



Cape Peninsula  
University of Technology

**CONSUMER BEHAVIOUR OF BLACK WOMEN WEARING NATURAL TEXTURED  
HAIR IN CAPE TOWN, SOUTH AFRICA**

by

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## DECLARATION

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Signed:

A handwritten signature in black ink that reads "Simone Thomas". The signature is written in a cursive, flowing style.

Date: 6 August 2020

## **ABSTRACT**

“Suffer for beauty” is how the famous saying reads and when any woman is asked if she understands the meaning thereof; she will tell you exactly what it means and where she learned it. The straighter the hair, the better. The longer a woman’s hair and the more pain she endures the better the degree of beauty she holds. Until in recent years’ when Black women stopped pursuing straight hair and started wearing their hair in its natural texture. Hair holds so much meaning and identity is often curled up with hair. This research was enthused with the intention to understand the consumer behaviour of Black women wearing natural hair in Cape Town, South Africa.

It would seem that a majority of studies on the topic of natural hair do not contain a marketing construct. Existing research that has been conducted on natural hair has mainly been conducted in first-world countries such as the United States of America (USA) from a sociological standpoint; a journalism- or media construct and from an environmental education standpoint. The objective of the study is to gain insight into the South African market with a marketing construct with a focus on consumer behaviour.

This study is based on the interpretivist philosophy that aimed to understand human behaviour, namely Black women whose hair is natural, whilst also understanding human actions. Exploratory research methods were adopted to investigate Black women’s consumer behaviour in respect of those who have natural textured hair, as the I sought to explore the research topic in-depth.

A qualitative research method was implemented for the collection of data for this research owing to the nature of the study - the focus is to understand peoples’ environments, to interpret their experiences and make logic thereof.

A non-probability sample technique was adopted, since only selected members of the populace was likely to be able to contribute, while participants were selected by way of a non- random technique. The judgemental sampling method, was adopted for this study, as it was most appropriate because the participants were selected subjectively and purposely.

Twenty structured interviews were centred around six predetermined themes and analysed using the ATLAS.ti software, namely the definition of natural hair; perception of bias by women wearing natural textured hair; concerns of Black women with the maintenance of their natural textured hair; perception of cost for maintaining natural hair; the process that Black women follow when caring for their natural hair and to establish the motivation behind Black women wearing their natural hair.

The primary voice of the mother plays a vital role in the upbringing of Black women concerning their natural hair while natural hair education and knowledge is lacking.

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- Last, but not least, to my four-legged Rottweiler baby, Legend, for always checking up on me in the middle of the night.

## **DEDICATION**

To all Coloured women that have ever been told to 'fix' their hair and to mothers raising little girls to love their own hair.

For:  
My 9-year old niece, Bilqees Paulse.

## TABLE OF CONTENTS

<b>Declaration</b>	<b>ii</b>	
<b>Abstract</b>	<b>iii</b>	
<b>Acknowledgements</b>	<b>iv</b>	
<b>Dedication</b>	<b>v</b>	
<b>Clarification of basic terms and concepts</b>	<b>xi</b>	
<b>CHAPTER 1: INTRODUCTION</b>		
1.1	Background to the study	1
1.2	Background to the problem statement	4
1.3	Research problem statement	6
1.3.1	Research sub-problems	6
1.4	Research objectives	6
1.4.1	Primary research objectives	6
1.4.2	Secondary research objectives	6
1.5	Research questions	6
1.5.1	Primary research questions	6
1.5.2	Secondary research questions	7
1.6	Rationale and significance of the study	7
1.7	Background to conceptual framework	11
1.8	Keywords	15
1.9	Summary	15
<b>CHAPTER 2: CONSUMER BEHAVIOUR</b>		
2.1	Introduction	16
2.2	Defining the consumer	16
2.2.1	The foundation and meaning of consumer behaviour	18
2.3	Human Behaviour models	21
2.3.1	The Marshallian economic model	22
2.3.1.1	Marketing functions of the Marshallian model	22
2.3.2	The Veblenian social-psychological model	23
2.3.2.1	Marketing functions of the Veblenian model	24
2.3.3	The Pavlovian learning model	24
2.3.3.1	Marketing functions of the Pavlovian model	26
2.3.4	The Freudian psychoanalytical model	26
2.3.4.1	Marketing functions of the Freudian model	27
2.3.5	Maslow's Hierarchy of needs	28
2.3.5.1	Analyses of Maslow's hierarchy of needs	29

2.4	Introduction: consumer behaviour models	30
2.4.1	The marketing (purchase) funnel - AIDA	33
2.5	Consumer behaviour models	35
2.5.1	Engel-Kollat-Blackwell model	35
2.5.2	Schiffman and Kanuk model	37
2.5.3	Hawkins, Best and Coney model	39
2.5.4	Theoretical framework: Five Stages model	44
2.6	Contextual framework	48
2.7	Conclusion	46
<b>CHAPTER 3: BLACK WOMEN AND NATURAL TEXTURED HAIR</b>		
3.1	Introduction	48
3.2	Black women: definition	48
3.3	The middle class	49
3.4	The South African middle class	50
3.5	Measurement of the Black middle class	52
3.6	What is the size of the (Black) middle class in South Africa?	57
3.7	Black women's spending power	58
3.8	Background: Natural hair	62
3.9	Natural textured hair: definition	64
3.10	The relationship between Black women and hair	65
3.11	Natural textured hair and culture	67
3.12	Subjugation and suppression of Black women's hair	67
3.13	Politics and hair: The Black Panthers	70
3.14	Black Panthers and the afro	71
3.15	Politics and beauty in the US: The 'Brown paper bag test'	74
3.16	Politics and hair in South Africa: The 'Pencil Test'	75
3.17	Hair in contemporary South African schools	76
3.18	The revival of natural textured hair	77
3.19	Consumers influenced by personalities	80
3.20	The decline of relaxer sales	81
3.21	Hair types: The hair 'typing system'	83
3.22	The natural textured haircare market	85
3.23	Natural hair: a trend or a movement	88
3.24	Conclusion	89

## **CHAPTER 4: RESEARCH METHODOLOGY**

4.1	Introduction	91
4.2	Progression of consumer behaviour in research	91
4.3	Research method	93
4.4	Research design	94
4.4.1	Exploratory research	94
4.4.2	Phenomenology research	94
4.5	Cross-sectional study	94
4.6	Selection of participants in qualitative research approach	94
4.7	Sample method	96
4.8	Data collection instruments	96
4.8.1	Individual in-depth interviews	96
4.8.1.1	Interview guide design	98
4.8.1.2	Justification of questions	99
4.8.1.3	Additional questions	100
4.9	Pre-test	101
4.10	Secondary data analysis	103
4.11	Data analysis and interpretation	103
4.11.1	Content analysis method	104
4.11.1.1	Identify the main themes	105
4.11.1.2	Assignment codes to the main themes	105
4.11.1.3	Classify responses under the main themes	106
4.11.1.4	Integrate themes and responses into the text of the report	106
4.12	Demarcation/limitation of study	106
4.13	Ethical consideration	107
4.14	Limitations of study	108

## **CHAPTER 5: FINDINGS AND DISCUSSION**

5.1	Introduction	110
5.1.1	Anonymous reference	110
5.2	Demographics	111
5.3	Theme 1: What is natural hair?	119
5.4	Theme 2: Perception of bias by women wearing natural textured hair	125
5.5	Theme 3: Concerns of Black women with the maintenance of their natural textured hair	130
5.6	Theme 4: Perception of the cost for maintaining natural hair	138
5.7	Theme 5: The process that Black women follow when caring for their natural hair	144



5.8	Theme 6: To establish the motivation behind Black women wearing their natural hair	147
5.9	Other findings	153
5.10	Contribution	157
5.11	Conceptual contribution: Consumer decision-making process	164
5.11.1	The primary voice of a mother	165
5.12	Recommendations	167
5.13	Future research	171
5.14	Conclusion	172
	References	174

## LIST OF FIGURES

Figure 1.1:	Factors that influence and are influenced by consumer behaviour	12
Figure 2.1:	The Pyramid of consumer behaviour	19
Figure 2.2:	Maslow's Hierarchy of needs	28
Figure 2.3:	The Consumer decision-making process	32
Figure 2.4:	The purchase funnel	33
Figure 2.5:	Engel-Kollat-Blackwell model of buyer behaviour	36
Figure 2.6:	Schiffman and Kanuk model of consumer behaviour	38
Figure 2.7:	Hawkins, Best and Coney model	40
Figure 2.8:	Consumer decision-making process (Five Stages Model)	41
Figure 3.1:	Social class structure in South Africa	51
Figure 3.2:	Social class structure in the United States	52
Figure 3.3:	Online shopping sales in South Africa (2006 – 2011)	59
Figure 3.4:	Hair typing system	84
Figure 4.1:	Interview guide questions related to the consumer decision-making process	100
Figure 4.2:	Content analysis four-step process	105
Figure 5.1:	Education level of participants	115
Figure 5.2:	Employment status of participants	116
Figure 5.3:	Industries in which participants work	116
Figure 5.4:	Income level of participants	118
Figure 5.5:	Theme 1 – The definition of natural hair	121
Figure 5.6:	Theme 2 – Perception of bias by women wearing natural textured hair	127
Figure 5.7:	Theme 3 – Concerns of Black women with the maintenance of their	132

natural textured hair	
Figure 5.8: Theme 4 – Perception of the cost for maintaining natural hair	140
Figure 5.9: Average spend per purchase	141
Figure 5.10: Awareness of natural haircare products	142
Figure 5.11: Frequency of purchase	143
Figure 5.12: Theme 5 – The process that Black women follow when caring for their natural hair	146
Figure 5.13: Theme 6 – To establish the motivation behind Black women wearing their natural hair	153
Figure 5.14: Consumer decision-making process (Five Stages Model)	160
Figure 5.15: The consumer decision-making process with study contribution	165

## **LIST OF TABLES**

Table 1.1: Top ten hair relaxer kits sales in millions (in US-dollar)	9
Table 2.1: List of definitions of consumer behaviour (2015 – 2007)	17
Table 2.2: Contextual framework	45
Table 3.1: Class identification in South Africa	55
Table 3.2: The size of the South African (Black) middle class	58
Table 3.3: Summary of existing work on Ebscohost (2011-2017)	62
Table 3.4: Summary of existing work on Emerald (2014-2017)	63
Table 3.5: Top 15 Natural Hair Blogs and Websites for Black women (2018)	78
Table 4.1: Objectives, outcomes and amendments of interview guide pre-test	102
Table 5.1: Prominent natural hair care brands versus purchased brands	147
Table 5.2: Self-perception versus other's perception of natural hair	154

## **APPENDICES**

APPENDIX A: Oprah Magazine, January 2014	192
APPENDIX B: Interview guide	193
APPENDIX C: Permission letter	201
APPENDIX D: Informed consent form	202
APPENDIX E: Grammarian Certificate	204
ADDENDIX F: Top ranking on the Google results page example	205
ADDENDIX G: Turninit report	206

## CLARIFICATION OF BASIC TERMS AND CONCEPTS

<b>Terms</b>	<b>Definition/Explanation</b>
Afro/Fro	An Afro is also identified as a “natural” hairstyle, which is worn naturally outward by people who have long, kinky hair texture, or hair that is specifically styled in such a fashion by individuals who have naturally curly or straight hair (Victoria, 2006:21-23).
Afro-ethnic hair	Afro-ethnic hair presents variations of diameter at several points along the thread (the diameter at twisting points is smaller than at other areas), less water content, and most importantly, an ellipsoid shape. Hair fibres present torsions at many regions along the thread, while Caucasian hair has a cylindrical cross-section (Dias, 2015).
Behaviour	The term involves the study of individuals, groups, organisations and the processes that they use to select, secure, use and dispose of products, services, experiences, or ideas to satisfy needs and the impact that these processes have on consumers and society (Parumasur & Roberts-Lombard, 2012:2).
Bias	Bias is a deliberate attempt to either cover or emphasise something that one found in research, or to intentionally use a process or technique that one knows is not suitable, but will provide information that one seeks, because one has a stake in it (Kumar, 2011:246).
Black	The Bantu-speaking populace of South Africa, which is by far the largest part of the population, classifies itself as African or Black, but is not culturally or linguistically homogeneous. Major ethnic groups include Zulu, Xhosa, Basotho (South Sotho), Bapedi (North Sotho), Venda, Tswana, Tsonga, Swazi and Ndebele, all of whom speak Bantu languages. As a race that is defined in the South African context, Black refers to all those who are of non-white/non-European descent, and these also include Coloureds. Coloured is defined as any person who is not

a White person, Asiatic, Bantu or Cape Malay person, as defined, and shall include Bushmen, Griquas, Hottentots or Korannas (James, 2012).

Braids

A braid (also referred to as a plait) is a complex structure or pattern, which is formed by interlacing three or more strands of flexible material such as textile yarns, wire, or hair. A braid is generally lengthy and thin, with each piece of strand functionally in zigzagging onward through the coinciding form of the others. The most common braid is a flat, solid, three-stranded arrangement (Michael, Kern & Heinze, 2016:225).

CAGR

Compound Annual Growth Rate

Cornrows

Cornrows or braids, also called cane rows in the Caribbean, are a prehistoric, traditional African style of hair grooming, in which the hair is braided close to the scalp, using an underhand, upward motion to produce an unbroken, raised row (Page, 2001:36).

Coil

Coil is a term that is used to reference the texture that is characteristic of natural type hair, whereby the shape of the strand bears a resemblance to a small-diameter ink pen spring. The coil is most obvious when the hair is wet and/or defined with a hair product. It usually remains obvious when the hair is able to dry uninterrupted from a soaking wet stage (Terra Veda Organics, 2017).

Conditioner/deep  
conditioner/leave-in conditioners

Conditioner: a water-based product that is formulated to restore the cosmetic appearance of the hair cuticle. Conditioners improve the protein and moisture content of the hair, and often confer shine and manageability on the hair fibre (Davis-Sivasothy, 2012:247).

Deep conditioners: a type of product that contains a combination of light proteins, humectants, oils and ceramides to nourish the hair fibre. These products are left on the fibre for up to thirty minutes and often require heat assistance for greater penetration.

## Consumer behaviour

Leave-in conditioners: setting lotions or mousse, known as leave-in/-on products, are made to be applied on wet hair and left without rinsing. They are aqueous-based or alcohol-water solvent systems. These products do not form rigid bonds, and act by enhancing inter-fibre forces and by providing a detangling effect to facilitate combing and style retention (Davis-Sivasothy, 2012:248).

The term consumer can refer to an individual or an organization. Individual consumers purchase goods and services to please their own personal needs and wants, or to please the needs and wants of others.

Organisations purchase goods and services in order to: produce other goods and services; resell them to other organisations or individual consumers; and help run and manage their organisations. Consumer behaviour is divided into purchase (consumers attain goods and services; everything leading up to the purchase), use (describes where, when and how consumption takes place) and disposal (ways in which consumers get rid of and/or packaging after consumption) activities.

Categorising consumer behaviour by the type of activity is useful, because consumers' responses to stimuli may differ depending on whether they are buying, using or disposing of a single product or service.

Fundamental to this definition is consumer responses, which include emotional, mental and behavioural responses to goods and marketing. Emotional responses (also discussed to mean affective) reflect a consumer's emotions, feelings and moods. Mental responses (referred to as cognitive responses) include a consumer's thought processes, beliefs, attitudes, and intentions about products and services. Behavioural responses include a consumer's explicit decisions and actions during the purchase, use and disposal (Kardes, Cline, & Cronley, 2010:8).

Cleansing conditioners/co-wash/conditioner washing

The term here refers to the practice of cleansing hair, using a suitable conditioner instead of a traditional shampoo. It is preferred by many naturalists as the key method of cleansing, because of its ability to help hair hold moisture (Terra Veda Organics, 2017). It is a hair-washing method, which excludes the shampoo stage. Hair is cleansed with conditioner. Conditioner washing improves comb through and reduces the impact of harsh sulphate-based shampoos (Davis-Sivasothy, 2011:247).

Creams/butters

Hair cream is a versatile product that can be used with hair that is straight or curly; it can also be used with fine, thick or coarse hair. Hair cream is a soft and light substance that does not feel greasy or stiff when applied to hair. Cream controls static and frizzy hair, while adding a natural shine to your head of locks. Hair creams often include moisturizing ingredients such as olive oil or silk amino acids, which help to condition hair strands. Used in conjunction with another hairstyling aid, hair creams are sometimes used as a finishing product (Beautista, 2017).

It is a semi-solid fatty oil (Davis-Sivasothy, 2011:247).

Culture

Culture refers to the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music and arts (Zimmermann, 2017).

Culture is defined as the shared patterns of behaviours and interactions, cognitive constructs, and affective understanding that are learned through a process of socialization. These shared patterns identify members of a culture group, whilst distinguishing those of another group (Center for Advance Research on Language Acquisition, 2017).

Ethnic/ethnicity

Ethnicity is a new term within the social sciences, even though the word "ethnic" has been used in the English language since the mid-fourteenth century. Its meanings have changed fundamentally throughout history: initially

referring to heathens, pagans or gentiles, it developed racial features in the nineteenth century, and was used in the twentieth-century in the United States of America as a way to refer to those immigrants of non-northern or western European descent (Green, 2006). While there is no universally accepted definition, ethnicity is generally considered as a sense of group belonging, based on ideas of common origins, history, culture, language, experience and values (Brown, 2010).

Essential oil/s

An essential oil is a concentrated hydrophobic liquid, holding volatile aroma compounds from plants. Essential oils are also known as volatile oils, ethereal oils, aetherolea, or simply as the oil of the plant from which they were extracted such as oil of clove. An oil is “essential”, since it contains the “essence of” the plant’s fragrance—the differentiating fragrance of the plant from which it is derived. The term essential, which is used here, does not mean obligatory as is the case with the terms ‘essential amino acid’ or ‘essential fatty acid’, which are called by these names, since they are nutritionally required by a given living organism (Reeds, 2000).

Frizz

Frizz occurs when the cuticle layer of hair is raised, permitting moisture to pass through and swell the strands. As a result, hair appears dry and frizzy instead of smooth and defined (Dias, 2015).

Gels

Hair gel is a hairstyling product that is used to stabilise hair into a particular hairstyle. Higher numbered gels maintain a greater “hold” on hair, while lower numbers do not make the hair as stiff, and in some products, give the hair a wet look. A category typically referred to as “ethnic”, gels are designed and manufactured specifically to sculpt hair texture that is common to African-Americans (Wilbanks, 2017).

Kinky-coily

The tightest of curly strands can be classified as kinky-coily, coily or simply, textured hair. Textured hair strands can range from fine to wiry/coarse hair, but what makes this hair unique is the O-, S- and Z-shaped curl patterns,

which can exist in any combination on a single head. It is thickly packed together (Davis-Sivasothy, 2012:31).

Natural textured hair

Natural hair is hair whose texture has not been altered by chemical straighteners, including relaxers and texturizers (Sandeem, 2017).

Relaxer/lye relaxer/no-lye relaxer

Relaxers are high-pH chemical products that break down the hair's disulphide bonds to straighten the hair.

Relaxers are followed by a neutralizer to return the hair fibre to its pre-treatment ph. Lye relaxers is high ph., sodium hydroxide-based chemical hair straightener and no-lye relaxer is high ph., hydroxide-based chemical hair straightener (Davis-Sivasothy, 2011:248-249).

Serum/s

Hair serum is a form of liquid. Hair serums comprise silicon-based content, amino acids and ceramides. This silicon content acts as a mask or plastic wrap on the scalp. Hair serums are used for frizzy and curly hair (Dias, 2015).

Shampoo

Shampoo is a hair cleansing product. Shampoos are composed of 40 – 70% water and contain surfactants (cleansing agents), thickeners, proteins, foam boosters and other ingredients. Shampoo formulas, like hair, are somewhat acidic, but are formulated at a slightly higher ph. than conditioners to lift the cuticles and help to remove product build-up from the hair (Davis-Savisothy, 2011:68).

Sulphates

Lauryl sulphates: these are popular primary cleansers produce rich foam, and are easily rinsed. They are cleansers, which are usually used in shampoos for oily hair to lift product residues from the hair and scalp. As the hair becomes harsh and rough, careful selection of a secondary detergent and possible use of a conditioning agent are required as part of the shampoo formulation. They vary in terms of their ability to clean.

Laureth sulphates: These are another class of detergents with good cleansing ability and foaming property, which are useful for normal-to-dry hair. Examples of this



chemical class are sodium laureth sulphate, triethanolamine laureth sulphate, and ammonium laureth sulphate (Davis-Sivasothy, 2012:69).

#### Texturizers

Alkaline straighteners contain 1–10% sodium hydroxide (lye-relaxer), lithium hydroxide, calcium hydroxide or a combination of these ingredients such as guanidine carbonate and calcium hydroxide (no-lye relaxers). The high ph. (9.0–14.0) of the emulsion swells the hair, thus opening cuticle scales, which allows the alkaline agent (OH-) to penetrate into the hair fibres up to the end cuticle. In contact with the cortex, the straightening product reacts with keratin, breaking and rearranging the disulphide bridges, which softens and stretches the spiral keratin molecule. Texturizers are relaxers that are designed to be left on for a short period of time.

Texturizers aim to offer a softer, looser curl pattern, and do not completely straighten your hair (Haskin, Okoye, Aguh, 2017:21-22).

#### Trend

People often acquaint trends with the colour, shape and materials of a new time. Alternatively, long-term economic improvements are also stated. Others might think about cultural and societal fluctuations such as globalization and culturisation. In the business-minded community, trends are observed as variations in their own industry or sector, and developments among competitors (Der Duin, 2016:41).

#### Woolly

Woolly hair usually implies a benevolent condition that is best described as normal hair with a tight curl and, which is sometimes frizzy, resembling Negroid hair. As one ages, the extent of the curl may reduce (Rip-Botha, 2017).

## CHAPTER 1: INTRODUCTION

### 1.1 Background to the study

“The beauty industry consists of all products and services dedicated to helping consumers look the way that they aspire to look like, or the mode that consumers believe they ought to be for many purposes. The way in which beauty can be defined is flexible and fluctuating”, according to Sena (2018). The author continues that “the beauty industry is notorious for being unaffected by economic regressions – progressing throughout the economic recession of 2008”. However, consumers have a tendency to be more price-sensitive in the course of those times, but continue to spend.

The South African hair care market is competitive, with the existence of various international, and South African companies. The main competitors in the industry are aiming to acquire a competitive advantage over other competitors with eminent product invention. Similarly, the growing expenditure towards Research & Development by the national companies for modified products has facilitated companies to acquire position in the market. A number of the main competitors consist of L’Oreal Paris Professional, Unilever South Africa, Kao Corporation, and Procter & Gamble, inter alia (Mordor Intelligence, 2019)

An increasing number of Black women no longer apply chemical relaxers to straighten their hair and choose to wear their hair in its natural texture as stated by Alexander (2014:64). According to Roberts (2013), the haircare industry in South Africa and Africa will continue to increase, while natural hair trends are showing subtle but stern growth. The need for chemically free, natural haircare products will create more demand as relaxer sales decline, and innovation in this category is not able to curb the decline.

The natural hair trend supports the need for products that can be used for curl control. A prime concern of the ethnic consumer is to prevent hair breakage and frizz without the use of relaxers or any other chemical products. Product development to maintain natural textured hair consists of advanced styling and concentrated conditioners to meet natural consumers’ hair care needs, whilst conserving the health of their natural hair. The most prevalent product impressions include sulphate-free shampoos, cleansing conditioners, hair masks, essential oils and creams or butters, scalp care, sprays for curl definition and shine, gels and serums. Black consumers in the United States of America (USA), for instance, have continued to wear their natural hair, and its effect is prominently influential on the USA hair care market for Black women. According to Mintel (2016), hair styling products have grown from 26.8 per

cent in 2013 to a probable 35 per cent, currently, as a result of Black hair care, which is calculated at \$946 million.

I consulted current and completed research dissertations and theses databases to ascertain whether similar studies had been conducted or are currently being conducted. It would seem that a majority of studies on the topic of natural hair do not contain a marketing construct. Existing studies that has been conducted on natural hair has mainly been done in first-world countries such as the USA from a sociological standpoint; a journalism- or media construct and from an environmental education standpoint (Nimocks, 2015:129). In the case of Chapman (2007:2), the focus of the study was on Black women's' altering understanding of their views away from home and domestically. A South African research study, conducted in 2012, had a psychological construct that focused on hair symbols amidst Black South African women: investigating individuality and philosophies of attractiveness (Marco, 2012:1). The study found that beliefs around how hair is viewed are knowledgeable amongst leading White racial influences. Though depoliticized, by removing the historical political involvements from the cultural supremacy, the residues are consistent when referring to the impacts that these have on the symbols of Black women's self-identity according to Marco (2012:3).

In another article, the author investigates a description of treatment for Black women's hair and interrogates basic, separations of individuality. For the writer hair is constitutional, gender-based and romanticised according to Erasmus (1997:11-16). The article describes seventeen (17) steps to 'good hair' during the author's teenage years entitled: 'Wash, Curl and Swirl'. Erasmus, 1997:12 describes seventeen steps in getting her hair 'done'. These steps include brushing, washing, shampooing, rinsing, combing, drying, combing, straightening and detangling 'damaged' hair; as she denoted it as.

A research paper, which was presented in Colorado in the USA in 2017, entitled "Working on my hair: A visual analysis of natural hair and black women professionals in popular television programming", reported that natural hair is mainly lacking from upper classes amongst White-collar employees, but not amongst lower classes in the blue-collar employee scope. The non-appearance of natural hair in definite specialized sectors can limit the range of what audiences are drawn to think of as normal, satisfactory, and contented as stated by Blackburn, 2017:40-78. No studies were found to have a marketing construct, which specifically investigates the consumer behaviour of Black women wearing natural-textured hair in Cape Town, South Africa.

The Black haircare industry is a significant industry. There is a trend towards natural haircare with limited scientific research, and since South Africa (SA) is a lucrative market, it is important to study natural hair within a South African context. Existing studies on the phenomenon has not been conducted extensively and according to Nyamnjoh and Fuh (2014:55) Africans are united by a determined freedom to wear their hair – natural and artificial or enhanced, raw, hybrid, and authentic and transformed.

Mercer (1987:33-56); Tate (2007:300-319); and Thompson (2008:1) believe that in the context of race and privilege, hair embodies “emotive qualities” that are generally associated with the lived experiences of women of colour. According to Nyamnjoh, Durham and Fokwang (2002:98-124) hair is a platform from which African women seek to participate in and contribute to the global economy of meanings and things. The authors argue that the consumption of “shampoos and conditioners, straighteners and dyes, curlers and blow-driers create new spaces within which women make themselves neither according to conservative local structures nor in the exact image of the West”.

Furthermore, the consumption perspectives on hair (how hair is styled or how hair is worn or “done”, the kind of products that are bought and used), by Africans and diasporic Africans like Oprah Winfrey and others featured in television documentaries by Chris Rock (USA) and Debora Patta of South Africa to demonstrate the extent to which African identities, as permanent works in progress, refuse to be impoverished by dichotomies that overly simplify and freeze the complexities and nuances of their natural, nurtured or social identities according to Nyamnjoh and Fuh (2014:54). Nyamnjoh and Fuh (2014:60- 63) only drew two noted arguments from a research focus group by female students from the University of Cape Town (UCT) below the age of 25: “one which privileges natural hair in its different gradations and degrees of nurture, understood as a marker of confidence and pride in the female African individual self as beautiful, and a second which view hair as a form of creativity and expression, as well as a thing which offers the possibility to experience a world with multiple meanings”. Nyamnjoh et al., (2002:99) argue, Western and neo-African hairstyles are often articulated with particular versions of “the modern” which decentre ideas of modernity and globalisation. Retallack (1999:4-19) maintains that physical appearance is a significant element in an individual’s sense of personal identity, especially within the context of the modern consumer economy. Furthermore, the construct of consumer behaviour is lacking, the existing studies nor literature does not elaborate on the consumer behaviour construct concerning hair, even though the ‘ethnic’ hair industry is estimated at R800 million annually (Patta, 2012) and Black

women on the African continent and in the diaspora, according to Rock, George and Stilson (2009) consume 80 per cent of all hair products, leaving women of all other races to make do with only 20 per cent. According to Oprah (2009), “temples in India and other parts of Asia have found in African American and Black women globally a \$9 billion market for the hair of deceased persons, those routinely shaven for religious purposes, and others whose hair is harvested unlawfully”. “Opinion is divided on what Black women do to and with hair, ranging from those who believe they wear and dutifully comb at great expense and discomfort their oppression and exploitation every morning in front of the mirror – as they seek to cope with their internalised inferiority and chronic sense of incompetence in relation to white women – to those who have found the courage to accept their natural hair after an inordinate length of time of feeling like imitators walking around in borrowed and counterfeit hair of every explanation, to those who are ready to let every hairy Black flower blossom - in the collective longing and ambition to look virtuous and feel beautiful. These arguments are paralleled by arguments on skin lightening as an index of enhancement” according to Alonge, 2014 and Bikitsha, 2014.

Based on the initial search of the databases it was clear that the research on this topic has not been previously conducted. Research with a marketing construct (consumer behaviour in particular) has not been focused on enough even though the economic contribution of Black hair is lucrative and is expected to grow further.

## **1.2 Background to the problem statement**

The care of Black women’s textured hair has been a worthwhile industry in South Africa for Black entrepreneurs such as Jabu Stone, who entered the market over 20 years ago with a product offering that was targeted at delivering what was then the absence of haircare products for dreadlocks (Mathebula, 2016). This was the first of its kind for the South African market, which transformed haircare in the same way that Herman Mashaba’s *Black Like Me* brand did for permed hair in the 1970s (Mhlungu, 2014). The decline in the attractiveness of relaxers and the growth of natural haircare products suggest strongly that the natural hair ‘trend’ is now a ‘movement’ – and will increase. Despite the fact that there is a lack of statistics that deal with the natural haircare business, alternative research advocates that the natural hair movement is materialising. According to Roberts (2013), it is projected that the Black hair business will be worth \$774 million (more than one billion Rand), while relaxer sales will decline by 45 per cent before 2019. This decline in the demand for relaxer sales means that there is an increase in alternative products, which have replaced the use of relaxers.

Euromonitor (2017) reports that ethnic consumers in the South African haircare market were increasingly asking for products that cause less damage to their hair; women are increasingly moving towards natural hair care products that do not contain chemicals and will promote growth of their natural hair. The next big thing in hair is already here in Africa, where, as on every other continent, hair care is thriving. Based on a 2016 Statista report (as cited by Chimhandamba, 2020) global haircare sales surpassed US\$73 billion. But the natural hair movement has reshaped sales in Africa, especially in South Africa, which is the largest market for fast-moving consumer goods. The leading contributors are the sales of shampoos and conditioners. It is also assessed that as many as 10,000 hair products are presented to the market annually and the primary haircare purchases are made by Black consumers (Chimhandamba, 2020).

According to Euromonitor (2017) the Black hair care industry is a significant industry, which accounted for R6.3 billion between the periods 2013 – 2015. Even though hair relaxers are still a large income generator in South Africa, the shift to natural hair by Black women accounted for a decrease of 19 per cent in relaxer sales during that same period, according to Mintel (2015). There is limited scientific research available on the said topic, and since South Africa is a lucrative market and the largest market for fast-moving consumer goods in Africa, it is consequently key to focus on a study, which concentrates on a South African perspective. The extent of the trend is unknown owing to no academic information being available on the subject of the consumer behaviour of Black women in South Africa, wearing natural hair.

According to Rajput (2016) the increasing tendency of using natural ingredients in beautifying products is detected amidst numerous producers. This trend provides to the ever cumulative request for natural or organic cosmetic products amongst customers. The use of herbal cosmetic products reduces the likelihood of any likely side effects of the product. This grows the usage of cosmetics among consumers.

A limited amount of research has been performed in nations such as the USA and United Kingdom (UK) – both first-world economies with other constructs, while research into the specific consumer behaviour construct has not been conducted (Byrd & Tharps, 2001; Thompson, 2009:831-856; Chapman, 2007:32-33; Marco, 2012:3). This research investigates the particular consumer behaviour amongst Black women who wear natural textured hair. It is a pioneer study, as it has not previously been conducted in the South African framework before. Therefore, this research will provide non-existent primary data and how this has affected their buying behaviour. It will also ascertain whether natural hair is a trend, and will provide

scientific data on the consumer behaviour of Black women in South Africa (SA) who wear their hair in its natural texture.

### **1.3 Research Problem Statement**

An absence of the understanding concerning the consumer behaviour of Black women in South Africa who wear their natural textured hair.

#### **1.3.1 Research sub-problems**

To address the research problem, the following sub-problems have been developed, namely:

- 1.3.1.1 What natural textured hair is;
- 1.3.1.2 Black women's perceptions of bias for wearing their natural textured hair;
- 1.3.1.3 The concern of Black women about maintaining their natural textured hair;
- 1.3.1.4 The process that Black women follow when caring for their natural hair; and
- 1.3.1.5 Black women's perceptions of the cost of maintaining their natural textured hair.
- 1.3.1.6. What motivates women to wear their hair in its natural texture?

### **1.4 Research objectives**

To address/aid the research problem, the following research objectives have been developed, namely:

#### **1.4.1 Primary research objectives**

The study's primary objective is to enhance the understanding of the consumer behaviour of Black women in South Africa who wear their natural textured hair.

#### **1.4.2 Secondary research objectives**

The study's secondary research objectives are linked to the primary objective as follow:

- 1.4.2.1 Defining natural textured hair;
- 1.4.2.2 Black women's perceptions of bias for wearing their natural textured hair;
- 1.4.2.3 The concerns of Black women about maintaining their natural textured hair;
- 1.4.2.4 The process that Black women follow when caring for their natural textured hair; and
- 1.4.2.5 Black women's perceptions of the cost of maintaining their natural textured hair.
- 1.4.2.6 To establish the motivation behind Black women wearing their hair in its natural textured hair.

### **1.5 Research questions**

To address the research problem, the subsequent primary and secondary research questions have been developed, namely:

### **1.5.1 Primary research question**

The study's primary research question relates to the state of the consumer behaviour of Black women who wear their hair in its natural texture in South Africa.

### **1.5.2 Secondary research questions**

In order to answer the primary research question, the study's secondary research questions are as follow:

1.5.2.1 What is natural textured hair?

1.5.2.2 What are Black women's' perceptions of bias for wearing their natural textured hair?

1.5.2.3 What are the concerns of Black women about maintaining their natural textured hair?

1.5.2.4 What is the process that Black women follow to care for their natural textured hair?

1.5.2.5 What are Black women's' perceptions of the cost of maintaining their natural textured hair?

1.5.2.6 What is the motivation behind Black women wearing their hair in its natural texture?

## **1.6 Rationale and significance of the study**

The existing (but limited) research conducted on natural hair is based on models and theories that do not relate to developing contexts - in essence it does not necessarily apply to the African or South African countries which are much less affluent than that of the USA and United Kingdom (UK) – some of the world's richest countries. This research aims to address this particular shortcoming in South Africa. It purposes to gain understanding into the consumer behaviour of Black women wearing their hair natural. Natural hair in South Africa and on the African continent as a whole has been scorned and according to Hirsh (2012) hair weaves has occupied the African market even more so than North America of which Thompson (2009:847) detects similarities amongst famous personalities such as Oprah Winfrey, Janet Jackson and Tyra Banks, weaves have become prescriptive of beauty for Black women and the larger Black population. Winfrey recounts in the January 2014 issue of *The O Magazine*– the cover which features her wearing a 'Wild Thang' wig (see Appendix A) – how during her years on *The Oprah Winfrey Show* when she "Tressed to Impress" claiming that when it comes to hair:

*'I'm in the same boat as just about every other woman', (Winfrey, 2014:8).*

Black African women's hairstyling is largely under-researched while existing research on Black diasporic women and their hair indicate that weaves are viewed only as one-



style amongst others, in some circumstances it is merely listed for example as stated by Tate, 2009:300-319 and Thompson, 2009:831-856. The greater concern of the existing studies is centred around Black women chemically-treating their hair and removing their natural texture. The tendency, in existing academic writing and that of popular writing, in Africa was to visualise Black women's looks with long hair and less 'kinky' or textured than nature would have it as proof of 'self-hatred' and 'inferiority complex'.

The following discussion will highlight the existing studies done concerning the topic of natural hair in chronological order from 2011 – 2017 as per the Ebscohost database. Symphony IRI Group Inc., (as cited by Alexander, 2011:50) reported on the increase of the natural hair inclination among African American women in the US and how the trend sparked growth in the process of discontinuing the use of chemicals and straighteners. Alexander (2012:138) reported on the sales in haircare segments declining and manufacturers of ethnic haircare products launching innovative and natural products. Dwozkin (2013:56-58) examines the American retail chain *Target* and the decision to display multiracial haircare products by companies such as Mixed Chicks, Shea Moisture and Jane Carter Solution. It further reports on the increase in the sale of ethnic haircare products in the US personal beauty market and decreases in chemical hair relaxer in 2013.

Mamabolo, Agyei and Summers (2013:287-296) suggest that many women in South Africa apply relaxers to their hair to remove the thickness from their natural hair for the sake of beauty, which can damage and irritate the scalp. The research pursued to understand the results of applying two forms of relaxer: Product A (a lye relaxer, sodium hydroxide base) and Product B (a non-lye relaxer, with a guanidine hydroxide base). The first part used a half-head research method in a medical study, in which the researcher and the subjects graphically measured several hair feature constraints prior to and following relaxer treatment. Product B was considered to present better outcomes than Product A in terms of hair straightening.

Alexander (2014:64), considers statements that were made by Mahisha Delinger, creator of the US hair care brand CURLS, and Roslyn Chapman, creator of the sales, marketing and distribution of the Chapman Edge. The article examined the development of natural haircare product and the weakening of hair relaxer kits. Further fuelling the shift is the continued focus on natural or non-chemically treated hair styles among African American beauty shoppers, which has given rise to such styling products such as styling conditioners, setting lotions, curl creams and

pomades. The shift also spelled sales declines of hair relaxers for the past several years.

Table 1.1 indicates a decline in sales of more than ten per cent across Total U.S. Multi-Outlet distribution channels including - supermarkets, drug stores, mass market retailers, military commissaries and select club and dollar retail chains) over 52 weeks (ending 2 November 2014).

**Table 1.1: Top ten hair relaxer kits sales in millions (in US-dollar)**

BRAND	SALES*	% SALES CHG	\$ SHARE	\$ SHARE CHG	UNIT SALES*	% UNIT CHG	AVG PRICE	AVG PRICE CHG
Organic Root Stimulator	\$13.0	-11.0%	14.5%	-0.1%	1.7	-9.2%	\$7.83	-\$0.16
SoftSheen-Carson Dark & Lovely Healthy	9.1	-11.6	10.2	-0.2	1.5	-10.6	5.92	-0.07
African Pride Olive Miracle	7.8	16.8	8.7	2.0	1.9	16.5	4.00	0.01
Africa's Best	7.6	-10.2	8.5	0.0	1.8	-10.5	4.30	0.01
Luster's Pink Smooth Touch	6.8	-12.3	7.7	-0.2	1.9	-10.3	3.69	-0.08
Ultra Sheen Supreme	5.4	-8.4	6.1	0.1	1.0	-7.4	5.35	-0.06
SoftSheen-Carson Optimum	4.9	-18.5	5.6	-0.6	0.7	-18.6	7.38	0.01
Luster's S-Curl	4.4	4.7	4.9	0.7	0.8	2.6	5.28	0.11
Soft & Beautiful Just for Me	4.2	-16.1	4.7	-0.3	0.8	-16.1	5.28	0.00
Africa's Best Organics	3.7	-10.2	4.2	0.0	0.7	-7.1	5.10	-0.18
<b>TOTAL</b>	<b>\$89.1</b>	<b>-10.1%</b>	<b>100.0%</b>	<b>0.0%</b>	<b>16.9</b>	<b>-8.8%</b>	<b>\$5.26</b>	<b>-\$0.08</b>

\* In millions

Source: IRI for the 52 weeks ended Nov. 2, Total U.S. Multi-Outlet (supermarkets, drug stores, mass market retailers, military commissaries and select club and dollar retail chains)

**(Source: Alexander, 2014:64)**

As depicted in Table 1.1, there is a continuation of a negative trend in the percentage sales change (third column) across ten (10) relaxer kits for the period ending 2 November 2014 over 52 weeks as mentioned earlier furthermore the Dollar-share change has remained unchanged (fourth column). This further corresponds with reports by Wood (2018) that found an increased demand for natural hair and the harmful outcome of chemicals in relaxers have largely affected the hair relaxer market growth. Relaxers which used to be very popular among Black consumers experienced a decline in volume sales at a more rapid rate. The developing trend of wearing hair naturally among the Black population has affected the hair relaxer sales. Approximately 79% of Black consumers wore a natural hairstyle in 2017 while approximately 40% of the consumers looks to maintain healthy hair via natural ways. Young Black consumers who are active in adopting new hairstyles prefer to wear relaxer-free hair. The natural hair trend is motivated by the demand for hair styling products, which further results in the decline of the sales of relaxers and chemical perms. Reduced spending of Black women on relaxers due to consumer inclination for more domestic natural hair treatments is the main influence affecting the market growth. The changing consumer preference for keeping hair natural among Black consumers have negatively affected the sales in Africa, which recorded a declining growth rate of 5.2% (Wood, 2018).

The database search was also extended to the database on Emerald for the same period (2011– 2017), which yielded minimal results. Data found on Emerald included an article by Jeffries and Jeffries (2014:162). This article, theoretically constructed on Gramsci's notion of cultural hegemony, explores the use of Black female hair as a cultural signifier in two media texts, specifically Adrienne Kennedy's play, *Funnyhouse of a Negro*, and Chris Rock's documentary, *Good Hair*, in specific media texts. Analysis of the verbal and visual rhetoric regarding a Black female aesthetic revealed associated themes of generational family influences and identity formation.

Ellington (2014:552-564) discovered that 76 per cent of the participants had an upturn in their level of self-confidence concerning their natural hair, following communication via social networking sites. It was established that social networking sites did not affect the decision-making about wearing natural hair, though communication through the sites helped to simplify the practice of 'being natural'.

Johnson and Bankhead (2014:95-96) found that 95 % of the women wore their hair naturally as a minimum on some days. Some of these women reported a pattern of being noticed within many social settings and obtained positive reactions at social gatherings. When they did experience any insults, aggravation or disrespect concerning their natural hair, it was typically from relatives, acquaintances or unfamiliar persons, but not from colleagues or managers. Although 84 per cent of the participants experienced bias that was aimed at Black women for wearing their natural hair, only 3 per cent stated that this affected them to a significant extent, while 23 per cent specified that they were slightly affected.

Ellis (2016:101) discussed the fundamentals of human hair, the features of chemical dye versus natural colourants and the features and uses of four natural colours - henna, indigo, amla and cassia. Methods and mixes of colourants were carefully explained, making these available for learners. An assortment of case studies pinpointed specific matters, which relate to hair and how the natural dyeing method results in certain difficulties.

In a US national sample, 52 per cent of Black women had natural hair, while (48 %) had chemically-treated styles. The most prevalent styles were relaxer (29 %), plaits (14 %), wash-and-wear (10 %) and afro (10 %). Black women who wore their hair natural possessed noticeably positive mind-sets regarding textured hair as opposed to those who applied relaxers to their hair, as well as Black women in the countrywide sample according to Johnson, Godsil, MacFarlane, Tropp and Goff (2017).

The above database search findings prove that there is an absence of academic research with a marketing construct relating to Black women wearing natural hair and that only one study offered an inference relating to the topic and highlighted that social media platforms such as YouTube channels assisted them to maintain their natural hair and also relates to product education according to Ellington (2014:552-564) but there was no in-depth contribution made to this consumer process or the existing theories.

This research is a pioneer study, as it has not previously been conducted in the South African framework. Therefore, it will provide non-existent primary data about the consumer behaviour of Black women who wear their natural textured hair, and how this has affected their buying behaviour. It will also ascertain whether natural hair is a trend, and will provide scientific data on the consumer behaviour of Black women in SA who wear their hair in its natural texture form.

This study could serve to be a benchmark for further research in terms of natural haircare in South Africa, and will indicate the size of the natural haircare market, since there is no existing primary data. Furthermore, the in-depth data will help aid the correct product development for South African women who wear their hair in its natural texture.

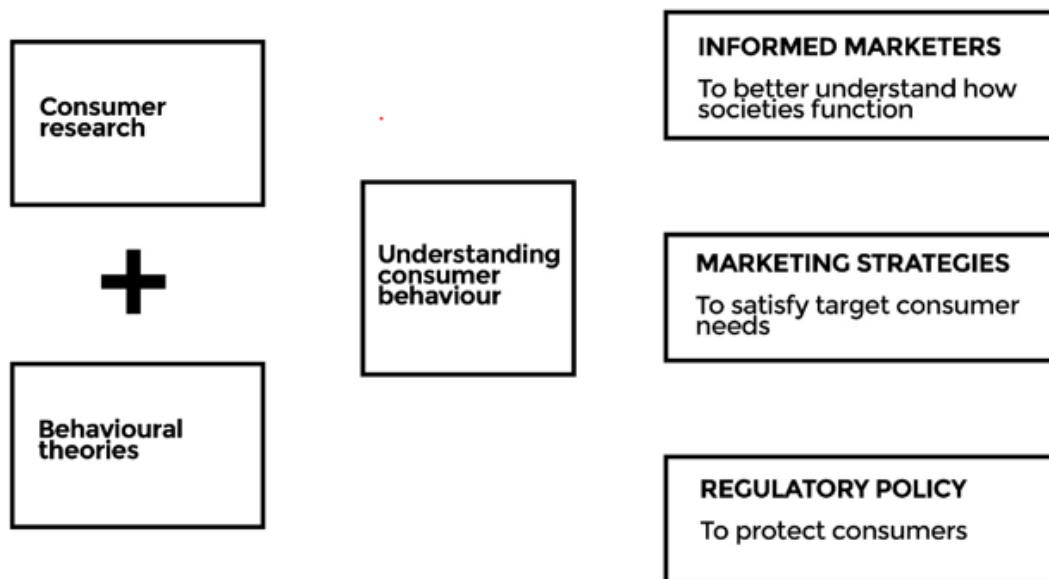
The next section will include the literature review where I focus on the main topics of this study and do an in-depth assessment of consumer behaviour, Black women and natural textured hair. In each occurrence I will look at what the topic is in terms of definitions, current and existing studies conducted on the topic, existing models in particular the topic of consumer behaviour, which has been studied at large. The topic of Black females also forms a key topic of this study and the next section will include how Black women are defined and the Black middle class in South Africa. The last section of the literature review will include an in-depth assessment of natural textured in South Africa, how it is defined, the affiliation concerning Black women and hair, politics and hair, natural hair and culture, the suppression of Black women's hair and hair in modern-day South African schools.

## **1.7 Background to the conceptual framework**

The study of consumer behaviour is as complex as human nature itself. According to Coetzee et al., 2019:3 the consumer is a human being after all, and is shaped by both individual and group influences (this will be discussed further in Chapter 2). Hawkins, Best and Coney (1995:5) state that it's challenging to conceptualise a marketing strategy or marketing decision that is made without it involving knowledge about the

consumers and their behaviour within a specific target market. Therefore, consumer behaviour plays a critical role in all aspects of marketing, and assists marketers in becoming better informed regarding their customers. As an interdisciplinary social science, the study of consumer behaviour blends research and theories from sociology, psychology, social anthropology, ethnography, marketing and economics (in particular behavioural economics).

As illustrated in Figure 1.1, the study of consumer behaviour provides the centre-point for developing marketing strategies, establishing regulatory policies, and provide an understanding of how ever-evolving societies function.



**Figure 1.1: Factors that influence and are influenced by consumer behaviour**  
 (Source: Hawkins et al., 1995:6)

According to Coetzee et al., (n.d.:4), the process of developing a business marketing strategy is influenced by more than just the behaviour of the consumer. Aside from the consumer, the business itself also needs to be considered, as do competitors in the same market and the prevailing socio-economic market conditions.

*The consumer:* when a consumer realises a need, a chain reaction is set in motion to fulfil that need. The reaction involves multiple processes which, ultimately, result in finding a valued product that will satisfy the consumer's need (Babin and Harris, 2013:4).

According to Hawkins et al., (1995:5-6) the business needs to know about the following in order to be able to satisfy the consumer's needs:

- What the consumers think (attitude) of not only the business's product, but also of the competitor's products;
- What possible product or service improvements might be expected from the consumer;
- How the consumers use the product; and
- What the consumer's future expectations are for them and their families.

*The business:* Hawkins et al., (1995:9-10) states that a business needs to understand its capacity to meet customer needs. In order to fulfil the need of their consumers, a business needs to assess all aspects including its commercial well-being, managerial expertise, manufacture competences, research and development proficiencies, technological superiority, reputation and marketing skills.

*The competitors:* it is challenging for a business to stay up to date with their competitors and retain customers but it is possible to counteract the competition by being aware of their strategies. In order to do a basic comparison between the business and its competitors, the business may have to answer the following questions according to Hawkins et al., (1995:11):

- If we are successful, which firms will be impacted – in essence which of our competitors will lose sales?
- Which of those firms has the capability to respond to us as a competitor?
- How are these firms likely to respond – in essence could they respond in price reduction, increased advertising or by introducing new products?
- Is the business's current strategy strong enough to endure the actions of the competitors, or does the business need a contingency plan?

The above questions will enable to business to develop a profile of the readiness to respond to their competitors.

*Market conditions:* A market condition – such as the economic state of the country, the business environment, government policies and regulations, including technological developments – determine the environment within which a successful marketing strategy is developed.

