealed that the earliest possible evidence of ancient humans was from stone tools found at archaeological sites like Gran Dolina in the Spanish Atapuerca Mountains associated with the Homo antecessor and dated to around 780,000 years ago, or in Schoningen in Germany (Homo Heidelbergensis, around 400,000 years ago)⁷.

Again, BBC Science Focus suggests that humans started wearing clothes in the Ice Age 180,000 years ago, according to temperature estimates from ice core studies⁸. These suggest that more findings were needed to unravel the actual commencement of wearing dresses or clothes by researchers. However, the crux of this work is to address the changing patterns of dressing from crude to sophisticated, decent, refined dresses that cover the contours of the body and why humans are retrogressing back to the ancient, crude wearing of clothes which reveal certain parts of the body that should be covered up or too revealing in the name of fashion in the 21st century.

Concept Clarification

Changing patterns in dressing refers to the use of materials to design new clothes in different colours, shapes and sizes because of the desire to change the wardrobe of what one wears regularly⁹. Tutorial Point maintains that the major thing which influences the changing patterns of dressing was the social factors such as place of living (urban or rural area), educational and cultural background, status in the society, gender, profession, and, of course, occasions¹⁰. The two definitions did not advocate for nudity in public outings in the course of changing dresses. In tune with the title of the paper, the social factor would have changed the pattern of decent dressing to a more civilised type than the indecent one. The indecent one is the form of dressing that shows the contours of the body, especially among the female Christian members. Dressing in this study refers to the act of putting on clothes that will make you appear responsible. Hence, there is this saying that "the way you dress is the way you will be addressed."¹¹ Again, "personality depends on what you wear."¹²

⁴ what is the history of fashion? <https://www.britannica.co> nature and purposes of dress 19/10/2023

⁵. The history of fashion/evolution, timeline trends <https://study.com> accessed 19/10/2023

⁶. Clothing, <https://en.m.wikipedia.org> accessed 19/10/2023

⁷. Fashion wasn't always about gender: a history of men in dresses <https://guap.co.uk> accessed 19/10/2023

⁸. When did humans first start wearing clothes <https://www.sciencefocus.com> accessed 19/10/2023

⁹. <https://wonderopolis.org> why do fashions change over time? Accessed 19/10/2023

¹⁰. <https://www.tutorialspoint.com> factors influencing Fashion accessed 19/10/2023.

¹¹. Abawa Yusuf Hamza, *Campus Arsenal*, (Abuja: Ahmed Trading and Craft Enterprise, 2011), 112.

¹². Edward Omudu, *Campus Life & Relationship*, (Makurdi: Bellan Press, 2014),171.



The Concept of a Christian

The Complete Christian Dictionary defines a Christian as “a person who believes in Jesus Christ as his/her personal Saviour from sin, eternal death and the devil; one who knows that he/she has eternal life through faith in Jesus Christ who died for him/her and rose again. Such a person does not live for himself/herself but for Him who died for him/her and rose again.”¹³ Gyarta states some basic facts about this definition. She explains that it helps you to wear clothes that are right and will earn you respect in the eyes of the generality of the people in any human community you find yourself in. It helps one to understand whether you are Christian or not. It helps you to know whether you are the salt and light of the world, distinct, different in every way and not like everyone else. It is beyond bearing Christian names or being born into a Christian family and attending church regularly. It means being baptised and qualified to take the Holy Communion, and other pious activities are not being Christian. And that, it helps one to contain and find biblical truths about dressing moderately in honour of GOD¹⁴.

Dressing moderately (decent) means the act of wearing clothes of good enough standard or quality that follows accepted moral standards and shows respect, especially clothes that cover the contours of the body. On the other hand, indecent dressing means the wearing of clothes that are not appropriate for a particular occasion or situation. It means deliberate exposure of one's body to the public, a practice which is contrary to acceptable norms and values of the society. It has to do with any dress that distracts attention in a proper educational climate, is provocative, has stimulating influence, and could result in indiscipline. Every dress code that deviates from the one acceptable to the community especially as it affects the set moral standard or judgement of the community is termed indecent¹⁵. It was on this premise that some female Christian (NKST) dressing was considered indecent.

