

STYLING IDENTITY:

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ORIGINS

This was an era where, Africans are not enslaved and the kinky hair is celebrated. Styles are elaborate with intricate designs. There was a sense of pride one had in their hair because their hair was their identity. It was used to display marriage status, social status, etc.

HAIR STYLES PRE-SLAVERY

Africans made use of natural materials, such as tea tree oil, coconut oil, etc., to style and manage their hair.

OPPRESSED PEOPLES

This was a time of distraught for the African-American(A-A) community. Slavery was an establishment that riped the community of their origins and culture. During this time it was hard to maintain hair since there were no hair technologies accessible to them. Women normally wore head scarves majority of the time, while men would wear short styles or shave their heads completely.

1400s-1800s

A NEW LOOK

This was the era of the "New Negro." A term formed to retaliate against negative images and embrace all the new achievements within the A-A community. In order to become acceptable to society's standards A-As had to make their hair "manageable" which leads to the straighten hair phenomena. This period was inspirational and encouraged books like *A New Negro for a New Century* by Booker T. Washington.

1900s-10s

COLLECTIVE IDENTITY

This was the first time that A-As were "collectively a free people." During this time they based their beauty standards on European beauty and fashion behaviors, which involved straightening and styling their hair. To counter this a few people like W.E.B DuBois create the Pan-Africa movement, encouraging people to educate themselves of their roots. The way hair styled has an effect on the self-esteem, which is presented in novel *The Blacker the Berry*, by Wallace Thurman.

20s-30s

HOMOGENOUS SOCIETY

This period was a time of conflict with not just World War II, but within the A-A community a well. Many people were still rocking the straight style, there had been advances in products such as congealene/comb that helped to alleviate mens struggle with hair styling. Men of future major movements like Malcolm X, even partake in the straightening trend. Even though there were plenty of people keeping their hair straight, there were a few gaging into the "turning back" style. This was the coined name for letting the hair go back to its natural state.

40s

NEW HEIGHTS

Change begins to take place in hair styles, with figures like Muhammad Ali and Issac Hughes. Seeing these men out sporting their natural kinks began the encouragement for more people to join in. This transition is believed to help the shift to the Black Nationalist and Black Power movements.

50s

CULTURAL SHIFT

This is the time of many social, political movements. In the North there was black nationalist groups ("black world") and in the South the Civil Rights movement (intergrationist) was taking off. The term "Black" was now being used a word of pride instead of hate leading the culture to embrace the "Black is Beautiful" movement. Hair became a staple in how the community would protest, with styles like the afro beginning to show its importance in the A-A community embracing their natural selves. There were also advances in politics with the 1963 Voting Rights Act being passed.

60s

CULTURAL AWARENESS

A sense of revolution begins to die down. Many of the styles that come out of the movements have begun to reach mainstream, becoming more of just a trend and not a political or social statement. During this era A-As are becoming comfortable with their natural hair and this is the stepping stone to experimentation with various styles. Black owned businesses were making dayviews like such as *Essence*.

70s

STYLE APPROPRIATION

Cultural appropriation, "the adoption or use of the elements of one culture by [someone] or members of another culture," had really taken off during this era. "Bo Braids" are a major exapmle of how styles of the A-A community were being copied and marketed by other cultures. Although appropriation was taking place it didn't discourage the breakthrough of new styles like Jheri Curl. Instead of using products to just straighten they were being made to create a "juicy" head of curls.

80s

DIVERSITY

This was the time of diversity, with breakthroughs in weaves, women like Naomi Campbell, Iman, Tyra Banks, Janet Jackson, and Diana Ross were the faces of this new wave cultre. The weave was made of better quality making it blend with peoples own hair. This was also a time for braid extensions and dired allowing people to have long hair, but with a natural appeal to it.

90s

TECHNOLOGIES



There were no hair technologies for African-Americans during this time.