Furthermore, the field of consumer behaviour is made up of multiple disciplines including that of economics, psychological and sociological perspectives. Studying consumer behaviour from an economic perspective allows for an investigation from a rational point of view. This assumes that consumers formulate needs and wants in terms of concrete rational criteria. A limiting assumption of the economic perspective is that consumers in a particular market are considered to be similar and alike in

nature Individual differences in consumer's behaviour are accounted for through the incorporation of psychological perspectives, which acknowledge individual consumer traits (or distinguishing characteristics), for example motivation, personality, attitude and perception, in terms of addressing a consumer's product preferences and consumer behaviour at a personal level (for which Sociology and Social Psychology provide theoretical frameworks for that enable an understanding of consumer socialisation and consumer's behaviour based on their affiliation and association within groups). For example, it considers the influence of the consumers' family, cultural affiliation, peer groups, age groups, professional societies and lifestyle segments on their behaviour (Mpinganjira & Erasmus, n.d.:14-15). The consumer does not operate in isolation, which explains the relevance of sociological interpretations of issues including the consumer's socio-economic status, lifestyle and socio-psychological aspects of consumption.

It is with this in mind that I would like to focus the research on and by highlighting the social psychology as it contributes highly to the influence of Black women in particular, especially relating to their hair, according to Dash (2006:27-37) hair has upheld a spiritual, social, cultural and artistic significance in the existence of African people and in order to understand the supremacy of hair to African people, as a reader, you must do so through the paradigm of an African worldview. Rosado (2004:60) believes that although hair may uphold an important role in the lives of individuals of all races, for individuals of African-descent, this position is enlarged because of the distinctive features of Black hair. Hair carries social messages and remaining true to African epistemology, piety has played and continues to uphold an important position in Black culture according to Jere-Malanda (2008:14-18) hair is not simply a part of the identity of African culture, hair and identity is inseparable. The concept of "having ones' hair done" possesses significant importance within African communities in both the (USA) which is a first-world economy and in the global market (Rosado, 2004:60).

In 2017, Black consumers in the US's spend on ethnic hair and beauty aid products was a total of \$54.4 million while the total spend in that category was \$63.5 million. This indicates 85.65 per cent of the Black population over a period of 52 weeks ending 30 December 2017 according to Nielsen (2018) while the South African haircare market is predicted to reach \$496.64 million by 2024, registering a compound annual growth rate (CAGR) of 1.36 per cent, over the projection period (2019 – 2024) as stated by Mordor Intelligence (2019). South Africa is witnessing a continuous rise in urbanisation. This demographic produces a greater demand for personal care and therefore, haircare. Due to this tendency, South African consumers

are concentrating more on contemporary hair care products. The natural movement in the South African ethnic hair care sector is increasing and this is fundamentally due to a considerable amount of Black consumers is not using abrasive chemical relaxers in support of less harmful products to manage their curls. Due to different movements supporting the fortification of ethnic hairstyles, particularly in SA, the use of conditioners is expected increase. In 2018, it was valued at \$116.49 million. Key players in the hair care industry have been offering numerous customisations in conditioner-products including leave-in conditioner and 'hold conditioners' and the addition of natural ingredients with nourishing properties is owed to an escalation in the request for natural hair conditioners for example olive oil and argan oil (Mordor Intelligence, 2019).

Furthermore, the competitive landscape is aggressive in SA with the existence of a number of international and local key players. These large figures indicate the value hair and the proper care thereof plays in the lives of Black people, especially that of Black women.

## **1.8 Keywords**

Consumer behaviour, Black women, haircare, natural hair, decision-making process, South Africa

## **1.9 Summary**

In the above section the background to the study was discussed and the significance thereof. I presented a detailed outline of the limited existing and current research conducted on the topic of natural hair and the gap concerning a marketing construct is clearly identified with a focus on consumer behaviour, especially on the lucrative and growing Black haircare market, both internationally and in South Africa, in particular. I have included a detailed outline of the identified research problem, research objectives, and research questions after conducting a review to identify the gap. I also presented an outline of the literature. In addition, I also presented an outline of the methodological framework as to how the data was collected and this is explained in detail in Chapter four (4) whereby I discuss the research perspective, research design and method including the selection of participants' method applied for the qualitative study. Furthermore, the research findings and the discussion thereof including how data was analysed with the use of ATLAS.ti software is explained in further detail in Chapter five (5).



The next section includes the literature review which includes chapters two (2) and three (3) focusing on consumer behaviour and Black women and natural textured hair respectively.

## **CHAPTER 2: CONSUMER BEHAVIOUR**

### **2.1 Introduction**

In Chapter 1, I provided an outline of this research by identifying the background and the objectives of this research. The literature review will consist of literature on Consumer behaviour (Chapter 2) and Black women and natural hair (Chapter 3).

This chapter will concentrate on the subject of consumer behaviour firstly by way of making an allowance for an investigation of human behavioural frameworks and the cohesions thereof with consumer behaviour, influencing the marketing arena of study. Once the human behavioural frameworks have been addressed, the chapter will concentrate on models of consumer behaviour.

An outline of consumer behaviour, together with models of human behaviour will signify the central discussion of Chapter 2 by concentrating on the definition, determination and merit of the frameworks of consumer behaviour. This chapter will be resolved with a brief summary.

This chapter will deliver an outline of consumer behaviour theory, more specifically consumer decision-making process.

The literature review reported on in this chapter explores existing literature to identify research gaps on the subject of consumer behaviour of Black women wearing natural, textured hair.

### **2.2 Defining the consumer**

This part concentrates on the field of consumer behaviour as the research investigates the foundation of a consumer application in marketing. The topic of consumer behaviour has been studied by researchers and academics in-depth.

Firstly, I deem it important to contextualise the consumer behaviour theory. The term 'consumer' is referred to throughout this chapter, it is therefore important to foremost define the term 'consumer'. Walters (1974:4) defines it as:

“A consumer is an individual who purchases, has the capability to purchase, goods and services offered for sale by marketing institutions in order to satisfy personal or household needs, wants, or desires”.

As mentioned in the above description, reference is made to a human. As a result, attention needs to be drawn to human behaviour, since consumer behaviour signifies a subcategory of human behaviour (which is deliberated in the next section). Human behaviour, according to Walters (1974:6):

“... refers to the total process whereby the individual interacts with his environment”.

Human behaviour incorporates opinions, frame of mind or actions by individuals. This suggests that the daily opinions, reasons, senses and choices that are taken, are categorised as human behaviour. Belch and Belch, 1990:91 proposes an association in the middle of human- and consumer behaviour, by expressing that the definition of consumer behaviour as the investigation of human behaviour in a consumer position.

According to Walters (1974:6), consumer behaviour embodies particular kinds of human actions, in specific, actions related with the acquirement of goods and services from sellers. Now that human behaviour is defined and acknowledged, consumer behaviour theory is the subsequent area that I will concentrate on.

This section provides a definition of consumer behaviour and reviews existing frameworks of consumer behaviour. To meet the aims of this investigation, it is imperative to have a thorough grasp of consumer behaviour. Therefore, consumer decision-making processes and variables that influence consumer behaviour are examined.

Table 2.1 shows the findings, presented in reverse chronological order of some of the definitions of consumer behaviour.

**Table 2.1: List of definitions of consumer behaviour (2015 – 2007)**

<b>Authors</b>	<b>Year</b>	<b>Definition paraphrased</b>	<b>Key findings and words</b>
Lamb, Hair and McDaniel	2015	Consumer behaviour describes how consumers make buying decisions and how a product is used. Understanding consumer behaviour requires an investigation of aspects that impact buying decisions and product consumption (Lamb et al., 2015:82).	Use, purchase, buying, consumption
Kotler	2012	Consumer buying behaviour is the way in which individuals, groups or firms select, purchase, use and dispose of goods. Previous experiences, sense of taste, cost and branding are influences which determine consumer buying choices (Kotler, 2012:155).	Individuals, groups, organisations, choose, use, dispose, experience, taste, price, branding
Kumar	2010	Consumer buying behaviour states the purchasing activities of the end-consumer, including individuals and family units, who purchases goods and services for personal use (Kumar, 2010:218).	Final consumers, individuals, households, goods, services, personal, consumption
Schiffman, Hansen &	2007	The behaviour that consumers demonstrate in looking for, buying,	Searching, purchasing, using, evaluating,

Kanuk	consuming, assessing and arranging products and services that they anticipate will gratify their needs (Schiffman et al., 2007:19).	disposing, satisfy, needs
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While the definitions given in Table 2.1 vary to some degree, they all have one common denominator - consumer behaviour is a progression whereby consumers i) select, ii) purchase and iii) use goods and services to gratify their desires and requirements. This process progresses year after year as the buying behaviour of the customers vary owing to their bodily and mental requirements. Buyer behaviour and consumer behaviour will be used interchangeably in this dissertation.

In conclusion, consumer behaviour is therefore defined as a process that is progressive in nature whereby consumers choose, purchase and dispose of goods and services depending on their needs and desires. This process changes over time as their physical and mental needs change. As the Black female consumers' needs change over time, in essence from straightening her hair to wearing her hair natural, her needs change and her haircare needs have changed. Therefore, her product usage changes. The Black female consumer wearing her hair natural goes through a different process of selecting, buying and using hair products. Caring for the Black female's natural hair - she seeks products that promote her natural texture; products that does not remove the hair's natural texture but seeks products that promotes and enhances her natural textured hair. This process signifies a mental change in terms of her natural hair and beauty as a whole. This impacts how and what she buys which has led to a demand and need for natural haircare products. I will discuss this further in the conceptual framework, also known as the theoretical framework (Figure 2.8).

The definitions provided in the discussion above provide adequate precision to the notion of consumer behaviour. The subsequent section offers better transparency regarding the foundation and meaning of consumer behaviour, starting at a marketing standpoint.

### **2.2.1 The foundation and meaning of consumer behaviour**

Based on Solomon, Bamossy, Askegaard, and Hogg (2018:24-25) the development of the theories of consumer behaviour were comprehensively and at times subjectively involved with supplementary scientific specialities, including psychology (the review of the individual), sociology (the review of groups), social psychology (the review of how individuals function collectively), anthropology (the effect of civilisation on the individual) and economics.

Figure 2.1 highlights a number of the specialities on the topic and the intensity at which each approach's research matters. These approaches can roughly be considered concerning their efforts on their micro vs. macro consumer behaviour themes.

The themes that are higher on the pyramid focuses on the individual consumer (micro issues), whereas those nearing the bottom are more motorised on the aggregate activities that occur amongst bigger groups of individuals, including consumption habits shared by members of a culture or subculture (macro issues).



**Figure 2.1: The pyramid of consumer behaviour**  
(Source: Solomon et al., 2018:24)

From a marketing standpoint, consumer behaviour highly-likely developed into a central topic of investigation as the marketing approach emerged. Mpinganjira and Erasmus (n.d.:26-27) give emphasis to the impact of the marketing (consumer) approach in marketing by suggesting that, based on this approach, marketers evolved to become more informative and supportive that acknowledges consumer's needs and requirements. Parumasur and Roberts-Lombard (2012:10-11) claims that the

marketing approach was founded on the idea that a marketer ought to produce what it could sell and not sell what it could produce. The core of the pure marketing approach can be founded in the following three principles:

- a) *Consumer orientation*: this principle is based on the basis that all marketing undertakings ought to be targeted at satisfying consumer needs, demands and partialities. It should, conversely, be selectively balanced with the organisation's assets.
- b) *Profit orientation*: The marketing approach observes customer orientation as a way of attaining the objectives of the organisation. In the free market system, attaining profitability is important, as maximising profitability is the main purpose of an organisation and can be accomplished solely with outstanding deliberation of customer requirements.
- c) *Organisational integration*: referred to as the systems orientation. It involves all divisions in the organisation to work collectively to accomplish the prosperous marketing of the organisations' market offering – that is, its products and services.

The consumer approach originated in the 1950s and while it appears rational, marketers did not measure the concept before then. The execution of the marketing (consumer) approach necessitates various features for the promotion and distribution of products that will meet the needs of small, assorted market segments. The production and marketing attention before the 1950s were consequently apprehensive about economies of scale.

In the early 1950s marketers learned that if they only offered products to those consumers they anticipated would buy it, it would lead to strategically increased sales. By using this orientation, businesses measured consumer needs and wants steering to the origination of the consumer orientation. It is clear, from a historical standpoint, that it is imperative for any business to recognise consumer needs as a fundamental approach to accomplishment for both endurance and profit creation in the present economy with numerous offerings for each competitor and various competing distribution channels.

The significance of apprehending consumer behaviour can be summarised in a modest, but also profound, suggestion by Assael (1995:3):

Consumers determine the sales and profits of a firm by their purchasing decisions. As such, their motives and actions determine the economic viability

of the firm.

In order for the seller of the products to reach its targets, as inferred to by the above statement, organisations need to comprehend consumer needs and behaviour and compile their marketing strategies to include such behavioural needs of consumers.

According to Parumasur and Roberts-Lombard (2012:11) a consumer approach forms the basis of the modern marketing thinking and it is therefore based on a belief that a sale does not depend on a fit sales department, instead it depends on customer's decisions to buy a product.

The aforesaid delivered acumen into the consumer behaviour theory. In Section 2.4 I will elaborate on the variables affecting consumers in the purchase process, but, as previously mentioned, I deem it important to assess models of human behaviour in Section 2.3, giving precision concerning how human beings behave.

### **2.3 Human Behaviour models**

Mpinganjira and Erasmus (n.d.:15-16) states that the consumer does not function in seclusion and it is a perplexing duty to disclose the motives that motivate individuals to buy, as they are exposed to various stimuli. Human consciousness (psyche), primarily shapes individuals ultimately point to obvious purchase reactions.

Runyon and Stewart (1987:694-695) describe the concept of human behaviour as a representation of the principles upheld around the character of human beings and the sources of their behaviour. Consequently, human beings can be observed from numerous positions. For illustration, human beings are viewed from an economic standpoint, marketers could try to sway them with economic enticements. Conversely, if they are observed from a social model, marketers could try to sway people by appealing to collective customs, orientations and standards.

Based on Runyon and Stewart (1987:695), in deliberating human behaviour models, it is imperative to remember that the proposed frameworks are viewed as a partial explanation of human beings, where supplementary frameworks may be suitable for other marketing situations. Notwithstanding the above observation, human behaviour frameworks offers important involvement to consumer behaviour, as it endeavours to offer acumens as to the reason's human beings, and consequently consumers, justify buying decisions.

In an effort to offer a better acumen of human behaviour, four different frameworks will be deliberated including marketing function based on the results of Kotler (as

cited by Gould, 1979:34-46). The human behaviour frameworks deliberated hereafter are as follow: Marshallian economic-, the Pavlovian learning-, the Freudian psychoanalytical- and the Veblenian social-psychological framework. The framework of Maslow's hierarchy of needs is also included in the discussion to offer perspective on the importance of understanding the influence that needs and motivation carries with respect to consumer behaviour.

### **2.3.1 The Marshallian economic framework**

Based on the Marshallian economic framework, individual buyers will spend their income on products that will provide the highest level of satisfaction, subject to their preference and the cost (price) thereof. The history for the Marshallian model can be backdated to both Adam Smith and Jeremy Bentham. In agreement with a principle of economic evolution established by Smith:

“Man is said to be motivated in all his actions by self-interest”.

The theoretical work of Alfred Marshall, the consolidator of the classical and neo-classical tradition in economics targeted at realism, is established in his technique to scrutinize the impact of modification in a single factor, say price, when all other factors stayed the same according to basic resolutions. In the pursuit for superior realism, Marshall ‘reasoned out’ concerns of the interim expectations and adapted his expectations in successive phases. Marshall's approaches and expectations have been distilled to the Modern Utility Theory, where the economic man capitalize on his value and achieves this by prudently determining the ‘felicific’ outcomes of any purchase according to Mpinganjira and Erasmus, n.d.:362 (as cited by Asamoah & Chovancová, 2011).

#### **2.3.1.1 Marketing functions of the Marshallian model**

The importance of the Marshallian framework for the functions of behavioural science can be observed from a number of diverse positions (as cited in Gould; 1979:35-36). One viewpoint is that the framework is redundant and consequently neither correct or incorrect. The framework is also not actually edifying as it only represents the buyer as acting in his or her best interest. A second viewpoint is that the framework provides sensible norms for buyers who want to be ‘rationalised’, therefore it is a normative rather than a descriptive framework of behaviour. The consumer is not likely to occupy an economic assessment for all purchases, however is quite selective in using an economic model. A consumer may consequently not use the economic principles for choosing between two low-cost products but may apply an economic analysis when making a larger purchase.



A third observation is that economic influences should be included in any comprehensive explanation of buying behaviour, while economic influences function, to a larger or smaller extent, in all markets. The Marshallian framework offers various useful behavioural hypotheses. The first hypothesis provided is that the more affordable the price of a good, the higher the sales will be for that product. A second hypothesis is that the cheaper the price of an alternative product is than that of a particular product, the higher the sales of the alternative product will be.

The sales of a product will be higher, provided it is not an inferior product, if the real income is higher. The last hypothesis states that larger volumes of sales will follow as promotional activities increase. It should be noted that these hypotheses are projected to define the common effect and does not endeavour to class all individuals' actions as constantly estimating the economic influence throughout purchase decisions.

As a final comment to the Marshallian model, it can be concluded that economic factors alone cannot explain all variations in the sales and buying process and also that the fundamentals of how brand and product preferences are formed are ignored in this theory. The model offers a useful frame of reference for analysing only a small portion of the consumer's psyche.

This model was criticised for disregarding fundamental issues such as consumers brand and product preferences during the decision-making process. It was also criticised for being too rigid and overly explicit, for example assuming that a reduction in price would lead to increased sales. Consumers therefore do not necessarily increase their buying if prices are reduced according to Trigg (2001:99-114). Furthermore, Runyon and Stewart (1987:695) states that Marshall used money as the shared denominator of psychological needs, where the cost of satisfying an exact need could be compared and matched with other needs in terms of cost.

### **2.3.2 The Veblenian social-psychological model**

The Veblenian framework of human behaviour is founded on the outcomes of Thorstein Veblen, who obtained his teaching as a conformist economist and developed as a social philosopher by means of the effect of the science of social anthropology.

Based on this theory, man is professed to be a "social animal", where man (buyer) imitates customs of its broader culture (for example African values) and to more explicit, principles of subculture and face-to-face clusters in which humans function (Kastanakis & Balabanis, 2012:609). In principle this infers that human behaviour and

needs are shaped by existing group affiliations. According to the philosophy of this model, Veblen's hypothesis is, for the supposed upper class, an inordinate share of economic consumption is subjective and driven by status-seeking and not on needs or satisfaction. Importance is placed on simulated factors that would impact people when acquiring eye-catching products, such as motor vehicles and houses or more affordable items, like haircare products according to Mpinganjira and Erasmus (n.d.:364-365). This model proves the influence of a group or groups on individuals' attitudes and therefore it is relevant in sociology, cultural anthropology and social psychology in terms of investigating the influence on cultures, subcultures, reference groups (for example people in leadership roles) and membership groups (for example, social class) and the buyer- and decision-making behaviour of individuals. It is also important to allow for changes in attitudes over time and dominant attitudes at a specific point in time.

The framework is criticised as it is observed by more modern viewpoints to be overstate for instance, not all people consider the leisure class to be a frame of reference as numerous people aspire to the social class directly above their current social class. In addition to the above, more affluent people of the society would rather underspend than overspend on conspicuous items. A final comment on the framework is that while Veblen was not the first investigator to comment on the impact of social class on human behaviour, the perceptive quality of his views stimulated additional inquiries Mpinganjira and Erasmus (n.d.:364-365).

### **2.3.2.1 Marketing functions of the Veblenian model**

The significance of the Veblenian model, according to Kotler (as cited in Gould, 1979:42), to the marketer is that, in order to determine the demand for products, the most important social influences impacting on such product demands should be determined. Important for the marketer to consider is the impact of different social influences, which include social class, subculture, reference groups and face-to-face groups.

### **2.3.3 The Pavlovian learning model**

According to Jacoby (2001:51-57) the renowned Pavlovian model of learning has its foundation in the testing by the Russian psychologist, Pavlov, who steered his tests by buzzing a bell before giving the dog food every day. Pavlov quickly learnt that he was able to prompt the dog to drool by buzzing the bell irrespective of whether or not food was given to the dog. Based on this experiment, Pavlov concluded that learning arose owing to a method of connotation and that a great factor of human behaviour was accustomed in this way. Investigational psychologists, concentrating on rats and

other animals and finally humans, used Pavlov's approach of research. The aim of laboratory experiments was to discover phenomena such as learning, forgetting and the capability to differentiate. The outcome of the research led to a stimulus-response model of human behaviour, based on four fundamental notions, namely drive, cue, response and reinforcement. Prior to, concise discussions of these notions, it should be stated that Mpinganjira and Erasmus (n.d.:363) describes, based on the Pavlovian model, also called classical conditioning, there has to be a link between some stimulus and a true reflex response.

The four central concepts of the Pavlovian model are briefly discussed below.

- a) *Drive*: with regards to the Pavlovian learning model, drive, also denoted to as 'needs' or 'motives', suggests strong stimuli at the core of the individual, which initiates action. Psychologists distinguish between two forms of drives, namely primary physiological- and learned drives. Primary physiological drives refer to basic individual factors, such as hunger, thirst, pain, cold and sex. Learned drives, which are as a result of social engagement, include factors such fear and acquisitiveness.
- b) *Cue*: Based on this model, a drive is very general and a precise response is provoked only in relation to a particular outline of cues. Cues are moreover observed as weaker stimuli in the individual and the environment and will determine where, when, and how an individual respond. An advertisement for water, for example, may act as a cue, which encourages the thirst drive. The response will be influenced by this cue as well as other cues, for example time of day and availability of other thirst-quenchers.
- c) *Response*: Response advocates the reaction to the formation of the cues. It should, however, be noted that the exact configuration of cues will not necessarily produce the same response. The same response depends on the degree to which the experience was satisfying.
- d) *Reinforcement*: A satisfying experience will result in the reinforcement of a specific response. It is therefore inferred that the propensity is formed where the same response will be repeated when the same configuration of cues appears. If, however, a learned response or habit is not strengthened, the habit may ultimately be extinguished, since the strength of the habit decreases.

In comparison to extinction, forgetting happens when learned associations deteriorates owing to non-use and not because of the lack of reinforcement.

### **2.3.3.1 Marketing functions of the Pavlovian model**

The Pavlovian model makes no claim to deliver a comprehensive theory of consumer behaviour owing to the exclusion of interpersonal influences, perception and the subconscious influence is deliberated to be a significant phenomenon. The model does, however, add to marketing by offering insights to the marketer regarding consumer behaviour and advertising strategy. An example of the usefulness of the model for the marketer would be the introduction of a new brand into a highly competitive market. The organisation may attempt to form new ways for its new brand by discontinuing existing brand habits. A challenge to the organisation will be to convince consumers to try the new brand by deciding between using sturdy and feeble cues. Although sturdy cues, for example samples of the product, may be the costlier alternative, it often is the preferred method to target markets regarded by high brand loyalties. Also, of significance, bearing in mind the reinforcing element of the model, is that sufficient quality should be built into the brand to create a positive experience. In addition to the above, it may be valuable to regulate the most effective cues in prominent brands.

The second part in which the Pavlovian model offers understanding is in the form of guidance for advertising strategy. The model highlights the reiteration in advertising since a single exposure is very likely to be a frail cue, hardly able to adequately stimulate the individual's consciousness to inspire the drive as discussed in the model. Repetition in advertising also has two desirable effects as stated by Mpinganjira and Erasmus (n.d.:363). Repetition, or frequency of association, according to Belch and Belch (2001:125) firstly reduces forgetting and secondly provides reinforcement since the consumer becomes selectively exposed to advertisements of the product after purchase. As closure to the value of the model offered to marketing, guidance is provided to advertising copy, since in order to be effective, an advertisement should produce resilient drives in a person. Marketers should therefore recognise the strongest product-related drives, for example hunger may be identified for food and status for cars Mpinganjira and Erasmus (n.d.:363).

### **2.3.4 The Freudian psychoanalytical model**

The distinguished Freudian model of human behaviour is held to have an insightful influence on 20th century thought, while it is considered to be the most recent in a sequence of theoretical '*blows*' to which man has been shown in the past five decades. Freud addressed the idea that man governed his own psyche, whereas earlier theoretical interpretations by Copernicus and Darwin separately eliminated the understanding that man was at the centre of the universe and disputed the

impression that man was measured a special creation according to Mittal and Sheth (2004:123).

Kotler (2000:172) encapsulates the philosophy by asserting that Freud assumed that the psychological forces shaping human behaviour are fundamentally oblivious, subsequently people were not able to completely comprehend their own stimuli.

Freudian theory added that, as human beings develop, their psyche is still the source for solid impulses and ambitions. Solomon (1996:134) states that the psyche is concerned with instant gratification, establishing the "partly animal" share of the brain. A second fragment, known as the ego, progresses into a cognizant planning where outlets for motivations are exposed, accountable for resolving between the ID and the superego. The superego, the concluding idea of the model, is liable for the channelling of innate efforts into socially suitable passages in order to shun the pain related with guilt and shame, as the individual's morality. The impulses that human beings feel, particularly sexual urges, cause shame and guilt and are therefore suppressed from the conscious. A person therefore grows defence mechanisms, for instance justification and redirection, following in either the rejection of such impulses or the change thereof into suitable social terms. Based on Freud's model, these impulses are never excluded or under perfect control and sometimes appear, attentively, as slips-off-the-tongue, in dreams, in neurotic and obsessive behaviour or ultimately in mental breakdowns where the ego is unable to preserve the balance concerning the oppressive power of the superego and the impulsive power of the ID.

The Freudian framework has been refined several times. Variations contain the three parts of the psyche, where it is considered as theoretical notions rather than actual entities including the addition of the behavioural angle to incorporate cultural and biological contrivances.

The philosophical deviations, as mentioned above, greatly enriched and extended the interpretative value of the Freudian model to a wide range of behavioural phenomena.

#### **2.3.4.1 Marketing functions of the Freudian model**

According to Mpinganjira and Erasmus (n.d.:364) the most significant contribution of this model is that it acknowledges the influence of representational as well as financial-practical issues, for instance a consumer's buying concerns during the buying decisions that the money spent on an item will be worthwhile, while also admitting that consumer decisions are not necessarily logical or rational in nature. For example, the 'no name' generic store brands were originally designed to provide

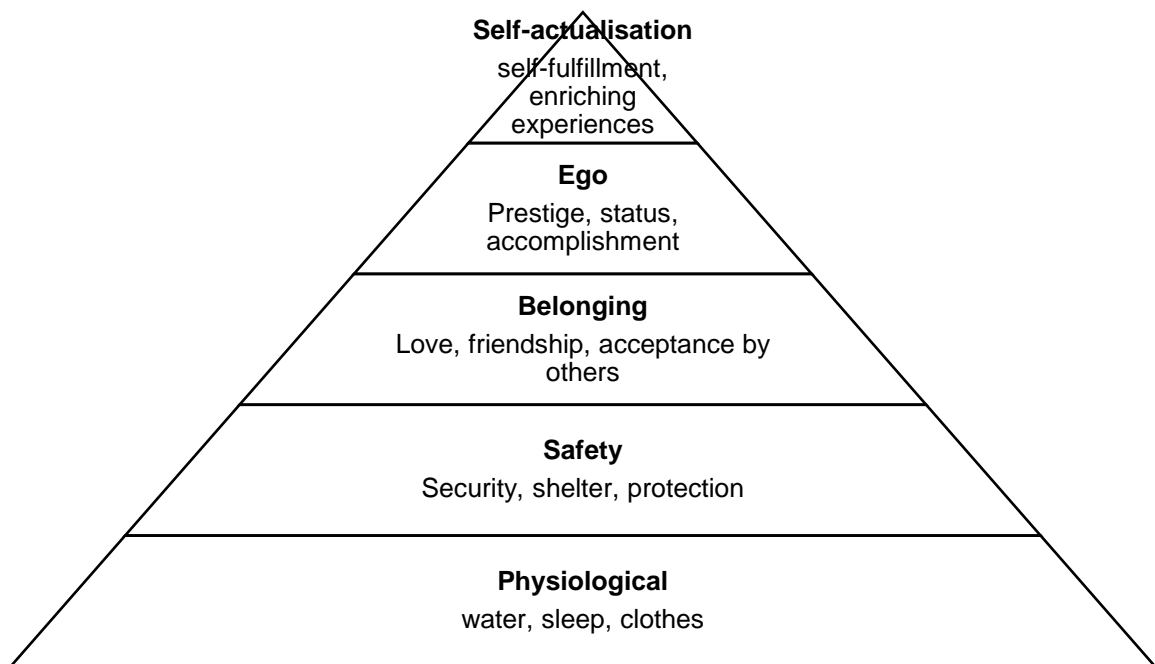
products of reasonable quality to consumers at affordable prices, especially targeted at the lower-income groups with the assumption that people in these groups could greatly benefit from it. However, empirical evidence shows that cheaper products are not necessarily appreciated (not even in lower-income groups) because such products are perceived to be of lower quality and lower status than more expensive brands. A concluding advantage to marketing researchers is that motivational research can provide helpful understandings and motivation in terms of advertising and packaging. Belch and Belch (2001:112) supports this interpretation by asserting that awareness gained from motivational research can often be used as a foundation for advertising messages aimed at deeply rooted feelings, expectations, goals and doubts of consumers.

These kinds of emotional applications are frequently more operational than rationally-based applications.

### **2.3.5 Maslow's Hierarchy of needs**

Maslow's recognized hierarchy of needs, while not regarded as a framework of human behaviour, offers esteemed contribution to the concept of consumer behaviour, since it delivers ideas on the motivations of human beings grounded on a hierarchy of human needs. The significance of motivation and needs in the learning of consumer behaviour will be observed when the frameworks of consumer behaviour are discussed later in this chapter. The model of the consumer decision-making process begins with the identification of a need consequently leading to the consideration of Maslow's hierarchy of needs.

I now present an illustration to depict Maslow's hierarchy of needs.



**Figure 2.2 Maslow's Hierarchy of needs**  
**(Source: Parumasur & Roberts-Lombard, 2012:169)**

Each level, as portrayed in Figure 2.2, will be briefly discussed to differentiate between the levels. Physiological needs (motives) represent the most basic needs that are required to sustain life and include food, clothing and shelter. Safety and security needs concern more than physical safety and include order, certainty and control over the environment and own life. The third level, social needs (referred to as belonging needs) refers to needs such as friendship, love, affection, belonging and acceptance.

Ego needs (also called esteem needs by Belch & Belch, 2001:110) comprise inwardly-directed needs (for example concerned with the individual's need for success, independence, self-acceptance and personal satisfaction with something well done) and outwardly-directed needs (including, for example, the need for reputation, status and prestige). The final and highest level of needs is that of self-actualisation, implying the desire to fulfil one's potential, becoming everything an individual is capable of becoming (Parumasur & Roberts-Lombard, 2012:169-171).

It is worth mentioning that Maslow believed that most people do not satisfy their egoistic needs sufficiently, thereby keeping them from ever moving to the final, self-fulfilment needs. Schiffman and Kanuk (1997:95-96) states that Maslow's model claims five straightforward stages of human needs, fluctuating from lower-level (biogenic) needs to essential, higher-level (psychogenic) needs. Consumers, as a result, primarily gratify lower-level needs before seeing to higher-level needs.

Once a lower-level need is satisfied, will a new (higher-level) need develop, appealing the consumer to fulfil that need. The process carries on, leading the consumer to seek to the fulfilment of higher-level needs, each time higher than the former need. Loudon and Della Bitta (1993:334) support this view by maintaining that the simplest motives would cause the utmost impact on consumer behaviour until they are sufficiently satisfied. Furthermore, Tischler (1999:274) asserts that the individual, once unconstrained by a lower order need, not only has the ability to but will now also start to explore higher order needs, since no needs is ever satisfied in completeness. The prime motivator within the individual is consequently the lowest level of need that remains unfulfilled.

#### **2.3.5.1 Analyses on Maslow's hierarchy of needs**

The main difficulty of Maslow's model is that it can't be verified empirically, suggesting that there's no way of accurately evaluating the level of satisfaction a consumer has to reach before the next, higher need becomes operational. Schiffman and Kanuk (1997:100) contend that the model may be culture-bound, possibly confining it to Western culture, or even only selected Western cultures, with other cultures possibly interrogating the order of levels detailed by the model. For instance, Eastern cultures may respect the wellbeing of a group to be more valued than needs of an individual.

Despite the criticism on the Maslow model, Schiffman and Kanuk (1997:100) believe that it is valuable in marketing strategy, since it offers insight of consumer motivations, mainly because consumer goods frequently help to gratify each of the need levels. Furthermore, to the above, the hierarchy proposes an all-inclusive framework for marketers when developing advertising applications for their products. The theory is adjustable in two methods, firstly making it possible for marketers to concentrate on advertising applications of a need level that is probably to be shared by an enormous segment of the planned audience and secondly, offering input to product positioning and repositioning.

The importance of the hierarchy of needs lays therein that marketers should admit that consumers have need priorities at various times. This outlook is reinforced by Walters (1974:108) who maintains that the significance of needs to marketers is established in the fact that motives for purchasing are proven by needs. According to Brink and Berndt (2008:23-26) grooming products (that includes haircare) are categorised under the social or belonging needs which relates to the motivation for love, friendship and recognition by others.

Section 2.3 delivered a summary of human behaviour models. The next part concentrates on consumer behaviour models and will prove how the limitations of



these theories of human behaviour led to the origination of consumer behaviour models.

#### **2.4 Introduction: consumer behaviour models**

In Section 2.3 I reviewed human behaviour models and efforts were made to present human behaviour and its impact on consumer behaviour (marketing application). The mentioned models had singular methods in relation to its descriptions of human behaviour and the influence thereof on consumer behaviour. Each of the models discussed had only one viewpoint of conceivable influences on behaviour, in essence financial or psychological but not a combination.

Due to the limitations of human behaviour models additional multifaceted consumer behaviour models started to be introduced in the 1960s. Runyon and Stewart (1987:698) state that consumer behaviour models, were distinct from human behaviour models which, in an effort to create a system define and systemise the buying process, thus offering a guide for additional study on the topic of consumer behaviour.

Section 2.4 will concentrate on the definition of consumer behaviour models, a review of consumer behaviour models of including the significance in comprehending consumer behaviour of Black women wearing their natural textured hair.

It is important to look at the various consumer behaviour models to identify key factors that influence how the consumer makes use of goods to satisfy a need and to solve consumption problems in essence the Black women wearing her hair natural and purchasing products to care for her natural hair.

According to Lamb, Hair and McDaniel (2015:83), consumer behaviour is impacted by three groups of variables:

- i. Singular factors
- ii. Social factors
- iii. Principal buying circumstances.

The above are considered external factors that impact the internal decision-making process, which controls whether or not a consumer will purchase a product. This is depicted in Figure 2.3, which encapsulates the foundation of consumer behaviour.

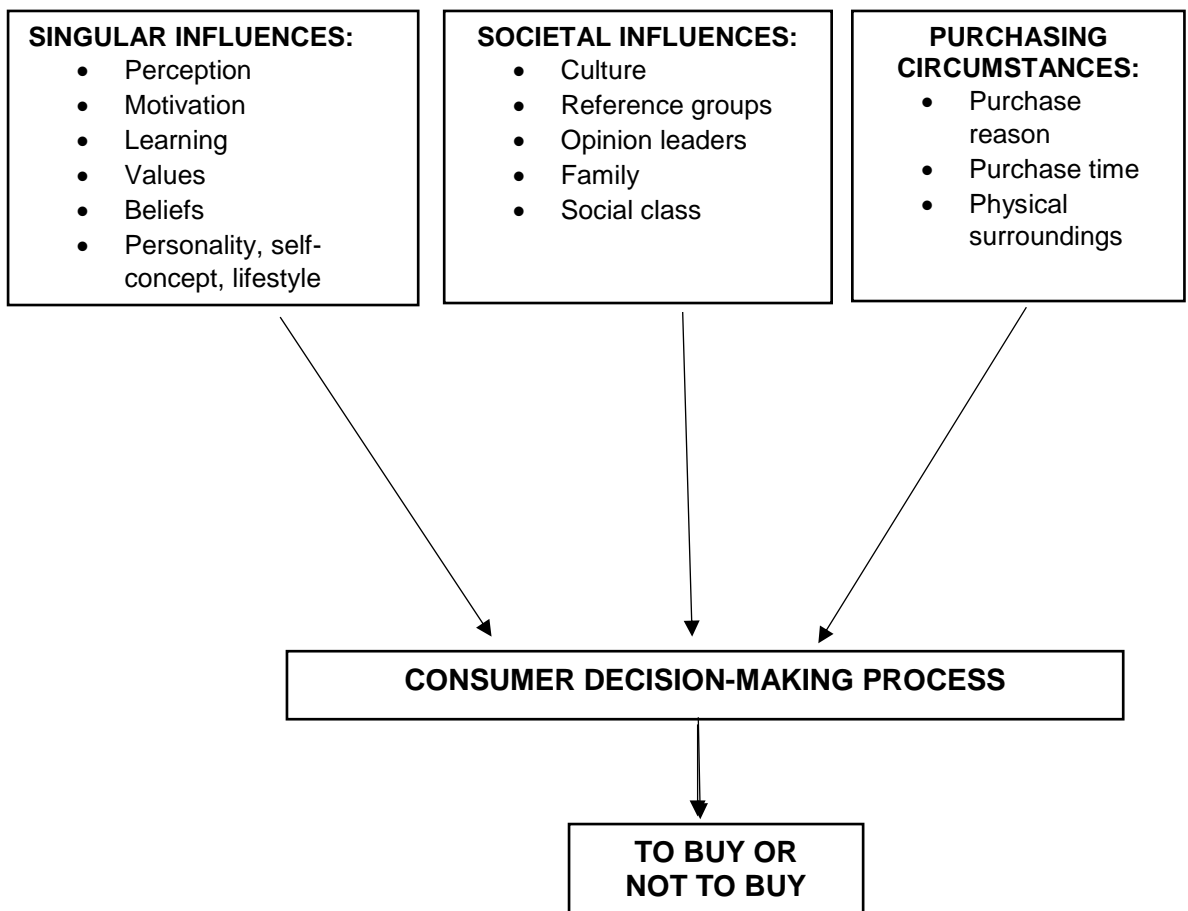


Figure 2.3: The consumer decision-making process

**(Source: Perreault et al., 1996:216; Lamb et al., 1998:160)**

As illustrated in Figure 2.3, the consumer behaviour process is driven by the needs and wants of consumers and how they purchase products or services to satisfy those needs and wants. These needs and wants can differ subject to individual factors such as age, attitude and character.

According to Lamb et al., (2015:83) there are numerous other external aspects which are outside the influence of the consumer. A number of categories were identified in this regard. For instance, Wiedmann, Hennigs and Siebels (2007:1-27) point to internal and external variables whereas Winer (2009:108-117) indicate there are social, personal and psychological factors. Although these factors have been arranged into various categories by different researchers, they are nonetheless comparable in scope and aim.

An extensive collection of components can impact consumer behaviour in distinctive ways. According to Hoyer, Macinnis and Pieters (2012:13-18), there are four broad categories of factors driving buying behaviour, namely, conditional, individual, shared and cultural.

#### **2.4.1 The marketing (purchase) funnel - AIDA**

The shift from one-way communication, that is “marketer-consumer”, to a two-way communication, that is “marketer-consumer and consumer-marketer, takes place when the consumer is able to tell the marketer what he or she wants from a brand (product).

Prior to the digital era, whereby consumers are now endowed with information, the decision-making journey of a consumer was viewed through a funnel system. The funnel system means Marketing Activity – Awareness – Familiarity – Evaluation (Consideration) – Commitment (purchase) – Loyalty according to Yeboah and Atakora (2013:41).

Figure 2.4 is an illustration of the purchase funnel which encapsulates the foundation of the Awareness, Intention/Interest, Desire and Action (AIDA) model as discussed below.



**Figure 2.4: The purchase funnel**  
 (Source: Van Heerden & Drotsky, 2018:131)

AIDA It shows how consumers decide on how to buy a product using a direct marketing approach. This assumption of this model is based on the ideology that consumers have the knowledge of a brand or product of brands via advertising and marketing activities, the model explains marketing and advertising efforts engage these consumers in choosing a product or brand (Van Heerden & Drotsky, 2018:131).

*Awareness*: the consumers becomes armed with the knowledge of a brand (with the use of marketing communication - cognitive nature of the marketing effort) and in the case of this study South African Black women became aware of wearing their hair in its natural texture and caring for it with natural haircare products through digital media, mainly social media by means of celebrities wearing their hair natural and making product recommendations. Chi, Ren Yeh and Tsai (2016:5) states that consumers display a better recall of products that are recommended by famous personalities – regardless of whether they are admirers or not. The human brain identifies famous personalities in the same way it identifies people they know in real life. The result is that if consumers happen to be admirers, they ascribe greater significance to products that famous personalities recommend. This can be likened to accepting information from a respected friend (Sokolovska, 2016).



*Interest:* The consumer interest is awakened on what he/she stands to benefit & how the product aids him through usage (the effect is to spur interest through the marketing communication). In this case, the South African Black female's interest has been stimulated in the sense that actresses and singers have, by choice, stopped chemically treating and straightening their hair in support of a revival or comeback to their natural hair. Amongst the entertainers are Erykah Badu (Ndlangisa, 2015), Solange Knowles (Prinsloo, 2016), Viola Davis and Tracee Ellis-Ross (Underwood, 2017).



*Desire:* The consumer develops an acceptance of the product leading to want (affect and effect). Ellington (2014:562) found that blogging, vlogging and posting to social media sites, including Facebook, enables content creators to converse with thousands of women across the world wearing natural hair. It provides sustenance and enlightenment concerning haircare products, general wellbeing and styling/upkeep of natural African American hair.



*Action:* The consumer develops an intent to buy, samples or buys a product (behaviour, purchase and loyalty) and this case for instance, Black females are looking for innovative products that is able to help them to care for and style their hair. Mintel (2015) states that: "Twenty per cent of Black consumers in the US found it difficult to find Black haircare products that fitted their diverse range of hairstyles". Nineteen per cent of Black consumers bought several haircare products because they experienced difficulty in finding the right product for their hair (Omer, 2017).

In the above section, I reviewed the purchase funnel and applied it to this study with a focus on the digital era as it relates to Black women in South Africa wearing natural textured hair and how consumers decide to wear their hair in its natural texture (after chemically-straightening it) and purchase natural haircare products in order to look after their hair. The following subject matter, I will review the consumer decision-making models.

## **2.5 Consumer behaviour models**

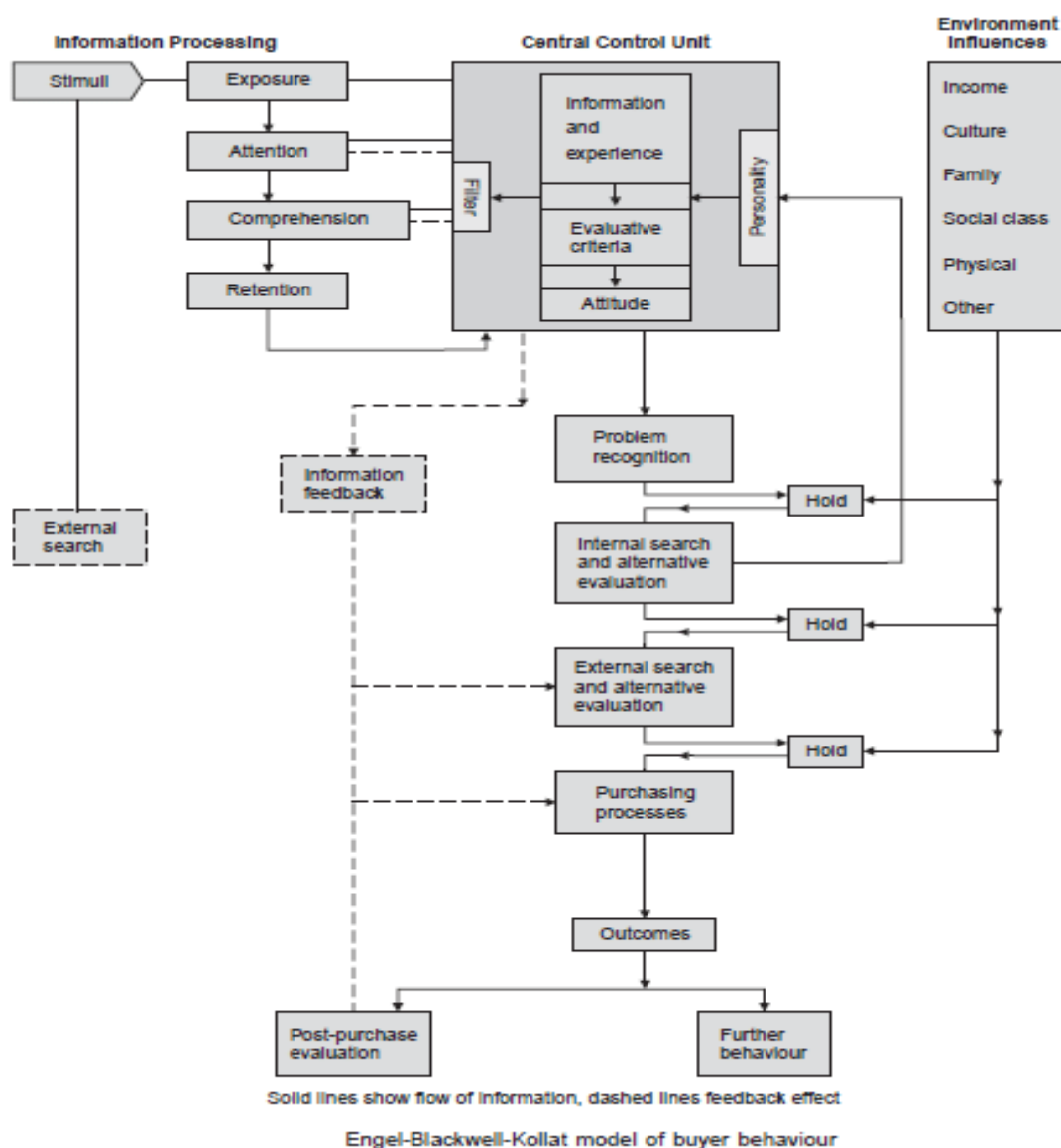
In the section above, I reviewed the purchase funnel and the progression thereof. Fundamental theories, models and concepts in the area of consumer behaviour are discussed and evaluated in the following section. Three identified models are analysed and the findings for each model is thereafter discussed in detail. The below were selected due to the extensiveness and the systematic pattern that the models follow in terms of the evaluation process as he or she progresses in a buying situation.

I will now discuss the following consumer behaviour models below being, namely:

- i. Engel-Kollat-Blackwell model
- ii. Schiffman and Kanuk model
- iii. Hawkins, Best and Coney model

### 2.5.1 Engel-Kollat-Blackwell model

The Engel-Kollat-Blackwell model offers detailed information to the evaluation process according Engel, Blackwell and Kollat (1995:5, 95) and is illustrated in Figure 2.5.



**Figure 2.5: Engel-Kollat-Blackwell model of buyer behaviour**  
 (Source: Engel, Blackwell & Kollat, 1995:5,95)

The Engel-Kollat-Blackwell model emphasises the first stage of the product purchasing process, where information is acquired (information search process) and it consists of the four components, namely:

1. Central control unit
2. Information processing
3. Decision process
4. Environmental influences

The central control unit is the core of the model. It defines the four psychological characteristics that serve as filters for incoming stimuli and that determines how the consumer decision will proceed. The psychological characteristics are:

1. Stored information and previous experience, this provides a frame of reference when evaluating brands and products
2. Evaluation criteria, which represent a consumer's preferences during the evaluation process;
3. Attitudes which may influence buying decision;
4. Personality traits (for example, being a dogmatic consumer or an innovator), which may influence a consumer's responses to product alternatives

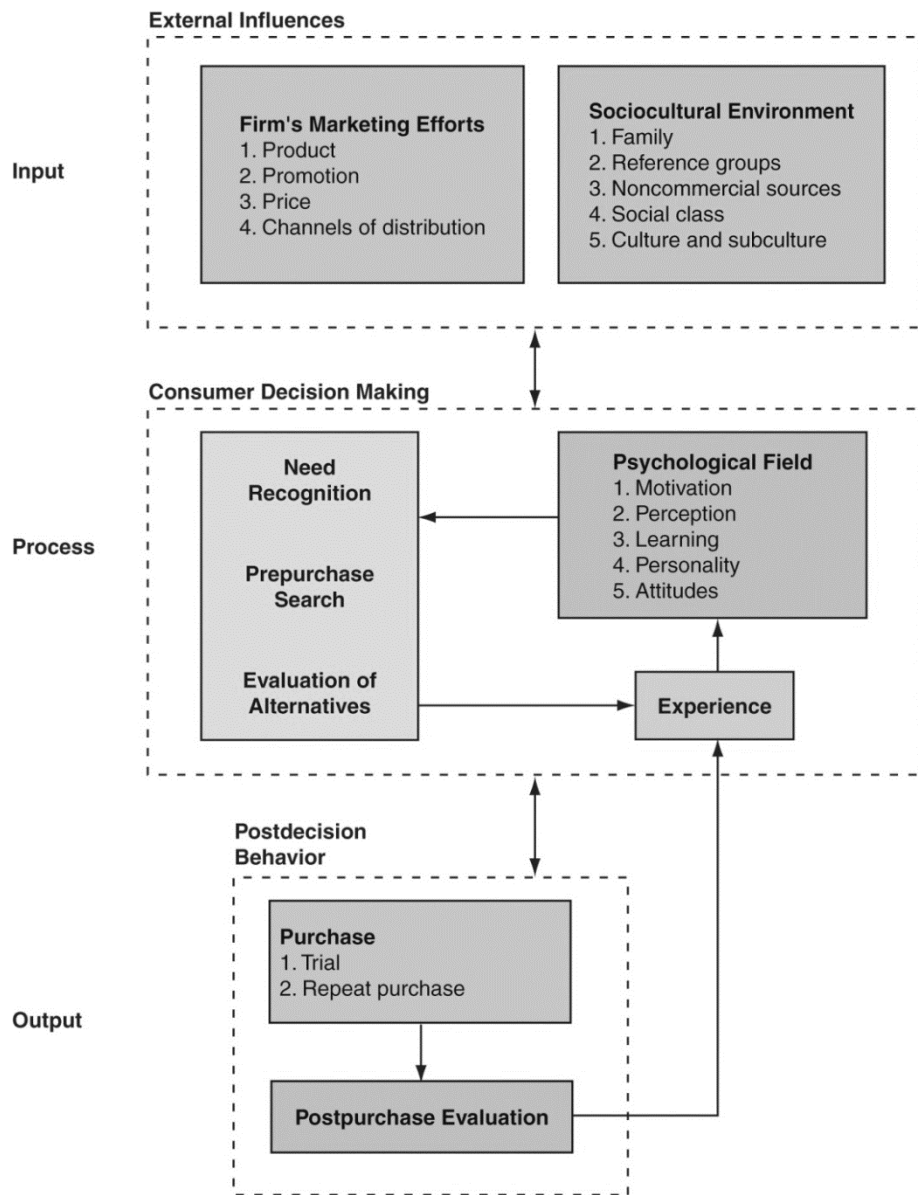
Information processing refers to a consumer's attention, comprehension and retention of selected stimuli (in essence, it is all the product or brand information obtained from various sources). A precondition that is incorporated in this model is that a consumer must firstly be exposed to a product or brand, must attend to it, must comprehend it and must retain related information before a brand or product message can be filtered to the central unit (Mpinganjira and Erasmus (n.d.:368).

