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Cultural Erosion and Moral Crisis in Nigerian Tertiary Institutions: A Religious and Cultural Appraisal of Students' Week and Sign-Out Practices

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Abstract

This paper critically examines the growing moral and cultural decline associated with Students' Week and Sign-Out Day celebrations in Nigerian tertiary institutions. Originally designed as moments of academic reflection and thanksgiving, these events have increasingly become characterized by indecent dressing, public immorality, and disregard for both African and religious values. Drawing from Cultural Erosion Theory and Social Learning Theory, the study analyzes how globalization, social media, and peer influence have contributed to the erosion of indigenous African moral codes and the normalization of immoral behaviours among students. It further explores the roles of religion, school authorities, and society in restoring moral integrity and cultural identity. The findings reveal that moral decay on campuses is not merely a behavioural problem but a symptom of deep-seated cultural disorientation and ethical neglect. The paper recommends a holistic moral reformation involving religious institutions, educational authorities, and cultural organizations to redefine Students' Week and Sign-Out celebrations as avenues for thanksgiving, decency, and communal responsibility. It concludes that genuine celebration in African and religious

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contexts must uphold modesty, gratitude, and moral order rather than indulgence and excess.

Keywords: Cultural Erosion; Moral Decay; Students' Week; Sign-Out Day; Religious Ethics

Introduction

African societies are historically anchored on strong cultural and moral values that guide individual and communal behavior. These values—rooted in respect, modesty, discipline, and moral uprightness—serve as the moral compass for societal order and human relationships (Mbiti, 2015). Among these, modesty occupies a central place, defining not only how individuals present themselves but also how they interact with others. In traditional African settings, modesty in dressing, speech, and behavior was seen as a mark of integrity and self-respect, reflecting one's family upbringing and the moral standards of the community (Gyekye, 2013).

However, in contemporary times, particularly in Nigerian tertiary institutions, there has been a noticeable erosion of modesty among students. Events such as sign-out celebrations, students' week, and departmental carnivals have increasingly become avenues for the display of indecency, nudity, and immoral acts that contradict both African and religious values (Ojo, 2019). What were once moments of communal joy and academic achievement have gradually turned into public spectacles of moral decay.

The erosion of African cultural values represents not only a moral decline but also a loss of cultural identity. As young people become increasingly disconnected from the moral teachings of their culture, they adopt behaviors that promote self-indulgence and moral permissiveness (Nwagbara, 2021). Scholars have attributed this shift to the growing influence of globalization, social media, and Western cultural dominance, which have introduced new patterns of behavior that often conflict with African traditions (Falola & Heaton, 2018; Adeyemi, 2020). This moral disorientation calls for a deliberate and structured intervention rooted in religion, which has historically played a central role in shaping African morality and guiding social behavior (Idowu, 2014). Both Christianity and Islam, the dominant religions in Nigeria, advocate modesty, chastity, and self-control—virtues that align closely with traditional African ethics.

Hence, this study seeks to examine how African cultural values of modesty are being eroded in Nigerian tertiary institutions, and to explore how religious principles and moral teachings can serve as corrective tools for addressing the growing immorality observed in campus celebrations. By integrating religious and cultural frameworks, the paper aims to promote a moral rebirth that restores decency, discipline, and respect within the academic environment.

Conceptual Framework

Every scholarly study rest upon key concepts that define its theoretical boundaries and clarify its focus. In examining Students' Week and Sign-Out Day within Nigerian tertiary institutions, it becomes necessary to understand the fundamental ideas that underpin the moral, cultural, and religious dimensions of student behavior. Concepts such as cultural erosion, moral decay, religious ethics, and campus celebrations are central to this discourse and by clarifying these concepts, the study establishes a framework through which the challenges of moral decline and cultural disorientation can be critically analyzed, while also providing a foundation for proposing culturally and religiously informed solutions.