HAIR MODIFICATION PROCESSES

HOT COMB PROCESS

WASH hair

OIL hair

PART hair into sections

KNOT/ TWIST-UP hair (creates Bantu Knots)

DRY let hair dry naturally (air drying)

STRAIGHTEN hair

STYLE hair as desired

SEW-IN PROCESS

BRAID hair to scalp

SEW excess hair to create flat surface

JOIN commerial hair (weave) (normally STRAIGHT) to braids

REPEAT join in circular motion until head is complete

PERM PROCESS

WASH hair

CONDITION hair

APPLY relaxer chemical

REST until scalp begins tingles/burn

RINSE out chemicals

DETANGLE hair a wide tooth comb

DRY hair with blow dryer

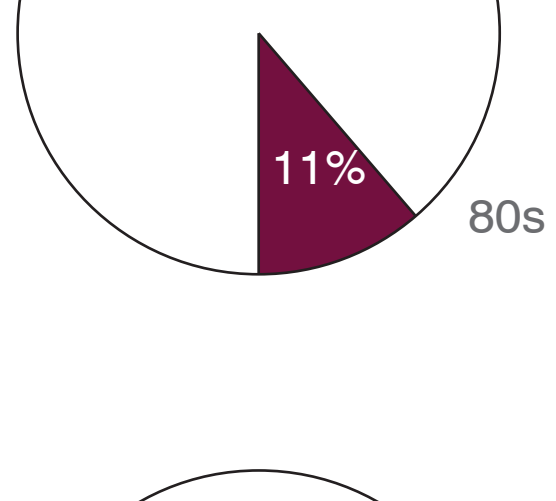
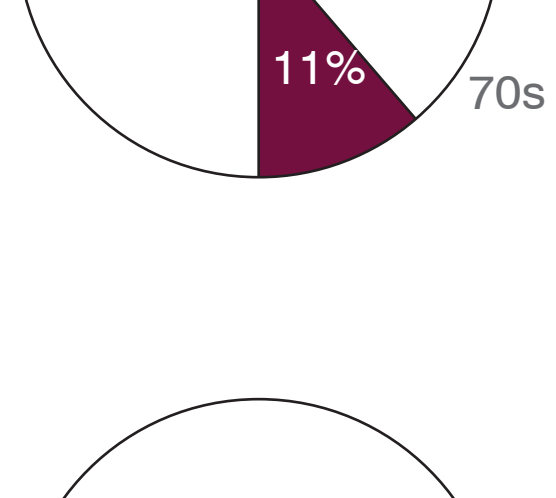
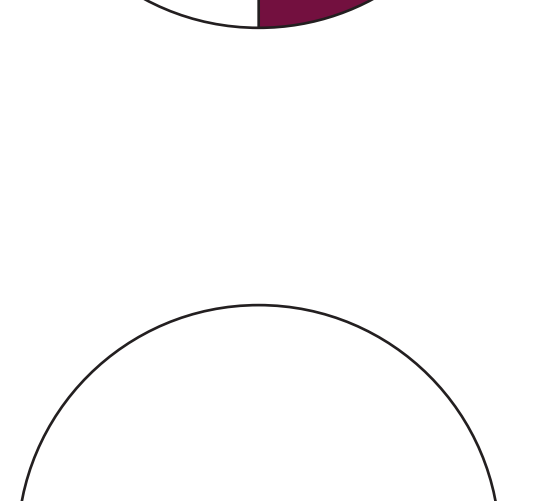
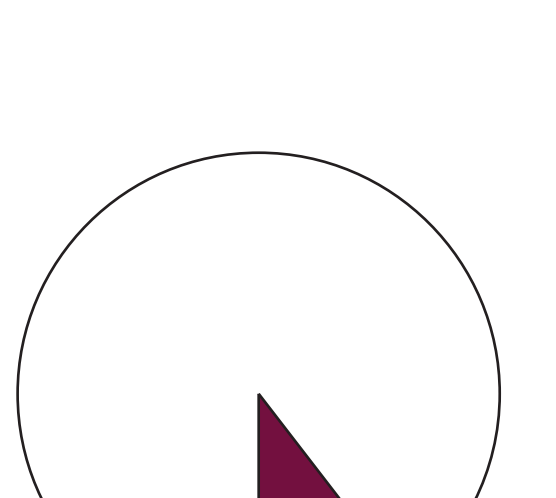
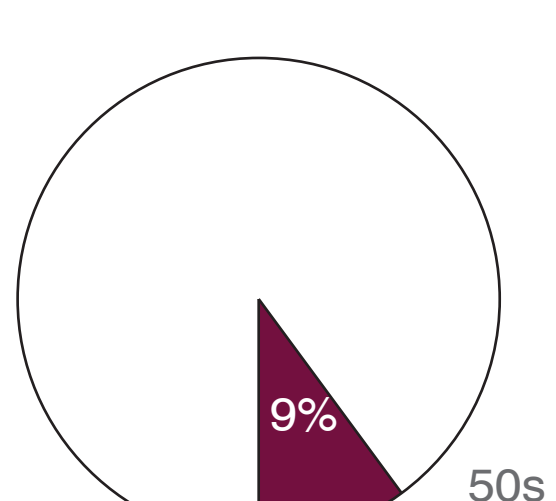
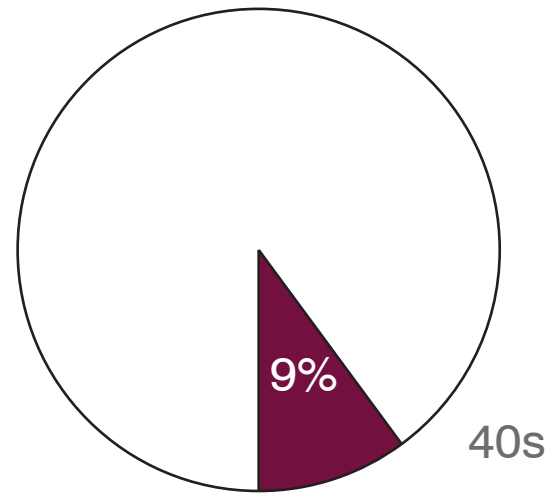
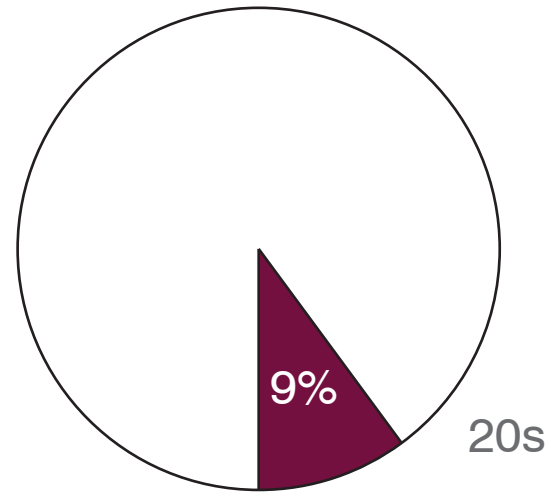
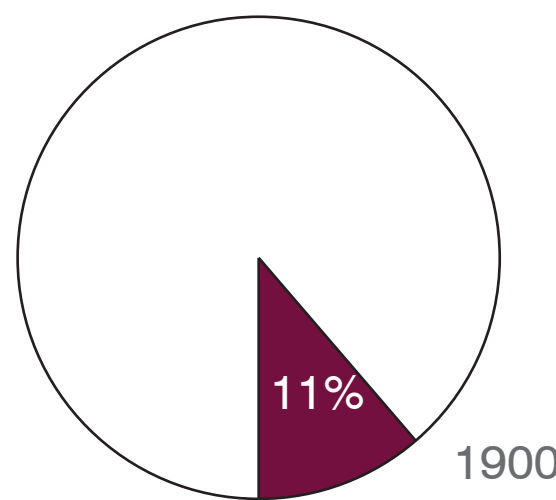
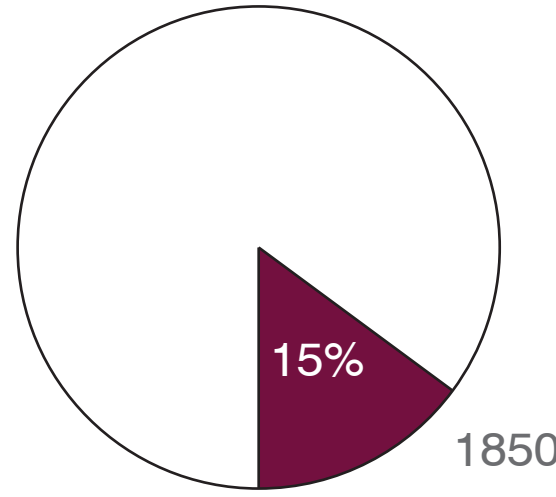
STRAIGHTEN with hot comb or straightner

