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**RELATIONSHIP BETWEEN CLERGY OUTFIT AND
CONGREGATIONAL BEHAVIOUR IN PENTECOSTAL
CHURCHES IN ENUGU STATE**

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ABSTRACT

Clergy play an important role in the religious life of people. In the Orthodox churches, clergy are easily recognizable by their dress. This is not the case with Pentecostal churches where the clergy are largely at liberty to wear their preferred kind of clothing.

This study aimed to find out, among other things, the preferred outfit for Pentecostal church clergy in Enugu state. Three research questions and four hypotheses guided the research.

A 4-point Likert scale-based online questionnaire was used to gather data. Data obtained were analyzed using SPSS, version 17.

The survey found out that congregations of Pentecostal churches in Enugu state prefer English or corporate outfits for their clergy; they reject flamboyant and expensive outfits and believe that flamboyant dressing of clergy encourages moral vices, as such, reluctance in financially supporting their churches if the clergy fancies flamboyancy.

Enugu is cosmopolitan, and the residents highly educated, are at home with formal corporate outfits for their clergy. The conservativeness of the Christian population frowns at the flamboyancy of the clergy. The corporate outfit is preferred for clergy. Clergy should dress formally and avoid flamboyancy.

Keywords: Clergy, Outfit, Pentecostal, flamboyancy, Enugu, moral.

INTRODUCTION

Background of the Problem

The clergy are individuals ordained or set apart to lead in church worship or service. Depending on different sects or denominations within the Christian faith, clergy are known by different nomenclatures, including priests, bishops, pastors, reverends, etc. Though the clergy are humans, they are perceived and seen as God's representatives on earth. They are considered links between God and ordinary men (Camillus U., 2024). This role of being a link between God and man is not just a matter of perception but one with a proven biblical basis. Moses, who God used to lead the Israelites out of Egypt while serving the dual roles of political and spiritual (clergy) leader of the Israelites was the link between God and the Israelites. It was he who would take the burdens of the people to God and bring back God's reply or solutions to the people as recorded in the Bible (Exodus 3: 7 - 10; Exodus 14: 11 - 16).

In addition to leading church worship or service and serving as a link between God and the congregation, the clergy also teach church doctrines to the congregation and provide spiritual guidance on issues of life, providing psychological and/or emotional support to church members, as well as acting as community leaders in their areas of operation. In the Orthodox churches, as well as in Pentecostal churches, the roles of clergy are essentially the same. One fundamental difference between the Orthodox churches and the Pentecostal churches is the outfit or dress. There was no prescribed dress code for the clergy until God instructed Moses to consecrate Aaron and his sons into the priesthood (clergy) and specifically prescribed a dress code for the priests (Exodus 28: 1 - 43). With these specific instructions on the appearance of the clergy, the clergy's official dress became eminent, and they were instantly recognized by their dress.

In essence, this implies that God wants the clergy to stand out from the congregation with distinctive honor admiration, or respect. Till this dispensation, experiential evidence suggests that clergy, especially those in the orthodox churches, who are still carrying on with the tradition of wearing the prescribed clergy garb or similar dress, still come across the congregation, and the general population, as carrying that honor, admiration, and respect. However, from the experience of the author as a minister of the Pentecostal church, among the Pentecostal ministers of the gospel (clergy), the dressing pattern of the Old Testament, which includes the use of Alb (usually a long, straight, white robe secured at the waist with a belt), Chasuble (an outer cloak worn over other liturgical garments), Stole (a strip of cloth worn about the alb or robe) and Genevan Gown (a black robe, similar in style to a traditional choir robe or academic gown) is not generally adopted. The reason for this is somehow traceable to the scriptures. It's believed that when Jesus Christ gave up the ghost on the cross, as recorded in the Bible, (Matt. 27: 50 - 51), the material that demarcated the 'holy place' from the 'holy of holies' got torn and separated, thus revealing the 'holy of holies' to everyone - the laity and congregation (Henry M., 2008). Hitherto, only the clergy clad in the prescribed dressing could see or enter the 'holy of holies'. One implication of that incident, among others, is that accessing or approaching God is now open to everyone, and doesn't take a clergy dressed in a clergy garb anymore.

The above school of thought seems to have given the Pentecostal clergy freedom in choosing what kind of dress to adopt in the course of discharging their duties. While exercising this freedom, the early Pentecostal clergy chose simplicity, above flamboyancy, keeping faith with the advice and instruction (Philippians 4: 5) from the Apostle Paul, and as Charles Spurgeon was quoted as saying; "You cannot judge a horse by its harness; but a modest, gentlemanly appearance, in which the dress is such as nobody could remark upon seems to be the right sort of thing." However, with modernization and increasing exercise of freedom, even within Christianity, the 21st-century Pentecostal preachers or pastors are largely choosing flamboyancy and expensive dressing patterns, above the doctrine of moderation as espoused by the Apostle Paul and followed by the early Pentecostal preachers and pastors. As observed by the researcher, the Pentecostal clergy compete against one another on who to outdo in flamboyant and expensive dressing, not only in terms of clothing but also in terms of shoes, jewelry, hairdo, and make-up (even among male clergy). Obeta and Uwah (2015) posited that clothing is used to show people's status and the roles they play in society. Ostensibly, this trend has come to stay and may get worse.

