

UNIVERSITY OF EDUCATION, WINNEBA
COLLEGE OF TECHNOLOGY EDUCATION- KUMASI

IMPACT OF RELIGIOUS BELIEFS ON DRESSING IN GHANA: CASE STUDY
OF THE TAMALE METROPOLITAN ASSEMBLY



FORTUNE NAYRAM AGBEDANU

OCTOBER, 2022

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A Dissertation in the Department of Fashion Design and Textiles Education, Faculty of Vocational Education, submitted to the School of Graduate Studies and Research, University of Education, Winneba, in partial fulfilment of the requirements for the award of Master of Technology in Fashion Design and Textiles degree

OCTOBER, 2022

DECLARATION

STUDENT'S DECLARATION

I, Fortune Nayram Agbedanu, declares that this thesis, with the exception of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

.....
FORTUNE NAYRAM AGBEDANU

.....
DATE

SUPERVISOR'S DECLARATION

I hereby declare that the preparation and presentation of this work was supervised in accordance with the guidelines for the supervision of thesis as laid down by the University of Education, Winneba.

.....
DR DANIEL K DANSO

.....
DATE

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DEDICATION

With much love and appreciation, I wish to dedicate project this project work to my family members for their guidance and moral support and to my dear mother Agnes Agbedanu, for keeping me on my toes. My dedication also goes to my brothers Dr. Prince Nii Agbedanu, Mr. Collins Agbedanu, my sisters, my lovely nephews for their love, care and support.



ABSTRACT

This work uncovered the impact of religious beliefs on the dressing of the people of Tamale, in the northern region of Ghana. Most indigenes of Tamale dress decently but it is unclear the moral source of the decency. It is hypothesized that the three religions (Christianity, Islam and Tradition) in Ghana collectively do have moral effect on how the people present themselves in dressing. Some people are unsure whether religion influences how they dress. Therefore, this study sought to identify the correlation between the religious beliefs of the people and how they dress. Data was collected following the administration of questionnaire addressing key demographic characteristics including gender, age, education, marital status, religion, occupation and ethnicity. Data was also collected through interviews with some of the participants of the study, and through observation and personal communication. The results show that 67% of the respondents attributed their dressing to a fundamental need to cover their bodies, 22% posited that wearing of cloths helps protect the body from bad weather, 8% said they clothe to look attractive and 3% stated that they dress to impress. Of the total respondents, 59% said religious beliefs have a bearing on people's dressing whereas 41% answered otherwise. Of the total respondents, 79% depicted that their kind of dressing depicted their religion. The data revealed that most of the people are conversant of the influence of their religion on their dressing. The researcher concludes that the religious belief of the people of Tamale does influence how they present themselves in terms of clothing. Having realized the significant influence of religion on dressing, which constitutes a significant part of the moral values of the people, it is highly recommended that these values be inculcated in kids at early stages of life, both at home and as part of a school curriculum.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the study

Clothing and other forms of adornment represent an integral part of any given culture, and conveys information either intentionally or unintentionally about the social class or status of members of such culture. These cultures use their costumes and fashion histories to distinguish themselves from one another, and these histories range from the most basic to the most advanced (Almila, 2020). Even though the association of certain ethnic groups with certain styles of clothing can sometimes be misleading, clothes continue to serve as important markers for the non-verbal prediction of fashion and its trends in society, and what it symbolizes to a given culture.

In general, costumes are expressive and play a crucial role in individual's advancement, just as in other forms of arts. It has an effect on every single person and is a reflection of the fantastic culture that existed in the past (Almila, 2020) and in the predicted future. In Ghana and across the African continent, the parameters have been pushed by elements such as social association over the course of many centuries, as well as political and religious affiliation (Adjei-Appoh, Acqueye Ampadu 2022). The historical, cultural, and religious contexts have always played a significant role in determining how much of a person's body should be covered by clothing. During certain eras, these contexts have exerted a stronger influence, issuing more stringent decrees with greater specificity regarding the hues, materials, and patterns of ornamentation that all members of society or certain subgroups of society should or should not be allowed to wear (Ayesu Anokye, pobiri 2021).

The Ghanaian community is made up of mainly three religious groups. These religious groups are; Christian religion, Islamic religion and Traditional religion (Agyeman & Awuah-Nyamekye 2018). The Tamale metropolitan area, the capital city of the Northern Region, is considered a fast growing city in West Africa. The area is well known to have a non-uniform (heterogeneous) mixture of the three religions. Over the years, clothing (fashion) in Tamale (Ghana) has undergone tremendous transformation of which religion has had a great impact.

Although Christianity (Christian religion) holds the largest group of religion in Ghana, such cannot be said of Tamale. The metropolitan is believed to be dominated mostly by non-Christians. Christians strongly believe that, the human body must be treated with much respect since it is a gift from the Almighty God. History has shown that, several religious clothing is used by Christians during worship. On the other hand, Tamale Metropolis is believed to have the most traditional witch camps and idols (shines) which form part of their traditional religion (Riedel,2018). The metropolis is also believed to have lot of traditional festivals which are mostly celebrated by the traditionalist. Such celebrations and forms of worship come with their own dressings (fashion) which has a great implication on their spiritualism. It is also assumed that, these three religions could have a dress or a style of dressing in common with different implications on the way they worship and on their spiritualism.

1.2 Statement of the Problem

The bearings of religious beliefs on clothing have been long acknowledged by researchers as veiling became very popular in the world of Islam from the 1970s to the

2000s (Almila, 2020). At the same time, Judaism have developed uniquely gender-specific dress codes and defined customs; Both Christina and Buddhist Monasteries, acknowledges individual's isolation from dress styles of the regular average person to ones that communicate more reference, and commitment to the sacred, (Lafontaine 2018). Attires do communicate ranks in the various religious systems. E.g. in the Catholic Church, the status or position of various clergy are marked by the type of dresses they wear. (Murdock, 2020). The level of holiness is often communicated by the dress and its. E.g. this is believed to be the case regarding the wearing of white clothes by the prophet Muhammad (Almila, 2018). At this point, we could suggest that it is almost impossible for the art of fashion to be independent of religion norms and customs, or of current-day fashion systems. If we assume this position, we may be viewed as proponent of anti-fashion statement. We are all bound by some kind of beliefs or fashion system that appeals to us (Wilson, 1985). For decades, fashion industries of western decent has been implicated in much of the appeal of Christianity. They have provided fashion that enabled the individual to express themselves in various ways (Neal 2019). Fashion companies, both national and transnational, that serves individuals from different faith circles of denominations have erupted in significant proportions over the years (Lewis 2013). Amidst the current trend of fashion worldwide, it is imperative to understand whether religious believes still have an impact on dressing, especially in the Tamale Metropolis.

1.3 Purpose of the Study

This study aims to ascertain and discuss in details the implications of fashion on religion and its beliefs. Most people practice certain religions without having to learn and

understand the impact/effects their mode of dressing poses to worship and their spiritual faith. This research is to help breach the gap between fashion and religion by helping the ordinary religious person to understand the implications of fashion/dressing on their spiritualism. It's also to give an in-depth explanation to the types of dresses used by the various religions. This will go to the length of making religious people to apply the right and correct dress codes to worship. Most people do think, the use of fashion in religion is an ancient way of doing things. Therefore, would like to apply modern way of dressing (fashion) to religious worship since fashion is the order for the day in modern day Ghana.

1.4 Objectives to the Study

The key objectives for this work is to research into religions in Ghana and their impact on fashion.

1. To identify and discuss the impact of religious beliefs on people's dressing in the Tamale Metropolitan Assembly.
2. To study the extent of impact of religious beliefs on the dressing of people in the Tamale Metropolitan Area.
3. To determine ways of blending religion and culture of the people in Tamale with fashion for more positive impact on dressing.

1.5 Research questions

The following research questions are intended as a guide to the study:

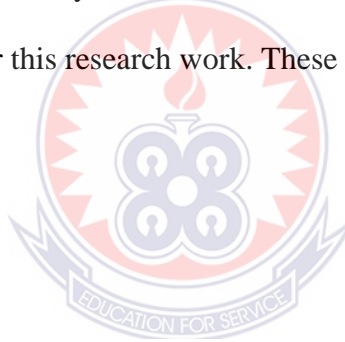
- i. What are the key influences of religion on the dressing of people in the Tamale Metropolitan Assembly?

- ii. To what extent has the religious beliefs affected people's dressing in the Tamale Metropolis?
- iii. In what way can religion, culture and fashion be blended to achieve better impact on dressing by people in the Tamale Metropolis.

1.6 Scope of the Study

The study was carried out using sample spaces of individuals that practice one of the three main types of religion within the Tamale metropolis in the northern region of Ghana. This study is based solely on fashion and the three religions in Ghana. The study is to reveal how religion goes hand in hand with fashion, if it influences religious members positively or negatively. Out of the various types of religions in Ghana, only three will be considered for this research work. These include:

- Christian religion
- Traditional religion
- Islamic religion

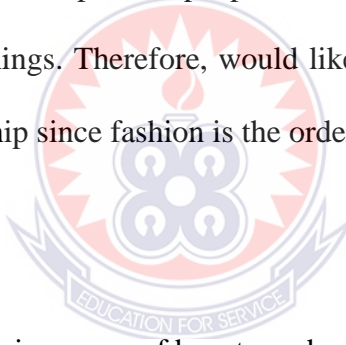


1.7 Significance of the Study

This study focuses on fashion and religion and helped outline the importance of fashion in religion. Religious leaders can use this research as a manual for their religious teachings (doctrines). This research will enable religions to incorporate/factor fashion into their worship and value the use of fashion in their daily religious activities. The research would identify some possible challenges and benefits that fashion gives to religions. These benefits will be very beneficial to their religious doctrines. Generally, the research

will help other researchers to generate more interest in this area for further research work to be conducted religion and fashion.

The research is to ascertain and discuss into details the implications of fashion on religion and its beliefs. Most people practice certain religions without having to learn and understand the impact/effects their mode of dressing poses to worship and their spiritual faith. This research is to help breach the gap between fashion and religion by helping the ordinary religious person to understand the implications of fashion/dressing on their spiritualism. It is also to give an in-depth explanation to the types of dresses used by the various religions. This will go to the length of making religious people to apply the right and correct dress codes to worship. Most people do think, the use of fashion in religion is an ancient way of doing things. Therefore, would like to apply modern way of dressing (fashion) to religious worship since fashion is the order for the day in modern day Ghana.



1.8 Definition of Terms

Fashion: The art of expressing sense of beauty and reflection of society in which one lives through clothes.

Dressing: The act of putting on any form of clothing or garment

Religion: refers to a set of belief and practice and systems that culminate in worship of a divine force (e.g. a personal god or other super natural being).