This model is therefore very useful in establishing what a consumer's information processing entails. The third stage in this model is the consumer decision-making process which was discussed above.

The fourth stage of the Engel-Kollat-Blackwell model includes the exclusive approach compared to other consumer decision models. It proposes that environmental influences, distinguished as income, culture, family, social class and physical influences may affect the buying decision during various stages and may even block the process or interfere in the decision process. This may include whether the consumer is physically able to move easily in the marketplace or the age of the consumer. This may also be how older consumers navigate around ecommerce.

## 2.5.2 Schiffman and Kanuk model

In addition to the above, the Schiffman and Kanuk (2015:368) consumer decision model is presented as a system that includes three phases that are typical of a system's theory approach, as illustrated in Figure 2.6:



**Figure 2.6: Schiffman and Kanuk model of consumer behaviour**  
(Source: Schiffman & Kanuk, 2010:18)

1. *Inputs:* This model proposes that a consumer is exposed to external influences or inputs. Two input categories are distinguished:
  - Marketing-related factors, which includes all the elements of an extended marketing mix (product, price, promotion and pace)
  - Socio-cultural factors (includes family, social-and cultural group)



2. *Transformation phase:* during this stage, all of the influences that may be relevant during the consumer's decision making are transformed internally with the help of information that was stored in the form of cognitive frameworks in a consumer's memory during previous purchase experiences. Established cognitive frameworks in memory, also known as the schemata, help the consumer in recognising and interpreting stimuli, and subsequently influence new buying experiences. This means that a prior purchase experience facilitates similar experiences in the future. Contrary, lack of experience complicates the purchase experience because a consumer has nothing in memory to support the process. However, some models specify the internal influences (that is attitude, motives and personality) as an input, the Schiffman and Kanuk model proposes that internal factors are fundamental as a mediating tool during the interpretation of external stimuli. It also shows that prior experiences grow memory (Schiffman and Kanuk, 2015:368).
3. *Outputs:* A consumer's post-purchase valuation is depicted as the output in the model. This includes a consumer's comparison of an item, brand or store's actual performance to what was expected. Expectations may be based on previous experience, marketing communication, salespeople's recommendations or that of friends. This comparison is not necessarily a conscious process, but during the use of the product or a service, a consumer inevitably assumes that he or she may use the same product or use the same service again owing to a validation of his or her expectations (because the product performed as expected). There may be positive disconfirmation, with the performance of the product or the service exceeding a consumer's expectations (in essence the product added moisture to hair, it the product defined the curls, the stylist was professional and offered sound advice in terms of hair growth). The consumer may also decide not to repeat the experience in the future because the product did not perform as expected. Negative disconfirmation is therefore when a product or service fails expectations and is disappointing. Confirmation or disconfirmation ultimately concludes as satisfaction or dissatisfaction (an emotion), which expands existing knowledge frameworks in memory and will influence future choice behaviour. The systems theory perspective refers to this 'storage' as feedback. The output of buying decisions will, however, also feed into a so-called control, which means that any consumer experience influences the way in which inputs are used in future consumer decisions. An experienced consumer would reconsider the use of certain information sources and/or consult alternative sources in an attempt to improve the outcome of later consumer decisions (Schiffman and Kanuk, 2015:368).

### 2.5.3 Hawkins, Best and Coney model

As illustrated in Figure 2.7 Hawkins et al., (1989:2) proposes that consumers' lifestyles determine their behaviour in the marketplace. This model considers the lifestyle and self-concept determinants that drive consumers' needs and desires and influence their buying decisions. Succeeding steps in this model coincide with the five prominent stages that appear in most other decision models in essence problem or need recognition, information search, assessment of substitutes, choice and post-purchase evaluation. This model is ideal to consider and evaluate for the objectives of this research as it is focused on Black women's consumption of goods to support their image in society in essence wearing their natural textured hair (Mpinganjira and Erasmus (n.d.:374).

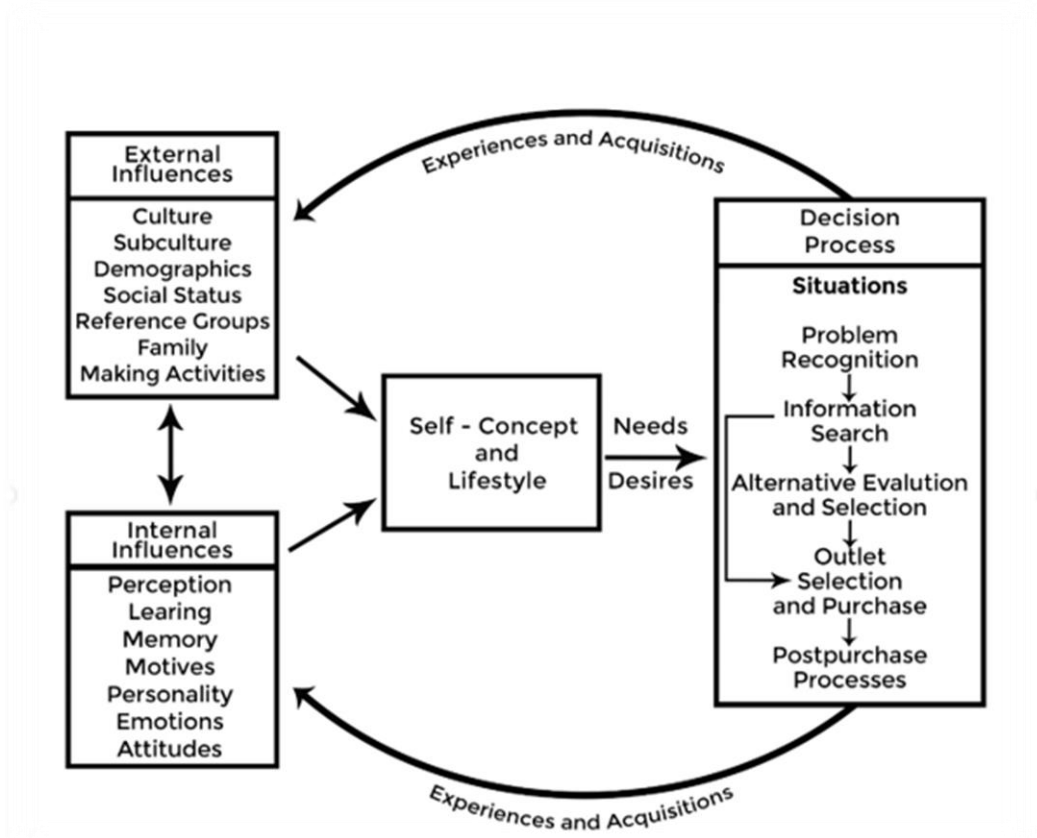


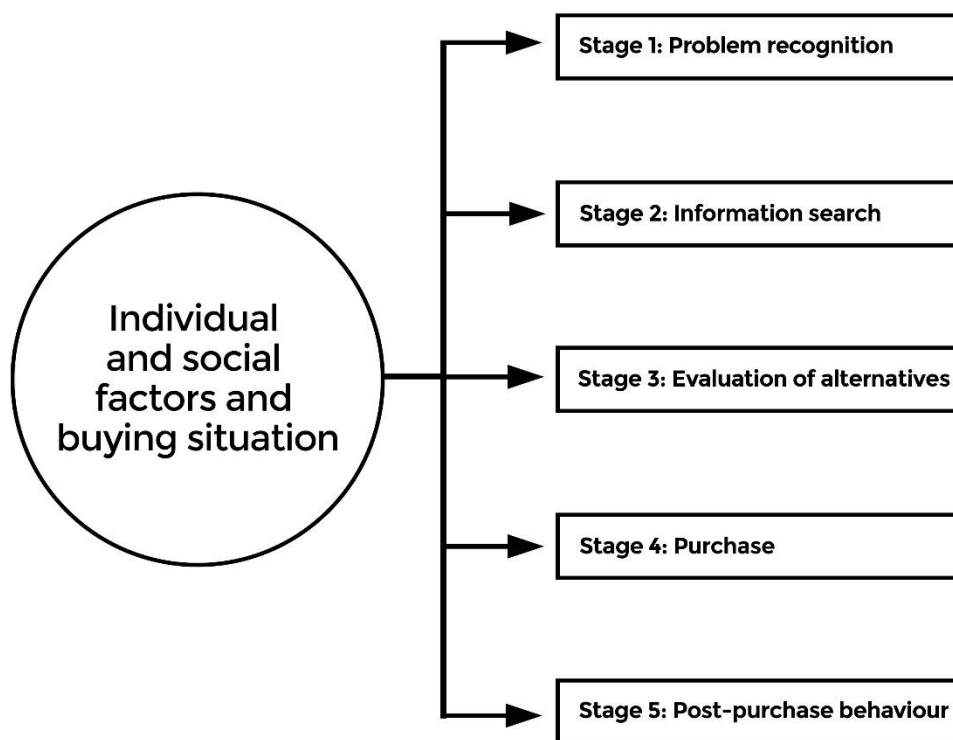
Figure 2.7: Hawkins, Best and Coney model  
(Source: Hawkins et al., 1989:2)

### 2.5.4 Theoretical framework: Five Stages Model

Following the models discussed above, the Five Stages Model (consumer decision-making process) has been examined by several researchers such as Hisrich (2000:127) and Ferrell and Hartline (2007:150). Researchers refer to various aspects of the Five Stages Model as it has mutual definitions which they adopt in different

ways. One of the most widespread theories of the consumer decision-making process has been presented by Lamb et al., (2015:84) and Blackwell, Miniard and Engel (2006: 86,141). There are clear differences between the various models discussed in the previous section but certain stages of the consumer decision process are shared (common denominator) which were designed to reflect the consumer decision-making process from diverse viewpoints. The five significant phases of consumer decision-making can be distinguished and can be identified in each of the three models above. The Five Stages Model (consumer decision-making process) will now be discussed below.

Figure 2.8, illustrates the Five Stages Model (consumer decision-making process) as proposed by Lamb et al., (2015:84). The figure shows a visual representation of the Five Stages Model discussed below and forms the theoretical framework of this study.



**Figure 2.8: Consumer decision-making process (Five Stages Model)**  
(Source: Lamb et al., 2015:84)

The first step identified in the Five Stages Model is called 'problem recognition'. According to Lamb et al., (2015:85), this includes realising that an unfulfilled need exists. It occurs when consumers are faced with a difference between an actual state

(in essence lack of natural haircare and chemically-straightening hair) and a desired state (in essence the desire for natural haircare, haircare that promotes growth and haircare that does not damage the scalp).

Problem recognition is prompted when a consumer is open to either an internal or external stimulus. The aim of marketing is to get consumers to identify a difference between their present and their preferred position. In the case of this study, the consumer realises that they need haircare products that would not damage their natural hair but would enhance their natural hair. Marketers cannot create needs, for example thirst or hunger, but they can create consumer wants in essence a want for natural haircare. This want exists when a consumer has an unsatisfied need and has established that a specific product will satisfy the need. A want can be for a particular product, for a specific attribute or feature of a product (in this case, chemical-free haircare products that does not alter or damage the natural texture of Black women's hair) or a specific brand.

Consumers recognise unfulfilled wants in numerous ways and according to Lamb et al., (2015:86), the most popular way this takes place is when the current product is not performing well. In this instance, Black women are demanding haircare products that do not damage their natural hair (Mintel, 2016).

The next step is known as 'information search', which takes place after recognising a difference, need or want. Consumers then search for information about the different substitutes available to satisfy their wants. An information search may take place internally or externally. This may include stimulus ambiguity and perceptual bias to acknowledge the uncertainty or confusion that a consumer may experience. This may also refer to non-significance of information - in this research it would refer to more the need for chemically-free products with ingredients (paraben- and sulphate-free) that won't remove the natural texture of the hair but will enhance it.

According to Coetzee et al., (n.d.:110) the information search is closely related to the type of purchase a consumer will make. Not only is price a factor, but it also relates to the level of information required. For example, when buying a cool drink, Black female may already know what to expect, but when she buys a car, the decision-making process is more complex. With access to the internet and with similar products on the market, the consumer might be overwhelmed with the copiousness of information. This load of information could lead to misperception for the consumer. This is particularly true for the Black female consumer wearing her hair natural as the market has seen an influx of local brands entering the market such as *My Natural Hair*, *Nilotiqa*, *Buuya Beauty*, *Curl Chemistry*, *AfroBotanics* and *The Perfect Hair* according

to Mac (2018) and Khambule (2017) as well as international haircare brands launching natural haircare ranges such as Tracy-Ellis Ross' *Pattern* haircare brand "launched for natural, textured hair with 3b to 4c curl types", according to Allen (2019) especially as this market segment has gained traction and has become more lucrative. The Engel-Kollat-Blackwell model dedicates much attention to conceptualising the information search during consumer decision making.

The third step is the estimation of substitutes and the selection of substitutes may be based on previous experience (positive or negative), evaluation may also require gathering information about a specific product or service, to make a suitable selection. Mpinganjira and Erasmus (n.d.:377) states that a consumer usually considers about seven product features and mostly restricts the variety of products that are examined before a final decision is made to between three and seven products. This is referred to as the evoked set of products. This implies that a consumer should not be offered too many options to choose as this may aid to confusion and a feeling of being overwhelmed. Coetzee et al., (n.d.:111) identifies three distinct types of decisions, namely habitual decision, limited decisions and extended decisions.

Flashcard Machine (2018) states that habitual decisions are "decisions that are made routinely and with little or no conscious effort; also referred to as 'routine' decision-making", whereas limited decisions are "decisions that are not complicated and simple". There's no substantial inspiration to search for evidence, or to assess each alternative meticulously. Extended decisions are "decisions are usually initiated by a motive that is central to self-concept, and the final decision is perceived to carry a reasonable degree of risk. According to Coetzee et al., (n.d.:111) each decision is influenced by a need that gave rise to the purchase including the level of risk involved in making the purchase. The purchase decision does not only include risk; it includes the careful evaluation of the attributes (in essence, ingredients used to manufacture the haircare products) of the product or service, the costs involved in making the purchase (buying the natural haircare products such as shampoo, conditioner, leave-in conditioner, butter) and the purchase association. Purchase involvement discusses the level of interaction between the consumer, the product and the situation in which the purchase is being made. The Engel-Kollat-Blackwell model dedicates attention to the evaluation process (Engel et al., 1995:95).

Step four in the consumer decision-making process as described by Lamb et al., 2015:84 is the purchase decision. This denotes to a consumer's final choice of a product or service. Finally, the consumer's information search resulting in the ability to

make an informed, responsible purchase decision. Informed refers to having all the information that would enable the consumer to feel in control of the evaluation process (in essence price, packaging, size variants, ingredients, features, advantages and attributes and benefits of natural haircare products). This refers to the consumer's capability to recognise product characteristics that are relevant and to comprehend the information. 'Responsible' refers to the consumer's capability to take responsibility for the purchase decision (for example preference over the more affordable natural haircare products despite the limited guarantee).

When relating it to decision-making concerning Black women wearing natural textured hair it cannot be described as habitual (because it is not a routine decision) nor limited decision (because it is not "straight-forward or simple") as the definition above suggests, and it does require motivation to search for information. On the one hand, however, it can be described as an extended decision because it is started by a reason which is vital to self-concept but without the degree of risk associated. So, one may suggest that it is a semi-extended decision. Babin and Harris (2013:252-254) classifies these purchases as less expensive but requires a high level of involvement. The information search involves inputs from both internal and external sources, as the purchase decision might involve some complexity, and multiple substitutes may be available to the consumer.

As part of the review of models consulted and reviewing the various definitions, the common denominator is the five-step decision-making stages (see Figure 2.8). This forms the foundation of the theoretical framework (theory) of this investigation, as discussed previously, I seek to gain understanding of the consumer behaviour of Black South African women wearing their hair in its natural texture which is embedded in the (Black) haircare market. In the next section I will do an in-depth review thereof to further contextualise the topic and the industry within which it operates.

## **2.6 Contextual framework**

This segment consists of the contextual framework of the research. It demonstrates where the research is situated in terms of industry, market segment market size and growth thereof.

According to Quinlan, Babin, Carr, Griffin and Zikmund (2015:75) the contextual framework is embedded within the research declaration or research interrogation, it comprises of the main ideas in the research project. This forms the foundation of the research project.

Table 2.2 is an illustration of the haircare industry. It is further segmented between overall and the ethnic or Black market. The focus of this study is found in the ethnic or Black market haircare market. The below is illustrated referring to the latter.

**Table 2.2: Contextual framework**

<b>HAIRCARE MARKET</b>	
<b>Overall</b>	<b>Black</b>
<b>198, 2 billion (ZAR)</b>	<b>9.7 billion (ZAR)</b>

**(Source: W24, 2017; Mordor Intelligence, 2019; Tefu, 2020)**

The haircare market size in Africa has the potential to grow to USD 936.32 million during 2020-2024 with a 5.66% expected year-over-year growth rate according to Maida (2020). While the South African haircare market is estimated to achieve a value of USD 496.64 million by 2024, recording a CAGR of (1.36 %), over the projected period (2019-2024) as stated by Mordor Intelligence (2019). Furthermore, it is found that the haircare market in Africa is motivated by the cumulative request for natural haircare products.

As depicted in Table 2.3, the overall haircare market in South Africa is valued at 116.49 million USD (equals ZAR 198, 2 billion) in 2018 according to Mordor Intelligence (2019) while the ethnic or Black haircare market is estimated to be valued at ZAR 9.7 billion in 2017 (W24, 2017; Tefu, 2020). It is characterised as being substantially competitive owing to the inclusion of global and national brands. With a population close to 55 million people and an ever-changing demographic profile, the haircare market is positively interconnected with a growth in the disposable income, offering prospective for the consumer market.

The main companies in the market are trying to obtain a competitive advantage over other players with high product innovation. Similarly, the increasing investment in Research and Development activities by the local companies for modified products has empowered them to obtain traction in the market. The main players include L'Oreal Paris Professional, Unilever South Africa, Kao Corporation, and Procter & Gamble, to mention a few among others. SA is observing a constant growth in its urban population, including the growing mid-age residents. This demographic produces a higher demand for personal care which includes, hair care. Due to this trend, people are concentrating on contemporary hair care. The natural trend in the South African ethnic hair care sector is increasing. This is mainly due to a large amount of ethnic consumers not using harsh chemical relaxers in favour of less intrusive products to manage their hair. With the increase in the demand for hair care products, companies like L'Oreal Paris are trying to grow their product range in the South Africa, with increased Research and Development activities.

Popularity of conditioners: Conditioners help in refining protein to strengthen hair and restore dry hair. The use of conditioner helps in eliminating brittle hair, which is exposed to many elements. The use of conditioners is expected to rise, due to various movements for the protection of ethnic hairstyles, particularly in South Africa. The main companies have been offering different customizations in conditioner products, for example pack conditioners, leave-in, hold, and ordinary conditioners for different hair types and circumstances to accommodate a large number of customers.

The addition of natural ingredients with moisturizing properties is due to an escalation in the demand for natural hair conditioners in South Africa.

The haircare industry is growing and is assessed to include over 34 000 hair salons catering to ethnic hair, according to the Employers Organisation for Hairdressing, Cosmetology and Beauty (as cited by Thusi, 2019). Nevertheless, this amount omits the numerous unrecorded salons succeeding in rural areas and townships. Black women also contribute billions annually to the purchase of haircare products while large retailers such as Clicks and DisChem are working to supply the ever-developing demand by growing the diversity of natural haircare products in-store.

## **2.7 Conclusion**

To conclude, consumer behaviour has been studied at length and evolves as the consumer market grows. There is a common denominator across all definitions and it is clear that the customer follows a psychological process in order to make a final purchase decision. Various decision-making models are reviewed above and the role of marketers has been identified. The question addressed is related to how Black



females became aware of the need or want to wear their hair natural, for natural haircare and how they have progressed through the decision-making process depicted in Figure 2.8. Despite the many differences between consumer behaviour models (as discussed in the Section 2), definite phases of the consumer decision process are mutual to many of the so-called imposing models (as discussed above), which were designed to reflect the consumer decision-making process from different standpoints and which are still recognized today as the start of the model-building process. Generally, five noticeable stages of consumer decision-making are eminent and therefore it is the core focus of this research.

In the above chapter I reviewed the contextual framework wherein lays the Black haircare market and industry within which the core focus of this research project is found and I seek to gain understanding into the consumer behaviour of Black women wearing their natural textured hair. The following chapter assesses literature on Black women and natural textured hair, which forms the basis of the research in order to answer the primary research objective concerning the lack of understanding of the consumer behaviour of Black women wearing natural textured hair in order to better understand this process and how this phenomenon has come to be.

## **CHAPTER 3: BLACK WOMEN AND NATURAL TEXTURED HAIR**

### **3.1 Introduction**

The literature review reported on in this chapter provides a definition of Black women within a South African context. The review considers the middle class with a particular focus on the South African middle class. The social class structure in South Africa (third-world economy) and the USA (first-world economy) is compared while also looking at the impact of colonialism and methods of determining the Black middle class. A detailed definition of natural hair is provided as well as the political background that influenced it. The spending power of Black women in South Africa is examined, followed by a closer look at their online behaviour. This includes an evaluation of the connection between Black women and hair. It is important to include a review of politics and Black women's hair, both in South Africa and the USA, owing to its influence on the South African market and the history of the slave trade. Finally, the Black haircare industry in South Africa is explored as well as projections for the future of this industry.

### **3.2 Black women: definition**

In the course of the apartheid regime, the government declared legislature based on racial grouping. The legislative origin for racial grouping in the course of apartheid was the Population Registration Act No. 30 of 1950. This Law separated the South African population into the following core groups based on race: Whites, Natives (Blacks), Indians/Asians and Coloured people.

According to the South African Department of Trade and Industry (2005:2), the term 'Black people' includes African, Coloured or/and Indian individuals who are natural persons and:

...are inhabitants of the Republic of South Africa by birth or ancestry; or are citizens of the Republic of South Africa by naturalisation prior to the inauguration date of the Constitution of the Republic of South Africa Act of 1993; or are citizens of the Republic of South Africa after the inauguration date of the Constitution of the Republic of South Africa Act of 1993, but who, under the Apartheid policy has been in place prior to that date, would have been entitled to acquire citizenship by naturalisation prior to that date.

Karras, Calogiannakis, Wolhuter and Kontogianne (2015:163) state that "the term 'Coloured' is still used for individuals of mixed race descended from slaves transported from East and Central Africa, the native Khoisan who lived in the Cape at the time, Bantus, Whites (generally the Dutch/Afrikaner and British settlers) and an admixture of Javanese, Malay, Indian, Malagasy and Asian lifeblood". According to

Henrard (2002: 43), “the Coloured population is primarily concentrated in the Cape region and comes from a mixture of ethnic backgrounds including Black, White, Khoi, San, Griqua, Chinese and Malay”.

Based on the Population Registration Act of 1950, “Bantu-speaking people of South Africa form the foremost part of the population and categorise themselves as African or Black, however, they are not culturally or linguistically the same. The key Black ethnic groups include Zulu, Xhosa, Basotho (South Sotho), Bapedi (North Sotho), Venda, Tswana, Tsonga, Swazi and Ndebele, all of which speak Bantu languages”.

Based on the 2011 Census, “South Africa’s population stood at 51.77 million, an increase from the 2001 Census which showed a total of 44.8 million. Statistics South Africa’s (Stats SA) 2017 mid-year population estimate places the total at 56.5 million people, as cited in Brand South Africa (2017). Black Africans are the majority, making up 79.2 per cent of the population. Coloured and White people each make up 8.9 per cent of the total while the Indian/Asian population constitutes 2.5 per cent. The ‘other’ population group makes up 0.5 per cent of the total”, as stated by Brand South Africa (2017).

The historical context of South Africa cannot be ignored when addressing the topic of natural textured hair, which is the centre-point for this study. South Africa’s ‘non-white’ (Black) people have suffered scorn, exclusion and segregation. Therefore, this research stresses the relevance of terminology used within the study, when dealing with race for South African Black women.

### **3.3 The middle class**

The topic of social class cannot be excluded when considering race in South Africa. The next division presents an in-depth analysis of the middle class from an international and national standpoint.

Seekings and Nattrass (2002:1-30) define the middle class with regards to professional status and way of life. “The middle class does not own the ‘means of production’ nor does it execute manual labour. Instead, it derives revenue from a salary earned on the basis of specialised skills and capabilities. It typically consists of white-collar specialists, supervisors and traders. The middle class is not only identifiable by occupational status, but also by behaviour, life-style and world view”.

Archer and Blau (1993:17-41) and Gregg (1998:2933-2938) state that “middle class values and lifestyle differentiates them from the working class. Their suburban dwellings, clothes, family life, drive, tolerance and consumption are factors that

separate the middle class”. In essence therefore, middle class standing is not entirely made up of profession and earnings but can similarly be seen as an independent cultural singularity. It is an approach to life, underpinned by a firm set of values.

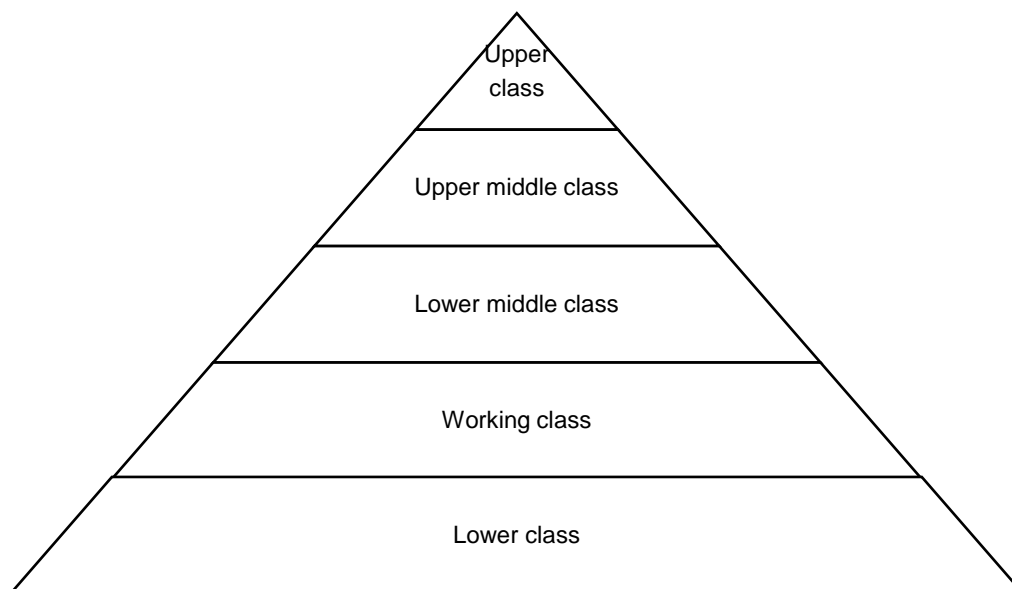
Chunlong (2005:157-178) states that the middle class offers two fundamental advantages to society: economic improvement and democratic solidity. The middle class thus provides the basis for economic expansion. Its origins are a task of economic progress which, in essence, leads to additional advancement. The knowledge and expertise of the middle class supports further improvement and originality that drives society onward. From a political perspective, as it is positioned in the middle of the class edifice – in the middle of the upper class and the working class – it employs a restraining effect on civilization and is a dependable promoter of social equality.

According to Ndletyana (2014:3), the degree to which the middle class strengthens democracy is dependent on its size relative to the population. Democracy is strongest where the middle class forms the principal section of society – that is, a diamond-shaped social structure opposed to a pyramid-shaped society. This puts the middle class in an important position, to enter into either the working class or the upper class.

“The prevalence of the middle-class tempers radicalism in society. Radicalism is produced by the absence of expectation that one’s situation can change. Impossibility builds resentment, especially because one believes one is being denied any chances for development due to exclusion from the system”, as stated by Ndletyana (2014:3-4).

### **3.4 The South African middle class**

South Africa has a triangular social class structure with five class categories, namely, i) the lower class, ii) the working class, iii) the lower middle class, iv) the upper middle class and v) the upper class. This is depicted in Figure 3.1.

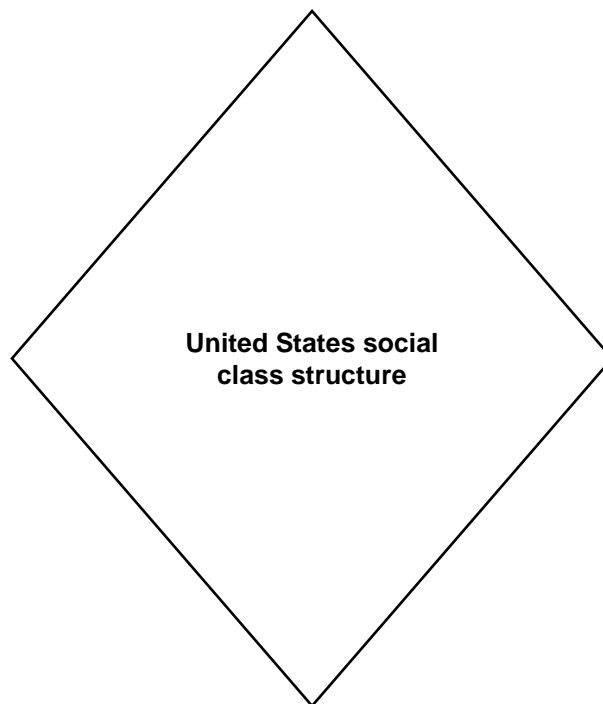


**Figure 3.1: Social class structure in South Africa**  
**(Source: Parumasur and Roberts-Lombard 2012:108)**

According to Parumasur and Roberts-Lombard (2012:111), the USA has a structure that differentiates between an upper, middle and lower class. The structure is diamond-shaped, meaning that a lesser part of the population is categorised as the upper class, the middle class forms the greatest part of the population and a comparatively small number of people falls into the lower class. South Africa has significant class inequalities and has one of the biggest earning gaps in the world (Parumasur and Roberts-Lombard, 2012:109).

An earnings gap, otherwise known as a Gini coefficient, signifies the discrepancy between the richest and poorest in a country. This can be attributed to the social engineering rules of the apartheid regime before 1994, which favoured the white population and deprived the black population in most aspects of life. Other factors include the widening gap between the highest paid workers and the lowest paid, which has increased over the past twenty years (Parumasur and Roberts-Lombard, 2012:109).

Unlike the UK, South Africa has a triangular social structure, with a limited percentage of the population in the upper class, more in the middle class and the bulk categorised in the lower class (Parumasur and Roberts-Lombard, 2012:111). Figure 3.2 depicts the differences in social class structure between the USA and South Africa.



**Figure 3.2: Social class structure in the United States**  
**(Source: Parumasur and Roberts-Lombard, 2012:111)**

It is projected that of the 8.3 million adults in SA who are categorised as middle class in 2012, 51 per cent are Black, 34 per cent are White, 9 per cent are Coloured and 6 per cent are Indian. Eight years prior (in 2004) the categories were: Black - 32 per cent, White - 52 per cent, Coloured - 10 per cent and Indian - 6 per cent. This indicates an increase in the size of the Black middle class and a decrease in the size of the White middle class according to Wittstock (2013).

Visagie (2013c) signals that the “definition of the middle class has proven contentious in South Africa despite the fact that there is unanimity for an applicable term to address white collar, non-manual, professional workers and views differ on its income status. The African Development Bank, for instance, puts the middle class income at anything above \$2 (in essence R26) per day”. Visagie (2013b) suggests that “a monthly income between R1 500 and R10 000 positions one in the middle class category. This grouping is problematic because it includes a noteworthy number of blue collar workers who may not meet middle class educational standards or have a world view that is representative of a middle class individual”.

### **3.5 Measurement of the Black middle class**

Korhonen (2018) suggests the following techniques in which the middle class can be calculated and how such calculations influence the figures.

#### **3.5.1 Self-identification**

A method to estimating the scope of the middle class is to ask people what class they classify themselves as. According to the World Values Survey (cited by Korhonen, 2018), the following measurements in terms of class categorisation, is presented in Table 3.1.

The Mercury and Africa Renewal Report (2013) report not only contends that white collar employment should be categorised as middle class, but also includes monthly income between R10 000 and R25 000. Based on this grouping, the middle class represents up to 17 per cent (that is approximately 8.3 million of a total population of 51 million, based on the 2011 Census). Included in that number are Africans at 51 per cent, Whites at 34 per cent, and Coloureds at 9 per cent and Indians at 6 per cent. This configuration is different compared to when South Africa became an elected society. Then Black Africans represented 3.3 per cent, Coloureds made up 9.1 per cent and Indians made up 18.5 per cent (as cited by Ndletyana, 2014:3).

In essence, the development of South Africa's new middle class occurred after the introduction of the democratic elections. The new participants are mainly Black – in essence. Coloured, Indian and African.

Consequently, South Africa's emergent middle class is not only the outcome of governmental transformations, but includes racial restitution. A past outline is required to contextualise the post-apartheid class structure.

Weber (1978:302-310) composes that “a class situation is one in which there is a shared typical probability of procuring goods, gaining a position in life, and finding inner satisfaction: that means that members of a class share common life chances” according to Breen (2004).

In both the Cape and Natal colonies, colonial officers refined an African class which was separate from the indigenous population, distinguished by educational class, attire and standard of living. These officials were working in the then developing colonial state and its supporting missionary initiatives as educators and ministers. They wore Western attire, adopted English culture, and were proud of themselves on their knowledge of the English language and understanding of literature. They were familiar with playing sport such as cricket or tennis.

Colonial stimulus for constructing an African middle class is not different to modern-day opinions about the significance of this class. Fashioning a 'civilised' African class was typical of the period in Victorian England. This was the idea of British colonialism – to 'civilize' colonial subjects, shaping them into their own, colonial, image. However, the subjects fought back, particularly because civilisation also included land dispossession and suppression. The bureaucracy reacted by forming an African middle class to resist native conflict opposed to the 'civilising mission' according to Odendaal, 1984 (as cited by Ndletyana, 2014).

The early African middle class was to assist as mediator between the resilient natives (illiterates) and the bureaucracy to appease the native members and gain their trust in order to embrace British authority and culture. In essence, the African middle class was shaped by an understanding of assuming a political role.

Although British colonialism maintained to have initiated the 'equality for all civilised men', the African middle class did not avoid racial bias. Nonetheless, in the 1850s, the Cape and Natal colonies approved enfranchisement for literate Africans who owned property. However, by the 1890s, the colonial powers introduced procedures to limit the number of qualified African voters in response to the growth in numbers of African voters.

This phenomenon bred anxiety among the colonial settlers who feared that Africans would vote for their own and thus jeopardise their interests. These fears eventually led to the Union of South Africa which was founded in 1936. From that moment on, voting rights for Africans were abolished according to Trapido, 1980 (as cited by Davie, 2015:52-53).

"African disfranchisement was a reflection of the racist fundamentals of the Union. Racial supremacy formed its groundwork. Legislation followed, legalising African bondage to the colonial apartheid economy. Africans were forced into wage labour, offered a sub-standard education and were deprived of a higher education". They were banned from occupying specific jobs and paid a subsistence wage.

Racial subjugation inhibited the development of the Black middle class. A Black citizen had limited access to a decent education and did not have prospects for societal progression. "Apartheid denied them permanent residence in urban areas, propelling them into the reserves where they were not able to own houses. This meant they had no immovable possessions. Aspiring business people found it difficult to secure financial loans and Africans were reduced to a mass of blue collar, labour-intensive workers" Trapido, 1980 (as cited by Davie, 2015:52-53).



**Table 3.1: Class identification in South Africa**

<b>Class identification</b>	<b>Total SA population</b>	<b>SA's black population</b>
Upper class	1.8%	1.0%
Upper middle class	12.1%	7.4%
Lower middle class	17.6%	17.0%
Working class	25.3%	24.0%
Lower class	38.2%	45.7%
Don't know	4.9%	4.9%

**(Source: World Values Survey, 2013, as cited by Korhonen, 2018)**

According to Korhonen (2018), “the upper and lower middle class is combined, representing a total of (29.7 %) of South Africans while (24.4 %) of Black South Africans identified themselves as belonging to the middle class in 2013, of which (61.7 %) were Black”.

### **3.5.2 The literal middle**

Korhonen (2018) also suggests a more objective way of determining the middle class. “It can be done by identifying a distinctive factor such as personal income and then identifying which part of the population can be categorised approximately in the middle of the range of the entire population”.

Numerous techniques for determining the literal middle exist, but it commonly includes classifying an income range from the median income. Using information from the 2008 National Income Dynamics Study (NIDS), Visagie and Posel (2013:149-167) report that an estimated third of households were categorised within the band of 50 per cent to 150 per cent of the median per capita monthly income. Of this middle class, 83.9 per cent identified as Black.

“When an outsized proportion of the population has comparatively small earnings, which can be expected when income inequality is high, the median income will also

be comparatively small. The actual middle, as calculated here, had an income of between R380 and R1 140 per person per month in 2008” according to the National Dynamics Study (NIDS) (as cited by Korhonen, 2018).

### **3.5.3 A universal range**

Classifying the middle class by income by means of a universal range is another common method. Crédit Suisse uses this method in its Global Wealth Report. It defines the universal middle class to be the portion of the market receiving a net worth between US\$10 000 - US\$100 000 (in the region of R119 500 – R1 195 000 presently). Crédit Suisse estimates that the scope of South Africa’s middle class was at 28.5 per cent of the population in 2017. Crédit Suisse does not offer an analysis by race (Korhonen, 2018).

The African Development Bank also proposes a universal middle class; however, in their report of the middle class in Africa, the estimation is established on daily expenditure relative to earnings. According to this measure, 43.2 per cent of South Africans can be classified as middle class.

The foremost disadvantage of these approaches is that universal revenue or wealth scopes are basic methods and fail to account for living cost. Thus, what constitutes a middle class standard of living in one country may not do so in another. It can also be directed to the reasonably broad ranges that both Crédit Suisse and African Development Bank presented and ask whether these truly capsulize people living in related conditions.

### **3.5.4 Profession**

Visagie (2013c) establishes another way of identifying who can be categorised as middle class by considering profession. This technique gets closer to classifying the wealthy middle class compared to the methods deliberated above. “This approach identifies as middle class as those households whose highest income earner has a ‘typically middle class occupation’, like managers and senior officials”. Visagie (2013a, b, c) defines these households as the ‘relatively wealthy middle’. According to this approach, the ‘relatively wealthy middle’ class consists of 29.9 per cent South African households in 2008, relative to the literal middle (30 % of the population) that has a far higher monthly salary range of between R1 400 and R10 000. With regard to ethnic configuration, 52.3 per cent of Black South Africans is in the moderately affluent middle (Korhonen, 2018).

The income range of the comparatively affluent middle class is smaller than those reported by other techniques. This may offer a better representation for that portion of the South African population which is not poor but neither part of the very wealthy.

### **3.5.5 Vulnerability**

The approach used by the Southern African Labour and Development Research Unit (SALDRU), as indicated by Schotte, Zizzamia and Leibbrandt (2017:6-10) is to define “the middle class by the (im)probability of falling into poverty in order to identify what sets the middle class apart from the working class or the poor when it comes to daily life”, according to Visagie (2013b). In essence, “the middle class is understood to have security which is unavailable to the working class or poor. This sets them apart from those who are no longer poor, but who are still vulnerable to falling back into poverty should they lose their job or suffer a similar setback”.

This approach seems to offer a broader comprehension of the middle class rather than only looking at income. With the highest possibility of sinking into poverty set at 10 per cent over the next six years, the percentage of the South African population identified as middle class was 13.5 per cent in essence 13.5 per cent of South Africans had less than a 10 per cent likelihood of sinking into poverty. By this approach, 48 per cent of the South African middle class was recognised as Black, increased from 39 per cent in 2010/2011.

### **3.6 What is the size of the (Black) middle class in South Africa?**

The techniques discussed above, although not exhaustive, indicate that the middle class can differ extensively dependent on how it is defined and calculated. In this information sheet single-handedly, the South African middle class has differed from 13.5 per cent to 43.2 per cent and the proportion of Black South Africans forming part of it between 48 per cent and 83.9 per cent. This is illustrated in Table 3.2:

**Table 3.2: The size of South African (Black) middle class**

<b>Technique</b>	<b>Middle class as % of SA population</b>	<b>Black South Africans as % of middle class population</b>
1. Self-identification	29.7%	61.7%
2. Literal middle	31%	83.9%
3. Universal range	28.5% / 43.2%	n/a
4. Occupation	29.9%	52.3%
5. Vulnerability	13.5%	48%

**(Source: Korhonen, 2018)**

It is evident that there is no unanimity on neither the classification of the middle class or its size in the South African market. As a result, in this study, it is problematic to make claims or assess this class in terms of size and who can be categorised as a middle-class citizen. However, the recurring themes are income, daily monetary consumption and occupation. These themes are interlinked as occupation influences income.

### **3.7 Black women's spending power**

A Nielsen report confirms the scope of the financial power wielded by Black female consumers with reference to trends in conventional consumerism. In the US, the estimated 24.3 million Black women are brand loyal who play a dynamic role in persuading conventional ethos in style, beauty, TV, music and public engagement for women across ethnicities (Finley, 2017).

Black women's social media consumption plays a particularly influential role when comparing to White women. Black women over-index by 86 per cent for consuming a minimum of five hours on social network platforms daily, with 43 per cent stating they often share their views on products and services by sharing criticisms and online

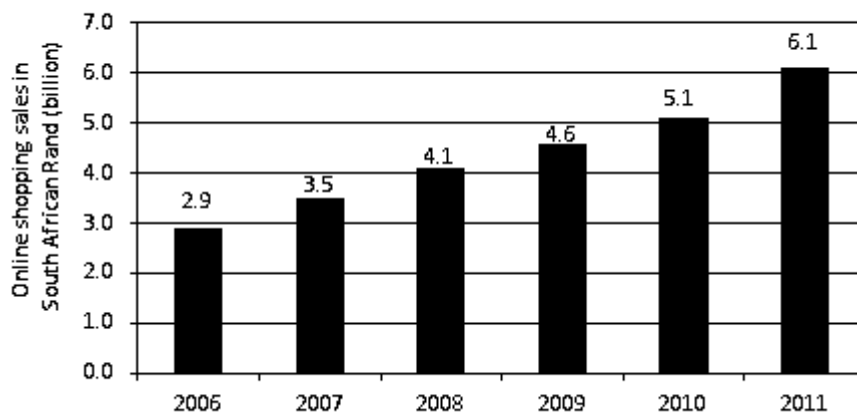
ratings. Furthermore, 47 per cent agree that friends and family regularly ask them for advice before buying a product (Finley, 2017).

The traditional characteristics of modern African women are shifting as their purchasing ability increases. These women are supervising more household expenditure, thereby countering the traditional model of social categorisation of a Black household. In the same way, accessibility, price and fashion are main motivators for female consumers in Sub-Saharan Africa. Virtual shopping is also an increasing tendency in the region (Euromonitor, 2012).

In 2011, Carat SA (as cited in Euromonitor, 2012) established that affluent, single women, have become an important consumer segment in South Africa. Seventy-three percent of women between 18 and 44 years were recorded as single (unmarried) and 66 per cent were formally employed. Amongst them, 51 per cent agreed with the argument that their career took priority over starting a family. These women were liberated, typically reluctant to compromise their way of life and were therefore accountable for a sizable percentage of the buying decisions made in South Africa.

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Figure 3.3 depicts the online shopping sales in South Africa for the five-year period from 2006 to 2011.



**Figure 3.3: Online shopping sales in South Africa (2006-2011)**  
(Source: Euromonitor, 2012)

Based on a report released by Goldman Sachs in 2013 (as cited by Du Toit, 2015), the scope of the Black middle class in South Africa (estimated to be individuals grossing between R1 400 and R10 000 monthly at 2008 prices) has increased twofold since 1993 to 2008, rising from 3.1 million to 5.4 million people. According to 2013 research released by the University of Cape Town (UCT) Unilever Institute of Strategic Marketing, the Black middle class spends R400 billion annually whereas the White middle class spends R320 billion (Simpson, 2013). However, while the Black middle class continues to expand, the White middle class has barely changed over the same period, with its adult population barely increasing from 2.8 million in 2004 to 3 million in 2012 (Simpson, 2013).

According to Loggerenberg and Herbst (2010:13-17):

Black women have more liberty today, for example, education and the growing representation of women in the workplace because of Black Economic Empowerment. Middle class Black women have been playing a more leading role as decision-makers in the home.

African culture remains to have an innate effect on how 'Black Diamond' women see society. According to Kitis, Milani and Erez (2018:149-170), "Black Diamonds is a collective term that is used derogatively in South Africa when referring to members of the new Black middle class". The phrase was not initially offensive, however. It was devised by TNS Research Surveys (Pty) Ltd. and the UCT Unilever Institute to denote participants of the rapidly-increasing, prosperous and persuasive Black community in South Africa (Nomvethé, 2018). Black Diamonds have a monthly income ranging from R16 000 and R50 000, have a tertiary qualification and a white collar job. Since 2010, South Africa's Black Diamonds have expanded, rising from 8 per cent to 16 per cent.

The TNS Research Surveys (as cited by Nomvethé, 2018) found that, unlike what marketers believed, Black Diamonds were not always what they seemed to be (expensive cars, suburban homes, designer clothes and noticeable consumption). It was found that 70 per cent of Black Diamonds owned a savings account, 13 per cent owned a cheque account and more than 10 per cent owned a credit card. Fifty-one percent did not have insurance. The study also found that even though they come from a low base, this group had grown since 2004 in the saturation of pension trusts (9 % to 12 %), provident funds (6 % to 10 %) and retirement annuities (6 % to 9 %). The study also reported that since 2004, personal life insurance grew from 11 per cent to 13 per cent. The majority are also buying houses for the first time. Of the total housing market in 2012, 49.2 per cent were previously disadvantaged.

The majority of the Black population benefits from the employment equity programmes and participates in South Africa's gold and diamond mining industries, a

fact which gave rise to the term 'Black Diamond' (TNS Research Surveys as cited by Nomvethe, 2018). In recent years, the term 'Black Diamonds' has begun to be used in an insulting way since people who are described as 'Black Diamonds' are seen as vulgar, rich and showing mediocre taste by dressing in a 'flashy' sense, wearing clothes by luxury brands, driving expensive cars, frequenting specific nightclubs (such as ZAR, Cubana and News Café) and typically spending with no control. They are viewed as being a greedy class with little consideration for patronage or generosity, especially when referring to African social principles. Many people who are considered Black Diamonds are in fact diligent, hard workers.

Longgerenberg and Herbst (2010:13-17) observe that most Black women have pride in their culture and customs. Nevertheless, because of contact with a westernised economy, many no longer practise traditional rituals. Middle class Black women in developing economies choose not to assimilate, rather stand out. They want to voice their opinions in their own peculiar manner rather than replicate their white counterparts. Approval by their Black female peers is imperative. Meanwhile 'trendiness' is important to them; friends will share information about fashion, product selections, events and shopping places. Issues related to money will most likely be discussed away from home, away from family members who are dependent on them financially, as this may create tension in the relationship. Women will, for example, effortlessly share personal challenges in taxis with strangers, regularly viewing such chats as therapeutic. Black Diamond females frequently meet in shopping malls and coffee shops for informal and professional dealings. Black women are also progressively engaged on online platforms via the internet. Whereas cell phones are a necessity, almost 50 per cent now also have access to the internet. These examples show the power of word of mouth among Black Diamond females and their dependence on friends and personal dialogue as a reliable source of information.

The influence of the Black female consumer is expected to increase in the short to long term. As the number of educated Black women increases and continues to make independent choices for themselves and their households, this demographic group holds great potential. Loggerenberg and Herbst (2010:113-117) thus emphasise that brand marketing should target the modern African woman who is employed, instead of only directing messages that appeal to the conventional roles such as mother, spouse or caregiver.