Campus Celebrations

Campus celebrations are organized events within tertiary institutions that mark significant milestones such as matriculation, cultural festivals, Students' Week, and Sign-Out Day. Ideally, these events serve as avenues for social interaction, cultural expression, and thanksgiving for academic achievements. However, the meaning of campus celebrations has shifted in many Nigerian institutions, reflecting the influence of modern consumerism, peer pressure, and moral laxity (Okafor, 2022; Adeyemi, 2020).

Religious Ethics

Religious ethics refers to the moral principles and behavioral standards derived from divine teachings and spiritual traditions that guide human conduct. In both Christianity and Islam—the dominant religions in Nigeria—ethical behavior is rooted in the belief that morality is inseparable from faith and accountability to God. Religious ethics promotes virtues such as honesty, chastity, humility, and respect for others, which form the moral foundation of individual and communal life (Ajayi, 2019; Rahman, 2019). Within the university setting, these ethical principles are expected to shape students' behavior, promoting discipline and

decency during social activities. Christianity emphasizes moral order and self-control, as reflected in the biblical injunction, "Let all things be done decently and in order" (1 Corinthians 14:40, NIV). Similarly, Islam commands modesty (haya) and forbids excess, as stated in the Qur'an: "Eat and drink, but do not be excessive. Indeed, Allah does not like those who commit excess" (Qur'an 7:31). The decline of adherence to these ethical teachings among students has contributed significantly to the rise of immoral and indecent acts during Students' Week and Sign-Out celebrations. Therefore, reinforcing religious ethics within campus life can serve as a corrective framework for restoring moral order and cultural decency among youths in tertiary institutions.

Cultural Erosion

Cultural erosion refers to the gradual weakening or disappearance of indigenous values, beliefs, and social norms that once shaped communal identity and guided moral conduct. In African societies, culture functions as a moral compass, defining acceptable behavior and ensuring social harmony. However, the rise of globalization, urbanization, and exposure to Western media has accelerated the abandonment of traditional African virtues such as modesty, respect for elders, and communal responsibility (Gyekye, 2013; Falola & Heaton, 2018). Within Nigerian tertiary institutions, this erosion manifests in the increasing adoption of Westernized, individualistic notions of freedom expressed through indecent dressing, provocative entertainment, and defiance of institutional authority (Okafor, 2022).

Moral Decay

Moral decay denotes the systematic decline of ethical standards and the weakening of moral consciousness within individuals and society. It occurs when established moral, religious, and cultural values are neglected or replaced with permissive attitudes that tolerate immorality and social irresponsibility (Adeyemi, 2020; Nwosu & Ogbonna, 2022). In Nigerian tertiary institutions, moral decay is increasingly evident in the prevalence of academic dishonesty, substance abuse, and the normalization of indecent conduct during Students' Week and Sign-Out celebrations. When morality is detached from cultural and religious roots, moral chaos ensues, threatening institutional integrity and the moral formation of the youth. This underscores the urgent need for moral renewal through collaboration between families, schools, and religious institutions to restore ethical balance and preserve the moral fabric of the nation (Obateru, 2021).

Theoretical Framework

This study is anchored on Weber's Theory of Value Rationality, Social Learning Theory, and the Cultural Erosion Theory, which collectively provide a robust framework for understanding the moral, social, and cultural dimensions underlying student behaviors during Career Day celebrations and other campus events in Nigerian tertiary institutions.

Weber's Theory of Value Rationality

Max Weber's Theory of Value Rationality (Wertrationalität) emphasizes that human behavior is often guided by moral, ethical, or spiritual convictions rather than mere pursuit of pleasure or material benefit (Weber, 1947; 1978). According to Weber, actions are value-rational when they are driven by internalized principles of what is considered morally or spiritually right, regardless of external outcomes. In the context of Nigerian universities, this theory underscores the importance of aligning students' conduct with intrinsic moral and religious values.