METHODOLOGY

This article employs a comprehensive methodology relying on secondary sources to trace the evolution of dressing in the Christian environment, particularly in the NKST. The research process involves an extensive literature review of scholarly works, academic journals, historical documents, and reputable publications spanning different periods. The selection of secondary sources is guided by their relevance, credibility, and scholarly consensus. Utilizing a comparative analysis approach, the study critically assesses various perspectives on Christian changing dressing, aiming to discern patterns, trends, and causative factors. The synthesis of information from diverse secondary sources enables an understanding of the historical context and facilitates the construction of a cohesive narrative.

¹³. Gyarta D, Pofi, *Decency in Dressing*, (Jos:COCIN Printing Press, 2010), 3.

¹⁴. Gyarta D, Pofi, *Decency*, 3.

¹⁵. Edward Omudu, *Campus Life*, 106.



RESULTS AND DISCUSSION

The Purpose of Dressing

There are many reasons why people put on clothes; however, the paper shall sum up Textile School's highlights into five points¹⁶.

The primary reason for wearing clothes is to cover the human body, especially the private parts that can induce or entice someone. This primary factor is the crux of discussion in this study. Secondly, people wear clothes to attract attention, for modesty, for decoration, and to help one form a beautiful appearance. All these depend on one's intention, good or bad. But as a Christian, it was expected that one should dress moderately so that he/she will not cause a brother or sister to fall into temptation.

Furthermore, clothes are worn for protection against extreme climatic conditions such as winter, rainy, thermal stations and summer. All the safety dresses against extreme climatic conditions do not permit nudity, half-nakedness and body exposure. Relatedly, there are some dresses for special occasions such as uniforms for schools, armed forces, voluntary organisations, sports, entertainments, and sanitation taskforce, which are made in styles and colours so that they will not be the same. Thus, it is a violation to wear another organisation's uniform as public dress. In this connection, it was wrong for NKST Christian women to put on clothes that could serve as a uniform for prostitutes.

Finally, it is worn for Identification because the types of clothing, colours and accessories help every individual to identify such title-holders (status), groups or associations in a crowd. In the 21st century, indecent dressing was considered normal for those who wore it despite the fact that they did not depict any respected status symbol. In this regard, it became difficult to differentiate between women of destiny and prostitutes. For the purpose of uniqueness and special identification, Christian women were to dress differently from non-Christians. Perhaps, Christian (NKST) women were ignorant of the unique nature of the body God created them with and that was why they messed up with the body by dressing indecently.

Gyarta maintains that "to appreciate why decent dressing is very crucial for all classes of Christian women (girls, young ladies, married women, widows), we have to note how God has created their bodies as against the men and in relation to men."¹⁷ Women's bodies are made more attractive and delicate than that of men. Their shape, the curves, the breasts, the 'buttocks' which are usually bigger than that of men, thighs and the legs all add up to make the woman unique. Men are attracted to women by sight especially if some of their vital parts are exposed. The exposed female body can swiftly cause a man to sin in heart and physically. But Jesus warned (Luke 17:1-2) that the punishment for anyone who would cause the downfall of another is to tie a big stone round the neck of the person and to be thrown into the sea. The beauty and personality bestowed to women by God was for his glory, not for selfish gain.

The attractive body of women explains why advertisers use women with exposed bodies to market their products because it attracts attention. Pornography pieces in the form of adverts interfere with reading materials on the social media platforms such as Facebook and Phoenix; this is in addition to live sex videos and porn picture platforms emerging yearly. By 2022,

¹⁶. Purpose of clothing, <https://www.textileschool.com> accessed 20/10/2023.

¹⁷. Gyarta D, Pofi, *Decency*,14.



pornography cost colossal damage to the social, economic and health status of humans across the globe, which was not worthy of Christian living.