What are the likely driving forces of this trend? Already noted are modernization and the associated greater freedom of choice. Another possible factor is the influence of the incursion of the prosperity message. How would you preach on prosperity and expect the congregation to believe if evidence of prosperity is not seen in the life of the preacher? To make the listeners believe, the preacher must show it.

This is to say that while some members of the Pentecostal churches would want their clergies to dress simply according to biblical injunction, others want them to follow the modernity of the 21st century and to prove the authenticity of their prosperity message.

The question therefore is what kind of impact does this change have on the behavior of the congregation? Some essential behaviors of the congregation sustain the Pentecostal churches. One of these behaviors is the financial contributions from the congregation. If the clergy now appears flamboyant and expensively dressed, will the congregation still be enthusiastic or not to support the Church and the clergy financially? Another is the moral behavior of the congregation, which should be one of the major reasons Christians attend churches - to become better morally. What then can be the possible impact of the flamboyant and expensive lifestyle of the clergy on the moral chastity of the congregation? Ordinarily, the clergy should be the epitome of simplicity and be above the lure of worldly possessions. To what extent can the congregation be led to temptation as a result? This is the kernel of this study.

This study aims to find out the relationship between the outfits/dressings of clergy in Pentecostal Churches in Enugu State and the behavior of the congregation. In other words, will the behaviors of the congregation in terms of financial support to the church and their moral comportments improve as the flamboyant and expensive lifestyle of the clergy in the Pentecostal churches increase or otherwise? Pentecostal Churches are generally not under the umbrella of the known Orthodox Churches of Catholic and Anglican. While many of these Pentecostal churches, like The Redeemed Christian Church of God (RCCG), Living Faith Church (Winners Chapel), Deeper Christian Life, etc, have grown big with branches across cities, towns, and even villages of Nigerian states, including Enugu, they have equally extended their presence outside the shore of Nigeria and Africa. In addition to the mega Pentecostal Churches, are others, probably in their thousands, scattered on nearly every street of towns and cities of Nigeria states, including Enugu state.

Statement of the Problem:

Enugu, the capital of Enugu state is a discreet town, basically recognized as a public servants' state, as well. This is to say that the people of Enugu are not as affluent as others in big cities like Lagos, Abuja, or Port Harcourt. However, the Enugu people are very religious and are fundamentally Christians. Consequently, they are usually interested in matters concerning the Church and would not want their churches to go down, close up, or become extinct. On the other hand, Enugu people are very creative and fashionable, and normally appear dignified in public functions, including church programs or activities. This study therefore comes on mark for Pentecostal churches in Enugu that depend largely on their not-very-affluent congregation for financial support. The study will be beneficial not only to the Pentecostal clerics but, also to everyone in similar situations, turned apart by the two schools of thought in religious but poor areas like Enugu. This study will provide useful information to Pentecostal church clerics and their congregations on which way to go, as far as the official church outfit in Enugu and similar areas are concerned.

The subject of dress code for clergy has been discussed extensively. For instance, in a 2021 online article (Clergy Attire: Should there be a Dress Code for Clergy?), it was submitted that "clergy attire is mandated by God himself", thus inferring that not using the prescribed dressing code is disobedience to God. The same article went ahead to say that the "holy garment" as used by God is in "the sense that sets the ordained apart and makes them easily recognizable". Donald J. Bruggink, weighing in on this said in his online article, Preaching Uniform: What to wear in the Pulpit, "the minister's worshiping clothing reflects the continuity of the faith", and that "all of us have definite opinions about what ministers should wear." The need for modesty is another argument pushed forward to support the wearing of prescribed dressing code. Donald J Bruggink equally declared in the same article that "the preaching uniform should assist rather than interfere with the proclamation of the gospel." Also, in an online article: What should a pastor wear?, the writer(s) advised ministers "to wear clothes/shoes that do not bring unneeded or extra attention to yourself". Proffering a way to avoid the "unneeded or extra attentions", Mark H. (2022), said "Protestant preachers throughout history preached in robes for fear of being a distraction from the Word being faithfully preached and heard", and that they sought to hide themselves behind the robe that they might not be noticed."

While the issue of modesty, or lack of it, has been discussed and researched, it doesn't seem indecency in dressing has been attributed to the clergy. Indecent dressing has, however, been discussed and researched among the congregation, and in a few cases the clergy has been blamed, not for showing examples of it, but for not speaking as loud as expected against it, either because they are tired of speaking or because they don't want to lose membership. Uzochukwu M. (2020), said the level of indecency in the church has made many priests and pastors tired of warning against such. On the other hand, Peter O. (2022), posited that church leaders especially the new generation churches are unconcerned about how their members dress because of fear of losing them.