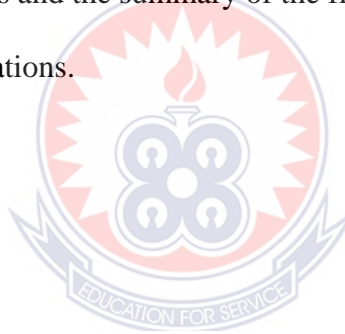
Culture: refers to the ways of life of the people. It includes arts, beliefs and practices that are passed down from generation to generation of a population. It encompasses language, dressing, rituals, arts, norms, behavior, and morals.

Belief: refers to idea one accepts as being true or real.

1.9 Organization of the Text

This dissertation consists of five Chapters. The first of these chapters dealt with the study background. It covered statement of the problem, the purpose of the study, the study objectives, and the research questions. It also states the scope of the study, its significance, and defined the terms and organization of the text.

Chapter covered related literature and chapter three dealt with the research methodology adopted in the study. It also outlined the research design, the sample space and procedures and data collection, procedures for data collection, the methods used to analyse the data. Chapter four described the findings of the research. Chapter five synthesizes the implications and the summary of the findings, as well as the conclusions and suggested recommendations.



CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

Chapter two covered the review of books and other literary works that corresponds to the research topic. It looked at the impact of religious beliefs on dressing in the Tamale Metropolis. The literature review is organized under the following headings: fashion, religion, religion and fashion, Importance of Fashion in religion, culture, modesty in fashion, religion and dressing, influence of Islam on clothing, influence of Christianity on clothing and Influence of African Traditional Religion on Clothing.

2.2 Fashion

The relationship between religion, culture and dressing is very intriguing. Dressing and fashion are a defining factor of the social classification of an entity. This is bound by an array of rules, guidelines and rituals that define confrontational interactions. Numerous religious groups consider dressing an indicator of religion. For most individuals also, the control of one's appearance extends dressing to other social factors. The use of dress in this study encompasses clothing, use of body ornaments and accessories as well as grooming in genera (Leach & Gore, 2022)

Fashion can also include behavioral patterns that are concerned with the control of one's body. This may include the use of cosmetics, diets and cosmetic surgery. Dressing in general is considered a form of nonverbal communication (Abraham, 2022). The identifying factors of a social group; age, gender, ethnicity, and religion are factors that determine the identity of a person and it is then expressed through appearance. The

individual and group identity of an individual can both be defined through dressing and appearance. This is as a result of the fact that individuals use their appearance as an extension of their belief systems (Fischer, 2022).

The concept of fashion is not easily comprehensible as the literature relevant to the study is made up of different characterizations of dressing as is defined by many researchers in different studies in different contexts. To account for all the varying contexts, Crace (2022) came up with three points of criterion that defines what fashion is in any context. The generalized definition of fashion; fashion is classified as a set of social behavior that is expressed through substantial material and intangible ideals.

Fashion; a procedure as well as an entity. The concept of fashion can also be described as an alloy of material expressions as well as the behavioral characteristics. The mechanism of the process of fashion. The mechanism of the process of fashion is used to describe the phenomenon of effects of the diffusion of social factors. Markova & Liutaeva (2022) the inclusion of fashion is premised on three systematic factors. The population is spread across a large spectrum with regards to their behavioral patterns. The population is also spread across a one-dimensional spectrum with taking into cognizance all behavioral activities. For the behavioral patterns that are precise, the spectrums can be studied for specific consumer markets. The importance and significance that individuals ascribe to fashion clothing is referred to as fashion involvement. Fashion involvement describes the relevance that consumers ascribe to clothing and also describes the way they interact with the market with regards to their choice of clothing (Assoudeh, 2015).

2.3 Religion

Religion entails a central system of belief that is built on consecrated ideas and/ or objects (Assoudeh, 2015). African religious beliefs generalize the entire of believe systems on the African continent. Ghana is characterized as cosmopolitan in terms of geography and also cultural affiliations (Prempeh, 2021). There are three primary religions in the country that are widely practiced. They are the Christian religion, Islam and the traditional religion (Appiah, 2018).

Religiosity is central to this study as religion is key to influencing culture across the nation and also plays a central theme in defining the identity of individuals (Fitzgerald, 2015). The underlying premise of this argument is that if an individual has their self-identity influenced by religion, then their behavioural patterns and actions will be dictated by the religion. Islamic fashion, luxury and brands have been identified to be greatly influenced by religion, researchers and scholars have taken keen interest in this phenomenon (Rakow, 2013). Leach & Gore (2022) opine that religion largely defines the culture of individuals and has an effect on the preferences of consumers and how they classify goods and services on the market.

The Islamic religion as compared to most religions does not really hold liturgical vestments in very high regard. The religion however has certain guidelines that guide dressing. E.g. Individuals are to remove their footwear upon entering the mosque; and attendant of the pilgrimage should appear in dresses that are uniform or of the same kind (known as the *ihrām*). This state of dressing is regarded as sacred in the presence of the holy place (Nadia 2015). The Islamic religion does not recognize the concept of priesthood and so all clerical duties are carried out by the 'ulamā', whose insignia is the

‘imāmah. The grab of the ‘ulamā’ changes according to the geographical location but the imāmah remains constant. There are two vast categories with regards Islamic dressing and Iraq is the intersection between the two. The western part of the Islamic community the “clerical” dress is made to be standardized in accordance to the Azhar (Egyptian) pattern: a long wide-sleeved gown (jubbah) brushing the feet while fastened midway down its total length over a striped costume (caftan), with headgear consisting of a soft collapsible cap (qalansūwah) of red felt around which is wound a white muslin ‘imāmah (Pepin Van Roojen, 2012). In Syria a hard ṭarbūsh of the same red shadere takes the place of the qalansūwah. The qalansūwah and the ṭarbūsh are made with a blue tassel. Often, the jubbah is made as a sober shadow of blue, gray, or brown, seldom black. In Iraq, the Sunnis and the Muslims in the east, wear the jubbah in association with a ‘abā’ (a long, full garment), usually made up of camel hair and brown or black. A ḥijām or cummerbund is used to secure the clothing (Nazli 2019). The ‘imāmah which is used by the other half of the Muslim community becomes a full turban which is used in place of the cap, or fez. A green turban is often used to represent a sharīf, or descendant of the Prophet Muhammad, and among the Shī‘ites (the party of ‘Alī) the entire “clerical garb” is black, is employed as a representation of life passage of Ḥusayn at Karbalā’ (Dickie and Pye, 2018).

2.4 Religion and Fashion

Fashion and religion have been considered over the years to have a very tense relationship. There are several historical records to prove that religious tensions have risen due to the trends in fashion and the use of religious symbolism in the choice of

clothing (Viau, 2021). Matika noted that most fashion designers understood the controversy, uproar and passion that is fuelled by modeling clothing after religious connotations and that is primarily their goal when representing fashion. For years, fashion has been heavily influenced by religion and spirituality.

Religious dress collectively refers to all forms of attire, ornaments or garments that are used in religious ritual for corporate, personal or social purposes. These dresses may range from the highly Eucharistic vestments traced from the Eastern Orthodox Christian religion to tattooing, scarification and body painting of members of non-literate and contemporary tribal societies (Bucar, 2016). Most forms of religious dressing are used to distinguish amongst ranks in the religious body as well as help identify members of the various orders in the religion. Certain religious entities demand that the highly ranked members of the religion always embellish themselves with religious attire while the remainder of the population adorn themselves only when engaging in a ritual (Michelman, 2018).

In the Catholic Church, there is a clear difference in the insignia of ecclesiastical and sacerdotal office and the liturgical robes that serve symbolic and functional purposes. Following the alleged invasion of the Roman Empire in the 4th century, the definition of secular clothing evolved and the clergy dressed differently from regular members of the church (Park & Choo, 2018). Some robes are a symbol of a status within the hierarchy while other robes are just meant for ornamental purposes. The stole is the most crucial vestment of the insignia. This represents the emblem of sacerdotal status, the origin of which is the ancient pallium. The stole was originally a draped garment, then a folded one in the form of a scarf and in the 4th century, it was fully represented as a scarf. The

supreme pontiff, who is the Pope or Bishop of Rome and represents the symbol of authority in the Roman Empire, confers the Stole on archbishops and subsequently Bishops (Vogelsang-Eastwood, 2015).

The culture and traditions of certain individuals influence their fashion sense. A very sensitive part of fashion in today's world is the choice of clothing that is influenced by religious connotations and symbols. It has been noted that certain parts of fashion are heavily intertwined with religion. Example is rosaries. For decades, religious persons have been known to wear ornaments and adornments that represent their religion such as Christians wearing the cross. However, there is a question as to whether it is a stretch to take those ornaments out of the religious context and use it as fashion statements (Scott, 2022).

The use of crosses and rosaries is widely common in fashion. This is widely assessed by individuals that fancy retro clothing. This is same for calories used by traditionalists and crescent moons or stars used by Muslims. The choice of involving religion in the choice of clothing might be more about religion as opposed to tradition. A clear example is how Muslim head-scarves are widely not seen on non-Muslim individuals but are widely seen on Muslims. Most stores and clothing shops have replicated and commercialized this (Fadil, 2015).

Religiously inspired clothing is widespread even in celebrity circles. This is widely seen in fancy award and TV shows such as the Music Awards organized by Vodafone in Ghana. Very notable brands have also realized the influence religion has on fashion and are steadily incorporating religious symbols in their products (Viau, 2021). A notable brand that employs this is the True Religion brand jeans. This franchise uses the symbol

of Buddha, the Buddhist deity as their logo. There is no true consensus whether the choice was influenced by religion but it is important to note that the influence of religion on fashion would always exist. Aside individuals trooping on weekends to their various worship centres, religion has influenced the world in numerous ways. The Bible, which is a religious book, is the most widely acclaimed book in the world. Stories from the book have been widely used in several contexts. Matika suggests that it is inconsequential whichever of the three major religions individuals belong to in so far as these three religions have been the stepping stone for other cultures and religions (Pedroni, 2022).

Religion has equally infiltrated the boundaries of literature and art. Many notable pop icons including Lady Gaga argue that fashion should be left devoid of the influence of religion. Lady Gaga is a very notable icon in pop culture. A number of her music videos have clearly been anti religion. She wore an upside down cross in one of her videos symbolizing the rejection of God, she also swallowed a rosary in one of her videos. These videos and media were considered by many to be offensive. It is quite obvious that religion and traditional influences have had its hands in fashion over the years. Lots of individuals consider these forms of expression to be artistic and creative while many also consider it to be offensive (Filippello, 2022).

