

**UNIVERSITY OF EDUCATION, WINNEBA**  
**COLLEGE OF TECHNOLOGY EDUCATION, KUMASI CAMPUS**

**CULTURAL INFLUENCE AND ITS EFFECT ON PERSONALITY AND  
APPEARANCE MANAGEMENT IN ELLEMBELLE DISTRICT OF THE WESTERN  
REGION**

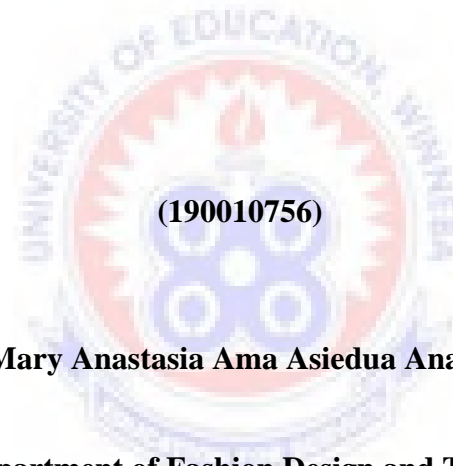


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**AUGUST, 2020**

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REGION**



**Mary Anastasia Ama Asiedua Anane**

**A Dissertation in the Department of Fashion Design and Textiles, Faculty of Design,  
Faculty of Vocational Education, Submitted to the School of Graduate Studies, University  
of Education, Winneba in partial fulfilment of the requirements for the award of the  
degree of Master of Technology Education in Fashion Design and Textiles.**

**AUGUST, 2020**

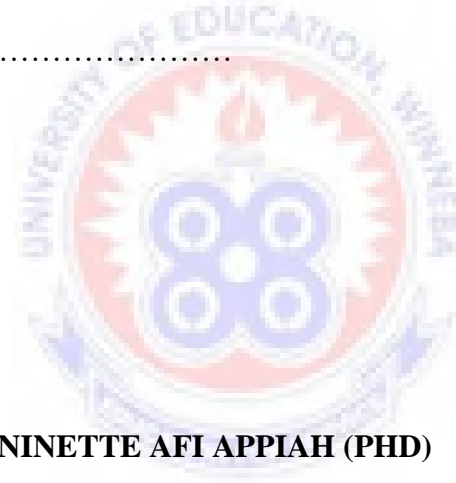
**DECLARATION**

I, Mary Anastasia Ama Asiedua Anane declare that this thesis, with the exception of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

**Mary Anastasia Ama Asiedua Anane**

**SIGNATURE**.....

**Date:**.....



**NAME OF SUPERVISOR: NINETTE AFI APPIAH (PHD)**

**Signature** .....

**Date**.....

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I acknowledge God Almighty in all my endeavours including the putting together of this thesis.

That notwithstanding, I wish to express my profound gratitude to Ninette Afi Appiah (Ph.D.) for her Supervision. I am very grateful for your coaching, direction, guidance and mentorship. I have learnt a lot. I further wish to express my deep sense of gratitude to my family, and friends alike who supported and encouraged me to put the thesis together.



## **DEDICATION**

I dedicate this work to God Almighty and the family of Handmaids of the Divine Redeemer (HDR).



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## ABSTRACT

The main purpose of the study was to assess culture influence on personality and appearance management, using female teenagers in Ellembelle District of Western Region of Ghana as case study. The researcher employed the descriptive survey. The population of the study comprised of Ghanaian female teenagers from the ages of 13 to 25 years within Ellembelle District, Western Region. Convenient sampling technique was used to select one hundred and twenty (120) female teenagers for the research. Questionnaires and interviews were the main instrument used to gather primary data for the study. Descriptive statistics in the form of percentages and frequencies was used by the researcher in the data analysis process. The study results indicated that culture influence and fashion affect appearance and personality for Ghanaians female teenagers. Moreover, in Ghana individuals are now conscious of their appearance and engaged in good dieting, regular exercise, enough sleep, weight training, good grooming and the use of cosmetics in order to beautify their own physical appearance. The study concluded that the majority of the respondents believe that their clothing, grooming, body shape affects the way they think and feel. The study therefore proposed that academic institutions and other organizations should educate young females on the significance of appropriate dressing, as their appearance is more likely to communicate their personality traits to others. Also, it is recommended that State Institutions such as the Ministry of Trade and Industry, the Ministry of Tourism, Arts and Culture, and National Commission for Culture should develop and implement policies, as well as intensify public sensitization on the 'Wear Ghana Initiative' and the 'National Everyday Wear Programme', in order to promote the sale of Ghana-made clothing, which will in turn create jobs, and maintain the cultural identity of Ghana.

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background of the study

Clothing and appearance are nonverbal means of communication that depict an individual's external assemblage of clothing on the body, as well as any changes and additions to the body. Sex, race, hair texture, height, and physical build are also shown. Clothing and appearance reveal a lot about a person's beliefs, behavior, desires, lifestyle, and social and personal relationships (Kaiser, 1998). According to Lynn (2004), changing dress trends in the early to mid-twentieth century showed more skin and uncovered a woman's figure, resulting in new definitions of female attractiveness.

Ghanaian teenage girls usually wear half-naked outfits. They like to dress in slacks and tee shirts or skimpy shirts that show off their body embrace, tummy, and all of the contours in their bodies. They also wore see-through tops and mini-skirts. The boys dress in shirts and trousers that have a very low waistband and come in a variety of larger sizes than their regular sizes. This observed dressing habit is not restricted to a particular student group. This is true regardless of their level of education or socioeconomic status.

This has been going on for a while and is now considered fashion; a period's desired appearance is being translated into clothing trends that are considered known (Odeleye, 2000). Understanding how people behave and relate to each other is aided by studying culture and fashion (Odeleye, 2000). Clothing is seen as a means of expressing language and expressing one's individuality (personality). Clothing and appearance play a significant role in the lives of female

teenagers; it is an important part of our identity and a representation of one's culture and community.

Clothing is also used as a barometer for understanding societal changes due to the interest it generates among opinion leaders and prominent people (Ulzen-Appiah, 2003). Clothing is one of the most obvious ways we differentiate and describe ourselves and others. Fashion is mainly concerned with novelty (Jeong & Park, 2010), and it is regarded as a novel way for fashion adopters to communicate their "self" to others. Clothing is often used to portray the pursuit of individuality inside a socially accepted uniqueness (Michaels et al, 2007).

Clothing may be used to express oneself (Bernard, 2002). Clothing and appearance are two noticeable characteristics that are used to classify and distinguish people. Clothing serves as a symbol for the wearer's social, personal, and cultural identity. Clothing is often associated with aspects of one's personal, cultural, and social identities. Ghanaians dress modestly because of their culture. To this end, the older generation instills in the younger generation the importance of modesty in their clothing choices. However, in recent years, the youth's sense of propriety has eroded.

Films, music videos, newspapers, fashion magazines, and the internet, according to the older generation, have had an impact on their clothing choices. Many female adolescents have developed the habit of wearing indecent clothing, such as tight, short, and revealing clothing that exposes certain private parts of their bodies in the name of fashion, as a result of media influence (Arnold, 2001). The older generation has criticized these students' clothing choices, believing that they do not accurately represent Ghanaian culture.

This new fashion trend seems to be degrading to Ghanaian society, and much work remains to be done to preserve Ghanaians' cultural values. Culture and fashion have consequences and impacts

on people's everyday lives, according to researchers who have researched them. The influence of culture and fashion on personality and appearance management have long been studied by academics in the field of culture and fashion.

## **1.2 Problem Statement**

Since prominent and opinion leaders in society are interested in appearance management and personality, they are seen as benchmarks for understanding changes in society (Arnold, 2001). According to (Jeong & Park, 2010), fashion refers to the dynamics or shifts in a society's culture. Fashion, according to Michaels, Barr, Rosa, & Knight (2007), is about novelty and a novel way for fashion adopters to communicate their “self” to others.