Though Uzochukwu M. (2020), linked indecent dressing in the church to a decrease in moral practices, no research work or write-up looked into or linked expensive or flamboyant dressing of clergy to moral lapses among the congregation. The closest opinion is that of Mark H. (2022), where he said that "the last thing we (pastors) want to do is cause others to stumble in some way because of our dress". It is against this backdrop that this study investigated the relationship between the clerics' outfits and congregational behaviors in Pentecostal churches in Enugu.

Objectives of the study are to:

1. To find out the type of outfits Pentecostal church members prefer for their clerics in Enugu state.
2. To investigate the relationship between clerics' expensive outfits and congregational financial support in Pentecostal churches in Enugu state.
3. To explore the relationship between pastors' expensive outfits and congregational moral behavior in Pentecostal churches in Enugu state.

Research Questions: The study is anchored in the following three research questions;

1. What type of outfits do Pentecostal congregants in Enugu state prefer for their clerics?
2. What nature of relationship exists between the clerics' expensive outfit and congregational financial support in Pentecostal churches in Enugu state?
3. What relationship exists between the clerics' expensive outfits and congregational moral behavior in Pentecostal churches in Enugu state?

Hypotheses: The following hypotheses, tested at 0.05 level of probability, are to guide this study.

Ho₁: There is no significant difference among the genders of congregations of Pentecostal churches in Enugu state about the outfits they prefer for their clerics.

Ho₂: There is no significant relationship between the clerics' expensive outfits and congregational financial support in Pentecostal churches in Enugu State.

Ho₃: There is no significant relationship between the clerics' expensive outfits and congregational moral behavior.

Ho₄: There is no significant relationship between the preferred clerics' outfits and congregational behavior in Pentecostal churches in Enugu state.

METHODOLOGY

Design:

The research adopts a descriptive survey design. This design is adopted because the research is aimed at finding out and describing the current view of the respondents – congregations of Pentecostal churches. No intervention, pre-or post, is intended.

Area of Study:

The area of study is the Pentecostal churches in Enugu State. Pentecostal churches are mostly the new generational churches aside from the traditional orthodox churches of Catholics and Anglicans.

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Population:

There is no documented data on the population of Christians – exact or estimated, in Enugu State, and by extension no such data on the population of Pentecostal church members in Enugu State. However, from the National Population Commission of Nigeria records, there are about 4.6 million people in Enugu State, based on 2022 projections. It is established that Enugu State is predominantly Christian, estimated at almost 92% of the population.

Going by the above information, a Christian population of about 4.2 million is arrived at. Following this, it is also known that the Enugu State Christian population is made up of Catholics and Anglicans in the vast majority. With no data on the members of Pentecostal churches, I conservatively put the population of Pentecostal churches membership at 30% of the entire Christian population. That gives a rough estimate of about 1.2 million. For a population of about 1,000,000, Chiaha (2023) estimates a sample size of 0.05% of the population given about 600. However, a population size of about 384 (for a confidence level of 95% and margin of error of 5%) has equally been suggested.

Sample and Sampling Technique:

Based on the information above, the target population size is 384, while the sampling technique adopted is the non-randomized convenience method.

Instrument:

The instrument used is a 4-Point Likert Scale online Google form questionnaire with 3 sections. The questionnaire is expected to be filled by Pentecostal church members living in Enugu State. The first section, Section 1, titled Demography, is an 8-question part that largely aims to gather information about the responders. The questions seek information about respondents' age group, gender, marital status, employment status, and educational level attained. Other questions in the section ask about the religion, whether or not a member of the Pentecostal church, and if resident of Enugu State. While some questions require a 'Yes' or 'No' response, others require the respondents to pick the appropriate answers.

Section 2 of the questionnaire comprises 16 questions. It is titled "Preferred Type of Clerics' Outfit" and it directs questions to respondents to gather their views on their preferred type of clerics' outfit or dressing. Available options to respondents are Strongly Agree (SA), Agree (A), Disagree (D), and Strongly Disagree (SD). Questions in this section are to find answers to Research Question 1, and by so doing, satisfying Research Objective 1.

The last section of the questionnaire, Section 3, is a 10-question section that tends to find out from respondents if there are relationships or links between clergy outfits and certain congregational behaviors. The section is titled "Clergy's Outfit and Congregational Behaviour" and like Section 2, the available choices of answers are Strongly Agree (SA), Agree (A), Disagree (D), and Strongly Disagree (SD). Responses to the questions, when collated, will provide answers to Research Questions 2 and 3 and fulfill the attainment of Research Objectives 2 and 3.

Validation and Reliability of Instrument.