2.4.1 Importance of Fashion in religion

The Christian religion is the most dominant religious group in the world. The widespread belief is that the human body is the temple of God and so it should be granted the corresponding respect. Christians also believe there is a link between thought patterns of

an individual and their body. Christians are also of the belief that the devil easily manipulates an idle body (Abbas, 2018).

They are also of the belief that the only time the body can remain pure is when individuals only think pure and respectful of other people. Christians believe that after death, the body turns to nothing and it is the soul that returns to God. This is the source of the believe that the body is the temple of God and it contains the spirit which is the breadth of God (Moors, 2007).

The history of the religion can be traced to a point where there was existence of several of their religious clothing. One of that is the veil. The veil is used to as a cover for the head of a woman when worshipping in the temple (Markova & Liutaeva, 2022). The veil represents a symbol of respect and humility before God and one's husband. Some religious denominations still consider the veil to be useful in prayer. There is currently lots of dissenting views with regards the use of a veil but many Christians still use it. Amongst the numerous groups and denominations in the Christian religion, some of them advocate for their members to use the veil when in prayer (Moors, 2007). This is demonstrated as nuns in the Catholic Church wear in veil when engaging in prayer in church.

Another piece of clothing that the Christian religion considers to be important is the cloak. In the early days of the religion, members used to wear the cloak on an everyday basis. Consequently, it was taken as a religious dress. In status quo, the cloak is only worn by religious leaders in the church. The cloak is worn by religious leaders on a daily. The Cloak is considered a very important form of identification in the Christian religion

(Fischer, 2022). It is also considered that the religious leaders who use the cloak are taking after the dressing of Jesus Christ.

In the era of Christ, the women used to wear veils and the men wore cloaks. Contemporary Christians do not have a grasp of what these forms of clothing might mean but wear them because of the significance it had in the past. The Christian religion allows for the most revision when it comes to fashion. The Christian religion unlike other religions does not impose so much when it comes to fashion. Islam for instance requires members to adhere to dress codes at all times (Bucar, 2016). Many contemporary Christians do not feel as though there is a link between being spiritual and fashion. Many religious leaders have totally done away with their religious clothing and opted for suits and other contemporary forms of clothing.

The very early Christians also used the peace Mala. This is bracelet that symbolizes respect and honour to God. The bracelet is worn to indicate the spirituality of one's self. There are still some denominations that still use the peace Mala, like the Catholic Church for instance (Bucar, 2016).

Buddhists also ascribe certain importance to clothing. Buddhists unlike Muslims and Christians do not use veils when engaging in ritual. In the religion, many monks have had their head shaven. The bhikkhunis who are also the female adherents and religious leaders have also had their head shaven. But the religion still has some specific clothes that must be worn (McAleer & Mao, 2017). The robe cloth is one of the most widespread clothing in the religion. The cloth is used as a cover for the entire body. It is widely worn by the monks and nuns. The robes are mostly made from "pure" cloths which are supposed to symbolize purity after one has worn it. The robe used to be dyed into a

yellow/orange shade in the early days of the religion. In contemporary times, it is only the Theravada monks that still wear those types of robes (Bucar, 2016).

Another widely worn dress in the religion is the triple and five-fold robe. The robe comprises of uttarasanga, antaravasaka, and the sanghati. The uttarasanga covers the right-hand side of the individual it is adorned on. Generally, all the other parts of the robe are key in covering the body. Most of the religious adherents wear the robe to attain purity. They are of the belief that the clothes protect their body from evil forces. Monks also consider bathing clothes to be important. They consider it important because it helps clean the individual at any given point (Craik, 2020).

The rice paddy is also considered popular amongst monks. This cloth covers certain portions of the body. The cloth is comprised of stripes of cloth put together and so certain body parts might be left bare. There are several monks who do not use any of these robes. The monks only consider clothes that cover their entire bodies. They are firmly convicted that the body is holy and must remain as such. The spiritual symbolism attached to this is that, the devil would not lead them astray when they cover their entire bodies (Strong, 2014).

Buddhists also believe that certain parts of the body are unclean and therefore unholy in nature. Example is the feet. Many Buddhists do not cover their feet. Many of them do this because they consider the feet to already be unclean. They only cover body parts they deem to be clean and holy (Mrozik, 2017). The religion also considers the concept of life after death to be real. They also believe that the body is useless without the soul. Fischer (2022) notes that for this religion, the part of the individual that does thinking is the soul. And so, in this religion, the human body is only considered as a cocoon that contains the

soul. After death, the soul is let free and the body becomes useless. This phenomenon is why cremation is a widespread practice in this religion. They express their faith in a form of prayer by kneeling towards the statue of buddha. In the same vein as Christians, Buddhists believe that emotions are intertwined with the body and so one must dress decently to avoid temptation (Craik, 2020). This enables them to keep the body clean and free from sin.

The Islamic religion is undoubtedly the least progressive amongst the identified religions discussed in this paper. The importance of dressing and its impact on spirituality are considered as very crucial in the religion. Women in Islam are made to wear specific clothing in the bid to cover different body parts. An example of such clothing is the hijab. This headgear that covers the hair of Muslim women (Craik, 2020). The different denominations of Islamic recommend different ways of wearing a Hijab but the general idea is to make sure the hair is covered at all times. Women in the religion are also made to wear a robe; the different denominations also have different ways they refer to the robe. The Islamic religion however ensures women remain modest in the way they dress (Appiah, 2018). The religion also makes certain women wear the Najib. The Najib is a specific kind of Hijab that covers the entire face of a woman with only the eyes left out. Most women however, do not wear this. They only wear it to disincentivize abusers (Esposito, 2004).

Men in the religion are made to wear the dishdasha. These are used to refer to dress-like clothes that cover the entire body. The cloth is made to be loose and white. In certain parts of the world, men are allowed to have their dishdasha's in their preferred colours. This piece of clothing is known to be pure because Prophet Muhammed wore it (Ali &

Leaman, 2017). Men are also made to wear a tiny hat that covers about the center of their head (Williams, 2018). It is considered important to wear the hat when inside the mosque but it is also considered fine to wear it outside the mosque.

The Islamic religion also believes in purity and that the human body must be pure at all times. This is the reasoning behind why Muslims do not take their dead to morgues. Their traditions mandate them to bury their dead not more than 24 hours after they have passed. They believe taking a dead body to a morgue interferes with the purity of the body. Like the other religions, they believe in life after death and consider the body wasteful after death and soul eternal. Ali and Leaman (2017) notes that certain Islamic groups believe that even the soul can feel pain after death even though the body is wasted. They believe that the bad things done on earth haunts them while in the grave.

Of all the religious groups discussed, it is only Islam that believes the thinking process still carries on after death. They are also convicted that despite the presence of the body, the soul is absent after death and so it is considered wrong to speak ill about dead persons. They also understand that body is an important form of expressing one's faith. Muslims bow, kneel and perform other related activities when reciting their prayers (Ali & Leaman, 2017). The very idea that the religion has a month dedicated to fasting shows the extent to which they would make sure their bodies remain clean in accordance to the religion. They also, like the other religions believe that emotions are intertwined with the body.

2.5 Culture

Culture is an extensive idea that describes the food, religion, art and social aspect of a population. Culture is also a way to describe the knowledge that a population considers common amongst them. Culture represents the way in which a group of people communicate and interact (Almila, 2020). Consumer behavior over the years have been considered to be greatly influenced by cultural values. Culture is the way individuals perceive the world through their sense of reasoning and acting. Behaviors of individuals are defined from their attitudes which are also shaped by their culture (Craig, 2020). The conclusions drawn show that the link between culture and the TRA is very crucial. Triandis (2016) suggested that attitudes define extensively what culture is, which in turn, influences what social behaviour should look like. Lots of companies are very conscious of existing culture and how they influence purchasing power and communication with regards fashion. The results of the literature review show that there is a strong link between cultural differences and the consumption of fashionable items (Karami et al., 2017). Even though most fashion brands situated in the west use sexuality to market their merchandise, young Muslim women still purchase this merchandise (Fischer, 2022). Reilly & Hawley (2019) argue that most young individuals make choices that are respective to fashion or music independent of religious influences. Muslim women in Kuwait being attracted to luxury female brands that promote sexuality is an example. This is despite the religious condemnation. Companies have found their way around these limitations by building their brands around these religious influences as well as the consumer preferences (Viau J. 2021) noted that the decision of consumers to purchase luxury items exists within the spectrum of cultural influences. A model has proven

effective in defining the behaviours of individuals across different cultural frameworks. The Hofstede model has helped in improving various models suited for analysing the behaviours of individuals across various cultures. The diverse nature of the Nigerian consumer market is an issue for major luxury brands. The difference in cultural dispositions serves as setback in analysing the attitudes that can influence the purchase of luxury brands (Reilly & Hawley, 2019). For luxury brands to be effective, they must properly access the cultural disposition of the target market. Numerous researchers have brought forth a primary dimension to access the behaviour of the different consumer markets. Following this, the individualistic and collectivization approach implemented by Hofstede were weighed to determine how the cultural disposition influences the purchasing of certain luxury goods (Markova & Liutaeva, 2022).

2.6 Modesty in Fashion

Mirza (2019) analyzed the link between fashion and religion; she stated that the religious community heavily backlashed the growth of revealing clothing in pop culture. Michelman quoted notable Christian Jewish writers who considered the growth of sexual depravity in youth a cause of growing acceptance of indecent dressing. The US evangelical group was most responsive to more tolerable norms. Michelman quoted a Gallup survey that shows 25% of Americans considered themselves to be born-again or evangelical Christians at the time of writing. The number of people signing up for evangelical colleges increased by 26% in 5 years contrasted to a 3.1% increase in college enrolment.

In contrast to Christian fundamentalism characterized with biblical literalism and anti-discourse, Michelman noted that the contemporary evangelical movement is more personal, therapeutic and entrepreneurial. Evangelicals still consider gender inequality to be a myth and heavily advocate for women to dress to cover up their bodies as it is a tool to control men with. A notable advocate for modest dressing, Danah Gresh, a columnist in the Christian Broadcasting Network opines that woman that dress immodestly serve as temptation to the men around them.

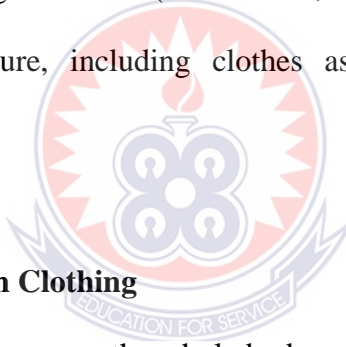
Evangelical women and other advocates for modest dressing have made more strides in the field of paid professional work in recent years. They understand that an important part of climbing the corporate ladder is remaining fashionable and so this has led to the creation of clothing that is fashionable and modest.

