



Indecent Dressing and Awareness of Health Problems: A Study of ‘Sagging’ Dress Pattern Among Selected Male High School Students in Bayelsa State

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Abstract

The study explores the effects of indecent dressing habit on the impending body deformity among selected male ‘A’ Level students in Bayelsa State. Survey research design was utilized for the study. Modernization theory was adopted as theoretical framework of analysis. One hundred and eighty (N = 180) male students participated in the study in a non-probabilistic sampling technique. Findings indicated that though ‘sagging’ as a form of indecent dress habit among selected male ‘A’ Level students was prevalent particularly among those in the age bracket 15-20 years old, those that are of Christian religion, as well as those who were of urban centres due to the influence of television/internet and friends; the reasons for the new dress pattern were unclear to the respondents despite the frowning of those in authorities and parents on the new dress pattern among the respondents. So also, the study revealed that the negative health related impacts are yet to be known and understood by the respondents. Policy implications were provided in the study so as to create awareness campaign especially on the health related negative consequences of the act, as well as facilitating stringent measures to curtail the act among the adolescence male youths across board.

Keywords: Health Problems, Higher School Students, Indecent dressing, Modernization and Sagging.

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INTRODUCTION

Globalization and modernization's effect in the third world countries has permeated almost all facets of indigenous values and norms. It has become so obvious that if you don't behave, dress or speak like the Europeans, you are seen as primitive, unexposed, and sometimes a deviant. One major social category that the craze for modernization has transformed is the youths. The youths in Africa now want to be exactly like their European counterparts in dressing, speaking, and behavior, etc.

This undoubtedly has several implications on the indigenous culture and social values as well as the health well being of the people. Most worrisome of these however, is the adaptive culture of the youths, manifested in indecent dressing both in public gathering and around their environment which is strongly contrary to the traditional socio-cultural values of dressing. Indeed, the dressing pattern of undergraduate youths in Nigeria has gone from bad to worse as each year passes by. Most of them seem to have become addicted to indecent dress patterns. This act is fast spreading to even the prospective University undergraduates who have joined in the millennium fashion of crazy dressing pattern. Formerly, female youths were seen to be the worst gender among whom indecent dressing is found (Anadi, Egboka and Aniorobi, 2011; Igbinovia, 2005), but recently, their male counterparts are trying to meet up with them as the male are going almost naked too calling it the fashion of 'Sagging'. Yet, the health implications to those who engage have not been understood.

In Nigeria for example, 'sagging' is a recent phenomenon. At the dawn of the 21st century, there was hardly anything like 'sagging' of pants. But from around 2009 to date the dress pattern seems to have overtaken the youths in Nigeria especially those in the higher institutions of learning. From observation, out of every ten young people in the street, 2 to 5 sag their trousers (pants). This has led to cultural adulteration as it erodes our religious and moral values and norms which is the very essence of the African society. The trend is fast spreading to even the secondary school students in both private and public schools. This trend is fast threatening the values of Nigerian society as the youths are the major drivers of development in all ramifications. If the youths continue to go naked in the street, the Nigerian government may have more problem at hand than trying to solve the problems of unemployment or poverty due to its health related consequences.

Writing on this, Igbinovia (2005) in a study stated that 60% of female undergraduate students of the University in Nigeria dress indecently. Similar to this, Anadi, Egboka and Aniorobi (2011) opined that it is the overwhelmingly indecent dresses of the girls that attract much public concern and emphasis on the part of the girls. Others who have focused their studies on female indecent dressing patterns include Anadi and Egboka (2007) who investigated indecent dressing among female undergraduates of Nnamdi Azikiwe University, Nigeria; So also, Ogidefa (Cited in Anadi, Egboka and Aniorobi 2011), carried out a research on indecent dress on Nigerian campuses, including types of dress and effects of the exposure, etc. Yet, little or no study has shown much concern on the linkage between indecent dressing habit and the tragedy of body deformity especially on 'sagging' as a dress pattern.

Although, few studies have been made to reveal the link between indecent dress pattern and sexual harassment among females (e.g., Olagunju, 2010), study to link indecent dressing to health related problems have not been given much attention especially among the male students of higher learning. In fact, such studies with empirical evidences are yet to be read in health or sociological literature. It is on this note that this study aims to fill the gap through an investigative analysis of the impact of indecent dressing on the body posture and other health related issues, as well as ascertaining the spate of the new dress pattern (new fashion) among selected male higher school students in Bayelsa State, Nigeria.