"Appearance is significant in the establishment and maintenance of the self," according to Stone (1962). People manage their appearance for a variety of reasons, including body hygiene (Johnson et al., 2008), improving one's esteem (Subhani, Hasan & Osman, 2011), and feeling more desirable (Subhani, Hasan & Osman, 2011). (Amritharaj & Manikandan, 2017). An individual's clothing or appearance is often an essential part of their self because it serves as a primary factor in grooming, communicating identity, and making first impressions, both of which may affect how people respond to them (Johnson, Schofield & Yurchisin, 2012).

This can have an impact on how an observer perceives and reacts to the wearer or entity being observed (Kim & Lennon, 2015). Rudd, (2016). discovered a connection between an individual's self-concept and the clothes she wears. Adolescents' clothing preferences are closely related to their self-concept and are used as a form of self-expression as well as a means of assessing the individuals and circumstances they encounter. While previous research has found that culture and fashion are important predictors of appearance management and personality, this is not the case here.



Personality and appearance management is thus an important part of a teenager's everyday life because it allows them to embrace their society's culture while still embracing new cultures (fashion). Female teenagers are more likely to use culture and fashion to decide who is similar to them in order to develop friendships (Haytko & Baker, 2004). This research on how culture and fashion affect female teens can help them develop their appearance and personality, based on the above descriptions of how culture, fashion, appearance management, and personality affect people.

### **1.3 Purpose of the Study**

The purpose of the study was to assess the effects of cultural influence and fashion on personality and appearance management, using female teenagers in Ellembelle District of Western Region of Ghana as case study.

### **1.4 Objectives of the Study**

The specific objectives are:

1. To investigate the extent to which culture influences personality and appearance management of female teenagers in Ellembelle District.
2. To assess the effects of culture on personality and appearance management of female teenagers in Ellembelle District.
3. To examine the effects of fashion on the personality and appearance management of female teenagers in Ellembelle District.
4. To investigate challenges and influence of culture and fashion and their effects on female teenagers regarding their personalities and appearance management in Ellembelle District.

### **1.5 Research Questions**

This research would seek to find answers to the following questions:

1. How does cultural influence the personality and appearance management of female teenagers in Ellembelle District?
2. What are the effects of culture on personality and appearance management of female teenagers in Ellembelle District?
3. What are the effects of fashion on the personality and appearance management of female teenagers in Ellembelle District?
4. What are the challenges and influence of culture and fashion on female teenagers regarding their personalities and appearance management in Ellembelle District?

### **1.6 Significance of the Study**

This research's findings will assist teenagers in understanding the impact of culture and fashion on their personalities, as well as in handling their personalities to avoid deviating from Ghana's rich culture.

This study would once again provide guidance to parents, psychologists, and counsellors to assist them in better understanding and managing or predicting the personalities of female teens in society.

Finally, the research will add to the literature on the effects of culture and fashion on personality and appearance in Ghana, as well as provide data that will serve as a springboard for future research on the effects of culture and fashion on personality and appearance.

### **1.7 Scope of the Study**

The research will be limited to female teenagers in the Ellembelle District of Ghana. The measuring instrument for this study will be a structured, self-administered questionnaire.

### **1.8 Organization of the study**

The study will be structured in five chapters. The chapter One will be used for the discussion the background, statement of the problem, objectives, research questions, significance of the study. Chapter Two will present a summary of the existing theoretical and empirical literature. Chapter Three deliberates on the methodology used for the study. Chapter Four will present the empirical results obtained during the study and finally, Chapter Five dealt with the summary of the various findings of the study and their implications.

### **1.9 Limitations**

Despite the current study's significant contribution, it has some shortcomings that were discovered during the research. The sampling approach makes it difficult to extrapolate the results of this study to the entire Ghanaian community. Furthermore, the sample size was limited, making it difficult to extrapolate results to the entire Ghanaian population. In addition, social desirability proved to be a stumbling block in the study's execution. Even after being told not to, the researcher noticed that some participants were responding to questions in a socially appropriate manner.

Another drawback is that since the qualitative component of this analysis is culturally dependent, the researcher was unable to monitor all external variables that may have affected the study's findings. This may explain why the majority of quantitative findings corroborate qualitative findings.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter provides a summary of related literature on culture, appearance management, shopping, wardrobe, personality, and young adulthood, as well as principles and theoretical perspectives on these topics. It also includes related research on personality, shopping, and clothing, as well as a conceptual framework based on the reviewed literature that was created for the analysis.

#### **2.2 Concept of Appearance Management**

Appearance management “includes all decisions, attention, and acts relevant to one's personal appearance, i.e. the process of thinking about and actually carrying out activities relating to one's appearance” (Kaiser, 2017, p. 5). It refers to the mechanism by which people buy and use goods and services to keep their appearance in good shape (Kwon & Kwon, 2013). Human grooming behavior is simply defined as appearance management by Aune & Aune (2014). According to Johnson, Kim, Lee, & Kim (2014), appearance management entails a variety of practices that are used to handle an individual's body presentation to himself or herself and others in society.

Appearance management behaviors are reflected in a variety of activities such as clothing, accessory, and cosmetic selection, as well as body size and shape adjustment and grooming procedures (Rudd, 2016). Individuals can participate in beauty management behaviors that are serious, harmful, or dangerous. Risky appearance management is subjective and judgmental, according to Rudd and Lennon (2010), but it is risky if it threatens one's wellbeing after a long period of practice. Surgical procedures (such as liposuction and rhinoplasty) and nonsurgical

procedures are both risky body control behaviors (such as botox, excessive dieting and exercise, tanning, skin bleaching)

Horn claimed in his book "Second Skin: An Interdisciplinary Study of Clothing" published in 1968 that the human body is often covered with some sort of clothing, an article for controlling appearance, almost from the moment of birth onwards. Appearance management may be said to start when a baby's appearance is handled by his or her parents or guardians during infancy. While parents or guardians make decisions and act on behalf of their children, the consequences are visible on the child. Clothing may also be used to represent, convey, or strengthen one's identity (Rathnayake, 2011).

This can happen consciously or unconsciously, and it aids the person in achieving some balance between the physical self and the meanings conveyed by the dress, all of which relay perceptions of the self to those in the social context (Johnson et al., 2012). When necessary, people use a combination of self-perception, social input, and social comparison to direct their appearance management behavior (Kaiser, 2017). As a result, managing one's appearance evolves and changes over time as one interacts with the social world. As a person matures and evolves, his or her interactions have an impact on how he or she handles his or her appearance.

For example, what one wanted to wear as a child might not be what one likes as an adult, since one's clothing preferences change over time to reflect one's personality. The term "appearance management" has a broad definition, but for the purposes of this analysis, it refers to the decisions and behavior made about the purchasing and use of clothing to preserve one's appearance. As a result, the research concentrated on shopping and dressing as a way of maintaining one's appearance.

The people of Nzema have been obstructing the Ellembelle District Assembly, and they have been attempting to demonstrate their way of life through their dress and appearance management. Appearance management is one part of culture that has been passed down to us from our forefathers. Appearance management refers to how people dress and handle their physical bodies to represent and share their feelings about themselves and their cultural values.

Individuals participate in appearance control as they buy and use goods and services to maintain their appearance (Kwon & Kwon, 2013). It encompasses all of one's attention, decisions, and actions relating to one's personal appearance, i.e. the process of contemplating and actually carrying out activities relating to one's appearance (Kaiser, 1998, p. 5). According to Johnson, Kim, Lee, and Kim (2014), appearance management entails a variety of practices that are used to monitor how an individual presents himself or herself to others in society.

Dressing as a method and evaluating the social consequences of one's appearance are also part of appearance management. Every day, people control their appearance, though their level of involvement and concerns about dress and appearance vary from person to person and culture to culture. People use a variety of symbolic codes to demonstrate and preserve cultural patterns. However, as cultures become more pluralistic, the meanings of these symbols are rapidly fading (Chipangura, 2010). Clothing may also be used to convey, represent, or enhance one's personality (Rathnayake, 2011).