At the level of the masses, young religious women are making use of digital platforms to discuss how dresses can be improved in terms of adding sleeves, or any modifications to make dresses more modest while still being fashionable. In Kansas City, a group of women were able to lure a Nordstrom's consumer to purchase non-revealing clothing (Bouvier, 2016).

2. 6.1 Religion and Dress

Religion is shaped by both action and expression. The practice of religious meaning, the action of religious symbol, and the way of redemption are all referred to as rites. By emphasizing, structuring, and exhibiting these meanings, they are religiously ritualized. Imitation rite, Positive or Negative rite, Sacrificial ritual, and Passage rite are the most common types of ritual. These ceremonial behaviors are manifested in religious garb or

costumes that are influenced by religion. It is similar to religious ceremonies, which are conveyed via memorial services, festivals, prayer, building, art, and music, among other things. This kind of figurative or performance art has religious overtones, and the act of participating, practicing, painting, singing, and dressing up is a means to redemption (Seo & Kim, 2017). Costume is a kind of devotion to the body as well as a form of belief. Religious dedication and habit give rise to the spiritual identity that dominates religious images. Religious art is the result of systematic efforts in spiritual life. Religious rituals such as Imitation rite, Positive or Negative rite, Sacrificial ritual, and Passage rite are conveyed via religious music and formative art, as well as through clothing, which may be considered a field of figurative art (Seo & Kim, 2017). Religion has had a powerful influence on human culture, including clothes as a belief system, revealing the significance of new life.



2.6.2 Influence of Islam on Clothing

The Islamic garment, which covers the whole body, was created to protect the body from the harsh natural environment, but it has now been accepted as a tradition of Islam after being adopted into Islam (Ross, 2015). With the passage of time, this custom became known as the Islam costume, and it has been reinforced by several theological systems and social standards based on the interpretation of the quran, Islam's holy book. In Islam, priests are not legally recognized, and clergymen are replaced by attorneys known as 'sheikhs.' When ordinary people, as well as Sheikhs, undertake a pilgrimage to Mecca, they wrap the white fabric uniformly over their nude bodies in accordance with Islam's equality concept. The Ihram is the most Islamic clothing, consisting of two unstitched

pieces of fabric. white Ihrams, which are pilgrimage garments in the Islamic tradition, and is the figure of Sheikh, who is putting Abba over the Jubbah, a long outer garment that opens in the front. The following are the figurative characteristics of Islamic costume: first, the nonstructural drapery costume, which wraps the body in formlessness; second, the long and rich clothing style, which covers the entire body and is caused by the dry and humid nature environment; third, the costume structure, which is characteristic of closeness and wholeness; and fourth, the moderate decoration and colour of Islamic costume. The Islamic costume tradition has been supplanted by Islamic costume laws and Islam fundamentalism based on the 'Koran.' The regular people's costume, as well as a woman's garment, are characterized by body control and firm closure. 'The beauty of concealment,' 'The beauty of chastity,' and 'The beauty of nature' are the three main aesthetic ideals of Islamic clothing. While the beauty of concealment is represented in the monotonous structure of Islamic costume and silhouette, non-decoration, and white monotone, the beauty of chastity is mirrored in the monotonous structure of Islamic costume and silhouette, non-decoration, and white monotone. Wearing Ihram clothing and having natural draperies expresses the beauty of nature in its formlessness and non-structure.

2.6.3 Influence of Christianity on Clothing

Modesty in dressing is at the core of Christianity. It is believed to be a strict dress code for women, especially Catholic nuns, and Mennonites (Arthur, 1997; Michelman, 1997). The concept of modesty tends to vary among various Christian denominations, due to differences in doctrines or belief systems (Harms, 2013). The variation in doctrines and

differences in code of dressing has not be fully examined. According to Bryant (2006), at the core of each denomination's code of dressing in evangelical circles, irrespective of doctrine is that, when women dress modestly, they avoid the situation of men lusting after them, a position which unfairly asserts that a woman's choice of dressing determines if a man lust after her or not. Modestly is most importantly a sign of dignity for the woman and her upright relationship with God (Bryant, 2006). The ultra-orthodox Jewish woman wears a dark cape. The art of wearing a cape to cover their shoulders is believe to increase their feelings of modesty; and a way to display their higher level of spirituality as well as their status on the social ladder (Block, 2011). At this point, it is obvious that modesty defies a simple definition for women. Other researchers (Andrews, 2011) found that individuals have different reasons for being modest in their dressing. The level of maturity does influence the reason for being modest. A study found that the Jewish women sampled regarding why they dress modestly, demonstrated modesty based on maturity (dressing based on age), esteem (self-esteem or class) and religion (Andrews, 2011, 2014).

Judeo Christina beliefs also view the body as a wholly temple; they perceive the body as mind, soul and spirit deeply connected to each other, and as such deserves to be adorned as a reverence place of God (Hall, 2010). Christian scholars describe this as a sanctified perception of the body (Jacobson, 2014; Mahoney et al., 2005) as the temple of God. Judeo Christian believes also explain that our sinful way made us realize our nakedness and we dress to cover our nakedness. For that reason, it is not acceptable for Christians to wear clothing that are transparent as they expose nakedness (Gen. 3:10; 21). Judeo

Christians believe Holy bodies are connected to God and reflect God's attributes (Cox & Moon, 2002; Hall, 2010). We dress to first protect the body from harsh weather and to keep our body warm; our body from harsh weather; and we also dress for beauty and glory (Exo. 28:2,40);

Because protestants wanted to remove the old frame following the reformation, they refused to wear clerical garb. In comparison to other faiths, the Catholic Church has imposed a specific symbolic value on the religious attire inside the church due to its long heritage. The Catholic Churches' vestments show the symbolic significance of a uniform and symbolize dignity and respect. To put it another way, religious clothing aids in reaching God by facilitating connections between God and humans, creating a holy environment that evokes serious and devout reverence (Kim et al., 2009). When a Catholic priest wears it, the vestment reflects the pleasure and anguish of the religious right itself via symbols and colours, which serve to arouse psychological sympathy for the participants in the service, as well as to ruminate on and reaffirm the religious notion (Kim et al., 2009). Dress helps mankind to showcase the glory of God; dressing differentiates specific individuals as ministers of God's Gospel (Exo.28: 35); we dress for the sake of our identity. Our dressing speaks to our identity. Judeo Christians believe an immoral person wears amorous and seductive clothes to attract their kind.

2.6.4 Influence of African Traditional Religion on Clothing

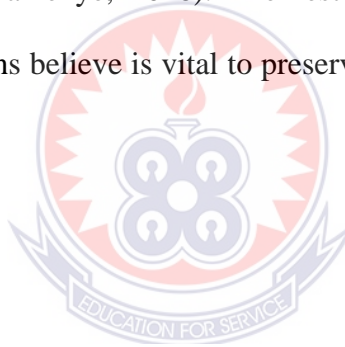
Traditional African religion is deeply based on a variety of African cultural backgrounds and serves to identify a specific community. In the traditional meaning, culture is defined

as a collection of distinguishing achievements, beliefs, and traditions that make up a racial, religious, or social group's background. Culture, on the other hand, is a taught system of information, behaviors, attitudes, beliefs, values, and conventions that a group of people shares (Agyeman and Awuah-Nyamekye, 2018). Culture is made up of the arts and clothes that characterize a certain social group. Religious culture, in the widest context of the African Traditional Religion, encompasses how people think, act, and utilize objects to support their life. It has conservative characteristics that link the previous generation to the current and future generations.

The way individuals of a given culture dress is very important in African Traditional Religion. Clothing gives dimension to our everyday activities by revealing a group's sentiments and culture. Many indigenous religious cultures have distinct methods of wearing that are well recognized across the globe. Even if some of these costumes or items have lost their cultural significance through time, they are still immediately recognizable as belonging to each culture. Clothing serves as a realistic way of preserving a society's fundamental values in traditional institutions (Agyeman and Awuah-Nyamekye, 2018). Being a member of their organization provides a sense of fulfilment and encouragement. In terms of individual viewpoint, a person's dress pattern, according to African Traditional Religion, shapes a person's thinking and outlook towards his or her life and others. Clothing may be used to determine the ages and marital status of ladies in the conventional sense (Moscicke, 2017). Clothing does not exist in limbo here; rather, it is integrated in the environment or social conditions of everyday existence. Women's modesty is linked to gender standards, which is a big concern for religious organizations (Moscicke, 2017). Because the management of female sexuality is sometimes of

significant significance in patriarchal African Traditional Religion, gender concerns are crucial in the clothing standards of orthodox religious organizations. The dress standards are usually modest, requiring garments to hide the female body's curves.

The concept of modesty, as defined by traditional religious groups, extends beyond the covering of the body to conceal the females' cleavages and other secondary sexual characteristics; in the conservative strains of all African Traditional Religion, dress codes are meant to address the care and covering of women's hair, which is associated with women's sexuality (Moscicke, 2017). Dress rules in religious organizations are sometimes linked with gender and power concerns, further complicating things (Agyeman and Awuah-Nyamekye, 2018). The restriction of female sexuality, which some religious organizations believe is vital to preserve societal order, lies at the heart of this problem.



CHAPTER THREE

METHODOLOGY

3.1 Introduction

The purpose of this chapter is to outline the kinds of techniques used in the study. This chapter critically looks at the design of the study, place-setting, the population employed in study, the population the study was carried out on, the exclusion and inclusion factors, the selection of sample size, the technique for sampling, the mechanism for data gathering, piloting of the questionnaire, management of data, analysis of data and the consistency and ethical frameworks of the study.

3.2 Study Design

The design refers to the collection of methods used to collect data for this research. It is important to acknowledge that the study design has the potential to influence the outcome of the study. It is therefore, imperative to design the study to be as objective as possible (Bagodi & Mahanty 2011). This study will specifically use a cross-sectional correlational design, one that determines population selection, techniques for sampling, measurement techniques (figure 4.1) and data analysis (Bashir & Marudhar 2018). Quantitative methodologies are used to research social issues using quantitative data (Beebe, 2014). It assumes that data can be measured quantitatively. Accordingly, this cross-sectional study is based on the acquisition of information at a specific point in time (Kesmodel, 2018). The data obtained was from a wide range of the population with varying demographics referred to as variables.

Cross-sectional studies are comparatively cheap and requires relatively less amount of time. It serves as a good estimator of actual parameters as it dwells on samples from the population. Also, lots of risks can be weighed and assessed because it is beneficial in planning towards public health, understanding disease as well as the generation of hypothesis (Cash et al. 2022). The downside to this technique is that it cannot properly interpret when relationship amongst variables is just casual but can only access the correlation that exists between variables. Due to the difference in population sample and definition of the population, the ability to generalize the study is limited hence selection of sample size may turn out to be large which ultimately leads to bias in the selection process (Hemed & Tanzania, 2015).