ANALYTICAL FRAMEWORK

Modernization theory is a description and explanation of the processes of transformation from traditional values system to modern values system. In other words, modernization is the process of change towards those types of social, economic, and political systems that have developed in Western Europe and North America from the seventeenth century to the nineteenth and have then spread to other European countries and in the nineteenth and twentieth centuries to the South American, Asian, and African continents respectively (Armer & Katsillis, 2000). In modernization theory, an attempt has always been made to erode almost all the traditional values either good or bad so as to embrace the modern ones, hence, the primary attention of this theory has been made to focus on ways in which past and present premodern societies become modern in all facets of lives (i.e., Westernized) through processes of economic growth and change in social, political, and cultural structures usually termed to as globalization. Modernization theorists study the social, political, and cultural consequences of economic growth and the conditions that are important for industrialization and economic growth to occur. Yet the underlying cultural consequences, as well as its health related consequences have not been provided with considerable explanations.

Armer & Katsillis (2000) contributing to this theory averred that the underlying description of social features and changes that are thought to characterize modern urban industrial societies are theoretical assumptions and mechanisms to explain the shift from traditional to modern societal types. As such, these explanatory systems draw upon the dominant theoretical perspectives in the 1950s and 1960s, growing out of classical evolutionary, diffusion, and structural-functionalist theories.

Interestingly however, as modern structures and institutions spread around the world and created economic, political, social, and cultural linkages, awareness of global interdependence and of the ecological consequences of industrial development and modern lifestyles has grown. It is now clear that finite natural resources and the nature of the global ecosystem could not sustain worldwide modern conditions and practices of European and North American societies even if modernization theory assumptions of evolutionary national development were correct. Thus, new visions and interpretations of national and global development have already begun to replace classical modernization theory.

LITERATURE REVIEW

The Concept and Origin of ‘Sagging’

The term ‘sagging’ also known as low-riding or pants down is a fashion adopted by mainly youths where trousers (slacks, shorts, pants or Jeans) are worn in a manner that the top is significantly below the waist, sometimes revealing much of underwear. Sagging is predominantly a male fashion. Women’s wearing of low-rise jeans to reveal their G-string underwear (the whale tail) is not generally described as sagging (BBC News 2010). Sagging according to Greg Mathis of the “Judge Mathis” show (cited in Christian 2007), transitioned from prison culture. According to him:

In prison you aren’t allowed to wear belts to prevent self- hanging or the hanging of others. They take the belt and sometimes your pants hang down...many cultures of the prison have overflowed into the community unfortunately.

Still talking about sagging, Mathis noted that ‘sagging’ of pants also has sexual connotations especially for those inmates who deliberately pull their pants down. In his exact words, he stated that: “*Those who pulled their pants down the lowest and showed their behind a little more raw, that was an invitation*”.

Indeed and by implication, the origin of the word ‘sagging’ is traceable to the inmates in the United States of America. In fact, someone who has been in prison for about 30 years and who comes out of prison and does not know that ‘sagging’ is now a fashion among youths might think that sagging is an open invitation to sexual activities. Other accounts of the origin of ‘sagging’ however, which still has its root in prison observed that after the prisoners were barred from using belts they started ‘sagging’ as a sign of revolt against the Authorities. Still a final account observed that Prisoners sagged their trousers as a way of signifying that they were other prisoners’ properties (Onoja 2013).

In addition, sagging became popular in the 1990s after when in 1992 Calvin Klein (fashion house founded by Calvin Klein) had a major underwear advertisement with Mark Wahlberg (An American actor, model and former rappers). The commercial featured Mark Wahlberg wearing Calving Klein boxer briefs and ‘sagging’ his pants low enough for the famous logo to show. After that advert according to reports, Calvin Klein’s underwear sales skyrocketed. Women loved the muscular, Wahlberg and men wanted to show off their Calvin Kleins (Miller 2012.).

In recent times, sagging has even gone worse than it was in the 90s. The trend has been amplified. Young men have been sagging their pants way lower than Mark Wahlberg in those infamous commercials. In some cases men and young men alike have been known to sag their Pants to their knees. It became worst in recent times as sagging of pants are the fashion pattern of the hip-hop artistes. And as it is, most of these hip-hop artistes are idolized by their fans that mainly compose of male youths. These youths dresses like their so called rap mentors thereby ‘sagging’ their trousers.