This happens consciously or unconsciously, and it aids the person in achieving some balance between the physical self and the meanings conveyed by the dress, all of which convey self-impressions to those in the social context (Johnson et al., 2012). When necessary, people use a combination of self-perception, social input, and social comparison to direct their appearance management behaviors (Kaiser, 1998). As a result, managing one's appearance evolves and is changed over one's lifespan as one interacts with the social

environment. As a person develops and evolves, his or her interactions have an impact on how he or she handles his or her appearance.

Traits, dispositions, instincts, current problems, folk concepts, desires, motivations, strivings, wants, emotions, and values are some of the units of study used by personality psychologists. Regardless, over the years, qualities have served as the basis for a number of personality theories (Johnson et al., 2014). According to Matthews and Deary (2008), the definition of personality characteristics is as old as human language. Traits are patterns of emotions, thoughts, and behavior that distinguish one person from another. They are expressed in a number of contexts in certain conceptually similar ways (Miller, 2007).

Traits are descriptors or labels applied to persistent aspects of a person's personality. According to (Johnson et al., 2014) traits are the units of study for defining and explaining human personality. Cervone and Pervin (2008) have stated that personality traits can be used to predict everyday behavior. As a result, traits have three scientific functions: they describe, explain, and predict cognition, affects, and behavior.

### **2.3 Dress as an Act and Form of Appearance Management**

Dress is a common term that refers to various actions and types of appearance management, and it is characterized as "the act of changing or adding to one's appearance" (Kaiser, 2017). It's also defined as "a group of body modifications and/or supplements" (Roach-Higgins & Eicher, 2012, p. 1). Body supplements are products that are used to mask or stick to the body or any part of the body, while body modifications are any temporary or permanent altering or redesigning of the color, texture, or shape of the body (Roach & Musa, 2010).

Dieting, exercise, cosmetic use, piercing, cosmetic surgery, and tattooing are examples of body modifications, while body supplements include shoes, jewelry, hearing aids, glasses, and several

others (Johnson et al., 2014). Wear, according to Rudd & Lennon (2010), is a deliberate behavior that entails the act of deciding how and with what processes or objects to construct one's personal appearance. Wear, according to Johnson et al. (2012), is any intentional alteration of the body, including the use of makeup, clothing, shoes, hair styling methods, and other additions for various purposes such as grooming the body. For the conduct of this study, dress is defined as the use of clothing to create one's personal appearance.

## **2.4 Personality Traits**

The word "personality" comes from the Latin word "persona," which means "to characterize one's character or behavior." Individual variations in the tendency to exhibit clear patterns of emotions, ideas, and behavior are referred to as personality (Costa & McCrae 2012). The sense of personality, according to Costa & McCrae (2012c) is expressed in the essence of a person's attitude. This supports John & Srivastava (2009), assertion that personality is the complex organization within an individual's psychophysical structures that demonstrates the individual's specific adjustment to the environment.

People's diversity is one of life's most interesting things. People's usual feelings, thoughts, and behaviors vary. These variations in psychological traits, such as personality, seem to be crucial in determining who a person is (Pervin, 1996). Personality is described as the complex organization of cognition, affects, and behaviors that provides a person's life with pattern and direction (Pervin, 1996). Appearance control has been discovered to be a medium for communication that represents and conveys the inner self, such as personality (Entwistle, 2000).



## 2.5 Personality and Shopping

There have been research that have attempted to examine the relationship between certain personality attributes and certain shopping definitions, but the findings have been mixed. Brand consciousness and preferences (Shank & Langmeyer, 2014; Mulyanegara & Tsarenko, 2009; Giovannini, Xu & Thomas, 2015), shopping typology (Breazeale & Lueg, 2011; Wong, Osman, Said & Paim, 2014), fashion shopping proneness (Roy, et al., 2016), and fashion consumption (Roy, et al., 2016). (McIntyre & Miller, 2012; Saran, Roy & Sethuraman, 2016). However, few research on the "Big Five" and shopping styles have been done (Sulková, 2013).

McIntyre and Miller (2012) investigated the role of social utility in American consumers' fashion behavior, as well as the impact of personality traits on behavioral responses to social influences on fashion. The advantages of a good or service that satisfy a consumer's interpersonal needs, such as conformity and uniqueness in relation to others, are known as social utility. Social utility was discovered to be a key determinant of fashion behavior, and personality characteristics were discovered to moderate behavioral responses to social impact on fashion.

Shank and Langmeyer (2014) used the Myers-Briggs Type Indicator to look into the relationship between product personality and customer personality among Americans. Consumer personality was found to have a weak relationship with product personality or brand image. Consumer personality had a poor predictive association with consumer fashion and marketing behavior, according to the findings.

Mulyanegara & Tsarenko (2009) investigated and compared personality characteristics and values in predicting Australian consumers' fashion brand preferences, and found no important association between the "Big Five" and brand preferences. As a result, personality characteristics

do not seem to be strong predictors of shopping habits. This result goes against the popular belief that customers use fashion labels to express themselves.

Breazeale and Lueg (2011) created a psychographic shopping typology focused on extraversion, interpersonal communication, and self-esteem for American teenagers. Confident technologists, social butterflies, and self-contained shoppers are the three categories of shoppers they identified. Confident techies, according to Breazeale & Lueg (2011), were teenagers who scored highest on the self-esteem and interpersonal communication scales and spent a lot of time and money at the mall and on the internet. Teens who scored the highest on extraversion and interpersonal communication scales were found to spend the most money and time at the mall, but less money and time on online shopping. Self-contained shoppers were identified as those with the lowest levels of extraversion and self-esteem, and they were found to spend less time and money at the mall and online.

Sulková (2013) used Sproles and Kendall's (2016) definition of customer decision-making styles to investigate the relationship between the FFM and the shopping styles of young adult Slovaks. Using factor analysis, Sulková discovered that six of the eight shopping styles were important to young adults in Slovakia. The item loadings for each of these six styles were used to reword the styles. Extraversion positively correlated with hedonistic fashion-conscious and carelessly confused shopping types, and neuroticism positively correlated with hedonistic fashion-conscious and impulsively carefree shopping styles, according to the findings. Furthermore, openness to experience was positively correlated with hedonistic fashion-conscious shopping style but negatively correlated with brand-conscious shopping style; agreeableness was negatively correlated with careful quality-conscious and impulsively carefree shopping styles; conscientiousness was positively correlated with careful quality-conscious and brand-

consciousness shopping styles but negatively correlated with impulsively carefree shopping style; and conscientiousness was negatively correlated with impulsively carefree shopping style.

Wong et al. (2014) published a review that was close to Breazeale & Lueg's (2011). In order to understand Malaysian shoppers' personality traits in consumption, they created a model by combining the dimensions of the FFM. Apathetic shoppers, self-contained, pragmatic shoppers, moderate shoppers, and optimistic, enthusiastic shoppers were identified. Self-contained, apathetic shoppers were found to have a high level of neuroticism and a low level of the other four FFM variables, according to Wong et al. (2014). These customers are usually modest and concerned. They have no innate desire to shop and just do so when they are forced to.

On all personality variables except agreeableness, mild, pragmatic shoppers were found to be moderate. These customers are said to be very sensible and to shop with sound considerations. All personality factors excluding agreeableness and neuroticism were found to be strong in confident, enthusiastic shoppers. This sort of shopper finds themselves to be very involved when it comes to shopping. Giovannini et al. (2015) investigated the impact of self-related personality characteristics on brand consciousness in luxury fashion consumers in the United States. The researchers discovered that a high level of public self-consciousness had a huge impact on consumers' brand awareness.

There was also a connection discovered between high self-esteem and consumer brand awareness. The results suggest that consumers' self-esteem and public self-image awareness made them extremely brand conscious. As a result, their luxury consumption motivations and brand loyalty were affected.