The technique that will be employed in defining the relationship amongst various variables in the study is the correlational research design (Gershuny 2014). This design method is best for the study because the variables being studied are not manipulated by the researcher and the researcher also, does not intend to ascertain the cause or effect. The study specifically seeks to determine how pervasive violence is, against nurses in the workplace and not to focus on the cause or effect (Gershuny 2014).

The unique advantage of correlational research design is that it determines whether a relationship amongst variables is strong enough to probe further into. It quantitatively describes how strong a relationship between multiple variables is. It is employed when experimental research is not feasible and the researcher is not interested in the determination of cause or effect (Hall 2009). The existing disadvantage to this technique is that there is no manipulation of variables and so the establishment of cause and effect is impossible hence correlation is not always equivalent to causation (Crawford, 2014).

3.3 Research Setting

The place setting for this study is the Tamale Metropolitan in the northern region of Ghana. The northern region is part of the sixteen regions in the country. The northern region is bordered by Oti region, Northern East region, Bono East and the Savanna region. The region is quite cosmopolitan and has numerous tourist attractions, which is the most in any region in the country. These attractions range from national parks, historical mosques and Eco villages. The region is also the largest in the country. The region is filled with culture, tradition and is known to be one of the most serene in the country.

3.4 Study Population

The main population from which the sample is drawn represents the target population. It is usually heterogeneous in nature and has individuals from various backgrounds with specific attributes and relevance. The population is made up of religious heads and rulers, dress producers and the general population. The accessible population is the part of the population that is studied for the purposes of the research. This is the population from which data is collected from and analyzed based on information from the sample selected from the target population or from the entire population. The accessible population is made up of Muslims, Christians and Traditionalists that meet the factors of inclusion and meets all the criteria for the study. The sample consists of both members of both sexes.

3.5 Sample size Determination

A sample is a group of selected participants in a study. Samples are heterogeneous in nature and have all characteristics of the population that can affect the study and also, they are selected such that any generalization about the population can be made from the sample as well. For this study, the sample size calculator is employed (Hemlin 2016). The Taro Yamane technique was created by the statistician in 1967 to help determine sample sizes easily (Lemon & Hayes 2020). The mathematical description of the technique is as follows;

$$n = \frac{N}{1 + N(e)^2}$$

Given:

n as sample size

N as population size

e as precision level or the margin of error



Using a confidence level of 95% and a p-value of 0.05 and a population of 200, the sample size amounts to 127.

$$n = \frac{200}{1 + 200(0.05)^2}$$

$$n = 127$$

The sample size was increased by 10% to factor in non-responsive participants as well as incomplete questionnaires. Therefore 110% of "n" = 127 x 1.10

$$= 140.7$$

$$n = 140.7 \text{ which approximates to } 141$$

3.5.1 Sampling Technique

Sampling is the technique used to describe the selection of participants of a study from a population that are reflective of all characteristics of the study. The simple random sampling technique is used in the study (Lemon & Hayes 2020). The simple random sampling technique is a randomized method. This technique makes it likelier for the sample to be heterogeneous and reflective of all the characteristics of the population. Ascertaining the sample from the population will be achieved by obtaining the sample frame of the population and listing all the religions in the Northern region. The frame will then be numbered ordinally in a sequence. Random numbers can then be generated by a random table which will now be used to determine the sample size (Ludwig et al. 2022). To use the table, the researcher randomly points at a number on the table, this serves as the starting point. The researcher goes on to move right, down, left until the desired sample size is gotten. This technique is simple and is fair in nature. The matching samples from the list to the numbers generated will be the sample used for the study (Marshall, Rossman & Blanco 2022).

3.6 Tools for Data Collection

The purpose of this study is to help understand how impactful religious beliefs are on culture and dressing in Ghana. Questionnaires were used for this study. The questionnaire made it easy to get responses from a large number of employees. Analyzing data from questionnaires is comparatively easier (Olsen 2012). The questionnaire was based on the research objectives and comprise of both close and open-ended questions. The questionnaire is divided into four sections. The first section consists of questions about

the religious and personal background of individuals which range from age, gender, profession, tribe, Christian denominations. The second part was focused on religious belief on the culture of participants. This focuses into detail on the experiences of individuals in the religion over the year or within the previous year (Phillips et al. 2014). The last part of the section looks at the impact religion has on the fashion and dressing of individuals in the Northern part of Ghana (Reynolds & Schlegelmilch 2013). The researcher has been able to draw a link between fashion and religion in the northern part of Ghana. This also critically accesses the issue of spiritualism with regards to dressing and fashion. The last part also looks at finding a bridge between religion and fashion. The study also weighs how religion influences the psychology of individuals' fashion (Rao 2018).

3.7 Procedure for data collection

Various questionnaires were given to members of the various religious groups in their worship centers. The participants of the study were approached at their various places of worship to create familiarity and allow for easy cooperation. They signed the form for consent after they were properly informed about the study, its implications and the consequences of signing the form.

The participants of the study were also given room to seek clarification and ask questions regarding the study. All the questions were answered and they were also briefed on the risks associated with participating in the study. The briefing was important because it made participants aware of what they were signing up for and also, they were given room to opt out at any point in the study they felt like. The researcher for the study was assisted

by two research assistants. After the questionnaires were served, they were allowed ample time to go through the questions to give the most suitable answers to the question. Most of the participants of the study are busy individuals and so they were given about two weekdays to finish up with the questionnaire.

3.8 Pretesting of Questionnaire

The pretesting was to ensure that the questions were consistent with the study (Sebele-Mpofu 2021). This also made the researcher take out some questions that were irrelevant due to the difference in cultural practices. The pretesting was done in Akenten Appiah – Menka University of Skills Training and Entrepreneurial Development in Kumasi.

3.9 Data Management

The procedure of data management is to make sure that the data that has been obtained is consistent and valid. Data lifecycle is a systematic approach to viewing collected data that makes it easy for researchers properly comprehend the concept of data management (Shirey 2018). The lifecycle of data can be grouped into six stages which include data collection, data processing so analysis can be performed, for distributary purposes which may include journals or articles, for preservation for future references, providing the data to other individuals and lastly, reusing the data to conduct other research work (Surkis & Read, 2015). For data to be conserved, it has to be kept in a long-term format, multiple copies must be created and its storage must be on an accessible and durable platform.

The data that was gathered in this study was cleaned properly before analysis is performed. The obtained data is guarded properly and only supervisors and the researcher

are allowed to have access. The Statistical Package for Social Sciences (SPSS) Version 22 was employed in the analysis of the obtained data. Digital storage mediums were used in storing data and were kept under passwords only accessible to the researcher and supervisor. All the participants of the study were assured that their information and personal details were kept under strict secrecy.

3.10 Data Analysis

The analysis of data is a set technique that changes and organizes data into meaningful output that can be interpreted. The Statistical Package for Social Sciences (SPSS) Version 22, Microsoft Excel and word 2013 were used to analyze the data obtained. The analysis was premised and done on the research questions that were identified at the start of the research work. The data was meticulously entered into the software to avoid errors and reduce mistakes. The researcher also made sure to double check the entered results. The researcher also made sure to round off the figures into the percentages to prevent undesired errors. The final analysis of the data was transformed into frequency tables, charts and graphs.

The researcher made sure to properly clean and organized the data and incomplete questionnaires were removed from the entire dataset. The relationship between religious beliefs and dressing was closely examined and was presented in a frequency form and the participants for whom religious belief had an impact on their dressing were represented using percentages. The Chi-square was used to check the existing relationship amongst the various demographic features which include age, gender, profession and denomination. The use of binary and the multivariate logistic regression was used to

ascertain how strong the relationship between is between the various variables. It was also used to check how significant the factors that affect dressing are. For results that were found to be less than 0.05, they were considered to be significant at a confidence interval of 95%.

3.11 Validity and Reliability

When conducting studies, validity and reliability is a crucial factor and is relevant in the outcome of the research. The extent to which the instrument of research measures the concept of the study describes how valid the research work is. Reliability checks for how consistent the research work turns out in arriving at the same results if the instrument is used in varying occasions (Heale & Twycross, 2015).

The importance of the study in relation to developing the research instrument is to gather information with regards to the influence religion has on fashion and to recommend policies to address dressing in the context of religion both locally and internationally. The researcher made sure the research instrument encompassed all aspects of the research objectives. The research also, did not take into account minor religions. Pre-testing of the research instrument was carried out in Akenten Appiah – Menka University of Skills Training and Entrepreneurial Development, Kumasi to ascertain the reliability and validity of the research instrument.

3.12 Ethical Consideration

Every research work must operate within an ethical framework. This is important to ensure the participants or subject of the study do not undergo any form of abuse and their

rights remain intact. This also ensures that the research work has the right legal anchor if any issues were to arise concerning the ethical considerations of the research work. The Fashion Department of the Akenten Appiah – Menka University of Skills Training and Entrepreneurial Development, Kumasi provided the researcher within a preliminary letter. Verbal consent was also provided by the leaders of the religious institution that partook in the study.

In research, participants of the study must also provide informed consent before the research can be conducted. In line with the ethical principle of providing people with due respect, it is crucial that the choices of individuals are held in high regard hence the need for informed consent from the participants of the study. For the consent provided by the participants of the study to be valid, the participants must have functional cognitive capacity to make rational decisions, have the ability to make free choices and not be under any duress and have a clear framework of what the risks and repercussions associated with the study is.

Participants of a research work must have information on the following issues for their consent to be valid: they must understand that the research is voluntary and they can withdraw at any point they like; the goals of the study; the methods used in the study; the source of sponsorship for the research and any conflict of interests that may arise due to their participation in the study; the institutional affiliation of the researcher; the data collection procedure; any health complication that may arise from their participation; the mechanisms that are put in place to assure confidentiality of their information and personal details; whether compensation will be provided for any injury or general

damages that may arrive as a result of participating in the study and any alternatives to participating in the study.

The mere fact that these details are disclosed isn't enough to make an informed consent but researchers must educate participants thoroughly so they understand any repercussions that can be associated with the study (Staller 2022). All associated risks were properly explained to the participant of the research for them to make informed decisions. Consent forms were then given to the researchers to sign. They were also made to understand that at any point they felt like the research posed a threat to them that could not be resolved; they could opt out without any duress to keep participating.

The participants were also assured of confidentiality with regards their responses and their private information. In questionnaires therefore, only had the initials of the participants of the study. They were also given ample time to complete the questionnaires by leaving the questionnaire with them to avoid influence by the researcher being in their presence. Assistance and guidance were also provided to participants who needed help in comprehending the English language. All the information was kept under strict confidentiality and was only accessible to the researcher and supervisors. The only justification for releasing the responses would be through legal approval.