Benefits of Decent Dressing

If Christian women dress well, they will accrue many benefits for themselves. For example, it amounts to physical and spiritual protection if women dress decently. Such appearances usually intimidate the devil's agents, forcing them to flee from a well-dressed child of God. A publication of the Student Affairs Department, Nnamdi Azikiwe University Awka says it attracts blessings, respect, love and favour from God and man, and it open doors for them to be the real ambassadors of God in any situation at any time¹⁸. Christian women (NKST) were, therefore, expected to dress well to benefit from these blessings.

Effects of Indecent Dressing

On the other hand, when women choose to dress indecently, they are liable to sexual harassment or rape, insults, contracting deadly diseases such as HIV/AIDS (leading to premature death), prostitution, ritual killings, poor academic/work performance, unwanted pregnancy, and the tendency to steal, tell lies and sin against God and humanity¹⁹. An interaction with elderly people in the NKST Church confirmed that such vices had become prevalent within the congregation despite the fact that they were not tolerated by the church leadership. To buttress their argument, it became a *sine qua non* to trace a history of the NKST Church as it affected female dressing.

A History of NKST and Female Dressing (1911–2022)

Agitation for the establishment of the Church of Christ in Sudan among the Tiv, locally translated as *Nongo u Krestu hen Sudan ken Tiv (NKST)* (later renamed Universal Reformed Christian Church (URCC), *Nongo u Kristu u I Ser u sha Tar (NKST)*, began when the Dutch Reformed Church Mission (DRCM) decided to commence evangelisation work among the Tiv²⁰. This followed the missionaries' decision to translate the Bible into languages of ethnic groups that were above 50,000. By then, the Tiv were up to 200,000, while their ancestral kinsmen/women in Adamawa State called the Mbula, currently in Numan LGA, were 50,000 only²¹. Consequent upon the above, they decided to withdraw evangelical activities among the Mbula in 1910 to move to Tivland. The DRCM arrived in Tivland in 1911 at Sai, in Katsina-Ala LGA of Benue State. The church was transferred to another mission called the Christian Reformed Church of North America and was later handed over to the NKST in 1957²². The church grew to have many ministries, one of which was the female fellowship which had the married, unmarried and Girls Brigade sections respectively. The Women Fellowship (*Mzough u kase*) was the head of the other two organisations.

¹⁸. Student Affairs Department, Nnamdi Azikiwe University Awka, *Fresher's Companion*, (Awka:CHUXOG PRINTERS AND PUBLISHERS, 2018), 111.

¹⁹. Student Affairs Department, Nnamdi Azikiwe University Awka, *Fresher's*, 111.

²⁰. Terlumun Avav, *Centenary of Christianity in Tivland: Synopsis of NKST Contribution to Evangelism in Tivland*, (2011), vii.

²¹. Terlumun Avav, *Centenary of Christianity*, vii.

²². Ahenakaa Anjov and Achineku Iortyom, *NKST at Fifty: The Journey so Far*, (Makurdi: Return Press, 2007), vii.



The Women Fellowship was introduced to the Church by the missionaries, which became popular with the establishment of a school for women in 1940. From the school, women were educated and some of them assumed leadership of the fellowship when the female missionaries handed over to them in 1941²³. It had a Synod called “the selected ones”, *Mbaitsove* which meets annually at Mkar, the headquarters of the NKST Church, to take decisions that affect the entire women's fellowship²⁴. A similar body operates at congregational levels (*iniongo u Kristu*).

Commenting on the impact of the Women Fellowship Ministry, Rev Sai said, “It takes two wings for a bird to fly; the Fellowship is the pride of the NKST to soar high in the sky²⁵. For instance, the activities of the Fellowship include a series of weekly and monthly prayer meetings, local congregational, classis and denominational evangelism, fundraising and visitation to the poor and sick²⁶.” By 2022, the Fellowship’s financial contribution to NKST ministries will run into millions of Naira annually. These activities were achieved because the Fellowship had a Code of Conduct that guided its smooth operations.