Legislation and Campaign against Sagging

In trying to curb this problem of sagging, different legislations and campaigns have been launched by concern authorities, groups, parents and individuals alike, especially in America where the menace originated from. Take for instance, during the first decade of the 21st century, many North American Local Governments, school systems, transit agencies, and even airlines passed laws and regulations against the practice of wearing sagging pants as well as Federal and State Government banned the practice (Thomas, 2008).

In 2007, the town Council of Delcambre, Louisiana, passed an indecent exposure ordinance, which prohibited intentionally wearing trousers in such a way as to show underwear (Siddique 2007). Similarly, in march 2008 the Hahira, Georgia City Council passed a controversial clothing ordinance, in the name of public safety, that bans citizens from wearing pants below the waist that reveal skin or undergarments (Fulton, 2008). Furthermore, on November 23, 2010, Albany, Georgia passed a city ordinance that banned the wearing of pants or skirts with top more than three inches below the top of the hips, and imposed a fine of \$25 for the first offense, increasing up to and \$250 for subsequent offenses. By September 2011, city attorney; Nathan Davis reported that 187 citations has been issued and fines \$3,916 collected, WYFF-TV(cited in Wikipedia 2013).

Still, WPLG Local 10 reported that on December 8, 2010, the city of Opa-Locka Florida voted unanimously on a \$250 fine or 10 hours of community service for individuals who did not pull their pants up. Additionally, Fort Worth, Texas, the local transportation Authority implemented a new policy in June 2011 that prohibited any passenger from boarding a bus while wearing sagging pants that exposes their underwear or buttocks. Signs were posted on buses saying “*pull em up or find another ride*” according to the communications manager, the first day the policy was implemented, 50 people were removed from buses for wearing saggy pants, (Forsyth 2011).

In 2011, Florida State passed a law which took effect from 2011-2012 school years banning the practice of sagging while at school. Pupils found in violation receive a verbal warning for the first offense,

followed by parental notification by the Principal for the second offense, which will require the parents to bring a change of clothing to school. Students afterwards faced in-school suspension, (Valero, 2011).

Again on June 12, 2013, Marcius, Stephen and Daniel (2013), reported that the Wildwood, New Jersey (Southern Jersey shore, between Atlantic city and Cape May) Town Council voted Unanimously to ban sagging pants from the town's boardwalk. In a recent bill in Arkansas; Governor Mike Bebe signed a bill prohibiting sagging pants in public schools (Davey, 2011).

Apart from the above and more laws prohibiting sagging of clothes, several campaigns have also been embarked on by different media houses, corporations and individuals to obliterate this social anomaly. 64-year old Robinson, founder of the Nanas and Papas raising grands organization has launched a campaign to end sagging. She started a belt collection for young men called "pull up your pants -- need some help, here's a belt" (Christian, 2007).

As a result of sagging, University of New York player Deshon Marman was removed from a U.S Airways Flight bound for Albuquerque New Mexico. In a few months later Green Day singer Billie Joe Armstrong was removed from a Southwest Airlines Flight from Oakland to Burbank, California for the same reason (US Magazine 2011). In the same vein, Japanese snow boarder Kazuhiro Kokubo was barred from participating in the opening ceremonies of the 2010 winter Olympics in Vancouver due to dressing sloppily, including a loosened tie, shirt hanging out and sagging pants AFP.

The music industries that made sagging popular have not been left out in cleaning her mess. Sagging has been ridiculed in music videos. First in the 1996 song: '*back pockets on the floor*' performed by the Green Brother of Highland Park Michigan. Another song in 2007 by Dewayne Brown of Dallas, Texas entitled '*pull your pants up*' has a similar message. On January 13, 2010, 'General' Larry Platt performed '*pants on the ground*' during auditions for the ninth season of American idol in Atlanta, Georgia. In 2012 a 9-year old rapper named Amor "Lilman" Artega wrote a song titled "*Pull ya pants up,*" and made music video with an appearance by Brooklyn President Marty Markowitz (Weichselbaum, 2012).

On the parts of individuals, people have refused to either sell or attend to customers who are sagging their pants. People with saggy pants; have been sent out of offices, work places, etc. The campaigns against saggy pants have not received the same momentum in Nigeria that is supposed to be at the forefront of defending her social values of decent dressing. Though there have been few campaigns against indecent dressing patterns, these campaigns have been focused on the girls alone giving less attention to boys. Some private universities have really done a good job in banning indecent dressing which include sagging in their campuses with stiff penalty ranging from suspension to expulsion. Very few public Universities in Nigeria takes such a drastic measure. This no doubt might be responsible for the increasing number of male undergraduate sagging their pants.

