



The issue of hair confidence

Power of Hair is a three year educational campaign created by Ideas Foundation in partnership with Pantene. The programme aims to promote understanding of personal and social aspects of hair and hairstyles as aspects of personal choice and cultural allegiance. A person's distinctive "look" can be a matter of personal preference but may also reflect cultural identity. It can also be a cause of cultural conflict when a particular hairstyle is unwelcome, inappropriate or a cause of hostility. Students sporting "fades", dreadlocks, Emos, "Meet me at McDonald's" styles or wearing a durag have sometimes been excluded from school, and there is increasing evidence of Afro discrimination and some of the micro-aggressions associated with poor understanding of ethnic diversity.

The programme focus will be on promoting hair confidence and raising awareness of hair discrimination through a programme of creative workshops exploring key issues of identity and community.

Ideas Foundation has commissioned creatives to look at the subject of identity and hair discrimination using creativity and employer engagement. Young people will work alongside industry professionals and leading poets, photographers, artists and other creatives to explore this emotive and topical issue through a workshop that has been designed to get young people thinking and developing their creative skills.

More information from www.ideasfoundation.org.uk



Great hair days create more great days

As the world's leading haircare brand, Pantene are honoured to serve millions of people every day – we transform their hair, how they feel about themselves, the beauty norms & culture they are surrounded by, and importantly the planet we all share & love.

Pantene believes in the power of hair to give more great hair days for everyone: all hair types, all hair conditions, all ages, all ethnicities, and all gender identities. In doing that we also take great pride in shaping culture to be more accepting and inclusive; challenging hair discrimination, questioning bias, and championing diverse beauty with the inclusion of the whole community.

Because cultural and social biases force many around the world to conform to rigid, non-inclusive hair codes, Pantene has made a long-term commitment to sparking social change to ensure transformative, self-expressive “great hair” experiences for all.

An introductory video can be downloaded here:

<https://wetransfer.com/downloads/e7a878b6c41bf01d-47d073da971a017320220926131254/7be56540d3ba16dd2b-335067878daae420220926131255/f7835e>

More information from www.pantene.co.uk



Clara Amfo

Award-winning radio broadcaster, podcaster and TV presenter, Clara Amfo is the Brand Ambassador for the Pantene Gold Collection. She will also be working on educational initiatives to celebrate to increase positive representation of Afro textured hair. This is a range, co-created by a team of black scientists, to cater specifically for Afro textured hair.

Clara says, 'I'm deeply honoured to work with Pantene Gold Series and the wider ambassador team to help empower people to love their Afro hair and drive awareness of its diversity and beauty. However much hair you have and however you choose to style it, the power of hair and a good hair day has an enormous impact on our identity, confidence, and self-esteem, regardless of age, race, class, sexuality or gender.'

[An introduction to Power of Hair, by Clara, can be found here:](#)

<https://www.youtube.com/watch?v=LJTb4Faf2GI>



About Ideas Foundation

Ideas are the foundation of any creative endeavour. The Ideas Foundation is a charity that understands this and works with young people, regardless of their background to encourage them to explore and develop their own ideas, stimulate their innate creativity and give them a voice.

We do this in a variety of ways. We:

- encourage and welcome students' ideas, attitudes and feelings.
- expose students to a wider than usual range of occupations where their inventive minds might feel more at home.
- create workshops in which students can explore and develop ideas – working on live briefs with real audiences.
- encourage teachers to invite creative individual and collaborative thinking into the classroom.

More information from www.ideasfoundation.org.uk

The impact of hair through time and place

Hair has played an important part in the world throughout history. Whether elaborately styled, shaved to the bare minimum length or completely covered, each style makes a statement. Some styles are purely decorative to follow the latest trends but others aim to make political, cultural or social statements.

Hair discrimination today is based on historic beliefs and opinions. In the past, people have gone to incredible lengths to make their hair conform to certain standards. Challenging these expectations is giving people the power to feel proud of their hair.

