

**CULTURAL GLOBALISATION AND ITS IMPLICATIONS
FOR THE AFRICAN WOMAN'S HAIR: THE CASE OF
GHANA.**

BY

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**THIS DISSERTATION IS SUBMITTED TO THE UNIVERSITY
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DECLARATION

I hereby declare that this dissertation is the result of an original research conducted by me under the supervision of Dr Juliana Appiah. Apart from other works which are duly acknowledged, no part of it has been submitted anywhere else for any purpose.

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DATE.....

DATE.....

DEDICATION

This work is dedicated to my phenomenal mother, Agnes Esi Koomson, who has been the still calm voice in the midst of the storm; to my late grandmother, Comfort Yeboah, who taught me to be resilient; to my caring grandfather, Mr. Anthony Max Yeboah, who did everything in his power to ensure I complete my Masters; to Mr. Benjamin Koomson who urged me on in this journey and to Charles Kofi Adjei-Mensah (AIA- Associate of the Institute and Faculty of Actuaries) for the unconditional love and support. I specially dedicate this work to all naturalistas who defy the odds and dare to be different in a world where straight hair is the standard.

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ABBREVIATIONS

AU	-	African Union
BC	-	Big Chop
ECOWAS	-	Economic Community of West African States
IMF	-	International Monetary Fund
LOC	-	Liquid, Oil, Cream
OAU	-	Organisation of African Unity
OECD	-	The Organisation for Economic Co-operation and Development
SCLC	-	Southern Christian Leadership Council
TWA	-	Teeny Weeny Afro
UNESCO	-	United Nations Educational, Scientific and Cultural Organization
UN	-	United Nations
WHO	-	World Health Organisation

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ABSTRACT

Many studies exist on globalisation and the impact it has had on the cultures of the world. Cultural globalisation, which is an offshoot of globalisation has heavily influenced world cultures including the kind of hair choices black women make. These studies are, however, mainly on black women in the Diaspora. Very little literature exists on Ghanaian women and how globalisation has affected their hair choices. Using mainly primary sources and complimented by secondary data, this study sought to investigate the current upsurge in natural hairdos by Ghanaian women and what the motivating factors for hair choices by Ghanaian women are, despite the force of globalisation. The data gathered revealed that though globalisation has eroded African cultures, it has also essentially spurred on the natural hair trend in Ghana. The study further found that Ghana currently has a very vibrant indigenous natural hair market as a result of women becoming aware of the dangers of relaxed hair. The study offered recommendations such as the utilisation of image as a powerful tool to promote the acceptance of kinky hair in Ghana.

CHAPTER ONE

INTRODUCTION

1.0 Background of the Study

The process of globalisation is viewed from a historical and socio-cultural dimension by some scholars. “From a historical and socio-cultural dimension, globalisation is perceived as the movement of people, language, ideas, culture and products around the world. Yet, there are scholars such as Cecil Blake, who perceive of globalisation merely in terms of the dominance of multi-national corporations and the destruction of cultural identities”.¹ Globalisation has transformed all aspects of modern life. This ranges from cultural hair practices, lifestyle and mentality.² There are two definite features associated with globalisation. The first being that it is a real phenomenon occurring in every part of the world and secondly, that it is an occurrence that fosters increased interdependence among States and global actors.³

Hair has always held a crucial importance in the lives of black people -an ideal- that can be traced back to pre-slavery times in Africa. Byrd and Tharps note that in many tribes, hairstyles were used to show one’s status, identity, religion and ancestry.⁴ For example, when men from the Wolof tribe in modern Senegal went to war, they wore a braided hairstyle whilst single women shaved a portion of their hair to attract bachelors. Every group and kinship had a way of communicating through their peculiar hairstyles elaborated with shells, beads or strips of cloths woven in.⁵ During slavery, the hair texture of black women in the United States were used to determine their status and place of work. Black women with kinky hair texture had to work in the fields. Yet, those with looser curls which had a more Caucasian-like hair texture

were made to work in the house. ⁶ The problem was not with the hair, but blackness itself. The hair was a representation of blackness. ⁷

After the end of slavery and colonialism, black women in Africa and the diaspora utilised two ways in changing their identity to look anything but black. Skin bleaching and hair relaxing were the main remedies used to rectify their kinky hair and skin colour. Though skin bleaching is still in practice, it is condemned world-wide and seen to be politically incorrect and a perpetual symbol of self-hate. Hair relaxing, on the other hand, has become the status quo amongst black women. ⁸ The chemicals in the relaxers used for hair straightening are potentially harmful. They have the tendency to cause skin and scalp burns, hair breakages and loss and eye injury. ⁹ Most black women also hide the kinky hair under synthetics or wear the hair of a Brazilian, Peruvian or Indian woman as the kinky hair is seen to be unprofessional, unsophisticated and undesirable. ¹⁰

People of African descent have accepted and internalised the negative perceptions of their own hair. Malcolm X delivered an iconic speech on 5th May, 1962 at the funeral service of Ronald Stokes in Los Angeles. ¹¹ He lamented on how black people despise their physical attributes and detest each other. Below is an excerpt from the speech:

Who taught you to hate the texture of your hair?

Who taught you to hate the colour of your skin?

To such extent that you bleach, to get like the white man.

Who taught you to hate the shape of your nose and the shape of your lips?

Who taught you to hate yourself from the top of your head to the soles of your feet?

Who taught you to hate your own kind?

Who taught you to hate the race that you belong to so much so that you do not want to be around each other?

No, before you come asking Mr. Muhammad, does he teach hate, you should ask yourself who taught you to hate being what God made you. ¹²

Maya Angelou in the autobiography, “I know Why the Caged Bird Sings”, expressed her idea of beauty when she was a child. She echoed about wanting to wake up from her black ugly dream with long blond hair in place of the kinky hair, but her mother refused to let her straighten it.¹³ She also hoped to have light blue eyes. By the young age of six, Angelou already had the perception that being beautiful equated to being white. In the novel, *Americanah*, Chimamanda Ngozi Adichie, introduced the issue of black hair in America. The main character, Ifemelu had to go to Trenton from a white dominated Princeton city in order to braid her hair.¹⁴ Ifemelu’s aunt who had to pass an interview before becoming a family physician decided to relax her hair since braids and kinky hair were seen to be unprofessional in the United States.¹⁵ Ifemelu herself had to relax her hair in order to find a job.¹⁶ Adichie also opined out that if Michelle Obama had kept her natural hair on, Barack Obama would have lost the presidential election in 2008.¹⁷ This shows how deeply entrenched the natural hair issue is.

The African woman is continually being pressured to conform to what has been globally accepted as good hair.¹⁸ In August 2016, the Pretoria Girls High School in South Africa was accused of forcing young African girls to straighten their hair. As stated by the girls, their natural hair was seen as untidy. Rules were set by the school to discourage pupils from hairstyles such as afros, bantu, knots, dreadlocks and braids.¹⁹ The natural hair is an important part of an objective African identity so one wonders why a school in Africa, would not permit African girls to embrace and express their inherent identity. Where else would one be able to accept and fully showcase his/her African features if not in his/her own country.

There have been many avenues and means used by the West to imprint their idea of the standard aesthetics in Africa.²⁰ Regardless of the West’s agenda to suppress the beauty of natural hair in mainstream fashion, small but steady steps are being taken both in Africa and beyond to curb the natural hair issue. The Marvel Studios movie, *Black Panther* released on February 16, 2018 has been a major tool in creating awareness of the unique beauty of natural hair. Strong and

powerful black women are represented with bantu knots and braids in Black Panther. This depicts that black women do not need to conform to any beauty standard to be respectable, presentable and beautiful.²¹

In Ghana, there has been a change in the trend of hair. Even though globalisation has led to the acceptance of Eurocentric beauty standards mainly through traditional media, social media and advertisements, a considerable number of Ghanaian women have embraced their natural hair. More natural hair products produced in Ghana are popularised and accepted as women have become interested in nurturing the kinky hair rather than straightening it. It is for this reason that the research seeks to investigate the impact of globalisation on Ghana's culture pertaining specifically to hair choices among Ghanaian women.

1.1. Statement of the Research Problem

From slavery right through to colonialism, the imperial powers have embedded the thought that anything African is of no value. Both the enslaved and the colonised were stripped of their individuality, culture and identity of which the natural hair is a huge part.²² Even after independence, the Western world continue to dominate and alienate Africa's identity through globalisation.²³ Social media, movies and advertisements through magazines and billboards mostly depicts a light skinned woman with straightened long hair to be seen as professional, sophisticated and desirable. This has resulted in most African women having an inferiority complex.²⁴

There has, however, been an upsurge of Ghanaian women embracing the natural hair as their daily look. An observation on the University of Ghana campus and the streets of Accra show young ladies who are more prone to succumb to Westernised aesthetics of beauty, boldly leaving on their natural hair. Although the number is still in the minority, the study seeks to

find out the reason for the sudden increase in the trend of natural hair in Ghana in spite of the powerful force of globalisation.

1.2. Research Questions

1. What were the historical perceptions of natural hair in Africa prior to colonialism and slavery through to the twenty-first century?
2. To what extent has globalisation affected the ideal standard of beauty when it comes to natural hair in Ghana?
3. What factors account for the choice of natural hair among Ghanaian women (whether natural or relaxed) in the face of globalisation

1.3. Research Objectives

1. Examine the historical perceptions of natural hair in Africa before European invasion and after independence.
2. Analyse the extent to which the acceptance of kinky hair has been affected by globalisation in Ghana.
3. Understand the motivating factors for hair choices by Ghanaian women despite the force of globalisation.

1.4. Scope of the Study

Pertaining to Africa, the study restricts itself to sub-Saharan Africa. This is in relation with the subject matter as Africans in the sub-Saharan region are predominantly black with defined African features including kinky hair. African Diaspora encompasses the Eastern (Asia and the Middle East) and Western hemisphere (Europe, North and South America and the Caribbean). Nonetheless, the study limit itself to the people of African descent in North America (United States of America). This is due to the strong historical ties between the African continent and

African-Americans. Ghana is the case study because the country's first president, Kwame Nkrumah is historically known to have championed Pan-Africanism, which promotes the acceptance of African identity in Africa.

The period of this study is within the timeframe of 1960 to 2016. The first wave of black hair resistance to Western aesthetics started in 1960's where there was the emergence of civil rights groups such as the Black Panther and Black Lives Matter in the United States. This was an important era to leave an afro hair as a political statement and a symbol of black pride. Civil rights activists such as Marcus Garvey are known to have vehemently protested against relaxing the kinky hair with the phrase "Do not remove the kinks from your hair, remove them from your brain". Since then, there have been different phases of hair acceptance amongst black people right through to the twenty-first century. The year 2016 marks the continuity of the peak of globalisation in the twenty-first century and allows for very current and relevant developments to feature eminently in the study.

1.5. Rationale of the Study

Hair has not been thought to be of academic importance yet, it is an important factor in the formation of identity. Black women have been stereotyped and prejudiced because of their hair. There is therefore the need to use the academic front in relaying the message that black women with their natural hair are equally worthy of respect.

There is literature on the impact of globalisation on Ghanaian culture, however, much attention has not been paid specifically on the influence of globalisation on hair choices in Ghana. The study also seeks to draw attention to the importance of breaking down the domination of Western aesthetics. It also highlights the importance of Ghanaian women embracing and appreciating our inherent natural hair which defies the law of gravity by growing upwards.

The knowledge from the research could give an analytical insight into the changing hair choices of women in Ghana. It could also be used to provide an empirical basis in conducting further studies on Ghanaian women's cultural hair practices and other related area of studies. This research will, therefore, add to the few existing literatures in academia that is very much needed in this area of study.

1.6. Conceptual Framework

The concept of African Personality was first introduced by Edward Blyden in Freetown in May, 1893. Blyden stressed on the innate difference between the African and the European races. He also used the concept to express the unique traits and distinctive psychology of the African.²⁵ African Personality was mainly informed by Blyden's personal encounter with slavery and racism and also an attempt to challenge racist scientific theories. Blyden first arrived in Liberia in January 1851 at the age of eighteen. This was after he was refused admission into three different colleges in the United States because he was black. In the nineteenth century, race was the main source of understanding the differences in human and cultural diversity. Misleading scientific theories quantified the white race as superior and of high intelligence whilst the primitive African who allowed himself to be enslaved was termed to be inferior, less intelligent and the lowest on the race ladder.²⁶

“Blyden believed that if equal opportunities were given to both races, the African would in no way yield to the white man. He specifically attributed the backwardness of nineteenth century Africans not to their racial specificity but to historical factors, above all to slavery and the slave trade”.²⁷ According to Edward Blyden:

*The African Personality was characterized by cheerfulness, love of nature and willingness to serve, by simple and cordial manliness and sympathy with every interest of actual life and every effort for freedom. One of the essential characteristic of the African was, Blyden claimed, the spirit of service born of his spiritual genius – the supple, yielding, conciliatory, obedient, gentle, patient, musical spirit that is not full of offensive resistance.*²⁸

Blyden again, was of the notion that all races are equal but distinct. He differentiated between Africans and Europeans from geographical and climatic factors. The natural environment made it vital for Africans to be communalistic and cooperative. Social organisations such as the polygamous family, the rural community and the principle of mutual aid were part of African culture. The European was, however, seen to be individualistic and egoistic which led Blyden to draw the conclusion that “the African is an African and the European is an European and will remain so forever and ever”.²⁹

“Edward Blyden was convinced that every race has a soul race and the soul of the race finds expression in its institutions and to kill those institutions is to kill the soul.”³⁰ The institutions here refer to culture”. He went on to indicate how centuries of slavery and the slave trade had dealt a crushing blow to the morale of Africans. This resulted in breeding inferiority complex, fatalism and lack of confidence.³¹ “Blyden also called for spiritual colonization which meant for Africans to shake off the spiritual bondage to which the assimilation of European culture had doomed them particularly in the case of educated Africans who admired the achievement of alien Western civilisation”.³²

Regarding African Personality, Makgoba opines that “the foundational features of African identity and culture include hospitality, friendliness, the consensus and common framework seeking principle, Ubuntu (I am because we are. I can only be a person through others) and the emphasis on community rather than on the individual”.³³ Also, Nyasani contends that the elements of African Personality are ingrained in the African mind.

*Nyasani identifies and discusses sociality, patience, tolerance, sympathy and acceptance as: "areas in which the African mind seems to reveal itself in a somewhat dramatic way. It reveals itself through what may rightly be called a congenital trait of sociality or sociability. It further reveals itself as a virtuous natural endowment of patience and tolerance. And lastly it manifests itself as a natural disposition for mutual sympathy and acceptance.”*³⁴

In *Ethiopia Unbound*, Casely Hayford attempted to define African personality. He shows that Africa has a religion, a philosophy of life, music, art and law. Hayford also asserts that African culture though different from western culture is not inferior to it. The African is a cultured man and is not inferior to the white man. The only differences, be it psychological or mental, between a black man and a white man are "those which can be attributed solely to education and to cultural background". "It is, in fact, the social heritage, the cultural tradition, the prevailing zeitgeist, which differentiates the black man from the white man and not any mystical gene or hormone or any transcendental power possessed by the one and lacked by the other".³⁵

The fundamental thought of the concept of African Personality can be summarised as follows:

- The black man is outwardly different from the white man. However, both races are equal. Africa is the ultimate haven for black people as nature has strategically placed each race in its suitable geographical location.
- Africans are inherently hospitable, cooperative, empathetic, simple and submissive. They also have unique social institutions that appropriately resolve social problems within the communal structure. Thus, it is the responsibility of Africans to protect their exceptional individuality for the utmost growth of humanity.
- The physical attributes of Africans are perfect and distinguishes them from all other races. Hence there is no need to strive to look like the white man. African culture is as prominent as Western culture and must be guarded and passed on from generation to generation. There is absolutely nothing wrong with being an African, hence, Africans must be extremely proud to be African.³⁶

Blyden was not without blemish and his critics are quick to mention that his idea of racism and approach to it was quite contradictory. For instance, Boahene argued that unlike what he preached, Blyden repeatedly urged the British in the 1880s and 1900s to occupy the whole of West Africa in an attempt to outwit the French and Germans.³⁷ Again, contrary to the idea of cultural nationalism and spiritual decolonization, he advocated for the use of English language as a common language. He also encouraged the study of Latin, Greek and the Bible, all of which disrupted the traditional ways of life. Blyden believed that British imperialism was paramount to the civilisation of West Africa. He even welcomed British occupation of Egypt in 1882 and Belgian and American interests in Congo. Adi and Sherman argued that Blyden failed in providing a practical political leadership.³⁸ There are also arguments that Africans are not necessarily peaceful with evidence of numerous intra-state conflicts still spurring up in the twenty-first century.³⁹

Despite these criticisms, the concept of African Personality is relevant to the study because it explains the basic foundation on which the research is built on, which is to use slavery and its aftermath effects to understand the desire for Ghanaian women to fit into the European beauty spectrum. It also proclaims that the African, who in all respects is equal to the European, should remain his true self. It stresses on the fact that Africans need to cherish African traditional culture. This concept can be used to motivate Ghanaian women to embrace the natural hair as their true self identity.

