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; Malinoswki 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
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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