Saran et al. (2016) conducted research on Indian consumers' personalities and fashion consumption. They combined personality with fashion engagement and emotions. Personality

was found to have a major effect on positive emotions, but not on fashion participation. Consumers who were assertive, ambitious, risk-averse, sociable, talkative, responsible, and dependable had positive feelings when shopping for clothes. However, their results showed that positive emotions mediated personality's indirect effect on fashion participation.

Consumers often shopped for fashion based on their internal states of personality (emotional level). The impact of consumer personality and demographics on fashion shopping proneness (FSP) among Indian consumers was investigated by Roy et al. (2016). FSP is a positive affective and cognitive state of mind that allows a customer to engage in fashion shopping, resulting in positive emotions and favorable shopping behavior. Personality characteristics and demographics, respectively, clarified 46% and 9% of the variation in FSP, according to the researchers. Lower neuroticism (emotional stability), agreeableness, openness to experience, and extraversion were all found to be positively linked to FSP, while conscientiousness was found to be negatively related. Their results backed up the theory that women and young people are more fashion-conscious than men and the elderly.

## **2.6 Personality and Dress**

Although some researchers claim that clothing affects personality, others believe that clothing communicates personality. Both hypotheses have been confirmed by science, with some findings indicating that certain personality characteristics are linked to specific aspects of clothing. Different personality characteristics are reflected within any styling of clothes or outfit worn on a daily basis, according to Bell (2011), Lurie (2012), and Moody et al. (2010). According to Kwon (2017), an individual's personality influences their everyday clothing choices and behavior. Kwon's (2017) results are also in line with previous research (Aiken, 2013; Rosenfeld & Plax, 2017; Johnson, et al., 2014). Literature on dress styles and the “Big Five” is very limited, and

most of the studies that used other dress concepts and traits theories are outdated. A few of these studies would be discussed in this section.

Aiken (2013) looked at the relationship between five clothing measurements and a number of personality characteristics in undergraduate women in the United States. Aiken (2013) discovered a connection between: (i) comfort in dress and traits like thoroughness, sociability, and self-control; (ii) economy in dress and traits like performance, responsibility, and alertness; (iii) interest in dress and traits like insecurity, conscientiousness, and stereotyped thinking; and (iv) conformity in dress and traits like submissiveness, restraint, and sociality; and (v) conformity in dress and traits like submissive.

Taylor and Compton (2008) investigated the relationship between three personality traits (task-orientation, interaction-orientation, and self-orientation) and Aiken's five clothing measurements among college women at a public university in the United States using Aiken's scale. They discovered no statistically relevant correlations between the variables. Conformity in dress, for example, has been linked to a person's desire to be liked and accepted rather than being socially conforming. They also discovered that women who were concerned with dress conformity were more concerned with preserving harmonious relationships with others than with aesthetics.

Rosenfeld & Plax (2017) also tweaked Aiken's instrument to make it appropriate for both males and females in the United States, as well as to represent clothing trends in the mid-1970s. Clothing awareness, practicality, exhibitionism, and designer were the four clothing dimensions they came up with. Rosenfeld and Plax (2017) discovered that females and males have different relationships with clothing and personality. Males who scored high on clothing consciousness were found to be conformists, guarded, believed people can be manipulated, and did not value beauty; on exhibitionism, they were confident, moody, aggressive, and unsympathetic; on

practicality, they were less motivated to make friends, rebellious, inhibited, and not leadership-oriented; on designer, they were warm, cooperative, impulsive, conforming, and irritable; and on designer, they were warm, cooperative, impulsive. Additionally, females who scored high on clothing consciousness were inhibited, conforming and loyal; on exhibitionism tended to be radical, had high ethical-moral self-concepts and were detached in relationships; on practicality were clever, guarded, enthusiastic and not leadership-oriented; on designer were said to be confused, irrational and ebullient.

Paek (2016) looked into the relationship between personal characteristics and clothing interest, as well as the impact of clothing trends on people's perceptions of themselves. Strangers dressed in a dressy style were seen as dependent on others and socially uneasy, whereas those dressed in a daring style were seen as individualistic and sexy, and those dressed in casual and traditional styles were seen as trustworthy, understanding, and self-controlling.

Furthermore, while many personal traits associated with bold style were found to be positively associated with clothing interest, common and attractive traits associated with casual and conservative styles were found to be negatively associated with clothing interest. Kwon (2017) looked at the interrelationships between motivating factors (personality dimensions, mood, clothing orientations, practicality, social activity, weather, and physical self) that influenced female university students' regular clothing choices in the United States. Self-esteem, spontaneity, feeling reactivity, and self-actualization were among the personality traits studied.

The findings revealed that spontaneity was essential in daily clothing selection for weather and social activities, but not for physical self, mood, or practicality. The other facets of one's personality had no bearing on how they dressed on a regular basis. Bell (2011) looked at the

impact of female clothing types on adult perceptions of personal characteristics in American women and discovered that personality traits are in harmony with various clothing styles. Bell's findings revealed that a male stranger dressed conservatively was regarded as intelligent, attractive, but not fashionable; in a casual style, he was regarded as unpopular, unattractive, and not intelligent; in a daring style, he was regarded as unattractive, not intelligent, but quite popular; and in a formal style, he was regarded as attractive, intelligent, and popular.

The influence of instructors' attire on students' perceptions of college instructors in the United States was investigated using a live lecture in an experimental study conducted by Morris, Gorham, Cohen, and Huffman (2016). Casual, casual professional (CP), and formal professional (FP) were the outfits that were put to the test (FP). Instructors dressed in casual attire were found to be more outgoing than those dressed in FP and CP attire. Instructors dressed in casual or CP attire were thought to be friendlier than those dressed in FP attire. Instructors dressed casually were thought to be more interesting than those dressed in CP or FP. Instructors dressed in FP attires were perceived to be more competent than those dressed in CP and casual attires.

Davis, Dionne, & Shuster (2011), looked into the psychological and physical factors that influence how people perceive themselves. They discovered that women who scored high on narcissism and neuroticism were appearance-focused, while those who scored low on perfectionism were not. Goldsmith (2012) looked at many personality traits of regular clothing buyers (undergraduate students) in the United States and discovered that personality traits were more closely associated with heavy clothing use than demographic factors including age, education, and income. Opinion makers, interested, intelligent, and creative are all words that heavy users used to identify themselves.

In comparison to light users, they also saw modern fashions as an expression of personal and social identification. According to a study by Johnson et al. (2014), undergraduate students in the United States do not adhere to a single style of dress because they treat their appearance differently for different occasions such as work, education, and social activities. Individuals who characterized their dress style as casual, hippie, punk, skater, or gothic were found to have low extraversion and conscientiousness but high openness to experience, according to the findings. Individuals who agreed that their style of dress was trendy, hippie, punk or skater were found to be high on openness and extraversion to experience, but low on agreeableness.

Athletic, casual, hip-hop, and cowboy styles, on the other hand, were found to be negatively associated with high openness to experience, extraversion, agreeableness, and low neuroticism. Moody, Kinderman, Sinha, and You (2009) conducted a mixed research study among female undergraduates in the United Kingdom to determine, among other things, the relationship between personality and clothing preferences. For a span of ten days, subjects were required to examine their own clothing and wearing experience. The findings revealed that people's clothing choices complement and often compensate for their personalities.

New clothes were discovered to embody and improve high levels of agreeability and conscientiousness, and vice versa. There were no significant links between clothing tastes and extraversion, however. Moody et al. (2010) looked into the connection between clothing and personality in female undergraduate students in the UK. Low agreeableness was linked to casual style, whereas high agreeableness was linked to evening or daring style, and formal style was linked to low neuroticism. Clothing preferences, on the other hand, were found to be unrelated to extraversion, openness to new experiences, or conscientiousness.



## **2.7 Factors Influencing Appearance Management**

Individuals' beauty management behaviors are influenced by social influences. The word "socio-psychological" or "psychosocial" factors refers to these factors. They are based on social psychology and the study of appearance, dress, and clothes. The study of how one's own and others affect one's dress-related attitudes, emotions, behaviors, and beliefs is known as social psychology of appearance (Johnson, et al., 2014). According to Kaiser (2017), it is also concerned with the various ways in which people change their bodies, as well as the social and psychological factors that contribute to and result from the appearance management process.