1.7. Literature Review

In the book, *Definitions of Globalisation: A Comprehensive Overview and a Proposed Definition*, Al-Rodhan and Stoudmann portrays various dimensions of globalisation by giving numerous definitions of the phenomenon. According to the authors, “globalisation which by nature encompasses legions of communities, cultures and disciplines includes technology,

transnational trade, internationalising of production, the new international division of labour, migration from South to North, the new competitive environment that accelerates these processes and the internationalising of the State”.⁴⁰ Al-Rodhan and Stoudmann also point out that globalisation is viewed differently by different scholars due to their own culture, experience and observations.⁴¹ “It is not a single concept that can be defined and encompassed within a set time frame, nor is it a process that can be defined clearly with a beginning and an end”.⁴²

Culture is defined as a “multifaceted whole which comprises of law, belief, custom, morals, knowledge, custom, art and any other aptitudes acquired by members of a particular society”.⁴³ This definition from Adedimeji in the article *Globalisation and the Survival of the Nigerian Cultural and Linguistic Heritage: The American Paradigm*, illustrates culture as a needed entity for the personal and societal development of a group of people. Culture forms the basis of identity. Africa has a large number of different cultures within each country and the means to identify people as Yoruba, Fante, Bantu, Hausa and Zulu even in modern and diverse cities are set by cultural elements such as language, lineage system and kinship.⁴⁴

Ugbam, Chukwu and Ogbo in the *Effects of Globalisation on African Culture: The Nigerian Perspective*, view globalisation as a controversial occurrence that affects various aspects of life especially in the developing countries. Emphasis is placed on its influence on African culture. According to the authors, globalisation has had both positive and negative impact on socio-cultural practices in Africa. This makes it difficult to label it as obstructive.⁴⁵ Ugbam, Chukwu and Ogbo recognise the branding of globalisation as Westernisation, however, they argue that there is no surmountable evidence to prove this apparent agenda. They argue that Africans are not coerced to copy foreign cultures as they do so willingly. Hence, Africans should take much of the blame for the defunction of their culture.⁴⁶

The authors further argue that some Western countries including the US even encourages its schools, colleges and universities to adopt, teach and learn other languages including those spoken in Africa.⁴⁷ The article highlights that Africans have the mentality that everything foreign, including Western culture is superior over their own.⁴⁸ It has been decades since the end of colonialism, hence, the West is not to blame if Africans are still not able to carve their own path, embrace their identity and cultivate their own culture.⁴⁹

Disagreeing with the above submission, Daramola and Oyinade's article, *Impact of Cultural Globalisation on Africa, the Role of Western Media* stresses that globalisation, particularly from a cultural angle has had undeniably negative repercussions in Africa. The authors who view the occurrence as neo-colonialism, assert that the Western media has been the main tool used to infiltrate culture on the continent.⁵⁰ Using the concept of dependency, the article insists that though African countries have sovereignty to manage their own affairs, most of their media is perpetrated by foreign cultures through Western media content.⁵¹ Both government and private owned television and radio stations depend heavily on movies and talks shows produced in the West. The values, norms and thoughts of the youth in Africa are influenced through watching of these foreign programmes.⁵² According to Daramola and Oyinade, the invasion of culture through globalisation has been one sided as the West does not find African culture worth emulating.⁵³

Byrd and Tharps's *Hair Story: Untangling the Roots of Black Hair in America* traces the cultural hair practices of black people prior to slavery and colonialism. Hairstyles in pre-colonial Africa were artistically expressed to determine the ranks of individuals in the society.⁵⁴ The arrival of Europeans in the sixteenth century eventually led to the trade in human cargo. Africans from Ghana, Nigeria, Senegal, Gambia and Sierra Leone were in high demand due to their expertise in pottery, jewellery making, wood carving, agriculture and cotton weaving.⁵⁵ The inhumane treatment meted out to the slaves in the New World made it difficult to have

time in caring for their hair which became matted. There were common outbreaks of head lice and ringworm infections amongst the slaves. This resulted in untreatable hair problems, breakages and patchy baldness.⁵⁶

Byrd and Tharps also emphasised that centuries of demeaning the slaves due to their hair and other physical attributes eventually led black people to accept that they were in the lower rank of human beings.⁵⁷ This depreciative mentality was passed down from generation to generation. Even in the twenty-first century, kinky hair is still not fully accepted in the mainstream beauty ideal and black women continue to feel unattractive with their natural hair on.

Stressing on the negative consequences of globalisation on the African youth, Akua Djanie, in the article, *Globalisation and Africa*, enunciated how cultural globalisation has resulted in African cultures being undervalued. She passionately cited how globalisation does not promote the integration of different cultures of the world.⁵⁸ In Djanie's opinion, black women both in Africa and the diaspora have been indoctrinated to view themselves as unsightly compared to white women. The author stated that it was not a problem for Africans to embrace other cultures and traditions and take on board what they find appealing as long as it does not devalue authentic African ways of life.⁵⁹

According to Djanie, black women everywhere in the world have created their own self-image by wearing false weave as their natural identity. Women of other races would not even be seen having afros, bantu knots, braids and dreadlocks unless for fun or during Halloween.⁶⁰ Djanie also lamented on how women from the black race continue to change their true self and deny the way they were created by God. Akua Djanie contends that the African hair issue which is already in existence has been spurred on through globalisation.⁶¹

In the *Politics of Black women's Hair*, Vanessa King and Dieynaba Niabaly argue that even though women have historically been subjected to adhere to Eurocentric beauty standards, the pressure on women of African descent has been most persistent.⁶² The few times black women are portrayed in a good light and used as a symbol of beauty by the media are usually with a light skin woman with straight hair.⁶³ The issue of hair is deeply implanted to the point where the hair of a black woman can determine the kind of job she can have and whether or not she can keep it. This is mainly because black women with natural hair are perceived to be of lower-class status, childish, aggressive, Afrocentric and outspoken.⁶⁴

King and Niably pointed out that due to the setting of persecution in which hair relaxers were made, it is reasonable to consider black women with relaxed hair as a symbol of self-hatred. Notwithstanding, relaxers have actually advanced to be a part of black culture. Relaxing one's hair does not measure up to self-loathing. The diverse hair decisions, both natural and relaxed are usually propelled by various elements apart from black consciousness and self-hatred.⁶⁵

From a different sense of direction, Briana Hargro, in the article *Hair Matters: African American Women and the Natural Hair Aesthetic* propounds that women of African descent give several excuses for relaxing their kinky hair. The uniqueness of black hair shows through its different grooming practices from Caucasian hair. Black women are so used to their relaxed hair that the newness of kinky hair has led to ignorance and contempt.⁶⁶ Hargro believes both Africans and African-Americans are part of the hair issue because they keep perpetuating the negative notion about their own natural hair. The black community also tag others with natural hair as being non-achievers, radical, political, too ethnic and unapproachable.⁶⁷

The author also placed emphasis on the power of imagery. From the 1930's to the twentieth century, hair straighteners and skin bleaching creams generally directed towards black people had an ironic Black Beauty theme. According to Hargro, the inability of black celebrities to

advocate, portray and create an ideal black aesthetic is also a problem. This is due to the fact that black people in general do not have popular black figures to look up to.⁶⁸ As much as image is part of the problem, image can also be used to create the solution.⁶⁹

On the contrary, Johnson and Bankhead in the article, *Hair It Is: Examining the Experiences of Black women with Natural Hair*, maintain that there has been a noticeable trend of natural hair among black women. The authors believe a natural hair movement has steadily been in existence for several years. A research conducted in the US in 2006 showed significant decrease in hair relaxer sales by 17 percent. It must be noted that unlike the 1960 and 1970 natural hair movement which was political, women in the twenty-first century keep their hair on the journey to self-discovery and self-acceptance.⁷⁰

Daramola and Oyinate rigidly view globalisation in a negative light although Africa has benefitted from it to an extent as pointed out by Ugbam, Chukwu and Ogbo. Djanie also solely blames globalisation for the preference of weaves and relaxers over natural hair by black women though there could be other factors which were not considered in her article. King and Niably and Johnson and Bankhead also bring different viewpoints from the usual perspectives of natural hair.

The literature is relevant to the study because it gives a comprehensive understanding of globalisation by examining its breadth, width and length through various definitions. It also provides both the positive and negative impact of the occurrence on African culture. The literature informs the fact that Africans have the power to filter which part of foreign culture to embrace or break off. There is also a detailed historical account of black people's natural hair journey which is paramount to the study as it gives an understanding to the main reason for black women's hair struggle.

The literature also draws attention to the negative consequences of cultural globalisation particularly on influencing the acceptance of kinky hair amongst women of African descent. The literature is of importance to the study because it steers away from the usual self-hate concept which concludes that relaxed hair equals self-contempt. It also depicts that distinctive hair choices have other motivating factors, which the study seeks to unearth. The relevance of the literature shows through its highlight on the continuous use of image to stimulate the acceptance of natural hair, skin colour and all other physical attributes of black people.

1.8. Study Methodology

1.8.1. Sources of Data

Data for the study are drawn from both primary and secondary sources. The primary data were derived from in-depth interviews and structured questionnaires. The study also relied on secondary data from published books, journal articles and relevant internet sources.

1.8.2. Research Methodology

As far as the research design is concerned, the study used both qualitative and quantitative approaches for its investigations. A qualitative mode of study was selected in order to conduct an explanatory, interpretative and descriptive study of the research topic. Since the study seeks to unearth the reason behind the current natural hair trend in Ghana in spite of the wave of globalisation, qualitative design is suitable to understand the reasons for peoples' actions, beliefs and preferences. Four (4) respondents were interviewed.

A quantitative approach was also selected to provide analytical findings regarding the study's objectives. This research approach was used to describe and interpret opinions, attitudes and behaviours concerning globalisation and natural hair in Ghana. Questionnaires via Google

forms were initially sent to friends with natural or straightened hair who in turn forwarded the questionnaires out. Both purposive and snowballing techniques were, therefore, used in gathering the data. The author originally resolved to use one hundred (100) sample size, however, 30 more respondents filled the questionnaire. The author subsequently used a total sample size of 130 to reinforce the facts gathered through quantitative design.

1.8.3. Background Information on Respondents

The four (4) respondents who were interviewed were made of three (3) women and one (1) man. Three (3) of the interviewees, Dr. Obadele Kambon, Dr. Mjiba Frehiwot and Dr. Irene Appeaning Addo who are all Research Fellows at the Institute of African Studies, University of Ghana were contacted due to their interest and in-depth knowledge about globalisation and natural hair in Africa and the diaspora. Ama Akuamoah, an entrepreneur, was also interviewed due to her extensive experience from working and living in the Middle East, United States and some African countries.

One-hundred and thirty (130) respondents were used in the quantitative approach. All of the respondents were women aged between 18 to 60. An all-female respondents were selected due to the set objectives for the study. It was therefore paramount to solicit for a woman's point of view on the subject matter. All the women range from students, company staff, health professionals to entrepreneurs and so on.

1.9. Limitation of the Study

The study was constrained by time as it had to be completed within three months. Due to this, the demographics of the sample size such as salary, profession, background and so on were not analysed. There was difficulty in finding a good number of academics specifically interested in issues surrounding hair politics in Ghana. It was also laborious to find academic books which precisely concentrated on natural hair in Ghana. Hence the research was sourced from literature

based on Black women's hair in the diaspora. The study aimed to provide diverse views from different generations through ages ranging from 18-60. However, most of the respondents interested in the questionnaire were between 18-39 compared to those between 40-60. Only women who had access to the internet were accessed. For that reason, findings may not apply to other classes of women in Ghana.

1.10. Organisation of the Study

The study is structured into four chapters. Chapter one constitutes the research design. It introduces the study by giving the background to the research, statement of the problem, research questions, research objectives including the scope and rationale. The chapter touches on the conceptual framework, literature review and the study methodology which consists of the sources of data, research methodology and background information of respondents. There is also the limitation of the study and finally the organisation of the study.

Chapter two thoroughly examines the historical overview of cultural globalisation and the acceptance of natural hair both on the continent and in the diaspora. It starts by attempting to define globalisation through the presentation of various definitions. It then delves into its historical viewpoint by making references to several articles. Culture is also singularly looked at before proceeding to globalisation and African culture by weighing the arguments of both advocates and opponents of globalisation. The chapter then concentrates on the natural hair as an important subject to the study. There is a scientific breakdown of kinky hair before giving a detailed history of the natural hair journey prior to slavery through to the twenty first century. The study also looks at the new wave of natural hair movement and some popular natural hair terminology.

Chapter three concentrates on the case of the Ghanaian woman's hair. It gives a brief history of some hair practices in Ghana then moves on to the significance of hair in the country. The

chapter also assesses the extent to which globalisation has affected the acceptance of natural hair in Ghana with the help of transcribed interviews and data analysis. It also looks at the reason behind hair choices by Ghanaian women and some motivating factors for natural hair trend in Ghana.

Chapter four, which is the final chapter provides a summary of findings, states the conclusion and offers some recommendations.

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CHAPTER TWO

AN OVERVIEW OF CULTURAL GLOBALISATION AND THE ACCEPTANCE OF NATURAL HAIR BOTH ON THE CONTINENT AND IN THE DIASPORA

2.0 Introduction

In order to understand globalisation from a cultural angle and its implications for the African Woman's hair, there is the need to first understand the various dimension of globalisation and its historical perspectives. The chapter covers culture, the place of African culture in globalisation and presents two opposing views of cultural globalisation and its effect on African cultures. In addition, there is a dissection of the scientific makeup of natural hair, the hair journey before slavery to contemporary times, the new wave of natural hair movement and some natural hair terminology. In line with the study's objective, the chapter aims to examine the historical perceptions of natural hair in Africa before European invasion and after independence. It also answers the research question of the historical perceptions of natural hair in Africa prior to colonialism and slavery through to the twenty-first century.