Stone Age paintings showing women with cornrows were discovered in the Tassili Plateau of the Sahara, dating back to 3000 B.C. Historically, male styling with cornrows can be traced as far back as the early nineteenth century to Ethiopia, where warriors and kings such as Tewodros II and Yohannes IV were depicted wearing cornrows. The tradition of styling in cornrows has remained popular throughout Africa, particularly in the Horn of Africa and West Africa.

HAIR THROUGH TIME

Hair has always played an important role throughout history. A hair style can go far beyond just the latest trend, indicating status and political standing.



AFRO HAIR HISTORY

In early African civilisations, hairstyles could indicate a person's family background, tribe and social status.

"Just about everything about a person's identity could be learned by looking at the hair," says journalist Lori Tharps, who co-wrote the book *Hair Story* about the history of black hair.



Madagascar c. 1868



C. J. Walker 1914
inventor of early relaxed hair treatment



Musician Billy Preston 1974



Afro-Peruvian Rastafarian with dreadlocks



Cornrows



Afro-Brazilian singer Larissa Luz



The overground hairway

During the period of the transatlantic slave trade many enslaved Africans were forced to shave their heads for sanitary purposes and also to break all connections to one's past history and culture. Women had to wash and condition their hair using butter, kerosene and bacon grease, and brushed it with the carding combs used for sheep. These combs were so sharp, they tore the scalp.

There were many who did not shave their heads and instead they would braid their hair tightly in cornrows to maintain a neat and tidy appearance.

Enslaved Africans also used cornrows to transfer and create maps to leave plantations and the home of their captors. This act of using hair as a tool for resistance is said to have been evident across South America.

It is most documented in Colombia where Benkos Bioho, a King captured from Africa by the Portuguese who escaped slavery, built San Basilio de Palenque, a village in Northern Colombia around the 17th century. Bioho created his own language as well as intelligence network and also came up with the idea to have women create maps and deliver messages through their cornrows.





The Tignon Law

In 1785, Spanish colonial governor Esteban Rodrigues Miró passed a law in Louisiana that stated Afro-Creole women should wear tignons, a head covering that was designed to conceal their “exotic” beauty. Tignon Laws were enforced to highlight the social order by labelling women of colour as different. The Afro-Creole women rebelled by using the Tignon as a fashion statement, embellishing their head wraps with beads, feathers, ribbons and jewels.

At that time, the headscarf was often associated with servitude and symbolized low social status. Despite its negative connotations at the time, Afro-Creole women injected style and elegance into the turban-like head coverings transforming them into the ultimate stylish accessory.

The Tignon Law was abolished in the 1800s however, women of colour continue to wear head wraps as a fashion accessory and to reaffirm and highlight their cultural heritage.

Source: Medium

POWER OF HAIR

Humanities and Hair



The singer, Rihanna, the first person to wear a durag on the cover of British Vogue.



Amy Sussman/Getty Images

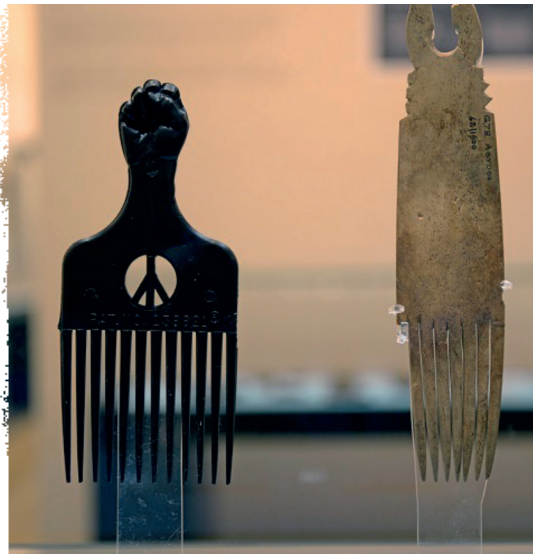
The durag

The durag evolved from the 19th-century when slave women used head wraps to keep their hair up while working. Black men used a durag to style their hairstyle during sleep.

The durag remained exclusively functional until the 1990s, when it started to become a symbol of inner-city Black culture, becoming fashionable to wear on the streets and they made it cool to care about the appearance of hair.