However, when students engage in indecent dressing, mockery of religious institutions, or wear sacred or professional symbols irresponsibly during events such as Career Day, they reflect a shift from value-rational action to instrumental rationality—acting to impress peers or seek entertainment rather than uphold ethical standards. Weber's framework therefore reveals a moral and spiritual vacuum that characterizes much of modern campus culture. To restore integrity and discipline, university programs must intentionally promote value-based ethics that encourage students to act according to moral convictions rather than societal pressures or media influence.

Social Learning Theory

Albert Bandura's Social Learning Theory (1977) complements Weber's perspective by explaining how behavior—whether moral or immoral—is learned through observation, imitation, and reinforcement. Students often model the behaviors of peers, celebrities, or social media figures whom they admire. Consequently, acts of indecent dressing, twerking in religious gowns, or dressing as terrorists during Career Day may stem from imitation of popular culture and peer validation rather than individual moral choice.

Social Learning Theory suggests that such behaviors can be modified through positive role modeling, institutional mentorship, and the reinforcement of moral conduct. If students consistently see moral exemplars being rewarded and immoral behaviors being sanctioned,

they are more likely to adopt behaviors aligned with societal and institutional values. Thus, the theory provides a practical pathway for behavioral reformation through structured social influence.

Cultural Erosion Theory

The Cultural Erosion Theory posits that modernization, globalization, and exposure to foreign media have gradually weakened traditional moral frameworks and indigenous value systems that once regulated behavior in African societies (Gyekye, 2013; Mbiti, 2015). This erosion manifests in the growing acceptance of indecency, mockery of religion, and trivialization of sacred institutions among young people. Career Day, which was initially intended to celebrate professionalism and vocational awareness, now reflects this moral decay, as sacred and professional symbols are misused for amusement and rebellion.

The theory helps explain why many students no longer regard religious and moral codes as binding. Western entertainment culture, digital media trends, and postmodern individualism have eroded communal notions of respect, discipline, and decency. As a result, the event becomes a stage for identity confusion and cultural alienation, rather than the promotion of diligence and integrity.

Synthesis of Theoretical Perspectives

The integration of these three theories provides a multidimensional understanding of the problem. Weber's Theory of Value Rationality highlights the internal moral motivations that should guide behavior; Social Learning Theory explains how negative and positive behaviors are socially transmitted within peer networks; and Cultural Erosion Theory situates the problem within the broader context of globalization and declining traditional values. Together, they demonstrate that the moral degeneration observed during Career Day in Nigerian universities arises from the convergence of weakened moral conviction, misguided social modeling, and cultural displacement.

Review of Related Literature

This review explores relevant literature on the moral implications of these campus events, emphasizing their departure from African standards of modesty and religious ethics. It highlights how globalization, social media influence, and peer pressure have redefined youth culture in ways that contradict the moral teachings of both African traditions and religion.

1. In African Cultural Perspective

In traditional African societies, celebration is not merely for pleasure but also a spiritual and communal exercise meant to reinforce social harmony, respect, and gratitude. According to Gyekye (2013), African celebrations are guided by three core moral principles: modesty, respect, and communal well-being. Celebratory events such as harvest festivals or rites of passage emphasize thanksgiving, humility, and continuity of moral order (Mbiti, 2015).

Therefore, in the African cultural sense, Students' Week and Sign-Out Day should:

a. Reflect **gratitude** to God, parents, and community for the gift of knowledge.
b. Demonstrate **modesty** in dress and behavior.
c. Strengthen **communal identity and respect** for elders and institutions.

Public nudity, drunkenness, or obscene dancing directly contradicts African cultural values, as such acts are viewed as disgraceful and dishonorable to oneself and one's lineage (Falola & Heaton, 2018). Celebration, in the African worldview, must *uplift moral order*, not destroy it.

2. In Christianity

In the Christian tradition, celebration is always connected to thanksgiving and moral edification. The Bible repeatedly calls believers to rejoice with reverence, decency, and gratitude to God for success.

a. **Thessalonians 5:18 (NIV)**: *"Give thanks in all circumstances; for this is God's will for you in Christ Jesus."* → This emphasizes that every celebration should be rooted in thanksgiving, not indulgence.
b. **Colossians 3:17 (NIV)**: *"And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him."* → Christian students, therefore, are to celebrate achievements in a way that glorifies God, not self.
c. **Corinthians 14:40 (NIV)**: *"But everything should be done in a fitting and orderly way."* → This passage upholds the principle of **decency and order**—core Christian virtues that reject indecent dressing, drunkenness, and sexual immorality in celebrations.