2.1. Defining Globalisation

Globalisation has been defined by various scholars through the lens of different world views. There has not been an agreed and precise definition to the term or concept due to its interlocking variables.¹ Political ideology, geographic location, social status, cultural background including ethnic and religious affiliation provide the background on how the phenomenon is interpreted.² It is a concept that has been defined vastly over the years, with some connotations referring to progress, development and stability, integration and cooperation. Others refer to it as regression, colonialism, and destabilization.³

Globalisation, according to the United Nations Educational, Scientific and Cultural Organization (UNESCO), can be defined as "a set of economic, social, technological, political

and cultural structures and processes arising from the changing character of the production, consumption and trade of goods and assets that comprise the base of the international political economy”.⁴ The Organisation for Economic Co-operation and Development (OECD) refers to “globalisation as a dynamic and multidimensional process of economic integration whereby national resources become more and more internationally mobile whilst national economies become increasingly interdependent”. Additionally, globalisation has been used to explain the growing of intercontinental financial markets and the difference in the markets of goods and services.⁵

McGrew views globalisation as “a process which generates flows and connections, not simply across nation-states and national territorial boundaries, but between global regions, continents and civilisations”. This invites a definition of the occurrence as a historical process which engenders a significant shift in the spatial reach of networks and systems of social relations to transcontinental or interregional patterns of human organization, activity and the exercise of power.⁶ Al-Rodhan and Stoudmann perceive “globalisation as a process that encompasses the causes, course, and consequences of transnational and transcultural integration of human and non-human activities”.⁷ “It involves economic integration; the transfer of policies across borders; the transmission of knowledge; cultural stability; the reproduction, relations, and discourses of power. It is a global process, a concept, a revolution, and an establishment of the global market free from socio-political control” .⁸

Incorporating five concepts in his definition, Nsibambi views “globalisation as a process of advancement and increase in interaction among the world’s countries and peoples, facilitated by progressive technological changes in locomotion, communication, political and military power, knowledge and skills, as well as interfacing of cultural values, systems and practices”.⁹ He highlighted that globalisation is not a value-free, innocent, self-determining process. “It is an international socio-politico-economic and cultural permeation process facilitated by policies

of governments, private corporations, international agencies and Civil Society Organizations”. “It essentially seeks to enhance and deploy economic, political, technological, ideological and military power and influence for competitive domination in the world”.¹⁰

In an economic context, the International Monetary Fund (IMF) conceives of “globalisation as a process of growing global inter-dependence of countries through increasing volume of cross-border transactions in goods and services and of capital flows and also through the more rapid and widespread diffusion of science and technology”.¹¹ According to Ogoko , “the political idea of globalisation is the aggregation of compliant nations of the world into a community wherein their territorial boundaries dissolve into ideological insignificance while retaining their political sovereignty as independent nations”.¹² Ohuabunwa, once opined that “globalisation can be seen as an evolution which is systematically restructuring interactive phases among nations by breaking down barriers in the areas of culture, commerce, communication and several other fields of endeavour”.¹³

The various perceptions and definitions stated depicts globalisation as having a multi-dimensional process. The phenomenon is marked by cultural, economic and political relations increasingly taking a global basis.¹⁴ “It involves many agents or actors that are instrumental or are direct players in the process; these actors or agents according to Ritzer include Transnational Corporations, the multilateral institutions like the World Bank, International Monetary Fund, World Health Organization, World Trade Organization and the media”.¹⁵

Yakuzo asserts that:

*It is this multifaceted nature of Globalisation that makes it perhaps the most important and pervasive phenomenon facing humanity-western and non-western. Globalisation is like an uncontrollable wildfire it has started and nobody knows where it is taking us. What is evident is that no person, family, religion and society are immune to it. It is therefore shaping our society's labour markets and its pattern of inequality, its consumption and its health as well as its political stability and legitimacy. Globalisation is a reality for all of us because; we are forced with no any option but to live in a global village.*¹⁶

2.2. Historical Perspectives of Globalisation

According to Scholte, the term globalisation was not coined until the second half of the twentieth century whilst Amiwu believes the term was first coined in the 1980s.¹⁷ The origin of globalisation can be traced back to the period between 1450-1500 AD. This was the mercantilist period characterized by the development of trade in the quest for commercial empires to broaden their markets.¹⁸ Since then, propelled by incredible advancements in transportation and information technology, globalisation has practically shrank the world to one global village.¹⁹ It was triggered by economic motives and initially seen as an economic phenomenon. Although some economists still define it from a purely economic perspective, it also has far reaching effects in the areas of politics, culture, technology and the environment.²⁰

Pisani argues that globalisation is not a unique occurrence to the post- Second World War period.²¹ Robertson distinguishes three waves of globalisation during the past 500 years. “These are the globalisation of regional trade after 1500, the globalisation following in the wake of industrialisation from around 1800 and the construction of a new world order after 1945 during the American century or the age of American globalism”.²² Some scholars believe that there have been three major phases of globalisation: 1870 -1914, 1945 -1980 and from 1980 till now.²³ Since the 1960s, globalisation has certainly evolved at a great pace with a broader scope than ever before in history.²⁴ Ibrahim believes that in the nineteenth century, globalisation promoted the movement of capital from Europe resulting in the expansion of capitalism. It also led to the building of rail road systems and agriculture in America and Australia.²⁵

Pertaining to Africa, the continent’s contact with other parts of the world, especially America and Europe, started in the 15th century through trade including the trans-Atlantic slave trade.²⁶ During this period, Africa’s most valuable resources - able-bodied men, women and children -

were sold by African slave traders to western merchants.²⁷ Yeboah posits that international contacts and exchanges are not new to Africa since the continent's history is marked by foreign involvement.²⁸ The end of trans-Atlantic slave trade came with the era of colonialism. During a conference in Berlin in 1884, Europeans divided up Africa among themselves and instituted direct control and rule over the continent. This division was done without regard to linguistic, ethnic, cultural and other considerations.²⁹ The next stage of Africa's interaction with the world was during the era of independence from colonial rule.³⁰ From the last decade of the 20th century into the twenty-first century, Africa's linkage with other parts of the world has entered a new phase commonly termed as globalisation. Though the term may be new, the substance and ideals are not new to Africa and the world as a whole.³¹

2.3. Culture

Culture is an inclusive term to define due to its wider scope and broad nature. What comes to the mind whilst thinking of culture, is the values and norms people have that make them live in a particular way. It is therefore, the sum total of all things that refer to religion, roots of people, symbols, languages, songs, stories, celebrations, clothing and dressing, and all expressions of our way of life. It encompasses food productions, technology, architecture, kinship, the interpersonal relationships, political and economic systems and all the social relationships these entail.³² With a similar sense of direction, Lusting and Koester defined culture as a learned set of shared interpretations about beliefs, values, and norms which affect the behaviours of relatively large group of people.³³

Nwegbu, Eze and Asogwa view culture as the totality of learned, socially transmitted customs, knowledge, material objects and behaviour that includes the ideas, values, customs and artefacts of a group of people.³⁴ Culture is a pattern of human activities and the symbols that give these activities significance. It is what people eat, how they dress, beliefs they hold and

activities they engage in. It is the totality of the way of life evolved by a people in their attempts to meet the challenges of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms and modes of organisation. Thus culture distinguishes a group of people from their neighbours.³⁵ From the definitions above, it is clear that culture is an extensive concept that basically encompasses every aspect of human life.³⁶

Each culture has its own personality. The fact that we are all human does not mean we are the same. Culture is learned and this is considered the most common attribute. Such learning does not take place through natural inheritance neither is it genetically transmitted. Rather, it takes place by gradual process of absorption from the social environment or through deliberate instruction as stated by Fridah.³⁷ No culture is possible without a language. It has been noted that culture is bound up with language. This is an essential pre-requisite and hence, to kill a language is to kill a culture.³⁸

Adedimeji opines that to be removed from one's culture is to be deprived of one's identity. To lose one's identity is to be tossed in the wind fluttering along like a leaf separated from its tree.³⁹ Culture ensures the survival and development of a group of people in a community. Adedimeji captures this point perfectly by stating that a society robbed of its culture can only marginally survive and anyone that loses his cultural or linguistic legacy is bound to expire.⁴⁰ Ugbam, Chukwu and Ogbo assert that culture features in both the internal and external environment of business and influences purchasing decisions. It is therefore, a relevant variable in economic development.⁴¹

It must be noted that culture is dynamic not static. Culture evolves as human beings make adjustments to adapt to the challenges of living in their environment. Hence it is to be expected that as the environment changes, culture will also change.⁴² Humans are being transformed

every moment, always growing like the cells in our bodies. This transformation is so gradual and not sudden or abrupt.⁴³ Many societal developments that occur within a country, such as urbanization, modernization and democratization, could bring about cultural changes.⁴⁴ Culture is a continuous process of change but in spite of the change, culture continues giving a community a sense of identity, dignity, continuity, security and binds society together.⁴⁵ Africa's historical foreign invasion rapidly changed its cultural hair practices. In spite of this change, the kinky hair texture gives people of African descent a sense of identity wherever they may find themselves.

2.4. Globalisation and African Culture

The concept of African Personality highlights the uniqueness of African cultures. Africa has always been known for its rich culture for centuries. An ample harvest of indigenous traditions that have attracted several people around the world to witness the manifestation of such practices.⁴⁶ The observance of tradition and the usage of artefacts which come in the form of statements, beliefs, legends and customs from generation to generation have been the very definition of the African.⁴⁷ There are various ethnic groups with distinct cultures in Africa. These cultures that shape the lives of its members have diverse customs and traditions that are colourful and exciting.⁴⁸

Based on the concept of the study, African Personality, cultural globalisation is viewed here as the “infiltration of foreign cultures into African culture, norms, values and alteration of African social structure”.⁴⁹ Recent emphasis has been on the effect of globalisation on African culture. Afisi observes that the implications of globalisation is turning the world into one market economy, one liberal democracy and ultimately, one westernized cultural heritage.⁵⁰ The tone of the discourse on the effects of globalisation on culture suggests a belief that globalisation is

tending towards a homogenization of global culture. Coupled with this is the fear of Americanization which is the prevalence of American culture globally.⁵¹

Bello opines that “homogenisation of cultural relations worldwide has been a key factor in the process of globalising” whilst Nicolaidis states that “American norms, values and practices are being conveyed across the Atlantic as the suitable mode of behaviour for Africans”.⁵² Cultural globalisation has impacted every facet of the African culture and has led to divergent opinions among scholars. Cultural globalisation has impacted both positively and negatively on African culture.⁵³

2.5. Advocates of Cultural Globalisation in Africa

Ibrahim argues that globalisation since the colonial period in Africa has led to an astronomic increase in formal education, which has in turn, increased literacy rate among Africans. Universities and institutions of higher learning have impacted knowledge, skills and attitudes that shift behaviours of societies and state leadership as well as followership.⁵⁴ Saviour also contends that the traditional educational system in Africa is inadequate. Young people who learn their lessons for life mainly by joining in the daily round of the social group from nuclear to extended family circles, have appeared to be ill-equipped in facing the challenges of the twenty-first century.⁵⁵

There has been an increase in the number of health facilities ranging from acupuncture, chiropractic and gynaecology. Strange diseases, which previously were thought to be the cause of the wrath of gods, have been discovered to be caused by viruses and bacteria through scientific testing in the laboratory. International entities such the World Health Organisation (WHO) provides immunization for preventable childhood illness such as polio that has declined rapidly close to eradication. The organization has also been extremely helpful in creating awareness and preventable methods including the provision of medicines to combat

HIV/AIDS on the continent. Saviour argued that traditional medicine, which is nature based, has evolved due to scientific knowledge and now even rival orthodox medicine.⁵⁶

According to Yeboah, human rights records have improved over time due to the influx of foreign culture, beliefs and ideologies. Some inhuman cultural practices directed especially at women like female genital mutilation, witch camps, child marriages, widowhood rites and trokosi are being addressed and modified.⁵⁷ Saviour also argues that superstitious practices such as killing of twins and human sacrifices to appease gods have ended due to the introduction of Christianity and Islam.⁵⁸ Globalisation has also contributed to the formulation of international laws to ensure the protection of human rights. An example is the observance of the Bill of Right by UN member states including Article 31 of the OAU Charter on 27 June, 1981 at the continental level. There have also been intervention measures by the UN, AU and ECOWAS in war zones in Africa such as Ivory Coast and Gambia to aid in preventing human rights abuses.

Ying-yi and Cheon states that “exposing Africans to multiple cultures could increase their cognitive repertoires so that they have ideas from multiple cultural perspectives and thus increase the chance of novel combinations of seemingly unrelated concepts. This results in higher creativity”.⁵⁹ Ying-yi and Cheon assert that:

Aside from creativity, multiple cultural exposure also benefits intergroup relations. The logic is that the shared knowledge system of a foreign culture can provide a different, yet broader worldview from one based solely on an individual's own familiar cultural knowledge system. As a result of multiple cultural exposure, individuals are motivated to unfreeze their epistemic representations and become receptive to new ways of thinking.⁶⁰

2.6. Opponents of Cultural Globalisation in Africa

The arguments of the sceptics of cultural globalisation relies on the concept of African Personality. They believe that all the diverse but similar African cultures are unique and should not be tainted with foreign culture. Globalisation which is a form of imperialism or colonialism is mostly to blame for the annihilation of African culture. According to Wilfred, present day globalisation is a tradition of oppression which has lasted for over five hundred years. Globalisation is only the latest phase and expression of this uninterrupted history of subjugation of peoples, nations and conquistadors. It is a tradition of cultural domination of some nations over others.⁶¹

Most young people are trying hard to be modern to the extent of ditching African Languages such as Akan, Hausa, Fulani, Swahili, Yoruba and so on and adopting American accent and slangs. Yeboah states that most Africans, especially, Ghanaians from the elite background, cannot communicate in their mother tongue. Even at home most parents of a certain linguistic background do not consider it expedient to communicate with their children in their mother tongues, which should be the first language.⁶² It is quite obvious that such children learn English first from their parents and peers. The reasons assigned to this sudden change of events is that English is valuable and highly necessary compared to African languages.⁶³

Western media continually bombard African culture through its countless number of contents. Both traditional media and social media portray contents with materials that promote criminal activities, violence, homosexuality and pornography. Smuggling of guns, school cults and other contents that were completely foreign to Africa are constantly being exported to the continent at an alarming rate.⁶⁴ Cultural globalisation has resulted in the loss of identity, the loss of self-pride and the loss of traditional values.⁶⁵

Globalisation has also brought about excessive materialism. As Ali puts it, the African capitalism by combining the quest for profit with the desire for prestige has combined in sharpening the acquisitive instinct alongside the urge to consume.⁶⁶ For the ordinary African, to be modern and trendy has been transmitted by social media to be all about fast cars, sky-scrapers, mobile telephones, punk hair styles, expensive weaves, luxurious houses with imported furnishings, designer clothing shoes hand-bags, wrist-watches and perfumes including luxurious parties and entertainment.⁶⁷ This has resulted in the creation of criminals dubbed “419 fraudsters” who have taken advantage of globalisation of technology to dupe people both in and out of the continent.⁶⁸ The kind of food being eaten has also been affected as there has been preference for unhealthy food choices over healthy traditional African meal.⁶⁹

In traditional Africa, education was essentially a preparation to meet the challenges of the society. On the other hand, colonial educational system was designed to alienate the African from his or her culture, to loathe his or her language and manual work.⁷⁰ The African was taught to view education as emancipation from village life and a passport to white-collar job in the cities. Education was no longer a way of life. One essential negative influence of colonial education was emphasis on technical and secularistic acquisition of skills as against character formation. The colonial education as maintained by African leaders since de-colonization neglected the character formation aspect of education.⁷¹

It is obvious that the effect of cultural globalisation is manifested in all elements of African culture including hair choices. Djanie argues that globalisation on the cultural level is not about the fusion of different cultures.⁷² It is more of brainwashing for everybody to become the same. Globalisation is the disease that has fed Africans with the notion that natural hair is inadequate when it comes to beauty. Hence, the norm of almost every African woman, to either straighten their hair or wear weaves in order to fit into mainstream beauty trend.⁷³ People have been so globalised that they believe beauty means long straight hair. Yet if the world were truly global,

people would be made to accept all forms of hair.⁷⁴ African Personality strongly opposes the acceptance of foreign culture due to these negative repercussions.

2.7. The Science Behind the Afro

Dermatological research has shown that human beings are born with approximately 150,000 hair follicles on the scalp. There are different types of hair depending on one's genetics.⁷⁵ Everyone falls within the spectrum of straight, wavy, curly, very curly or kinky hair. The degree of curl is based on the number of bonds between the keratin within the hair shaft. The more the disulfide bond links, the more textured the hair will be. However, the fewer the bonds, the straighter the hair type. Disulfide bonds are the strongest of all the bonds in the hair and can only be permanently altered with chemical treatments.⁷⁶ Black hair is thicker, curlier, and often frizzier as compared to Caucasian and Asian hair. From a grooming standpoint, black hair requires a different set of styling techniques due to its sensitivity to excessive manipulation.⁷⁷

Andre Walker's Hair Classification System divided the hair of women of African descent into different categories.

TYPE	HAIR TEXTURE	DESCRIPTION
3a	Curly (Loose Curls)	Thick & full with lots of body. Definite "S" pattern. Hair tends to be frizzy. Can have a combination texture.
3b	Curly (Tight Curls)	Medium amount of curl. Can have a combination texture.

4a	Kinky (Soft)	Tightly coiled. Very Fragile. Has a more defined curly pattern.
4b	Kinky (Wiry)	Tightly coiled. Very Fragile. Less defined curly pattern. Has more of a “Z” shaped pattern.
4c	Kinky (cotton wool-like)	Extremely tight coils that shrink very close to the scalp when dry. Curls may not be visible when dry.

Table 1: Natural hair types

Source: Douglas, Jennifer. "African American Women and Hair: A Theological Reflection." (2007), p.2.