The instrument was not made to go through any formal validation and/or reliability testing process; but, it was pre-tested by the researcher and found capable of answering the research questions and satisfying the research objectives.

Method of Data Collection

The Google form was pushed to prospective respondents through social media platforms, particularly WhatsApp, of Pentecostal church members and groups. In essence, the forms targeted individuals and Pentecostal church members' WhatsApp platforms. Filled and submitted forms are automatically collated and recorded in the researcher's Google Drive for access.

Method of Data Analysis.

A total of 101 responses were obtained. This is far below the targeted sample size of 384. The Google form responses were downloaded as an Excel spreadsheet. The data was cleaned by removing rows of responders that should not have filled the form. For instance, one (1) responder who answered 'No' to the question "Are you a Christian?" was removed. Equally, three (3) responders who were not members of Pentecostal churches, having answered 'No' to the question: "Are you a member of a Pentecostal church?" were removed. Lastly, in cleaning up the data, two (2) responders who were not residents of Enugu state were removed. With the cleanup, that leaves a total of 95 valid responders.

Numerical values were assigned to the options: 'Strongly Agree' was assigned 4, 'Agree' was assigned 3, 'Disagree' was assigned 2, and 'Strongly Disagree' was assigned 1.

Descriptive statistics of frequency distribution were done by calculating the frequency and percentage of responses for each category. The central Tendency of the mean was calculated. Inferential statistics of cross-tabulations were carried out to establish relationships. Tables are used to visualize the frequency distribution for each question. To analyze the results, a criterion of mean score of 2.50 was employed in arriving at decisions on Research Question 1. This implies that any mean below 2.50 was taken as not accepted as a preferred outfit for clergies of Pentecostal churches in Enugu state, while a mean of 2.50 and above was accepted as a preferred outfit for clergies of Pentecostal churches in Enugu state. Regarding Research Questions 2 and 3, Real Limits of Numbers was used to arrive at decisions as follows:

Mean Range	Decision Level
3.50 – 4.00	Very Large Extent
2.50 – 3.49	Large Extent
1.50 – 2.49	Small Extent
0.50 – 1.49	Very Small Extent

RESULTS AND FINDINGS

Results:

Table 1: Demographic details of the responders

AGE	FREQUENCY	PERCENTAGE (%)
-	-	-
Youth (20- 29 yrs)	15	15.8
Adults (30- 49 yrs)	54	56.8
Elder (50 and above)	26	27.4
GENDER		
Male	62	65.3
Female	33	34.7
MARITAL STATUS		
Single	25	26.3
Married	67	70.5
Widowed	2	2.1
Divorced	1	1.1
EMPLOYMENT STATUS		
Student	3	3.2
Unemployed	1	1.1
Selfemployed	42	44.2
Paid employment	49	51.6
Political office holder	-	-
EDUCATIONAL LEVEL		
Primary	-	-
Secondary	11	11.6
Sub-degree	5	5.3
First degree	52	54.7
Master's degree and above	27	28.4
RESIDENTIAL AREA		
Urban	83	87.4
Rural	12	12.6

Research Question 2:

What nature of relationship exists between the clerics' expensive outfit and congregational financial support in Pentecostal churches in Enugu state?

Table 7: Enthusiasm about Financial Support to Churches with - (N is 95)

	SA	A	D	SD	Mean
Simply dressed Clergy	20 (21.1%)	51 (53.7%)	14 (14.7%)	10 (10.5%)	2.85
Flamboyantly dressed Clergy	2 (2.1%)	19 (20.0%)	39 (41.1%)	35 (36.8%)	1.87

Table 8: Enthusiasm about Financial Support to Clergy who - (N is 95)

	SA	A	D	SD	Mean
Dresses Simply	22 (23.1%)	51 (53.7%)	13 (13.7%)	9 (9.5%)	2.90
Dresses Flamboyantly	4 (4.2%)	14 (14.7%)	47 (49.5%)	30 (31.6%)	1.83

HO₂: There is no significant relationship between the clerics' expensive outfits and congregational financial support in Pentecostal churches in Enugu State.

In testing this hypothesis, preference for clergy's expensive outfit data is cross-tabbed against data for congregations' enthusiasm to financially support churches whose clergies prioritize costly dressing.

Enthusiasm to financially support churches having clergy who dress expensively

Clergy-expensive Outfit	SD	D	A	SA	χ^2	p-value (FET)
SD	12 (66.7%)	4 (22.2%)	2 (11.1%)	0 (0%)	22.186	0.002
D	12 (26.1%)	26 (56.5%)	7 (15.2%)	1 (2.2%)		
An	11 (39.3%)	9 (32.1%)	8 (28.6%)	0 (0%)		
SA	0 (0%)	0 (0%)	2 (66.7%)	1 (33.3%)		

Fisher's Exact Test; $p < 0.05$ = significant

Research Question 3

What relationship exists between the clerics' expensive outfits and congregational moral behavior in Pentecostal churches in Enugu state?