Indian women are not defined as Black and are therefore excluded from the study; Black women are specifically selected because greater pressure is exerted on Black women to present ideal personifications in their social circles which reflect

westernised ideas of beauty according to Craig (2002:46-55), Euromonitor (2012) and Marco (2012:40). Euromonitor (2014) found that the South African haircare market showed a decline in the purchase of harmful haircare products. This inclination corresponded with an influx of imported hair into the country for the purposes of non-natural hair integrations in essence weaves and extensions according to Balachandran, 2015 (as cited by Jacobs, 2015:1). The type of hair which was specifically in demand was sourced from India. Jacobs (2015:1) questions whether these developments (preference for Indian hair) are different to the repressive structures that held Black hair as inferior or whether these grooming practices reflect a change in women's attitudes towards their own hair. This notion supports the objectives of this study.

South Africa has a history characterised by political discrimination. Black women's roles in traditional households have changed and they have access to disposable income and as they attain increased spending power. Black women are social, mobile and beauty is a priority. The racial history of South Africa has impacted how Black women define beauty and one of the aspects of beauty for Black women is their hair.

### 3.8 Background: Natural hair

Table 3.3 summarise the salient points contained in various articles consulted as part of the literature review (which was extended to Ebscohost). A limited amount of academic research is available on natural hair, which supports the need for further enquiry on this subject.

**Table 3.3: Summary of research on Ebscohost (2011– 2017)**

Author	Publication	Key findings
Alexander, 2011	Drug Store News	The article reports on research from Symphony IRI Group Inc., which shows the growth of the natural hair trend among African-American women in the US. This trend sparked growth in hair care products that helped hair in the process of discontinuing the use of chemicals and straighteners (Alexander, 2011:50).
Alexander, 2012	Drug Store News	The article reports that sales in hair care segments are declining and manufacturers of ethnic hair care products are launching innovative and natural products (Alexander, 2012:138).
Dwoskin, 2013	Bloomberg BusinessWeek	The article examines the retail chain <i>Target</i> and its decision to display multiracial hair care products by companies such as Mixed Chicks, Shea Moisture and Jane Carter Solution in the USA. The article discusses the increase in the sale of ethnic hair care products in the US personal beauty market and decreases in chemical hair relaxer sales in 2013 (Dwoskin, 2013:56-58).
Mamabolo,	Journal of	Research suggests that many women in South Africa



Agyei and Summers, 2013	Cosmetic Science	apply relaxers to remove the thickness from their natural hair for the sake of beauty, which can damage hair and irritate the scalp. The paper sought to understand the results of applying two forms of relaxer: Product A (a lye relaxer, sodium hydroxide base) and Product B (a non-lye relaxer, with a guanidine hydroxide base). The first part used a half-head research method in a medical study, in which the researcher and the subjects graphically measured several hair feature constraints prior to and following relaxer treatment. Product B was considered to present better outcomes than Product A in terms of hair straightening (Mamabolo et al., 2013:287-296).
Alexander, 2014	Drug Store News	The article considers statements that were made by Mahisha Delinger, creator of the US hair care brand <i>CURLS</i> , and Roslyn Chapman, creator of the sales, marketing and distribution of the Chapman Edge. The article examined the development of natural hair care products (Alexander, 2014:64).
Li, Gao, Tworoger, Qureshi and Han, 2016	Pigment Cell and Melanoma Research.	The article discusses a study on discomfort and numbing reactions experienced in red-haired persons with MC1R variants, using an alternative method, namely, self-reported pain (Li et al., 2016:239-242).

The database search was also extended to the database on Emerald, which yielded the following as presented in Table 3.4 below.

**Table 3.4: Summary of research on Emerald (2014 – 2017)**

Author	Publication	Key findings
Jeffries and Jeffries, 2014	The Official Journal of the National Association for Multicultural Education	Varied reactions to and within media houses were apparent and likely ensued from the viewers, authors and respondents' failure to oppose the multifaceted matters raised in this paper. The investigation of facts in this paper is presented based on themes, according to family-based stimuli and personality construction. Verbal expression and visual expression are stated as main information links and scholarly investigation is stated as a consequential data link (Jeffries and Jeffries, 2014:162).
Ellington, 2014	Bloggers, Vloggers and a Virtual Sorority: A Means of Support for African American Women Wearing Natural Hair	The study discovered that 76% of the participants had an upturn in their level of self-confidence concerning their natural hair, following communication via social networking sites. It was established that social networking sites did not affect the decision-making about wearing natural hair, though communication through the sites helped to simplify the practice of 'being natural' (Ellington, 2014).
Johnson and Bankhead, 2014	Open Journal of Social Sciences	Ninety-five percent of the women wore their hair naturally as a minimum on some days. Some of these women reported a pattern of being noticed within many social settings and obtained positive

		reactions at social gatherings. When they did experience any insults, aggravation or disrespect concerning their natural hair, it was typically from relatives, acquaintances or unfamiliar persons, but not from colleagues or managers. Although (84 %) of the participants experienced bias that was aimed at Black women for wearing their natural hair, only (3 %) stated that this affected them to a significant extent, while (23 %) specified that they were slightly affected (Johnson and Bankhead, 2014).
Ellis, 2016	Natural Hair Colouring: How to Use Henna and Other Pure Herbal Pigments for Chemical-Free Beauty. Library Journal	The article discussed the fundamentals of human hair, the features of chemical dye versus natural colourants and the features and uses of four natural colours - henna, indigo, amla and cassia. Methods and mixes of colourants were carefully explained, making these available for learners. An assortment of case studies pinpointed specific matters, which relate to hair and how the natural dyeing method results in certain difficulties (Ellis, 2016:101).
Johnson, Godsil, MacFarlane, Tropp and Goff, 2017	Good Hair Study	In a national sample, 52% of Black women had natural hair, while (48 %) had chemically-treated styles. The most prevalent styles were relaxer (29 %), plaits (14 %), wash-and-wear (10 %) and afro (10 %). Black women who chose to wear their hair naturally possessed noticeably positive mind-sets regarding textured hair as opposed to those who applied relaxers to their hair, as well as Black women in the countrywide sample (Johnson et al., 2017).

### 3.9 Natural textured hair: definition

Natural textured hair is not a subject usually researched by academics. It is, however, widely discussed by popular writers and content producers such as bloggers and other media influencers. It is nonetheless important to consider the limited information available in order to arrive at a definition of natural textured hair.

According to Thompson (2009:831-856) hair is natural when no chemicals such as relaxers and other straightening treatments are applied to the hair, including the use of flat-irons. According to Sandeen (2017), hair texture that is unaltered by chemical products such as relaxers or texturisers is referred to as natural hair. An Afro hairdo, for instance, is considered as 'natural'.

According to Robbins (2012:181) Afro hair needs additional moisture, more so than straight hair, as it tends to shrink after it becomes wet. The hair has a habit of preserving its natural springiness except when it is completely wet; then it clings to the neck and scalp. The minor slant of the waves of curly hair lends itself to breakage, when 'mechanically worked', which makes curly hair problematic to comb, short of inciting 'frizz'. While an oily secretion from the glands is high in African hair, curly and wavy hair, it is therefore more likely to lead to an oily scalp, yet the hair fibre will be drier. Fatty glands of people of African descent are normally inactive and therefore

produce small volumes of oil in comparison to those of Caucasians. Therefore, strands are dehydrated since there is a lack of oil. Although the scalp is well-maintained, the scalp becomes dehydrated. Thus, the dermis is moderately dehydrated because of the unequal oil dispersal. The dispersal of oil from the hair fibres, by combing and brushing, is a technique to loosen curly hair due to the difficulty of the sebum to move from the scalp to the end of the hair strand that is created on the scalp to disperse along the fibre.

Established on the literature cited above, I conclude that African hair is defined as 'natural' when it remains unchanged, when no chemicals such as relaxer or other straightening products have been added and when no heat has been applied to change the texture or appearance of the hair.

### **3.10 The relationship between Black women and hair**

White (2005:295-308); Patton (2006:32-33); and Thompson (2009:831-859) maintain that African women have been compelled to subject themselves to Eurocentric standards of beauty that are, mostly, imposed by a governing culture. Throughout history, these standards have affected all women, regardless of race. However, this influence has been particularly pervasive on Black women, according to White (2005:295-308) Black women have continually been matched to white women, as the latter have been held up as the epitome of beauty. Therefore, there is "pressure on Black women to imitate the Eurocentric ideals of beauty".

Lester (2000a:201-224); White (2005:295-308); and Patton (2006:33) observe that the media regularly represents White women with straight hair as the epitome of beauty. The limited references to Black women typically show them as having Caucasian characteristics such as lighter skin and straighter hair. Thompson (2009:831-859) asserts that even in media directed at Black consumers, the majority of advertisements communicate the product features concerning relaxers and related products for women with relaxed hair. Morrison (2010:86) notes that such practices "do to our racial identity what the chemicals in relaxers or the heat of pressing combs do to our hair – [they] make us seem whiter". According to Jacobs (2015:23) hair is tantamount to human identity; the denigration of Black hair undermines Black identity. Natural hair can thus serve as the mechanism to achieve a genuinely Black identity.

Relaxers contain chemicals that are used to permanently straighten curly hair. Lester (2000a:201-224) explains that the practice of straightening hair with the use of chemicals is, in theory, hazardous because it causes skin and scalp burns, hair damage and potentially eye injury. Therefore, hair is a crucial matter in Black women's existence, particularly because it can have repercussions which extend past

simple aesthetics. Generally, within the African-American population, Black hair adoptions are not talked over regardless of their profound symbolic significance according to Thompson (2009:835). Nevertheless, it is important to note that body image and hair represent key factors in Black people's existence that can be outlined back to the era before slavery in Africa.

King and Niabal (2013:2) disclose that "African and African-American women with relaxed hair are motivated by different factors; African women with relaxed hair reported being influenced by community and media while African-American women reported family as the most influential factor concerning their hair decisions. Both African and African-American women with natural hair viewed their hair as a personal choice rather than a political statement. Overall, African-American women reported more exposure to natural hair than African women who, typically 'went natural' only upon immigration to the United States".

While Black women share cross-cultural similarities about their hair, there are nonetheless important differences in each culture's understanding that should be taken into account to arrive at a more detailed understanding. Helm (2018:1) relays that "hair products used by Black women and children contain potentially hazardous chemicals which can result in endocrine disruption and asthma". The dominance of parabens and diethyl phthalate (DEP) is constant, with elevated levels of these composites in bio-monitoring trials from Black women compared to white women. The outcomes point towards the requirement for more consumer data about such products. A preventative method would be to decrease the use of endocrine-disrupting chemicals in personal care products and provide comprehensive information on packaging so women can choose products that are steady with their personal values.

White (2005:295-308) examines the motivation behind how Black women wear their hair. Her results, for many Black women, the choice to wear their natural hair was a "progression in the manner they defined themselves, even a path to 'self-discovery' that created a feeling of dignity and pride. At the same time, one should be wary of the stereotype that all women who wear their hair naturally are seeking to make a political statement". Some women questioned by White (2005:306) claimed that "their natural hair did not affect how they felt about themselves. Some women decided to wear their hair naturally simply as a matter of personal preference or an expression of their creativity".

Conversely, women with chemically-treated hair are often presumed to feel "self-hatred and loss of identity" when, in reality, their choice was a question of

convenience as chemically-treated hair is more manageable and less time-consuming as stated by Etemesi (2007:23-25). This is confirmed by Lester (2000b:24-25) and Thompson (2009:831-856), who contend that not all women who relax their hair are seeking to emulate White beauty standards. On the one hand, due to the background of oppression which shaped notions around Black hair, it is reasonable to see hair relaxers as isolating Black women. Conversely, hair relaxers have progressed to become an integral measure of Black culture and do not automatically equate to self-hatred any longer; rather, they “serve to counter-politicize the signifier of ethnic and racial revalorisation and challenge definitions of Blackness as defined by hegemonic culture” as established by Thompson (2009:847).

### **3.11 Natural textured hair and culture**

According to Rosette and Dumas (2007:407-421) and Berry (2008:63-84), the collective connotations of hair reflect cultural differences. Culture carries various meanings and expression which have been explored in numerous studies, including women of Indian, Asian and Caucasian origin.

According to Tate (2009:301-319), ‘White privilege’ has set the standards for the ideal of beauty and “the influence of whiteness as a yardstick for beauty has a history which extends back to slavery”. Berry (2008:63-84) looks at bi-racialism and the combination of White and Black physical features such as those demonstrated by Indian women (also considered non-white in South Africa) which contribute to what ideal beauty stands for.

Hair remains a source of cultural expression. In numerous African countries, hair is a symbol of age, faith, social status and nuptial status (Byrd & Tharp, 2001:2,3,9). During the Mediaeval African period, between the twelfth and thirteenth centuries, a Wolof adolescent would have shaved off part of her hair to indicate that she had not reached marital maturity. However, social symbolisation in hairstyle selections goes beyond Africa. It is therefore simplistic to imply that hair is only an aspect of African traditional distinctiveness, because hair and individuality go together according to Jere-Malanda (2008:14-18). Both men and women of colour consider hair to be associated with cultural identity, spirituality, make-up of their character and beliefs about beauty.

### **3.12 Subjugation and suppression of Black women’s hair**

Europeans who engaged in the slave trade in Africa learned the intricacies and importance of Black hair. Black slaves’ hair was shaved upon arrival in the USA, according to Dash (2006:28). Byrd and Tharp (2001:14-16) indicate that this was done to dehumanise and break the spirits of the enslaved Africans. This act

represented the elimination of any African culture or any remains of African identity. Different cultural groups were loaded onto ships without their combs, oils or traditional hair techniques; the slaves were left without the necessary tools to care for their most-prized possession – their hair.

African hair was considered unattractive; indeed, it was not believed to be hair at all; it was considered as animal hair such as wool, according to Chapman (2007:66). African hair was described as ‘peppercorn’, ‘clumpy’, ‘matted’, ‘knotted’ and ‘woolly’ and was often perceived as ‘dirty’. African hair was thus scorned rather than recognising its distinctiveness.

These terms continue to be part of the vocabulary of individuals worldwide. Lester (2000a:202) and Rosado (2004:61) found that this terminology was first coined in the 1800s and 1900s and persists despite social progress. According to Tate (2007:300-319), the “mixed children from slave masters had looser, straighter and softer hair, which was deemed ‘good hair’, which adds to the pressure African-Americans experienced to appear as White as they could. This background helps to contextualise the desire of Black people, especially Black women, to modify their natural hair, which still exists today”.

A hierarchy enforced on Black people by slave owners advantaged those with fairer skin and straighter hair above those that revealed more African attributes, as stated by Abdullah (1998:196-210); Banks (2000:46); Thompson (2009:832); Patton (2006:24-51); and Robinson (2011:358-376). Consequently, many Black people establish a ‘colour complex’, signifying an intragroup partiality for attributes that reduce African ancestry (Robinson, 2011:358). According to Abdullah (1998:198) the “incorporation of anti-self and alien-self attitudes” into how the Black population sees its own beauty represents the internalisation of White supremacy, including the daily challenge to adapt Black hair into the ideal of White beauty ideals. The consequence of the ‘colour hierarchy’ forced on slaves is the reconfiguration of Black beauty standards to be equivalent to those of White standards, which excludes African-like attributes.

The internalisation of White beauty ideals is mostly challenging for Black women as it prevents them from achieving the epitome of femininity. The traditionally accepted image of femininity in American society such as light skin and long hair does not relate to the majority of Black women according to Weathers (1991:58-61). American femininity has consequently “existed where the Black woman is a backdrop, an antithesis to White women”, as stated by Weathers (1991:59). In an effort to match the ideal of White beauty, Black women have engaged in numerous ‘whitening’

practices such as chemically-treating their hair. According to Banks (2000:45), “these practices allow Black women to draw closer to, but still not achieve, the kind of beauty they aspire to. Hair modification is operative in changing the Black woman into someone who is satisfactory or sufficient instead of beautiful in their own right”. Thus irrespective of White beauty being something that is not attainable for Black women (Rock, George & Stilson, 2009) hair straightening methods is still fashionable because it represents a possibility to come closer to the ideal.

According to Robinson (2011:356-376), “from the late 19<sup>th</sup> century onwards, Black women (who have hair that is naturally short and closely curled into ‘kinks’ or ‘naps’) began to resort to the application of sodium hydroxide-based chemicals which ‘relax’ or ‘perm’ the hair, heated tools such as hair irons or hot combs or a combination of both to alter their hair. Since neither texture nor length of natural Black hair conforms to the traditional picture of Caucasian beauty, Black women took drastic measures to come closer to the dominant standards”.

The internalisation of White beauty standards so meticulously saturates Black women’s opinions that hair alteration is more about feeling attractive on a personal level than it is about appearing White. “Hair alteration is about working within internalised beauty standards to attain one small piece of what society defines as beautiful and not necessarily self-hatred nor a desire to be White”.

Bellinger (2007:2363-2372) states that “hair-relaxing typically starts at an early age among African-American women as their hair is chemically straightened starting around six years old” which is similar to children in South Africa according to Erasmus (2007:11-16). This clearly indicates that in most cases, it is not the child’s choice. This is learned behaviour that is passed on from one generation to the next; it is a purchasing and consumption pattern. Hair relaxing reflects socioeconomic class because African- American women who are in the upper class are identified by their straightened hair (Bellinger, 2007:2363-2372; Thompson, 2008:831-856). Women with straight hair are regarded as the custodians of beauty in Northern America and Africa as well as in African-American communities, as observed by Patton (2006:25); Etemesi (2007:23-25); Tate (2007:300-319); and Robinson (2011:356-376).

Thompson (2009:831-856) contend that “Black women are taught that their natural hair is ‘not good enough’ and Black girls are raised to understand that their natural hair is wrong in comparison to that of White girls’ as their mothers often alter it chemically or with the use of hot combs when they go to church or on holiday” as stated by White (2005:295-308).

Eurocentric beauty ideals appear to be so embedded in society that often, the manner in which a Black woman wears her hair can govern the type of profession she occupies and whether or not she can keep the job. “Certainly, in the majority of Western organisations, straight hair is measured as more professional and presentable while natural hair is considered unkempt” according to Thompson (2009:831-856). For this reason, Patton (2006:24-51) asserts that it has been more challenging for Black women wearing their hair naturally to secure employment as their appearance often does not follow ‘corporate grooming policies’ when “afros, dreadlocks, braids and such styles” are deemed as unprofessional, radical or rebellious”.

Moreover, women who do not chemically-straighten their hair also face the possibility of being labelled as manly or homosexual. White (2005:295-308); Bellinger (2007:2363-2372); Etemesi (2007:23-25); and Thompson (2009:831-856) further indicate that Black women who do not chemically-straighten their hair are seen to be of lower class status, childish, Afrocentric or outspoken. According to Banks (2000:46), “wearing one’s hair naturally is considered as a strategy of resistance to White beauty standards and is also a connection to African roots and heritage”.

This practice is a social and economic necessity in numerous instances. Black women also use hair alteration methods as an integration mechanism based on a “belief that on some level their daily lives could be affected in negative ways unless they straighten their hair” as stated by Banks (2000:46). Traditionally, Black women embraced White cultural standards such as the “groomed image of docility” as a survival approach: Black women sought to present a non-aggressive image to White society according to Abdullah (1998:199). In an interview in the documentary *Good Hair* (2009), American actress Raven-Symoné associates her perception of hair straightening as a way to “blend in and make those unfamiliar with Black hair, especially Whites, comfortable”; relaxing one’s hair, she says, “is a way to make everyone around you relaxed”.

The persistence of hair modification methods mirrors the determination of Black women to integrate into ‘normal’ society by amalgamating and personifying a reassuring appearance.

### **3.13 Politics and hair: The Black Panthers**

The Black Panther Party, initially called the Black Panther Party for Self-Defence, was an African-American activist party. It was established in 1966 in California, by Huey Newton and Bobby Seale. The organisation’s initial mission was to circuit African-American communities to guard inhabitants against acts of police cruelty. The



Panthers ultimately urbanised into a Marxist activist group that called for the mobilisation of all African-Americans to exempt African-Americans from all bans of so-called 'White' America, to discharge all African-Americans from detention and to provide payment to African-Americans for spans of abuse by white Americans. At its highest in the late 1960s, the Panther affiliation surpassed 2 000 members and was operating in numerous American capitals (Cleaver, 1966:3).

According to Cleaver (1966:11-13), despite the 1960s civil rights legislation that ensued as well as the landmark US Supreme Court ruling in *Brown versus the Board of Education of Topeka*, African-Americans continued to suffer economic and social discrimination. Scarcity of public services categorised urban centres predominantly settled by African-Americans, where inhabitants subsisted in poor living conditions and experienced unemployment, health difficulties, bloodshed and inadequate funds to alter their situation. These circumstances led to urban unrests in the 1960s and to the intensified use of police brutality as a way of enforcing law and order in cities throughout North America.

It is within this context, with the murder of Malcolm X in 1965, that Merritt Junior College students Huey Newton and Bobby Seale established the Black Panther Party for Self-Defence in 1966. The association instantly distinguished itself from African-American cultural nationalist associations to which it was frequently associated. While the groups had similar ethical viewpoints, the Black Panther Party and cultural nationalists contrasted on several basic points.

Although cultural nationalists put substantial stress on symbolic systems such as language and metaphors as a way of liberating African Americans, the Black Panther Party considered that such systems were unsuccessful in bringing about emancipation. It considered symbols as inadequate to amend the unfair physical circumstances, such as unemployment due to capitalism (Duncan, 2014).

### **3.14 Black Panthers and the afro**

According to Mercer (1987:38), "our hair, like our skin, is a complex surface on which conflicting definitions of 'the beautiful' are engaged in recreation to struggle". The negative reasoning of White prejudice, which sought to encourage something found 'in the wild' into something of societal use and importance, proposes that in its 'natural' state, Black hair has intrinsic worth or appeal. It must be toiled on before it can be deemed beautiful. However, all human hair is 'cultivated' in this manner.

Furthermore, removing features of the styling process which focus its specificity as ethnic practice in essence the expertise of the hairstylist, the selections of the

customer - the indefinite symbol awakens us to the fact that no hair is intrinsically natural but is constantly modified by social concords and symbolic involvement.

A rise of this 'nature/culture' comparison is critical if the rise of dreadlocks and the Afro as politicised declarations of 'pride' is to be explained. Mercer (1987:38) states that to modernise the semiotic and political economy of these Black hairstyles, we need to scrutinise their comparison to other elements of dress and the wider historical background from which style emerges. A central indication with regard to the Afro specifically can be found in its name, as the Afro was also denoted to as the 'natural'.

These two terms are used interchangeably is significant because both embrace 'natural' appeal as an unconventional philosophical code of symbolic value. "The 'naturalness' of the Afro lies in its refusal to conform to straightened styles and short haircuts: its distinctive feature is the length of the hair. Using an Afro comb, the hair was stimulated to grow upwards and outwards into its distinctive rounded shape. The three-dimensionality of its shape forms the signifying relation with its status as a sign of Black pride. When wearing an Afro, one had to hold one's head up in pride; one could not be lowered in disgrace and at the same time display one's 'natural' hair at the same time".

As Griffin (2003:42) indicated with respect to traditional head-dresses and regal crowns, "by virtue of their size, such items exude a sense of poise and splendour of the wearer by magnifying body size and by shaping bodily movement consequently leading to stature and grace. Similarly, when wearing the Afro, it symbolises a crown to the extent that it could be implied that that the bigger the Afro, the greater one's Black awareness".

In its 'naturalistic' reasoning, the Afro required an explanation that went to the basis of the problem. By laying emphasis on the length of hair when it was allowed to grow 'natural and free', the style valorised curliness and kinkiness, changing the stigma of disgrace into an emblem of pride.

The opposed symbolism of the Afro also influenced its links with dress styles embraced by many governmental crusades of the time. The 'other' governmental positioning of Black Power declared itself in the language of clothes.

The Black Panthers' 'urban guerrilla' apparel of "black turtle-necks, black jackets, berets and dark glasses encoded a uniform for protest and militancy". For example, "the Black Panthers' dark glasses, by covering identity from the 'enemy', took on a positive political mystique", as stated by Mercer (1987:40). The Afro was presented in a variety of peculiar dress styles related with cultural patriotism, often inspired by the

attire of Black Muslim organisations of the late 1950s. At this time, features of 'traditional' African dress tunics and head-wraps, extravagant beads and embroidery all signalled that Black people were 'contracting out' of westernised ideals and were recognising their African heritage as a positive substitute. As fundamentals of daily life, these black hairstyles and dress code emphasised shifts in prevalent ambitions and contributed in an anti-elitist rupture", according to Mercer (1987:40). The Afro symbolised a reconstituted connection with Africa as part of a counter-hegemonic method aiding to redefine a displacement of individuals - not as Negroes but as Afro-Americans.

A comparable disruption took place with dreadlocks. According to Rodney (1968:32-33), dreadlocks symbolised pride and empowerment by their connotation with Rastafarianism which, like Black Power in the US, redirected Black cognizance in the Caribbean. Contained by the parameters of Rastafarianism as doctrine, dreadlocks exemplified a religious, biblical command that prevented the cutting of hair. Conversely, as 'locks' became popular on a large social scale through the growing militancy of reggae, they celebrated an embellishment of blackness related to the beauty of the Afro.

Dreadlocks also embraced the 'natural' in the way in which they celebrated the very materiality of Black hair texture. For Black people, it was the only type of hair that could be 'matted' into such distinguishing styles. Even though the Afro's semiotics of pride are linked to its round shape, locks counter-valorised nappy-headed blackness by means of this process of 'matting', which was not readily available to White people because their hair did not 'naturally' grow into such 'organic-looking' shapes and strands. Where the Afro suggests a link with Africa through its name and its link with deep-seated political discourse, dreadlocks likewise symbolised a representative link between their 'naturalistic' presence and Africa by way of their biblical reinterpretation (Mercer, 1987:40).

Advocating a natural aesthetic that contested itself to any pretence as the sign of demeaning Eurocentric power, these hair styles were never just natural: they were "stylistically cultivated and politically fashioned in a specific historical period as part of a strategic contestation of white dominance and the cultural power of whiteness" (Mercer, 1987:40).

These styles seek to 'liberate' Black hair from the burdens of racist ideology. Suggesting links between Africa and the aim of liberty which was subject to what was only a reversal of the chain of similarities that designed the Eurocentric system of white bias. Mercer (1987:40) states: "We saw how the biological determinism of

classical racist ideology first 'politicized' our hair: its logic of revalorization of blackness radically devalued our hair, debarring it from access to dominant regimes of the 'truth of beauty'".

### **3.15 Politics and beauty in the US: The 'Brown paper bag test'**

Kerr (2006:80) explains that "the 'Brown Paper Bag Test' in African-American oral history was a form of racial discrimination practiced within the African-American community by comparing an individual's skin tone to the colour of a brown paper bag. The test was supposedly used to determine whether or not an individual could have certain privileges; only those with a skin colour that matched or was lighter than a brown paper bag was allowed membership privileges. The test was used in the 20<sup>th</sup> century". According to Kerr (2006:93), the term was used with reference to higher aspirations of class and social ranks within the African-American community.

Privilege has a history related to skin tone in the African-American community. This correlates to the enslavement of people based on race. Mixed-race children of white fathers were occasionally afforded freedom such as less laborious tasks, proper education, and share of assets or even freedom from slavery. According to Maxwell (2003), African-Americans "contributed to colorism because they benefited from the privilege of having a skin colour closer to that of Whites and embrace the notion that privilege comes with having light skin in America".

Lighter-skinned people of colour were afforded definite social and economic benefits above darker-skinned people of colour. According to Kerr (2006:81-82), "light-skinned Blacks form[ed] exclusive clubs" after slavery was stopped in the US. Selected clubs were called "Blue Vein Societies", signifying that if an individual's skin was light enough to display the blue cast of veins, they had more European ancestry (and, therefore, higher social ranking). This kind of prejudice was begrudged by African-Americans with darker complexions.

Based on Mercy (2016:792), the practice of the 'Brown Paper Bag Test' was instigated in Los Angeles and New Orleans, where there was a considerable 'third class' of free people of colour (African American) dating from the French colonial era. The test was related to the ideology of beauty, whereby it was believed that lighter skin and more European features were deemed more attractive.

Dyson (2006:166:170) states that from the 1900 until the 1950s, the 'paper bag parties' took place in neighbourhoods of major American cities with a high concentration of African- Americans. Numerous churches, networks and nightclubs used the 'Brown Paper Bag' principle as a measure for admission. People at such

organisations would take hold a brown paper bag against a person's skin. If a person was lighter than the bag, they would be admitted.

Brown paper bag parties started in New Orleans, typically at a home-gathering, where anyone darker than the bag would not be admitted. The brown paper bag standard endures as a comparison for how the Black socially-selected established class along colour lines within the Black lifestyle today.

Traditionally Black tertiary education institutions used the brown paper bag test as a way to evaluate applicants for entrance. A person's skin colour could influence whether they were admitted to a top school. For example, colleges needed applicants to send personal photos, as stated by Kerr (2006:93). This practice took place at Howard University and other historically Black colleges and universities according to Spike Lee's film *School Daze* (as cited by Mercy, 2016:792).

### **3.16 Politics and hair in South Africa: The 'Pencil Test'**

The Population Registration Act mandate the grouping of South Africans into racial clusters was justified in physical and socio-economic features. In cases where a person's race could not be easily defined, a selection of assessments was established to help government authorities to group the population more accurately. One such test was known as the 'pencil test', according to Nullis (2007) and Guilford (2009:33). This assessment was used to establish national grouping in South Africa during the time of apartheid, segregating Europeans from non-Whites. It was partly responsible for segmenting established communities and families with supposed racial appearances. Its official power ended with the termination of apartheid in 1994. However, it is still a significant element of cultural heritage and an indication of racism in South Africa.

The pencil test was used to determine whether someone had Afro-textured hair. As part of the assessment, a pencil was inserted through the individual's hair. The ease with which a pencil fell from the hair would determine a pass or fail for the candidate, as described by Hawkey (2010) and Uren (2017). The pencil test dictated that if someone's hair could hold a pencil while shaking their head, the person was declared a non-White or Coloured (Nullis, 2007). If the pencil fell to the floor, the individual 'passed' and was professed to be 'White'. The categorisation of Coloured gave those persons more rights than those declared Black, but less rights and duties than a person who was deemed to be White (Watson, 2007:65).

This indicates a strong element of bias towards women of colour whereby their hair was used as a mechanism to determine their status by means of a political evaluation

and segregated this segment, deeming it less important or not meeting a certain standard. Therefore, matching white ideals of beauty for body image, and specifically hair, meant having more status, passing as a White, becoming free and even surviving in some cases (Patton, 2006:46).

### **3.17 Hair in contemporary South African schools**

There has recently been an increase in the number of reports and allegations as well as protests in several of South Africa's most prestigious schools concerning claims of discrimination and racism involving the issue of hair (Baadjies & Fredericks, 2016). In the case of Malaika Eyoh, a learner at Pretoria Girls' High School, the learner was told by a teacher that her Afro was "distracting others from learning" (Nicholson, 2016). Eyoh was one of more than 100 learners who protested because the school supposedly compelled Black learners to straighten their hair (Nicholson, 2016).

This report made national news. Following a protest march, the incident escalated as photos of the demonstration went viral in South Africa and a virtual appeal to counter the supposed hair policy gathered in excess of 10 000 signatures (Nicholson, 2016). During the same period, learners at Sans Souci Girls' High School in Cape Town declared that their equals at Pretoria High School for Girls (PHSG) encouraged them to be brave enough to also stand up for their rights by expressing their dissatisfaction with their school's policy in this regard. According to Baadjies and Fredericks (2016), a Grade 11 learner at San Souci was reportedly told that her natural hairstyle was unusual and that her 'fro' was dirty. The learner straightened her hair in order to comply with the appearance of a 'proper Sans Souci girl'. At Sans Souci the code of conduct stated that braid thickness may not surpass 5mm. 'Exotic hairstyles' were prohibited, while, "hair may not be combed out to create afros or be teased to create a beehive" according to Sans Souci (2017). Weaves, extensions, dreadlocks, wigs or twisting was not permissible. The code of conduct has since been rewritten, as stated by Sans Souci (2017). More recently, a protest erupted in a less affluent school namely, Malibu High School in Blue Downs, Cape Town. In this case, it was reported that the principal and one of the School Governing Body (SGB) appointees were recorded to tell learners that: "your hair is outrageous and that they weren't born with Afros". Following this protest Malibu High School's hair policy too, had to be amended and the SGB appointee faced a disciplinary hearing (Sokanyile, 2019). I hereby can infer that discrimination towards Black female learners in particular has taken place irrespective of affluence. I do question why all schools' hair policy were not updated, given that the case at Sans Souci Girls' High School took place in 2016 and received national and international attention. It appears that the Western Cape Education Department is more reactive than proactive, especially considering the sensitivity

around the strong link hair and racism has. Further to my investigation, the Western Cape Department of Education stated that schools should reassess their codes of conduct periodically to safeguard that they attain their objective in line with the Constitution, namely the South African Schools Act, however taking into consideration the continuing discourses on what codes of conduct should necessitate (Petersen, 2019).

### **3.18 The revival of natural textured hair**

According to Blank and Reisdorf (2012:301-318), “the Web 2.0 (also known as the Participative or Participatory Social Web or the World Wide Web), hosts websites with user-generated content, are easy to use, encourage a participatory culture and interoperability (this refers to when a website can work efficiently with other devices and systems for the end-user)”. The Web 2.0 enables users to work as one and combine resources in a social media conversation as content creators in an online society. Examples of features include online networking sites and social media sites (e.g. Facebook), blogs, wikis, folksonomies (marking keywords on websites and links), video sharing sites (e.g. YouTube), hosted services, online applications (apps) and combined consumption platforms.

According to Ellington (2014:562) blogging, vlogging and posting to sites such as Facebook, enables creators to associate and converse with thousands of women across the world wearing natural hair. Social network site personalities have presented sustenance and edification concerning haircare products, general wellbeing and styling/upkeep of natural African American hair. The creators set up their platforms to be inspirational, informative, and most importantly, directed at the 20 to 30 per cent African American women wearing natural hair. In exchange, the natural hair population valued the assistance they received from social network sites and their creators. Collectively, the creators and audience shape a ‘community’ where affection and approval of natural hair could be promoted. Social network sites assisted in the evolution of the natural hair movement.

Trammell and Keshelashvili (2005:968-982) establish that women use blogs (and other virtual writing) as a diary or journal where they are able to outpour their emotions. Chau (2010:65-74) states that participatory culture satisfies the need for casual mentorship and the belief that their offerings have substance. Jenkins (2013) state that vlogs are a way of obtaining an innovative participatory culture where knowledge goes further than text. The social network site content creators and their following have a ‘real’ affiliation which gives them the chance to discover connections with someone who share similar interests (Wellman & Gulia, 1997).

Table 3.5 shows a list of the top 15 natural hair blogs and websites, locally and internationally, specifically for Black women.

**Table 3.5: Top 15 Natural Hair Blogs and Websites for Black Women in 2018**

Country	Web Platform	Brand Name/Site Name
USA	Facebook fans: 1,359,913 Twitter: 1,283	Natural Hair Mag
USA	Facebook fans 563,310. Twitter followers 50,170.	Naturally Curly
USA	Facebook fans: 1,043,482. Twitter followers: 449,678.	Reddit   Natural Hair
USA	Facebook fans: 829,346. Twitter followers: 7,673.	Black Hair Information
USA	Facebook fans: 600,444. Twitter followers: 42,488.	Natural Hair Rules
USA	Facebook fans: 451,008. Twitter followers: 61,853.	Black Girl with Long Hair
Trinidad	Facebook fans: 260,432. Twitter followers: 83,663.	Afrobella
USA	Facebook fans: 186,712. Twitter followers: 14,105.	Curly Hair Products Blog and Articles
USA	Facebook fans: 37,299. Twitter followers: 37,657.	Clutch Magazine   Hair
USA	Facebook fans: 6,910. Twitter followers: 4,558.	Black Naps
Tanzania	Facebook fans: 38,049. Twitter followers: 5,813.	8020Fashions Blog   Natural Hair
USA	Facebook fans: 6,033. Twitter followers: 136.	Curl Centric   Rewrite the Rules of Natural Hair Care
USA	Facebook fans 2,333,197. Twitter followers 95,766.	Kimberly Elise Natural Living
USA	Facebook fans 20,932. Twitter followers 2,229.	Curls Understood   Curly Hair   Natural Hair Care
USA	Facebook fans: 11,138. Twitter followers: 2,886.	Klassy Kinks

In (2018), the blogs are ranked based on the below measures:

- i. "Google standing and Google search ranking;
- ii. "Influence and popularity on Facebook, Twitter and other social media sites"; and
- iii. "Quality and consistency of posts".



Again, as illustrated in Table 3.5, the top 15 natural hair blogs and websites for Black women in 2018 originate mainly in the USA while only one is from Tanzania and another from Trinidad. This can be ascribed to the advances in terms of technology and development in the USA. Facebook and Twitter are the main social media sites being represented and all blogs are centred on Black women, sharing experiences, hairstyles, haircare products, styling and knowledge about natural hair.

Based on social media assessment tool Spredfast (as cited by Kasprzak, 2017), there were 554 048 posts using the hashtag #naturalhair on Instagram during January and February 2017. Actresses, singers and those in the entertainment industry have, by choice, stopped chemically treating and straightening their hair in support of a revival or comeback to their natural hair. Amongst the entertainers are Erykah Badu (Ndlangisa, 2015), Solange Knowles (Prinsloo, 2016), Viola Davis and Tracee Ellis-Ross (Underwood, 2017).

Actress and model, Lupita Nyong'o complained that she'd been made to appear 'more Eurocentric' on the front cover of the UK magazine *Grazia* in November 2017. The magazine was condemned for airbrushing the hair of Black women. That particular issue showed her with closely cropped hair yet she did not have such hair. According to Williams (2017), "in a set of original images Lupita shared on her Instagram you can see the actress's hair was actually styled in a low ponytail, but for some reason the mag decided to give her a Big Chop".

Nyong'o (2017) addressed the issue on her Instagram account, saying:

As I have made clear so often in the past with every fiber of my being, I embrace my natural heritage and despite having grown up thinking light skin and straight, silky hair were the standards of beauty, I now know that my dark skin and kinky, coily hair are beautiful too. Being featured on the cover of a magazine fulfils me as it is an opportunity to show other dark, kinky-haired people and particularly our children, that they are beautiful just the way they are.

This post reached 279 166 likes and 6 709 comments. Nyong'o has 6.1 million followers on her Instagram account. According to Singh (2017), three days after Nyong'o's post, the photographer made a public apology and the editor confirmed that they did not request the change, saying that "*Grazia* is committed to representing diversity throughout its pages and apologises unreservedly to Lupita Nyong'o".

In recent years, mainstream actresses have been choosing to wear their hair naturally, including Halle Berry who wore her hair naturally hair to the Oscars Awards in 2017 and Taraaji P. Henson. In 2016, Henson uploaded a picture of herself on her personal Instagram account using the captions #healthyhair #naturalhair. The image was liked by over 139 524 of her 12.9 million followers (Underwood, 2017).

It is therefore clear that social networking sites have contributed to the expansion of the natural hair movement globally, ranging from first world to third world nations, focusing on the beauty of natural, African hair.

### **3.19 Consumers influenced by personalities**

According to Chi, Ren Yeh and Tsai (2016:5), consumers show better recollection of products that are recommended by famous personalities – irrespective of whether they are admirers or not. The human brain identifies famous personalities in the same way it identifies people they know in real life. The result is that if consumers happen to be admirers, they ascribe greater significance to products that famous personalities recommend. This can be likened to accepting information from a respected friend (Sokolovska, 2016).

Brands are able to grow awareness, confidence and fluency, which are key factors in the purchase decision-making process through well-known personalities endorsing their products (Sokolovska, 2016). Consumers obtain a better understanding of a brand if their products are endorsed by a famous personality for whom they have a high regard. This is a psychological outcome; subconsciously consumers believe that buying a product endorsed by a famous personality that they admire will let them imitate the personality's qualities or entice comparable people into their lives. Consumers associate the personality's achievements, attractiveness and skill with a certain product. Sager (2011) states that "a mere announcement from a brand signing up a famous personality or athlete can result in stock prices increasing and intensifying sales by (4 %) on average".

Banister and Banister (2012) establish that consumers between the ages of 18 and 24 assiduously evolve their identities and looks based on famous personalities. This group is more inclined to endorsements by famous personalities than any other age group. According to Baig, Shahzadi, Tahir and Azar (2013:85-91), 85 per cent of consumers' state that celebrity recommendations improve their liking of a product, although only 15 per cent stated that famous personalities has an influence on their buying decisions. This indicates that consumers are hesitant about the effect of product recommendations by popular personalities while 51 per cent of consumers' state that it has minimal to no influence on their buying decisions (Sokolovska, 2016).

Nielson (2015:13) tabulated the degree of confidence in advertising formats by various generations. Famous personality endorsements reverberate more intensely with Generation Z (between the ages of 15 and 20) and Millennials (between the ages of 21 and 34). Organisations are using this to their advantage more and more by progressively exploiting the social media platforms of famous personalities. Social

media is a means for consumers, specifically adolescents, to participate and form close acquaintances with the personalities they follow, which makes it the ideal platform to introduce a product on their personal social media profiles (Sokolovska, 2016).

In conclusion, based on the data presented above, the revival of natural hair can be ascribed to the use and participatory culture of social networking sites. This is achieved through content creators who became online personalities due to the organic creation of content based on their own personal experiences. Others are able to identify with them in terms of wearing natural hair. Famous personalities have also contributed to the revival of natural hair and remain a source of information and point of reference to women when it comes to their ideals of beauty. Celebrity influence cannot be denied, especially when it comes to desiring healthier hair and stopping the application of relaxers and other chemical products to straighten natural textured hair. The psychological effect that it has is evident in the purchasing behaviour of Black women, globally.

The next section looks at the decline of relaxer sales which is a result of the increased number of women wearing their natural textured hair and using haircare products that do not contain chemicals.

### **3.20 The decline of relaxer sales**

According to Omer (2017), although Black consumers' hairdressers showcase extensive ranges of haircare products, Black consumers are however looking for new products that can assist them to care for and style their hair. Nineteen per cent of Black consumers bought several haircare products because they experienced difficulty in finding the right product for their hair. Mintel (2015) states that "20 per cent (or one out of every five) Black consumers in the US found it difficult to find Black haircare products that fitted their diverse range of hairstyles".

In the last ten years, the movement, also known as the 'naturalista' movement, influenced many Black customers to start wearing their hair natural. This led to the drop of the chemical haircare industry. Based on Mintel (2015), "about (75 %) of Black consumers say they currently wear or have worn their hair natural". Omer (2017) states that "new hair styles encouraged by the 'naturalista' movement are omnipresent and are becoming essential to the image of the new Black consumer".

According to Mintel (2015), "(51 %) of Black consumers use styling products likened to (34 %) of consumers in total; the demand for these products does not indicate a decline as sales are projected to increase to \$1.4 billion by 2020" (Premium Beauty

News, 2016). According to Statista (2016), the estimated scope of the global haircare product industry is at R1.1 trillion (Mhlungu, 2017), with shampoo and conditioner sales as the largest contributors. It is estimated that 10 000 original products are introduced to the market every year and Black consumers contribute to the majority of sales.

In South Africa, Black consumers spend up to six times more on their hair compared to their white counterparts (Mhlungu, 2017). Omer (2017) furthermore states that “as hair relaxer sales decline, sales of new products that support natural hair styles are increasing. This may be supported by the fact that maintaining natural (unrelaxed) hair is challenging. Black hair presents itself in diverse textures, particularly when the curl pattern of the hair is kinky”.

Despite the fact that global beauty companies such as L’Oréal and Unilever established brands such as Carol’s Daughter and Motions, other global corporations are progressively seeking to enter the Black haircare market using mainstream brands. Brands like Pantene and Suave are manufacturing product lines that are specially produced for Black hair, appealing to Black consumers.

Mintel (2015) reports that the relaxer sector is expected to lose its ranking as “the second-largest contributor in the Black haircare market, which also comprises shampoo, conditioner and home hair colour - the lowest segment of the market by 2020” (Premium Beauty News, 2016).

Black consumers require products that are aimed and produced with their haircare needs at the core of the production. In 2015, Black consumers in the US protested against the commercial ad launched by Shea Moisture on social media for its ‘Hair Hate’ campaign. “The ad highlighted a light skinned woman with long wavy hair, a blonde white woman and two red-head white women discussing why they’ve suffered from hair hate” (Payne and Duster, 2017). Unusually, Shea Moisture’s main target consumer, which is Black women with kinky hair, was excluded from the advertisement. This prompted a reaction on social media resulting in Black women rejecting the brand (Omer, 2017). Omer (2017) adds that the Black haircare industry is not just developing; it has also impacted conventional beliefs; it has been established several times that the majority of ethnic hair tendencies influence the mainstream market.

According to Roberts, 2016:

...the Black haircare industry has undergone quite a transformation over the past five years and that should continue heading into that direction in the next

decade. As more and more Black consumers are embracing their natural self and walking away from relaxers, it is presenting opportunities for natural brands to enter the market. Research indicates that wearing their natural hair makes Black women feel liberated, confident and different from others, giving them a tremendous sense of pride in being Black while displaying their natural beauty (as cited by Premium Beauty News, 2016).

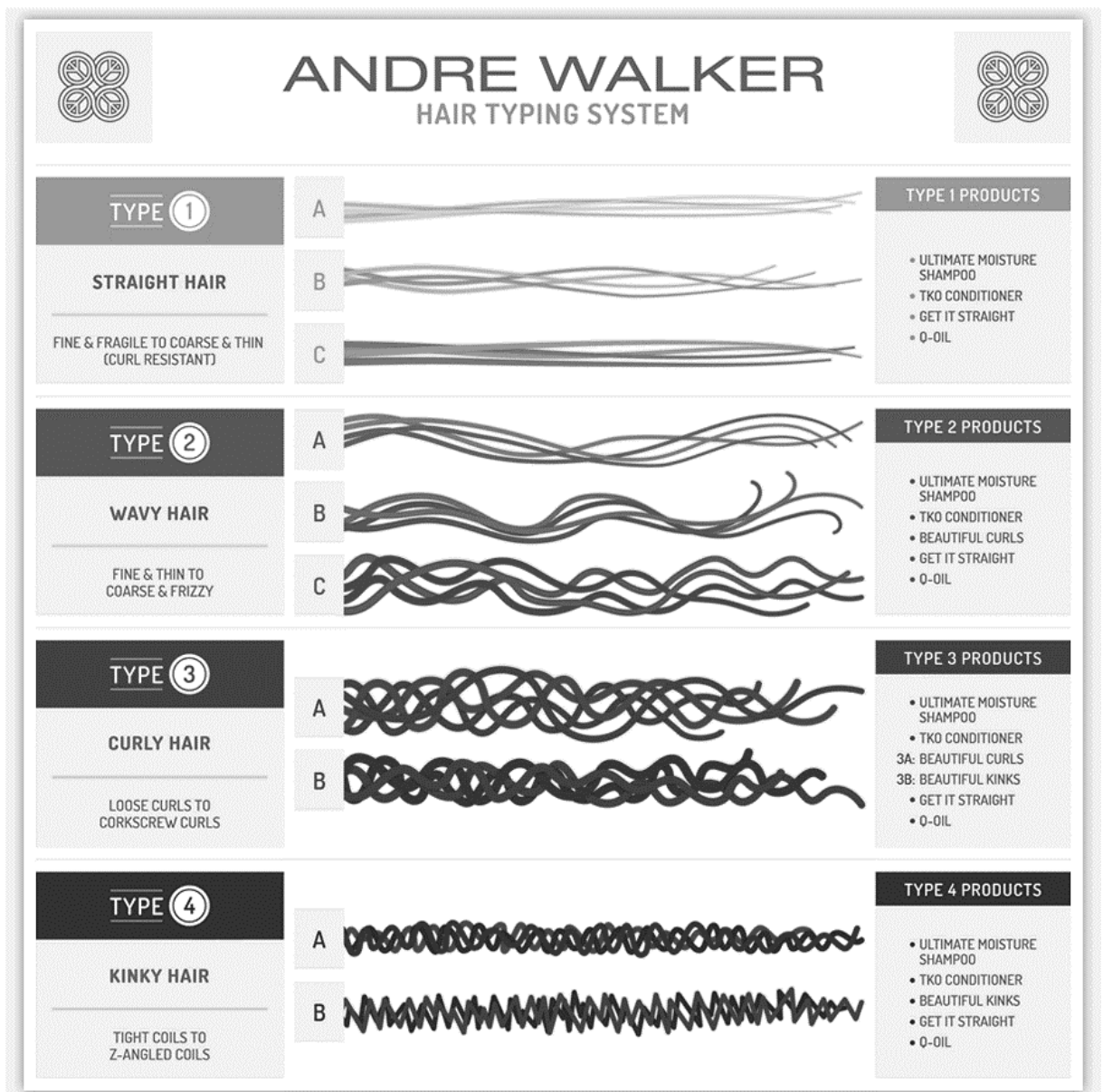
It can therefore be concluded that since the voices of celebrities and entertainers are influential, it is expected that the revival of natural hair would be easily transmissible to consumers, especially since we live in a global economy. The internet, with the use of social media platforms, increases the immediacy and availability of content being created online, thus creating a global community. This results in a change in the behaviour of Black female consumers in terms of haircare products, so much so that the sales of relaxers have begun to decrease. The revival of natural hair has transformed the Black haircare industry and has led to the introduction of new products. Existing brands have also included natural haircare ranges especially formulated for Black women. These products are replacing the use of relaxers and other chemical treatments or products.

The next section of the literature review focuses on the 'hair typing system' which was introduced after the revival of natural hair.