POPULATION

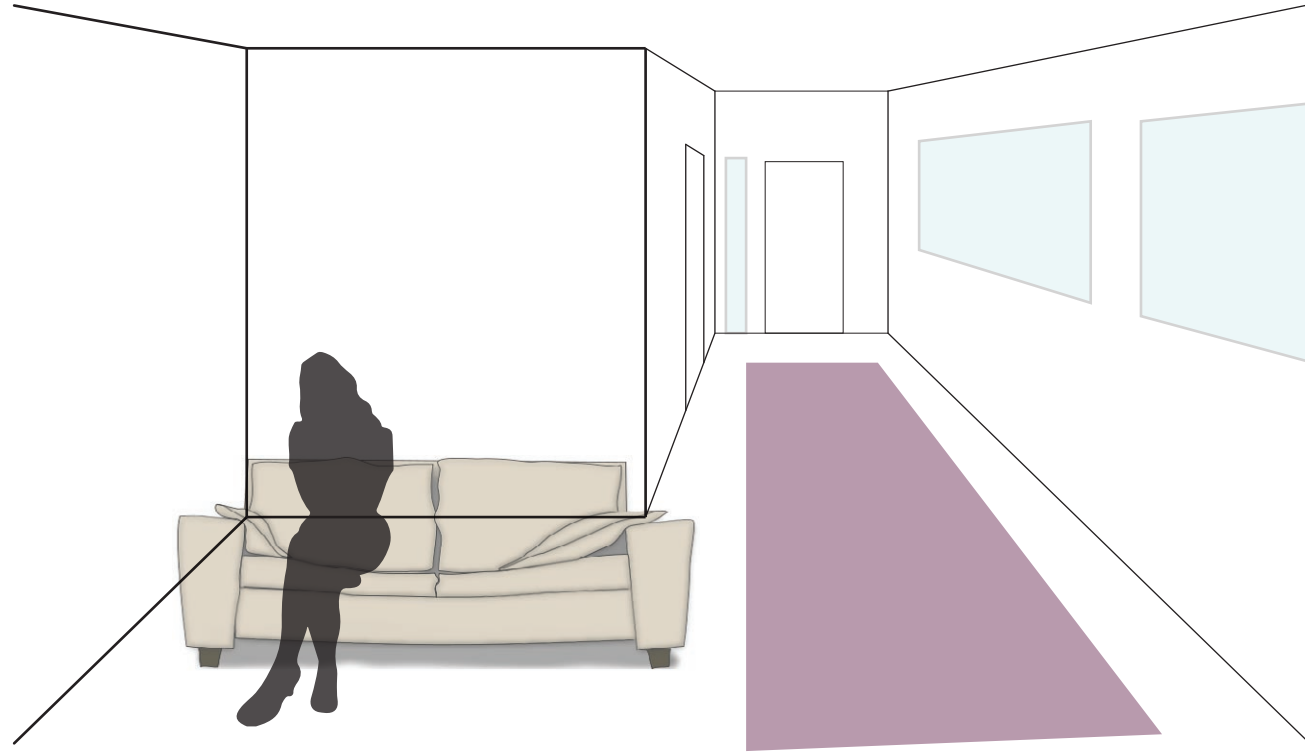
LEGEND

AFRICAN AMERICANS

EVERYONE ELSE



SPAITIAL AWARENESS



Hair styling was done at the home.



Transition of the hair salon over time. The hair salon has been the social epicenter of the African-American community ever since it first made its apperance in the 1900s.