Hence, **Students' Week** and **Sign-Out Day** in Christian perspective should be:

a. An occasion for **thanksgiving and testimony** of God's faithfulness through the academic journey.

b. A time of **charity and service**, reflecting Jesus' teaching in **Matthew 25:40**, that helping others honors God.
c. A display of **humility, decency, and joy in righteousness**, not immorality.

Christianity, therefore, views celebration as a holy act of gratitude and moral witness, not as an excuse for sin or moral corruption.

3. In Islam

In Islam, celebration (***ʿīd* or *farah***) is permitted when it promotes gratitude, social unity, and moral consciousness as contained in the glorious Qur'an. The **Qur'an** encourages believers to rejoice moderately, but condemns arrogance, indecency, and transgression.

a. **Qur'an 28:77 (Sahih International)**: *"Seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."* → This verse emphasizes **balance**: celebration is allowed, but it must not lead to corruption or immorality.
b. **Qur'an 7:31**: *"O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess."* → Islam encourages **moderation and modesty** during any festivity.
c. **Hadith (Sahih al-Bukhari 6133)**: The Prophet Muhammad (peace be upon him) said, *"Modesty is part of faith."* → Thus, indecent dressing or immoral acts during Sign-Out or Students' Week violate the core Islamic virtue of **ḥayā' (modesty)**.

From the Islamic perspective, **Students' Week** and **Sign-Out Day** should therefore:

a. Be moments of **thanksgiving (shukr)** to Allah for knowledge and success.
b. Encourage **charity (sadaqah)** and social harmony among students.
c. Promote **modest celebration** without alcohol, immorality, or excess.

In Islam, knowledge is a divine trust (*amānah*), and its completion calls for humility and gratitude, not reckless behavior (Rahman, 2019).

I. Rag Day and the "Crazy" Things Students Do

Rag Day was traditionally designed as a day when students, particularly freshmen, wore torn or funny clothes to raise funds for charity and show solidarity with the less privileged (Adewale, 2018). However, over the years, the original purpose of Rag Day has been grossly

abused. Many students now appear in half-nude outfits, use vulgar language, and engage in public indecency under the guise of fun (Ojo, 2019).

Scholars have observed that Rag Day has evolved from a charitable social activity into a display of moral recklessness and cultural deviance (Falola & Heaton, 2018). In African societies, modesty is a core virtue, and the public exposure of one's body or indecent dressing is seen as shameful and un-African (Gyekye, 2013; Mbiti, 2015). The current trend, therefore, reflects a cultural disconnect between modern students and the moral values of their ancestors.

Moreover, religious bodies have raised alarm about the increasing immorality and drunkenness associated with Rag Day, warning that such activities contradict Christian and Islamic teachings on modesty and temperance (Idowu, 2014; Okon, 2022). The shift from charity to immorality illustrates how modernization and peer influence have corrupted moral intent, leading to what Adeyemi (2020) describes as "the moral bankruptcy of campus culture."

II. Gender Swap Day and Unculturable Student Behaviors

Another controversial event in Nigerian campuses is *Gender Swap Day*, also known as *Cross-Dressing Day*. On this day, male students dress and behave like females, while female students imitate male behavior. While the activity is often justified as "creative expression" or "comic relief," it has raised serious cultural and religious concerns (Nwagbara, 2021).

In African societies, **gender roles and identity** are deeply tied to cultural morality and social order (Mbiti, 2015). Cross-dressing, therefore, challenges traditional notions of identity and decorum. Gyekye (2013) notes that African morality emphasizes orderliness, moderation, and respect for natural and social boundaries. However, during Gender Swap Day, students often use the opportunity to engage in indecent dressing, obscene dancing, and public mockery of gender norms, acts that are contrary to both African and religious ethics (Adewale, 2018; Idowu, 2014).