### **2.8.1 Social Influence of Appearance Management**

Individuals' social development is concerned with the successful construction of social rules, such as appearance control, through experiences with a variety of socialization agents (Hunter, 2014). Family, media, peers, and other members of the culture have all been found to provide details about how a person should appear, and as a result, people learn the appearance standards of their society from childhood to adulthood (Johnson, Kang & Kim, 2014).

According to research, family members, especially parents, use a variety of methods to control their children's appearance (Ogle & Damhorst, 2013). According to Lee and Johnson (2009), negative input from family and interactions with friends about beauty behaviors was related to risky appearance management behaviors. Opare-Asamoah (2014) looked into the purchasing habits of Ghanaian young women and discovered that family and friends had a significant impact on the purchase and use of trendy clothing.

The media employs a variety of techniques to communicate messages about the appropriateness of such appearances (Chowdhary, 2011). Young adult women's appearance is affected by the media, according to a report by Adomaitis & Johnson (2008). According to Gillen & Lefkowitz

(2009), young adults consider school to be a valuable source of information regarding beauty standards. Another societal impact on beauty control is the cultural ideal. People's attitudes toward their bodies and the degree to which they control their appearance are heavily influenced by cultural expectations (Rudd & Lennon, 2010). People try to match their appearance to the cultural standard (Rudd & Lennon, 2014). These principles can be internalized and used to assess one's own performance (Richins, 2011).

### **2.8.2 Psychological Influence of Appearance Management**

While culture has an impact on how people handle their appearance, psychological factors like body image (Rudd & Lennon, 2010), self-concept (Kaiser, 2017), identity (Feinberg, 2012), mood, emotions (Moody et al., 2010), and personality (Davis et al., 2011) also play a role. Clothing was used as a technique to enhance and disguise certain parts of the body, according to a qualitative study by Rudd & Lennon (2010), which aimed to explore beauty management behaviors and body image of college women.

Watt and Ricciardelli (2012) discovered that clothing was an important part of a man's body image, and that men saw clothing as an extension of their body image. This means that people's clothing choices are influenced by their body image. According to Moody et al. (2010) and Venkatesh et al. (2012), clothing choice, which is a part of appearance control, is linked to three personal factors: mood, feelings, and personality. According to Kaiser (2017), self-concept is a factor that influences appearance management behavior. People's beauty management behaviors are often influenced by their personal views about appearance.

Lee & Johnson (2009) reported that personal beliefs about appearance influences women's self-objectification (being treated as a body valued primarily for its use to others). This may influence a woman's self-worth and subsequently how she manages her appearance in society.

### **2.8.3 Personality as a Psychological Influence and Reflection of Appearance Management**

The variety found in people is one of the most interesting aspects of life. People vary in terms of how they feel, think, and behave. These variations in psychological traits, such as personality, seem to be crucial in determining who a person is (Ashton, 2018). Personality is the dynamic organization of cognition, affects, and behavior that gives a person's life style and direction (Pervin, 2016).

Personality has an effect on a person's behavior and decision making (Matthew & Deary, 2018). (Keiser & Garner, 2012). Personality is a psychological element that affects appearance management because appearance management is a highly visible behavior that requires decision-making (Johnson et al., 2007). Furthermore, it has been discovered that appearance management can be used as a communication method to represent and express the inner self, such as personality (Entwistle, 2010). As a result, personality is a representation or manifestation of how one manages his or her appearance. In other words, personality is a visual or clothing signal since it is one of the signals that an individual's presence communicates.

### **2.9 Fashion**

Fashion can be interpreted in a variety of ways. Fashion was first recorded in the early fifteenth century as "a prevalent style of dress," but it wasn't until around 1300 that a sense of the word emerged, derived from the Latin word *modus*, which means "manner" (Kawamura, 2005). Since it is not constant, fashion is intrinsically defined by transition (Rovine, 2009). This belief is reflected in clothing, especially in the form of dresses. 2005 (Kawamura). It's difficult to provide an exact definition because different people view fashion differently, and the sense of fashion has evolved over time as social norms and habits have changed (Kawamura, 2005).

When it comes to the role fashion plays in society, the most popular types of fashion are apparel, styles, and jewelry, which is why the term would favor these types as the primary sources of fashion in this review. Fashion plays an important role in characterizing societies, labeling association, classifying individuals, and creating a sense of belonging through cultural attainment through self-conscious transition (Rovine, 2009). This link between culture and fashion has ramifications for personal identity, reinforcing the notion of fashion as more than a surface term, but rather as a means of expression and significance in daily life (Rovine, 2009).

Fashion is a medium of expression for a country's culture and identity (Pope, 2011). Tradition has long been pitted against fashion, as the two ideologies are fundamentally opposed. Non-Western, static clothing is synonymous with tradition, while Western clothing is fashionable due to its ability to alter and project individuality on a regular basis (Rovine, 2009). Ironically, it is this sense of tradition that propels new fashion trends and types into the market (Rovine, 2009). Tradition is revived and kept current in cultures through this relationship with fashion.

According to Opare-Asamoah (2014), the term "fashion" refers to a broad variety of products. He claims that people have been using clothing and other forms of body adornment as a means of nonverbal communication to signify occupation, gender, rank, sexual availability, class, wealth, place, and group affiliation for centuries. Fashion is a mode of expression. It not only encompasses clothes, but it also provides others with shorthand to read the surface of a social condition while we wear it.

Aside from its artistic appeal, fashion has a variety of functional applications. Although fashion can be attractive to the eye and have sexual appeal, it also keeps us warm (Miller, 2007). Fashion is important in terms of research and practicality. Fashion, like art expressed by clothes, may serve as a historical guide, and fashion, like architecture, serves a primarily functional purpose

(Miller, 2007). Fashion can convey our feelings, generate physical attraction, and provide a platform for religious expression (Kawamura, 2005). From military uniforms to judge's robes, fashion displays identity and custom (Miller, 2007).

As communist uniforms in the twentieth century demonstrated, fashion can be used as a political tool (Miller, 2007). Of course, fashion is an industry that employs millions of people in the manufacturing, purchasing, and sale of clothing (Miller, 2007). As philosopher Immanuel Kant put it, critics describe fashion as folly and vanity (Miller, 2007). Fashion, according to Kant, is a social ritual involving the imitation of others, which leads to a fickle contrast that leads to vanity (Miller, 2007). Fashion loses its appeal when seen through this prism, as it succumbs to the folly of competing with those in society (Miller, 2007). This vice of consumerism is caused by fashion, which creates confusion over what one owns (Shah, 2003). This raises the question of whether these items are “new” or “up-to-date,” and how they relate to what others have (Shah, 2003). We are influenced by fashion to purchase items not for style but for a pulsing need to adhere to what others consider to be "fashionable" (Shah, 2003).

### **2.9.1 International Fashion Influence**

According to Antia. (2005), the arrival of the Portuguese and other foreign travelers, as well as the trade in of European clothing, had an effect on the clothing styles along the coastal lands. While loincloths were worn in both the coastal and central parts of the world, they became increasingly popular once Europeans gained access to the interior. Since then, Ghanaian fashion has evolved into a hybrid of western and African styles. Europe's presence has spread to almost every aspect of life, including religion, politics, education, social change, and fashion.

Foreign influence has robbed us as a country, especially the youth, of our national identity. This is not the case in most developing nations, where clothing has had a major effect on how

teenagers dress today. Individuals are worried about fashion patterns that seem to be a deviation from the true Ghanaian way of dressing, according to Ulzen-Appiah (2003). This makes people wonder if this country isn't slipping into a state of distilled madness. However, others also believe that there is no "true" way of dressing in Ghana or elsewhere, because all clothing traditions were "crazes" before they were accepted and passed down through generations - like kaba and slit.