Table 9: Clergy's Expensive/Flamboyant Outfit Influences Congregations' (N is 95)

	SA	A	D	SD	Mean
Moral Behavior	18 (19.0%)	35 (36.8%)	25 (26.3%)	17 (17.9%)	2.57
Indecent Dressing	27 (28.4%)	34 (35.8%)	25 (26.3%)	9 (9.5%)	2.51
Materialistic Tendencies	35 (36.8%)	43 (45.3%)	12 (12.6%)	5 (5.3%)	3.12
Sexual Immorality	25 (26.3%)	27 (28.4%)	34 (35.8%)	9 (9.5%)	2.71
Disrespect to Poor People	26 (27.4%)	29 (30.5%)	29 (30.5%)	11 (11.6%)	2.74

HO₃: There is no significant relationship between the clerics' expensive outfits and congregational moral behaviors.

In testing this hypothesis, preference for clergy's expensive outfit data is cross-tabbed against data for the impact of expensive outfits on the moral behaviors of the congregations.

Impact of Expensive Dressing of clergy on Congregations moral behaviors

Clergy-expensive Outfit	SD	D	A	SA	χ^2	p-value (FET)
SD	8 (44.4%)	3 (16.7%)	2 (11.1%)	5 (27.8%)	19.550	0.008
D	4 (8.7%)	16 (34.8%)	16 (34.8%)	10 (21.7%)		
A	5 (17.9%)	6 (21.4%)	14 (50.0%)	3 (10.7%)		
SA	0 (0%)	0 (0%)	1 (33.3%)	2 (66.7%)		

Fisher's Exact Test; $p < 0.05$ = significant

HO₄: There is no significant relationship between the preferred clerics' outfits and congregational moral behavior in Pentecostal churches in Enugu state.

In testing this hypothesis, preference for English outfit, having the highest mean of 3.19 is used as the preferred outfit and, is cross-tabbed against the impact of expensive dressing of clergy on congregational moral behaviors.

Impact of expensive dressing of clergy on congregations behaviors

Preference for		SD	D	A	SA	χ^2	p-value (FET)
English Outfit	SD	1 (33.3%)	0 (0%)	0 (0%)	2 (66.7%)	10.722	0.214
	D	3 (33.3%)	2 (22.2%)	3 (33.3%)	1 (11.1%)		
	A	5 (9.8%)	15 (29.4%)	18 (35.3%)	13 (25.5%)		
	SA	8 (25.0%)	8 (25.0%)	12 (37.5%)	4 (12.5%)		

Fisher's Exact Test; $p < 0.05$ = significant

Findings:

Answers to Research Question 1.

Congregants of Pentecostal churches in Enugu state reject Traditional attire (Table 2 and mean 2.37) and Casual wear of T-shirts and Jeans (Table 2 and mean 1.99) as the appropriate outfit for their clergies during the official performance of their functions. On the other hand, semi-English outfits of the 'Senator' kind (Table 2 and mean 2.87) and English attire of shirt and tie (Table 2 and mean 3.18) were accepted as befitting of their clergies during the official engagement. Congregants reject the use of the same code of outfit for clergies across all Pentecostal churches (Table 1, mean of 2.35). Wearing of expensive (Table 3, mean 2.17) and flamboyant (Table, mean 1.71) outfits are rejected.

For female clergies, congregants accept wearing simple jewelry (Table 4, mean 3.19) while wearing expensive/flamboyant jewelry is roundly rejected at a mean of 1.78 (Table 4). Overwhelmingly, congregants reject wearing any kind of jewelry, simple or flamboyant, by their male clergies (Table 5, mean 3.07), while either wearing simple (Table 5, mean 1.81) or expensive (Table 5, mean 1.37) is rejected. Still on the male clergies, congregants accept their clergies wearing bears as long as it is simple and short (Table 6, mean 3.95).

Result of the Test of H_{O1}

Since the p-value is greater than 0.05, it is concluded that there is no statistically significant relationship between gender and preference for English outfit as the preferred out for clergy of Pentecostal churches in Enugu state. Therefore, the hypothesis is declared significant and rejected.

Answers to Research Question 2.

To a large extent (mean of 2.85, Table 7), congregants of Pentecostal churches in Enugu are enthusiastic to offer financial support to their churches if their clergies are not flamboyant or expensive in dressing; whereas only to a small extent (mean 1.83, Table 7) are they willing to support churches with clergies that prioritize flamboyant/expensive dressing. In a similar trend, congregations are to a large extent (mean 2.90, Table 8) enthusiastic about offering financial gifts to clergies who wear simple/moderate attire whereas the enthusiasm is just to a small extent (mean 1.83, Table 8) for clergies who dresses flamboyantly or expensively.