Religious scholars argue that such activities blur the moral distinctions between masculinity and femininity, promoting confusion and rebellion against divine and cultural order (Okon, 2022). Furthermore, social media has amplified these events by spreading images and videos that encourage imitation across campuses, thereby accelerating the erosion of traditional values (Falola & Heaton, 2018).

III. Sign-Out/Marker Day and Immorality Among Students

The *Sign-Out Day*—also known as *Marker Day*—marks the completion of final-year examinations in Nigerian tertiary institutions. Traditionally, it is meant to celebrate academic success and hard work. However, in recent years, the event has been characterized by immoral displays, including half-nude dressing, public kissing, excessive alcohol use, and provocative dancing (Adeyemi, 2020; Ojo, 2019).

According to Nwagbara (2021), the commercialization of modern youth culture and the glorification of sensuality in entertainment have deeply influenced student behavior. Many students now see Sign-Out Day as an opportunity to "express freedom" from academic and social control. Yet, in African moral philosophy, freedom is never separated from responsibility and decency (Gyekye, 2013).

One disturbing trend observed on many campuses is the practice among some female students of wearing white undergarments or revealing clothing, which are then used as surfaces for peers to write messages and signatures.

This act, though perceived by participants as a form of creative celebration or self-expression, represents a serious departure from African standards of modesty and dignity. Traditional African societies view the body, especially the female body, as sacred and deserving of respect and concealment. Publicly exposing intimate apparel or parts of the body for amusement or social approval not only contradicts indigenous moral codes but also violates religious teachings across faiths.

From a Christian perspective, the Apostle Paul's admonition to women to "adorn themselves in respectable apparel, with modesty and self-control" (1 Timothy 2:9, ESV) underscores the principle of decency and restraint. Likewise, in Islam, modesty (*haya*) is a fundamental virtue; the Prophet Muhammad (peace be upon him) stated that "Modesty is part of faith" (Sahih Muslim, Hadith 36). Therefore, such acts of public indecency stand in contrast to the ethical expectations of both religions.

Socially, these practices also erode the moral integrity of the university environment, transforming what should be a solemn academic rite into a spectacle of moral carelessness. When institutions fail to regulate such behavior, they inadvertently endorse a culture that normalizes indecency, gender objectification, and moral decay. This also sends conflicting messages to younger students, who may perceive immorality as acceptable within academic settings.

The public nudity and immoral celebration styles observed during these events symbolize not liberation, but a loss of cultural and spiritual restraint (Mbiti, 2015).

IV. Career Day and the Misrepresentation of Moral and Cultural Values in Nigerian Tertiary Institutions

Career Day, originally designed to promote professionalism, discipline, and vocational awareness among students, has in recent years degenerated into a platform for moral laxity, cultural distortion, and symbolic desecration in many Nigerian universities. Rather than demonstrating the dignity and integrity traditionally associated with various professions, a significant number of students now exploit the event to showcase indecency, irreverence, and open defiance of institutional and cultural norms. For instance, during the 2025 Career Day celebration at Taraba State University (TSU), reports indicated that some female students dressed in religious gowns—imitating Catholic reverend sisters—while engaging in immoral acts such as twerking and indecent exposure. These actions were widely condemned as a mockery of sacred religious symbols and institutions.

In response, the university management expressed grave concern over what it described as "regrettable incidents that overshadowed the week-long festivities." In an official statement signed by the Vice-Chancellor, Professor Sunday Paul Bako, TSU announced the immediate suspension of the Students' Union Government (SUG) due to misconduct and poor event coordination during the Students' Week celebration (Nigeria Education News, 2025). An emergency management meeting held on October 13 reviewed the incidents and resolved to restructure the student leadership system to ensure discipline, inclusiveness, and accountability. The university further affirmed that individuals found culpable of violating institutional regulations would face appropriate disciplinary action, while those implicated in criminal behavior had been handed over to law-enforcement agencies for investigation and possible prosecution.