### **3.21 Hair types: The 'hair typing system'**

Since the return of natural hair André Walker Hair (2017a) created a system whereby women are now able to understand their hair type. This system is the pre-eminent way for African-American women to identify the texture of their hair. African-American women have been using this classification in recently.

Figure 3.4 below depicts the various hair types presented by the hair typing system which classifies hair into four leading types. "Each hair type varies from two to three different textures that enable consumers to identify the exact hair type" (André Walker Hair, 2017b).



**Figure 3.4: Hair typing system**  
(Source: André Walker Hair, 2017b)

### **Type 1: Straight hair**

If consumers are in this classification, their hair type is straight. This type of hair is characterised as generally thin and delicate to coarse and sleek hair; there are no curls at all. This hair varies up to three textures as 1A, 1B and 1C. The initial type of hair is 1A hair which is sleek and fine. The following type, 1B, is a combination of sleek and coarse hair. “Although the third texture, 1C, is coarse this hair type is curl-resistant and generally has the most shine as the oils from the scalp can easily reach the ends of the hair” (André Walker Hair, 2017a).

### **Type 2: Wavy hair**

Hair characteristics are generally fine and thin to coarse and frizzy. Just like type 1, type 2 has three hair textures identified as 2A, 2B and 2C. 2A hair is defined as fine with a small “S” wave at the ends of the hair; generally undefined and lacks volume. “2B has more definition in the “S” curl pattern with fewer frizzes at the top of the head. 2C texture is coarse with more volume and the “S” curl is defined” (André Walker Hair, 2017a).

### **Type 3: Curly hair**

“Hair is generally characterized by loose curls to corkscrew curls. There are two hair textures, identified as 3A and 3B. 3A hair is defined has a loopy ‘S’ pattern and is generally more prone to frizz and losing curl definition. 3B textures have a smaller curl pattern than 3A and are coarser and more voluptuous” (André Walker Hair, 2017a).

### **Type 4: Kinky hair**

Hair is characterised by tight coils to z-angled coils and just like type 3; it only has two hair textures - 4A and 4B. “4A hair is defined as tightly coiled and has a tight ‘S’ patterned curl, occasionally has a fine texture and has high thickness and brittleness. 4B hair is defined as a ‘Z’ shaped pattern with less of a defined curl. This hair texture is very brittle, it can feel wiry and coarse with many strands packed tightly together and can experience shrinkage” (André Walker Hair, 2017a).

In conclusion, the hair typing system assists Black women in terms of identifying their hair texture since the increase of the popularity of natural hair. African-American women have been using this system of late when buying their natural haircare products. However, given the increased level of subjugation Black women and their hair have experienced throughout history, it is questionable whether this system may lead to discrimination amongst women who are wearing their hair naturally or causing anxiety to those who are considering adopting this way of wearing their hair natural. Although there is value in the hair typing system in terms of product use according to the identified hair type, the question of inadequacy still remains a primary critique. It is distressing to think that this could somehow create a level of segregation amongst those who have type 1, 2, 3 and type 4 hair. This may appear to create a hierarchy or a sense of a hierarchy amongst Black women who are currently wearing their natural hair and may discourage other Black women from doing the same.

## **3.22 The natural textured haircare market**

According to Mordor Intelligence (2019), the haircare market revenue accumulated a total of R116.49 million US dollars in 2018 and it is projected to reach a value of USD 496.64 million by 2024, recording a CAGR of (1.36 %), over the forecast interval from

2019 to 2024. According to PR Newswire (2016), the need for chemically-free, natural haircare products will create more demand as relaxer sales decline and innovation in this category will not be able to revive it.

According to the same report, the market drivers for haircare in Africa are products directed at particular hair types in Africa. The five key brands are as follow:

- AMKA Products
- Procter and Gamble
- L'Oréal
- Tiger Brands
- Unilever.

According to PR Newswire (2016), “consumer attention to herbal products has grown in the region, spearheaded by the launch of local brands across Africa (as cited in Haircare Market in Africa 2016 - 2020).

According to Jenvey (2017), the South African haircare market has increased by 6 per cent in current value terms in the past year, rising to South African Rand R6.6 billion (\$488.4 million) and will register a projected CAGR growth of 1 per cent in constant value terms over the next five years (as cited in Euromonitor International South Africa: Hair Care Market Report, 2017).

Reynolds (2017) asserts that “Black consumers in South Africa are demanding products that are less damaging to their hair”. These consumers want hair styles that are chemical-free and want to grow their natural hair. Subsequently, products such as the *FRIKA* Hair Wrap and Shield Protector, have been a success.

Reynolds (2017) has divided the Black hair industry into two classifications – “Dry Hair (includes weaves, wigs and hair extensions) and Wet Hair (shampoos, conditioners, relaxers)”. Although Euromonitor (2017) approximations are calculated at \$1.1 billion (R12.1 billion) of shampoos, relaxers and hair lotions (Wet Hair products) that were sold in South Africa, Nigeria and Cameroon, Reynolds (2017) evaluates the South African Black hair market exclusively (Wet Hair and Dry Hair) to be worth at minimum R4.5 billion. Reynolds (2017) states that “a large part of the South African Black hair market is traded in the informal sector; reliable statistics as to the size of the market are limited”, but he makes a conservative evaluation that the market spent is R3 billion (65 %) on Dry Hair and R1.5 billion (35 %) on the Wet Hair products.

The 2011 Census states that there are 11.5 million Black women in South Africa between 15 and 49 years of age. “Applying a (35 %) unemployment rate and adjusting for an estimated 10% of women who do not spend on haircare, factoring in



a monthly average spend of R80 on haircare products (does not include installation), the potential haircare market in South Africa could be as large as R6.1 billion” according to Reynolds (2017).

According to Euromonitor (2018), ethnic hair, when kept in its natural form, is challenging to uphold and needs the correct product to moisturise and nurture it. Khumalo (2010) adds that natural hair (like all hairstyles) requires good grooming. The demand for Caucasian haircare was delayed in 2017 owing to an absence of new products and product launches. However, sales were more active for ethnic haircare products.

The change from the use of straighteners and relaxers as relaxer sales decline in the US. The same has been found in Africa and Southern Africa (Mansfield-Devine, 2018). According to Chutel (2018), the only offering on the retail market for hair like hers was to use chemical treatments that “removed the hair’s texture, making it sleek, but often damaging it in the process” and further conveys that her hair would be described as ‘nappy’ in the US, ‘cabelo crespo’ in Brazil and ‘kroes’ in South Africa.

The absence of variety presented by haircare manufacturers reveals a culture that rejected natural Black hair for years and there were very a small number of, if any, products that catered for natural Black hair, yet there were numerous product options to change (Chutel, 2018). Hartzenberg (2017) notes that the Clicks Group identified the opening for natural haircare and over the last number of years, has made efforts to source local and international products for customers (Chutel, 2018). This indicates a cultural shift that also has psychological significance as well as being profitable for manufacturers and retail outlets that distribute the products. According to Mitchell (2018), the Black haircare market is in transition, as sales increase and impact two different consumer trends. One is a prosperous and routine-focused product sector and the other is the quick sales drop in relaxers, which was previously stable, for numerous heritage brands. Black consumers have a preference for and expect haircare products produced for their texture, haircare concerns and choice of style.

Chutel (2018) observed that haircare is one of South Africa’s leading informal sectors – “it is not uncommon to see women having their hair braided on street corners in the central business district”. Therefore, the data available does not completely reflect how profitable this market is.

In conclusion, the natural haircare market is steadily growing and, based on the limited data available, the natural haircare market is projected to grow even further. The demand for natural haircare by the Black female consumer has spurred retail

outlets to adapt to the needs of these consumers. The limited literature also indicates that a large portion of the informal market is still unaccounted for which could mean that the natural haircare market is larger than currently reported. It is also clear that what has taken place in the South African market is a replication of what happened in the first world economies many years ago.

### **3.23 Natural hair: a trend or a movement**

A trend is defined as habits or behaviours that are presently widespread among customers of goods or services. Hence consumer trends include more than merely what people purchase and the amount of money that they spend. Information gathered on trends could also comprise of evidence, for example, how the consumer uses and shares information about a brand with relatives and acquaintances (American Psychological Association, 2017).

The overall revenue of beauty and personal care items in South Africa and Nigeria grew to nearly US\$5 billion in 2015 (that is R6.5 trillion). Haircare is one of the consumer goods that was traded from 2010 and 2015, while revenue increased steadily to 38 per cent and 63 per cent in South Africa and Nigeria throughout that period (Bax, 2017; Euromonitor, 2017). The African haircare marketplace is very small in relation to Asia or Europe, estimated at US\$450 million, which equates to more than R5.99 billion in sales and more than \$300 million in Nigeria (more than R3.99 billion) according to Bax (2017) and Euromonitor (2017).

Similarly, to other popular global brands, L'Oréal is offering a solution to a segment of technologically-advanced African women who have chosen to wear their natural hair – a pattern which was initiated in the US about ten years ago. While US relaxer revenue declined by 19 per cent between 2013 and 2015, in Africa it is still increasing steadily; simultaneously, the natural hair trend is quickly gaining traction in Africa. Specialised hairdressers for natural hair have appeared in Johannesburg in recent years, where the owners sell their own hair products (Bax, 2017).

According to Bax (2017), considering the competitive environment, L'Oréal steered with a 21 per cent value share in 2016. The enterprise has an extensive collection of brands, including international brands such as Garnier Nutrisse and first-class options, Kérastase and Redken. The corporation's asset in South Africa is its ability to offer solutions to the specific requirements of Black customers. For example, Dark & Lovely, the corporation's top trade name, was responsible for 6 per cent of the value share in 2016, whilst profiting from its latest introductions such as the Au Naturelle range according to Dark & Lovely, (2017), a range of four products that were formulated to untangle and moisturise African hair (Euromonitor, 2017).

Movement marketing, or cultural movement marketing, is a marketing prototype that prompts a notion, which is growing in philosophy, instead of a product itself. According to Goodson (2008), brands can recognise, develop, curate and support movements, which advance their growth. According to Apelbaum (2010), cultural movements are marketing models that shape brands by recognising, detonating, unifying, controlling and/or aligning with a notion that grows in culture and constructs communications based on this notion for zealous supporters or promoters to belong, demonstrate, participate and implement transformation.

A cultural movement involves a drastic reconsideration of the traditional guidelines of marketing:

- i. Instead of focusing on 'the individual', it focuses on the group;
- ii. Instead of influencing customers to believe something, it is about understanding and addressing what they already have confidence in; and
- iii. Instead of marketing, it is about sharing.

According to Goodson (2008), it requires promoters to talk less about them – and to engage in a dialogue that does not revolve around the product. Therefore, based on the movement marketing (cultural marketing) model explained above, natural hair can be adopted as a movement; it did not fade as trends are generally known to do. It is clear that, based on the previous sections on the literature review, the revival of natural hair focuses on the group of women, globally, who have chosen to stop using chemical relaxers and other chemical products to alter the texture of their hair and have chosen to wear their hair as it grows from the root without any manipulation. Products have not influenced customers; instead customer needs have influenced organisations which have found commercial value in understanding what they already expressed confidence in and sharing that information with other Black women.

### **3.24 Conclusion**

In conclusion, it is evident that existing research about natural textured hair is limited and based on first-world standpoints from countries such as the US. Scant research is available on the South African context. The chapter presented a clear understanding of how natural hair is defined and the history of natural textured hair, which was characterised by social and political judgement. Black hair was deemed unappealing and unattractive because of the influence of racism and colonialism. Due to these reasons, Black women chose not to wear their hair naturally and instead, used chemicals such as relaxers, straighteners and heating appliances to straighten their hair in order to conform with society and for economic reasons.

The growing middle class, especially the growing Black middle class in South Africa, makes for a profitable market. This is particularly so as the need for haircare that promotes Black hair in its natural texture increases and the demand for relaxers decreases. Black female consumers acquired the habit of chemically treating their hair at a very young age and this was then passed on to their children. Only recently, natural textured hair has gained exposure in the media and thus the natural haircare market has become more lucrative. While relaxer sales are still a primary income generator, the data indicates that it is declining and natural hair care products are growing that income stream.

It is clear that natural hair is not a trend but an ongoing movement as Black women become more educated, earn higher salaries and become prime decision-makers in the home. Global brands are introducing natural haircare brands to offer a solution to the specific haircare needs and requirements of Black women but there are small business owners who produce their own haircare products which are still unaccounted for.

Given the regional and national media attention the topic of natural hair has received, I deemed it important to include a section concerning natural hair in both affluent and less affluent schools in South Africa especially concerning this proactive age group and the reactive school governing system.

The literature review assessed what consumer behaviour is and how it is defined in various models. An in-depth review of Black women and natural hair was conducted, including the history and influence of politics and racism on the beauty ideals of natural hair. The haircare market in general is deemed to be lucrative and experts describe the natural haircare market to also be lucrative, particularly as relaxer revenue has decreased and will continue along this path.

In the following chapter, the research methodology applied in this research is discussed.

## **CHAPTER 4: RESEARCH METHODOLOGY**

### **4.1 Introduction**

In the previous chapter I did a detailed review on consumer behaviour and how human behaviour is embedded in the theory thereof. I also reviewed the literature concerning Black women from both an international and national viewpoint as well as the natural textured hair. The literature review enabled me to identify the gaps and therefore aided me to design the research methodology which will now be discussed.

This chapter details the methodological framework adopted as a guide in order to answer the research questions. The sections of the chapter firstly detail the progression of consumer behaviour in research, then details the research method and designs applied. Framework gives a detailed explanation of the selection of participants and the motivation for the methodology is included in each of the above sections. This section also includes a detailed explanation of the sampling method, the data collection methods that was used, how data was analysed and interpreted and the limitations of the study.

### **4.2 Progression of consumer behaviour in research**

According to Moneesha (2001:319-335), consumer behaviour itself developed as a diverse field of research throughout the 1960s; and is considered by two models, the positivist and the non-positivist. The positivist paradigm includes the monetary, behavioural, cognitive, motivational/mannerism/attitudinal, and situational standpoints. These standpoints are indicated as the customary standpoints as they occurred before the progress of the non-positivist model.

The positivist model, which remains the central model, highlights the authority of human motive and that there is a single, impartial truth that can be exposed by science. This paradigm looks at the world as a rational and ordered place with an evidently defined past, present, and future. The notion of rationalism is therefore important to the traditional standpoint.

The conflicting, non-positivist paradigm, includes the interpretive and postmodern standpoints, which have appeared during the period following the 1980s to present day. The followers of this developing viewpoint maintain that positivism exaggerates the rational understanding and the philosophy of a homogenous social culture and so refutes the intricate social and cultural world in which consumers live. This paradigm, as an alternative, emphasizes, the status of representative and subjective experience and the idea that consumers construct connotations based on exclusive and

collective cultural experiences, and therefore there can be no single integrated worldview.

The two paradigms vary in their understandings concerning the advantages resulting from consumption and the aims that highlight consumer research. The out-dated, positivist viewpoint proceeds a more practical method to the advantages from consumption. However, the non-positivist perspective adds much larger highlighting the representative scopes of choice as stated by Moneesha (2001:319-335).

In positivist research the investigator is impartial from the study, while no provision is made for human concentration, as contained by the research. According to Beech (2015:56), a universal rule is that positivist studies typically implement a deductive method, which was not appropriate for this study.

The inductive research approach is typically related to a phenomenology viewpoint, which indicates qualitative research methods, that is word data. Furthermore, positivism narrates that the viewpoint of the researcher should deliberate on evidence, while phenomenology focusses on the implication, including provision for social concentration Bryman and Bell (2015:15).

The ontological assumptions are that it consists of multiple socially constructed realities according to Quinlan et al., (2019:249) – which according to the literature review of this research is accurate - and values are a fundamental part of social life; no group's values are incorrect, it only varies. The nature of knowledge is individualistic and idiographic.

Empirical (applied) research is led to discourse a particular business decision for an exact decision and objective, in essence, this research is designed to answer and investigate the research objectives and questions as outlined in Chapter 1 which is centred around gaining understanding of the consumer behaviour of Black women wearing natural textured hair in South Africa. An interpretive approach was adopted for this study, as it deals with human interests and aims to provide understanding. According to Quinlan et al., (2019:57) and Terre Blanche, Durheim and Painter (2014:276) the interpretive paradigm is also referred to as the phenomenological paradigm. There are philosophical underpinnings in interpretivism, also known as the interpretivist approach, which includes human interest into a study. The philosophical underpinnings are informed by hermeneutics (the theory of interpretation and the study of the processes of interpretation). This is key in phenomenology. Hermeneutics is an attempt to consider phenomenology that relies on the investigation of text in which the participant tells a report of herself (and that of her natural textured hair in this case) according to Quinlan et al., (2019:58-59, 131-132).

An interpretivist study typically concentrates on meaning and can engage with several methods to suggest diverse characteristics of the subject as indicated by Gupta and Awasthy (2015:172). The resolution of interpretative research is to comprehend individual's experiences. The study was completed in a natural environment wherein the participants live. The aim of the research articulates the expectations of the interpretativist theory in an effort to comprehend human experiences.

Inductive reasoning was adopted for this study, as it aims to produce connotations from the data set that is gathered to recognize repetitions and associations as means to construct a philosophy. Inductive reasoning is regularly denoted to as a "bottom-up" approach to comprehending, whereby academics practice interpretations to construct a theory according to Lodico, Spaulding and Voegtle (2010:10). According to Bernard (2011:7) inductive exploration, comprise of investigating for repetitions following observations, including the improvement of descriptions, and philosophies that are aimed at the repetitions throughout a sequence of theories. No concept or theory is activated in inductive research at the start of the study.

Bryman and Bell (2014:14) describes this type of research as expansive in nature, which is based on the interpretivist philosophy that purposes to apprehend human behaviour, namely Black women who wear their hair natural, whilst understanding human actions.

#### **4.3 Research Method**

Based on the abovementioned explanation, a qualitative research method was implemented for the collection of data for this study owing to its nature. According to Gupta and Awasthy (2015:13-15), qualitative research is a method of social sciences, whereby the focus is to understand peoples' environments, to interpret their experiences and make logic thereof. It obeys an accessible and adaptable; it aspires to investigate diversity instead of quantifying; it highlights the explanation and description of stances, opinions and understandings instead of its quantity; and discusses discoveries in an explanatory manner instead of using an analytic method. This study implemented this technique. Qualitative data focuses on understanding and making meaning about a phenomenon in context, which is the objective of this study (Yamagata-Lynch, 2010:63).

Furthermore, qualitative research is open to unforeseen events and bids all-inclusive representations of experiences that cannot be reduced to limited variables (Gupta & Awasthy, 2015:13-15).

#### **4.4 Research Design**

A combination of exploratory and phenomenological research is adopted to examine Black women's consumer behaviour in respect of those who wear their natural textured hair, as I sought to explore and understand the research topic in-depth. This is explained in more detail below.

##### **4.4.1 Exploratory research**

Black women who wear their natural textured hair owing to the lack of existing data on the topic. According to Singh (2007:64), exploratory research is preliminary research, which creates a foundation for more concluding research. This is best suited as there is a lack of research on the topic. Therefore, I deem it important to make use of exploratory research. Exploratory research discourses contemporary problems on which limited research has been conducted as stated by Brown (2006:43), while the fundamental objective of an exploratory study is to gain insight and understanding according to Wiid and Diggines (2009:55).

This study focuses on investigating the consumer behaviour of Black women who wear their natural textured hair; hence the adopted method is best suited to determine, explore or identify what is instead of how it came to be, and to explain the behaviour of the sample population with limited available data.

##### **4.4.2 Phenomenology research**

Phenomenological research was adopted to investigate the consumer behaviour of Black women wearing natural textured hair because it will allow me to investigate the perceptions, perspectives, understandings and emotional state of those who are experiencing or living the phenomenon or situation of interest according to Saunders et al., (2016:140).

##### **4.5 Cross sectional study**

The study was cross-sectional as it was conducted at a single point in time to collect a body of data, which is best suited for the study, and is comparatively more affordable to undertake and simple to analyse as stated by Kumar (2011:107).

##### **4.6 Selection of participants in qualitative research approach**

Quantitative sampling is the practice that is implemented to choose a percentage (sample) of the larger populace (sampling population), as the foundation for forecasting the occurrence of an unidentified division of data. A sample is a subgroup of the population that is of interest to the researcher according to Kumar (2011:177). Kumar (2011:176) indicates that as the primary objective in qualitative enquiries is to



explore, the selection of participants will be carefully performed, while the following considerations will influence the selection of a sample, namely:

1. Ease of access to potential participants; and
2. The researcher's conclusion that the participant understands the subject;

The sample holds the most features, descriptions or distinctive qualities of the populace that help to meet the objectives of the research, whilst also being affordable and time-efficient as stated by Gerbel-Nel, Nel and Kotzé (2008:162-163).

The characteristics and typical attributes of the present study include:

1. Women from Cape Town: northern suburbs, southern suburbs and the central business district;
2. Women from a specific race only, namely Black (inclusive of coloured); and
3. Women who have knowledge of- and understand natural hair (as judged by the researcher), in essence thought-leaders in natural hair in Cape Town.

Qualitative analysis characteristically needs a more reduced sample size than quantitative analysis. Qualitative sample sizes should be big enough to generate responses for a majority of opinions. Generating some or all of the opinions will lead to saturation. Data saturation is obtained as soon as there is sufficient data to reproduce the study when the incapacity to gather further data is reached and additional research is not needed, and the researcher stops collecting additional information from other participants, according to Fusch and Ness (2015:1409).

Cresswell (2007:127) endorses 20 - 30 participants for grounded theory, while Chazmaz, 2006 (as cited by Cresswell, 2007:127) has used a larger size. For phenomenological studies, Polkinghorne, 1989 (as cited by Cresswell, 2007:121) recommends 5 - 25. There are no precise instructions when shaping a suitable sample size in qualitative research. It is controlled by the interval selected, available funds and research objectives. The researcher, therefore, has decided to use a small size until a well-developed point of saturation is reached because the study is phenomenological in nature.

The concept of a saturation point in qualitative research regulates the sample size as qualitative research is normally collected to a point where no new information is received or the information that is received is insignificant as stated by Kumar (2011:213). This concept is subjective because only the researcher that is collecting the data has to decide when the point of saturation has been reached. According to Kumar (2011:213), the point of saturation is more applicable to circumstances where

a researcher would collect information on a one-to-one basis – which is the case in this study, as in-depth-interviews were conducted. According to Terre Blanche et al., (2014:372), “saturation refers to a condition of an interpretive account where the account is richly fed by the material that has been collected.” Furthermore, information is collected when the researcher can answer the question that was set out to answer and adequately represents the material that have been collected.

#### **4.7 Sample method**

##### **Non-probability sampling**

A non-probability sample technique was implemented as part of the sampling method. Since only selected members of the populace was likely to be able to contribute, and participants are selected by way of a non-random technique as stated by Bryman and Bell (2011:176-177). According to Wiid and Diggines (2009:199), non-probability sampling methods demand less time, and are more convenient and economical than probability sampling methods to apply in practice. According to Wiid and Diggines (2009:200), the judgemental sampling method, also referred to as purposive, selective or subjective sampling, adopted for this study, as it is most appropriate because the participants were selected subjectively and purposely because they hold the knowledge that I sought concerning the topic of natural hair.

#### **4.8 Data collection**

##### **Data collection instruments**

In an effort to answer the primary and secondary research questions, the study’s data collection method included structured individual in-depth interviews and secondary data analysis.

##### **4.8.1 Individual in-depth interviews**

Individual in-depth interviews, also referred to as ‘depth’ or ‘one-on-one’ interviews are individual interviews that include prearranged, partially systematized, open-ended, exploratory questions in a one-on-one location according to Hair, Lamb and McDaniel (2009:158) which is convenient and comfortable for the participant. According to Hair et al., (2009:159), individual in-depth interviews allow a researcher to gather psychological, as well as behavioural information from participants, which extends timeframes (historical, current and upcoming). A feature of this data collection method is that the interviewer uses exploratory questions as the instrument to obtain data on the subject. As a qualitative research collection tool, in-depth interviewing compromises of certain research advantages, which includes:

Flexibility: the question-and-answer method offers the researcher the flexibility to accumulate information on both the subject’s actions and behaviour repetitions, but

includes the reported behaviours that underlie those attitudes, motivations and opinions. Exploratory questions allow the researcher to gather inclusive information from the participant concerning the topic of this study. As soon as a positive level of ease is felt in the interviewer-subject relationship, participants reveal their personal understandings (Hair et al., 2009:161).

Individual in-depth interviews were conducted with women from two age groups, which is explained below:

1. Black women between the ages of 18 – 34 who reside in Cape Town: This age range is defined as Millennials, and according to Weinbaum, Girven and Oberholtzer (2016), Millennials were born from 1980 to 2004. According to Padveen (2017:21-23, 26, 29) a researcher should not only look at age when defining Millennials, but also be defined by their interests and behaviours, which relate to technological advancements, and being price-sensitive consumers who place their confidence in friends and specialists above brands. This is significant since the return to natural was highly influenced by online engagement through social media influencers and bloggers Ellington (2014:552). They consume information fast and are attracted to personalized brand experiences as stated by Padveen (2017:174). The female millennial is being the most self-assured and motivated of any female generation and 72 per cent of the South African millennials are female according to Flood (2015). This forms the majority and I therefore deem it important to have it form part of the sample.

I deem it important to divide the sample based on age, as millennials is the leading generation ever, namely 80.4 million currently, while they have an amplified expenditure of \$2.5 trillion according to Women 2020 (2014:7). According to Women 2020 (2014:23), close to 80 per cent of Millennials think about, research and discuss beauty, which includes hair care, cosmetics and skin care. I am also able to compare response from the two age groups.

The second group is:

2. Black women between the ages of 35 - 49 in Cape Town: This age range is defined as Generation X. According to Keene and Handrich (2011), Generation X is demographically defined as those who were born from 1961 – 1981, inclusively. Generation X lived in a period of history with first-time advances in technology, postmodern popular culture and economic globalization. Limited data is available concerning their behaviour around hair care, but according to Miley and Mack (2009: 23), Generation X has a majority influence on personal care purchases. Therefore, I deemed it important to focus on this group also.

#### 4.8.1.1 Interview guide design

The initial interview guide (Appendix B) was divided into four sections, which are listed below:

1. Section A: Qualifying conditions
2. Section B: Demographic questions
3. Section C: Interview questions
4. Section D: This section explored the suitability of the interview guide to investigate the consumer behaviour of Black women wearing their natural textured hair.

Each of the questions included in the interview is discussed below to clarify the reason for its inclusion. The interview guide begins with instructions for the interviewer and is allocated into four divisions, namely A, B, C and D.

##### **Section A**

Section A begins with an introduction script for the interviewer. The first of the qualifying questions (**Question QQ. A - D**) is included to trace the sample element within the unit of analysis based on gender (the participant in the population). The interview with the participant starts from question **QQ.b**. This question is therefore preceded with a script to guide the interviewer to introduce him or herself and to state the purpose and duration of the intended interview. **Question QQ.b** limits data gathering to those who have an interest in the subject under investigation, namely, Black race. The next qualifying question (**Question QQ.c**) further limits the data collection to a specific age group (18 and older). **Question QQ.d** records the participants' decision in terms of wearing their hair natural.

##### **Section B**

The questions in Section B of the interview guide seek to establish the demographics of the interviewees. In terms of age group, four options were provided in essence 18 - 24; 25 - 30; 31 – 39 and 40 – 45 (**Question B.1**); residential area or neighbourhood (**Question B.2**); level of education with four options and one option to answer if the prearranged options were not applicable (**Question B.3**); employment status, which questioned whether participants were self-employed, full-time employed, part-time employed or unemployed (**Question B.4**); industry of employment (**Question B.5**); job title: no options were presented and participants were asked to specify their title (**Question B.6**) and income bracket with five options (**Question B.6**).

## **Section C**

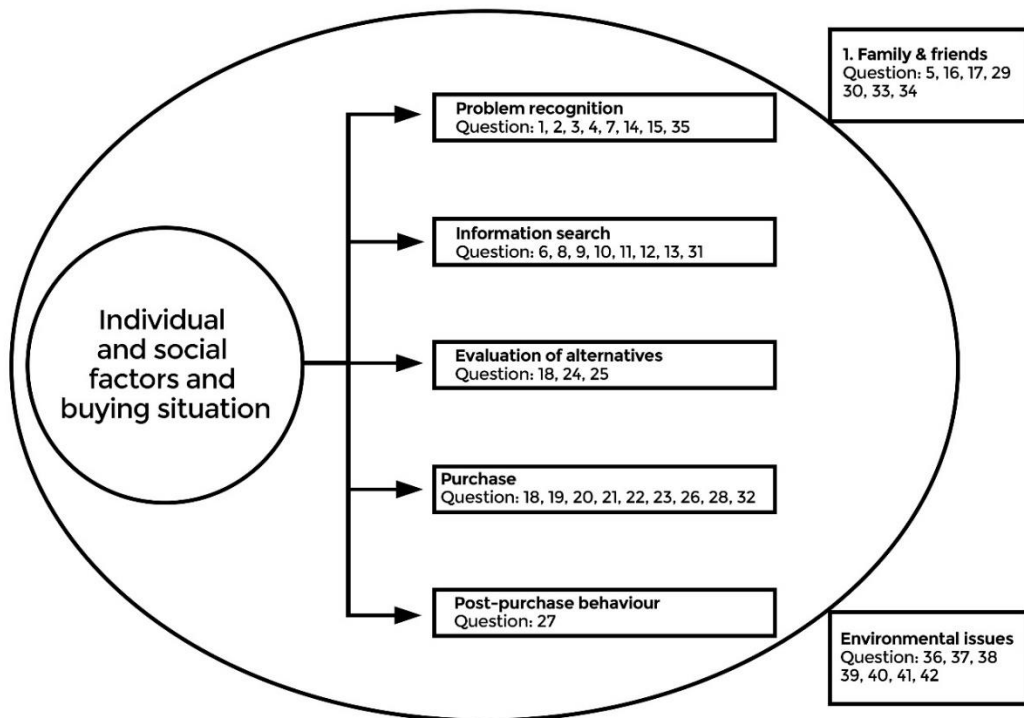
The questions in this section investigate the consumer behaviour of Black women wearing their natural textured hair in Cape Town. The questions seek to understand what natural hair is, what are Black women's perceptions of bias for wearing natural textured hair; the concerns of Black women about maintaining their natural textured hair; the process that Black women follow when caring for their natural hair; Black women's perceptions of the cost of maintaining their natural textured hair and what motivates Black women to wear their natural textured hair. The section of the interview guide followed the sequence of the consumer decision-making process model, namely, need recognition, information search, evaluations of replacements, purchase and post-purchase behaviour.

## **Section D**

This section required the interviewee to add additional comments and offer feedback on the interview questions.

### **4.8.1.2 Justification of questions**

Figure 4.1 illustrates how the interview guide questions were developed and justified. All questions in the interview guide were linked to the theoretical framework which is the consumer decision-making process (Five Stages Model) and the progress thereof. As illustrated, each step of the decision-making process is indicated as well as the list of question/s for each step (see Appendix B).



**Figure 4.1: Interview guide questions related to the consumer decision-making process (Five Stages Model)**

(Source: Adapted from Lamb et al., 2015:84)

#### 4.8.1.3 Additional questions:

The below questions were added as I deemed it necessary in an effort to extend the consumer decision-making model (Five Stages Model) as part of this study's contribution to highlight/expand the theory regarding 1. The influence of family and friends on Black women wearing their natural textured hair in South Africa and 2. Highlight environmental issues which are also included in Figure 4.1 These are listed as follow:

1. The **influence** of family and friends on Black women wearing their hair in its natural texture:

- Questions listed on the interview guide: 5, 16, 17, 29, 30, 33, 34.

2. **Environmental issues:** relating to whether Black women wearing their hair natural would encourage/influence their daughters to wear their hair in its natural texture.

- Questions listed on the interview guide: 36 – 42

#### **4.9 Pre-test**

According to Quinlan et al., (2019:287), pre-testing, also known as pilot study, is essential for refining the validity in qualitative data collection techniques and the clarification of results. The pre-test provides the opportunity to correct the design and implementation of the questionnaire, enhancing reliability and rigour in qualitative investigation and analysis. Quinlan et al., (2019:242-243) state that as implied in the name, pre-testing includes mimicking the formal data collection procedure on a small sample to detect any problems relating to the data collection instruments, sessions or methodology. Pre-testing can detect mistakes such as cross-cultural language applicability, confusing words or potential errors in measurement variables. Thus, a pre-test in qualitative research consist of conducting the interview to a group of individuals who have comparable features to the research population, and in a way that duplicates how the data collection meeting will be presented and what type of resources will be administered (consent forms, demographic questionnaires, interviews, etc.) as part of the process. Pre-testing provides a chance to revise data collection techniques to ensure that suitable questions are being asked and that it does not make interviewees uneasy since they could touch upon sensitive topics.

According to Saunders, Lewis and Thornhill (2016:388-400), in qualitative interviews, there are various roles and responsibilities to be fulfilled. For instance, focus group discussions may need a mediator and a transcriber, as it is difficult to takes notes while engaging in discussion. In comparison, in an individual in-depth interview, the interviewee may feel pressurised to give details about themselves to the interviewer. In each instance, the validity of the qualitative data depends merely with the interviewer, who must create focused sums of data specifically on the topic of interest within an accepted length of time.

If complications do arise during the pre-test interview, it is anticipated that related problems would also arise during the actual interview. Omitting the pre-testing stage puts a study at risk of gathering invalid and inadequate data at a later stage. While qualitative pre-test findings will possibly give a clue of the answer patterns at the final data gathering stage, they do not necessarily ensure this given the lack of theoretical saturation and disparity of data gathered in a pre-test when comparing it to recruitment forecasts for the design of a key study.

Therefore, in an effort to enhance rigor and validity, a pre-test was conducted using the interview guide with one participant since the sample size was small in essence

20 participants. This size was based on the recommendation of Cresswell (2007:127) for phenomenological studies. The objectives, outcomes and amendments of the pre-test are shown in Table 4.1 below.

Based on the pre-test, the interview lasted 47 minutes and 19 seconds, but the study may vary from one participant to the other depending on the responses of the participants. The time required to complete the interview guide was estimated at between 40 and 60 minutes.

Three additional questions were added to the interview guide based on issues identified during the pre-test interview. These include the following as listed in Table 4.1 along with the motivation behind each additional question:

**Table 4.1: Objectives, outcomes and amendment of interview guide pre-test**

<b>OBJECTIVE</b>	<b>OUTCOME</b>	<b>AMENDMENTS</b>
1. Identify any challenges that the interviewee may encounter and judge the flow of the questions	Questions were clearly understood by participant and flow of questions was natural.	Outcome met the objective and changes were administered.
2. Time stipulation	47 minutes	The time needed will be added to the introduction of the interview and must be formally communicated to participants.
3. Additional topics arising from the discussion	Three additional issues were identified during the interview.	Three additional questions were added to the interview guide.

Based on the pre-test, the interview lasted 47 minutes and 19 seconds, but the study may vary from one participant to the other depending on the responses of the participants. The time required to complete the questionnaires was estimated at between 40 and 60 minutes.

Three additional questions were added to the interview guide based on issues identified during the pre-test interview. These include the following as listed in Table 4.2 along with the motivation behind each additional question:



**Table 4.2: Additional questions to the interview guide post-pre-testing**

Question added	Motivation
a) Please complete the following sentence: "Relaxing my hair made me feel like..."	There was constant reference made to the use of relaxer and chemical-hair treatments throughout the pilot study. It was referred to as a cultural norm or rite of passage within her household and community at large.
b) Would you encourage your girl-child to wear her hair natural?	Throughout the pilot-study, reference was made to the participant's mother and her mother's beliefs (and norms) around hair and hairstyling.
c) Would you support your daughter if she chooses not to wear her hair in its natural texture?	I want to test the effect the natural hair movement will have on the next generation in terms of hair standards and if there has been a shift in mindset concerning beauty.

#### **4.10 Secondary data analysis**

Secondary data analysis is the gathering, evaluation and investigation of current information as a directive to resolve questions that were not formerly or effectively concentrated on as stated by Wiid and Diggins (2015:70). A number of secondary data sources were consulted to gather qualitative information, namely:

- a. Journals, which contain relevant haircare and natural haircare articles;
- b. Sales reports; hair care and affiliated cultural bodies; and
- c. Interactive media in the form of websites and social media platforms.

Complementary to the primary data, I used secondary data to compare and contrast the viewpoints of other authors on the subject of the matter to, not only place emphasis on the significance of this study but also to support its findings. The collection of secondary data is an affordable method of collecting information to assist with the clarification of the research problem (Wellman, Kruger & Mitchell, 2005:213).

#### **4.11 Data analysis and interpretation**

Data analysis in qualitative research is defined as the practice of methodically examining and organising interview texts, reflection notes, or other resources that the researcher gathers to expand understanding of the phenomenon Saunders et al., (2016:568-569).

There are about three identified methods that researchers can use to write about the outcomes in qualitative research, namely:

1. Increasing a description to define the condition or case;

2. Recognizing the subject matters, which arise from the records, including transcripts of the in-depth-interviews by transcribing verbatim quotes at length; and
3. Quantifying the key themes to stipulate their popularity by demonstrating the rate of regularity as suggested by Kumar (2011:277).

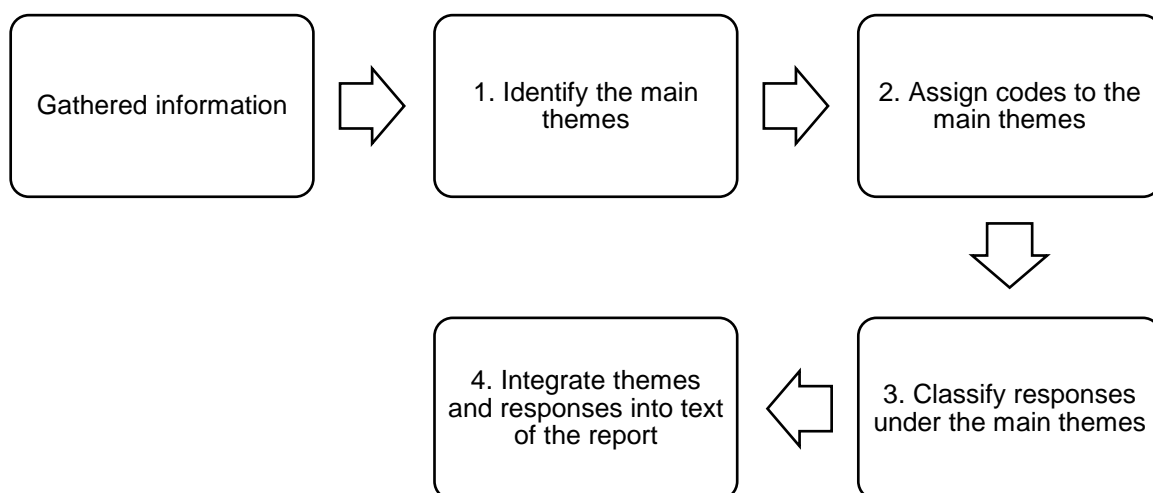
The course of examining qualitative data mainly includes coding or categorising the data. In principle, it includes creating logic of large amounts of information by reducing the volume of raw data, then pinpointing significant repetitions, and outlining sense from the information, and subsequently constructing a practical sequence of data according to Saunders, Lewis and Thornhill (2016:580).

#### **4.11.1 Content analysis method**

According to Zikmund (2003:248) content analysis is a research practise for the objective, systematic, and quantitative report of the content of communication. Content analysis acquires data by observing and analysing the content. It includes a systematic analysis to identify exact information content and characteristics of the messages, it studies the message itself.

The content analysis technique was implemented to examine the gathered information and to obtain a quantitative description thereof. This method investigates the substance of the collection instruments by ascertaining the key subject matters based on participants' answers as stated by Kumar (2011:277). It includes linguistic 'quantification', where words and 'text' are units of analysis that correspond. It can also be referred to as thematic analysis through coding and implementing in studies, where occurrence is anticipated to indicate significant trends as stated by Quinlan et al., (2019:340).

I adopted the following four-step process:



**Figure 4.2: Content analysis four-step process**

**(Source: Kumar, 2011:278-279)**

I will now explain the steps followed in more detail below:

#### **4.11.1.1 Identify the main themes**

The selected participants answered the questions by using diverse words in both their native and English language to express themselves. The answers (wording) was selected from the six (6) pre-determined themes which is centred around the research problems, objectives and questions as outlined in section 1.3, 1.4 and 1.5 in a way that signifies the meaning of the answers classified under each theme. I cautiously examined answers that were provided by participants with the use of the data collection tools as a means to properly understand them.

#### **4.11.1.2 Assign codes to the main themes**

I assigned a code to each of the six (6) key themes, which depended on whether or not I considered how frequently the subject matter appeared in an interview. I selected a few answers to an open-ended question, and identified these themes from the same question until the point of saturation was reached. A code was allocated to each of the themes, using a number as recommended by Kumar (2011:278). The codes were grouped as follow (as centred around the pre-determined themes as previously discussed):

- Theme 1: Definition of natural hair
- Theme 2: Perception of bias

- Theme 3: Concerns for wearing natural hair
- Theme 4: Process/routine for caring for natural hair
- Theme 5: Perception of the cost for wearing natural hair
- Theme 6: Motivation

#### **4.11.1.3 Classify responses under the main themes**

The next stage included reading the transcripts of all the interviews and categorising the answers under different themes. The data was coded, captured and examined by means of ATLAS.ti software packages to examine feedback, document writing, and further formed the qualitative data as recommended by Kumar (2011:278). There was a total of one hundred and eighty-nine (189) codes which were made up as follow (as centred around the pre-determined themes as previously discussed):

- Theme 1: Definition of natural hair – 21 codes.
- Theme 2: Perception of bias – 34 codes
- Theme 3: Concerns for wearing natural hair – 18 codes
- Theme 4: Process/routine for caring for natural hair - 48 codes
- Theme 5: Perception of the cost for wearing natural hair – 59 codes
- Theme 6: Motivation – 9 codes

#### **4.11.1.4 Integrate themes and responses into text of the report**

The last phase included integrating codes to depict results. Depending on how often a specific theme appeared, I provided a sample of responses.

#### **4.12 Demarcation/delimitation of study**

The specific characteristics or attributes for the selection of participants that was included in the collection of data is gender (women). This delineation consequently excludes men, irrespective of race.

Women are the preferred research participants, because throughout history hair has played a more significant role in their existence and everyday symbols compared to what it has for men, according to Pergament (1999:43-51).

Black women are to form part of the study in order to examine the close and intricate connection, which exists between a Black woman and her hair. Furthermore, Black women are selected since pressure is directed at Black women to reveal idyllic exemplifications in their societal circles, which reflect westernised ideas of beauty as stated by Craig (2002:46-55); Euromonitor (2012); and Marco (2012:40).

The study focused on women in Cape Town (therefore, a limited/specific geographical area) and only women was considered. The population in Cape Town

consists of 50.91 per cent female and 49.09 per cent male, of whom 48.78 per cent is considered Coloured and 32.85 per cent Black African according to Census (2011).

#### **4.13 Ethical consideration**

The Belmont principles for ethical research were followed, as the study included human interests and subjects. The three basic principles, which were relevant to the research that includes human subjects are:

1. Respect for persons;
2. Beneficence; and
3. Justice according to The National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research (1979).

To adhere to the concept of beneficence, participants were regarded as separate delegates, and persons with moderated independence was protected. Participants were regarded in an honourable fashion and every effort was created to ensure that they were comfortable. Considering the principle of justice, all participants were regarded fairly.

Each participant was informed on the objectives and motivation of the interview, and was informed of their independence and that they were allowed to discontinue the research if any uneasiness arose at whichever point during the interview.

Permission was granted to access the Cape Town Natural Hair Fest database from the organizers (see Appendix C). Consent was requested to conduct the interviews and the use of a digital voice recorder was explained to participants. Participants completed a consent form (see Appendix D) at the beginning of the interviews. Written consent to partake in the research was required from contributors. Ethical clearance for the research was obtained from the Cape Peninsula University of Technology's Faculty of Business and Management Sciences' Research Ethics Committee. I ensured that the rules and regulations of the Cape Peninsula University of Technology's Code of Ethics for Research on Human Participants in the Faculty of Business and Management Sciences' Research Ethics Committee were followed, and that the rights of individuals were respected. These included:

1. The participant agreed to the research without pressure;
2. The questions that are presented were not offensive or humiliating;
3. Confidential matters that could place the informant in an uncomfortable, untrue or compromising position were conducted with due care and respect for the comfort of the participant;

4. The privacy and wishes of participants were respected, that is maintaining the anonymity of the informant, if required;
5. Each participant was informed as wholly as possible about the objectives and probable consequences of the research; and
6. Participants were able retract from the procedure whenever and without explanation, reason or prejudice as stated by Cape Peninsula University of Technology (2017).

#### **4.14 Limitations of study**

Minimal research exists on this particular study topic insofar as a South African Black women's perspective and offered limited to no existing data. Since there is inadequate research, I relied on primary research methods as means to find detailed evidence regarding the consumer behaviour of Black women with natural textured hair in Cape Town. Since much of the existing research does not contain a South African-specific background, but a more westernised one no benchmark for the research existed. The majority of the available secondary data sources was popular writing which does not necessarily present scientific methods and mostly offered subjective opinions.

The study is specific to one geographical area only, namely Cape Town, and is qualitative in nature. Therefore, only the views/voices from the participants in Cape Town will be represented and not the entire population of South Africa and since majority of the residents in Cape Town are coloured Africans, those views will be represented more prevalent than that of Black Africans. It may be inferred that the potential limitation on this study is based on the demographics and the findings of the study is only based on one geographical location and not the entire South Africa. Furthermore, no quantitative inference can be made because it followed qualitative research method.

For convenience, the research project concentrates only on one gender (in essence female and not male. Therefore, the views of women are the only standpoints included. It would be beneficial to explore the consumer behaviour of Black men towards natural textured hair in the region as hair is as much a concern for men as it is for women according to Banks (1997:127) and Willet (2010:128). Historically, it appears that hair has played a more significant role for women than it has for men (Pergament, 1999:43-51) but based on the research findings in Section 5.3, men (especially fathers) also influenced the participants' behaviour in terms of their natural textured hair. This would serve as a benchmark to explore further research into the

consumer behaviour of Black men towards Black women who wear their natural textured hair.

For ease of access, participants live in the metropolitan area of Cape Town, and not necessarily from rural environments. Hence, participants that live in rural communities or other cities within South Africa such as Johannesburg, Durban and Port Elizabeth may deliver data that could focus on different standpoints regarding the topic of the study. In addition, it would be beneficial to explore the consumer behaviour of rural women who wear their natural textured hair.

A final possible limitation is the age of women who participated in the study. For convenience, only Black females, eighteen-years and older were considered to participate in the research as explained in Section 4.9.1. Further research can be conducted to explore the consumer behaviour of females between the ages of 13-18, who wear natural textured hair. Additional research had found that teenagers, in essence Generation Z, share a great deal of influence over the decision-making of their parents, especially their mothers and that viewpoint is not considered in this study but at the same time, they are not the payer in terms of the consumer roles according to Parumasur and Roberts-Lombard (2012:37) as they are not contributing to the economy yet.

In conclusion, in this chapter I outlined the methodological framework for the collection of data and the analysis thereof in order to reach the objectives of this study and to make a valuable contribution to the body of knowledge by means of the consumer decision-making process (Five Stages Model).

The next chapter presents the research findings and a thorough discussion thereof.

## CHAPTER 5: FINDINGS AND DISCUSSION

### 5.1 Introduction

The preceding chapter delivered a framework of the research methodology applied to gather the data. This chapter presents the findings and discussion emerging from the collected data. The findings are presented based on the themes that were pre-determined based on the primary and secondary research questions and the findings discussed below are centred around those themes. As previously discussed, the research questions were separated into primary and secondary research questions as follow:

#### **Primary research question:**

The primary research question related to the state of the consumer behaviour of Black women who wear their hair in its natural texture in South Africa.

#### **Secondary research questions:**

In an effort to answer the primary research question, the study's secondary research questions were as follow:

1. What is natural textured hair?
2. What are Black women's' perceptions of bias for wearing their natural textured hair?
3. What are the concerns of Black women about maintaining their natural textured hair?
4. What is the process that Black women follow to care for their natural textured hair?
5. What are Black women's' perceptions of the cost of maintaining their natural textured hair?
6. What is the motivation behind Black women wearing their hair in its natural texture?

#### **5.1.1 Anonymous reference**

In an effort to uphold the ethics and maintaining the anonymity of the participants according to (CPUT, 2017), the direct quotes will be presented as follow in brackets at the end of each direct quote:

1. P = Participant
2. Number = referring to the interview number/transcript number
3. Code = referring to the assigned code as explained in Section 4.8.1.2

It is important to note that each code will be different as each participant offered different answers to the interview guide questions for example (P1:150).



I will now present the findings based on Section A of the interview guide which included the qualifying criteria which were as follow:

- a) Gender: Female only;
- b) Race: Black only (that is inclusive of the coloured race as discussed in Chapter 3);
- c) Age: Only participants 18 years and older were allowed to participate in this research; and
- d) Only participants wearing their hair in its natural texture were allowed to participate.

The participants were mainly sourced from experiential marketing activities in the form of natural hair events. I was given access to the database of ticket holders (women who bought tickets from an online ticket platform to attend these events) by the organisers. See Appendix C to view the permission letter.

I will now present the findings based on Section B of the interview guide which include the demographics:

## **5.2 Demographics:**

The following section includes the main findings based on Section B of the interview guide which include the demographics of the participants. The demographics included the following:

1. Age: the different age categories were divided for the participants to choose from;
2. Residential area or neighbourhood;
3. Education level;
4. Employment status;
5. Industry of employment;
6. Job title; and
7. Income bracket.