Result of the Test of H_{O2}

Since the p-value is less than 0.05, it is concluded that there is a statistically significant relationship between Enugu state Pentecostal churches' clergy's expensive outfits and the enthusiasm of congregations to financially support churches where such expensively dressed clergy preside. Therefore, the hypothesis is declared not significant and accepted.

Answers to Research Question 3.

To a large extent, congregants believe flamboyant or expensive outfits by clergies influence the moral behaviors of the congregation (mean 2.57, Table 9). Specifically, to a large extent, flamboyant or expensive outfits by clergies encourage indecent dressing (mean 2.51, Table 9), materialistic tendencies (3.12, Table 9), sexual immorality (2.71, Table 9), and ill-treatment or disrespect for the poor (2.74, Table 9) among the congregations.

Result of the Test of H_{O3}

Since the p-value is less than 0.05, it is concluded that there is a statistically significant relationship between clergy's expensive outfits and the moral behavior of congregations of Pentecostal churches in Enugu state. Therefore, the hypothesis is declared insignificant and not accepted.

Result of the Test of H_{O4}

Since the p-value is greater than 0.05, it is concluded that there is no statistically significant relationship between preferred English outfits for clergy of Pentecostal churches in Enugu state and the influence of expensive dressing of clergy on congregational behaviors. Therefore, the hypothesis is declared significant and rejected.

DISCUSSION

Of the 95 responders, males account for 65.3% ($n = 62$) while females account for 34.7% ($n = 33$). Adults (30 – 49 years) are 54 (56.8%), followed by Elders (50 years and above) at 26 (27.4%), and Youths (20 – 29 years) came third at 15 (15.8%). No single teen filled out the form. Ninety-one (95.8%) of the 95 responders were employed either self-employed (42) or on paid employment (49), while 3 (3.2%) were students and 1 (1.1%) was unemployed. In terms of educational attainment, 52 (54.7%) had a university First degree; while, 27 (28.4%) had a Master's degree and possibly higher, with 11 (11.6%) having a maximum of secondary school education and 5 (5.3%) with higher qualification above secondary school but below university first degree. A vast majority of the responders 83 (87.4%) were residents at the Urban centers of Enugu state while 12 (12.6%) abode in the Rural areas.

From the results, traditional or native attire and casual wear are not accepted as official befitting attire for Pentecostal clergies; whereas English or corporate dressing and semi-English attire, such as 'Senator' are found acceptable. This outcome sits down well with the definition of Enugu state, particularly the urban city of Enugu, where most respondents are located, as a highly cosmopolitan city. The demography of the respondents equally reveals that they are highly educated people and working-class people, who ordinarily are expected to be more at home with official dress.

It is equally worthy of note that gender does not influence the preference of congregations for English or formal dressing for the clergy. This is not surprising because, in Pentecostal churches, the traditional conservativeness of denying females certain roles in the church is rejected. As a result of this, both genders are exposed to the same training and indoctrination since both can aspire and occupy similar roles in the church. As such opinions and positions of Pentecostal church members on several Christian matters are largely not influenced by gender.

Congregants of Pentecostal churches in Enugu do not want their clergies to dress flamboyantly and/or expensively. There are several explanations for this. One, Enugu residents, being conservative and highly religious people, associate clergy with godliness, and in religious parlance, flamboyancy and expensive nature of dressing are seen as forms of worldliness and not moderation that the Holy Bible encourages Christ followers to adopt. And it is expected that even if the congregations find it difficult to obey the biblical admonition of moderation in dressing, the clergy who should be encouraging examples, should not be found wanting. Two, people would expect clergy to be identifiable with every section of the congregation, both the rich and the poor, such that the poor in the church are not intimidated by the clergy, even if the rich in the church intimidate them.

The people of Enugu state, and by extension the Pentecostal churches congregations, are said to be conservative, but not to the extreme. This is reflected in their acceptance of little or moderate use of jewelry for their female clergy, and their religious conservativeness equally became apparent in their outright rejection of the use of any sort of jewelry – simple or expensive, for male clergy. Surprisingly, the results reveal that congregations of Pentecostal churches accept the wearing of simple or short bears by their clergy. This can be seen as an obvious effect of modernization on the conservativeness of Christianity. In this modern era, wearing bears is becoming a norm, especially among the youths and adults, even of church populations. So, if the congregations embrace the wearing of bears, they will not frown at their clergy doing the same. Their wearing of bears is validated if their clergy wear the same. In many Pentecostal churches, wearing bears by their clergy and other workforce members is prohibited by the authorities, even if not expressly written down. However, it is evident today that while many workforce members are blatantly disobeying the instruction by wearing bears, many church authorities are struggling to keep the clergy under check.

Another interesting revelation from the results is that Pentecostal churches do not want the same dress code for their clergy. Each of the churches wants to maintain its uniqueness. This may not be surprising after all. The wave of 'nationalism' seen in today's international relations is equally reflected among the churches, demonstrated in terms of 'individualism'. Whether the driving force behind this 'individualism' within the church is good or bad will be a debatable subject. Is each church protecting its doctrines from pollution or is it a case of what Apostle Paul condemned as following human leaders and not Christ, the one and only Saviour? In any case, how does wearing the same simple English attire by all clergy pollute doctrine?