CHAPTER FOUR

PRESENTATION AND DISCUSSION OF FINDINGS

4.1 Introduction

Religion's bearing on dressing or fashion style of people has become an important focus of much concern in this contemporary era amidst technological advancement. This chapter presents and analyzes data on the impact of religion on people's dressing habits.

4.2 Demographic characteristics of respondents

The data was cleaned up and inconsistent replies were eliminated by the researcher. Thus, the questionnaire returned was 130. Ninety-one point six (91.6) percent of people responded. So, there were 130 accurate replies, which were descriptively examined and displayed in tables, figures, and charts. The respondents' demographic characteristics are presented in Table 4.1. Aside from identifying demographic variables, additional important aspects have been examined to see whether they are connected with people's religious views and the effects on their clothing.

4.2.1 Gender of respondents

The data suggest that 67 percent of respondents are males whereas 33 percent are females. This indicates that the male gender is dominant among the study participants.

Table 4. 1 Gender of Respondents

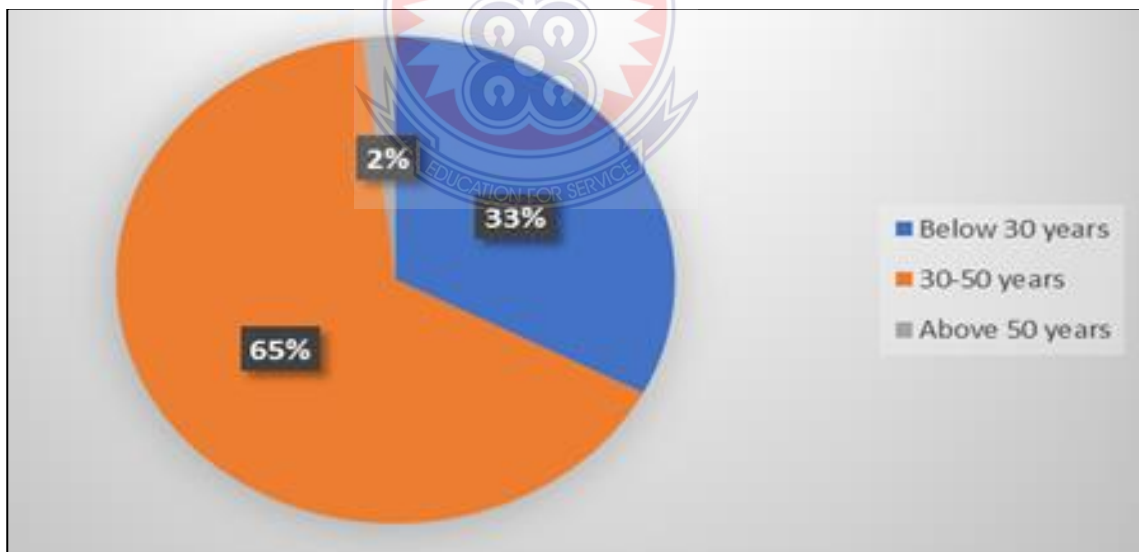
		Frequency	Percentage	Actual Percentage	Cumulative Percentage
Actual	Male	87	67.3	67.3	67.3
	Female	43	32.7	32.7	100.0
	Total	130	100.0	100.0	

Source: Field survey, 2022

4.2.2 Age of respondents

Among the respondents that were considered for this survey, about 33% of them are less than 30 years, 65% of them are between 30-50 years, and almost 2% of the respondents aged between 50 and 65 years. The respondents' ages ranged from 18-65 years with a mean of 32 years. The study suggest that most of the respondents are in the age group 18 -45 years. The association between age of the respondents, religious faith and views in dress impacts was found to be highly substantial. Age of the respondents was found to have a bearing on their entrenchment beliefs on the impact of religion on their dressing. However, age per-say may not be a direct factor associated with some kinds of dressing of dressing habits.

Figure 4. 1 Age Distribution Respondents.



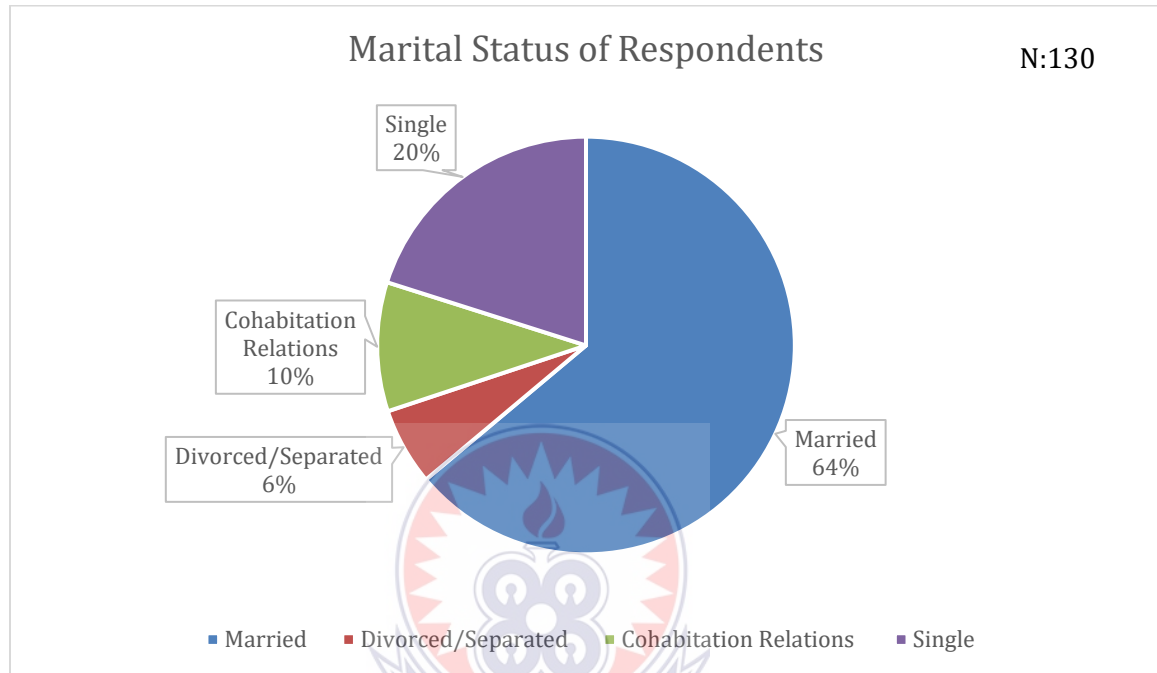
Source: Field survey, 2022

4.2.3 Marital status of respondents

The marital status of mothers is shown on Figure 4.2. Among the respondents, 63.9 % were married, 6% were divorced/ separated, 10% were in cohabitation relations while the

rest were single (20.1%). The survey throws a bright light on married respondents who are more likely to practice decent dressing. These statistics are shown in Figure 4.2.

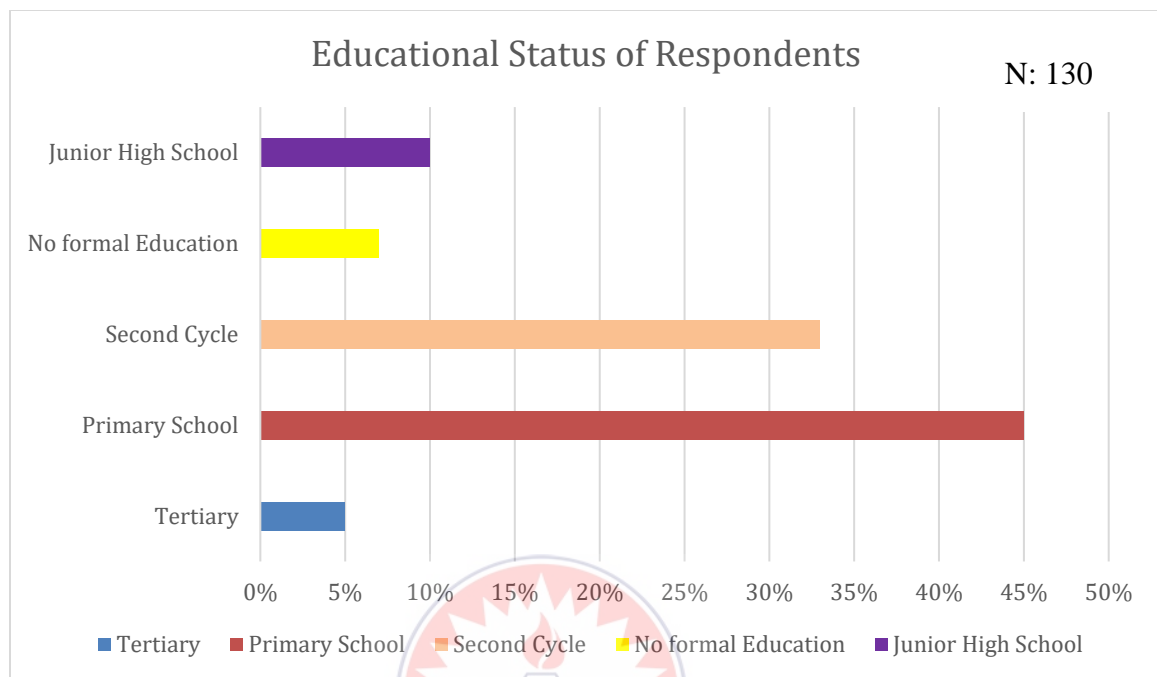
Figure 4. 2 Marital Status of Respondents.



Source: Field survey, 2022

4.1.4. Educational Status of respondents

An educated citizen is expected to be better informed on their religion and dressing habits. Level of education for respondents is therefore expected to have an effect on their dressing habits, based on their religious view. The survey showed that majority of the respondents (45.2%) had primary education. The next level of education attained was the second cycle education (33.1%). Ten percent (10%) had Junior high school (JHS) education, 6.6% are illiterates, and finally followed by tertiary graduates (5.1%), as shown in Figure 4.2

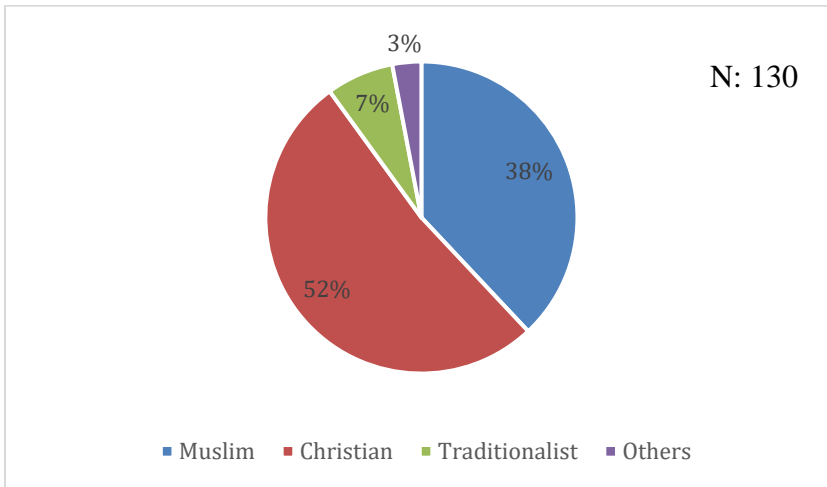
Figure 4. 3 Educational status of Respondents

Source; Field survey, 2022

4.1.5 Religious affiliation of respondents

The survey statistics reveal that 52% of the respondents are Christians, 38% are Muslims, 7% are traditionalists and 3% indicated that they do not practice any religion. The investigator further enquired to know if respondent hold any position at your place of worship; about 27% respondents said yes whereas 73% indicated a no response. This is represented below.