Code of Conduct of the Women Fellowship of the NKST

Aboho lists verses of the Code of Conducts of the NKST Women Fellowship which also guide the programmes of the unmarried girls’ fellowship (*mkombo u onkasev*) and the Girls Brigade as follows²⁷:

1. They should not participate in dances outside the church music, especially music that does not glorify the Name of God.
2. They should not drink or sell alcoholic drinks.
3. They should not practise occultism or have anything to do with such.
4. They should not sell or buy on Sundays.
5. At all times, they must dress moderately for the glory of God.
6. Members were expected to be exemplary in behaviour in their homes. They should preach to their children or wards, by teaching those verses, and prayers.
7. They must take care of their children, look after their husbands and keep their homes neat.
8. The widow members are to take good care of themselves and their children, and they must maintain holiness.

²³. Ahenakaa Anjov and Achineku Iortyom, *NKST at Fifty*, 52.

²⁴. Benjamin i. Aboho, *MIM and Youths: Towards the Development of Christian Values and Spiritual Maturity*, (Makurdi: Onaivi Printing & Publishing Co LTD, 1999), 203.

²⁵. Ahenakaa Anjov and Achineku Iortyom, *NKST at Fifty*, 130.

²⁶, Ahenakaa Anjov and Achineku Iortyom, *NKST at Fifty*, 131.

²⁷. Benjamin i. Aboho, *MIM and Youths*, 205.



9. Exemplary characteristics must be exhibited as an act of good evangelism, which must be carried out at all times.
10. Visitors are to be accorded cordial acceptance in the homes.
11. All members are to be willing to assist the less privileged in the society.
12. Routine visits to the sick should not be relegated to the background.

From the above, by the end of 2022, it was clear that there was a departure from the Code of Conduct listed in terms of indecent dressing and other modes of behaviour which do not glorify the Name of God. Therefore, the researcher investigates why there was a changing pattern of female dressing from the Christian norms to the worldly indecent appearance.

The Changing Patterns of Dressing among Female Congregation in NKST Churches (1911–2022)

The Tiv were one of the early ethnic groups to invent instruments for the production of cloths of different types, colours and sizes. The writer opines that probably the Tiv were apt to adopt this knowledge because they needed to solve one of the problems bedeviling the Tiv Communities which may have been infidelity, especially adultery, fornication and defilement of virgins caused by the nakedness of the female folk. Though heavy compensations were imposed on the culprits, the best solution was to look for what would cover their nakedness. Thus, the Tiv craft men started weaving short pieces of cloth that covered the female waist to the knees called *ashila*, *chado* and later the lengthy ones that descended close to the ankles but with no top to cover the breasts. When the missionaries came to preach the Gospel of Jesus Christ to the Tiv, they came with manufactured clothes, sewing machines and already-made dresses that covered the body in line with the new civilisation. The factory clothes were lighter, smoother and friendlier to the body. Women wore skirts and bras, blouses or gowns with short or long sleeves, and pieces of wrapper they sewed had a tight neck and hair-tie to match. No woman was allowed to dress without putting on a hair-tie no matter how beautiful the hair was. The suits the female missionaries wore were loose and did not show the contours of the body.

In the 1980s, Christian women began to emulate foreign hairspray, palming and weaving with some attachment to look like the white women. This was introduced to them by the elite women (some of whom were not married or had divorced), students and prostitutes. The church kicked against it but was later defeated because some pastors' wives also got involved. From 2000 AD, the change went beyond hair-do to include the mode of dressing where mini/short skirts; tight trousers showing contour; scanty dressing showing breasts, navel, or any part of the body; tight leggings with short blouses; sagging trousers or skirts; transparent dresses without underwear; unkempt hair; overdyed hair; noisy shoes; and wig/weave on that shout.²⁸ All these styles of dressing became integral parts of female Christian dressing in the churches including NKST and those who were not church members. Between 2010 and 2022, there was a massive exodus of female members from churches where the reverend pastors and elders insisted on strict adherence to the already established code of conduct of modest dressing for women in the churches and outside with permissive authority within the same denomination or to others. Some women stopped attending churches.