Regarding offering financial support to both churches and clergy, the results reveal that the congregations are to a large extent willing to support churches being led by clergy who are moderate or simple in their appearance. The thinking here, in my opinion, is that when people give to churches, they believe they are giving to support developmental projects in the church and also contributing to humanitarian activities, such as supporting the needy, through the church. However, if the clergy is such that revels in flamboyancy in terms of appearance, congregants may conclude that rather than using their financial support for the intended objectives, the clergy is using their financial support to satisfy his/her flamboyant dressing taste. With that mindset, it is obvious that enthusiasm to give in support of church projects or activities will wane.

The same argument above equally suffices for why the congregations will, to a large extent, give financial support to clergy who prioritize simple or moderate appearance over flamboyancy. Clergy is not expected to be self-centered, such that even if they are financially buoyant, they are expected to prioritize affecting other people's lives rather than consuming their wealth on themselves through expensive or flamboyant dressing.

The above line of thought is validated by the fact that the hypothesis saying there is no significant relationship between clergy's expensive dressing and the enthusiasm of congregations in financially supporting the church is rejected statistically. Thus, there is indeed an obvious relationship.

Dressing or appearance is a possible pointer to morality. Hence, the saying that you're addressed the way you dress. Clergy are not just preachers of God's word; but, are also role models, especially to their congregations. This survey found that the expensive dressing of the clergy influences the behavior of the congregations. The expensive dressing may mean spending money on clothing, and this shows that a clergy who dresses expensively does not only have access to much money but he/she is equally materialistic. Followers of a materialistic clergy will equally most likely be materialistic, as the survey confirms. Many of the vices of behavior are interconnected. A materialistic individual is likely to be flamboyant in dressing, and to a large extent, especially among the youths or urban settlers, flamboyancy in the dressing may also mean indecent dressing. Indecent dressing is a factor for sexually immoral conduct, either because the indecent dresser engages in sexual immorality as a result of succumbing to pressure from the admirers, or intentionally doing so to source for money to keep maintaining the materialistic and flamboyant lifestyle. A materialistic and flamboyant individual will most likely look down on the poor who can't afford the same standard of living.

The statistic rejection of the hypothesis that suggests no relationship between the flamboyant dressing of clerics and the moral behavior of congregations attests to my position, whereas dressing corporately or in English attire does not encourage moral misbehavior as the hypothesis that says otherwise is found statistically significant and accepted. This is understandable because even if corporate or English wear is expensive, it is not readily seen as such.

CONCLUSION

Members of Pentecostal churches in Enugu state prefer corporate or English attire for their clergy while on official assignment, just as they reject flamboyant dressing and equally believe that flamboyance on the part of clergy encourages moral vices, and are not enthusiastic in financially supporting the church if the clergy is such that fancies flamboyancy in dressing.

CONTRIBUTION TO KNOWLEDGE

This study has greatly contributed to knowledge because hitherto no documented research statistically found out the preferred type of clothing congregation desires for their clergy. Equally, several things that clergy may take for granted concerning dressing are now evidently documented and available to guide clergy's conduct. Finally, this study has revealed that mere dressing of the clergy, without teaching, can negatively impact the moral behaviors of the congregations.

RECOMMENDATIONS

1. Corporate or English dressing should be adopted by clergy of Pentecostal churches in Enugu state.
2. The clergy of Pentecostal churches in Enugu should refrain from dressing or appearing flamboyantly.
3. Specifically, wearing jewelry and long bears by male clergy should not be contemplated by clergy of Pentecostal churches in Enugu state.
4. The study can be further expanded to the entire nation to see if tribe plays a significant role in preferred dressing choices for clergy.
5. The study can equally be done to include members of orthodox churches to gauge their opinion on the freedom clergy of Pentecostal churches enjoy compared to clergy of orthodox churches 5 who wear prescribed dress.
6. The study can equally be carried out among the clergy of both Orthodox and Pentecostal churches to gauge their satisfaction with the restriction and freedom in dressing they face respectively.

IMPLICATIONS OF THE STUDY

With this study, clergy of Pentecostal churches in Enugu can no longer act in ignorance or feign ignorance regarding the kind of outfit and general appearance their congregations desire. Likewise, clergy are now empowered with knowledge that their appearance can either encourage or discourage moral vices among their congregations and that through their appearance; they may unwittingly be denying the church the much-needed financial support from the congregations for the developmental and humanitarian projects of the church.

LIMITATIONS OF THE STUDY

1. The sample size may be too small to make generalized conclusions.
2. Since the questionnaire is online, the spread of responders within the population may be difficult to ascertain.
3. Since the responders are not physically seen, the accuracy of all the information provided, especially the demographic information, may not be correct.