Biracial women (black mixed with other race) have type 3 hair whilst black women generally have type 4 hair. It is quite common for black women to have a combination of two or three curl patterns. For instance, one may have 4c hair at the front and 4b hair at the back or the edges may be 4a whilst the majority of the hair is 4b type. A common misconception is that black hair does not grow. This is absolutely false as kinky hair can grow very long but due to its tight coils, it is difficult to see its true length. Natural hair has a low sheen and very coarse look. However, it is actually very fragile and prone to breakage.⁷⁸

2.8. The Natural Hair Story

The study examines the historical perceptions of natural hair in Africa before European invasion and after independence in order to meet its objective. Natural hair is referred to as hair

that has not been altered by chemical agents.⁷⁹ From 1400, the story of black people's hair began in Africa where the social, aesthetic and spiritual significance of hair had been intrinsic to their sense of self for thousands of years.⁸⁰ Africans believed hair to be the most elevated point of the body, which meant it was closest to the divine. Among the Wolof, Mende, Mandingo and Yoruba, hairstyles depicted the religion, age, marital status and ethnic identity.

The geographic origin, social rank and wealth of members in a community were also identified by their hairstyles. In some cultures, one's surname could be known from a particular hairstyle. For example, a widow had to leave her hair unkempt for specified mourning period in order not to look attractive to other men. The Kuramo people of Nigeria were recognised by their unique hairstyle, which was a shaved head with a single tuft of hair on top. Nigerian housewives who shared one husband created a hairstyle to mock the other wives of their husband. The style which was meant to be seen from behind was known as "kohin-sorogun" meaning "turn your back to the jealous rival wife".⁸¹

Europeans who first came into contact with the African natives in the fifteenth century were astounded by the complexity of style, texture and adornment of black hair.⁸² Slave trade began by the sixteenth century. Africans were captured, bought, sold and then transported to other parts of the world in the bowels of ships. The hair of these captives were eventually shaved off by slave masters with the intention of erasing their cultural identity.⁸³ Arriving in a new land dominated by pale skin and straight hair, African hair was considered deplorable by the Europeans. In addition to slave owners' degrading treatment of blacks, scientists categorized dark-skinned people with "woolly" hair to be at the bottom of the evolutionary ladder. These resulted in conditioning black people to feel inferior and made it easier for them to be controlled. This pathology was passed down to their sons and daughters and future generations.⁸⁴

On the plantation, the men who worked on the field had to shave their hair. Women were also expected to cover their hair with rough, coarse fabric because Europeans considered it unattractive and offensive.⁸⁵ House slaves had to wear wigs similar to their slave owners, who also adorned wigs during this period.⁸⁶ This depicts what is currently happening as blacks have to either cover their hair or wear wigs in order not to offend whites.⁸⁷ According to Bryd and Tharps, having a straightened hair translated to economic opportunity in the form of finding a job including social advantage such as finding a marriage partner and getting access to education.⁸⁸

Lighter skinned slaves with looser curls were preferred to work in the house. Some of them had access to hand-me-down clothes, better food and education. Others were given the promise of freedom upon the master's death. Most of these light skinned slaves were the offspring of the master or his son.⁸⁹ The light-coloured slaves were said to have "good hair," and the dark-skinned slaves to have "bad hair." Good hair was thought of as long and lacking in kinky, tight curls and frizz. And the straighter the better. Bad hair was African hair in its purest form.⁹⁰

There was the enactment of the Tignon Law by Governor Esteban Rodriguez Miro in Louisiana in 1786. The beauty of black women's hair and features often attracted French and Spanish suitors. The beauty of these women was perceived a threat to white women. A regulation was decreed for women of African descent both slave and free to hide their hair with a knotted headdress. A tignon (tiyon) is a headdress used to conceal hair. Nonetheless, black women abided by the rule and turned it into fashion. The women used unique colours and wrapping styles which accentuated their beautiful faces. Out of this bore the various head ties seen today on women of colour using unique materials, patterns and flair.⁹¹

The 1900's marked the emancipation era for black people. In order to grasp any given opportunity to improve their lives in a white society, black people mimicked European

aesthetic by straightening their hair. This was to escape the racist stereotype imbedded in the mainstream collective consciousness. For the white Americans, kinky hair, wide noses and full lips still depicted ignorance and inferiority.⁹² The late nineteenth century, however, came with huge advertisements of hair straighteners and skin lighteners by white companies which suggested to blacks that only through changing their physical features will they be socially accepted by the dominate masses. The twentieth century saw black women such as Madame C.J. Walker and Anna Turbo Malone launch hair straightening companies. These women manufactured hair products to champion the agenda for self-altering.⁹³

The period between 1964 and 1966 saw black hair undergoing its biggest revolution since Africans arrived in America. There was the emergence of civil rights groups such as the Black Power Movement with key leaders including Malcolm X and Medgar who called for true emancipation of black people.⁹⁴ They came to realise that black was beautiful. The afro hair became a political symbol for black power and nationalism. Members within these movements began to show a visible connection to their African ancestors and blacks throughout the diaspora by wearing African clothing and adopting African names.⁹⁵ This era was marked with the African hair defining the black identity at large. Whilst Martin Luther King Jr and his Southern Christian Leadership Council (SCLC) were pushing for equal treatment in the mainstream society, these civil rights groups were pushing for a strengthened black world that encompasses politics, education and a new aesthetic.⁹⁶

As much as majority of the black community advocated for the acceptance of afro hair, many of those from the older generation detested the change. These people had either experienced slavery or were children of slaves. For that reason, they still had the mind-set that straight hair was better compared to the afro.⁹⁷ The black churches were also intensely against the afro hair movement. Some preached that growing the afro hair could lead one to hell. Most of the black hairdressers were also against the change because of the loss of business. By 1971, the Black

Power Movement and other civil right groups were losing momentum. This was due to internal misunderstandings and other machinations by the white government.⁹⁸ In the mid-seventies, most of the black leaders were either dead, exiled or jailed. All these eventually led to the collapse of the afro hair movement.

The 1980's was officially the end of black people's determination to proudly wear their natural hair. The Jheri curl hairstyle then became popularised. The weave industry took off by the 1990's and by the late 90's. Huge volumes of human hair were imported from China, India and Indonesia to America. Famous black women like Oprah Winfrey, Janet Jackson and Diana Ross, including models like Naomi Campbell and Tyra Banks were shown daily on television wearing weaves.⁹⁹

In contemporary times, women of African descent both in the diaspora and on the continent still continue with hair relaxing, wigs and weave-on which has become a form of tradition amongst black people. Some children get their hair relaxed at an early age of six without any choice of theirs. Young ladies who grew up seeing female figures such as grandmothers, mothers and aunts with relaxed hair also choose to follow suit.¹⁰⁰ Some black women who are essentially knowledgeable of the harmful effect of hair relaxers prefer to take the risk in achieving a straight hair. Johnson and Bankhead noted:

DeGruy cited that chemicals used in hair relaxers caused injury in the mouth and esophagus when in- gested and such products must therefore be labelled poisonous. Wise et al tested hair relaxer use in relation to uterine leiomyomata (fibroids) incidence among 23,580 premenopausal Black women. Women who used chemical relaxers had higher incidents of uterine fibroids than those who never used relaxers. More precisely, 7146 cases of uterine leiomyomata were reported as confirmed by ultrasound (n = 4630) or surgery (n = 2516). The incidence rate ratio comparing ever with never use of relaxers was 1.17 (95% confidence interval (CI): 1.06, 1.30). The findings indicate that hair relaxer use increases uterine leiomyomata (fibroid) risk. There are clearly dire risks involved with continuing the use of chemical relaxers that often require application every 6 - 8 weeks after the new hair grows.¹⁰¹

A research conducted by Bankhead and Johnson revealed a recognisable number of black women in the diaspora who have started growing their kinky hair as a way of practicing self-acceptance. These women are not associated with the general misconceptions about natural hair as they are young and highly educated with stable jobs and good monthly income.¹⁰²

2.9. The New Wave of Natural Hair Movement

Black women have started to transition into natural hairstyles in the last few years. The term “going natural” generally refers to women of African descent who decide to stop chemically processing or relaxing their hair. These women are known as naturalistas.¹⁰³ The natural hair movement which revokes the slogan of the Black Power Movement, ‘Black is Beautiful,’ is mostly vocal on social media. The hair discourse online can best be followed via a natural hair blog, natural hair videos on YouTube and both pictures and videos on Instagram. It can also be followed on social networking sites such as Facebook and Twitter as well.¹⁰⁴ YouTube and Instagram have been most prominent in the movement. Before the development of social media, an entire generation of black women were not familiar with the proper natural hair practices. A prominent online community has formed around natural hair care due to an increase in the rejection of chemical straightening.¹⁰⁵ The movement is not focused on overthrowing white beauty conventions. The concentration is rather on widening the beauty ideal and instilling confidence in the black youths.¹⁰⁶

YouTube viewers can easily access contents to observe the before-and-after natural hairstyles of content creators. A comment section is enabled to give impressions on the video’s content, interact with content creators or amongst themselves. All of this enables the viewers to have a sense of an interpersonal, “face-to-face” relationship with content creators on YouTube, as opposed to just reading a written piece by a blogger.¹⁰⁷ You tube “naturalistas” also post do-it yourself natural hair remedies and review different brands of natural hair products.¹⁰⁸ YouTube

has become a preferred educational tool about natural hair over professional hair stylists, which can be expensive and difficult to find. Videos on YouTube can give demonstrative details and guide women on their natural hair journey.¹⁰⁹ YouTube content creators including Gh Curls, Igbo Curls, Ashanti_Express, The Chic Natural, Naturally Philo and Angela Lauren are part of the black community making an effort to counter the misconception about natural hair.

Instagram also has various pages including corporate_naturalistas, respect my hair, Africans gone natural and Natural Hair Loves just to mention a few. This modern development mirrors the youth-driven movement of the 1970s. Yet this time, fewer women cite political beliefs as their motivators.¹¹⁰ Some scholars have argued that it seems a certain level of black consciousness is necessary before a woman can dare to go natural. The ‘dare’ to go natural is one that often provokes fear in many black women. The fear is what they will look like without processed hair.¹¹¹ For some black women, the decision to grow their natural hair is not connected to change in their consciousness about race and racism. Even for proclaimed naturals, some argue that hair is just hair.¹¹²

This new development is hinged on the concept of African Personality which consistently promotes the acceptance of African features of which the kinky hair is a part of. Regardless of the intention of a woman with an African heritage to go natural, the change itself is incredibly powerful. It is a decision to embrace one’s African identity in spite of the dominant Western aesthetics.

2.10. Natural Hair Terminology

Below are some popular terms used by naturalistas especially in the natural hair community on social media.

1. Afro - Hairstyle of kinky hair that is usually large and masses around the wearer’s head like a halo.

2. Big chop (BC) - Cutting off chemically straightened hair all at once without waiting for in grown natural hair.
3. Cowash - The practice of using conditioner to wash the hair instead of shampoo.
4. Deep condition - The use of a conditioner on the hair for a longer period of time either with or without heat. Depending on the conditioner, this process aids in adding protein or moisture back into the hair.
5. Dusting - A trim that takes less than $\frac{1}{4}$ inch off the ends. It should look like dust.
6. LOC (Liquid, Oil, Cream) method - A method of hair care in which the hair is moisturised with liquid (water, aloe vera, rosewater, liquid leave-in and so on) first, followed by oil (coconut, castor, jojoba and so on) and finally topped up with a creamy moisturiser such as a styling cream or conditioner.
7. Pre-poo – This is done before the hair is shampooed. Oils and or conditioner are applied to the hair the night before or thirty minutes to an hour before shampooing. This process helps the hair to retain moisture after being shampooed and protects the hair from being completely stripped of natural oils. It also softens and helps detangle the hair.
8. Protective styling - A hairstyle that helps protect hair from dehydration and damage by eliminating the need for manipulation (combing, brushing, picking and so on). It also shields the hair against environmental exposure such as sun, heat, cold and wind.
9. Shrinkage - The reduction of the visual length of hair. It is a process that occurs as wet hair dries.
10. Transitioning - This process is also called “the journey or going natural” where the natural hair is allowed to grow in whilst the previously relaxed hair is trimmed off in stages.
11. TWA – after the big chop, the newly grown natural hair is known as “teeny weeny Afro”. It is short in length.

12. Wash and Go – Just as the name indicates. Washing the hair, applying products and letting it air dry as it is.¹¹³

2.11. Conclusion

Globalisation is an important phenomenon which has grown rapidly to encompass every aspect of life. Cultural globalisation in Africa has brought about both positive and negative outcomes, however, the negative repercussions seem to outweigh its positive impact. Hair was a salient characteristic in cultural identity on the African continent before slavery. Black people have undergone different phases pertaining to embracing their natural hair. Nevertheless, there has been a noticeable change regarding a new phase of natural hair movement. On the premise of the research objective, the chapter sought to examine the historical perceptions of natural hair in Africa before European invasion and after independence. The research question of the historical perceptions of natural hair in Africa prior to colonialism and slavery through to the twenty-first century was answered as well. Chapter three examines the case of the Ghanaian woman's hair and the motivating factors behind the recent popularity of natural hair in Ghana.

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CHAPTER THREE

THE CASE OF THE GHANAIAN WOMAN

3.0 Introduction

This chapter presents the data analysis on globalisation and natural hair pertaining to the case of the Ghanaian woman. The discussion and data analysis have been presented in accordance with the research objectives set for the study. The main objectives in the chapter is to analyse the extent to which the acceptance of kinky hair has been affected by globalisation in Ghana and to understand the motivating factors for hair choices by Ghanaian women despite the force of globalisation. On the premise of the research problem, the chapter seeks to find out the reason for the sudden increase in the trend of natural hair in Ghana in spite of the powerful force of globalisation. The interviews were collected, transcribed and analysed concurrently. The data collected through quantitative approach was also analysed and interpreted.

3.1. The Evolution of the Ghanaian Woman's Hair

In Ghana and other parts of Africa, hairdressing has consistently been the work of trusted friends and relatives.¹ Prior to colonialism in the then Gold Coast now known as Ghana, women styled their natural hair in various creative ways. This included braiding or threading “where the hair was separated into multiple sections and each section was braided by winding a black thread around it”. This straightened and lengthened the hair, making it easy to create different designs. There was also the cornrow, “a braided hairstyle that followed the shape of the scalp”.² The occasion determined the simplicity or complexity of the braid.³ Colonialism caused a change in Ghanaian culture including hair practices. Straightening one's hair became a modern practice and in the 1950's, most women who aspired to have straight hair like that of the Europeans used straightening comb and shea butter to achieve the desired look.⁴ “The comb

was heated until it was red hot, then a section of hair right through to the scalp was smeared with shea butter. The hair was then thoroughly combed with the hot comb”.⁵ This practice was not very ideal for the women as the hot comb sometimes burnt their scalp or the hair itself due to overheating.⁶

In the late 1960’s to the early 1970’s, most Ghanaian women wore their hair in afro. They also had other hairstyle option such as the Jheri curl.⁷ The 1970’s saw the introduction of hair relaxers which made it easier to straighten the hair. According to Dr. Irene Appeaning Addo, many Ghanaians who travelled to Nigeria in the late 1970’s and early 1980’s were exposed to the use of hair extensions, weave-on and wigs which eventually became a trend amongst the women in Ghana.⁸ However, by the 1990’s, relaxed hair was popular amongst Ghanaian women.⁹ In an interview with Dr. Obadele Kambon, he agreed with this assertion and recalled his observations when he came to Ghana in the late 1990’s. According to him, it was easy to identify Christians as they all had relaxed hair in a bid to look like the white version of Mary and Jesus.¹⁰

Dr. Mjiba Frehiwot, on the other hand, observed that women with natural hair or braids with synthetic hair extensions were common in the late 1990’s.¹¹ The braid was created when “synthetic hair strands were used to braid each small section of a person’s own hair in twos (known as twists) or threes (known as rasta).¹² Dr. Frehiwot also noticed a national trend in the 2000’s where most women had on weaves, wigs and ponytails with hair extensions. According to her, the sudden desire to keep the hair natural or have sister locks amongst Ghanaian women is very recent.¹³

3.2. Hair Significance in Ghana

Hair relaxing is the process of hair altering with the use of chemicals whilst the chemically straightened hair is referred to as relaxed hair. However, in Ghana, relaxing the hair is known as “perming” and hair relaxers are known as “perming creams”.¹⁴ All public schools in Ghana prescribed very low cut hair almost to the scalp. This applied to both boys and girls; the aim was that pupils, especially the girls, would have no hair distractions during the early stage of education. A girl in a private school typically got to grow and braid her hair. However, girls in public schools usually kept a low cut from kindergarten right through to Junior High school until completion from Senior High school. Some girls got to perm their low cut hair during school vacation, especially the Christmas holidays. They would use perming creams and top it up with styling gel to get a finished “Sportin’ Waves” look. After Senior High school, most young girls would be thrilled to perm their hair with the expectation of growing a long silky straight hair like the light coloured women used in perming cream advertisement on the television, billboards and newspapers. Having relaxed hair seemed to signify a transition from childhood to adulthood.