Similarly, other students appeared in occultic regalia, military camouflage, and police uniforms without authorization—actions that not only breached university ethics but also undermined national and spiritual values associated with such symbols. The Nigerian Army has repeatedly warned civilians, including students, against wearing military camouflage or accessories, emphasizing that such acts constitute an offence punishable under Nigerian law (Punch, 2025). The warning followed an incident at TSU involving a student, Yebsonya

Gamboro, who was reportedly questioned after wearing camouflage and assaulting another student, Manga Emmanuel, a 200-level Computer Science student and serving personnel.

The desecration of religious, cultural, and professional symbols on Nigerian campuses reflects a deeper societal malaise of moral inversion, wherein sacred and respectable roles are trivialized for entertainment or social media visibility. The use of religious garments for sensual displays is particularly offensive in a multi-religious country like Nigeria, as it disrespects both Christian and Islamic sensibilities and signals a broader decline in spiritual consciousness among the youth. Likewise, the unauthorized use of military and police uniforms violates statutory provisions and affronts state authority (Adeyemi, 2020).

A further disturbing dimension of these campus events is the emergence of students dressing like terrorists or armed insurgents during Career Day celebrations. Reports from universities in the North-East and North-Central regions document students wearing mock terrorist outfits—complete with toy guns, masks, and militant insignias—under the pretext of costume creativity or humour (Okafor, 2023). While some view such behaviour as harmless, it is deeply insensitive in a nation that continues to suffer from terrorism, banditry, and violent extremism (Adeleke, 2023). This act constitutes a symbolic trivialization of national trauma and poses potential security threats, particularly where such attire could incite panic or provoke misinterpretation by law-enforcement agencies.

From a moral and religious standpoint, such acts contradict the foundational principles of peace and respect upheld by both African culture and the major religions practiced in Nigeria. Christianity emphasizes, "Blessed are the peacemakers, for they shall be called children of God" (Matthew 5:9, NIV), while Islam admonishes believers that Allah "does not love those who spread corruption on earth" (Qur'an 2:205). The deliberate portrayal of terrorist figures for entertainment thus undermines the objectives of Career Day, which should inspire discipline, diligence, and service—not fear, mockery, or moral decay (Rahman, 2019).

Consequently, Nigerian universities must redefine Career Day as a platform for vocational ethics and civic responsibility rather than unrestrained amusement. Collaborative oversight among university management, religious leaders, and security agencies is essential to guide costume selection, enforce decorum, and ensure that such events uphold the moral and cultural integrity expected of higher institutions.

Conclusion

The moral and cultural decay evident during Students' Week and Career Day celebrations in Nigerian tertiary institutions signifies a profound departure from the traditional values that once upheld modesty, discipline, and respect for sacred symbols. Events that were initially conceived to promote academic reflection, professional aspiration, and social responsibility have been transformed into spectacles of immorality and cultural distortion. The misuse of religious attire, military uniforms, and even terrorist costumes illustrates a growing disregard for both spiritual and national ethics.

This phenomenon reflects a broader process of cultural erosion and moral inversion, in which globalized media influences, peer pressure, and weakened institutional oversight have collectively undermined indigenous moral consciousness. Within the framework of Weber's Theory of Value Rationality, such conduct demonstrates a shift from morally guided action to value-neutral self-expression, devoid of ethical restraint. It also underscores the breakdown of traditional systems—religious, educational, and communal—that once reinforced social order and moral accountability.

Ultimately, the degeneration of moral standards on university campuses is symptomatic of a larger societal malaise. Unless Nigerian tertiary institutions consciously restore the integration of moral and cultural education into student life, the moral purpose of higher learning may continue to erode. Thus, reforming Students' Week and Sign-Out Day is not about denying students the joy of achievement but about redirecting that joy toward meaningful expression. True celebration lies in decency, gratitude, and reflection. When educational institutions combine academics The preservation of African cultural values and religious ethics remains essential not only for the moral development of students but also for the future stability and integrity of the nation.