Figure 4. 4 Religious affiliation of respondents

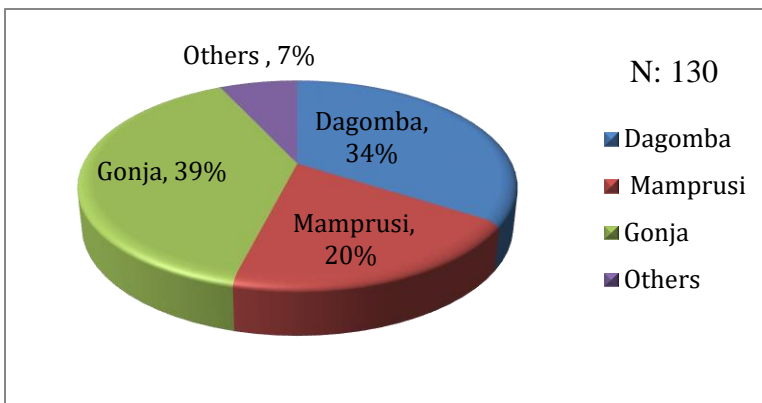


Source; Field data, 2022

4.1.6 Ethnicity of respondents

From the survey revelation, 39% of respondents indicated they belong to the Gonja ethnic group, 34% were of the Dagomba ethnicity, 20% were from the Mamprusi ethnic group and lastly, 7% were from foreign and other mix of ethnic origins. This is represented below.

Figure 4. 5 Ethnicity of respondents



Source; Field survey, 2022

4.1.7 Occupation and residential status of respondents

The occupational status of people is mostly believed to affect the family, household and religious activities of people. The study results showed that majority of the respondents are traders (31%), about 9% are not engaged in any economic activity, 18% indicated they are students, 21% are in the formal employment sector (Public servants), whereas as 21% were unemployed. Out of the total number of participants, 63% are urban dwellers, 20% are peri- urban dwellers while 17% are rural dwellers. This is illustrated in the table 2 below.

Table 4. 2 Occupation and employment status

Occupational status	Percentage
Trader	31%
Student	18%
Public servant	15%
Unemployed	21%
Not engaged in anything	9%
<i>Residential Status</i>	
Urban	63%
Peri- urban	20%
Rural	17%

Source; Field data, 2022

4.2 The Impact of Religious Beliefs on People's Dressing in the Tamale Metropolitan Assembly

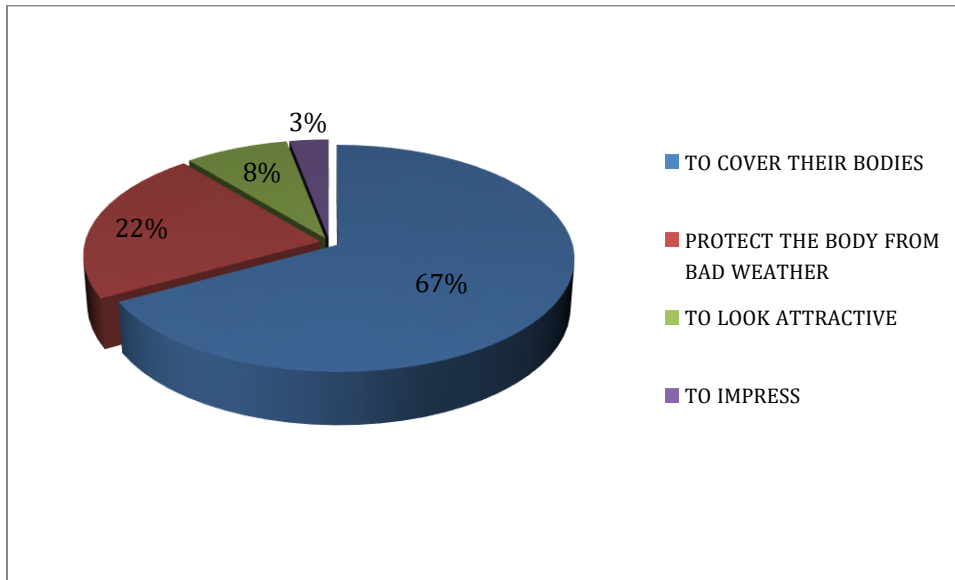
"Africans are truly and passionately religious in the natural meaning of the term; they eat religiously, drink religiously, and dress religiously". Several scholars have claimed that Africans are "notoriously," "incurably," and even "in all things" religious. Scholars add that religion pervades all elements of their (Africans') lives so thoroughly that it cannot be differentiated from non-religious aspects of existence. As a result, there are hardly, any atheists in African traditional life, and African cultural legacy is passionately and pervasively religious. This generalization of religion to African people may be applied to Ghanaians.

This subsection of the project explores and discusses the impact of religious beliefs on people's dressing in Tamale. People's appreciation of current effect of religion on dress sense is fundamental to understanding how they dress now and hope to dress in the future as well as the costume they put on. In the opening, the researcher wanted to know why respondents think it is essential for people wear clothes; the following responses were gathered:

Majority (67%) of the respondents indicated that dressing is a necessity to cover their bodies, about 22% posited that wearing of cloths helps protect the body from bad weather (see Figure 4.6). Another work of clothing is embellishment or adornment. Individual beautification can be used to extend attractiveness, symbolize status and character or raise the individual's self-esteem. (Sproles & Burns, 1994). By verifying this premise, 8% of respondents said they clothe to look attractive; in terms of personality variables, these have a significant impact on consumer behavior in design clothing, as some of them

choose an item primarily based on dependence, disposition, individual fashion, celebrity influence, or brand image. Fashion is based on a person's disposition and feelings as being stylistically superb and outperforming others, with the passionate aspects being dependent on the consumer's thoughts and feelings. The desire to be associated with design is an enthralling figure that drives buyers to acquire design clothing since they want them to be sophisticated and seductive. Purchasing design is frequently motivated by fun rather than need. Finally, 3% stated that they dress to impress(see figure 4.6).

The body has recently been the focus of extensive literature in the expressions and social sciences. Initially, this study exhibited some of the gerontophobia that has defined fashion studies; there is a tendency to avoid the issue of ageing bodies in favor of more young, sexier subjects. Social gerontology is also reticent to approach the aged body, emphasizing social-structural components within the structure of age; despite the fact that there has been a growing urgency to deal with body and exemplification issues as of late. In this research, about 59% of respondents said religious beliefs have a bearing on people's dressing whereas 41% postulated otherwise. These discussions are represented on the chart below.

Figure 4. 6 Reasons for use of clothes

Source; Field survey, 2022

4.2.1 Dressing fashion, culture and the religion; shared views on the Current Effect of religion on Dress Sense on people

Statement	Yes	No	Don't know
Does fashion to you means looking cool and hip?	72%	21%	7%
Does fashion to you means comfortability?	52%	43%	5%
Does fashion to you means looking sober and mature?	46%	50%	4%
Does culture influences sense of fashion?	70%	27%	3%
Must one dress to suit the culture of the people?	48%	43%	9%
Do you spend a lot of money on styling of clothes?	49%	51%	-
Does high sense for fashion mean you don't respect the culture of your community?	33%	57%	10%

Does a person's way of dressing depict his character?	28%	63%	9%
Does your religion see someone who dresses with style as immoral?	31%	57%	12%
Does your religion support sense of fashion?	21%	73%	6%
Does your religion have a punishment for someone who dresses immorally?	12%	83%	5%
Does the kind of dressing depict your religion?	79%	20%	1%
Must the whole parts of a person be covered according to your religion?	50%	50%	-
Can a religious leader stop a person whose dressing is considered not acceptable from coming to worship?	13%	83%	4%

Source: Field survey, 2022

The appreciation by respondents for the present influence of religion on fashion taste is critical to understanding how people dress today and want to dress in the future, as well as the costume they wear. Eighty percent of the participants stated an opinion on this variable. According to Table 2, 54 percent of respondents believe religion promotes peoples improved dress sense nowadays. Furthermore, 46 percent have opposing views to the majority. People in the minority feel that religion has little to do with how well faithful's dress or behave nowadays. Many participants (77 percent) agreed that religion has an impact on clothing taste, whereas the minority (23 percent) disagreed. The findings show that majority 80% of respondents disagreed to notion that religion has any negative influence on dress sense with only 20% proportion of males agreeing by affirming that religion has facilitated better dress sense of people of Tamale than before.

4.3 Perception on the Impact of Religious Beliefs on Dressing of the People in the Tamale Metropolitan Area

Religions, as we know, have norms and patterns of behavior that derive from their different Supreme Beings. These standards and styles of behavior are codified in their sacred texts. For Christians, the Holy Bible, and for Muslims, the Qur'an, Hadith, Sunnah, and Fiqh, among other things. According to Mbiti (1989), in African traditional religion, such standards and patterns of behaviour "are inscribed not on paper but in people's hearts, brains, oral history, ceremonies, and religious personages like priests, rainmakers, presiding elders, and even monarchs." These ideas and patterns of behaviour have been developed and taught in order to help individuals become morally upright and aware of the demands of their Supreme Being.