### **5.2.1 Age**

In terms of the demographical data, as explained in the methodology section, a total of 20 Black females were interviewed. Eight of these participants were aged between the ages of 18 and 30 and 12 participants were aged between 31 and 49 years.

The age range from 18 – 34 is defined as Millennials, and according to Weinbaum, Girven, and Oberholtzer (2016), Millennials were born from 1980 to 2004. According to Padveen (2017) a researcher should not only look at age when defining Millennials, but also be defined by their interests and behaviours, which relate to technological advancements, and being price-sensitive consumers who place their confidence in friends and specialists above brands. This is noteworthy since the natural hair (movement) was initiated by online activity through social media content

creators according to Ellington (2014:552). Seventy-two per cent of the South African millennials are female according to Flood (2015) and the female millennial is the most self-assured and aspiring of any female generation. Millennials is the largest age group ever, namely 80.4 million currently, while they have an increased spending of \$2.5 trillion according to Women 2020 (2014:7). According to Women 2020 (2014:23), close to 80 per cent of Millennials ponder on, research and discuss beauty, which includes hair care, cosmetics and skin care. This allowed me to generate comparisons between responses from the two age groups.

Question four in the interview guide related to how participants started the process of wearing their hair natural. This question was included to answer research question 4 (as stated in Chapter 1 and at the beginning of this chapter).

*...so I was influenced by people on Social Media. Also, and then I saw, people are wearing their natural hair nowadays or there was one specific person. She, she doesn't even know about this but she convinced me to go because she made her own stuff as well ... (P1:47)*

*That was on the It's All Natural page where a few of my friends and I, like there were a few of us. Well, we all really had a group where we were talking about these things quite a bit, learning from each other and so on. So, that's where I first started picking up more information (P6:54).*

*Online, mostly, glued to your Google. And then the community of natural hair that came obviously, almost two years after I had already gone natural, so the time that I did go natural it wasn't that big (P4:68).*

Most of the participants referred to the Internet, particularly social media, and following their *friends* on Facebook, specifically those who had already started wearing their hair natural. This supports Ellington (2014:562) who notes that “blogging, vlogging and posting to sites such as Facebook, enables creators to associate and converse with thousands of women across the world wearing natural hair. Social network site personalities have presented sustenance and edification concerning haircare products, general wellbeing and styling/upkeep of natural African American hair.” This also further supports findings reported by Finley (2017) that found that Black women’s social media consumption plays a particularly influential role when comparing to White women. Black women over-index by 86 per cent for consuming a minimum of five hours on social network platforms daily, with 43 per cent stating they often share their views on products and services by sharing criticisms and online ratings.

I can hereby infer that the more mainstream wearing natural hair becomes, the more other Black women feel at ease to also wear their natural hair. More so, I can also infer that the as Black girls see how natural hair is worn, the more they will be at ease to wear their hair in its natural texture as well.

*Magazines, models, TV, media. It's what we've been fed. It's what we've been told is the perfect curl. It's the curl that just looks perfect (P20:151).*

*She is, she knows no other way to wear her hair. So in this – you will find no, nowhere here will you find chemicals. And she is, I think ever more in love with... She wants her hair to be like my hair, and I want my hair to be her hair (P20:147).*

The second group included the age range from 35 to 49 and this age range is defined as Generation X. According to Keene and Handrich (2011), Generation X is demographically defined as those who were born from 1961 to 1981, inclusively. Generation X lived in a period of history with first-time advances in technology, postmodern popular culture and economic globalization. Limited data is available concerning their behaviour around hair care, but according to Miley and Mack (2009:23), Generation X has a majority influence on personal care purchases.

Participants in the second age group often referred to their younger daughters as their guide, on what is affectionately referred to as their natural hair journey:

*I used to relax and Brazilian my hair and my daughter (24 years old) told me, "Mommy no, no, no, no, it's very bad for the hair" and I thought but it's only relaxers that can fix my hair and then she said, "No, no, no, no Mommy that is not healthy". But I told her, "But, what about the roots that always get so thick and its only relaxers that can like make it thin" and little did I know it's breakage, that's why they call it the cream cracker. I was introduced to natural hair and we did lot of research especially my daughter. She was my guide and she's still my guide... (P19:24)*

*My daughter (24 years old) always says to me my hair is not an afro. I don't know if I want it to be afro but I always say – I look at her hair she says, I've got a different type of hair. So she says my hair's between curly and coily (P2:177).*

Based on the above discussion I can infer that the consumption of information and influence differs between the two age groups. In the traditional flow of information and influence it was the mother influencing and making consumption decisions for the children (in this case, the daughters) however, as stated above, the findings present a different scenario whereby the daughter (child) has influenced the consumption of

haircare products of the mother. The Internet, specifically social media (an external source) has now influenced the Black Female Millennials (first age group of this study) more concerning their natural textured hair.

The use of the Internet and social media, can also be inferred to the second step of the Five Stages Model (decision-making model) as proposed by Lamb et al., (2015:84) and according to Coetzee et al., (n.d.:110), it is described as a source of information gathering as the participants used the Internet (Google) to look at ways and methods to stop using chemical relaxers, wear their hair natural and care for it by using natural haircare.

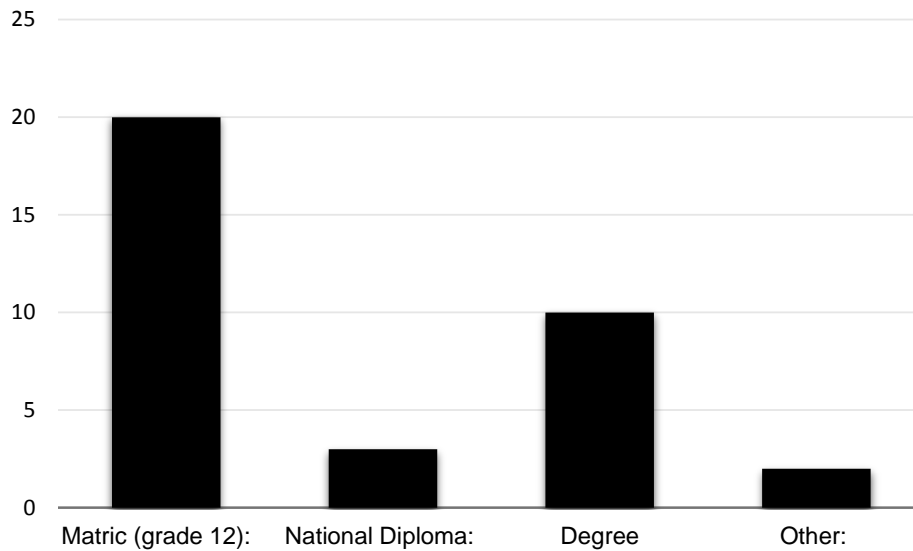
It is also noteworthy to highlight that there are terms used by the participants such as “community” and “a group” which were reoccurring and speaks to the third level of Maslow’s hierarchy of needs which is social needs (also referred to as belonging needs) according to Parumasur and Roberts-Lombard (2012:169). This denotes to needs such as friendship, love, affection, belonging and acceptance and I can infer that the participant’s social needs (belonging needs) are being met by virtue of them wearing and caring for their natural hair; there is a sense of belonging or feeling at ease with themselves when they surrounded by other women wearing natural hair.

### **5.2.2 Residential area**

Based on the findings, some of the participants live in more affluent areas in Cape Town such as Vredehoek, Durbanville and Bloubergstrand while others are resident in more suburban areas such as Kuilsriver, Eersteriver, Ravensmead, Macassar, Athlone and Strandfontein. The participants constantly referred to their neighbourhood and what the norm was, specifically at special occasions such as Christmas, school events and University dances.

### **5.2.3 Education level**

Education is the next element under demographics. Figure 5.1 below, illustrates the different education levels of the participants.

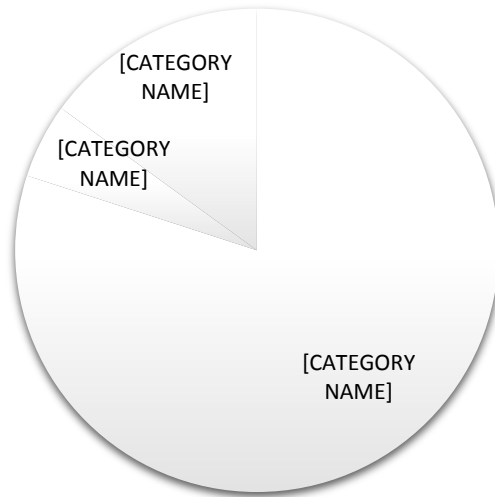


**Figure 5.1: Education level of participants**

As depicted in Figure 5.1, half of the participants finished a degree while only some completed a National Diploma. All participants reported that they had completed their Matric (Grade 12) in high school. I deem it important to emphasize this demographic aspect as it speaks to their critical thinking ability and that they are able to comprehend certain levels of information and display higher levels of understanding of content and not only remember it. According to Mohr (2015:44) human capital refers to the quality of labour whereby education, training and experience all contribute to human capital and by virtue that majority of the participants holds Degrees and National Diplomas speaks to the quality of labour. The participants with Degrees, Diplomas and further education expressed a much greater sense of knowledge of haircare products compared to those who only had a matric certificate. They reported that they are constantly referred to being ‘advisors for their family and friends’.

#### **5.2.4 Employment status**

The next element under the demographics section is employment. Figure 5.2 illustrates the employment status of the participants.

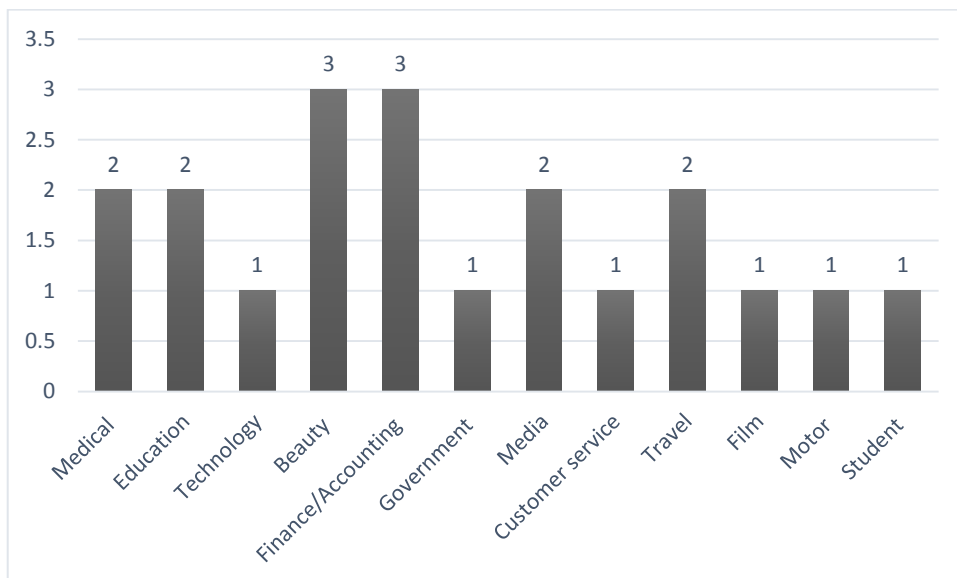


**Figure 5.2: Employment status of participants**

Majority of the participants work full time, a small portion run their own businesses (self-employed) while only one of the participants were unemployed but was studying full-time towards a second degree at the University of Stellenbosch. I deem it important to emphasize this demographic aspect as it speaks of their ability to make financial decisions for themselves and that of their households (for those participants who are married and have dependents).

### 5.2.5 Industry

The next section discusses the different industries in which participants work.



**Figure 5.3: Industries in which participants work**

As depicted in Figure 5.3, participants are employed in various industries including medical, education, technology, beauty, financial/accounting and government. This depicts an array of viewpoints which represents different norms and code of conducts at work, some being more formal than others and therefore, makes the findings multidimensional compared to having participants working in the same industry.

#### **5.2.6 Job title**

Job titles are a foundation of contemporary organisations. As a known shorthand for relating a set of tasks held by an employee, a job title joins the knowledge, skills, capabilities, and other features that employees who hold the job are likely to possess. Consequently, job titles allow establishments to associate diverse types of offerings to the organisation. It is linked to most human resource applications, as well as selection, performance assessments, and reimbursement. Research shows that job titles also are imperative for coordination in teams, similarly as they can aid the growth of trust according to Bechky (2006:3-21) and Klein, Ziegert, Knight, and Xiao (2006:590), and because they offer a way to manage the differentiation of expertise between team members (Hollenbeck, Beersma, & Schouten, 2012:82). The job titles that are held by the participants of this research project are as follow (in no particular order):

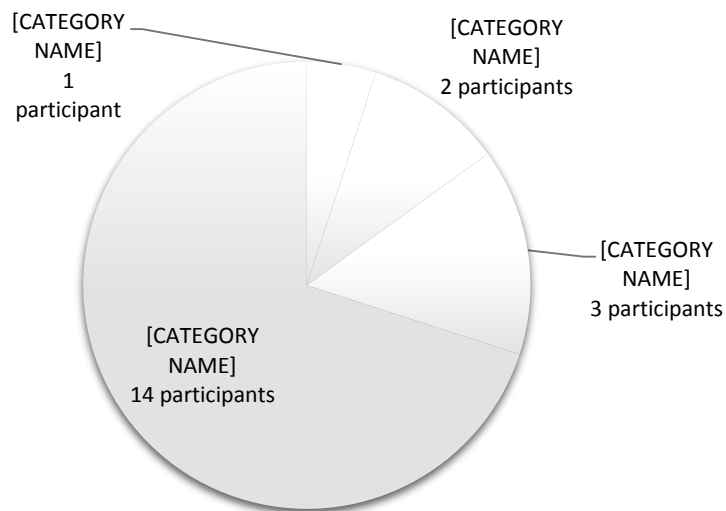
- a) Teacher/Educator
- b) Marketing manager
- c) Sales Consultant
- d) Set customer
- e) Doctor
- f) Director and/or owner
- g) Economist
- h) Destination Experiences Co-coordinator
- i) Video producer
- j) Journalist
- k) Radiographer
- l) Customer service agent
- m) Audit trainee
- n) Project Manager
- o) Process Assistant
- p) Admin Clerk
- q) Executive assistant

As stated above, it is clear, based on the job titles of the participants that it represents a variety of titles and therefore these participants are also possessing a variety of knowledge, skills, abilities, and other characteristics. Some are more senior in terms of management and other more middle to junior management within the various industries that they work and therefore the representation is not singular, it varies and

therefore the experiences that they offered is complex to the research project as the industries, skills set and roles differ, so also the environments of which they were able to include in this study.

### 5.2.7 Income

The next element of the demographics is income. I will now present the findings according to the element.



**Figure 5.4: Income level of participants**

Production generates income (earned in the production process by the factors of production). One of the factors of production is labour and according to Mohr (2015:40; 44) the quality of labour is deemed more important than the quantity of labour. As discussed in Section 5.2.3.

Figure 5.4 is an illustration of the different income groups that the participants belong to and relates as follows: majority earn more than R15 000.00 per month. This would place them in a middle class income group and they generally have ownership to numerous durables and services and they have an increased participation in all activities including the Internet, media, cinema and outdoor (Parumasur and Roberts-Lombard, 2012:119). Their income presents an indication of their purchasing power, therefore they are able to participate in the goods market whereby they are able to demand goods and services to satisfy their needs and wants, in this case, they have the ability to pay for their haircare products and services.

Now that I have discussed the demographics (which formed part of Section B of the interview guide), I will now discuss the findings of Section C of the interview guide as



it pertains to the pre-determined themes which is centred around the research questions.

### 5.3 Theme 1: What is natural textured hair?

I will now deliberate on the findings of the abovementioned research theme according to the findings of this research. The findings generated around this theme was multi-layered and not merely just a definition. This will be discussed below.

The questions that I extracted these insights from on the interview guide are as follow:

- 1, 8, 12, 14, 15, 29, 34, 35, 40

The above questions are mainly linked to step one of the Five Stages Model (decision-making model) which relates to Figure 2.8 as proposed by Lamb et al., (2015:84).

#### 5.3.1 When participants became aware of their natural hair

The participants reported that it was not their personal choice to use chemical relaxer to remove the natural texture from their hair; however, it was their mother's choice to relaxer and straighten their hair. The participants reported that they were only learned of their natural hair at an older age as they weren't aware of what their natural hair really looked like or how to care for their natural hair as their hair was chemically-treated or relaxed from a very young age to remove the natural texture from the hair in order to wear it straight.

*I got introduced to straighteners through my aunty because my mommy has straight hair so she doesn't really know, like hey, you've got to use a relaxer or whatever. My auntie had like my kind of hair and so when I'd go to her, then she would like oh, I have straightener and she would put it on my hair and obviously you felt fabulous, like shoo my hair is straight and beautiful that's how I got into it (P13:100).*

*Yes. I was a relaxer freak. Yes, hey, every month you know, every month. To get my hair perfectly straight (P3:90).*

*And the hairdressers would always convince you that your hair would come out nicer if you used the product range that they had used on your hair. So it would normally be an expensive R800 stint at the hairdresser. So the relaxer, and then the chemicals to go or the wash – the conditioner and all the other stuff to go with it (P20:40).*

*I thought I always needed to relax my hair because I felt my hair was unmanageable by myself so to get it more manageable I relaxed it, not to take away the curl per sé, but to be able to work with my hair by myself (P8:72).*

This support reports by Banks (2000) and Thompson (2009:831-856) that contend that “Black women are taught that their natural hair is ‘not good enough’ and Black girls are raised to understand that their natural hair is wrong in comparison to that of White girls’ as their mothers often alter it chemically or with the use of hot combs when they go to church or on holiday” as stated by White (2005:295-308). Generally, Black hair adoptions are not talked over regardless of their profound symbolic significance according to Thompson (2009:835). However, it is important to note that body image and hair represent key factors in Black people’s existence that can be outlined back to the era before slavery in Africa. I can hereby infer that based on the findings and existing literature if participants weren’t subjected to chemically-straightening their hair as children, they would not have continued with this behaviour as teenagers and later adults. Therefore, emphasis should be placed on the consumption (use of products, styling of hair and ideals of beauty) as this impacts their views on hair and beauty at large.

### **5.3.2 Definition of natural hair**

Based on the findings of this research, natural hair is more than just a definition. Based on the data collected, the participants had a clear understanding of the definition but there were many personal associations as explained below:

*Natural hair is when you, when you wear your hair, you don’t become, you just return, so it’s the hair that you were born with, basically (P1:35).*

*Natural hair is when it grows from the roots with no chemical applied or straightener. That’s is now chemicals. So it is hair that grows from the root, from its original state (P2:22).*

*Natural hair is you. Natural hair is a part of you it is not an extension, it is not, it is not an extension of the person it is you. It is nothing special, it is who you are and so, besides the fact that it is made of follicles that come out of your ... it has got a root, it goes so (P4:20).*

*So natural hair is when you don’t chemically alter your hair, to me. Take it as it comes out of the root (P5:28).*

*Okay it is self-expression and how you wear it is your self-expression. I know people say that they are not their hair but it is definitely they are their hair in a sense that how you wear it and how you behave with it, is how you are, I want to believe. So, that’s what natural hair is to me, it’s just as an expression of yourself (P6:24).*

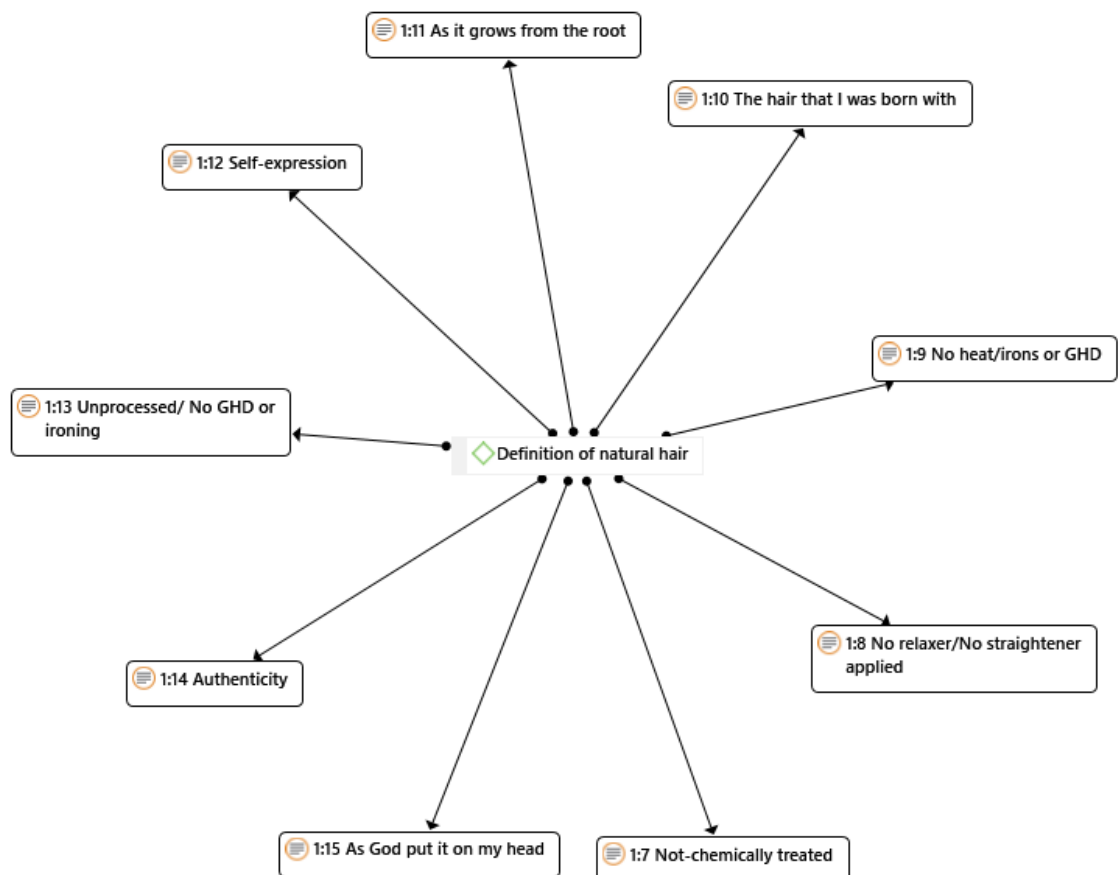
*Natural hair is wearing your hair in the natural state that it comes out of the hair root without any excessive treat, chemical treatments or heat damaged hair, so basically hair that is left as close to your natural hair curl pattern as possible (P8:18).*

The findings support Sandeen (2017) who states that natural hair has a texture that is unaltered by chemical products such as relaxers or texturisers. An Afro hairdo, for instance, is considered as 'natural'. The above description also concurs with Thompson (2009:831-856) and Chapman (2007:32-33) who state that hair is natural when no chemicals such as relaxers or other straightening treatments are applied to it, including the use of flat irons. The finding also accords with Chutel (2018), who maintains that the only option on the retail market for hair like that of the author was to use chemical treatments that "removed the hair's texture, making it sleek, but often damaging it in the process".

Therefore, based on the findings generated by this research, natural hair can be defined as:

*Natural hair is hair as it grows from the root without being chemically altered by relaxers, straighteners or Brazilian-blow-outs. The texture is not changed by the use of heating tools such as flat irons and natural products are used to care for it.*

Figure 5.5 illustrates the ATLAS.ti analysis of theme 1 which was discussed above concludes the definition as explained above.



**Figure 5.5: Theme 1 – Definition of natural hair**

### 5.3.3 Derogatory terms

All participants reported that at some point in their lives they had been shamed when wearing their natural hair or when their hair was not straight.

*He says you must wear a doek, you must cover your hair.  
Why? He says because you do not look right (P3:182).*

*I don't know how she defines it but the way it sounded was like and the facial expression that she pulled, it was obviously something distasteful to her and like dirty to her because she was like, 'jere jou hare is kroes'. I was like I am your grandchild, so where does it come from, obviously like you wouldn't expect your granny to say that especially is she has the same type of hair (P7:160)*

*When I was a child I was ridiculed for having natural hair. There were times when my mother would send me to school with curls, once in a blue moon and you know I was hugely teased at school for having natural hair. I do think it was beautiful. I don't think it was you know, yes I thought straight was beautiful and that's what I wanted and I never ever wanted to wear my hair natural as a child. As an adult, I still get comments, I think especially from family members who believe that straight is better and so I have had comments of like, so when are you going to do your hair or your hair's you know, you look unfinished or you know, that is not appropriate for this or you went to a wedding and did you really not have time to do your hair? (P8:94). He felt as – he left his tribe to come get a better life in Cape Town and that's where he met my grandmother and his whole life, he's been trying to live, he's coming from the apartheid era, the pre-apartheid era actually. So, in his mind, he was conforming to the English standards where straight hair is seen as appropriate, where it's seen as clean. It's seen as 'ordentlik' and if you have bushy hair or wet hair or just natural hair or just your natural hair, it would be seen as you're not taking care of yourself and this is the way they lived back on the farms, when they didn't have money. But now you have money so you're supposed to take care of yourself and that's the way you viewed it in the beginning (P17:100).*

*You know, when we were kids, we were always called kroes koppe and then it would, you would feel, oh jinne what can I do to - that's why we*

*started relaxing our hair because we thought it was wrong, our hair is not fitting into society and that's the name our – I won't say our friends but the school kids that were in the school, especially the men. They were into straight hair and yes, if you didn't have then you would be jou kroes kop (P19:162).*

The author further conveys that her hair would be described as 'nappy' in the US, 'cabelo crespo' in Brazil and 'kroes' in South Africa. This further relates to the derogative terms referred to by participants during the interviews.

African hair was considered unattractive; indeed, it was not believed to be hair at all, it was considered as animal hair such as wool, according to Thompson (2009:831). African hair was described as 'peppercorn', 'clumpy', 'matted', 'knotted' and 'woolly' and was often perceived as 'dirty'. It was thus scorned rather than recognised for its distinctiveness.

*...that thing of when your hair is natural,  
people would assume your hair is dirty?  
When was the last time you washed your  
hair? (P18:73)*

*They're saying go back to the extensions (P2:101).*

Women with straight hair are regarded as the custodians of beauty in Northern America and Africa as well as in African-American communities, as observed by Patton (2006:24-51), Etemesi (2007: 23 -25), Tate (2007:300-319) and Robinson (2011:356-376). The internalisation of White beauty standards so meticulously saturates Black women's opinions that hair modification is more about feeling attractive on a personal level than it is about appearing White.

According to Thompson (2009:831), "in the majority of Western organisations, straight hair is measured as more professional and presentable while natural hair is considered unkempt". For this reason, Patton (2006:32-33) asserts that it has been more challenging for Black women wearing their hair naturally to secure employment as their appearance often does not follow 'corporate grooming policies' when "afros, dreadlocks, braids and such styles" are deemed as unprofessional, radical or rebellious".

Eurocentric beauty ideals appear to be so embedded in society that often, the manner in which a Black woman wears her hair can govern the type of profession she occupies and whether or not she can keep the job. "Certainly, in the majority of

Western organisations, straight hair is measured as more professional and presentable while natural hair is considered unkempt” according to Thompson (2009: 831-856). For this reason, Patton (2006:32-33) asserts that it has been more challenging for Black women wearing their hair naturally to secure employment as their appearance often does not follow ‘corporate grooming policies’ when “afros, dreadlocks, braids and such styles” are deemed as unprofessional, radical or rebellious”.

#### **5.3.4 Importance ascribed to hair**

Natural hair carries a deep spiritual meaning for Black women as well as being a form of self-expression, as relayed by the participants:

*You know what I mean? But I think for me when I wear my hair natural, I feel more comfortable within my own skin and I feel like it makes me, me (P8:88).*

*Basically my identity because everybody knows me now with this natural hair, so if I were to now straighten it again it is going to be like I am just anybody else. That basically, nobody has got my shape, my texture, my whatever, so people see that and they like, okay so she is a curly girl, so it is basically your identity and even sometimes your character, so yes, that is what it is to me (P7:90).*

*It is my pride, it is my joy, it is my baby, like it is my crown that I care for. So it means a great deal to me. (P11:70).*

*To have nice hair and you want to have nice hair because we take pride in, you know when presentable, beautiful women. So I think that I’ve always known that I didn’t have good hair always. And that it was a thing to make it look good and good meant what was not coming out of my head (P14:98).*

*Because it gives me a sense of power within myself. It gives me confidence and the closest thing for me to be myself (P9:18).*

These findings support the stance of Jere-Malanda (2008:1-18) who states that both men and women of colour believe that hair is associated with cultural identity, spirituality, the make-up of their character and beliefs about beauty. Therefore, it can be concluded that hair is of crucial importance in Black women’s lives, particularly because it carries repercussions which extend beyond simple aesthetics.

In section 5.3 I discussed the findings based on theme 1 which is centred around research question 1 pertaining to the definition of natural hair and I also presented the ATLAS.ti for the definition of natural hair (theme 1).

In the following section I will discourse the results based on theme 2.

#### **5.4 Theme 2: Perception of bias by women wearing natural textured hair**

The next section will present the findings of the previous research question/theme based on the findings of this research.

The questions that I extracted these insights from on the interview guide is as follow:

- 3, 10, 16, 17, 29, 35, 36, 37, 39, 41, 42

The above questions are mainly linked to steps one and two of the Five Stages Model (decision-making model) as related to Figure 2.8 as proposed by Lamb et al., (2015:84).

Based on the collected data, the perception of prejudice by women wearing natural textured hair is predominantly experienced by social influences according to Lamb et al., (2015:83) around them, notably, family. The social institution of family, that transmit the elements of culture, is the main cause for enculturation and from a marketer's point of view it teaches consumer-related values and skills according to Parumasur and Roberts-Lombard (2012:79). I can hereby infer that the values that the participants were taught concerning the notion that straight hair is better and to wear or have straight hair participants needed to go through a rigorous process. The social influences, namely family caused the participants to believe that they needed to chemically-straighten their hair with the use of relaxers and heat-styling tools.

Criticism by family were emphasised by the participants, especially the voice of the mother as the primary influence. The family members of the participants were biased towards straight hair and the participants were often questioned as to when they would straighten their hair. This can be ascribed to an explanation proposed by Robinson (2011:358) who states that:

...from the late 19<sup>th</sup> century onwards, Black women (who have hair that is naturally short and closely curled into 'kinks' or 'naps') began to resort to the application of sodium hydroxide-based chemicals which 'relax' or 'perm' the hair, heated tools such as hair irons or hot combs or a combination of both to alter their hair. Since neither texture nor length of natural Black hair conforms to the traditional picture of Caucasian beauty, Black women took drastic measures to come closer to the dominant standards.

This notion (by Robinson 2011:358) also corresponds with Bellinger (2007:2363-2372) who maintains that “hair-relaxing typically starts at an early age among African-American women as their hair is chemically straightened starting around six years old”. This is similar to children in South Africa, according to Erasmus (2007:11-16), who describes 17 steps to ‘good hair’ during the author’s teenage years. This clearly indicates that in most cases, it is not the child’s choice to straighten their hair. Instead, it is learned behaviour that is passed on from one generation to the next; it is a purchasing and consumption pattern. This behaviour is continued through adolescence, the teenage years and on into adulthood. Hoyer et al., (2012:13-18) corroborate this notion, claiming that “social factors arise because of the interaction of consumers with others”.

Given how natural hair is represented in the media in recent years (Baadjies, Fredericks & Nicholson, 2016), one would assume that the family of women wearing their natural hair would be supportive, however, it emerges that the participants experienced the greatest bias from their own family members.

*My mom definitely didn't like it, like I don't think anyone in my family understood it (P10:159).*

*My mom specifically wanted to know why I couldn't fix my hair and make myself more presentable (P20:73).*

*To some people in my family just like will not understand that my hair can be beautiful because it is curly and I've given up the fight (P14:154).*

Bias in the workplace reported, based on the collected data in this research, was remarkably minimal. All participants reported that they were surprised that their bosses or workplaces would allow natural hair, moreover, this is where they received the most encouragement for wearing their hair naturally.

*I thought my boss is going have a problem but no he didn't. If I wear it out he didn't have a problem, if I wear up, I thought okay he might compare and say but that is more corporate, for the corporate look but he didn't have a problem (P19:88; 90).*

*But in the work place, I don't find a lot of prejudice,*



*even though I work in a very stuffy environment, I thought there would be comments (P8:94).*

*So, so everybody has started to accept and with colleagues at work and stuff, oh my goodness they don't want me to wear protective styles anymore, no, where's the afro? (P1:209).*

Figure 5.6 illustrates the ATLAS.ti for the perception of bias by women wearing natural textured hair (theme 2) which was discussed.

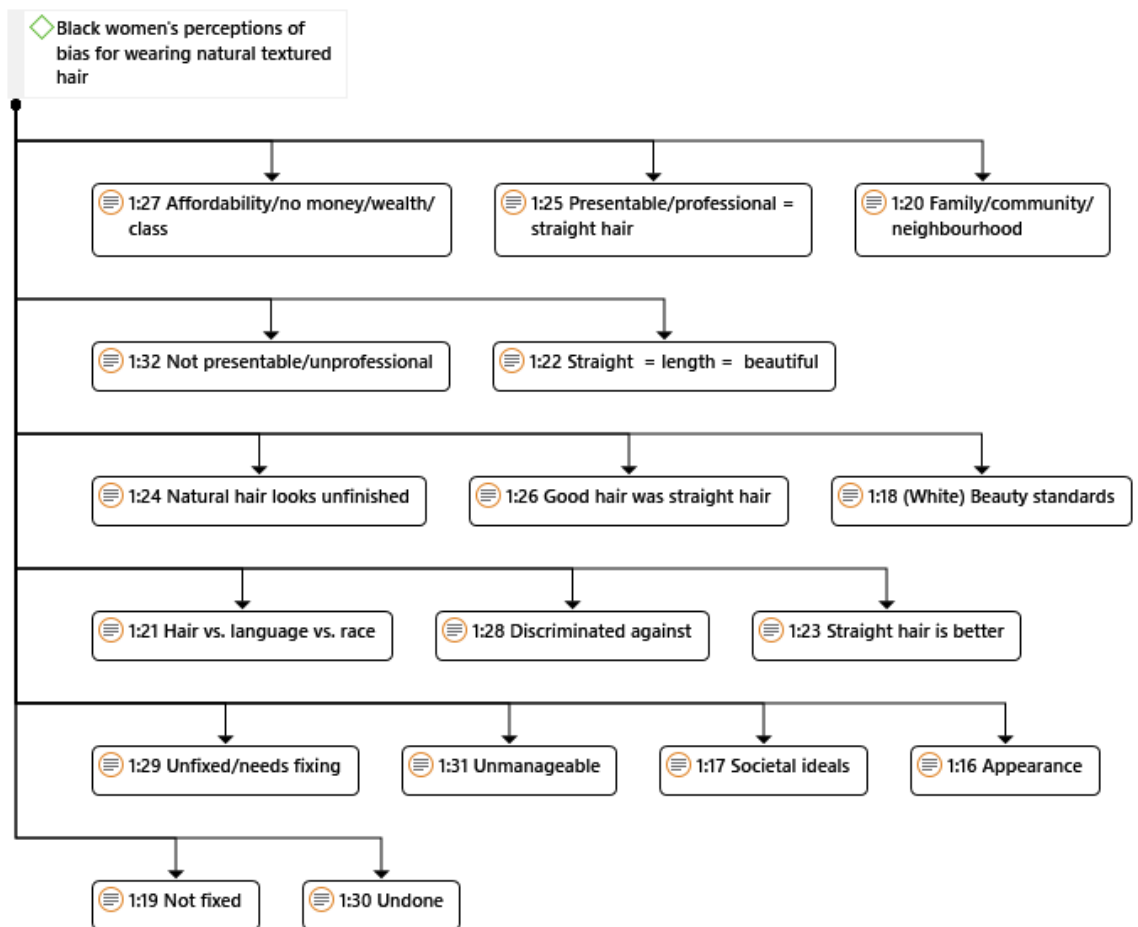


Figure 5.6: Theme 2 – Perception of bias by women wearing natural textured hair

#### 5.4.1 Bias from family and friends

The next discussion is based on the bias participants experience from family and friends.

*But then I found it even more offensive when family members starting asking me the same thing (P20:71)*

*It's my family I would have expected a different reaction. I felt some sort of unwelcome because I mean, they know me. We all have the same – we have natural hair that's all kroes. So, I would have wanted them to be more like, hey, you look pretty either way. It's fine. But my friends were more like that (P15:104).*

*As an adult, I still get comments, I think especially from family members who believe that straight is better and so I have had comments of like, so when are you going to do your hair or your hair's you know, you look unfinished or you know, that is not appropriate for this or you went to a wedding and did you really not have time to do your hair? Or comments like that, so I think there is still a lot of ignorance regarding what is acceptable but I mean I am confident enough to ignore it but I mean it still exists (P8:94).*

*Go and fix your hair! Can't walk around with that hair. Go fix your hair. (P16:122)*

Based on the data collected, it emerged that there are cultural implications which indicate that Black women need to have their hair 'fixed'. This was a recurring theme in the data whereby women wearing natural hair are told to 'fix' it by family members and colleagues. It can be inferred that if something needs fixing, it implies that something is broken. Based on the data collected, it would therefore appear that what is broken is South African Black culture's view of beauty, specifically related to hair, which has been shaped by racism and colonialism.

This view is echoed by Thompson (2009:831-856) who contend that:

Black women are taught that their natural hair is 'not good enough' and Black girls are raised to understand that their natural hair is wrong in comparison to that of White girls' as their mothers often alter it chemically or with the use of hot combs when they go to church or on holiday.

#### **5.4.1.1 Bias by mother**

Furthermore, this section includes the discussion concerning the bias participants experience from their mother.

A distinction can be drawn between age and government, as most of the participants stated that their mothers' or family's biased views on their hair resulted from their age, having grown up and lived through the apartheid era.

*My mom would be like Okay, when are you going to have your hair done? Are you going to the salon? And she wouldn't like, it's just*

*those questions and those questions alone were like, okay, she doesn't like our hair like this. (P18:62)*

*And I – to a certain can't fault her. She has all her life known only that. At the age of 86 I don't think there's any way I could turn it around (P20:78).*

*And my mom was like oh and my daughter's hair and he just laughed (P10:161).*

#### **5.4.2 Bias from work colleagues:**

The next section I will discuss the bias participants experience from work colleagues based on the findings generated from the research.

*Yes, like my boss even said like "she will get over this and she will eventually blow dry her hair again. My boss...she definitely made it known that look, I prefer your hair straight and whatever and I did have a woman, like saying to me at work, like I didn't know you had such kroes hair? (P13:106; 108).*

This finding reiterates Thompson (2009:831-856) who observes that "[c]ertainly, in the majority of Western organisations, straight hair is measured as more professional and presentable while natural hair is considered unkempt". For this reason, Patton (2010) asserts that it has been more challenging for Black women wearing their hair naturally to secure employment as their appearance often does not follow 'corporate grooming policies' when "afros, dreadlocks, braids and such styles are deemed as unprofessional, radical or rebellious". The above may appear to be true in the US, however, based on the collected data, the situation is different in the South African market as the least bias has been reported in the workplace.

This view is also espoused by Chutel (2018), who contends that the absence of variety presented by haircare manufacturers reveals a culture that has rejected natural Black hair for years. There is a limited range of products, if any, that cater for natural Black hair, yet there are numerous product options to change it. Eurocentric beauty ideals appear to be so deeply entrenched in society that often, the manner in which a Black woman wears her hair can govern the type of profession she occupies and whether or not she can keep the job.

#### **5.4.3 Bias from possible romantic interests**

In this section I discuss the findings generated around the bias participants receive from possible romantic interests.

*...this thing of boys thinking I'm more beautiful with my hair straight...*

*(P18: 29).*

*I feel like coloured boys grow up with coloured women's hair being straightened in as if your hair can shake then your hair is more beautiful and, and also, this whole thinking of if your hair is natural, you look untidy. You have to do something to your hair – like I remember this one boy and this one boy was like, you know, just messaged me once. So, after I saw him like through the church and afterwards and he said to, 'Okay, when are you going to blow-dry your hair?' (P18: 26)*

*I'm glad too that we are moving away from printing in the children's head that hair should be straight for boys to like you, that type of thing (P2:200).*

*My fiancée is still getting used to it but he said the other day, I had enough of this natural hair, now please (P2:157).*

I can infer that that because of their mother's influence, based on the data collected (coloured) men and boys need to adjust their view on hair as they still view straight hair as beauty and natural hair as less valuable. Their preference is still straight hair.

In this section I discussed the findings based on theme 2 which is centred around research question 2 pertaining to the perception of bias by women wearing natural textured hair and I also presented the ATLAS.ti software analysis based on the perception of bias by women wearing natural textured hair for this theme. In the next section I will discuss the findings centred around theme 3.

## **5.5 Theme 3: Concerns of Black women with the maintenance of their natural textured hair**

This section presents the findings of the abovementioned research question/theme according to the findings of this research.

The questions that I extracted these insights from on the interview guide is as follow:

- 8, 10, 11, 12, 13, 19, 20, 22, 27, 30, 33, 38

The above questions are mainly linked to step two, three, four and step five of the Five Stages Model as related to Figure 2.8 as proposed by Lamb et al., (2015:84) namely information search, evaluation of alternatives and purchase. As discussed, the participants were made aware of their natural hair at an older age as they weren't

aware of what their natural hair really looked like and did not know how to care for their natural hair as their hair was chemically-treated or relaxed from a very young age to remove the natural texture from the hair in order to wear it straight. All haircare products bought and used were to maintain their chemically-treated, straight hair. Thereafter, once the participants were made aware of their natural hair and natural haircare products they moved onto the second stage of the Five Stages Model (which is the decision-making model) whereby they search for information specifically concerning natural hair and natural haircare and start evaluating different haircare products specially formulated for natural hair and thereafter make their purchase to care for and maintain their natural hair.

Based on the data, the concerns of Black women about maintaining their natural textured hair are as follow and will be discussed below:

- General haircare - dryness,
- Time-consuming, and
- Hair typing and products/styling.

#### **5.5.1 General haircare - dryness**

This research generated general haircare (dry hair) as a major concern for women wearing their hair natural.

*Maybe there's not a lot that I struggle with but I would say*

*just retaining the moisture because I've got very dry hair (P1:265)*

*I think my hair can be a little dry and so I feel like when you are trying to wear your hair natural and have curls, like I want to add more moisture to my hair and so I buy products that's going to do that instead of just strip oils, instead of stripping oils or moisture from my hair. Yes. (P8:132)*

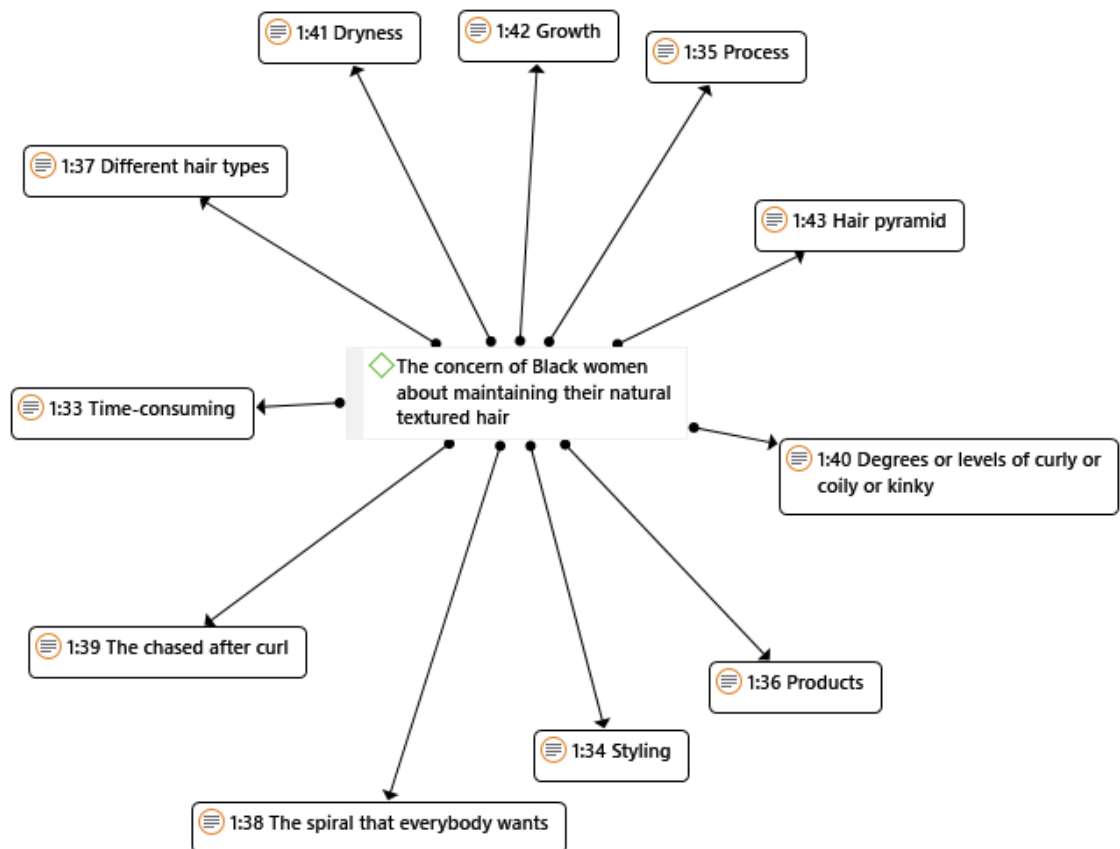
*I do find that my hair definitely dries out very quickly, so I used to, I used to go without like refreshing my hair maybe for two days, which I don't do now, like I generally just in the morning sprits a bit of water just to give it some moisture every morning. Not soaking wet but just to give it moisture because I do realize that my hair dries out very quickly. But otherwise I think I now speak the same language that my hair does. (P13:211)*

*My dry scalp is still a problem because even though, sometimes it plays along, sometimes it doesn't like in winter my hair is amazing (P12:148).*

The concern regarding general haircare and dryness specifically support Robbins, (2012:181) who found that Afro hair needs additional moisture, more so than straight hair, as it tends to shrink after it becomes wet. The hair has a habit of preserving its natural springiness except when it is completely wet; then it clings to the neck and scalp. The minor slant of the waves of curly hair lends itself to breakage, when mechanically worked, which makes curly hair problematic to comb, short of inciting 'frizz'. The author continues explaining that, while an oily secretion from the glands is high in African hair as well as curly and wavy hair, it is therefore more likely to lead to an oily scalp, yet the hair fibre will be drier. This is also supported by Euromonitor (2018), which states that ethnic hair, when kept in its natural form, is challenging to uphold and needs the correct product to moisturise and nurture it. Khumalo (2010) adds that natural hair (like all hairstyles) requires good grooming.

Omer (2017) furthermore observes that "as hair relaxer sales decline, sales of new products that support natural hair styles are increasing. This may be supported by the fact that maintaining natural (unrelaxed) hair is challenging. Black hair presents itself in diverse textures, particularly when the curl pattern of the hair is kinky".

Figure 5.7 is an illustration of the open network of the data analysed in ATLAS.ti software for the third theme which is centred around research question three: the concern of Black women about maintaining their natural textured hair.



**Figure 5.7: Theme 3 – The concern of Black women about maintaining their natural textured hair**

### 5.5.2 Natural hair is time consuming

The next major concern generated from the data collected is based on the time that maintaining natural hair consumes.

*I don't have time for the, for all the twists and bantu knots (P5:153).*

*It takes up a lot of time actually. It's like the only thing why I won't want to do it. Because it takes time (P16:224).*

*It could be laziness; not having a lot of time as I did before and also I think a lot – I'm a lot chilled about my routine now than I was when I was bit younger, when I was in the beginning stages. So, my routine is not for a purpose. It's actually just because I don't have a lot of time (P17:110).*

This is supported by Banks (2000:46) and Etemesi (2007:23-25) who found that women with chemically-treated hair are often presumed to feel “self-hatred and loss of identity” when, in reality, their choice was a question of convenience as chemically-treated hair is less troublesome and less time-consuming.

*I used to be very strict in the beginning but now I am more of – because my hair, my hair is currently healthy, so I am not too strict on you know, washing your hair every second day or every third day and following, you know the normal wash day routine. I do it once a month but not weekly because I am busy and it does require a lot of time, so once a month I would take out that day and I would focus on my hair and do all the good things to it but weekly, I would deep condition for just like about twenty minutes and then once a week and then go about it, but like on the once a month, when I take that day I do a lot of treatments (P11:122).*

*I stopped my routine, you know like, so I don't strictly wash my hair every fourth day anymore. Like, I wash it. Obviously, say like every fifth/sixth day I would wash my hair because I can still manage my hair like even when it's starting to get really dirty, I can still do something with it (P18:103).*

*I try to. It's not always possible. Time I find is a big factor with natural hair. So if I like to do the pre-coo the night and then I like to set the day apart. I mustn't be going anywhere. I want to do the deep conditioning; I want to do all of that. So if you've got the time then your whole routine can work. Sometimes it doesn't always work for me. So sometimes I miss on one or two of the steps but then I can see it in my hair. I can feel it in my hair, if I don't do the deep conditioning I see the results after (P20:116).*

I can infer that based on the data generated that maintaining and caring for natural hair is time-consuming. However, participants reported that they neglected their natural hair routine as time progressed when comparing to when they started wearing their natural hair (in essence the novelty wore off and they became less dedicated) and did not follow their hair routine to ensure the health of their hair.

### **5.5.3 Hair typing**

According to the collected data, the concern pertaining to hair type (hair typing) is layered. One of the dominant recurring themes that surfaced during data collection was different hair types.