In some cases where public Universities enact a dress code, students disobey these rules and no punishment is meted out on them. For instance, Olori (2003) reported that at the University of Abuja, rules were made that any dress won must not expose the breast, stomach, navel and bare chest but on this very campus, students still dress indecently. He further stated that the introduction of a dress code in Kogi State College of Education, Ankpa, seems to have been misinterpreted by students to mean they should dress indecently. Similarly, in the Niger Delta University, Bayelsa State, the school authority under Prof. Chris Ikporukpo as Vice-Chancellor and Dr. (Mrs) D.D. Bawo as Dean Students Affairs made rules prohibiting students from dressing indecently inside the campuses or to lecture halls. The penalty was a mere refusal to allow such students to enter a particular lecture or disallowed from entering the campus and nothing else. As at presents, such policy no longer have a binding effect on the students again as student have returned to their craze of indecent dress pattern without sanctions. Commenting on this Omede (2011) observed that one is not surprised because what is typical of most Nigerian administration is always a wide gap between policy formulation and execution. At the State and Federal levels there appear to be no law at all regarding indecent dress pattern which researches has shown is correlated with sexual harassment, ritual killings, tendency to

steal, lying, HIV/AIDS explosion, poor performance in school work, and sin against God and humanity (Omede, 2011).

Sociological and Health Related Implications of ‘Sagging’ as Dress Pattern

Sagging of pants does not only elicit a social nuisance and non-conformity to social values, but also has health implications to those who sag. According to a study carried out by National American Medical Association, NAMA, ‘sagging’ has a prolonged health risk. Corroborating this, Dr. Aaron Parnell, a posture and vitality expert stated that one of the biggest problems is severe bad posture. According to him, those who sag in trying to keep their pants from falling down are forced to walk in an awkward manner. They rotate their legs inwardly at the knees and turn their feet outward to keep balance. This however, creates bad posture. Furthermore, he noted that walking with saggy pants can also lead to hip degeneration and low back problems, and that if one continues rotating legs like that everyday, it can lead to life-long knee misalignments and bunions (Davey, 2011).

Moreover, as Dr. Mark Oliver Mansbach of NAMA also added, the continuous wearing of sagging pants severely impact sexual performance. According to the study, it was revealed that sagging pants wearers are 70% more likely to prematurely ejaculate during intercourse. Still from their findings, there are increasing number of cases of men as Young as 23 having severe cases of Erectile Dysfunction. The cause has been traced back to the constant mis-aligning of their hips and lower torso from the gait (people’s walking patterns) which are Symptomatic to sagging pants. Mansbach estimated that 75 - 82% of the men who wear saggy pants have some sort of sexual dysfunction (Davey, 2011). In support of the sexual dysfunction the study revealed, another study titled “*Wearing saggy pants linked to erectile dysfunction and other health issues*”, has it that walking consistently with sagging pants lead to hip issues and problems with the human backs (cf. Miller, 2012).

MATERIALS AND METHOD

The study was conducted among selected Male ‘A’ Level students of Bayelsa State College of Arts and Science, Yenagoa, Bayelsa State Nigeria between October and December 2013. The research adopted survey design. One hundred and eighty male students participated in the study ($N = 180$). Due to the nature and goal for which the study was set to achieve, non-probabilistic sampling technique was used in the selection of respondents. The choice of this sampling technique (accidental sampling technique) however, was motivated by the researchers to select male students who were seen in that mode of dressing style – ‘sagging’ in the school premises so that such a participant would be administered questionnaire to answer after seeking his consent and voluntary participation in the study. In fact, the respect of participants’ fundamental human rights subject to research ethics was duly observed throughout the study by the researchers relatively to the assurance of participants’ anonymity and confidentiality. Data collected were analyzed using the Statistical Package for Social Sciences (SPSS) to ensure high level of validity and reliability (Chronbach’s alpha of 0.73). Variables were presented and analyzed using simple percentage in table format.

RESULTS AND DISCUSSION

Socio-demographics

Socio-demographically, the study revealed that the largest percentage (71%) of the age of students who participated was between 15-20 years, 24% of them were of the age range of between 21-25 years, while the least percentage of the age range of the respondents who participated in the study were above 25 years old.

This invariably implies that male students who are of the age range between 15-20 are more vulnerable to the phenomenon under investigation. This is can also be confirmed by the nature of the study locale where students who just graduated from secondary schools enroll in preparation for higher schools of learning.