Table 4. 3 Perception of the impact of religious beliefs on people's dressing

Statement Items	Response rates				
	SA	A	N	D	SD
I think a good religious person should dress decently.	37%	36%	12%	6%	9%
I have strong confidence that a person of my religion who dresses according to the acceptable ways receives more blessings.	59%	20%	10%	6%	5%
I believe proper ways of dressing must be enforced in my religion.	39%	34%	16%	9%	2%
I do not see the need to punish a person who dresses anyhow to a religious gathering.	26%	20%	7%	39%	8%

I think to maintain sanity in the place of worship, people should dress according to what my religion suggest.	50%	26%	11%	9%	4%
I think any person who dress immorally doesn't respect.	10%	29%	17%	8%	36%
I do not think high sense of fashion means you are immoral.	15%	20%	26%	29%	10%
To me, being too stylish in dressing will interrupt your religious faith	31%	18%	20%	17%	14%
I tag people with high sense of fashion not true worshippers of the creator.	9%	29%	29%	13%	20%

Source; field survey, 2022

The responses obtained are inconsistent with the views of Gyekye (1995) who does not reject the importance religion plays in creating the Ghanaian people's clothing morals; nonetheless, he believes that dressing habits are controlled by society rather than religion. He says that under the Akan moral system (or African moral system in general), good or moral value is judged by its repercussions for humanity and human civilisation. Gyekye (1995) may be understood to suggest that African clothing morality stems from human happiness and goals rather than heavenly pronouncements. He goes on to say that activities that enhance human welfare or interest are good, while those that undermine human welfare are evil.

Wiredu K. (2012), who appears to be echoing Gyekye (1995), asserts that, while fear of retribution from deities or religious entities may drive people's minds on the path of virtue, "it is not this that causes the sense of moral dressing responsibility." In most of the

questionnaire items, the respondents have shown that religion does impact the person's dressing life (see table 4.3).

4.4 Best Means of Blending Religion and Culture of the People in Tamale for More Positive Impact on Dressing

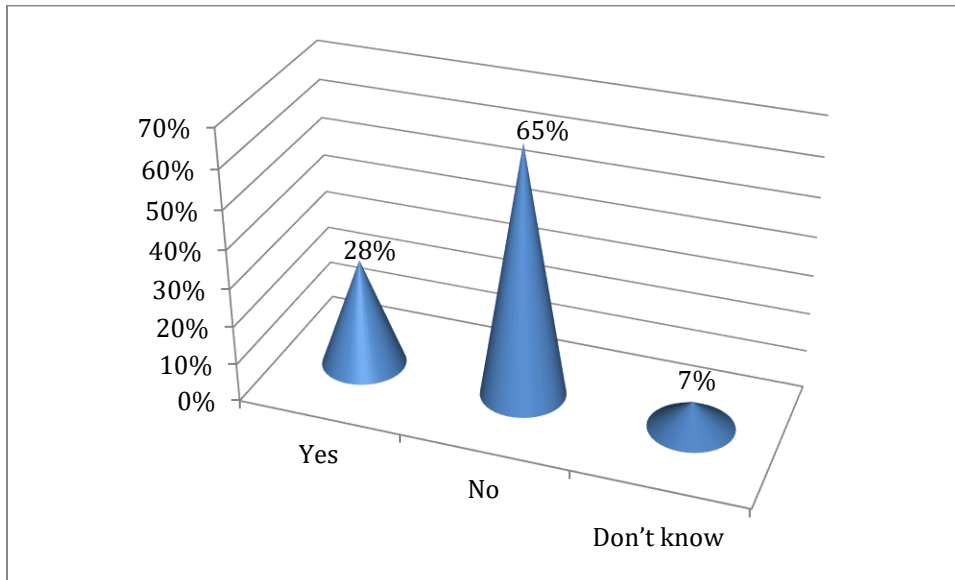
External cultural influences on other cultures cannot be completely avoided in this age of globalization. A clear example is the influence of western culture on various cultures not only in terms of fashion but on food, housing and social life. Nevertheless, the extent to which they are permitted to integrate with and impart on existing culture should be of concern to all cultures and faiths. Acculturation is inescapable, although it may be managed to conform to the ideals and standards of a treasured culture, such as Ghana's.

According to the results, 65 percent believe that those who do not dress appropriately should be penalized, while 61 percent believe that modernization of wearing should be allowed and integrated with our current traditions since industries need to be financed and resourced. Religious leaders should teach about fashion, according to 58 percent of respondents; leaders in the community should set an example by wearing well in order to establish dressing discipline in the younger generation, according to 59 percent of respondents; Different religious groups should feel free to mingle well in the community, according to 83 percent of respondents, while 79 percent believe religious groups should respect each other's culture because they recognize the need to increase cultural understanding via clothing.

Table 4. 4 Ways religion can be blended with culture to impact dressing

Statement	Yes	No	Don't know
The religious leaders should teach about fashion.	58%	37%	5%
People who do not dress properly should be punished.	28%	65%	7%
Leaders in the community should set exemplarily life by dressing very decently.	59%	20%	21%
The different religions should feel free to associate well in the community?	83%	10%	7%
Negative perception of one religion about the other should be avoided?	87%	11%	2%
The various religious groups should accept each other's culture?	79%	10%	11%
Community leaders should give public lectures on dressing?	50%	19%	31%
Modernization of dressing should be accepted and mixed with our already existing cultures?	61%	26%	13%

Source; Field survey, 2022

Figure 4. 7 Should people who do not dress properly be punished?

Source: Field data, 2022

Observation reveal that People who wore provocative clothing received more negative ratings compared to people who wore non-provocative clothing (Edmonds and Cahoon, 2016; Cahoon and Edmonds, 2007). Although no specific theory was identified by these authors as guiding their research, there finding agrees with the general public perception as seen in current culture. In general, a model wearing provocative dress was rated as attractive and sexually appealing but most likely to be less faithful in marriage. All these traits are frowned upon by the three religions in Ghana.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

This research focused on the influence of religion on clothing dressing amongst people in the Tamale Metropolitan Area of the northern region. The participants understand the processes they go through in deciding and buying fashionable clothing as well as suiting the prescription of their religions. Participants' views conform with Opoku (1978), which posit that there are no right and wrong in the absence of God; hence there could be no morals in the absence of God. The research also proves that religion and religious leaders could influence the dressing behavior of people.

Participants also reason that, the love for styling and the brand of the clothing do not carry one's faith way from their religious values. They further call on religious leaders to champion the morality in dressing in the study area, while posing for harmonious coexistence among the varied religions.

5.2 Conclusion

The data suggest that the three religions in the Tamale metropolis of Ghana, collectively, has a significant and indispensable influence on the way of dressing of the people. A significant percentage of Ghanaians have their morals rooted in their belief systems, be it Christian, Muslim, or traditional religion. Ghanaian clothes reflect the way of life of the people. We have a day dedicated to wearing Ghanaian made clothes. It reflects our ingenuity and our attempt to patronize our product, our effort and our productivity as we strive for the best of Ghana. dressing morality of Ghanaians is religiously determined.

Religion therefore puts a check on the way Ghanaians think, behave, talk, and react to day-to-day life issues and how they must relate to their fellow humans. In almost every Ghanaian traditional society which is anchored by religion, a person would not want to go contrary to their faith or to break and incur the curses and punishment of the gods or the supreme God.

The rules or codes that Ghanaian traditional societies enact to check the morality of humans which includes their dressing have their imports from the Supreme Being (*Onyame*), lesser gods and spirit beings. The same is true for Christians and Muslims.

5.3 Recommendations

Patriotism is well taught at the basic level. When kids are at taught the art of loyalty and patriotism, they will not depart from it.

1. Kids should be taught very early about the essence of wearing our own product, thus clothes. Religious leaders should also serve as good examples by exemplifying the wearing of Ghanaian clothes.
2. We should also encourage the formation of student clubs that embark on campaign of wearing made in Ghana clothes. These clubs should be funded in the form of scholarships to champion their course.
3. Fashion designers should be involved in future studies as they are easily influenced by new trends in clothing and the decisions of clients.
4. Ghanaians need to resolve to the Ghana first principle. We must be the examples for each other.

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APPENDIX

UNIVERSITY OF EDUCATION, WINNEBA

COLLEGE OF TECHNOLOGY EDUCATION, KUMASI

The researcher is a student of UNIVERSITY OF EDUCATION WINNEBA KUMASI CAMPUS conducting a research to assess the impact of religious beliefs on dressing in the Tamale Metropolis, Ghana. I respectfully request that you form part of this research by completing the attached questionnaire. Privacy and non-traceability is assured. It is my ardent hope that you participate in the study. Thank you for your treasured cooperation.

Section A: Demographic Information of the respondents

1. Gender:

Female Male

2. Age range:

Below 30 years 30-35 years above 50years

3. Marital status:

Single married

4. Occupational status:

Trader student public servant unemployed not engaged in anything

5. Place of residence:

Urban Peri urban rural

6. Educational status :

Junior high school second cycle tertiary no formal education

7. Religious affiliation:

Moslem Christian traditionalist others



SECTION B: Questionnaire on views on the effect of religion on dressing of people.

Please answer the following question with a yes, no, or don't know response

Statement	Yes	No	Don't know
Does fashion to you means looking cool and hip?			
Does fashion to you means comfortability?			
Does fashion to you means looking sober and mature?			
Does culture influences sense of fashion?			
Must one dress to suit the culture of the people?			
Do you spend a lot of money on styling of clothes?			
Does high sense for fashion mean you don't respect the culture of your community?			
Does a person's way of dressing depict his character?			
Does your religion see someone who dresses with style as immoral?			
Does your religion support sense of fashion?			
Does your religion have a punishment for someone who dresses immorally?			
Does the kind of dressing depict your religion?			
Must the whole parts of a person be covered according to your religion?			
Can a religious leader stop a person whose dressing is considered not acceptable from coming to worship?			

SECTION C: Questionnaire on perception of the impact of religious beliefs on people's dressing.

Questionnaire on perception of the impact of religious beliefs on people's dressing.

Rate your answers to the following questions based on your level of agreement or disagreement; SA: Strongly agree, A: Agree, N: neutral, D: Disagree, SD: Strongly disagree

Statement Items	Response rates				
	SA	A	N	D	SD
I think a good religious person should dress decently.					
I have strong confidence that a person of my religion who dresses according to the acceptable ways receives more blessings.					
I believe proper ways of dressing must be enforced in my religion.					
I do not see the need to punish a person who dresses anyhow to a religious gathering.					
I think to maintain sanity in the place of worship, people should dress according to what my religion suggest.					
I think any person who dress immorally doesn't respect.					
I do not think high sense of fashion means you are immoral.					
To me, being too stylish in dressing will interrupt your religious faith					
I tag people with high sense of fashion not true worshippers of the creator.					

CTION D: Questionnaire on ways religion may be blended with culture

Please provide a yes, no or don't know answers to the following questions.

Statement	Yes	No	Don't know
The religious leaders should teach about fashion.			
People who do not dress properly should be punished.			
Leaders in the community should set exemplarily life by dressing very decently.			
The different religions should feel free to associate well in the community?			
Negative perception of one religion about the other should be avoided?			
The various religious groups should accept each other's culture?			
Community leaders should give public lectures on dressing?			
Modernization of dressing should be accepted and mixed with our already existing cultures?			