In Ghana, the hairstyle or nature of one’s hair could sometimes depict one’s ethnicity, age, religious affiliation, economic or social status.¹⁵ Older women with low cut hair were usually perceived to be from the Ewe ethnic group from the Volta region of Ghana. People automatically called such women “Daavi” meaning an Ewe woman who has a short haircut. Before the recent natural hair trend, female members of the Deeper Life Church were usually easily identified by their kinky hair. They were required by the church to keep their hair natural as a sign of rejecting worldliness.¹⁶ “Queen mothers from the Ashanti ethnic group were also required to keep their hair natural with the sides shaved in a circular format. This style is called *Densinkran*.”¹⁷ “A Queen mother in full regalia was not supposed to appear in public with

relaxed hair. Hence, a Queen mother with relaxed hair usually covered it with a scarf or hair net”.¹⁸

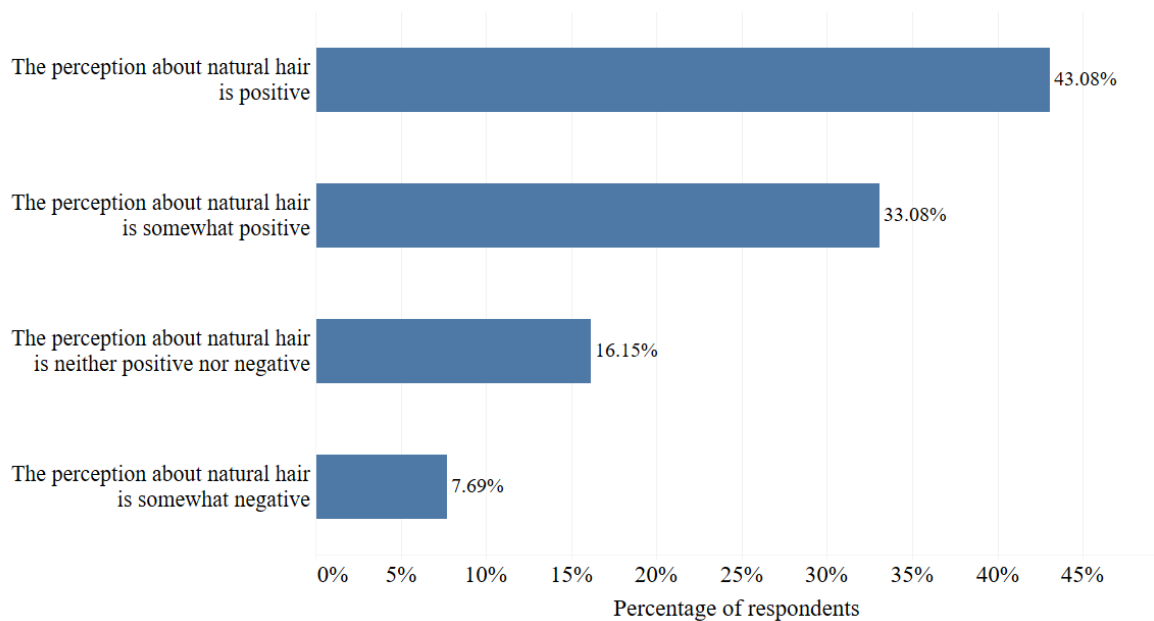
Hair was also a medium of communication in Ghana. As part of the widowhood rites performed by the Frafra ethnic group in the Northern part of Ghana, a widow’s hair was cut with the belief of shedding off bad luck to make the woman free and clean.¹⁹ Currently, an abolished practice in the Volta region of Ghana, Trokosi victims (girls chosen to serve gods as a means of averting an ancestral curse) had their hair shaved as a sign of servitude to the gods.²⁰ Even in the 1960’s, young women from the Fante ethnic group wore elaborate coiffures to perform coming-of-age ceremonies as a portrayal of their eligibility for marriage.²¹ Fetish priests, both male and female from different parts of the country also kept their natural hair in long matted locks.²²

3.3. Data Analysis

This sections details all the questions asked, the results obtained and the implications of those results. Natural hair, as has been established, has played a significant role in the lives of Ghanaian women for decades. It is also clear that globalisation has had a major impact on attitudes, values and actions. Therefore, it is likely that whatever perceptions are held about natural hair by women in this present time would be heavily influenced by globalisation.

3.3.1. What do you think is the general perception of natural hair in Ghana?

Figure 1: The general perception of natural hair in Ghana



In order to determine the phase of natural hair acceptance in Ghana currently, respondents were asked what they believed the perception of natural hair was in Ghana (Figure 1). 56 (43.08%) respondents believed that the general perception about natural hair in Ghana was positive. From a slightly different perspective, 43 (33.08%) of the respondents thought natural hair perception was somewhat positive. From a neutral position, 21 (16.15%) respondents saw the kinky hair perception in Ghana as neither positive or negative. Minority of the respondents amounting to 10 (7.69%) believed Ghanaians had a negative perception of natural hair. The results show that the general consensus is that having natural hair is something that is cast in a good light.

In her opinion, Akuamoah believed Ghana has gone through phases regarding hair perceptions. People with dreadlocks - both male and female - were automatically thought to be Rastafarians or weed smokers. It was nearly impossible to find a job with such a hairstyle.²³ It is apparent that this may not be as much of a disadvantage for women as before. As the study was aimed at women particularly, it is impossible to tell from the data if this is also true for men. Akuamoah also stated that black women have always struggled to fit into mainstream aesthetics

due to their physical attributes such as thicker lips, wider nose, heavier body mass index and kinky hair. However, the recent natural hair trend has gradually changed hair perceptions in Ghana. Therefore, although the perception was negative in the past, this is not the case presently.²⁴

3.4. Globalisation and Natural Hair in Ghana

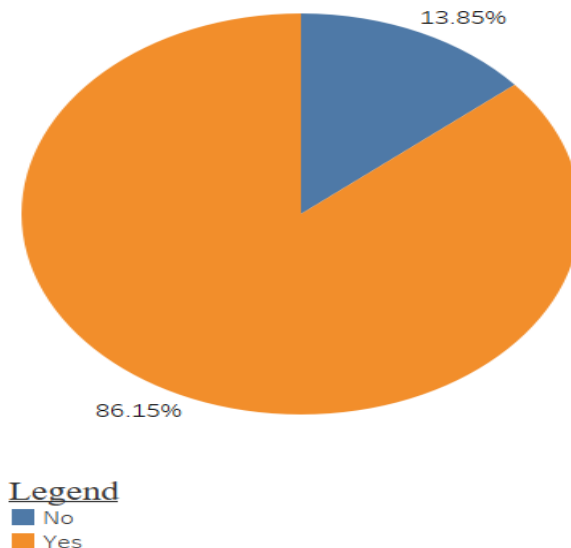
The desire of most Ghanaian women to fit into the ideal beauty standard was persistent even after the end of colonialism. Sieber and Herreman noted that in the mid-1960s, wigs were still in high demand by women who aimed to be extremely fashionable in Ghana.²⁵ The thought that anything associated with blackness is inferior has been ingrained in the Ghanaian society for centuries and is still rampant in the twenty-first century. “*Me bronni ba*”, a documentary produced by Akosua Adoma Owusu highlighted the adverse effect of colonialism and European influences in Ghana when it comes to race, beauty and identity. “*Me bronni ba*” is an Akan term of endearment which means “my white baby”.²⁶ Mothers use this term to call their daughters while musicians refer to the beautiful women they love in their songs as “*me bronni*” which means “my white woman”. Both married men and bachelors also call their wives and women “*me bronni*” respectively to endear them. According to Akosua Owusu, this widely used term of endearment indicates that Ghanaians associate what is good and beautiful with whiteness and this has clearly steeped its way into the country’s hair culture.²⁷

The documentary drew attention to images used on sign boards for advertisements by numerous hair salons in the country. All of the images were of black women with either relaxed hair or wigs with Eurocentric hairstyles. None of them advertised natural hair styled in different creative ways. Salon apprentices were also shown practicing how to fix a weave and hair braiding styles on discarded white baby dolls with long straight hair.²⁸ It also showed young Ghanaian girls playing with white baby dolls from the West and these dolls had no resembling

features whatsoever with the girls. This reinforces what the African Personality concept highlights in the study. The rampant adoption of Western culture results in adverse consequences. Africans do not have to embrace all Western culture as much of it tend to negatively affect the younger generation.

3.4.1. Some scholars define Globalisation to be the process of dominance of multinational corporations and the destruction of cultural identities. Do you think that Globalisation has affected perceptions about natural hair in Ghana?

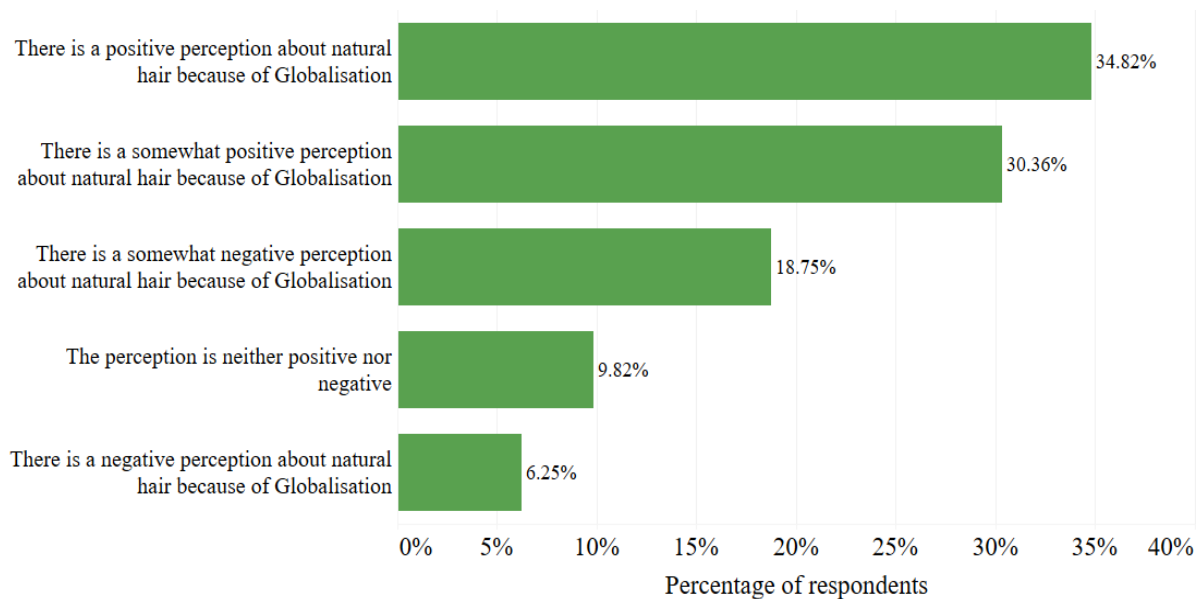
Figure 2: Globalisation affecting perception or otherwise



It would be of interest to find out whether women believed that their current perceptions of hair were formed as a result of globalisation. The data showed respondents mostly viewed natural hair as being positively perceived. When asked whether these perceptions – whether positive or negative – were as a result of globalisation, participants in the survey overwhelmingly replied in the affirmative. 112 (86%) respondents thought globalisation had affected kinky hair perception, whilst 18 (14%) of the women did not think globalisation had affected hair perceptions in any way. All the interviewees believed globalisation had definitely affected the perceptions of natural hair in Ghana.

3.4.2. How has Globalisation affected natural hair perception in Ghana?

Figure 3: Globalisation effects on perceptions about natural hair



Given that according to the data there is a positive perception of natural hair and perceptions have been influenced by globalisation, it is intuitive to believe that globalisation is the reason respondents believe there is a positive perception about natural hair. This is confirmed when the question is directly asked in the survey. Of the 118 participants that stated that globalisation had had an effect on perception, 39 (35%) said that the positive perception was as a result of globalisation. A further 34 (30%) believed that the perception was somewhat positive because of globalisation. This represents more than half of the sample. However, 21 (19%) thought globalisation’s influence on natural hair appreciation had been somewhat negative whilst 7 (6%) thought the influence had been negative. Although acknowledging the presence of globalisation, 11 (10%) of the women were not particularly sure how positive or negative the phenomenon has been on natural hair acceptance in Ghana.

Dr. Kambon stated that the globalisation phenomenon expected to promote equal fusion and sharing of cultures across borders was rather used as a means by the West to clone everyone including the African, Chinese and Caribbean to look and act the same. He said: “This is the updated version of multiculturalism which is that you can bring your black self as long as you

are speaking English and as long as your hair is permed”. This is in contrast with what the data shows; the data appears to convey that rather than suppress natural hair, globalisation has rather caused an appreciation of natural hair

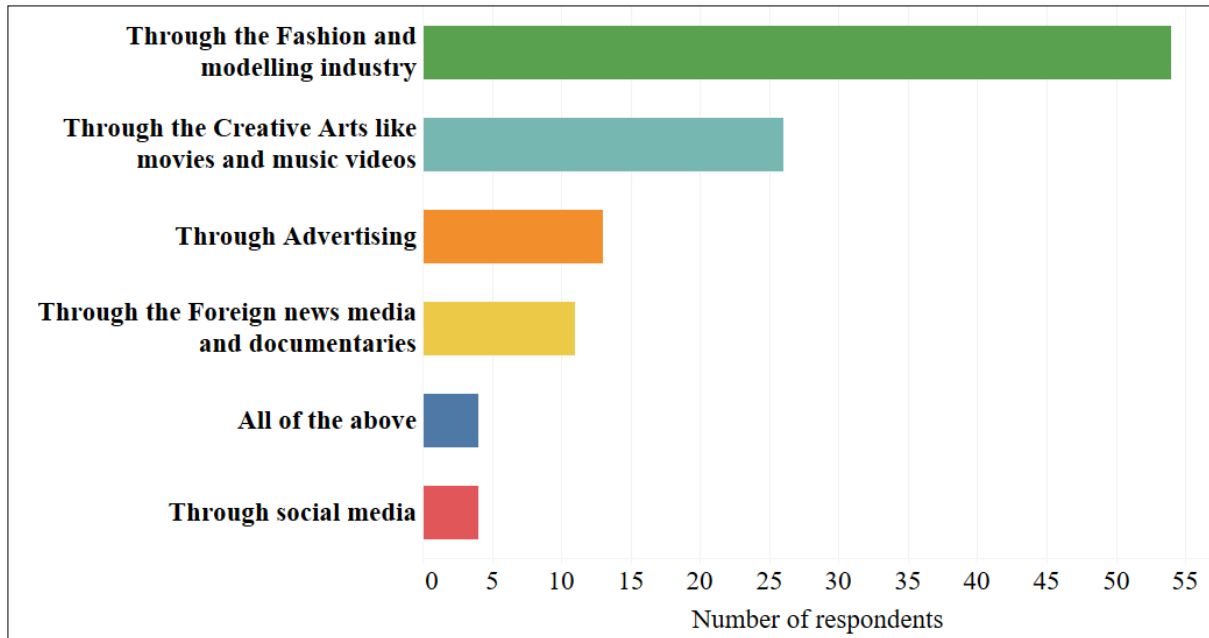
He also pointed out that the importation of hair relaxers which is financially beneficial to the West tend to cause health conditions whose expensive treatment and cure are also provided by the West. He termed it as a “Self-Hatred industry” which includes hair relaxers, hair extensions, skin bleaching and second hand clothing. This means the West is amassing wealth from Ghana and Africa as a whole which has the highest percentage of black people in the world.

Dr, Frehiwot asserted that Ghanaian women are upholding a fake symbol of beauty because Caucasian women generally have flat straight hair compared to the full wavy curls communicated to black women through advertisements. Ama Akuamoah, on the other hand, viewed globalisation as a double-edged sword. She believed as much as this occurrence has contributed to the dilution of Ghanaian culture and promoted the use of hair relaxers and wigs, it has also nurtured the desire of Ghanaian women, especially the youth, to keep their hair natural. According to her, Ghanaian and black women in general become inspired when they see celebrities with mass following like Kim Kardashian who is Armenian with cornrows or box braids, Viola Davis with afro and Meaghan Good with faux locks.