Table 1: Percentage Distribution of Respondents by Socio-demographics

Variables	Frequencies <i>(N = 180)</i>	Percentages <i>(%)</i>
Age	-	-
15-20	128	71
21-25	43	24
25 >	9	5
Resident Area	-	-
Village	6	3
City	174	97
Religion	-	-
Christianity	177	98
Islam	2	1
ATR	1	1

ATR=African Traditional Religion

Moreover, in terms of the residential area of the respondents, the table also revealed that the larger percentage of the respondents were of the cities or urban centres as their residential areas compare to only 3% of them who were of the countryside. In order words, it means that among the respondents who participated in the study, those who reside in the cities or urban centres are more likely to be vulnerable to ‘sagging’ as dress pattern in the study areas. On the account of the religion of the respondents, table 1 also indicated that the largest percentage (98%) of the respondents were of the Christian religion in contrast to only 1% of those in Islam, as well as the 1% of those in ATR. This is undoubtedly implies that respondents who engage more in ‘sagging’ as a dress pattern are Christians. This may also be attributable to the study area where Christianity as a religion dominates their religious activities compare to other categories of religion.

Other Categories of Responses

Respondents were asked the reasons why they sag their trousers, the result in table 2 showed that 20% of the respondents indicated ‘to show off’, 30% of them said they saw ‘others do it’, 36% of indicated ‘for fashion’, 7% said they ‘just feel like’, 4% of them said ‘it is an habit’, while only 3% of them indicated ‘don’t know’. In this however, it means the new dress pattern by the respondents has no cogent reasons for them to have been involved in such type of dress pattern even with the largest percentage of the respondents (36%) who indicated ‘for fashion’, that is the negative effect of globalization and modernization, as well as the 30% of them who indicated that ‘they saw others doing it’, that is the influence of peer pressure or social influence.

In a further investigation from the respondents as to their perception of ‘sagging’ as normal dress pattern, the largest percentage of them 84% wittingly said ‘no’ in contrast to 10% of them who agreed to say ‘yes’ and the few of them (6%) who said ‘don’t know’ or undecided (see table 2). This suggests that despite their perception of the largest percentage of respondents to the new dress pattern as ‘not normal’ they still engage in such dress pattern. In the light of this however, respondents were further asked when they normally sag, the largest percentage (57%) indicated that ‘when going to party’, 26% said ‘whenever going

out', 11% of them said 'when around their environment', while the least of them (6%) said 'anytime'. This equally suggests that the largest percentage (57%) of them who indicated 'when going to party' were still in one way or the other influenced by peer pressure, as well as some of the categories of respondents in this variable (see table 2).

Table 2: Percentage Distribution of Respondents by other Categories of Responses

Variables	Frequencies (<i>N</i> = 180)	Percentages (%)
Reasons for 'sagging'	-	-
Show off	36	20
Others do it	54	30
For Fashion	65	36
Just feel like	12	7
It is an habit	7	4
Don't Know	6	3
Perceiving 'sagging' as normal dress pattern	-	-
Yes	18	10
No	152	84
Don't Know	10	6
When do you normally sag?	-	-
When going to party	103	57
Whenever going out	47	26
When around my environment	19	11
Anytime	11	6
How often do you sag your trousers?	-	-
Always	17	9
Rarely	32	18
Most times but not always	131	73
Where did you learn how to sag as a new dress pattern?	-	-
Peer group/friends	78	43
Television/internet	94	52
Hip Hop artistes	8	4
What are the reactions from your parents/guardian when 'sagging'?	-	-
They have never seen me sag	45	25
Angered and cautioned me to stop it	128	71
They see it to be fashion so they don't react	7	4
Any warning from those in authority when found sag?	-	-
Yes	163	91
No	17	9
Are you aware that 'sagging' has health related negative effects?	-	-
Yes	3	2
No	177	98

In order to ascertain the frequency of 'sagging', male respondents were asked how often they sag their trousers: the largest percentage (73%) of respondents indicated that 'most times but not always, 18% of them said 'rarely', while only (9%) of them indicated 'always'. This however suggests that respondents sag their

trousers ‘most times’ as indicated by the largest percentage of respondents (73%) ‘most times but not always’.

Furthermore, in an attempt to ascertain where respondents got encultured with the new pattern of dress, they were asked where the dress pattern was learnt from, the largest percentage of the respondents (52%) indicated through ‘television/internet’, 43% of them said through ‘peer groups/friends’, while only 4% of them indicated ‘hip hop artistes’ (see table 2). This invariably implies that the impact of globalization and modernization in this type of new dress pattern among the male respondents are very significant as revealed by the 52% of them who indicated ‘through television and internet’. This also alludes the fact that those in the urban centres who have access to these facilities are more like to be more vulnerable than their rural counterparts.