The majority of the participants knew their hair type; they were able to identify the other hair types and they were informed about what products to use to care for their hair. Certain terms referring to hair recurred, notably, 'the perfect curl', 'good curl or coil', 'the spiral that everyone wants', 'the chased-after curl' and 'hair pyramid'. Based



on the data generated, it would appear that natural hair is now classified and certain hair types are receiving more recognition than others.

*So, basically, lots of people are chasing a specific – well, these are obviously people that are not really – I think now there is a – if I can put it in quotation marks, there's the trend to start natural now that people are coming on board at the surface knowledge, they are chasing a specific pattern. Now, they think that once they wet their hair, that is the curl that they're supposed to have and I'm hunting a product that will do that with my hair. So, that type 3 is that curl that everybody is chasing. But I'm not saying that I want that but I'm just saying that seems to be the chased after curl (P6:84).*

*If like, I think only if you want to know on maybe how you need to look after your hair and what products you need to use. Then that will definitely help because if you are starting out and you don't know what to do, then that hair type hair will help you to identify what you need to do and what products to buy. But for anything else, it's for me I feel that the kinkier your hair is, the more godly you are, so I think if black women can get their head around that, then there wouldn't be talk about the typing system because the more kinkier it is, they say it's like you are closer to God, so if people can think about it in that way, then there won't be any talk about you know the whole beauty standard and that would just fall away (P9:54).*

*Basically you know, so like, you get like the straighter hair, the wavy hair and then you get like the curlier then the kinky, coily type. So it describes your curl pattern because like, some strands are straight and some strands wavy and so it has like little divisions, so like type 2,3,4 and then in that it also has breakdowns of like A, B, C and whatever. So like the higher up you go, the kinkier and coilier it gets (P13:75).*

*This perfect curl that people go to, it's the curl that people go to the hairdressers for then they do perms so that it come out so perfect. S curl thing that everybody wants (P20:150).*

This is recognised by Tate (2007: 300), who states that:

...mixed children from slave masters had looser, straighter and softer hair, which was deemed 'good hair', which adds to the pressure African-Americans experienced to appear as White as they could. This background helps to contextualise the desire of

Black people, especially Black women, to modify their natural hair, which still exists today.

This is in contrast to the motivation behind the natural hair movement – that all-natural hair is good hair. André Walker Hair (2017a) who, since the return of natural hair, created a system whereby women are able to understand their hair type. This system is the pre-eminent way for African-American women to identify the texture of their hair. African-American women have been using this classification in recent years. Yet as a result, it appears that a ‘hair hierarchy’ has since come into existence which is similar to the hierarchy that was enforced on Black people by slave owners who advantaged those with fairer skin and straighter hair above those who revealed more African attributes, as stated by Abdullah (1998:196-210); Banks (2000:46); Thompson (2009); Patton (2006:33); and Robinson (2011:356-376).

The majority of the participants agreed that the hair typing system was beneficial insofar as it helped Black women to identify the haircare products that they may need without unnecessary spending since products are, based on the data collected, expensive according to one’s hair type. Nonetheless, this system has, at the same time, created a hierarchy whereby looser natural hair, in essence type 2 and 3, is deemed superior to the other hair types, in essence type 4, which is kinkier on the chart in essence. wavy versus. curly versus kinky.

*...oh, I wish my hair can do that, like I have like a smaller curl, like a tighter curl (P13:81).*

*But also I just felt like, even in like the natural community, we are so obsessed with the size of our hair and even people who cut their hair, they should more focus, more on growth and not focus on growth but just having healthy hair. It should not be about the length of your hair, so I think that like it gets the whole point of the natural community gets phased by the fact of your hair must be long to look to be pretty or must be a certain like curly type to be pretty, which is not true, so yes I just like cut it all off and your quote that you use is like perfect where you said like, yes the length of your hair does not – what is it? The length of your hair does not, is not measured by the, is not measured but beauty is not measured by the length of my hair, basically (P10:96).*

*And then all of a sudden when it was giving a certain kind of curl, people then wanted to know wow, how did you get your hair like that (P20:71).*

*I think it still comes from, like where we came from, like the kroes and the sleek thing. You know what I mean? There is still that, even in the natural hair community. Like I think some people would still prefer to not have like the kinkier type hair (P13:90).*

As established by Lester (2000a:201-224); White (2005:295-308); and Patton (2006:32-35), the limited references to Black women typically show them as having Caucasian characteristics such as lighter skin and straighter hair. Weathers (1991:58-61) points out that the internalisation of White beauty ideals is challenging for Black women as it prevents them from achieving the epitome of femininity. The traditionally accepted image of femininity in American society such as light skin and long hair does not reflect the majority of Black women. This hair hierarchy can also be ascribed to how natural hair is depicted in the media, for instance in 2015, Black consumers in the US protested against a commercial launched by Shea Moisture on social media for its '*Hair Hate*' campaign: "The ad highlighted a light skinned woman with long wavy hair, a blonde white woman and two red-head white women discussing why they've suffered from hair hate" (Payne & Duster, 2017). Unusually, Shea Moisture's main target consumer, who is Black women with kinky hair, was excluded from the advertisement. This prompted a reaction on social media resulting in Black women rejecting the brand (Omer, 2017).

The Black haircare industry is not just developing; it has also impacted conventional beliefs according to Omer (2017). It has been established in several studies that the majority of ethnic hair tendencies influence the mainstream market. This is supported by Roberts (2016) who asserts that:

...the Black haircare industry has undergone quite a transformation over the past five years and that should continue heading into that direction in the next decade. As more and more Black consumers are embracing their natural self and walking away from relaxers, it is presenting opportunities for natural brands to enter the market. Research indicates that wearing their natural hair makes Black women feel liberated, confident and different from others, giving them a tremendous sense of pride in being Black while displaying their natural beauty (as cited by Premium Beauty News, 2016).

I can infer that even though Black women have embraced their natural hair and feel good doing so, there is still this deep desire for a looser, perfect 'S-curl' which is more inherent to those having a type 2 and type 3 hair (European descent) and not type 4 (which is predominantly that of the Black race in essence African descent). It may be suggested that Black women, based on the data collected, have a preference to when it comes to wearing their hair natural and that preference is the hair type and

the influence of their social influences who have a bias for straight hair (European standards of beauty) are still strong and a level of unlearning is underway.

#### 5.5.4 Hair styling

Based on the data collected, the last main concern that Black women have when it comes to their natural hair is styling. Styling and product usage for natural hair is extremely time-consuming, as previously discussed.

*Basically just styling because I am always styling in the same thing, it is either a bolla or like a plate, so just the styling is a tiring thing and then obviously you need to still go for your cuts and all of that, so that you need to do (P7:166).*

*I think it is just not knowing what to do with it sometimes, so I am not very creative or I don't in the sense of styling my hair, different styles. Sometimes I would do it, like if I really want to do it if I want to go out, I can but I find myself just doing a wash and go because I am lazy and that sometimes frustrates me. And I feel like I can maybe do a bit more of the braiding myself or those protective styles myself, would be easier. So, I mean, that's my – I think that's my main challenge (P9:178).*

*I would say at this point I struggle a bit with styling of the hair because it's not that short. It's also not long it's like an in between, it's an awkward stage for me. So, styling of it – so I can't wear different styles. Ja, so normally I would just do my afro (P15:136).*

The concern for styling is supported by Mintel (2015) which found that “51% of Black consumers use styling products likened to (34 %) of consumers in total; the demand for these products does not indicate a decline as sales are projected to increase to \$1.4 billion by 2020” (as cited in Premium Beauty News, 2016). Mintel (2016) reports that the natural hair trend supports the need for products that can be used for curl control. A prime concern of the ethnic consumer is to prevent hair breakage and frizz without the use of relaxers or any other chemical products. Product development to maintain natural textured hair consists of advanced styling and concentrated conditioners to meet natural consumers' hair care needs, whilst conserving the health of their natural hair furthermore Mintel (2016) states that hair styling products have

grown from 26.8 per cent in 2013 to a projected 35 per cent currently, as a result of Black hair care, which is calculated at \$946 million.

In section 5.4 I discussed the findings based on theme three which is centred around research question three pertaining to the concerns of Black women with the maintenance of their natural textured hair and I also presented the ATLAS.ti software analysis for this theme which contributed to the findings thereof. In the next section I will discuss the findings centred around the fourth theme.

## **5.6 Theme 4: Perception of the cost for maintaining natural hair**

Within this section the findings of perception of the cost for maintaining natural will be presented according to the findings generated from this research.

The questions that I extracted these insights from on the interview guide are as follow:

- 4, 6, 7, 10, 11, 18, 20, 21, 24, 26, 30, 31, 32

The above questions are primarily linked to step five of the Five Stages Model (decision-making process) as related to Figure 2.8 as proposed by Lamb et al., (2015:84) namely the purchase step. Secondary, the questions in the interview guide are linked to problem recognition (step two) and information search (step three) and focus on the evaluation of alternatives (step three). As previously discussed, once the participants were made aware of their natural, they then discovered that there are prescribed products to use to care for their natural hair. During the information search and the evaluation of alternatives stages, they discovered natural haircare products in order to care for their natural hair and to promote growth (given the concerns expressed in the findings as discussed in Section 5.4), participants need to make a purchase in order to maintain the health and growth of their natural hair.

### **5.6.1 Cost**

In terms of perceptions of the cost to maintain natural hair, based on the data collected, participants highly value natural haircare products for the upkeep and health of their natural hair.

*Natural hair products are expensive and I tend to buy one like my mask, I tend to buy one product a month, the expensive one like the sheer moisture. You know to have – to bring in that one into my product range because it is expensive (P2:107).*

*But so I don't think that they need to be that expensive but at the same time, you can understand when products are expensive because there are some ingredients in there*

*that cost a lot. So yes, there are brands that don't have those but I think our market is still looking after us (P13:157).*

*I would say the one type of product I've been using My Naturals, quite affordable and My Natural, I use all their products. So, that one is quite affordable. Some of the products, I could say Design Essentials, they're very good with conditioner. That works very well with my hair. That is an investment. That will last you for like three months and therefore, I think that is a bit more expensive. But you, you pay for what you get. There's value attached to the products that are more expensive (P15:94).*

*Well, one thing I can say, it's expensive. Being natural is more expensive than actually being unnatural. So, it's extremely expensive and there's too much. It's like a wide variety of stuff, so you need to go, take your time, go read up and buy one of each and figure which one works for you and then stick to your brand (P16:116).*

*Expensive. But that's not what I want to say because Auntie Jacky's to me, is quite affordable. I think it's like R70 for the leave-in range and it lasts a long time for me and the obviously, Clicks, with the three for two (P18:64).*

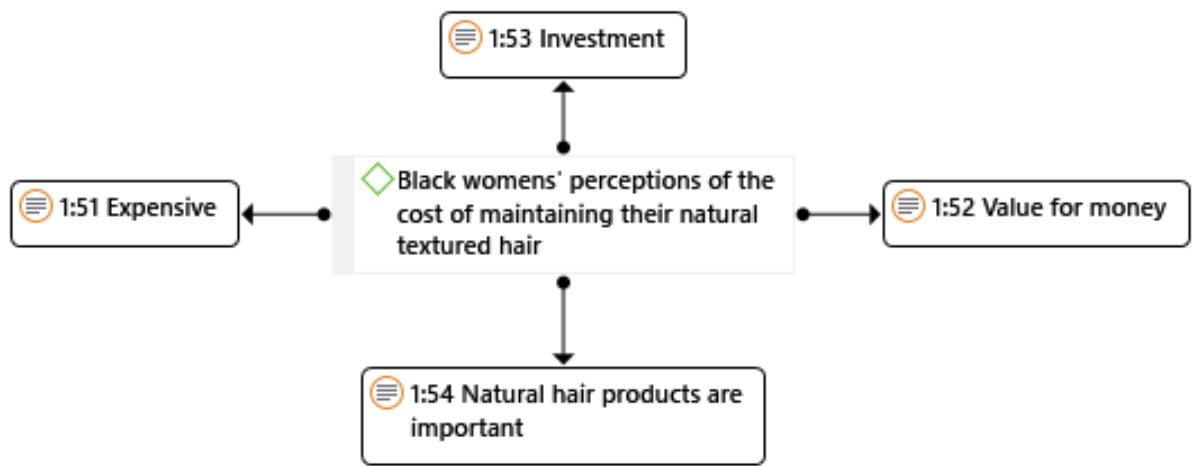
This is affirmed by Mhlungu (2017), who found that in South Africa, Black consumers spend up to six times more on their hair compared to their White counterparts. Even though products are characterized to be expensive, they also view these as an investment because they want to look after their hair.

According to Chutel (2018), the cost of the products could be the motivation behind, for so many years, that the only offering on the retail market for hair like the author's was to use chemical treatments that 'removed the hair's texture'. Because the natural hair care market in South Africa is still growing according to Roberts (2016), the Black haircare industry has experienced a change over the past five years, and should endure that trend for the next ten years. As an increasing amount of Black women are accepting their natural hair and rejecting relaxers, this has introduced prospects for natural brands to enter the market. This trend confirms that natural hair is indeed a movement as consumers are influencing organisations as to what kind of new, non-traditional products they would like to see on the market.

Due to the principles of demand, supply and price (Mohr, 2015:60-64), the price of products that are currently in high demand, will cost less; conversely, those products that are in less demand will become more expensive. Since the most prevalent styles in the US markets are still relaxers (29%), as stated by Johnson et al., (2017), this further explains why natural haircare products are expensive. Moreover, this further supports the report of Mintel (2015) which indicates that hair relaxers are still a large income generator in South Africa. Therefore, it can be concluded that even though

the natural haircare market is growing, it is still small in comparison to the relaxer/chemical haircare market. Consequently, natural hair care products continue to be expensive but participants will continue to purchase the products because they want to maintain the health of their natural hair, which holds invaluable meaning to them.

Figure 5.8 is an illustration of the ATLAS.ti software analysis of the questions concerning the perceptions of the cost of maintaining natural textured hair.



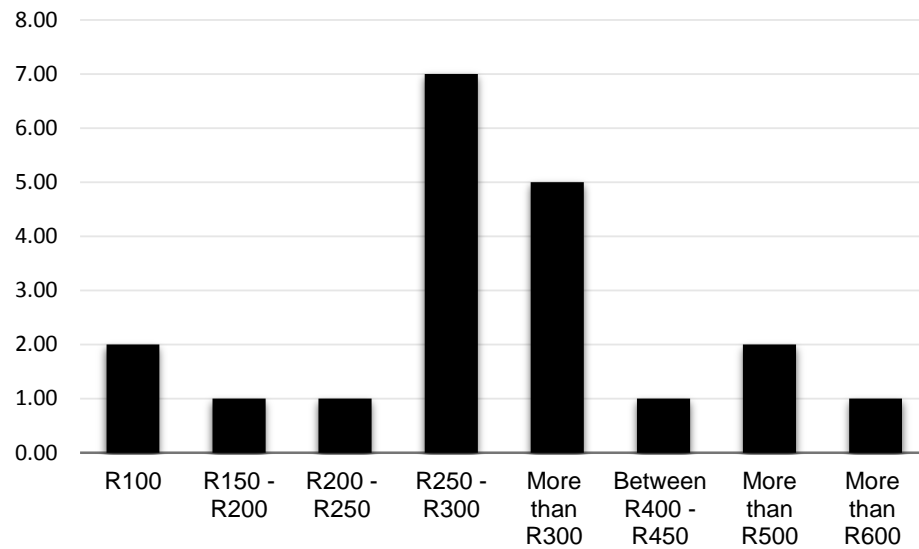
**Figure 5.8: Theme 4 – Black women’s perceptions of the cost of maintaining their natural textured hair**

Given that the research question contains an element of cost, I deem it important to highlight the spending habits of the participants.

### 5.6.2 Purchase frequency

Based on the research Black women spend between R250.00 – R450.00 on natural haircare products per purchase. The highest spend per purchase ranges between R500.00 and R600.00 on natural haircare products. Given the cost of petrol, water restrictions and the economic climate, this level of spending per purchase could be deemed high. Many of the participants also note that they look out for specials, specifically three (3) for two (2) promotions at Clicks, and stock up on their preferred haircare products. This coincides with what Sena (2018) says that “the beauty industry is notorious for being unaffected by economic regressions – progressing throughout the economic recession of 2008”. However, consumers have a tendency to be more price-sensitive in the course of those times, but continue to spend.

Figure 5.9 illustrates the average spend per purchase of natural hair care products.



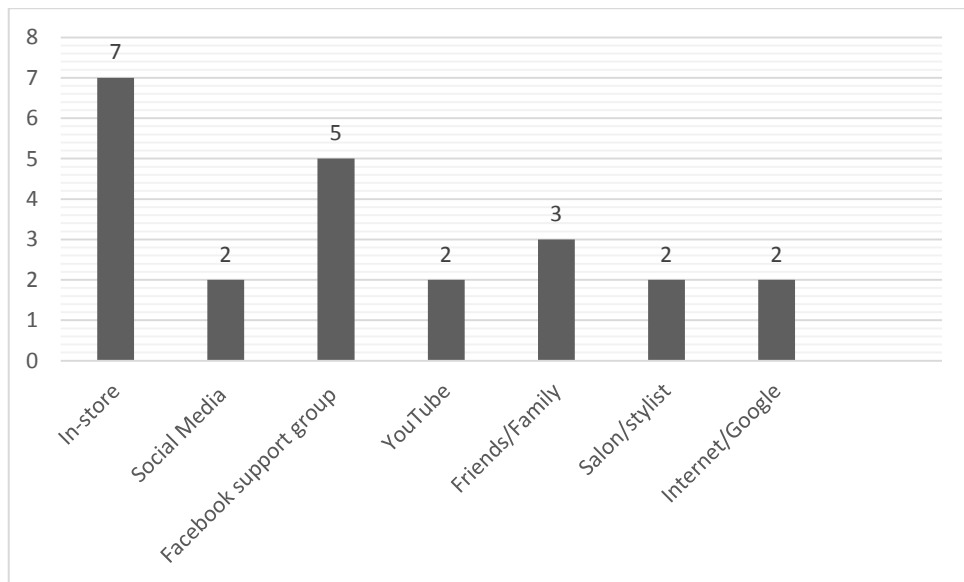
**Figure 5.9: Average spend per purchase**

### 5.6.3 Awareness of natural haircare products

When asked where participants first became aware of natural haircare products, the majority of the participants stated that they first noticed natural haircare products in-store (retail environment). In particular, most participants mentioned the Clicks stores. A large majority of participants also became aware of natural haircare products online, of which a noticeable portion of the participants stated that they first became aware of natural haircare products on a Facebook support group page designed for naturals in Cape Town, participants also became aware on social media, some participants mentioned YouTube and others also pointed to Google search.

Figure 5.10 illustrates how participants first became aware of natural haircare products.



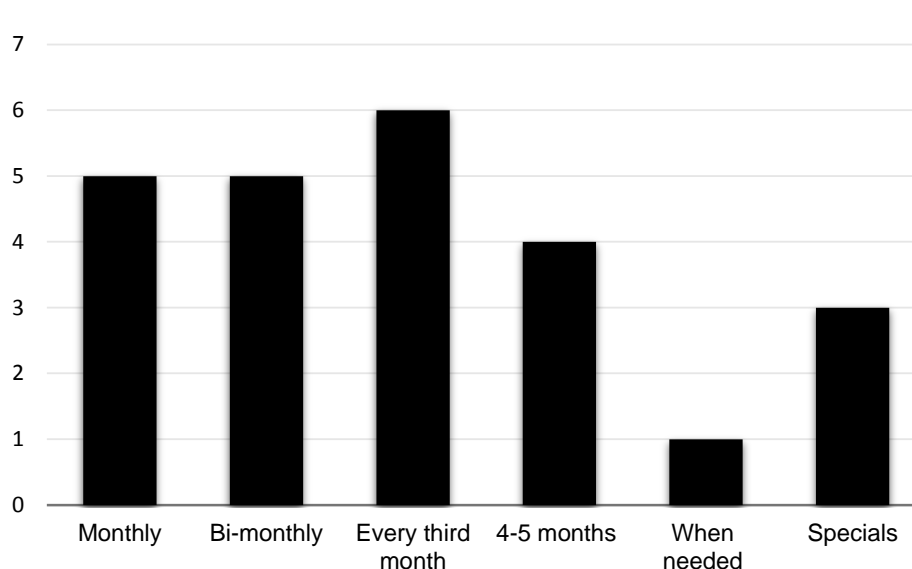


**Figure 5.10 Awareness of natural haircare products**

The fact that a noticeable amount of the participants relied on a Facebook support group for women wearing natural hair; further confirms the findings discussed earlier in this chapter, namely, the strong bias and criticism the participants experienced within their own family in relation to natural hair and they relied on social media (Facebook in particular) to find support. Finley (2017) confirms that Black women’s social media consumption plays a particularly influential role when compared to White women. Finley (2017) states that Black women over-index by 86 per cent for spending a minimum of five hours on social network platforms daily, with 43 per cent stating they often share their views on products and services by sharing criticisms and online ratings. Furthermore, few reported that they were first made of aware of natural haircare products by family and friends. This is corroborated by Hoyer et al., (2012:13) who note that “social factors arise because of the interaction of consumers with others”.

Given that the research question contains an element of cost, I deem it important to highlight the spending habits of the participants and therefore I will highlight how frequently the participants shop (spend) on natural haircare products.

The next section I present findings based on purchase frequency. Figure 5.11 illustrates how frequently participants purchase natural haircare products.



**Figure 5.11: Frequency of purchase**

As illustrated in Figure 5.11, a large majority of participants purchase natural haircare products on a monthly- or bi-monthly basis and a significant amount of the participants purchase natural haircare products every third month while a smaller amount of participants purchases every 4-5 months and a small number of the participants reported to purchase products when needed. Some participants reported only buying natural haircare products when there are special promotions.

Based on the above findings, it is evident that natural haircare holds a critical position in the makeup of the Black women who participated in this study. Given that most purchases for natural haircare is regular, in essence monthly and bi-monthly, and the spend is mostly in excess of R250.00 per purchase it indicates the important role that it plays and I can infer that natural haircare products are staple goods.

Another noticeable attribute was that participants used multiple products in their hair routine. Majority of the participants reported that they use a shampoo, conditioner, leave-in conditioner and hair treatment such as a mask on a weekly basis and they do not only use one brand, but a variety of brands.

In this section I discussed the findings based on the fourth theme which is centred around research question four pertaining to the perception of the cost for maintaining their natural hair. I also presented the ATLAS.ti software analysis based on the findings of the frequency of purchase for this theme.

In the next section I will discuss the findings centred around the fifth theme which is based on the process that Black women follow when caring for their natural hair.

## 5.7 Theme 5: The process that Black women follow when caring for their natural hair

The next section will present the findings of the fifth and final theme based on the findings of this research.

The questions that I extracted these insights from on the interview guide are as follow:

- 5, 18, 19, 21, 22, 23, 24, 25, 26, 27, 28

The above questions are primarily linked to step four and step five of the Five Stages Model (decision-making process) as related to Figure 2.8 proposed by Lamb et al., (2015:84) namely the purchase and post-purchase step. As previously discussed, once the participants were made aware of their natural, they then discovered that there are prescribed products to use to care for their natural hair. During the information search and the evaluation of alternatives stages, they discovered natural haircare products in order to care for their natural hair and to promote growth (given the concerns expressed in section 5.4), they need to make a purchase in order to maintain the health and growth of their natural hair. Furthermore, Section 5.5 revealed the perceptions of cost when maintaining their natural hair and based on the research of this study, natural haircare maintains a prime position in the lives of the Black women who participated in the data collection by virtue of their spending and the frequency thereof.

Based on the data collected, none of the participants knew how to care for their natural hair when they first started wearing their hair according to its natural texture. When asked how they learned to care for their natural hair, the majority of the participants answered that they learned either through the internet or on social media platforms, with the majority mentioning YouTube videos. This finding is confirmed by Loggerenberg and Herbst (2010:13-17) who maintain that Black women are progressively engaged on online platforms for information on haircare. As cell phones are a necessity and almost 50 per cent of the population now has access to the Internet (Finley, 2017), Black women's social media consumption plays a particularly influential role when compared to White women:

*But so then I would wear my hair like in its natural state for like two days and then like, obviously I didn't know what to do with it anymore, so then I would go back to whatever. So then I thought wait let me go onto like You-Tube and Google whatever, and then I started seeing there are some bloggers and like people giving information on natural hair and so I started seeing, like okay this is*

*actually what you do, like you use different kinds of shampoos and stuff (P13:35).*

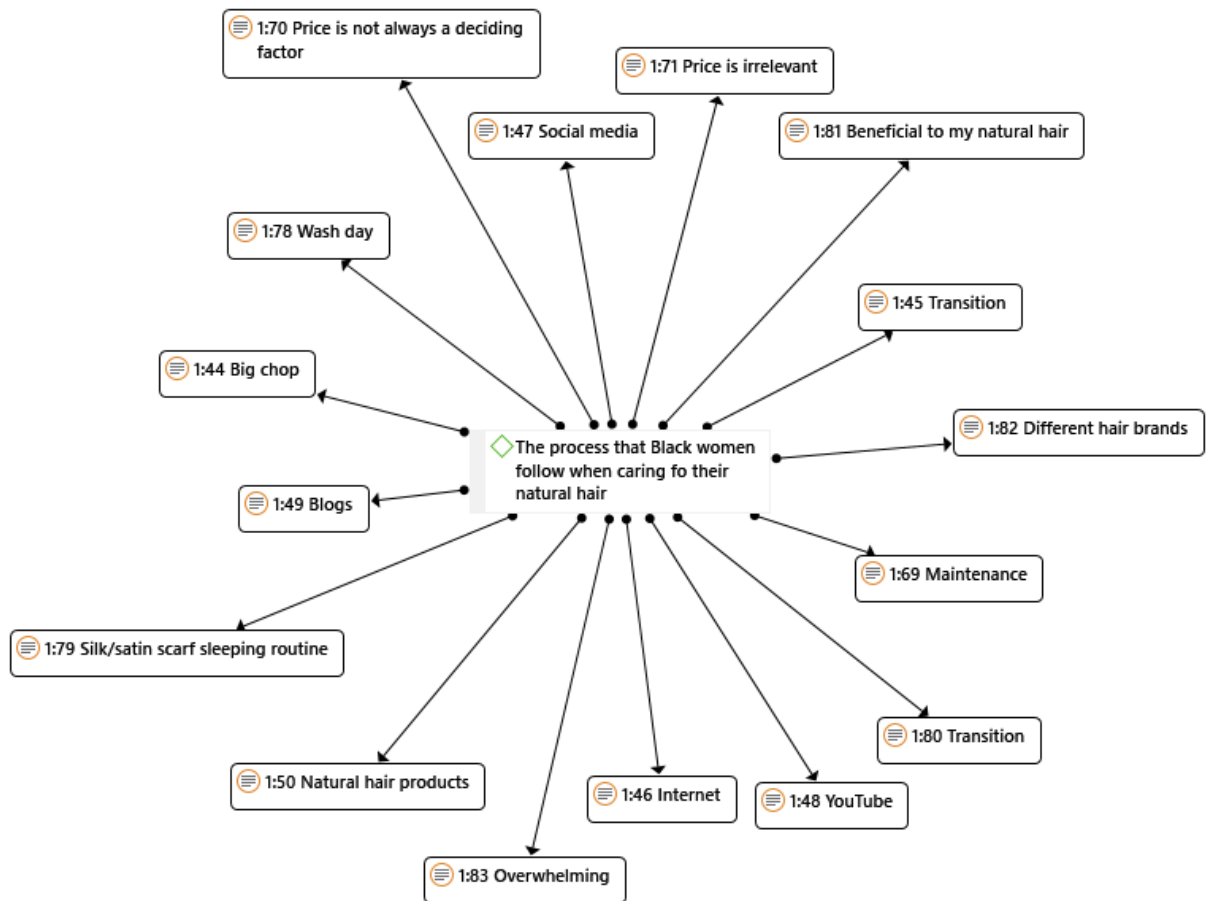
*Once again YouTube. And then from the group on Facebook called Cape Town Natural Hair, which was small in its infant stages then. And there was a few of us that would get together and would share tips. And then I'll find out oh but that would work. Or somebody would say on Facebook, I'm trying to do this can anybody give a recommendation on how to do that. And so you try different things until you then figure out, oh that works on my hair. No, this doesn't work on my hair. So it's a combination of YouTube, Facebook and this Cape Town Natural Hair group that I then came across (P20:38).*

*She was my guide and she's still my guide and then I came across the natural group on Facebook, where I got all my tips and what products to use (P19:26).*

*At the time South Africa didn't have really much of a natural hair community, the way there is now and a lot of – like the only place I could go to was YouTube because I wasn't much on Facebook either. So, YouTube was where I found the American natural hair tutorials although we didn't have the products that they were busy using. So, I would look for the closest one and went to my store and went to go maybe look and there wasn't a guideline. I mean half the time I bought hair cholesterol, thinking because it looks creamy it's going to help my hair but it's for relaxed hair and there wasn't someone to guide me really. So, YouTube was my main focus at the time. But later, once I got into Facebook is where you start meeting and chatting to people and speaking to parents, speaking to my own parents that gave me old wife's tales of shampoo and peppermint oil. That is like my go-to hair growth solution and I've used it ever since. So, those are small things that I've learnt from – picked up from people, from parents and so forth (P17:40).*

The above accounts are corroborated by Ellington (2014:562) who notes that “blogging, vlogging and posting to sites such as Facebook, enables creators to associate and converse with thousands of women across the world wearing natural hair. Social network site personalities have presented sustenance and edification concerning haircare products, general wellbeing and styling/upkeep of natural African American hair.” The creators set up their platforms to be inspirational, informative, and most importantly, directed at the 20 per cent to 30 per cent African American women wearing natural hair. In exchange, the natural hair population valued the assistance they received from social network sites and their creators. Collectively, the creators and audience shaped a ‘community’ where affection and approval of natural hair could be promoted. Social network sites thus assisted in the evolution of the natural hair movement”.

I will now present the findings as per the analysis using the ATLAS.ti software. Figure 5.12 illustrates the data collected based on the questions asked to investigate the process that Black women follow when caring for their natural textured hair.



**Figure 5.12: Theme 5 – The process that Black women follow when caring for their natural hair**

Based on the data collected, the process of caring for natural hair is characterised as time-consuming, as discussed earlier, due to the biological nature of natural hair. It is often a three- to four-day process of ‘locking in moisture in the hair’.

The combination of products used includes ranges of shampoos, conditioners, leave-in conditioners, hair masks, hair butter and gel.

*Because you don't, as a natural, you often don't just buy one product. It's not like you're not just buying a shampoo and conditioner. You're buying a hair cream, a mask, a deep conditioner, an oil, all of these things that all these hair experts are telling you need these products. So, that's why for me, price is very important because especially if I'm doing my second monthly shopping, I'm not just – maybe my hair gel will be up and my oil but now I need to factor in, ah, my sister also needs more conditioner or – so I'm looking for something that is within my price range because you're obviously buying it along with your toiletries and you can't spend over R300/400 every second month. So, sometimes you do take in ah, okay, I can't buy Shea Moisture this month. Let me maar just go for that Tresemme or that Auntie Jacky's conditioner (P12:110).*

I also draw a distinction between the products that the participants are currently using as part of their hair routine when caring for their hair and what they are aware of, as shown in Table 5.1 and I can infer that there is a level of aspiration even in the use of natural haircare products as the participants often made mention about affordability and if they can afford the buy the more premium brands in the future. This can also relate to self-actualization needs.

**Table 5.1: Prominent natural haircare brands versus purchased brands**

<b>Prominent natural haircare brands</b>	<b>Natural haircare brands that are purchased regularly</b>
1. Aunt Jackie's	1. Curl Chemistry
2. Shea Moisture	2. My Natural Hair
3. Cantu	3. AfroBotanics
4. Design Essentials	4. BLM
5. As I Am	5. Buuya
	6. DIY (manufacturer brands)

The awareness of natural haircare brands differs greatly from the natural haircare brands that are being purchased and used in hair routines. Based on the data collected, the prominent natural haircare brands are seen as being too expensive. Participants are unable to maintain the cost thereof long-term, which is not beneficial for the health of their hair. The participants indicated that they could only afford these products if they were on promotion; only then, they were able to stock up on those products. Some of the participants also expressed that they would like to remain strictly local and therefore do not regularly purchase the prominent brands because they are international.

In Section 5.6 above I discussed the findings based on theme five which is centred on research question five pertaining to the process that Black women follow when caring for their natural hair and I also presented the ATLAS.ti software analysis which contributed to the findings thereof. In the next section I will discuss the findings centred around the sixth theme.

## **5.8 Theme 6: To establish the motivation behind Black women wearing their hair in its natural state.**

This section will present the findings of the sixth research question/theme based on the findings of this study.

The questions that I extracted these insights from on the interview guide are as follow:

- 2, 14, 15, 40, 41, 42, 43

The above questions are not primarily linked to the Five Stages Model (decision-making process) as related to Figure 2.8 proposed by Lamb et al., (2015:84) except for questions 2 and 14, which is linked to problem recognition (stage one). However, these are additional questions as discussed in Section 4.7.2 and it is illustrated in Figure 4.1 as 1. influence of family and friends (which is an expansion to the Five Stages Model) and 2. environmental issues (which is in addition to the theoretical framework Figure 2.8).

Based on the data collected, the motivation for Black women wearing their hair in its natural state stems from various reasons, namely:

- 5.8.1 Confidence,
- 5.8.2 Identity,
- 5.8.3 Beauty and power,
- 5.8.4 Self-esteem,
- 5.8.5 Self-acceptance,
- 5.8.6 Self-expression,
- 5.8.7 Heritage and ancestry.

The majority of the participants also referred to their natural hair as their 'crown'.

This will now be discussed in more detail.

### **5.8.1 Confidence**

Based on the data collected, the motivation for Black women wearing their hair in its natural texture stems from confidence.

*And I learnt probably after three jobs, if I want to be noticed, if I want to make more money, if I want people to take me seriously and I'm not going to allow people that are not skilled enough to determine my income bracket. So, it gave me a bit confidence, anger first but then a lot of confidence after that that you are a force to be reckoned with, regardless if your hair is manageable according to them or not (P17:64).*

*My hair has been like this, you know for real, this hair journey has become a lot more than just hair. Like you think it is about hair, I want my curl back but you just, you feel, you feel so good about yourself that you have taken back, like you, man. And it no longer matters what anybody else and like I couldn't care if somebody says to me now...(P13:106)*

*First of all, I love it. I love how my hair curls and coils in different ways. It also gave me a lot of confidence because before that I, I was very self-conscious, but when I started wearing my hair natural I became very – I became more confident. I loved myself more because it really forces you*

*to love yourself because like, like you are standing thee in the mirror and you, so used to like having your hair straight and you know, tamed basically and now it is untamed and it like what do I do now? You don't have a choice but to actually love yourself because a lot of people are going to be like why don't you do your hair and all of that and it is up to you to actually like change their opinion and you know, not let their opinions effect you and the only way you can do that is by loving yourself (P11:24).*

These comments are also reflected in the findings of Ellington (2014:563-564), who reveals that 76 per cent of the participants experienced greater self-confidence concerning their natural hair, following communication via social networking sites. White (2005:295) examined the motivation behind how Black women wear their hair. She found that the choice to wear natural hair was a “progression in the manner the [women] defined themselves, even a path to ‘self-discovery’ that created a feeling of dignity and pride”.

This notion is echoed by Griffin (2003:42) who states, with respect to traditional head-dresses and regal crowns, that:

...by virtue of their size, such items exude a sense of poise and splendour of the wearer by magnifying body size and by shaping bodily movement consequently leading to stature and grace. Similarly, when wearing the Afro, it symbolises a crown to the extent that it could be implied that that the bigger the Afro, the greater one's Black awareness.

## 5.8.2 Identity

Based on the data collected, the motivation for Black women wearing their hair in its natural texture stems from identity.

*I'm glad we've moved away from, even my little one that's eight-year-old says mommy I don't want a GHD on my hair. I'm glad too that we are moving away from printing in the children's head that hair should be straight for boys to like you, that type of thing. And I will always encourage my kids or my daughter, especially the two daughters I got that you need to embrace where you come from. Embrace your – you know. Where we actually come from. We weren't born with extensions. We weren't born with straight hair” (P2:200).*

*means it's who I am, it's my identity. I just had my first blow out. Day 2, I was like, no, I'm over it. I don't want my straight hair. It's too much effort. This is not me. It's not who she is because my hair has my personality attached to it and people were like, no, this is not you, Nicole. You need to go back, please. Where's your afro? We need to see that. So, my afro is who I am now. It's what people know. So, I think that's what my natural hair means to me (P15:66).*

*I could say everything. But I think it actually does mean, everything, is a very strong, so I don't want to say everything but it means quite a lot to me to be honest because I feel like it's part of who I am. You know what I mean? Like, it's part of my identity, ja my identity*



*is in Christ but I will like my physical, I want my physical identity like I feel like it's part of who I am, like it matches my outfits (P18:57).*

These findings support Jacobs (2015:23) who observes that hair is tantamount to human identity; the denigration of Black hair undermines Black identity. Natural hair can thus serve as the mechanism to achieve a genuinely Black identity. Furthermore, Morrison (2010:86) notes that such practices “do to our racial identity what the chemicals in relaxers or the heat of pressing combs do to our hair – [they] make us seem whiter”.

### **5.8.3 Beauty and power**

Based on the data collected, the motivation for Black women wearing their hair in its natural texture emerges from beauty and power.

*I started believing like my kroes is beautiful (P15:60).*

*Indoctrination yes, because where did it come from, this that you have to have straight hair as a coloured or black or a woman, to be beautiful? (P5:98).*

*I don't think it was you know, yes I thought straight was beautiful and that's what I wanted and I never ever wanted to wear my hair natural as a child (P8:94).*

*It's my way of telling the world that I don't adhere to European or Western ideals of beauty (P12:62).*

Griffin (2003:42) claims that in its 'naturalistic' reasoning, the Afro required an explanation that went to the root of the problem. By emphasising the length of hair when it was allowed to grow 'natural and free', the style valorised curliness and kinkiness, changing the stigma of disgrace into an emblem of pride. However, Griffin (2003:42) claims we should be wary of the stereotype that all women who wear their hair naturally are seeking to make a political statement. Mamabolo, Agyei and Summers (2013:287) suggest that many women in South Africa apply relaxers to remove the thickness from their natural hair for the sake of beauty, which can damage hair and irritate the scalp. Using an Afro comb, the hair was stimulated to grow upwards and outwards into its distinctive rounded shape. The three-dimensionality of its shape forms the signifying relation with its status as a sign of Black pride.

### **5.8.4 Self-esteem, self-acceptance and self-expression**

Based on the data collected self-esteem, self-acceptance and self-expression were recurring sub-themes in the data when investigating the motivation for Black women wearing their natural textured hair.

*I loved myself more because it really forces you to love yourself because like, like you are standing thee in the mirror and you, so used to like having your hair straight and you know, tamed basically and now it is untamed and it like what do I do now? You don't have a choice but to actually love yourself because a lot of people are going to be like why don't you do your hair and all of that and it is up to you to actually like change their opinion and you know, not let their opinions effect you and the only way you can do that is by loving yourself. So, to me this hair means that I am being me and I am okay with that (P11:24).*

*I had an ugly breakup and I just had to cut off everything and that was the beginning of the journey... (P3:74).*

*I wear my natural hair so that I can be me, without, without any coverage. Without extra effort. Waking up with just my natural hair allows me to just be me. Yes, without extra effort. And also it is now and then, less hassle (P4:26).*

*I reached 40 and I decided it was time for a change. I've always wanted to do something different with my hair but was always too scared to try. And I think with society always making you feel like your hair needed to be straight to be pretty, I think that kind of put off from that. But when I reached 40 a lot of things changed for me. I became more comfortable with myself and I just thought stuff it. That's it. I'm going to give this a go and I am going to try and not do the chemical thing, and just see how it works out. And I tried it (P20:22).*

This notion is affirmed by White (2005:295), who found that for many Black women, the choice to wear their natural hair was a “progression in the manner they defined themselves, even a path to ‘self-discovery’ that created a feeling of dignity and pride”. Longgerenberg and Herbst (2010:13-17) add that middle class Black women in developing economies choose not to assimilate but rather choose to stand out. They want to voice their opinions in their own unique manner rather than replicate their white counterparts. This view is echoed by Jere-Malanda (2008:14-18), who claims that social symbolism in hairstyle selection goes beyond Africa. It is therefore simplistic to imply that hair is only an aspect of African traditional distinctiveness, because hair and individuality go together.

### **5.8.5 Heritage and ancestry**

Based on the data collected Heritage and ancestry were recurring sub-themes in the data when investigating the motivation for Black women wearing their natural textured hair.

*I'll always say but that's my roots, I'm going back to my roots, whether you like it or not, I'm wearing my hair like that and I got,*

*at first you got like oh what is this person going to say but no ways, I'm wearing it with pride (P19:84).*

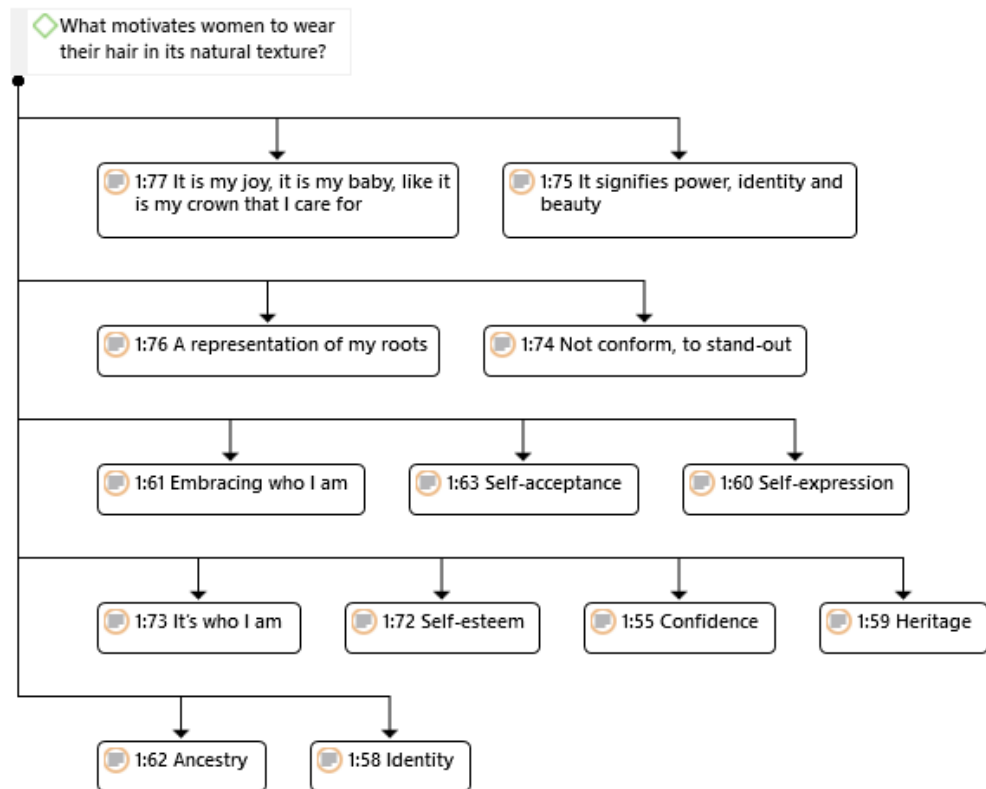
*It's a representation of me. It's a representation of my ancestry, of my roots and yes, I'm proud of that (P12:22).*

*...it's who I truly am. So it's obviously my roots and who I am and who I always will be (P16:922).*

*Back to my roots...(P3:104).*

This supports what Mercer (1987:40) stated: “The Afro symbolised a reconstituted connection with Africa as part of a counter-hegemonic method aiding to redefine a displacement of individuals - not as Negroes but as Afro-Americans”. Furthermore, as observed by Mercer (1987:40), “[t]he Afro represented a reconstituted connection with Africa as part of a counter-hegemonic method aiding to redefine a displacement of individuals - not as Negroes but as Afro-Americans”. Furthermore, “The 'naturalness' of the Afro lies in its refusal to conform to straightened styles and short haircuts: its distinctive feature is the length of the hair. Black women embraced White cultural standards including the “groomed image of docility” as a survival approach; they sought to present a non-aggressive image to White society according to Abdullah (1998:199). This notion is confirmed by Banks (2000:46), who asserts that “wearing one’s hair naturally is considered as a strategy of resistance to White beauty standards and is also a connection to African roots and heritage”. Moreover, Thompson (2009:831) contends that it is important to note that body image and hair represent key factors in Black people’s existence that can be outlined back to the era before slavery in Africa. These styles seek to 'liberate' Black hair from the afflictions of racist ideology.

I will now present the findings as per the ATLAS.ti software analysis for this theme. Figure 5.13 illustrates the data collected based on the questions asked to investigate what motivates Black women to wear their hair in its natural texture.



**Figure 5.13: Theme 6 – To establish the motivation behind Black women wearing their hair in its natural state.**

In Section 5.6 I discussed the findings based on theme six which is centred around research question six to establish the motivation behind Black women wearing their hair in its natural state and I also presented the ATLAS.ti analysis for this theme which contributed to the findings thereof. In the next section I will deliberate the results of the questions in the interview guide that were not absorbed in the pre-determined themes.

### 5.9 Other findings:

The next section I will discuss all other interview questions and findings that were not absorbed into the themes.

The questions that I extracted these insights from on the interview guide is as follow:

- 36, 37, 39 – 42

I deemed it important to also highlight the effect the family had, in particular the mothers, of the participants' behavior towards their daughters concerning (natural) hair since majority of the participants' hair was relaxed and chemically-straightened by their mothers and/or family at a young age and (still) has a bias towards straight

hair even now that the participants' are wearing their hair natural. This was discussed in detail in Section 5.4.

One of the most prevalent insights that arose from these lists of questions is the self-perception of natural hair versus others' perception of natural hair. This is displayed in Table 5.2:

**Table 5.2: Self-perception versus others' perception of natural hair**

<b>Self-perception</b>	<b>Other's perception of natural hair</b>
Semi-healthy	Nice afro.
Organic	You have a nice curl.
It's authentic	I want that type of hair.
It's who I am	Nice
Moody	Healthy,
Soft	Too dry
Bit of curl	Full
Different curls in different parts of my head	It looks like a tree
I've moisture, much more	Not an afro
Confident	Kroes
A unity of different textures	Dry
Sustaining my roots	Big
Confidence in	Awesome
I am proud	Healthy.
Shiny	Wow, your curls.
Soft	Beautiful
Stubborn	Soft
Split personality	On-point
Fabulous	They wish they had mine
My hair is alive	Dry
Big	Not nice
Healthy	Stunning
Beautiful	Gorgeous
Curls	Unique
Fun	Different
Fluffy.	Love it
And a heart (shape)	Don't ever cut it.

Indecisive	It is who you are.
Unpredictable	Hair goals
Stands out	Bossiekop
Famous	Flowing tresses
My identity	Stunning
Unique	Quality
Bouncy	Cute
Funky	Question if it is a wig
Bold,	Pretty
Luxurious	Sparkly
Playful	Glow
It has a mind of its own	
My confidence	
It is my crown.	
Unpredictable,	
Flexible,	
Bushy,	
Crazy	
Me	
My natural hair has personality, like if I have straight hair, I feel so boring.	
Fluffy	
Like I feel like my hair, it grabs attention, like people want to know how do I care for my hair.	
Curly	
Loved	
Cared for	
Gentle	
Victorian	
Thick	
Kinky	
It's loud	
It's super confident	

It is clear based on the above table that the distinction between self-perception (how the participants describe their natural hair) and the perception of others concerning

natural hair (how others have described their natural textured hair) varies and others' perception of participants' natural hair contains:

### **1. More negative descriptions and terms**

One of the most prevalent and recurring terms that were used to describe the participants' natural hair is 'kroes'. The term 'kroes' according to the Dictionary Unit for South African English (2015) means frizzy; an offensive mode of reference to tightly curled African hair; crissy. Occasionally also kroesie; the spelling was influenced by the Afrikaans language. Kroeskop or bossiekop, is also an offensive term for (one with) frizzy or tightly-curved hair (used especially of the hair of Black or Colored people). According to Pettman (1913:283) the term was also another nickname applied to the Hottentots. The Hottentots according to Richards (2017:110) are the Cape people or the indigenous society of the Cape. Merians, 2001 (as cited by Richards, 2017:110-111) concluded, from a survey of literature inclusive of travelogues and geography books, that no other indigenous society (referring to the Hottentots) was described so negatively or appropriated for such extensive use in domestic discourses. Therefore, I can infer that based on the literature provided by the abovementioned authors that the connotations of these terms were used derogatively and due to the influence of the West, especially the English, it is to be understood why, even in 2019, in a post-millennium society that these terms are still being used to describe natural (African) hair.

### **2. A specific curl/hair type**

The significance hereof was discussed earlier in Section 5.5.3 regarding the desired hair type and curly hair. Furthermore, I can also infer that this is a more general perception of this population (as represented by the participants) regarding the hierarchy that exists whereby a certain hair type (looser curl) is more desired and wanted compared to the other hair types, in essence type 4. I can also infer that based on the participants' recorded perceptions of others of their natural hair that the tighter curl (type 4 hair) which is in essence natural Black African hair is less desired by this population.

Majority of the participants reported that the opinions of others (or how others describe) their natural hair does not affect them, more so now compared to the beginning (of what is affectionately described as their natural hair journey). In the beginning, most of them reported that it did affect them slightly but the as time passed by the less it influenced them. Some of the participants reported that some of the

people who had made negative remarks about their hair in its natural state, have in recent times asked them for advice to also start wearing their hair natural.