This dual view of the effects of globalisation appears to be borne out by the difference in opinion of the scholars but the data shows that women believe their appreciation of natural hair is as a result of globalisation. We can conclude that it has had a major part to play in the recent trend of natural hair in Ghana.

3.4.3. In what manner do you think Globalisation has affected perceptions about natural hair in Ghana?

Figure 4: Manner through which globalisation has affected perceptions about natural hair



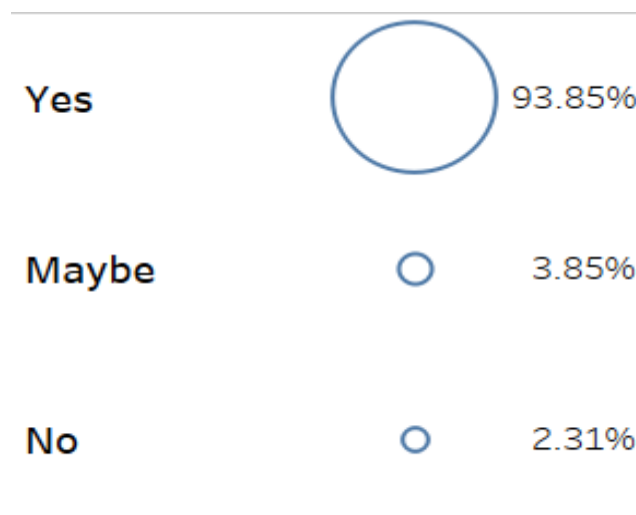
In order to ascertain the means through which globalisation had been influential, this question was posed to the 86% majority who believed in the effect of the phenomenon. 54 (48%) respondents indicated that the fashion and modelling industry was the main channel of influence. This was followed by the creative and arts industry that was selected by about 26 (23%) of the respondents. Other means through which globalisation had positively affected natural hair acceptance included advertising selected by 13 (12%) - the foreign news media and documentaries selected by 11 (10%) and social media selected by 4 (4%) respondents. Those who indicated all of the stated above as equal channels of globalisation also represent 4% (4) out of the 112 respondents. This is not an uncommon revelation. The previous sections have outlined how the media has been an effective tool for globalisation and this is confirmed with the survey responses.

3.5. The Natural Hair Movement in Ghana

The survey data showed a significant increase of natural hair prevalence in Ghana. Ghanaian celebrities such as Becca, Lydia Forson, Mz Vee are popularly known as natural hair icons. These also include Deborah Vanessa, Adina and Yvonne Nelson, including some radio and television personalities. These women are influential in the entertainment industry and like their counterparts around tend to influence women of a similar generation. Most Ghanaian youth find inspiration in these women who have bravely embraced their kinky hair to change the narrative. There has also been a new spring of natural hair salons and products which were previously in non-existent. Salons like Twists and Locs, Mikesh Crown Salon, Strictly Roots Beauty Bar and Hair Spa, Abiba Locs, Black Cotton and many more cater specifically to the natural hair. This new and positive trend in Ghana is linked to the concept of African Personality as it advocates for Africans to love and embrace their unique features.

3.5.1. In your opinion, has there been a recent trend towards natural hair among females in Ghana?

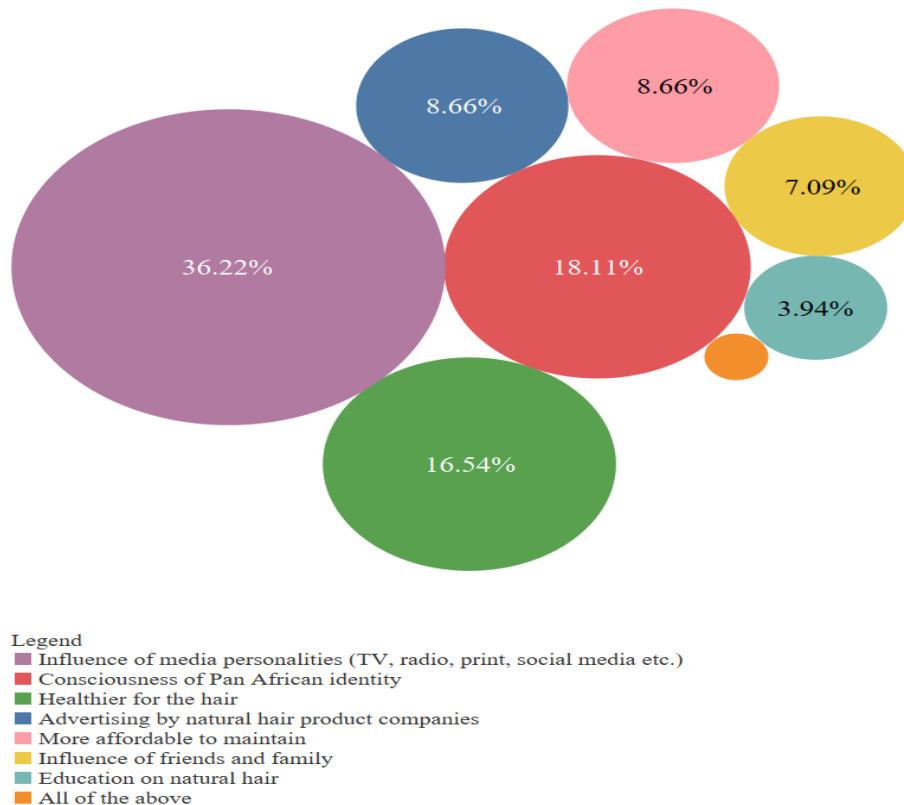
Figure 5: Notice of natural hair trend



One of the main objectives of the study was to find out the motivating factors behind the natural hair trend in Ghana. Out of the 130 respondents, 122 representing 94% of the sample were of the opinion that there was a trend towards natural hair amongst Ghanaian women. On the contrary, 3 (2%) of these respondents indicated that they had not noticed any hairstyle shift towards natural hair whilst 5 (4%) of them were not certain of the trend. All interviewees had also noticed an extensive prevalence of kinky hair in the country. Determining whether such a trend did indeed exist would be possible by investigating the demand for natural hair products and services in economic terms (demand backed by purchasing power). Nevertheless, the objective of this particular question was to glean whether there was such a trend based on respondents' opinion.

3.5.2. What do you think are motivating factors for this trend?

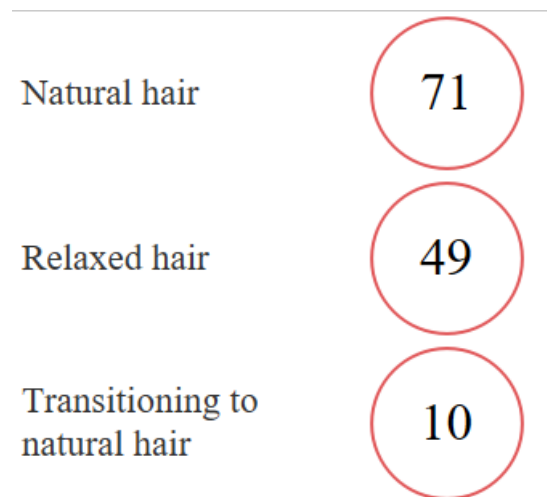
Figure 6: Motivating factors for natural hair trend



The 127 who had noticed a kinky hair trend were asked to indicate the general motivation for Ghanaian women’s decision to keep their hair natural. The aim was to have an idea of some motivating factors. Forty-six (46) of the women who constitute 36.22% of the sample considered the influence of media personalities (TV, radio, print, social media) as a motivator. This reinforces the widely held view of how influential Ghanaian female celebrities with natural hair have been in encouraging the youth to embrace their natural hair. Twenty-three (23), amounting to 18% of the respondents believed that women who kept their hair natural had become conscious of their African identity and refused to succumb to Western aesthetics. Other reasons such as healthier hair (21 respondents, 17%) and advertising (11 respondents, 9%) also featured in the responses of participants in the survey. Affordability to maintain the natural hair, influence of friends and family and education on natural hair as motivating factors were indicated by 9% (11), 7%(9) and 4% (5) of the respondents respectively.

3.5.3. Do you have natural hair (or transitioning to natural) or relaxed hair?

Figure 7: Classification of hair choices



Out of the 130 women, 55% (71) of them kept their hair unadulterated, 8% (10) of them were transitioning to natural hair whilst 38% (49) of the respondents had relaxed hair. Though both the purposive and snowballing technique were used in sharing the questionnaire, it was

refreshing to easily found a total of 71 respondents who had embraced their kinky hair and 10 more who had started the natural journey to self-discovery and self-love. All the interviewees had natural hair. Dr. Kambon had dreadlocks, Dr. Frehiwot had sister locks and both Dr. Addo and Ama Akuamoah had kept their hair natural.

3.6. Natural Hair Section

3.6.1. Why did you decide to go natural?

Figure 8: Reasons for going natural

It is healthier for my hair	49
It is more affordable	6
It is fashionable/trendy	5
Always been natural	4
Easier to maintain	4
It was recommended by friends and family	4
Personal preference	4
I was influenced by Media	3
Other	2

The questions under the natural hair section were strictly posed to the 81 women who were transitioning or had natural hair. Regarding the question above, respondents were asked to give personal reasons for deciding to grow their hair natural. More than half of the number which totalled 49 (61%) indicated healthier hair as the main factor for keeping their kinky hair. 6 (7%) of them chose affordability whilst 5 (6%) of them chose being fashionable/trendy as the motive behind their hairstyle choice. 4 respondents (5%) each selected other reasons such as they had

always been natural, the natural hair being easier to maintain, recommendation from friends and family and personal preference. 3 (4%) of the women were influenced by the media whilst 2 (2%) cited other reasons.

Honing in on the influence of globalisation in this decision, we can cross-tabulate the responses of the women with natural hair or transitioning with their earlier response to the question of globalisation having an effect on perceptions about natural hair. The data showed that of the 81 ‘naturalistas’, 76 believed that there was an influence of globalisation on natural hair perception. Of this number, 45 (59%) of them indicated that their reason for going natural was because it was healthier for their hair. Delving deeper, we find that the majority (more than 80%) of respondents who have this type of hair for health reasons believed there was a positive or somewhat positive perception about natural hair because of globalisation.

Table 2: Cross Tab of Perception and reasons for going natural

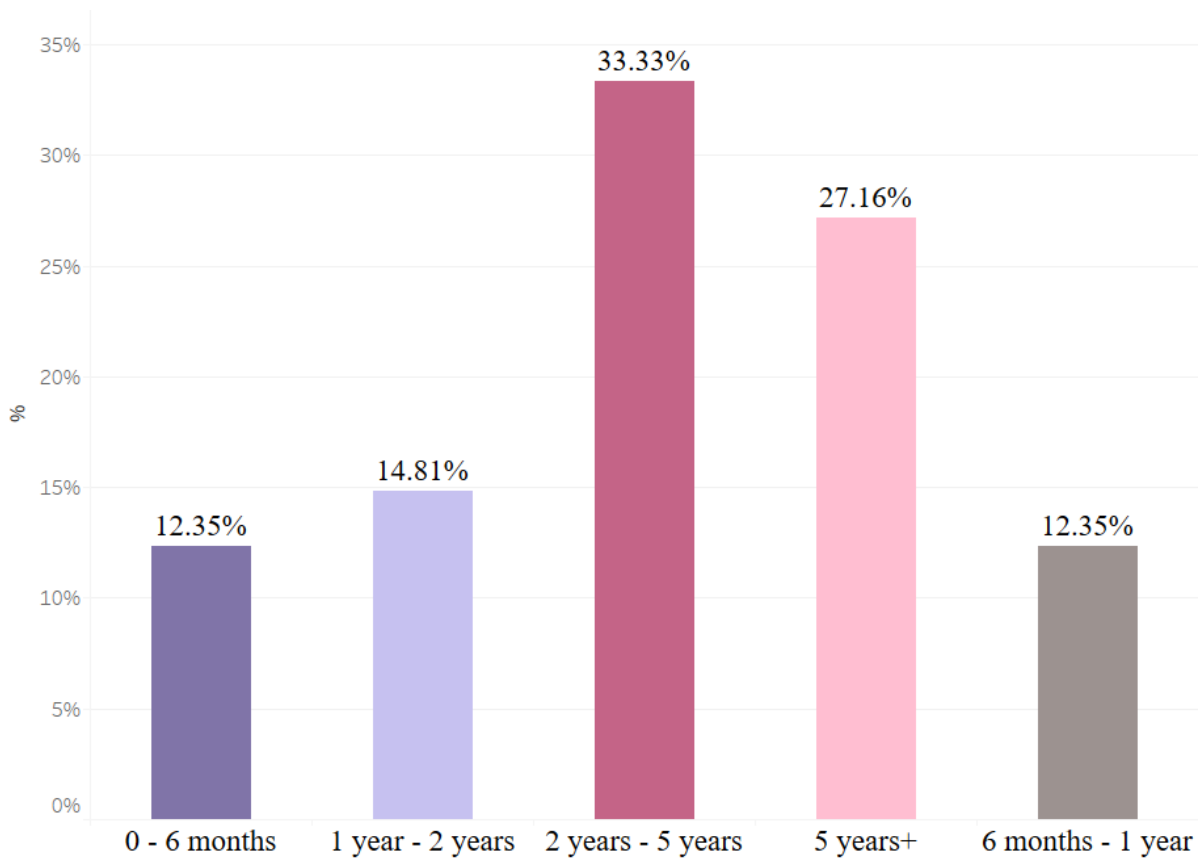
Why did you decide to go natural?	The perception is neither positive nor negative	There is a negative perception about natural hair because of Globalisation	There is a positive perception about natural hair because of Globalisation	There is a somewhat negative perception about natural hair because of Globalisation	There is a somewhat positive perception about natural hair because of Globalisation	Grand Total
Always been natural				3	1	4
Easier to maintain	1			1	2	4
I was influenced by Media			3			3
It is fashionable/trendy	1	1		1	2	5
It is healthier for my hair	2	3	14	8	18	45
It is more affordable			3		2	5
It was recommended by friends and family			1	2	1	4
Other			2			2
Personal preference		1		2	1	4
Grand Total	4	5	23	17	27	76

The table 2 above is quite revealing. It shows that while the harmful effects of chemicals on hair are as a result of products produced outside Ghana, the decision to maintain natural hair may have also been influenced by forces outside our geographical jurisdiction. It is clear that most of the respondents that believed that globalisation caused a positive reception to their natural hair did so for health reasons. This may imply that if the reason for having natural hair was health related and globalisation is a factor in the perception of natural hair, then the health reasons stated may be attributable to globalisation. This would confirm some of the earlier research which advocated globalisation as a means to share knowledge on what was best for the human condition.

Dr. Addo also mentioned that she went natural after becoming knowledgeable about the harmful effects of hair relaxers on most women of colour. Ama Akuamoah's decision to go natural was due to two reasons. Living in the Middle East made it difficult to locate a hair braiding salon. Also, working in an office with more than twenty-two nationalities, most individuals were culturally identified either by their hair or clothing, hence, Ama Akuamoah chose to wear her afro hair in order to be identified as the only African woman in the office space.

3.6.2. For how long have you had natural hair?

Figure 9: Duration having had natural hair

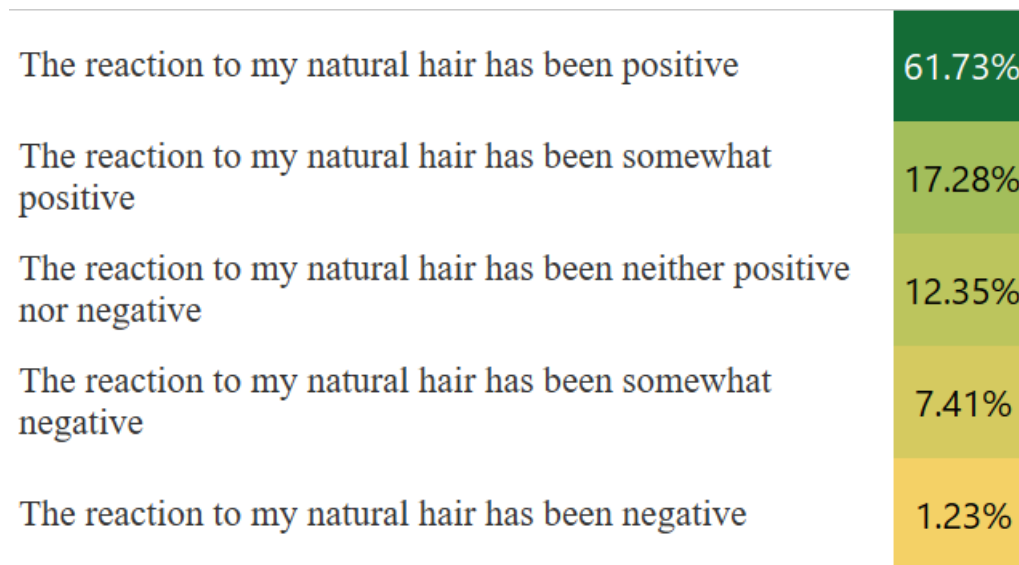


Among the 81 respondents with natural hair, 10 (12%) of them had grown their natural hair for about six months, 10 (12%) more of them had gone natural between six months to one year. 15% (12) of the respondents had maintained their kinky hair for one year to two years. The majority of these naturalistas accumulating to -27 (33%)- had kept their hair for a period between two to five years. This was closely followed by the number of women who have had natural hair for five years and above (22 respondents, 27%). About 75% of the respondents had had their natural hair for more than a year with more than half having it for 2 years or more. This may point to a trend that has been prevalent for some time. This buttresses the point that

globalisation as a cultural phenomenon has affected various aspects of life and natural hair is no different.