Recommendations

In view of the increasing moral laxity and cultural erosion evident during Students' Week and Sign-Out Day celebrations in Nigerian tertiary institutions, this study proposes the following comprehensive recommendations. These recommendations integrate cultural, religious, institutional, and policy-based approaches toward restoring moral integrity and African value consciousness among students.

1. Strengthening the Role of Religious Institutions

Religious institutions—both Christian and Islamic—should intensify their moral and spiritual engagement with students. Churches, mosques, and campus fellowships need to adopt preventive moral education rather than reactive condemnation (Omoregie, 2020; Rahman, 2019). Regular campus outreach programs, interfaith seminars, and pre-graduation thanksgiving services should emphasize moderation, gratitude, and service to God as the true essence of celebration.

Christian leaders should reinforce biblical teachings on modesty and orderliness such as *"Let all things be done decently and in order"* (1 Corinthians 14:40, NIV). Likewise, Islamic leaders should uphold Qur'anic injunctions warning against excess: *"Eat and drink, but be not excessive. Indeed, He likes not those who commit excess"* (Qur'an 7:31). By embedding these teachings in student life, religious institutions can help redefine Students' Week as a period of spiritual reflection and thanksgiving, rather than unrestrained festivity.

2. Moral Reorientation by School Authorities

University and college authorities should complement religious efforts by institutionalizing value-based education alongside academic learning (Adeyemi, 2020; Nwosu & Ogbonna, 2022). This can be achieved through:

a. Inclusion of ethics, civic, and moral education in general studies programs.
b. Strict enforcement of dress codes, regulations, and alcohol restrictions during student celebrations.
c. Creation of joint committees comprising chaplains, imams, counsellors, and student leaders to vet and approve celebration activities.
d. Periodic organization of moral and leadership workshops for student union executives and event organizers.

3. Reawakening African Cultural Institutions and Family Values

Cultural associations, traditional leaders, and parents should take proactive roles in reviving African moral traditions that emphasize modesty, respect, and communal responsibility (Mbiti, 2015; Gyekye, 2013). The family and community must again become primary moral educators, instilling virtues that discourage indecent dressing, drunkenness, and immoral behavior during social events.

National agencies such as the National Orientation Agency (NOA) and the Council for Arts and Culture should collaborate with tertiary institutions to launch cultural reorientation campaigns. These programs should promote indigenous expressions of joy—such as traditional dance, music, and poetry—that uphold African dignity and decency

4. Prohibition of Indecent Sign-Out Celebrations

In light of the widespread immorality, nudity, and disorderly conduct associated with Sign-Out celebrations, it is strongly recommended that indecent and unsupervised Sign-Out activities be banned across Nigerian tertiary institutions. These practices contradict African ethics of modesty and the moral teachings of Christianity and Islam (Mbiti, 2015; Rahman, 2019).

Educational authorities should replace Sign-Out parades with formal academic thanksgiving or valedictory services supervised by institutions and religious leaders. Such structured ceremonies will encourage decorum, discipline, and gratitude, while celebrating academic achievement within moral and cultural bounds. Institutions should also enforce disciplinary actions against students or groups organizing indecent events, thereby reaffirming universities as centers of both learning and moral development.

5. Synergizing Religious, Institutional, and Societal Efforts

The fragmented moral interventions identified in earlier studies (Okafor, 2022; Nwagbara, 2021) call for collaborative moral governance. Religious institutions, educational authorities, and community organizations should form joint moral integrity boards to oversee student celebrations.

For sustained impact:

a. Clergy, cultural leaders, and university management should co-plan Students' Week programs.
b. Institutions should create annual awards for students who demonstrate exemplary conduct and modesty.
c. The media should prioritize showcasing moral role models over immoral spectacles.

Such synergy will transform campus events from mere entertainment into platforms for moral education and cultural affirmation

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