## **2.10 Culture**

In his book *Primitive Culture* (1871), reprinted in 1958, Edward Taylor is credited with coining and defining the term "culture." Culture, according to Taylor, is a complex whole that includes values, intelligence, belief, art, traditions, and all other abilities and habits that a man acquires as a member of society. Culture emerges from the interaction between people and their surroundings. Culture is defined by a community of people's shared characteristics, belief systems, and value orientations, which influence their customs, activities, psychological processes, norms, social institutions, and organizations (Triandis, 1989).

According to Aziza (2001), culture is "the totality of a specific group's pattern of conduct." It includes all that distinguishes them from other people, such as their clothing, greeting habits, social norms and taboos, songs, food, and dance patterns, rites of passage from birth to death, religious, traditional professions, and philosophical beliefs. Culture refers to aspects of life that can be passed down across generations or the way people interact within a social group. People in a community define their own way of life and what they consider acceptable and unacceptable (Matson, 2005; Scheifer, 2006).

African culture, according to Ezedike (2009), is the collection of Africans' common attitudes, values, skills, moral codes, and practices. It can be thought of as a constant, combined pool of material and non-material components that is passed down from generation to generation. As a result, the term "African culture" encompasses all aspects of the continent's history.

A community of people's culture is a collection of common beliefs, attitudes, principles, behavioural conventions, and basic assumptions that affect each member's behavior and perceptions of other people's behavior Markus & Kitayama (1991). Agyekum (2006) says that culture as the collective of our people's ways of life developed by knowledge and reflection in our efforts to fashion a harmonious cohabitation with our climate.

## **2.11 The Elements of Culture**

### **2.11.1 Symbols**

Language is symbolic in its own right, both written and spoken. Written words are symbols of spoken words, and spoken words are symbols of mental knowledge, according to Aristotle, a Greek philosopher who worked on language 2500 years ago (Stewart & Logan, 1999). The Ghanaian possesses an almost limitless capacity for variety, which is evident both inside and outside of his or her territory. As a result, symbolism is essential to a people's ideology and ideas (Agyekum, 2006).

Gestures or signals can be used in this type of communication. When it comes to the interpretation of gestures and symbols, each language can vary from the others. Symbols are representations of people's meanings of words, feelings, behavior, attitudes, and ideas within a specific community (Agyekum, 2006). Triandis & Suh (2002). claims that various cultures around the world have unique symbols that reflect their rich cultural heritage and norms that distinguish them, and that these symbols are used to communicate social and personal values that

are recognized in their respective societies. Ghana, for example, has a rich cultural history that dates back to the thirteenth century (Annku & Lodonu, 2012).

This rich cultural heritage has been preserved through a plethora of cultural icons laden with powerful philosophical ideas and philosophies that express Ghanaians' values, feelings, and entire society (Adom, 2016). Ghanaian cultural symbols, especially the Adinkra symbols, provide informative information for reflection on the importance of displaying positive behavioral attitudes (Adom, Opoku, Newton, & Yeboah).



**The Adinkra Symbols ([wileyonlinelibrary.com](http://wileyonlinelibrary.com))**

### **2.11.2 Language**

Nida (1998) agrees that culture and language are two symbolic structures. All we say has a meaning, whether it is denotative, connotative, designative, or sociative. Every language type we use has different meanings because it is linked to culture, which is larger than language. Although using the same language types, people from different cultures may refer to different things. For eg, when an Englishman says lunch, he might be referring to a hamburger, while a Chinese man is most likely referring to steamed bread.



### **2.11.3 Norms**

According to Bicchieri (2006), a standard is a term that encompasses a broad variety of practices as well as the norms that accompany them. No community of people can survive without a common set of values that ties them together and ensures their survival, according to Etuk (2002). Norms are action-guiding ideologies connected to desires, according to Hansson (2001). However, because of the similarities between the concept of meaning and other associated mental structures such as beliefs, norms, goals, and expectations, integrating them into a general agent architecture is more difficult.

### **2.11.4 Values**

According to Obiri-Yeboah & Adu-Yeboah (2008), values are all the things that people in a society aspire to and hold in high regard. They are goals to strive for and values to cherish. Value is a concept that describes what is good or right, and it serves as a set of broad guidelines for living.

### **2.11.5 Beliefs**

They are beliefs held by members of a community. They are facts that are agreed by all or the majority of society's members. Everything that people know and recognize as real are included in their beliefs (Obiri-Yeboah & Adu-Yeboah 2008). Beliefs often refer to a sense of conviction that something exists or is real.

## **2.12 The Characteristics of Culture**

### **2.12.1 Culture Is Learned**

Culture is learned from the people you communicate with on a daily basis when you socialize, according to Lustig & Koester (1999). Observing how adults interact with newborns is an

excellent way to observe the real symbolic transmission of culture. Two babies born at the same time in two different parts of the world could be conditioned to respond differently to physical and social stimuli. The explanations people get for natural and human events around them also teach culture.

### **2.12.2 Culture Is Dynamic**

Culture is complex in the sense that it is always evolving. Culture is not a fixed entity. Culture, according to Antia (2005), is neither permanent nor fixed. Man modifies it by interacting with and absorbing the traditions of other nations, a phenomenon known as assimilation. Etuk (2002) also established that cultures are dynamic and change over time. Culture must evolve; people who want to remain stagnant and resistant to change do not constitute a living culture. Since people carry culture and people adjust their social habits and structures, values and beliefs, as well as their skills and tools of work, culture cannot help but be an adaptive mechanism.

Change is defined by Quartey, Ananga, Ayaaba, Awoyemi & Bekoe (2005), as the adaptation and shifts in social, economic, and cultural life that enable people to cope with development. There is no society that does not want to change; however, resistance to change one's culture may occur because the change is being introduced, or if the change does not meet the needs of the people, or if the change is perceived to be causing new problems in society.

### **2.12.3 Culture is associated with social groups**

At least two or more people share culture, and communities are often larger than that. To put it another way, there is no such thing as anchorite culture. If a person thinks and acts in a unique way, the behavior is idiosyncratic rather than cultural. To be considered cultural, a concept, a thing, or a behavior must be shared by a social group (Ferraro, 1998).

#### **2.12.4 The various parts of a culture are all, to some degree, interrelated**

Since the constituent parts of cultures are interconnected in cohesive structures, a change in one part of the system is likely to result in changes in other parts of the system. A single technological advancement can cause a cascade of related changes. To put it another way, cultural shifts trigger other cultural shifts (Ferraro, 1998).

### **2.13 Aspects of Appearance Management**

#### **2.13.1 Ideal Female Body Across Cultures**

Women are expected to be attractive in most cultures, while men are expected to be dominant, and people generally judge others based on their appearance. Each cultural community, on the other hand, has (a) its own unique qualities that set it apart from others, (b) its own concept of physical beauty, and (c) its own set of bodily values that form its collective body image (Fallon, 1990). Members of different cultures can have different perspectives on their bodies and, as a result, have different feelings towards them. Except one lives in isolation from people of a society, the cultural ideal of beauty plays a major role in assessing one's own appearance as well as that of others.

In recent decades, the ideal body shape for adolescents has become progressively thinner (Wiseman, Gray, Mosimann, & Ahrens, 1992). Television and magazines have both contributed to the promotion of a limited definition of female attractiveness. Being slim is a central criterion of the cultural image of female attractiveness in Western societies, and it is synonymous with fitness and wellbeing, while being overweight is considered unattractive and implies other negative connotations such as a lack of self-control and laziness (Stunkard, 1996).

Women in these cultures attempt to regulate their body weight in order to attain the desired thinness by engaging in beauty maintenance behaviors such as dieting and exercise. Extreme steps in the pursuit of thinness have resulted in a rise in the number of people suffering from eating disorders like bulimia nervosa and anorexia nervosa (Botta, 1999). Since eating disorders are uncommon in non-Western societies, researchers have argued that such irrational behavior is restricted to Western cultures where thinness is overvalued (Khandelwal & Saxena, 1990).