Today there is a vast range of colours, prints, lengths, and fabrics available with several flamboyant customised durags making an appearance on red carpets. However, they make a statement that goes beyond just being a fashion accessory. They allow the wearer to express who they are using a piece of history.

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The Afro

The afro hair style, which emerged in the 1960s during the civil rights movement, was “a symbol of rebellion, pride and empowerment”.

As black people protested against racial segregation and oppression, the eye-catching style took off - an assertion of black identity in contrast to previous trends inspired by mainstream white fashions. And with it the African (or afro) comb re-emerged.

“The afro hairstyle became very popular and for that you need a long kind of pick... it’s quite high-maintenance.”

In response to the racial politics of the time, the fist comb - with a handle shaped like the black power salute - was designed in the 1970s.

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Bob Marley and his famous dreadlocks, also known as 'dreads'



Sisterlocks

Different black hair descriptions

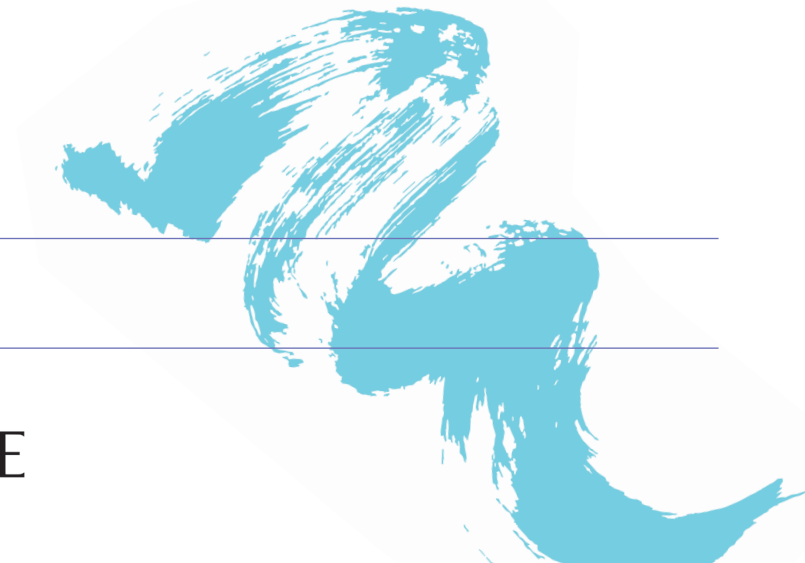
What is the primary difference between traditional locs and Sisterlocs?

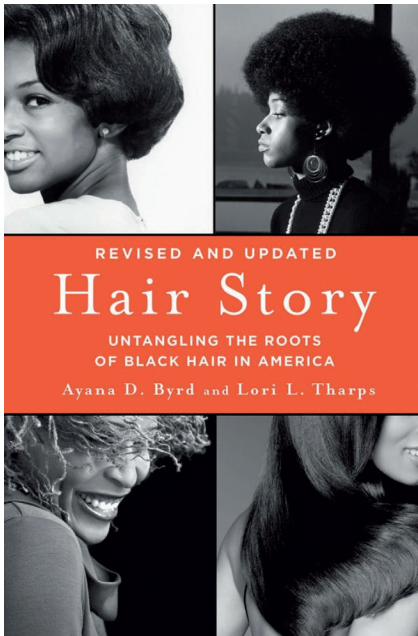
Traditional locs are most commonly created through palm rolling (or matting) medium to large amounts of hair, using a balm or wax. Sisterlocs are installed using a special tool and much smaller portions of the hair

Dreadlocks and Rastafari

Rastafari, also known as Rastafarianism, is an Abrahamic religion that developed in Jamaica during the 1930's. Rastafarians grow their hair into dreadlocks because it is a part of their Nazarite Vow.

Many Rastafarians believe their hair is their strength and will result in weakness if it is cut off.





Making a statement

In early African civilisations, hairstyles could indicate a person's family background, tribe and social status.

“Just about everything about a person’s identity could be learned by looking at the hair,” says journalist Lori Tharps, who co-wrote the book *Hair Story* about the history of black hair.



POWER OF HAIR

Humanities and Hair



Discover more about Madam C J Walker (top, left), Angela Davis (above) and Josephine Baker.