### **Section D of interview guide**

Section D of the interview guide included closing comments regarding the interview guide and closing comments about the subject of natural hair and natural haircare. Most of the participants reported that the interview guide was detailed, insightful and the questions were straightforward and provoked them to think about their natural hair journey. Some of the most prevalent closing comments is that more education regarding natural hair is required, especially for those new on the natural hair journey as the industry is emerging.

The next section I will discuss the contribution of the study to the theoretical framework.

## **5.10 Contribution**

The next section I will discuss the contribution of the research. According to Asgari (2015) there are different types of contributions that can be made, namely conceptual/theoretical, empirical or methodological. The contribution of this study is conceptual in nature. The conceptual/theoretical contribution of this study can be described as involving improved conceptual definitions of the original Five Stage Framework (consumer decision-making process) as illustrated in Figure 2.8 as proposed by Lamb et al., (2015:84) and the additional constructs to be added to the framework namely the environmental issues as discussed in Section 4.7.2.

I will now first review the research objectives and then I will explain how each of the objectives was achieved.

### **5.10.1 Primary research objectives**

The primary objective for this research is to investigate the consumer behaviour of Black women in South Africa who wear their natural textured hair.

### **5.10.2 Secondary research objectives**

The study's secondary research objectives, which are also the themes for this research as discussed in Section 5, are linked to the primary objective as follow:

1. Defining natural textured hair:



The definition of natural hair according to the participants of this study is as follow and was discussed in detail in Section 5.2:

Natural hair is hair as it grows from the root without being chemically altered by relaxers, straighteners or Brazilian-blow-outs. The texture is not changed by the use of heating tools such as flat irons and natural products are used to care for it.

Based on the findings generated from the data collected and the definition of natural hair presented, I deem that this objective has been met.

## 2. Black women's perceptions of bias for wearing their natural textured hair:

Based on the findings generated from the data, the main source of bias based on the participants (Black women wearing natural hair) of this research are from family and friends. The participants reported that they experienced the least bias from their colleagues and/or workplace. Natural hair is more accepted in the workplace than at home, especially the bias that they receive from their mothers who introduced participants to hair straightening and chemical relaxers at a very young age. Based on the findings generated from the data collected, I deem that this objective has been met and the perceptions of bias have been identified.

## 3. The concerns of Black women about maintaining their natural textured hair:

The collected data generated four main concerns about maintaining natural textured hair and these include dryness (general haircare); time consuming aspect of natural hair; the hair typing system and hair styling. Based on the findings generated from the data collected, I deem that this objective has been met and the concerns of Black women about maintaining their natural textured hair identified and validated.

## 4. The process that Black women follow when caring for their natural textured hair:

The collected data generated proposed that natural hair product play a very important role in the process for caring for natural hair. One of the main reasons is that participants did not know how to care for their natural hair and relied heavily on external sources such as the Internet and social media network sites for education on how to care for their natural hair. Because they experience bias from internal sources such as their mother and family they were unable to obtain guidance from these

sources. This process is also time consuming and lengthy. Based on the findings generated from the data collected, I deem that this objective has been met and the process that Black women follow when caring for their natural textured hair have been identified.

5. Black women's perceptions of the cost of maintaining their natural textured hair:

Based on the collected data it is expensive to maintain their natural textured hair but the expense on natural haircare products are seen as an investment as they deem it important for the upkeep and health of their natural hair. Participants are highly aware of haircare products and frequently purchase products. Based on the findings generated from the data collected, I deem that this objective has been met and Black women's perceptions of the cost of maintaining their natural textured hair have been identified and better understood.

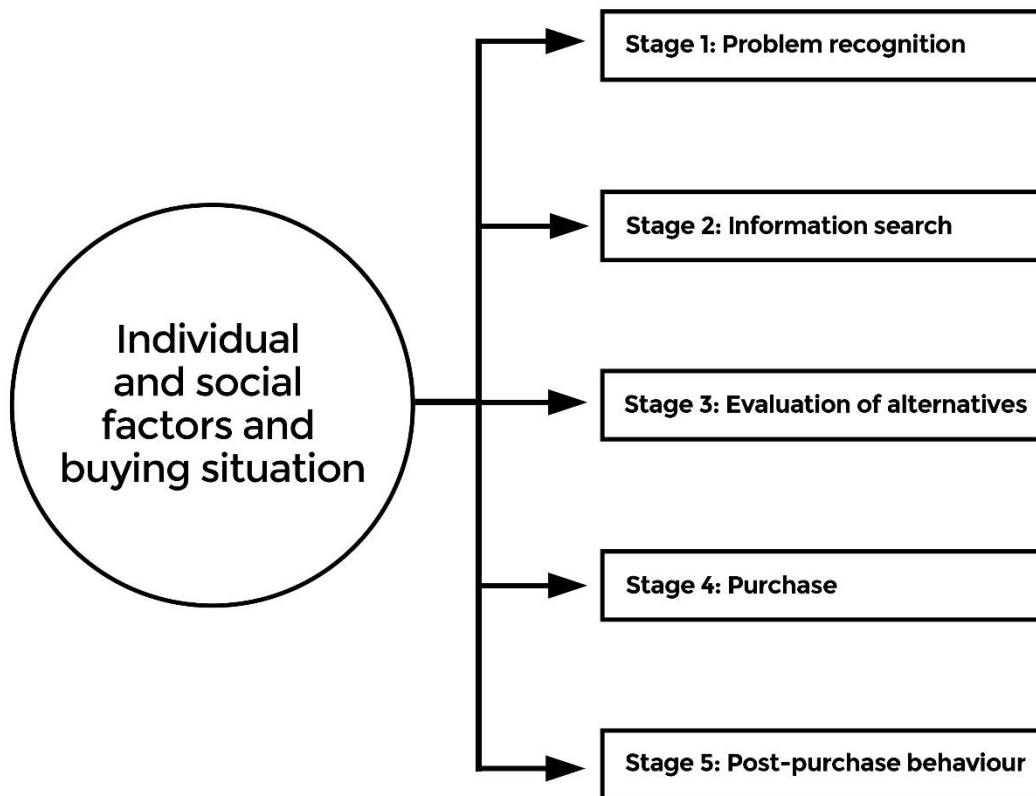
6. To establish the motivation behind Black women wearing their hair in its natural texture:

The data generated five main reasons behind Black women wearing their hair in its natural texture as motivation and these include confidence; identity; beauty and power; and self-esteem, self-acceptance and self-expression. Based on the findings generated from the data collected, I deem that this objective has been met and Black women's perceptions of the cost of maintaining their natural textured hair have been identified and better understood.

Furthermore, the additional insights that were not absorbed in the research pre-determined objectives were discussed in Section 5.9. I will discuss an ever important reoccurring theme in Section 5.11, that was evident throughout the data collection process by all participants along with the study contribution.

I will now discuss each step to clearly and thoroughly indicate the theoretical linkages of the research.

Figure 5.14 forms the theoretical framework for this research as it relates to the objectives of this research and that is to gain an understanding of the consumer behavior of Black women wearing their natural textured hair in Cape Town.



**Figure 5.14: Consumer decision-making process (Five Stages Model)**  
 (Source: Lamb et al., 2015:84)

The first stage identified in the Five Stages Model (consumer decision-making process) is called ‘problem recognition’ or need recognition. According to Lamb et al., (2015:85), this includes realising that an unfulfilled need exists. It happens when consumers are faced with a variance between an actual state (in essence lack of natural haircare, chemically-straightening hair, haircare products that promote growth or haircare products that do not damage the scalp) and a desired state (in essence the desire for natural haircare, haircare that promotes growth and haircare that does not damage the scalp). It can also be inferred that based on the data collected, and as previously discussed, that most of the participants did not know what their natural hair really looks like because they only learned about their natural hair during their adolescent years.

Problem recognition is stimulated when a consumer is open to either an internal or external stimulus. The aim of marketing is to get consumers to identify a difference between their present and their preferred state. In the case of this study, the consumer realises that they need haircare products that would not damage their

natural hair but would enhance their natural hair. Marketers cannot create needs, for example thirst or hunger, but they can create consumer wants in essence a want for natural haircare. This want exists when a consumer has an unsatisfied need and has established that a specific product will satisfy the need – the need for moisturised, healthy natural hair without the use of chemicals. A want can be for a particular product, for a specific attribute or feature of a product (in this case, chemical-free haircare products that does not alter or damage the natural texture of Black women's hair) or a specific brand.

Consumers recognise unfulfilled wants in numerous ways and according to Lamb et al., (2015:86), the most popular way this takes place is when the current product is not performing well. In this instance, Black women are demanding haircare products that do not damage their natural hair (Mintel, 2016).

The second stage is known as 'information search', which takes place after recognising a difference, need or want. Consumers then look for information about the different substitutes available to satisfy their wants. An information search may take place internally or externally. This may include stimulus ambiguity and perceptual bias to acknowledge the uncertainty or confusion that a consumer may experience. This may also refer to non-significance of information - in this case, it would refer to the need for chemically-free products with ingredients (paraben- and sulphate-free) that won't alter the natural texture of the hair but will enhance it.

According to Coetzee et al., (n.d.:110) the information search is closely related to the type of purchase a consumer will make. Not only is price a factor, but it also relates to the level of information required. For example, when buying a cool drink, Black females may already know what to expect, but when she buys a car, the decision-making process is more complex. With access to the internet and with similar products on the market, the consumer might be overwhelmed with the copiousness of information. This load of information could lead to misperception for the consumer. This is particularly true for the Black female consumer wearing her hair natural as the market has seen an influx of local brands entering the market such as *My Natural Hair*, *Nilotiqa*, *Buuya Beauty*, *Curl Chemistry*, *AfroBotanics* and *The Perfect Hair* according to Mac (2018) and Khambule (2017) as well as international haircare brands launching natural haircare ranges such as Tracy-Ellis Ross' *Pattern* haircare brand "launched for natural, textured hair with 3b to 4c curl types", according to Allen (2019) especially as this market segment has gained traction and has become more

lucrative. Therefore, the alternatives are increasing. This is often described as overwhelming and confusing by the participants of this research projects.

The third stage is the assessment of substitutes and the selection of alternatives may be based on previous experience (positive or negative), evaluation may also require gathering information regarding a specific product or service, to make a suitable selection. Mpinganjira, and Erasmus (n.d.:377) states that a consumer usually considers about seven product features and mostly restricts the amount of products that are examined prior to a final selection is made to between three and seven products. This is denoted by the evoked set of products. This implies that a consumer should not be offered too many options to choose as this may aid to confusion and a feeling of being overwhelmed. Coetzee et al., (n.d.:111) identifies three distinct types of decisions, namely habitual decision, restricted decisions and prolonged decisions.

Flashcard Machine (2018) states that habitual decisions are “decisions that are made routinely and with little or no conscious effort; also referred to as ‘routine’ decision-making” whereas limited decisions are decisions that are straightforward and simple. There is no real motivation to search for information, or to evaluate each alternative rigorously. Extended decisions are “decisions are usually initiated by a motive that is central to self-concept, and the final decision is perceived to carry a relative degree of risk. According to Coetzee et al., (n.d.:111) each decision is influenced by a need that gave rise to the purchase including the level of risk involved in making the purchase. The purchase decision does not only include risk; it includes the careful evaluation of the attributes (in essence, ingredients used to manufacture the haircare products) of the product or service, the costs involved in making the purchase (buying the natural haircare products such as shampoo, conditioner, leave-in conditioner, butter) and the purchase involvement. This denotes to the level of interaction between the consumer, the product and the situation in which the purchase is being made. The Engel-Kollat-Blackwell model dedicates attention to the evaluation process as stated by Engel et al., (1995:95).

The fourth stage in the consumer decision-making process as described by Lamb et al., 2015:84 is the purchase decision. This refers to a consumer’s final choice of a product or service. Finally, the consumer’s information search should result in the capacity to make an informed, responsible purchase decision. Informed refers to having all the information that would enable the consumer to feel in control of the evaluation process (in essence price, packaging, size variants, ingredients, features, advantages and attributes and benefits of natural haircare products). This denotes to

the consumer's ability to recognise product characteristics that are relevant and to comprehend the information. "Responsible" refers to the consumer's ability to take responsibility for the purchase decision (for example preference over the cheaper or more affordable natural haircare products despite the limited guarantee).

When relating it to decision-making concerning Black women wearing natural textured hair it cannot be described as habitual (because it is not a routine decision) nor limited decision (because it is not "straight-forward or simple") as the definition above suggests, and it does require motivation to search for information. On the one hand, however, it can be described as an extended decision because it is originated by a motive which is central to self-concept but without the degree of risk associated. So, I can hereby infer that it is a semi-extended decision. Babin and Harris (2013:252-254) classifies these purchases as less expensive but requires a high level of involvement. The information search involves inputs from both internal and external sources, as the purchase decision might involve some complexity, and multiple substitutes may be available to the consumer.

The fifth and final stage of the Five Stages Model (consumer decision-making process) is the post-purchase behaviour (cognitive dissonance). This stage occurs when the customer evaluates the level of satisfaction with a purchase. Consumers undergo post-purchase encounter and question whether they made the correct decision or should have bought a different product. Consumers may experience uncertainty. This type of unease is called post-buying dissonance. Dissonance or post-purchase regret transpires because making a relatively permanent commitment to a particular choice of product requires us to give up the attractive characteristics of the substitutes that was not chosen. The fifth stage is the final stage in the consumer decision-making process, but it is not the end of the process. The information gained as a result of buying and post-purchase evaluation is stored in the consumer's memories as part of their experience. This is remembered when starting a new purchase-decision process (Parumasur & Roberts-Lombard, 2012:262-263). Given, based on the data collected and findings presented, that natural haircare products are expensive and based on the fact that Black women share so much of their views on products on social media it is imperative that marketers to develop strategies that enhance post-purchase satisfaction amongst Black women wearing their natural textured hair. Consumers engage in post-purchase evaluation and this has an impact on future consumption behaviour, communication, loyalty and word of mouth thereby indicating that consumers are rational beings.

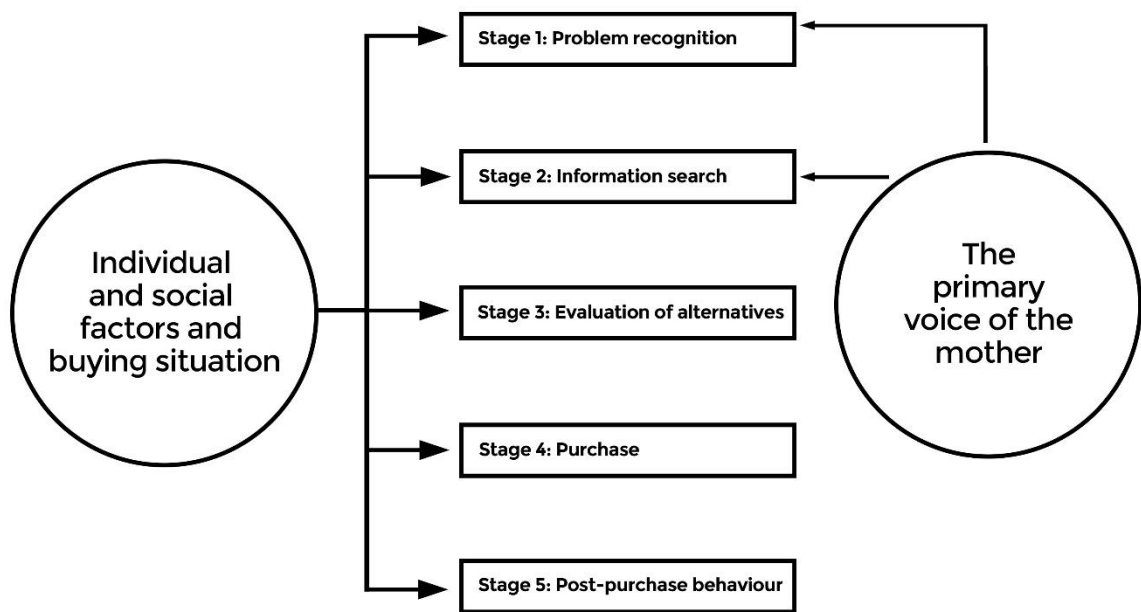
As part of the review of models consulted and reviewing the various definitions, the common denominator is the five-step decision-making stages (Figure 2.8). This forms the foundation of the theoretical framework of this study, as discussed previously, I sought to gain understanding of Black South African women wearing their hair in its natural texture which is embedded in the growing global organic (natural) haircare market and worth 3.5 billion US dollar in 2017 and it is expected to reach 116.33 billion US dollar by 2024; growing at a CAGR of (3.35 %) from 2019 - 2024 according to Mordor Intelligence (2018).

To conclude, in Section 5.10 I reviewed the research objectives and evaluated the theoretical framework along with the linkages to this study. The next section will focus solely on the conceptual contribution of the consumer decision-making process.

### **5.11 Conceptual contribution: Consumer decision-making process**

As previously discussed, the contribution of this study to the consumer decision-making process as discussed in detail in the above section is theoretical in nature and provides an improvement to the existing model in terms of conceptual definitions of the original Five Stage Framework (consumer decision-making process) as proposed by Lamb et al., 2015:84 and the additional constructs to be added to the framework namely the environmental issues as discussed in Section 4.7.2.

I will now present the research contribution based on the consumer decision-making process (Five Stages Model) as proposed by Lamb et al., 2015:84. The contribution to theoretical framework is based on the following as illustrated in Figure 5.15:



**Figure 5.15: The consumer decision-making process with study contribution**  
 (Source: adapted from Lamb et al., 2015:84)

### 5.11.1 The primary voice of the mother

Based on the data collected, the primary voice of the mother plays a strong role in the consumer-decision making process of Black women in relation to their natural textured hair. All of the participants interviewed mentioned that their mothers influenced their haircare choices, especially the use of chemical relaxers. This was particularly so during their adolescent years, as previously discussed. This influenced their choices in terms of haircare products and styling. Mothers were thus the key role players who expressed a bias towards straight hair. Even after years that the participants had been wearing their hair in its natural texture, their mothers were still asking when they would ‘fix’ their hair.

These findings accord with prior research by Makgosa (2010:307-309); Ruvio, Gavish and Shosham (2010:43-56); and Martin and Bush (2000:441-454), all of whom emphasised the influence of parents, and most notably, the influence of the mother as a role model. In contrast, however, Wiese and Freund (2011:218) found that parents as role models did not affect purchase behaviour so much as consumer behaviour. Nonetheless, consumer behaviour does, ultimately, influence purchase behaviour.



Based on the data collected, criticism of natural hair by the mother is a primary and core reference point in the process of choosing to wear natural hair and buy natural haircare products. In the first step of the decision-making process, the mother is involved as she sees that her daughter's hair needs to be 'fixed' in essence straightened with the use of chemical relaxers and heat tools such as hair irons. The participants continuously conveyed that their mothers 'did not know how to look after my hair' and that 'relaxing my hair was the easiest'. Thus, there is a constant juxtaposition between the state of reality – which is the 'unmanageable' natural hair – and the desired state – which is the 'manageable', straight, socially-accepted and beautiful hair. All of the participants mentioned that they did not find anything wrong with their hair, however, since childhood, they were told that their hair needed to be 'done', inferring that their hair was 'undone'.

The voice of the mother was also prominent in providing information on the products that the women should use in order to keep their hair 'done', in essence relaxers, straighteners, and in recent years, Brazilian blow-dries which include the use of hair irons. The participants reported that they used both hair relaxers and Brazilian blow-dries to straighten their hair. This is a reflection of consumer socialisation through parents, which is found in the literature. The consumer behaviour and purchase behaviour of the participants was thus influenced by the perceptions of their parents. Nonetheless, research by North and Kotzé (2001:98) suggests that there is some opposition to parental influence, especially among Generation Y consumers

It can therefore be concluded that parents, especially mothers, are the primary point of reference which influences the following generation's behaviour, as contended by Lenka (2015: 867-878). Consequently, parents could be motivated to spread positive word-of-mouth views about an issue – in this case, natural hair and natural haircare – through competitions, loyalty programmes, events or referral rebates. Such initiatives would ensure that the children, especially the daughters, would follow suit when it comes to wearing their hair naturally.

The findings also place an important responsibility on both mothers and fathers as well as extended the family as it is clear that their opinions and biases are transferred to their children, where they remain embedded until the young adults leave the family home. The opposite is also true – based on the data collected, participants who have children (both boys and girls) and teach them to wear their hair naturally and care for it with natural haircare products as they are growing up seeing their mother's usage of natural haircare.

## 5.12 Recommendations

The recommendations will now be outlined based on the progression that a consumer generally make when buying products, in this case the Black women wearing her natural textured hair in Cape Town, hereby referring to the consumer decision-making process as proposed by Lamb et al., (2015:84). This forms the theoretical framework of the research known as the Five Stages Model as discussed in Section 2.5.4. The recommendations are based on the voices (participants) represented in this research project are as follow:

5.12.1 The external variables, including the individual, social and purchase situation influence the consumer's decision-making process (this is an internal process) and will determine whether or not a consumer will buy a product. Now that this research project has highlighted the relationship and history of Black women and their hair and the lucrative, growing size of the market it is therefore, primarily recommended to inform the market (both existing and new) about natural hair and natural haircare as part of an integrated marketing communication plan and primarily focus on informing the consumer. It was duly notable that the participants of this research project did not know how to look after when they started wearing their hair in its natural texture. Refer to Section 5.7. The role and influence of the perceptions of natural hair that was shaped by the of the mother primarily (and the family) concerning natural textured hair has been discussed at length in Section 5.11.1 and further supplements the above discussion in order for the consumer to be informed about natural hair and natural haircare:

- a) Parents, especially mothers, and immediate family has to unlearn their bias towards straight hair. One of the ways could be education, awareness and narratives between themselves and their daughters, sisters (including the participants or voices represented as part of this research project).
- b) This will in turn also change the culture or standard and understanding of certain beauty ideals moving forward.
- c) Education and awareness should be focused on concerning the biological makeup of Black hair through the various institutions such as clinics (hospitals), schools, in-store and on the various online platforms in order for Black women to understand the characteristics of their natural hair and its needs in terms of moisture and overall health.
- d) Furthermore, the dangers of chemical-relaxers and other chemical treatments should be highlighted in all communication tools. However, this might be deemed a challenge since it is still the largest income generator in terms of

Black haircare (up to 80%) according to Mintel (2015) which indicates that hair relaxers are still a large income generator in South Africa.

- e) Education and awareness should also be centred around the styling and caring/maintenance of natural hair, especially to mothers. Again, it was gain notable by the voices of this research project that their mothers did not know how to look after their natural hair and therefore relied on salons and other service providers to look after their hair and advised relaxer and other chemical treatments from a very young age.
- f) Product usage (ethnic/natural haircare) should also form a pivotal part of the education and awareness for these stakeholders so that they would be able to understand which hair products to use and how to build a regimen.

15.12.2 I have addressed the external factors above and the recommendations concerning those factors that have a clear and direct influence on the consumer decision-making process (Five Stages Model) in the section above, I will now discuss the recommendations for the first stage in the consumer decision-making process, namely problem recognition. A marketing manager's objective is to get consumers to recognise/identify a discrepancy between their present state and their preferred state Lamb et al., (2020:87) and therefore, the haircare organisations needs to expose Black women wearing natural textured hair to their product offerings in order to create a stimulus by means of advertising (as a means to influence the customer externally) in order for Black women to become aware of natural haircare products and the long-term features, advantages and benefits thereof. The preferred state of Black women (according to the voices represented in this research project) is wearing their hair natural; moisturise it and grow it which is results from an individual (personal) progression that took place, in essence a need to wear their hair natural and not to conform to Westernised ideals of beauty (to be more authentic), their lifestyle (not to use chemical products). Please refer to Section 5.3 for a detailed discussion concerning individual (personal) progression of the voices represented in this research. Furthermore, based on the findings of this research (and the voices represented in this project) participants value natural haircare products for the upkeep and health of their natural hair as discussed in Section 5.8. It can also be inferred that much thought is placed on the purchasing of products (also referred to as an investment, see Section 5.6) and since it is estimated that 10 000 original products enters the haircare market annually (Mhlongu, 2017), this indicates a market that is increasingly becoming saturated which further increases competition. This can suggest that Black women have more product choices and therefore the challenge is to remain top of mind and to build a loyal client base. Therefore, it is recommended that organisations in the natural haircare market continuously and consistently inform, persuade and remind Black women as part on an intensive Integrated Marketing

Communication (IMC) strategy. One of the primary ways that consumers recognise unfulfilled wants is if they hear about or see a product whose features make it seem superior compared to the haircare products that they are currently using (Lamb et al., 2020:88). Based on the voices represented in this research, since Black women over-index by 86 per cent for consuming at least five hours on social network platforms per day, with 43 per cent stating they often share their views on products and services by sharing criticisms and online ratings according to Finley (2017). Therefore, I suggest that brands concentrate their efforts with respect to social media marketing to create engaging online content in order for the consumers to hear and see products. This can be done via Facebook and YouTube specifically. Primarily, the brand needs to concentrate on solidifying the brand identity since social media necessitates brand marketers to wholly reconsider their past marketing strategies and concepts, and focus on ways to communicate as if the brand actually has a voice, and really wants to engage with both current and potential customers (Koekemoer, 2020: 446). Therefore, based on the voices represented in this research project, I suggest the following:

- a. Facebook and YouTube exclusively become a central part of social media marketing in order to engage with the Black consumer wearing natural hair in an effort to address the first stage in the consumer decision-making model with a strong focus on education and product-related information as part of their content plan (Koekemoer, 2020:447).
- b. Finally, a large majority of participants also became aware of natural haircare products online when they did a Google search (see Section 5.6.3). I, therefore recommend that organisations in the natural haircare market employ a Pay Per Click (PPC) advertising as part of the IMC (also referred to as adwords) by bidding on key words pertaining to natural hair and natural haircare according to Koekemoer (2020:441). As a result, when a Black woman performs a Google search for natural haircare or natural hair (or other relatable search key words), the brand's advert will form part of the top ranking on the results page (refer to Addendum F).

15.2.3 I have addressed the recommendations to first stage of the consumer decision-making process above, namely problem recognition. I will now discuss the recommendations for the second stage in the consumer decision-making process, namely information search. During this stage, consumers search for information about the various alternatives available to satisfy their need for natural hair and natural haircare (Lamb et al., 2020:89). Non-marketing controlled information sources that will be in effect with respect to the voices represented in this research project includes that of personal sources including friends, acquaintances and co-workers (Lamb et al., 2020:89). Since the voices represented in this research project have mainly found support in the form of information from online sources on what is affectionately known as their natural hair journey, including natural hair support groups, it is therefore important that brands become involved in natural hair support groups

so that when information is collected for natural haircare, styling and products, brands are able to provide information as information is collected after the recognition of a discrepancy and need for natural hair and haircare is realised. This way brands are able to remain engaged with consumers as they review alternatives to combat dry hair, help obtain and maintain natural hair length and styling natural hair. Consumer information provided by the media and product evaluations published in the media; product comparisons and industry hair experts is highly recommended to compete during this stage. Natural hair blogs are important implications with respect to non-marketing controlled information as the development of social media has led to natural hair influencers using platforms such as blogs but their role as sources of information has at times been contentious when referring to Unilever, the leader in the consumer goods market and also the world's second largest advertiser (Business Day, 2018). Unilever found that influencers were buying followers which in turn increase their fees to advertise on their Facebook and Instagram pages. However, based on the voices of this research, influencers are a source of information and source of inspiration to start wearing their hair in its natural textured. It is therefore recommended that brands implement a focused influencer marketing strategy within the natural hair market (also referred to as a community) in order to generate sales by means of online recommendations made.

15.2.4 I have addressed the recommendations to second stage of the consumer decision-making process above, namely information search. I will now discuss the recommendations for the third and fourth stage in the consumer decision-making process, namely evaluation of alternatives and purchase decision. Once the consumers have collected information and assembling an evoked set of all different products, the consumer is ready to make a decision. Based on the voices of this research project the evoked set includes haircare that excludes harsh chemicals, ingredients that remove the natural texture of the hair, it has to be paraben-free, silicone-free and sulphate-free. The information gathered from online sources as previously discussed to cultivate decision-making standards will help Black women compare and evaluate options. One way to start constricting the number of choices in the evoked set is to select the important product and attribute and then exclude all products in the set that do not have that attribute (Lamb et al., 2020:92). Based on the voices represented in this research project price is an important attribute, but price is only one attribute and the voices of represented in this project believes that the more expensive the product, the higher the quality of the product and the effect it will have on their hair. It also important that brands are able to cater for all hair types. I therefore recommend that pricing is not too expensive. Premium haircare brands are aspirational but not lucrative in this market in the long-run as the natural hair market is mainly found in the middle class. Therefore, prices should remain industry-related in order to maintain sales and profit targets but also competitive in order for consumers to actually buy it instead of competing brands. All hair

types (type one to type four) as discussed in Section 5.21 and 5.5.3 needs to be included in product development as well as the representation in imagery on promotional, digital and branding elements to avoid the hierarchy of bias towards a certain hair type, in essence, the looser curl type to be considered during this stage.

15.2.5 In the above section, I addressed the recommendations to the third and fourth stage of the consumer decision-making process above, namely evaluation of alternatives and purchase decision. I will now discuss the recommendations for the fifth and final stage of the consumer decision-making process, namely post-purchase behaviour. When buying natural haircare, Black women wearing natural hair expect a certain outcome and that includes that products moisturise their hair, help grow their natural hair and not damage it. Other outcomes also include that they will know how to use the products and when to use it (as part of their hair routine). Price creates high expectations and as previously discussed, based on the voices represented in this research project, the higher the price of the products the higher the quality and the result of the application of the products on their hair. The voices represented in this research project also viewed natural haircare as an investment and have expressed a priority on them being able to sustain it over the long term. It is deemed as a priority and therefore they need to be sure that their purchase decision was sound. In an effort to reduce any remaining uncertainties I recommend that the after-sales service needs to be highly effective by means of the operative communication via social media. This can also be done via authentically engaging with Black women on social media, especially via Facebook, Instagram and YouTube. Ensuring that all comments and queries are answered so that they know how to use products in order to get the maximum value out of the use of the products so that they can see and feel the difference in their hair. Furthermore, since Black women spend so much time on social media in terms of leaving reviews and sharing recommendations, I recommend that a brand closely observe and manage their post-purchase behaviour by monitoring Facebook, Instagram and YouTube specifically to pinpoint their problems (or challenges) and by responding immediately to complaints and queries.

### **5.13 Future research**

The research project is limited to Cape Town only and it would be of interest to conduct the project in other major cities in South Africa as well, specifically in Johannesburg, Port Elizabeth and Durban to find out the consumer behavior of Black women wearing their natural textured hair. A comparative study could also be conducted given the disparities between the cities. Furthermore, a comparative study between the US market and the South African market might also be useful to measure and identify the exact discrepancies between the two markets.

This research project is qualitative in nature and a quantitative study could be beneficial in order to quantify/measure the Black natural haircare market given the purchasing (monetary/cost) insight offered in Chapter 5.

Only female voices are represented and it would be beneficial to explore the consumer behaviour of Black men towards natural textured hair in the region and other regions as hair is as much a preoccupation for men as it is for women. Historically, it appears that hair has played a more significant role for women than it has for men (Pergament, 1999:43-51). It would also serve as a benchmark to explore further research into the consumer behaviour of Black men towards Black women who wear their natural textured hair given the influence of the father (in the family unit) as explained in Section 5.3.

Participants that live in less urbanised communities within South Africa may deliver data that could focus on different standpoints regarding natural textured hair. Therefore, it would be useful to explore the consumer behaviour of Black women who wear their natural textured hair in less urbanized areas.

As explained in Section 4.9.1 only Black females, eighteen-years and older were considered to participate in the research. Further research can be conducted to explore the consumer behaviour of females between the ages of 13 – 18, who wear natural textured hair. Additional research had found that teenagers, in essence Generation Z, share a great deal of influence over the decision-making of their parents, especially their mothers and that viewpoint is not considered in this study but at the same time, they are not the payer in terms of the types of consumer roles according to Parumasur and Roberts-Lombard (2012:37).

#### **5.14 Conclusion**

In conclusion, given the limited data that is available on the topic of natural hair, I have provided a comprehensive overview within a marketing construct of what. It is clear, based on the collected data, that natural hair carries a much deeper meaning and is a source of confidence for Black women. The consumer decision-making process is played out vividly, with the voice of the mother prevalent in the family's bias towards straight hair. This preference for 'fixed' hair has been strongly influenced by westernized perceptions of beauty.

Although Black women expected to be treated indifferently in their workplaces, this was where they received the most encouragement for wearing their hair naturally, despite the fear of losing their jobs or being told to straighten their hair. Black women who wear their hair in its natural state have found support, mainly from online communities; the increase in bloggers and vloggers has assisted them on their 'natural hair journey'. The use of social

media has informed Black women of natural haircare products and how to properly look after their hair. Women see these products as expensive but view them as an investment in the health of their hair. Caring for natural hair has also been deemed as time-consuming and most women find styling a challenge. Lastly, it is evident that the natural haircare market is growing; while relaxer sales decline each year, the demand for natural, chemically-free products is increasing.

The last chapter, Chapter 5, presented the study findings and discussion. The findings centred around the themes which emerged from the data. Furthermore, a contribution was made to the consumer decision-making process which is based on the primary voice of the mother pertaining to natural hair and her bias towards straight hair. I also included a list of recommendations which emerged from the research findings and discussion as well as a list of future research to be conducted.



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APPENDICES

APPENDIX A: Oprah Magazine, January 2014



**O**  
THE O  
MAGA

LIVE YOUR BEST

**AN O EXTRAVAGANZA!**

Let's  
Talk About  
**HAIR!**

Everything You Need to Know to

- Grow It • Blow It • Awesomely 'Fro It
- Boost the Bounce • Beat the Frizz
- Handle the Grey and ...

*Have a Great Hair Day!*

**The Best Reads of Summer**  
Fiction! Fantasy!  
Fun! Romance!

**ENTER TO WIN!**  
One of 13 ghd  
Hair Hampers,  
Worth a Total of  
R40,000

**Give Peace of Mind a Chance**  
Take O's Sanity-Saving Advice

**What's Your Story?**  
How You Tell Your Tale  
Could Change Your Life

(Magster, 2014)

## APPENDIX B: INTERVIEW GUIDE

### CONSUMER BEHAVIOUR OF BLACK WOMEN WEARING NATURAL TEXTURED HAIR IN CAPE TOWN, SOUTH AFRICA

Project leader: Simone Thomas – Master of Marketing Student, Cape Peninsula University of Technology (CPUT), 083 236 5503 [simonethomas173@gmail.com](mailto:simonethomas173@gmail.com)

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Name of interviewer: \_\_\_\_\_

Good day/morning/evening. My name is Simone and I am conducting an interview as part of my Masters study at the Cape Peninsula University of Technology on the consumer behaviour of Black women wearing natural textured hair and I would like to ask you a few questions. The interview is estimated to last 47 – 60 minutes.

#### SECTION A: QUALIFYING CRITERIA

- a) Female: Yes/No
- b) Black: Yes/No
- c) Age (18 years and older): Yes/No
- d) Natural hair: Yes/No



If answer is no to any of the above qualifying criteria, thank the participant and discontinue. If yes, proceed to Section B.

#### SECTION B: DEMOGRAPHICS

1. Age:

18 – 24  25 – 30  31 – 39  40 – 45

2. Residential area/neighbourhood: \_\_\_\_\_

3. Education level:

- a) Some high school:
- b) Matric (grade 12):

<b>No.</b>	<b>INTERVIEW QUESTIONS:</b>
------------	-----------------------------

c) National Diploma:

d) Degree:

e) Other: \_\_\_\_\_

**4. Employed/unemployed/self-employed:** \_\_\_\_\_

**5. Industry:** \_\_\_\_\_

**6. Job title:** \_\_\_\_\_

**6. Income bracket (select one most applicable to you):**

- a) Less than R5000 per month
- b) Between R5001 and R9999 per month
- c) Between R10 000 and R12 000 per month
- d) Between R12 001 and R15 000 per month
- e) More than R15 001

\*\*\*Interview starts here\*\*\*

**SECTION C: INTERVIEW QUESTIONS**

1.	<b>What is natural hair?</b>
2.	<b>Why do you wear your hair natural?</b>
3.	<p><b>How long have you been wearing your hair in its natural texture? (Make an 'X' to indicate your answer)</b></p> <p>a) Less than 6 months <input type="checkbox"/></p> <p>b) More than 6 months <input type="checkbox"/></p> <p>c) Less than a year <input type="checkbox"/></p> <p>d) More than a year <input type="checkbox"/></p> <p>e) Less than 2 years <input type="checkbox"/></p> <p>f) More 2 than years <input type="checkbox"/></p> <p>g) Less than 3 years <input type="checkbox"/></p> <p>h) More than 3 years <input type="checkbox"/></p> <p>i) Intermittently/on/off <input type="checkbox"/></p> <p>Other: _____</p>
4.	<b>How did you start this process of wearing your natural hair?</b>
5.	<p><b>When you started wearing your hair natural, did you know how to care/look after for it?</b></p> <p>Yes <input type="checkbox"/>      No <input type="checkbox"/></p>
6.	<b>How or where did you learn to care/look after for your natural hair?</b>
7.	<b>Before you decided to wear your hair natural, how did you care for your hair? What kind of product/s did you use?</b>
8.	<p><b>How would you rate your knowledge of natural hair?</b></p> <p>Low <input type="checkbox"/>      Medium/Moderate <input type="checkbox"/>      High <input type="checkbox"/></p>
9.	<p><b>How would you rate your knowledge about natural haircare products?</b></p> <p>Low <input type="checkbox"/>      Moderate <input type="checkbox"/>      High <input type="checkbox"/></p>
10.	<p><b>Are you aware of the hair typing system?</b></p> <p>Yes: <input type="checkbox"/>      No: <input type="checkbox"/></p>

	<i>*If yes, go to Q11 + Q12. If no, go to Q13. *</i>
11.	<b>What do you know about the hair typing system?</b>
12.	<b>Do you know your hair type?</b> <i>If yes, please describe it.</i>
13.	<b>What do you think the hair typing system is?</b> <i>Would you say that it is necessary?</i>
14.	<b>Can you describe how you first became aware of your natural textured hair?</b>
15.	<b>What does your natural hair mean to you?</b>
16.	<p><b>Have you ever been treated with bias/unfairness/prejudice because you wear your hair in its natural texture?</b></p> <p>Yes <input type="checkbox"/> No <input type="checkbox"/></p> <p><i>If yes, proceed to question 17. If no, proceed to question 18.</i></p>
17.	<b>How would you describe any particular experience/s related to wearing your natural textured hair?</b>
18.	<b>What are natural haircare products?</b> <i>How would you define natural haircare products?</i>
19.	<p><b>Have you bought natural haircare products in the last three months?</b></p> <p>Yes <input type="checkbox"/> No <input type="checkbox"/></p>
20.	<b>Where or how did you become aware of natural haircare products the first time?</b>
21.	<p><b>How often do you purchase natural haircare products?</b></p> <p>1. Weekly <input type="checkbox"/></p> <p>2. Monthly <input type="checkbox"/></p> <p>3. Every second month <input type="checkbox"/></p> <p>4. Every three months <input type="checkbox"/></p> <p>5. Every six months <input type="checkbox"/></p> <p>6. When needed <input type="checkbox"/></p>

	<b>7. Other:</b> _____ <i>(Please specify)</i>
22.	<b>Why or why don't you buy natural haircare products?</b>
23.	<p><b>How much, on average, do you spend on haircare products per purchase:</b> <i>(Encircle the option which best describes your spending)</i></p> <p>1. R100 <input type="checkbox"/></p> <p>2. R150 – R200 <input type="checkbox"/></p> <p>3. R250 – R300 <input type="checkbox"/></p> <p>4. More than R300 <input type="checkbox"/></p> <p>5. Other: _____ <i>(Please specify)</i></p>
24.	<p><b>Which haircare products do you buy mostly over a period of three months:</b></p> <p>1. Conditioner <input type="checkbox"/></p> <p>2. Leave-in conditioner <input type="checkbox"/></p> <p>3. Deep conditioner <input type="checkbox"/></p> <p>4. Shampoo <input type="checkbox"/></p> <p>5. Hair butter/cream/mask <input type="checkbox"/></p> <p>6. Hair oil <input type="checkbox"/></p> <p>7. More than one: <input type="checkbox"/></p> <p>8. Combination of the above: <input type="checkbox"/></p> <p><i>Please specify below:</i></p> <p>_____</p> <p>_____</p>
25.	<p><b>When you think of natural haircare, which brands can you recall/are you aware of?</b> <i>Please list it below.</i></p> <p>1.Q10a: _____</p>



	<p>2.Q10b: _____</p> <p>3.Q10c: _____</p> <p>4.Q10d: _____</p> <p>5.Q10e: _____</p> <p>Q6.10f: _____</p>
26.	<b>Would you say, based on your experience, that natural hair products are more expensive than normal products? Why or why not?</b>
27.	<b>Do you think price is important when deciding which haircare brand to purchase for your natural hair? Why? Why not?</b>
28.	<b>Where do you buy your natural haircare products?</b>
29.	<b>How do your family/friends view your natural textured hair?</b>
30.	<p><b>Do you follow a specific regime/routine to care for your natural hair?</b></p> <p>Yes: <input type="checkbox"/>                      No: <input type="checkbox"/></p> <p>***If <b>yes</b>, go <i>question 31 + 32</i>, then continue with <i>question 34</i>. If <b>no</b>, go to <i>question 33</i>, then continue with <i>question 34</i>.***</p>
31.	<b>Describe what your regime/routine consists of?</b>
32.	<b>Which haircare brands do use in your regime/routine?</b>
33.	<b>Why do you not follow a regime/routine when caring for your natural hair? Do you think it is necessary to follow a routine?</b>
34.	<b>Do you have any concerns about the maintenance of your natural hair? Why? Why not?</b>
35.	<b>How would you describe your natural hair? Use 5 words.</b>
36.	<b>How do others describe your natural textured hair? Use 5 words that other people have used.</b>
37.	<b>Does others' opinion/s of your natural hair influence you? Why or why</b>

	<i>not? <b>If yes, please elaborate.</b></i>
38.	<b>If you have challenges, list the five major concerns/challenges you have when it comes to your natural hair?</b>
39.	<p><b>Do you have a girl-child?</b></p> <p>a. Yes <input type="checkbox"/></p> <p>b. No <input type="checkbox"/></p> <p><i>**Please proceed with question 44 if <b>no</b>. Please proceed to question 40 - 42 if <b>yes</b>. **</i></p>
40.	<p><b>Does she wear her hair natural?</b></p> <p>a. Yes <input type="checkbox"/></p> <p>b. No <input type="checkbox"/></p>
41.	<p><b>Would you encourage your girl-child to wear her hair natural?</b></p> <p>a. Yes <input type="checkbox"/></p> <p>b. No <input type="checkbox"/></p> <p><b>Why or why not?</b></p> <hr/> <hr/> <hr/> <hr/>
42.	<p><b>Would you support your daughter if she chooses not to wear her hair in its natural texture?</b></p> <p>a. Yes <input type="checkbox"/></p> <p>b. No <input type="checkbox"/></p> <p><b>Why or why not?</b></p> <hr/>

	<hr/> <hr/>
43.	<p><b>Please complete the following sentence:</b>  <b>“Relaxing my hair made me feel like...”</b></p> <hr/> <hr/>

**SECTION D:**

**44. How did you experience this questionnaire? What changes would you make to this questionnaire? (Please explain)**

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**45. Are there any other comments that you would like to make as we conclude?**

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*→ This concludes the interview. Thank you for your participation.*

“If I have any further questions, or require further advice, may I please contact you again in future?”

Yes/No (Encircle)

Thank you. I appreciate your time. (WAIT)

Have a good day. Good bye.” **END**

**APPENDIX C: PERMISSION LETTER**



CAPE TOWN  
NATURALLY

**PERMISSION TO GAIN ACCESS TO DATABASE**

Dear Simone,

Permission is hereby granted to gain access to the Cape Town Naturally Pty. Ltd. consumer database for the purpose of data collection towards your Master of Marketing research. The contact details are only permitted to be used for purposes of your data collection and you may not share their details other than for the purpose of data collection.

Sincerely,

C de Kock  
[chantal@ctnaturally.co.za](mailto:chantal@ctnaturally.co.za)

A Carpede  
[mandy@ctnaturally.co.za](mailto:mandy@ctnaturally.co.za)

CAPE TOWN NATURALLY (PTY) LTD  
COMPANY REGISTRATION NO: 2017/513354/07

## **APPENDIX D: INFORMED CONSENT FORM**

### **CONSUMER BEHAVIOUR OF BLACK WOMEN WEARING NATURAL TEXTURED HAIR IN CAPE TOWN, SOUTH AFRICA**

#### **PRINCIPAL INVESTIGATOR**

Simone Thomas  
Faculty of Business and Management Sciences  
Marketing Department  
9 Hudson Street, Oxford Village,  
Kuilsriver 7580  
083 236 5503  
[Simonethomas173@gmail.com](mailto:Simonethomas173@gmail.com)

#### **PURPOSE OF STUDY**

You are being asked to take part in a research study. Before you decide to participate in this study, it is important that you understand why the research is being done and what it will involve. Please read the following information carefully. Please ask the researcher if there is anything that is not clear or if you need more information.

The purpose of the study is to investigate the consumer behavior of Black women wearing their natural textured hair in Cape Town, South Africa.

#### **STUDY PROCEDURES**

The interview is expected to last 45 minutes to one hour, depending on participant's engagement. Audio taping: the interviewer will be recording the interview by means of his/her voice recorder on her cell phone. This is for quality checks during content analysis.

#### **RISKS**

You may decline to answer any or all questions and you may terminate your involvement at any time if you choose.

#### **BENEFITS**

There will be no direct benefit to you for your participation in this study. However, we hope that the information obtained from this study may enable businesses in the haircare industry to customize products based on the needs of Black women in Cape Town, South Africa.

#### **CONFIDENTIALITY**

Your responses to this interview will be anonymous. Please do not write any identifying information on your interview. Every effort will be made by the researcher to preserve your confidentiality including the following:

- Assigning code names/numbers for participants that will be used on all research notes and documents
- Keeping notes, interview transcriptions, and any other identifying participant information in a locked file cabinet in the personal possession of the researcher.

Participant data will be kept confidential except in cases where the researcher is legally obligated to report specific incidents. These incidents include, but may not be limited to, incidents of abuse and suicide risk.

## COMPENSATION

Participants will receive natural haircare products. Participants will only be eligible for compensation after the completion of the interview.

## CONTACT INFORMATION

If you have questions at any time about this study, or you experience adverse effects as the result of participating in this study, you may contact the researcher whose contact information is provided on the first page. If you have questions regarding your rights as a research participant, or if problems arise which you do not feel you can discuss with the Primary Investigator, please contact the Cape Peninsula University of Technology Research Committee via email: [SteenkampPi@cput.ac.za](mailto:SteenkampPi@cput.ac.za)

## VOLUNTARY PARTICIPATION

Your participation in this study is voluntary. It is up to you to decide whether or not to take part in this study. If you decide to take part in this study, you will be asked to sign a consent form. After you sign the consent form, you are still free to withdraw at any time and without giving a reason. Withdrawing from this study will not affect the relationship you have, if any, with the researcher. If you withdraw from the study before data collection is completed, your data will be returned to you or destroyed.

---

## CONSENT

I have read and I understand the provided information and have had the opportunity to ask questions. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving a reason and without cost. I understand that I will be given a copy of this consent form. I voluntarily agree to take part in this study.

Participant's signature \_\_\_\_\_ Date \_\_\_\_\_

Investigator's signature \_\_\_\_\_ Date \_\_\_\_\_

## APPENDIX E: GRAMMARIAN CERTIFICATE



14 December 2019

### TO WHOM IT MAY CONCERN

I would like to confirm that I edited the document of Ms S Thomas entitled CONSUMER BEHAVIOUR OF BLACK WOMEN WEARING NATURAL TEXTURED HAIR IN CAPE TOWN, SOUTH AFRICA.

A handwritten signature in black ink, consisting of a large, stylized 'C' followed by a series of loops and a final flourish.

Camilla Smolicz  
Member, Professional Editors' Guild

Camilla Smolicz  
Maîtrise, Sorbonne IV (Paris, France) & BA Honours, University of Adelaide (Australia)

203 Melrose Court, Melrose 2196  
Johannesburg, RSA

# ADDENDUM F: TOP RANKING ON THE GOOGLE RESULTS PAGE EXAMPLE

Google  X Q



All Images Videos News Shopping More Settings Tools

About 4 730 000 000 results (0,71 seconds)



Rating Hours

Hours or services may differ

### Neferu Natural Hair Care Cape Town

5.0 ★★★★★ (3) - Hair salon  
Open - Closes 5PM - 076 517 6194

### Naturarose Pty Ltd

4.7 ★★★★★ (13) - Hair salon  
24 Rembrandt St  
Open - Closes 5PM - 064 754 7089  
WEBSITE DIRECTIONS  
"... satins, accessories and tools to maintain your beautiful natural hair ..."

### Indoni Lifestyle Salon Bellville

4.3 ★★★★★ (55) - Hair salon  
shop 7 ambitions house, voortrekker road  
Open - Closes 6PM - 021 917 1227  
WEBSITE DIRECTIONS  
\*This place specializes in dreadlocks, hair and natural products.

## Afro-textured hair



Afro-textured hair, or kinky hair is the natural hair texture of certain populations in Africa, mainly in Sub-Saharan Africa and the African diaspora. Despite its name, this hair texture is also found in some parts of Oceania and Southeast Asia. Each strand of this hair type grows in a tiny, angle-like helix shape. [Wikipedia](#)

Feedback



## ADDENDUM G: TURNITIN REPORT

Turnitin Originality Report																	
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