Also, some non-Western societies' traditional views of fatness or plumpness as a sign of good health, higher status, and attractiveness (Brown & Konner, 1987; Cunningham, Roberts, Barbee, Druen & Wu, 1995) may explain why body image studies on women in those societies have been restricted. Dieting behavior has been a popular practice among women from non-Western cultures, such as Ghana, according to (Francis (2011), conventional views of women in non-Western cultures and stereotypical expectations of African women not having any weight issues because they are naturally slim.

Dieting is a huge obsession among Ghanaian women, who live in a collectivist society. Ghanaian women, like those in other African countries, have shifted their expectations for judging female attractiveness to Western standards, which include being slim rather than embracing conventional plumpness and idealize Western facial features like a "high nose" and "broad eyes." Since Ghanaian women have been "Westernized" through the media, Western values about beauty are prevalent.

On television and in magazines, commercial entertainers and models encourage the need for thin bodies and Western features. Since the expectations for the cultural image of women are broadly defined and held to high standards across cultures, most women are likely to experience a disparity between their current appearance and the ideal appearance they want. As a result, major

disparities are anticipated among women who place a high value on appearance in evaluating themselves and others.

### **2.13.2 Exercise**

Many women in American culture have internalized the slim societal standard for feminine appearance, and as a result, they regard their own weight and body size as unhealthy and inappropriate (Fallon and Rozin, 1985, Matz, Foster, Faith and Wedden, 2002). As a result, the majority of Ghanaian women, particularly teenagers, believe that being fat is unfashionable. Female teens participate in sports to stay in shape. Matz, et. al (2002) wrote about the struggle of teenagers to achieve the thin ideal picture. She said that women continue to aspire to a "unnatural ideal body shape and weight," and that they are still under societal pressure to be slim.

According to Kaplan (1980), men are more accepting of a wide range of sizes and shapes than women, and Davis (1985) claims that women have been socially conditioned to view larger women as less attractive. In the past, a fat figure was considered ideal in Ghana, but as a result of the adoption of foreign culture by Ghanaian women, a slim figure is now considered ideal. In Ghana, female teens strive to achieve a slim ideal figure that is widely accepted by adults. To maintain their figure, the majority of them exercise and follow a diet.

### **2.13.3 Dieting**

Female adolescent dieting (French, Jeffery & Forster, 1994); Serdula, Collins, et al., 1993) is a common practice. According to recent statistics from the United States, approximately 44% of female teens are attempting to lose weight, while another 26% are attempting to avoid gaining weight (Serdula, Collins, et al., 1993). As a result, more than two-thirds of all female teens, the bulk of whom are of average weight, are attempting to lose weight.

Dieting can be linked to healthier lifestyle improvements such as a low-fat diet or increased physical activity (French, Jeffery, & Forster, 1994; French, Jeffery, Forster, McGovern, Kelder, & Baxter, 1994). Fasting or missing meals; appetite suppressants or laxatives; diet pills; intentional vomiting; and binge eating are all risky behaviours associated with dieting (Serdula, Collins, Williamson, Anda, Pamuk, & Byers, 1993). Female teens who are unhappy with their bodies are more likely to develop mental and physical issues such as depression and binge eating. Girls, especially white girls, are the most vulnerable to eating disorders (Serdula et al., 1993). In middle and upper-SES white-American culture, a preference for thinness is common (Feinberg (2012), and this preference may influence behaviours such as dieting, eating habits, and activity patterns. When opposed to non-Hispanic whites, the cultural fascination with thinness may be less prevalent among blacks and Asians. In general, perceptions of weight-reduction activities and overweight are less common in black than white women (Feinberg, 2012).

#### **2.13.4 Cosmetics**

Cosmetics are something you put on your body to clean it and improve your look (Roach-Higgins, & Eicher, 2012). Shampoo, toothpaste, lipstick, perfume, and after shave lotion are only a few examples of hair, skin, nail, and mouth products. Cosmetics were not a part of Ghanaian culture, but they were inherited from foreign cultures, and most Ghanaians couldn't live without them. Cosmetics truly enhance beauty because they can be used to manage an individual's appearance and make him or her look their best, no matter how gross they are.

#### **2.13.5 Sleeping**

Obesity has spread across the world. A decrease in sleep time has occurred in tandem with the rise in weight. The time set aside for sleep has decreased as a result of the growth of 24-hour

entertainment and the demands of a two-wage-earner household via cable television and the Internet. Adult studies have shown that people who sleep less than 7 hours a night are more likely to be obese (Roach-Higgins, & Eicher, 2012).

## **2.14 Dress**

The word "dresses" was described by Roach-Higgins, & Eicher (2012), as a series of body modifications and/or supplements, which takes into account the dress's expressiveness as well as the strategic effect associated with material properties. Clothing and dress have been used interchangeably in this article. Dress has evolved for three main reasons throughout history: modesty, security, and ornamentation or decoration (Horn & Gurel, 1981). Dress is worn for a variety of reasons, including modesty, adornment, and protection. They can, however, be argued against. Clothing as a means of protection has various meanings in different cultures and communities.

One of the first scholars to note that clothing did more than cover the body was Veblen (1953). His early fashion consumption theory centered on the social status of women's clothes, which represented some of society's core values. Clothing is used to interact and show social status. People also make decisions about other people's social value based on what they wear. Clothing helps to express membership of a cultural community to both members and non-members of the group. It is a social mechanism that gives cultural meaning to words and is an important part of our social experiences. Clothing has been creatively viewed as the second skin (Horn & Gurel, 1981) and the visible self (Roach & Eicher, 2012). As humans we communicate about ourselves through our personal style and dress.

Furthermore, according to Miller (2007), clothing is provided to people in large quantities in order for them to stay involved in social activities, and it thus plays a critical role in this regard. Furthermore, the authors show that when people engage with others, wearing trendy clothes produces positive emotions and increases sociability (cited from Workman and Johnson, 1993). Physical appearance is a significant factor in social interaction (Miller, 2007). Clothing can be played with in both wearing and viewing modes.

Due to its essential malleability, people build clothing to form their appearance. Apart from that, although the live experience of clothes is primarily influenced by the circumstance and meaning, these lived experiences of clothes can be exposed based on how others perceive our designed appearance of this dress as well as our feelings about it. According to Miller (2007), young people's clothing preferences are related to their self-concept and are used as a means of self-expression as well as a means of evaluating the people and circumstances they encounter.

As previously stated, how a person feels about herself influences her clothing choices, and the clothes she chooses to wear influences her feelings about herself as well (Kwon, 1991). In addition to being representative of the self, clothing preferences play an important role in self-improvement. Clothing can help people feel more self-assured and accepted when they use it correctly. Individuals' clothing choices may represent how they want others to perceive them, as well as how they perceive themselves (Kwon, 1991). Kwon (1994b) found that negative feelings reduced one's clothing were found to enhance self-perception of emotions; sociability and occupational competency and positive feelings increased these.



### **2.15 Modesty of dress**

According to Kaiser (1998), clothing is as much a part of the self as the body itself. As a result, it represents the ideals of the people who use it. When choosing a dress, the individual's picture is considered. Culture can influence modesty as a key feature of personal attire. Kaiser (1998), mentions Christian teachings about hiding the body with clothes to avoid feelings of guilt and sin. Every society and culture has its own definition of modesty in terms of dress and behavior, making it difficult to draw a clear line between modesty as the primary purpose of clothing. The opposite of modesty has been suggested as a philosophy, and it is usually the more common solution. Dress is worn as a type of adornment to draw attention to the body. Individuals have an instinctual urge to express themselves by clothing practice, according to this theory.

### **2.16 Social Function of Clothing**

Clothing is worn for the expression of rank, according to Marshal et al., (2000). Clothing is worn by well-known people in society to set them apart. To adhere to their social status, the wealthy and noble wear designer-branded clothing made from high-quality fabrics. Presidents, ministers, and other high-ranking officials in government roles and events fall under this group. Fashion becomes a badge of exclusivity and differentiation for upper socio-economic classes (Paek, 2016).