3.6.3. What has been the reaction of your family and friends since going natural?

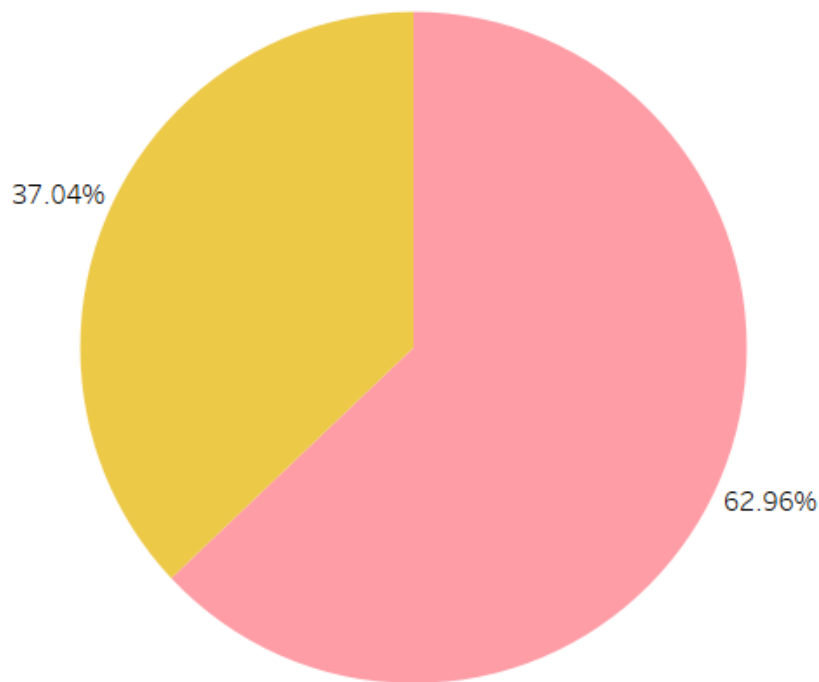
Figure 9: Reaction to natural hair



The respondents were also asked about the reaction of family and friends when they grew their hair natural. More than half of them totalling 50 (62%) had a positive reaction from family and friends. 14 of them representing 17% of the naturalistas received a somewhat positive reaction whilst 10 (12%) of the women have had neither positive or negative reaction towards their hair. However, 6 (7%) of them said the reaction had been somewhat negative whilst 1 (1%) of them was certain she had had a negative reaction towards her natural from people close to her. Even though the sample of respondents was women, this question was necessary to ascertain whether this positive reaction to natural also applied to people around these women. This appears to be the case. Whether this is due to globalisation would not be implied directly by the data. However, it seems rational to believe that globalisation has had the same effect. This is given that a large number of respondents felt positively about natural hair.

3.6.4. What is your preference between Ghanaian natural hair products and other international brands?

Figure 10: Preference of natural hair products



Legend

- Ghana
- International

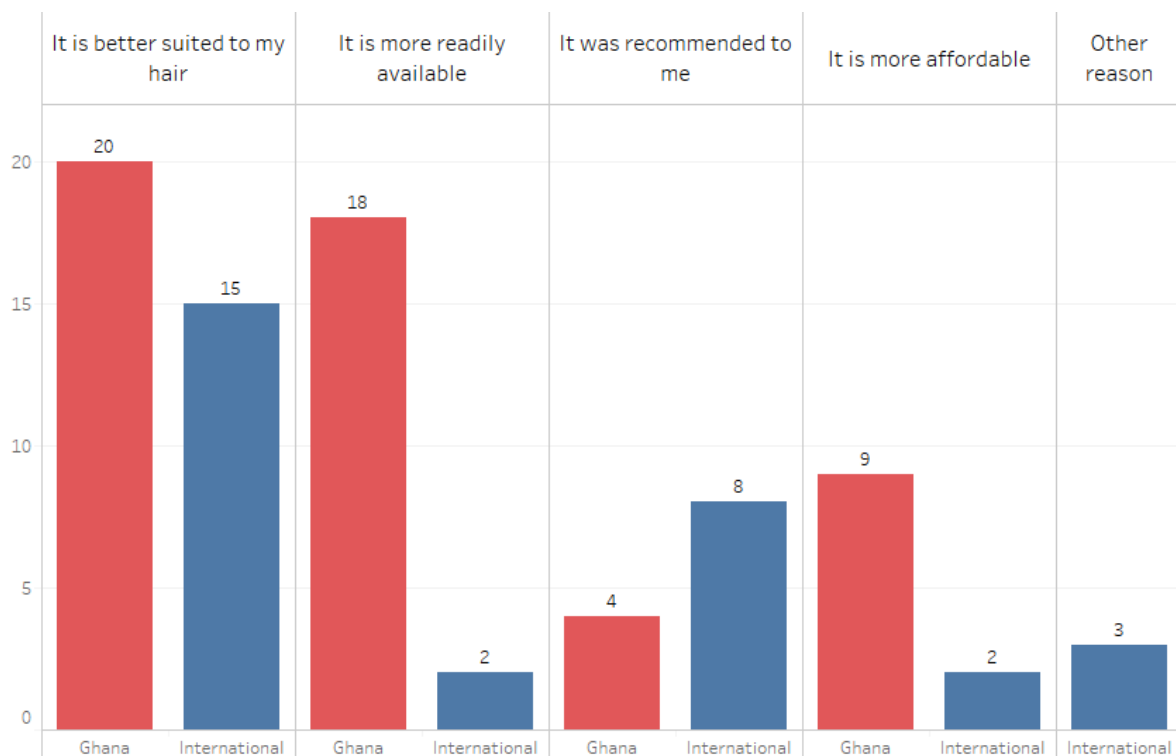
Even though there has been a rapid increase of Ghanaian natural hair products in the markets, the women were asked to select their preference between Ghanaian products and other international brands. Out of the 81 women, 30 (37%) preferred international brands for natural hair and 51 (63%) preferred natural hair products made in Ghana. This provides an interesting paradox. As stated earlier, 94% of natural hair respondents believed that globalisation had an effect on the perception of natural hair, with more than 65% stating that this was positive.

Therefore, it is curious to find that a majority of respondents rather use Ghanaian products as opposed to international ones. It seems that the effect of globalisation was to encourage keeping of natural hair but not necessarily to encourage using international products.

The discussion about globalisation has revolved around a usurping of local culture. Nonetheless, we find that patronage of local products is rather being encouraged by an attitude influenced by globalisation. This dovetails with the contrast stated earlier between Dr Kambon and Akumoah. While Dr Kambon believed that the effect of globalisation had been to enrich companies who produce relaxing creams, Akuamoah acknowledged its positive reinforcement of natural hair. What this result highlights is that globalisation has been of benefit to Ghanaian natural hair product companies as opposed to international ones.

3.6.5. Please choose the main reason for your choice in the previous question

Figure 11: Reason for choice of natural hair brand



Based on the response from figure 11, respondents were asked to specify the reason for the preference of hair products. Among the 51 women who preferred products from Ghana, 20

(39%) said it was better suited to their hair whilst 18 (35%) of them said it was more readily available. It was recommended to 4 (7%) of the women whilst 9 (18%) of them preferred Ghanaian brands of natural hair products due to its affordability.

Among the 30 respondents who preferred international brands, half of them, which totalled 15 (50%) said it suited their kinky hair better, 2 (7%) of them said it was more readily available. It was recommended to 8 (27%) of the women whilst 2(7%) indicated affordability for their preference of international brands of natural hair products. 3 (10%) others said it was due to other reasons. Suitability to the hair and availability seemed to be the most prevalent reasons for choosing local products. Based on those two metrics, Ghanaian products would certainly have the edge. It is more likely that a local product would be better suited to a native’s hair. The producers would be more sensitive to the needs of the market. Furthermore, it is likely to be readily available as most of the raw materials for products – including shea butter and coconut oil - are available in Ghana.

3.6.6. Which Ghanaian brands of natural hair products do you know?

Table 3: Ghanaian natural hair products

NATURAL HAIR PRODUCTS	RESPONDENTS
We Naturals	63
Zabri Naturals	23
Eya Naturals	49
Adepa Naturals	7
Gill – Asa Naturals	6
None	13

The aim of this question was to determine the popularity of some natural hair products made in Ghana. The 81 naturalistas were given the option to tick as many as they knew. 13 of them indicated they knew none of the products.

3.6.7. Which Ghanaian brands have you used?

Table 2: Ghanaian natural hair products used

NATURAL HAIR PRODUCTS	RESPONDENTS
We Naturals	63
Zabri Naturals	23
Eya Naturals	49
Adepa Naturals	6
Gill-Asa Naturals	6

Respondents were also asked to select the Ghanaian products they have used before or were still using. Here, they were given the option to tick as many as applied.

3.6.8. How much do you spend on natural hair products monthly on average?

Table 3: Average monthly spend on natural hair products

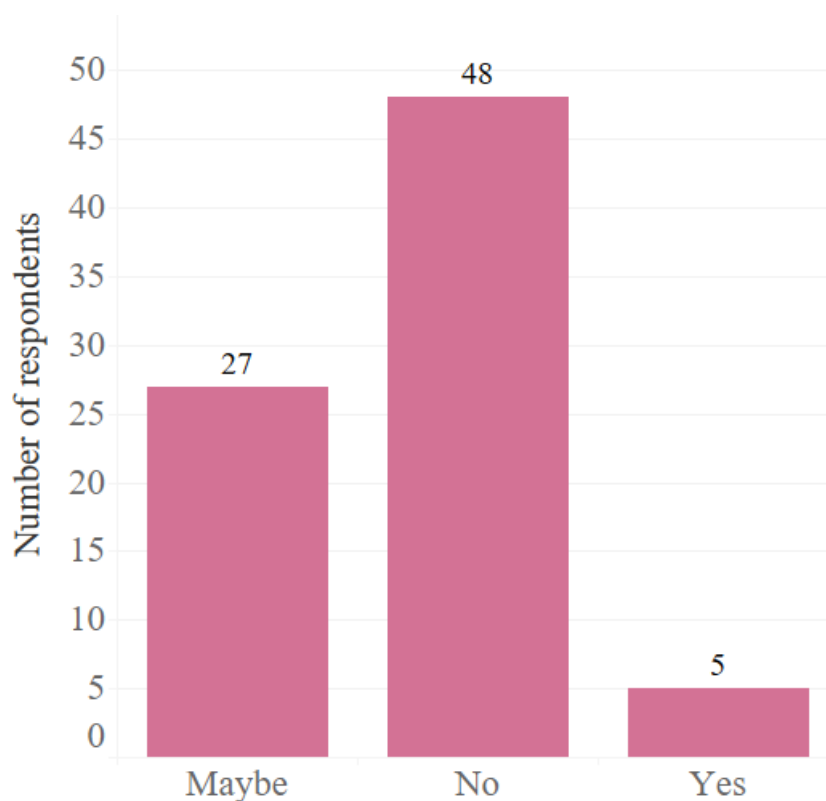
GHS 1 - GHS 100	60
GHS 101 - GHS 200	15
GHS 201 - GHS 300	4
GHS 501+	2
Grand Total	81

Based on the figure above, 60 of the Ghanaian women representing 74% of the naturalistas consistently indicated that they spent about GHS100 on natural hair products per month. 15 (19%) of them spent between GHS 101-GHS 200 a month. 4 (5%) of the respondents also spent

between GHS 201-GHS 300 whilst 2 (2%) of them averagely spent over GHS 500 a month on natural hair products. The positive perception of natural hair seems to have translated into a financial opportunity for those who sell these products. Thus, we can infer that globalisation indirectly created a demand for natural hair products which vendors can sell to make money.

3.6.9. Would you ever go back to relaxing your hair?

Figure 12: Number going back to relaxed hair or otherwise



Respondents were asked if they would ever relax their hair to ascertain how comfortable they were with their kinky hair. Out of the 81 women with natural hair, 48 (59%) of them said they would not go back to relaxing their hair. 5 (6%) of them said they would relax their hair in the future. However, 27 (33%) of these women were not sure of maintaining their kinky hair or going back to relaxing. Seeing as the world is becoming a global village, it is unlikely that the influence of globalisation will wane anytime soon. Thus, should its influence continue to prevail, the trend of natural hair being popular should continue. This likely informs the

response to this question that the vast majority of respondents with natural hair are likely to keep it. This assumes that globalisation will continue to project a positive image of natural hair.

3.7. Relaxed Hair Section

3.7.1. Have you kept your natural hair before?

Table 4: Number to have kept natural hair

No	15
Yes	34
Total	49

The questions under relaxed hair section were strictly posed to respondents with relaxed hair. The 49 respondents with relaxed hair were asked if they had kept their natural hair before (see fig. 7). It is obvious that growing up, Ghanaian women naturally have kinky hair which many of them keep short until after Senior High school. Hence the aim of this question was to determine if these women had actually grown out their kinky hair for a couple of years after becoming adults. 35 (69%) of the women had kept their hair natural before whilst the remaining 15 (31%) had not kept their natural hair before.

3.7.2. If yes, why did you change to relaxed hair?

Table 5: Reasons for changing to relaxed hair

<i>Choice</i>	<i>Respondents</i>
<i>Because it was fashionable</i>	1
<i>Painful to comb and difficult to maintain</i>	26
<i>Other</i>	3
<i>Peer pressure</i>	2
<i>Wanted to try something different</i>	2
Total	34

The 34 respondents who had kept natural hair before were asked to specify the reason for relaxing their hair. More than three quarters of the women which is 26 (76%) in number said their natural hair was difficult to manage. 2 (6%) of them said it was due to peer pressure whilst another 2 (6%) said they wanted something different. 1 (3%) woman said she relaxed her hair because it was fashionable whilst 3 (9%) others cited other reasons.

3.7.3. Why do you prefer relaxed hair over natural hair?

Table 6: Preference of relaxed hair over natural hair

<i>Choice</i>	<i>Respondents</i>
<i>Easier to comb and maintain</i>	40
<i>Looks better</i>	2
<i>Other</i>	7
Total	49

All the 49 respondents with relaxed hair were also asked to indicate the motive behind the preference for relaxed hair. 40 (82%) of the women consistently indicated that relaxed hair is easier to manage compared to natural hair. 2 (4%) of the women said relaxed hair looked better. 7 (14%) of the respondents relaxed their hair due to other reasons.