Moving forward

It is estimated that 11,640,000 Africans were forced to leave the continent between the 16th and 20th Centuries due to the transatlantic slave trade. These slaves took many of their African customs with them, including their specially-designed combs.

During the 19th Century, slavery was abolished in much of the world, including the United States in 1865. However, many black people felt pressure to fit in with mainstream white society and adjusted their hair accordingly.

“Men and women would put their hair in a hot chemical mixture that would almost burn their scalp, so they could comb it back and make it look more European and silky.” Combing hair with a hot comb was another way that allowed you to temporarily straighten your hair causing long term damage to the hair and burnt areas of skin around the hairline.

The industry grew to the extent that black entrepreneur Madame C J Walker, who sold hair growth products, shampoos and ointments aimed at the African-American market, was recorded as the first self-made millionairess in the US by Guinness World Records. Some of these products used the dangerous chemical Lye which can still be found in hair relaxing products today.

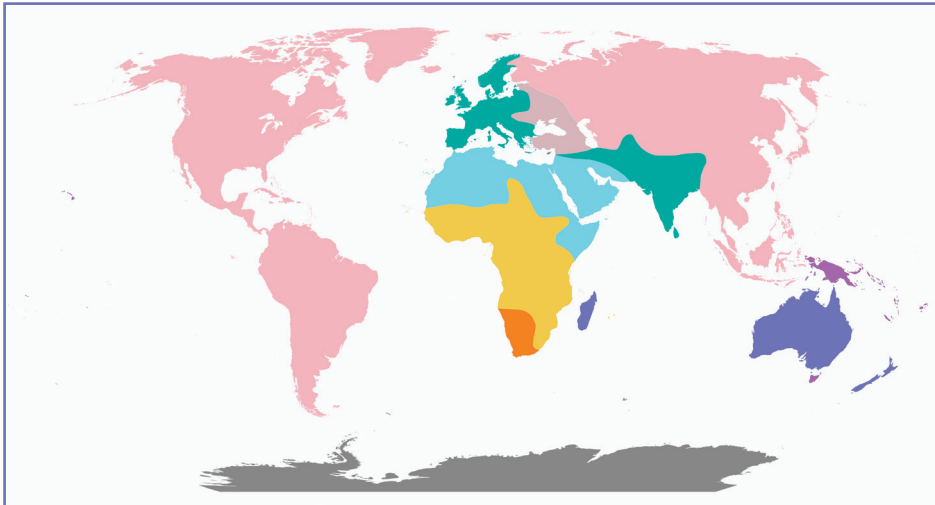
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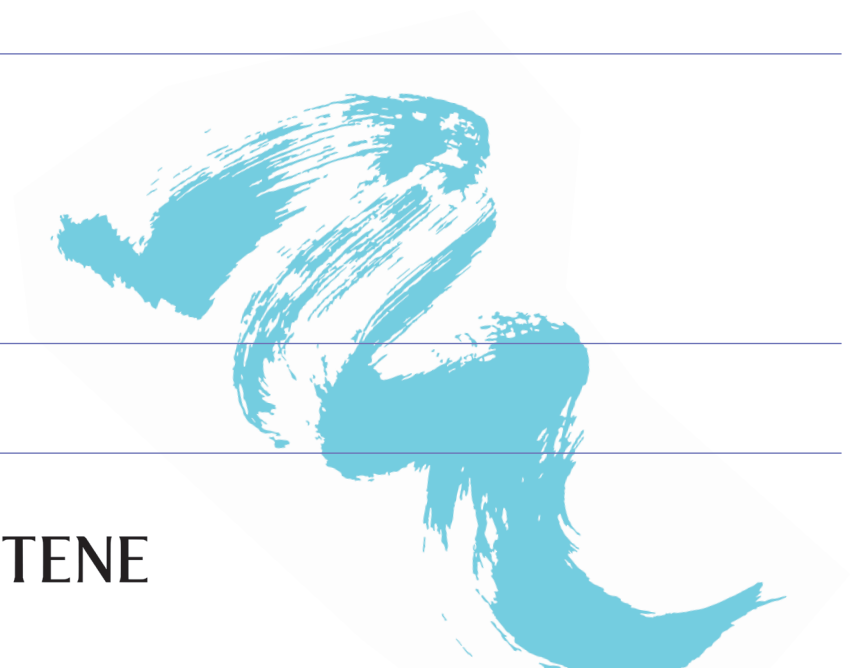


Exploring hair around the world

Look at the geography of different hair textures found more commonly in areas of the world. What impact does this information have on the strategies of hair care companies?