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APPENDIXES

INSTRUMENT: CLERGY OUTFIT AND CONGREGATIONAL BEHAVIOUR RELATIONSHIP MEASUREMENT INSTRUMENT

INSTRUCTIONS TO RESPONDENTS

Against the background that clergies in Pentecostal churches, unlike their counterparts in Orthodox churches, do not have a unique and similar dress code; and, are (clergies) thus largely free to dress according to their preferences.

With this latitude of freedom comes different kinds of dress, especially concerning expensiveness and flamboyancy.

This survey questionnaire was constructed to capture views of congregants in Pentecostal churches in Enugu state and to see any relationship between the kinds of clergy outfit/dress and behaviors of the congregants.

Your participation in this survey is voluntary. However, as a fellow stakeholder in the wellbeing of the Church of God, you're encouraged to spend just about 2 minutes to answer all the questions. Your valued responses will be treated with utmost confidentiality.

Popoola, Victor O.

SECTION 1: RESPONDENTS DEMOGRAPHICS

Age: (a) Teen (13 – 19); (b) Youth (20 – 39); (c) Adult (40 – 58); (d) Elder (60 and above)

Gender: (a) Male (b) Female

Marital Status: (a) Single (b) Married (c) Widowed (d) Divorced

Employment Status: (a) Student (b) Unemployed (c) Self-employed (d) Civil Servant (e) Politician

Educational Level: (a) Primary (b) Secondary (c) First Degree (d) Master & above

Residential Area: (a) Urban (b) Rural

Are you a Christian? (a) Yes (b) No

Are you a member of a Pentecostal church? (a) Yes (b) No

Are you a resident of Enugu State? (a) Yes (b) No.

SECTION 2: Preferred Type of Clergy's Outfit/Appearance.

Tick the appropriate box. SA = Strongly Agree; A = Agree; D = Disagree; SD = Strongly Disagree

S/N	Indicate your level of agreement or disagreement with the following statements: I prefer my cleric/pastor to dress in;	SA	A	D	SD
1.	Native/traditional attire while ministering				
2.	Casual (Jeans/T-shirt) attire while ministering?				
3.	Semi-English (Senator) attire while ministering?				
4.	English (Shirt/Tie & Jacket) attire while ministering?				
5.	Expensive clothing?				
6.	Flamboyant clothing?				
7.	I prefer my female cleric/pastor NOT to use jewelry - necklaces, bangles, earrings, at all.				
8.	I prefer my female cleric/pastor to use simple jewelry - necklaces, bangles, earrings, etc.				
9.	I prefer my female cleric/pastor to use expensive/flamboyant jewelry - necklaces, bangles, earrings, etc.				
10.	I prefer my male cleric/pastor NOT to use jewelry - necklaces, bangles, earrings, etc.				
11.	I prefer my male cleric/pastor to use simple/moderate jewelry - necklaces, bangles, earrings, etc.				
12..	I prefer my male cleric/pastor to use expensive/flamboyant jewelry - necklaces, bangles, earrings, etc.				
13.	I prefer my male clerics/pastors NOT to wear beards at all.				
14.	I prefer my male clerics/pastors to dress to wear simple beards.				
15.	I prefer my male clerics/pastors to dress to wear long beards.				
16.	I prefer all clerics/pastors in Pentecostal churches to adopt unique and similar dress codes.				

SECTION 3: Clerics' Expensive Outfits and Congregational Financial Support.

Tick the appropriate box. SA = Strongly Agree; A = Agree; D = Disagree; SD = Strongly Disagree

S/N	Indicate your level of agreement or disagreement with the following statements:	SA	A	D	SD
1.	Enthusiastic in financial support to church if the cleric/pastor dresses simply.				
2.	Enthusiastic in financial support to church if the cleric/pastor dresses flamboyantly/expensively.				
3.	Enthusiastic in giving to cleric/pastor who dresses simply.				
4.	Enthusiastic in giving to cleric/pastor who dresses flamboyantly.				
5.	Expensive/flamboyant outfits of Pentecostal church clerics/pastors influence the moral behaviors of their congregation.				
6.	Expensive/flamboyant outfits of Pentecostal church clerics/pastors make the congregation engage in indecent dressing.				
7.	Expensive/flamboyant outfits of Pentecostal church clerics/pastors encourage materialistic tendencies among the congregation.				
8.	Expensive/flamboyant outfits of Pentecostal church clerics/pastors encourage the congregation to indulge in immoral sexual behaviors.				
9.	Expensive/flamboyant outfits of Pentecostal church clerics/pastors make the congregation look down on or disrespect the cleric/pastor concerned.				
10.	Expensive/flamboyant outfits of Pentecostal church clerics/pastors encourage the congregation to look down on or disrespect the less privileged (poor people)				

Thank you for your time.