²⁸. Student Affairs Department, Nnamdi Azikiwe University Awka, *Fresher's*, 110.



Several reasons were advanced for this negative change in the house of God, such as worries over the pursuit of worldly things which are insatiable, wanting to show their sex appeal to seduce the opposite sex, modernisation or globalisation accompanied with negative foreign influence as projected or advocated on the internet/social media, bad parenting, poor education and peer pressure²⁹. Suffice it to say that the world changed but the word of God in the Bible has not changed.

The researcher summed up to say that evil and depravity of globalisation affected members of the church, especially women because they had a SHALLOW belief in the word of GOD. Writing on shallowness, Ezekiel says, “My people come to you, as they usually do, and sit before you listen to your words. But they do not put them to practise. With their mouths they express devotion, but their hearts are greedy for unjust gain.”³⁰ It means the knowledge fell on rocky places, their belief was without foundation, and they turned away as soon as they encountered difficult situations. They were like the Athenians who spent their time doing nothing but talking about and listening to the latest ideas³¹. Such Christian women were infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming³². When women had shallowness in understanding the word of God, they lacked the wisdom and reverence to teach older and younger women what was reverent and good³³. In light of the above, female Christian women and girls in the NKST should not view restrictions on indecent dressing among them as a formation of conservative pastors and elders. They should rather be aware that those granting them freedom to do whatever they would like to do were luring them to sodomy and hellfire. To clear doubt, let us look at the biblical view on dressing by Godly women.

The Biblical View on Dressing for Godly Women

The major global challenge for Christian women (NKST inclusive) is unisex dressing. To avoid its abuse, the Bible says, “A woman must not wear men’s clothing, nor a man wear women’s clothing, for the LORD your God detests anyone who does it”³⁴ (Deut. 22:5). Violation is wiping out the purpose for which God created the distinctions. Where unisex dressing had become compelling because of cultural variations, Christian ladies should wear what applies to them with decency in view. The NKST which began in Tivland and became universal never inherited the culture of wearing same-sex dress among men and women. The new wave of dressing called for caution among female believers because God detests those who wear it. From the above, one can understand that beauty does not come from an awkward outward appearance as the world would deceive Christian women to believe³⁵.

In Ezekiel 16:14-16, God encouraged believers to adopt spiritual beauty; He regretted that women trusted in beauty and its fame to become prostitutes and make inducible garments to carry on the prostitution. In such an outing, their behaviour cannot exhibit purity and reverence

²⁹. Edward Omu, *Campus Life*, 174.

³⁰. John Stephen Jauchen, *The NIV Thompson*, Eze 33:3, 1156

³¹. John Stephen Jauchen, *The NIV Thompson*, Acts 17:21, 1514.

³². John Stephen Jauchen, *The NIV Thompson*, Eph 4:14

³³. John Stephen Jauchen, *The NIV Thompson*, Titus 2:3-5, 1643.

³⁴. John Stephen Jauchen, *The NIV Thompson*, Duet 22:5, 252.

³⁵. John Stephen Jauchen, *The NIV Thompson*, 1 Peter 3:3-5, 1676.



to convert their husbands, families and external unbelievers to Christ³⁶. In this regard, she cannot earn rewards for her work to bring honour and praise to herself, and the public³⁷. NKST women should remember that they are chosen people who should dress decently and behave differently from the unbelievers.

As a guide to a Christian way of physical appearance, Margaret Wolfe Hungerford in 1878 said, “Beauty is in the eyes of the beholder.”³⁸ The statement means beauty is subjective, according to the debate that has been on since ancient Greece. Gyarta borrowed a lift from this saying to state that as a Christian lady, your view of what is beautiful and decent should be through the eyes of your Master Jesus and His word³⁹. To know what is decent, when you dress, view yourself in the mirror and ask yourself the following questions⁴⁰:

- a. Why am I dressing like this?
- b. Will what I am wearing cover my nakedness?
- c. Will I feel ashamed seeing some personalities such as my father, pastor or governor?
- d. Is it worthy of appearing in public officially without boundary, shame or reservation?
- e. Is it going to bring glory to God? (1 Cor. 10:31)
- f. Is it going to encourage other believers?
- g. Will believers be strengthened or weakened in faith? (Romans 14:14–15)
- h. Will it attract unbelievers to Christ or cause them to blaspheme His Name? (Romans 2:23–24)
- i. What will my dressing portray me to be: a godly girl, woman, or a wayward and irresponsible person?