- ■ ■ Curly, short, flat in cross section
- ■ ■ Wavy, variable, oval in cross section
- Coarse, straight, cylindrical in cross section

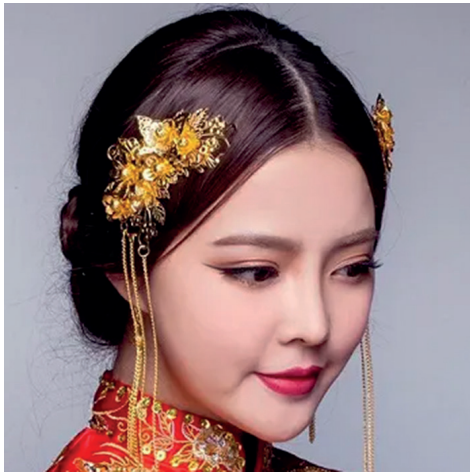


POWER OF HAIR



Humanities and Hair

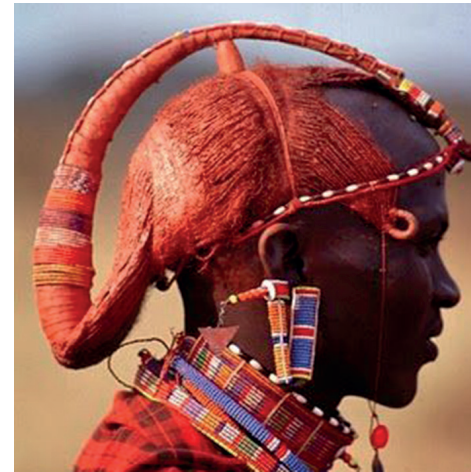
Traditional hair styles around the world



Japan



Maori



Masai



Native American

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- When you add up how much each hair on your head grows over a year's time, you get 10 miles worth of hair!
- The average head contains over 100,000 hair follicles.
- Crash dieting can lead to temporary hair loss.
- A single strand of hair can support up to 6.5 pounds of weight.
- About 95% of the total skin area is covered in hair.
- We naturally lose 50-100 hairs a day.
- It would take about 3 years to grow your hair to shoulder length and 7 years to grow down to your waist.
- The major cause of dandruff is a fungus called *Malassezia Globosa*, which pushes dead skin cells to the surface quicker.
- Believe it or not, humans have the same amount of hair follicles per square inch as a chimpanzee!



Here's a hair quiz to see if you are a whiz!

1. Do you have a)500 b)50,000 c)5000000 hairs on your body?
2. The hair on your head can live up to 7years? T or F
3. Hair is found on every single part of your body? T or F
4. Which animal do humans have the same amount of her as?
5. Hair is made from KERATIN which is very strong but is it enough to lift an elephant? YES or NO

So what does your hair do? Can you give me a clue?

1. Head
2. Eyebrows
3. Eye lashes
4. Nose hairs
5. Arm/ Leg hairs

Dark, light, wavy or straight. Is it luck or is it fate?

- Melanin
- Follicle shape pictures (and get them to do arm movements)
- Skin colour
- Genes

How do we care for our lovely hair?

- 1.
- 2.
- 3.

GROSS ALERT!

To prevent greying some Romans wore a paste at night made from herbs and earthworms.

In Ancient Greece, women would fill in any space between their eye brows with dyed goat's hair attached with tree resin.

To dye their hair black, Romans baked pickled leeches into their hair.



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We hope you have enjoyed these resources. If you have suggestions on how we can improve them or have examples of student work that you would like to showcase, please email ideas@ideasfoundation.org.uk with Power of Hair in the header. Feel free to tweet student working using [#powerofhair](https://twitter.com/powerofhair).



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