In ascertaining the reactions of parent/guardians on the new pattern of dressing among the male respondents, respondents were asked ‘how their parents/guardians react when found in the new dress pattern’: table 2 showed the summary of the result and therefore, indicated that 25% of them said ‘they have never seen them sag’, 71% of them indicated ‘angered and cautioned me to stop it’, while only 4% of them said ‘they see it to be fashion so they don’t react’. This invariably suggests that the largest percentage (71%) of the respondents who said ‘angered and cautioned me to stop it’ frown at the new dress pattern in contrast to other categories of respondents in this variable. In addition to this, respondents were further asked whether any warning or arrest has been received from those in authority when found in that dress pattern, the larger percentage (91%) indicated ‘yes’ compare to only 9% of them who said ‘no’ (see table 2). This means that apart from informal way of discouraging the new dress pattern, formal way of discouraging it is also in vogue.

As to whether the respondents were aware of the negative health related effects of the new dress pattern on those who engage in its practice, 98% of them indicated ‘no’ in contrast to only 2% of them who said ‘yes’ (see table 2). Interestingly, this study reveals ignorance of the health or body related negative effects on those who engage in the new pattern of dressing which is the major focus of the study.

CONCLUSION AND RECOMMENDATION

The central objective of the study was to carry out an investigative analysis of the impact of indecent dressing pattern on impending body deformity among selected male ‘A’ level students in Bayelsa State, while the specific objectives of the study was to examine the spate of the dress pattern among male youths in the study area. In this however, the findings of the study indicated that among the selected male ‘A’ Level students age range between 15-20 years were more prevalence in ‘sagging’, including those who resided in the urban centres in contrast to their rural counterparts, as well as those who were of Christianity religion in contrast to other religion.

Similarly, study revealed that reasons for ‘sagging’ by the respondents were ranged from ‘just to show off’, ‘because others do it’, ‘for fashion sake’, ‘just feel like’ and ‘it is an habit’ were all accounted for the reasons for ‘sagging’ among the respondents. But the reasons ‘others do it and for the sake of fashion’ were more prevalent as reasons. In terms of their perception on sagging as normal, study revealed that among the respondents who said ‘no’ were more prevalent.

Moreover, findings on the frequency of sagging among respondents showed that it is more prevalent when going to party as well as those who wear it ‘most of the time but not always’ are more prevalent. Findings on where the new dress pattern was learnt indicated that television/internet even peer groups/friends as where respondents learnt it were more prevalent. In terms of the reactions of parents/guardians and those in authority towards the attitude of sagging among adolescent male youths, findings indicated that angered and cautioned them to stop it by parents as well as receiving warning from those in authority were more prevalent than those who condole the practice among the male respondents.

Interestingly in the findings on the awareness of health related negative effects of the new pattern of dress among the selected male adolescent, it was revealed that they were not aware of the health related negative consequences as it was indicated in table 2.

The study has shown that ‘sagging’ as a new dress pattern is prevalent among the selected male ‘A’ Level students in the study area as indicated by the findings of the study. But of more interesting to the findings of the study which is the central focus of the study is the limited awareness of the respondents to the health related negative consequences of ‘sagging’ as a new dress pattern among the respondents. Despite the review of literature on the negative health consequences of ‘sagging’ on bad body posture (Davey, 2011); sexual performance dysfunction or erectile dysfunction (Miller, 2012); as well as caution and warning received from parents/guardians and those in authority respectively, the impending body deformity resulting from indecent dressing habit of ‘sagging’ among the male respondents have not been known among the selected male youths.

Fundamental to this study however, is the limitation of the findings of this study, nevertheless this study have a lot of policy implications. In view of the findings of the study which has revealed that Ignorance of health related problems caused by ‘Sagging’ seems to perpetuate the dressing pattern among youths, it has become imperative in order to curtail this problem, the need for Government, Public and Private Schools alike, and other stake holders to sensitize the youths through campaigns and public education on the implication of ‘sagging’ on their health. Clinical experts should be encouraged to take samples of individuals for study overtime in order to gather more empirical evidence as to the human body postural and sexual performance of ‘sagging’ youths. Similar to this, the need for parents/guardians as well as those in authority – school authority and other relevance agencies should facilitate and strengthen their efforts to stop the youths from such dress pattern by putting in place more stringent measures to stop this menace.

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