3.7.4. Do you think you will ever grow your natural hair?

Table 7: Choice of whether to grow natural hair or not

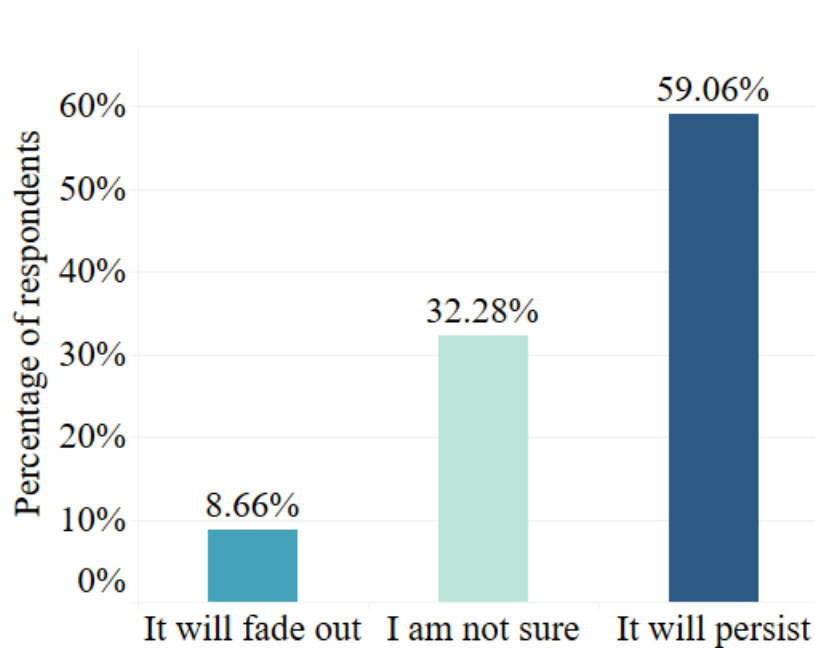
No	25
Yes	24
Total	49

In order to determine if the respondents would want to grow their hair natural, this question was asked. 25 (51%) of them said they would never keep their hair natural whilst 24 (49%) said they intended to grow their hair natural. The general consensus in this section with relaxed hair is quite clear. Those with this kind of hair preferred it for pure convenience. There did not seem to be any overriding factors influencing their decision. While 50% of them believed that

globalisation was responsible for a positive perception of natural hair, it didn't influence their decision to have natural hair.

3.7.5. Will this natural hair trend fade out or persist?

Figure 13: Natural to persist or otherwise



All the 130 respondents were asked to indicate if the recent natural hair movement in Ghana would persist or fade out. 75 of the respondents representing 59% of the sample believed the trend would persist. 11(8%) of them thought the natural hair trend in Ghana would fade out whilst 41 (32%) of them were not very sure.

According to Dr. Kambon, the natural hair trend in Ghana has not been stable as there are times that the kinky hair became fashionable but it eventually faded out. He believes that as long as the West has access to Ghanaians through globalisation, the trend is bound to fade out. Dr. Frehiwot believed Ghanaian women are changing the way they view beauty, which is being passed down to the younger generation. She also believed the Ghanaian society is beginning to recognise that beauty is not all about European influence but it is also about embracing one's natural self. Dr. Frehiwot predicted that the natural hair movement in Ghana was going to be

widespread. Dr. Appeaning Addo, on the other hand, was not very sure if the current natural hair trend will fade out or persist.

Ama Akuamoah believed that the natural hair movement is here to stay. She quotes: “if African women are able to get the right information about their hair and we stop stigmatising black hair as not being beautiful enough and there are enough products and services to help African women work on their natural hair, I think the trend is here to stay”. She further stated that African women are very versatile with their style. Hence even though they keep their hair natural, they may braid cornrow today and wear a wig cap tomorrow. The constructive change of hair practices in Ghana is what African Personality stands for. There is the need for black people world-wide to create their own aesthetics, love their striking identity and promote their culture.

3.8. Conclusion

This chapter presented data analysis from both qualitative and quantitative collected data on globalisation and natural hair pertaining to the case of the Ghanaian woman. Even though Ghanaians have embraced foreign life style, proven data from the study shows that women in Ghana are slowly changing their perspectives when it comes to their natural hair. This change has been so extensive that there are sprouting businesses that are solely into manufacturing natural hair products. Based on the study’s objectives, the chapter attempted to analyse the extent to which the acceptance of kinky hair has been affected by globalisation in Ghana and to understand the motivating factors for hair choices by Ghanaian women despite the force of globalisation. On the premise of the research problem, the chapter sought to investigate the reason for the sudden increase in the trend of natural hair in Ghana in spite of the powerful force of globalisation. Chapter four gives a summary of the findings from the data, draws conclusions and make recommendations.

Endnotes

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- ¹ Sieber, Roy, and Frank Herreman. "Hair in African Art and Culture." *African Arts* 33.3 (2000), p.67.
- ² Kauppinen, Anna-Riikka. *Faces That Change: Doing "African" Beauty at Home, in Salons and on Stage in Accra, Ghana*. (2010).
- ³ Can-Tamakloe, Sena Lily. "To Perm or Not to Perm": A Case of Natural Hair in Accra, Ghana." (2011), p.16.
- ⁴ *ibid.*, p.17.
- ⁵ *ibid.*
- ⁶ *ibid.*, p.18.
- ⁷ Kauppinen, Anna-Riikka, *op. cit.*
- ⁸ Appeaning Addo, Irene. "Cultural Globalisation and Its Implication on the African Woman's Hair: The Case of Ghana". Institute of African Studies, University of Ghana. (2018).
- ⁹ Can-Tamakloe, Sena Lily. ""To Perm or Not to Perm": A Case of Natural Hair in Accra, Ghana." (2011), p.18.
- ¹⁰ Kambon, Obadele. "Cultural Globalisation and Its Implication on the African Woman's Hair: The Case of Ghana". Institute of African Studies, University of Ghana. (2018).
- ¹¹ Frehiwot, Mjiba. "Cultural Globalisation and Its Implication on the African Woman's Hair: The Case of Ghana". Institute of African Studies, University of Ghana. (2018).
- ¹² Evans-Anfom, Lauretta Faustina. "Ghanaian Women and the Use of Human Hair Extensions." (2014), p.2.
- ¹³ Frehiwot, Mjiba, *op.cit.*
- ¹⁴ Can-Tamakloe, Sena Lily, *op. cit.*, p.3.
- ¹⁵ *ibid.*, p.4.
- ¹⁶ *ibid.*
- ¹⁷ *ibid.*
- ¹⁸ *ibid.*
- ¹⁹ *ibid.*, p.5.
- ²⁰ *ibid.*, p.5.
- ²¹ Sieber, Roy, and Frank Herreman. "Hair in African Art and Culture." *African Arts* 33.3 (2000), p.58.
- ²² Can-Tamakloe, Sena Lily, *op. cit.*, p.5.
- ²³ Akuamoah, Ama. "Cultural Globalisation and Its Implication on the African Woman's Hair: The Case of Ghana". Mokob3. (2018).
- ²⁴ *ibid.*
- ²⁵ Sieber, Roy, and Frank Herreman, *op. cit.*, p.58.
- ²⁶ Can-Tamakloe, Sena Lily, *op. cit.*, p.23.
- ²⁷ *ibid.*, p.24.
- ²⁸ *ibid.*

CHAPTER FOUR

SUMMARY OF RESEARCH FINDINGS, CONCLUSION AND RECOMMENDATIONS

4.0 Introduction

The study has delved into the historical perspectives of globalisation, particularly through its cultural angle and its association with the history of African hair. The differing views of cultural globalisation were looked into. The study also investigated the factors for natural hair recognition in Ghana. This chapter concludes the study with findings, conclusions and recommendations. The research topic was Cultural Globalisation and its Implication on the African Woman's Hair: The Case of Ghana.

4.1. Summary of Findings

The use of African Personality as the conceptual framework perfectly suit the study. The concept provided a platform on which the link between globalisation and black women's hair was discussed, examined and analysed. To answer the research questions in an effective manner, the study found out the historical perceptions of natural hair in Africa prior to colonialism and slavery through to the twenty-first century; the extent to which globalisation has affected the ideal standard of beauty when it comes to natural hair in Ghana and the factors which account for the choice of natural hair among Ghanaian women (whether natural or relaxed) in the face of globalisation.

Based on the objectives, the study examined the historical perceptions of natural hair in Africa before European invasion and after independence; analysed the extent to which the acceptance of kinky hair has been affected by globalisation in Ghana and sought to understand the motivating factors for hair choices by Ghanaian women despite the force of globalisation.

The study traced the history of globalisation and established that globalisation through technology has been a powerful phenomenon in channelling transnational trade, political schemes and cultural practices. Africa's encounter with the phenomenon dates as far back as the fifteenth century, which literally changed every facet of the people on the African continent. There was introduction of bureaucracy, formal education, foreign cloth, foreign medication, guns, Islamic and Christian religions among others.

In the twenty-first century, the hold of globalisation is evident in the everyday life of the African. Most African scholars are more concerned about the erosion of distinct African cultures due to the influx of foreign culture. Among the consequences include African women's preference of wigs and weave-on over their inherent kinky hair, which has been in existence for centuries. There has, however, been an interesting change in Africa and Ghana specifically, where many women have embraced the natural hairstyle as their daily look, regardless of the rampant adoption of foreign culture in the country. It was therefore vital to investigate the reasons for the unconventional but positive shift towards natural hair and also determine if globalisation is gradually losing its hold or actually propelling the current trend in Ghana.

Below are the findings from the qualitative and quantitative research from the study:

- The study found that the influence of globalisation on Ghanaian culture had a tenacious hold even after the country gained independence from colonialism in 1957. Ghanaians embraced every aspect of European culture including lifestyle, behavioural tendencies and defined aesthetics. Even in contemporary times, Ghanaian cultural values are rapidly diminishing due to first, the intrusion of foreign culture and second, the enthusiastic adoption of these foreign cultures mostly from the West by the youth.
- Through interviews, the study found that though the pressure of cultural globalisation in Ghana cannot be ignored, the phenomenon has had both negative and positive effect on culture in Ghana. An interviewee stressed on how the West through globalisation is

gradually influencing everybody to look and act the same. Another believes that globalisation has urged on the Ghanaian youth to value some cultural practices.

- Pertaining to aesthetics, the quantitative data reliably confirmed that there is an upsurge of natural hairstyle amongst women in Ghana presently. The ease of finding 81 Ghanaian women with natural hair out of 130 respondents also ratified the kinky hair movement in the country. The data also showed that the general perception of unadulterated hair is viewed positively in Ghana. Hence women with kinky hair are also seen to be professional, intelligent, beautiful and desirable. Majority of the respondents who confirmed the influence of globalisation on the perspective of natural hair, also credited globalisation for the recent progressive outlook on natural hair in Ghana.
- The study found several means through which globalisation has spurred on the interest of natural hair in Ghana. This include advertising, the fashion and modelling industry, movies and music videos, foreign news media and documentaries including social media. Even though some respondents indicated all of the stated above, most of the respondents signified the fashion and modelling industry as the main channel of influence followed by movies and music videos.
- Having healthy hair is the utmost reason for Ghanaian women's decision to keep their hair natural. This shows that these women have either experienced or become aware of the health threats associated with prolonged use of hair relaxers on both the hair and the body. Some respondents have also become conscious of who they are as Africans and prefers to boldly showcase their unique hair texture to the world. Others have also become enlightened on how to style and care for the kinky hair. Some of the motivational factors for the natural hairstyle also include affordability, recommendation by friends and family and influence by media personalities.

- Out of the 81 respondents with natural hair, the study found that 27 of them have kept their hair natural between two to five years whilst 22 have had natural hair for more than five years. This depicts that the natural hair drive has been sprouting steadily for over five years. The movement has, however, become extensive and established in Ghana within the last five years.
- The study also found that the kinky hair trend has spilled over into business opportunities. Many salons catering exclusively to women with natural hair have been established including various locally produced natural hair products which stem from shampoos, conditioners, deep conditioners, oils and curl creams. These new developments are affecting the hair relaxers business resulting in lower clientele for salons without natural hair expertise. We Naturals is the most popular natural hair products in Ghana currently followed by Eya Naturals. Most of the naturalistas preferred Ghanaian natural hair products mainly for two reasons, the products better suit their hair and the availability of the products as well.
- From the study, the naturalistas consistently denoted that they spent about GHS 100 on natural hair products in a month. Overall, most Ghanaian women with natural hair spend about GHS 1,200 on hair products within a year. This amount is comparably reasonable compared to the price of expensive weaves or the relaxing of hair every few weeks. This shows that maintaining natural hair is generally affordable in Ghana and cost effective.
- The respondents with relaxed hair specified that the natural hair is unmanageable, hence, their preference for relaxed hair which is easier to comb and maintain. These women are understandably not conversant with the distinct ways for maintaining natural hair. Among the 49 respondents who were asked if they would ever keep their hair natural, 25 said no whilst 24 replied in the affirmative. This data shows that at least

half of Ghanaian women with relaxed hair may go natural in the near future when they become educated on natural hair practices.

- Out of the 130 respondents, 98 of them were between the age of 18-28 years, 28 of the women also ranged from 29-39 years, 3 of them were between 40-49 years and 1 was between 50 – 60 years old. All of these women were asked if the existing natural hair movement will persist or fade out eventually. More than half of the total sample numbering 75 believe the recent acceptance of natural hair will persist in Ghana. This clearly depicts that most of the respondents with natural hair are Ghanaian youth who are have resolved to embrace and nurture their own natural hair.

4.2. Conclusion

There is no doubt that the occurrence of globalisation has overshadowed cultural values and practices in Ghana for centuries. This has resulted in the attrition of rich Ghanaian culture and the loss of identity as the youth stress on maintaining and attaining Western lifestyle and aesthetics respectively. Nonetheless, globalisation in contemporary times has stimulated the acceptance of natural hair in Ghana. This has led to a significant increase in natural hairstyle amongst young Ghanaian women. For women in Ghana, the main reason for this recent trend is to grow a healthy and lustrous natural hair without breakage. This new development is so inhabited that there are thriving businesses which cater to the needs of naturalistas. From the findings of the study, it is safe to conclude that the natural hair trend in Ghana is here to stay.

4.3. Recommendations

From the above discussion, the following recommendations on ways to further perpetuate the natural hair movement in Ghana are cited here for consideration:

- Globalisation is like a stream of water which flows wherever direction it is channelled to. Hence there is the need for the Ghanaian government to adopt effective policies in

streamlining which aspects of globalisation to be encouraged and which other facet to put a stop to. The importation of hair relaxers, bleaching creams, second hand clothing and white Barbie dolls should all be banned. This change should be handled gradually in order for Ghanaians to understand the essential benefits to be gained from such policies.

- The sole adoption of foreign culture does not equal development but rather, it is the cultures of the indigenous people that propels development. Therefore, the government especially through the Ministry of Tourism, Arts and culture should brand Ghana as a country with rich heritage and diverse cultures among different ethnic groups. Diplomatic missions abroad as part of their responsibilities must organise cultural events to exhibit Ghanaian cultures through cultural dances, stage plays performed by Ghanaian women with natural hair including made in Ghana clothing, shoes, bags among others. People outside the African continent who are mostly ill-formed, are also not aware of the diverse and unique cultures in Africa. Hence branding is one of the most important economic decision that the government of Ghana could ever make.
- Image has been one the powerful tools used in the prevalence of hair relaxers, weaves and wigs amongst women of African descent and image can be used to change this direction. Even though there have increase in the production and marketability of natural hair products in Ghana, literally all of the advertisements are done on social media. Advertisements should also be placed on traditional media such as the television and radio. This will be a good way to target the older generation. There should also be advertisements of the products by dark women with natural hair on billboards. All other marketing strategies must be explored to make natural hair products as common if not more than hair relaxers and wigs. The more common these

commercials are, the more ingrained the beauty of natural hair steps into the sub-consciousness of Ghanaian women.

- In other to ensure the permanence of natural hair approval in Ghana, there is the need to focus on children. Most of the children's books used in nurseries and kindergartens are written by Western authors with illustrations of white children. Ghanaian kids grow up with these imagery of white people with straight hair in their minds. Both public and private schools should endeavour to write their own children's book of dark skinned heroes with kinky hair. This will make Ghanaian children find these illustrations relatable. There should be Ghanaian themed animations with main characters and super heroes who have the distinct African features such as dark skin, wider nose, thicker lips and kinky hair. The production of black dolls with tightly coiled black hair should also be encouraged. Cartooning and production of dolls are non-existent in Ghana. Therefore, the government can explore these avenues to expand employment in the country.
- Beauty pageantry are very common and enjoyed by Ghanaians. Pageants such as Ghana's Most Beautiful, Miss Malaika, Miss Ghana, Face of Tertiary just to mention a few are popular and have been organised every year in a row for the past five years. These platforms should be used to promote self-acceptance by having a segment where the contestants will showcase their kinky hair. There could also be an entirely new pageant exclusively for intelligent women with natural hair. This main aim is to depict that women with natural hair are not less intellectual, desirable and beautiful.
- One of the main agenda of the incumbent government is the theme "one district, one factory". Hence, the government should ensure the establishment of factories for the production of natural hair products on a large scale. Most of the essential ingredients such as coconut oil and shea butter used in these products are readily available in the

country. The Ministry of Trade and Industry should also create avenues for the exportation of made in Ghana natural hair products. These products could be a non-traditional export to earn additional revenue for the government.

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