

Shame and glory: a sociology of hair*

Doth not nature itself teach you, that if a man have long hair it is a shame unto him? But if a woman have long hair, it is a glory to her.

So wrote St. Paul to the people of Corinth (1 Cor. 11: 14–15); the shame of one sex is the glory of the opposite sex. Indeed the debate over hair symbolism is both ancient and complex, and applies not only to gender but also to politics, as Hippies, Skins and Punks, among others, have recently demonstrated.

Hair is perhaps our most powerful symbol of individual and group identity — powerful first because it is physical and therefore extremely personal, and second because, although personal, it is also public rather than private. Furthermore, hair symbolism is usually voluntary rather than imposed or 'given'. Finally, hair is malleable, in various ways, and therefore singularly apt to symbolize both differentiations between, and changes in, individual and group identities. The immense social significance of hair is indicated by economics: the hair industry is worth \$2.5 billion in the USA (*New York Times*, 7.1.85).

Hair symbolism has been extensively researched by anthropologists, particularly in initiation, marriage and mourning rituals, and in magic on a *pars pro toto* basis (Frazer 1935; Malinowski 1922; Firth 1936). Leach (1958) introduced a comparative perspective to the discussion in an effort to effect a synthesis between anthropological and psychological insights; after reviewing evidence from Hinduism in India and Buddhism in Ceylon, now Sri Lanka, Leach concluded that

long hair	=	unrestrained sexuality
short hair	}	= restricted sexuality
or partially shaved head		
or tightly bound hair		
close shaven head	=	celibacy

Hallpike (1969), using examples from the Bible and from contemporary society, suggested an alternative equation:

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Table of Contents Shame And Glory A Sociology Of Hair Jstor 11203

1. Understanding the eBook Shame And Glory A Sociology Of Hair Jstor 11203
 - The Rise of Digital Reading Shame And Glory A Sociology Of Hair Jstor 11203
 - Advantages of eBooks Over Traditional Books
2. Identifying Shame And Glory A Sociology Of Hair Jstor 11203
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Shame And Glory A Sociology Of Hair Jstor 11203
 - User-Friendly Interface
4. Exploring eBook Recommendations from Shame And Glory A Sociology Of Hair Jstor 11203
 - Personalized Recommendations
 - Shame And Glory A Sociology Of Hair Jstor 11203 User Reviews and Ratings
 - Shame And Glory A Sociology Of Hair Jstor 11203 and Bestseller Lists
5. Accessing Shame And Glory A Sociology Of Hair Jstor 11203 Free and Paid eBooks
 - Shame And Glory A Sociology Of Hair Jstor 11203 Public Domain eBooks
 - Shame And Glory A Sociology Of Hair Jstor 11203 eBook Subscription Services
 - Shame And Glory A Sociology Of Hair Jstor 11203 Budget-Friendly Options

6. Navigating Shame And Glory A Sociology Of Hair Jstor 11203 eBook Formats
 - ePub, PDF, MOBI, and More
 - Shame And Glory A Sociology Of Hair Jstor 11203 Compatibility with Devices
 - Shame And Glory A Sociology Of Hair Jstor 11203 Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Shame And Glory A Sociology Of Hair Jstor 11203
 - Highlighting and Note-Taking Shame And Glory A Sociology Of Hair Jstor 11203
 - Interactive Elements Shame And Glory A Sociology Of Hair Jstor 11203
8. Staying Engaged with Shame And Glory A Sociology Of Hair Jstor 11203
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Shame And Glory A Sociology Of Hair Jstor 11203
9. Balancing eBooks and Physical Books Shame And Glory A Sociology Of Hair Jstor 11203
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Shame And Glory A Sociology Of Hair Jstor 11203
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Shame And Glory A Sociology Of Hair Jstor 11203
 - Setting Reading Goals Shame And Glory A Sociology Of Hair Jstor 11203
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Shame And Glory A Sociology Of Hair Jstor 11203
 - Fact-Checking eBook Content of Shame And Glory A Sociology Of Hair Jstor 11203
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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