In a nutshell, Christian women, note that “you are our letter, written in our hearts, known and read by all men.” Therefore, examine yourselves using the above questions to retrieve your steps to dress like godly women.

³⁶. John Stephen Jauchen, *The NIV Thompson*, Prov. 31:30, 888.

³⁷. John Stephen Jauchen, *The NIV Thompson*, 1 Peter 2:9, 1674.

³⁸. Margaret Wolfe Hungerford, *why do we say Beauty is in the eye of the beholder?* <https://www.bookbrowse.com> accessed 22/10/2023.

³⁹. Gyarta D. Pofi, *decency*, 41.

⁴⁰. Gyarta D. Pofi, *decency*, 41.



IMPLICATION TO RESEARCH AND PRACTICE

The implications of the study are significant for both research and practice. From a research perspective, the study contributes to the understanding of the historical evolution of human attire and how societal norms regarding dressing have changed over time. It sheds light on the departure from traditional patterns, particularly focusing on the 20th to the 21st centuries, and seeks to unravel the underlying causes of this transformative shift. The analysis emphasizes the cultural and moral dimensions, highlighting the consequences of indecent dressing on societal norms. This research informs scholars and researchers about the interplay of cultural values, generational differences, and societal shifts related to clothing choices.

In addition to the research perspective, from a practical standpoint, the study advocates for a return to the ethos of decent dressing, especially among religious communities. The findings imply that there is a perceived negative impact associated with the prevalent trend of indecent dressing, urging a reconsideration of societal values and norms. This has practical implications for communities, religious organizations, and policymakers, suggesting a need for interventions to promote modesty in attire. The study encourages awareness campaigns on cultural values and the well-being of society, influencing practical decisions on dress codes, educational programs, and community initiatives aimed at reinstating modesty in attire.

CONCLUSION

The NKST Christian women were pious believers when they newly received Christ as some of them were up to 2022. They demonstrated this in outward appearance by dressing differently from ungodly women and in generous contributions to the activities of the church. However, most of them have been swept away by the wind of globalisation and modernisation which was fast destroying Christian families and the church at large. The research discovered that *shallowness of belief in God's word* was the major obstacle preventing them from sustaining what they had received and were expected to put into practice at appropriate times whenever what the Bible predicted began to manifest. The inability to hold firm to what the Bible teaches lured some of them to re-embrace the worldly fashion they had abandoned upon conversion. It is like the pig which was washed and has fallen back into the mud. The paper avers that, to invigorate themselves, the women have to remember that, 'the grace of God teaches us to say "NO" to ungodliness and worldly passions and to live self-controlled, consecrated, upright and godly lives in the present age of tribulations. The paper concludes that it requires self-denial to be a child of God. Daniel refused to defile himself with the royal food and wine. He began to enjoy the blessings of God on earth; hence, he was rescued from the den of lions and was elevated to the exalted position in Babylon. The NKST women can equally consecrate themselves in terms of dressing, physical outlook and spiritual endowment. With this weapon, their battered image will be redeemed and the kingdom of God assured.



FUTURE RESEARCH

Future research should delve into the dynamics of generational shifts in dressing norms, examining how cultural values and societal expectations influence clothing choices. Exploring the role of media, technology, and globalization in shaping perceptions of decency is crucial. Additionally, investigating the effectiveness of interventions, such as educational programs and community initiatives, in reinstating modesty in attire among specific religious communities, can provide valuable insights. Understanding the evolving landscape of societal values and its impact on clothing preferences will guide future practices, helping shape policies and initiatives for the promotion of cultural values in society.

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