Students who want to blend in select apparel that is appropriate for the community with which they are affiliated. Clothing plays an important role in the perception of body image and influences the beholder's response behavior. A student's appearance has a significant impact on how she is viewed by others at home, at social gatherings, in the market, at work, and at school.

While clothing messages can be falsified and misinterpreted at times, Paek (2016), cautioned that clothing power should not be underestimated because it expresses 90% of an individual's qualities in which she is assessed by others. According to Weber, a false perception of an individual based on his or her clothing can change a person's life. This could mean a difference between success and failure not only in interpersonal relations and professional careers but also in educational pursuit and in marriage.

People have been duped by clothing. It's unfortunate that people dress in extreme styles in order to project a false picture of themselves. Some people dress modestly, while others are unconcerned with their appearance. Weber concluded that a person's existence can be limited by either too much or too little care for clothing. Individuals' social development refers to the active creation of social norms, such as appearance management behaviour, through experiences with a variety of socialization agents (Hunter, 1984). It has been observed that the family, media, peers and other community members provide information about how an individual ought to look, and as a result, people learn the appearance norms of their society from childhood to adulthood (Johnson, et al 2014).

According to research, family members, especially parents, use a variety of methods to control their children's appearance (Ogle & Damhorst, 2013). Opare-Asamoah (2014) looked into the purchasing habits of Ghanaian young women and discovered that family and friends had a significant impact on the purchase and use of trendy clothing. The media employs a variety of methods to relay messages about the appropriateness of different appearances (Chowdhary,

2011). Young adult women's appearance was found to be affected by the media in a study by Adomaitis & Johnson (2008).

According to Gillen & Lefkowitz (2009), young adults consider school to be an appropriate place for learning about appearance standards. Another social aspect that affects beauty management is the cultural ideal. Individuals' feelings towards their bodies and the degree to which they maintain their appearance are heavily influenced by cultural expectations (Rudd & Lennon, 2000). People manage their appearance in order to come close to the cultural ideal (Rudd & Lennon, 1994). These values can be internalized and used as a benchmark for self-evaluation (Richins, 1991).

### **2.17 Social Comparison and Appearance Management**

Festinger (1954) comparing of selves to others in various domains, is likely to occur among people in every ethnic group and country. By comparing, people assess themselves as well as others in various domains, including attractiveness and appearance. As the result of those comparisons is based on appearance, individuals can have negative or positive feelings toward their bodies and themselves. Women who were compared to attractive models were less satisfied with their bodies, more depressed, and less confident than those who were not compared to those models (Stice & Shaw, 1994). It is expected that appearance-management behaviours exist to some degree in every culture as women improve the impression they make on others and lift their self-image.

However, the extent to which women engage in appearance-management behaviours is probably to vary depending on cultural concepts. In general, collectivism is the dominant concept in non-Western cultures and individualism is the dominant concept in Western cultures (Markus & Kitayama, 1991). Individualistic values include social recognition and winning in competition,

attaining a comfortable life whereas collectivistic values emphasize cooperation, equality, and social support (Triandis, 1989). The collectivistic culture views others as “in group” or “out group” members (Triandis, 1989), and individuals’ behaviours are affected by social norms rather than their own individual concerns. Thus, people in non-Western cultures are likely to feel pressure to improve their physical appearances when the adoption of Western values are enough to change the traditional norm about the cultural ideal.

## **2.18 Importance of Appearance Management**

Appearance management is a means of improving self-esteem. According to Kwon (1994), clothing practices are very important means for defining, refining or enhancing an individual’s self-esteem, and an emotional and personal matter for individuals in society. A study by Francis (2011) also revealed that one’s clothing or appearance is a way of expressing oneself, and people also felt a sense of power depending on the clothes they wore. Furthermore, appearance management serves as a communication tool as it reflects and conveys the inner self such as personality, mood, emotions (Moody, Kinderman & Sinha, 2010), self-concept (Entwistle, 2000), and expresses identity such as gender, cultural, religious, political, and occupational identity (Feinberg, 1992).

Appearance management is a significant aspect of our daily lives. Stone (2012) is of the view that “appearance is at least as important in maintenance and establishment of self”. People manage their appearance for many purposes including grooming the body (Johnson et al., 2012), for boosting one’s confidence (Subhani, Hasan & Osman, 2011) and to feel more attractive (Amritharaj & Manikandan, 2017).

The clothing or appearance of an individual is also an important part of the self as it acts as a primary factor in forming first impressions (Johnson et al., 2012). This may affect an observer’s

perception and behaviour towards the wearer or individual being observed (Kim & Lennon, 2015). Therefore, management of one's appearance is key in social setting as one's clothing and overall appearance communicate to others about the self.

## **2.19.0 Theoretical Review**

### **2.19 Development of Trait Theories**

Trait theorists, also considered as “psychoarchitects” of personality theory are interested in discovering the structure of personality, by identifying the major personality traits (building blocks) and how these traits fit together to create a personality structure (McMartin, 2015). The beginnings of trait concepts can be traced from 4th century BC, when Aristotle found that dispositions like cowardice, modesty and vanity were the core bases of morality (Matthews & Deary, 2018). Aristotle's student, Theophrastus also had his book describing 30 “characters” being likened to “traits” by a translator (Rusten, 2013). Early trait conceptions, everyday words and conversations set the grounds for trait theories.

#### **2.19.1 Hippocrates (460-377 BC) and Galen (AD 130-200)**

Greek physicians, Hippocrates and Galen were amongst the earliest originators of present-day trait theories. Hippocrates' theory of humours postulates that, the four humours (phlegm, blood, black bile and yellow bile) were responsible for physical diseases (Ryckman, 2010). However, it was in the works of Galen that the four humours became the bases of temperaments, as he noted that when the humours are well-balanced, it resulted in an optimal temperament and vice versa (Matthews & Deary, 2018). Phlegmatic individuals were described as having excess phlegm which made them calm and sluggish (Steiner, 2008).

Sanguine temperament is as result of excess blood, and such individuals are passionate and cheerful (Childs, 2009). Melancholic individuals were characterized by having excess black bile, and resulted in feeling of depression and anxiety (Engler, 2009). Nonetheless, there exist a blend of these temperaments (Matthews & Deary, 2018). Choleric temperament was as a result of excess yellow bile, and were associated with irritability and hot-temper (Ryckman, 2010).

### **2.19.2 Gordon Allport (1879-1967)**

Gordon Allport was the first to attempt the development of a comprehensive framework to describe personality using traits, which is known as the Trait Theory of Gordon Allport. Allport classified traits into three categories namely, central, cardinal and secondary traits. Cardinal traits express dispositions that are so pervasive and outstanding in a person's life, in that almost every act is traceable to its influence (Cervone & Pervin, 2008). For example, when one thinks of Florence Nightingale or Mother Theresa, one thinks of a person driven by human compassion. Allport believed that cardinal traits are rare.

Central traits express characteristics that control an individual's behaviour in many situations (Hergenhahn, 2014). These traits are those mentioned by people when they are asked to describe others or write a letter of recommendation. These include honesty, kindness, assertiveness, laziness amongst other. Secondary traits are the least generalized and noticeable characteristics that exert little control over a person's behaviour (Ryckman, 2010). Those traits are exhibited in certain situations and known to people who are close to the individual. Examples include a person's preference for certain types of food and clothing.

### **2.19.3 Raymond B. Cattell (1905-1998)**

Raymond B. Cattell built on Allport's work by using statistical technique called factor analysis to determine the structure of personality. Cattell propounded the Factor-Analytic Trait Theory which provides two conceptual distinctions among the large number of personality traits. Cattell distinguished surface traits, which are overt dispositions from source traits, which are internal psychological structures which are the stable underlying cause of behaviour (Matthews & Deary, 2018). Thus, one or more source traits cluster to form a surface trait that influences behaviour.

Cattell used Allport's 4500 trait terms in English language, collected ratings of the terms and factor-analyzed them to derive sixteen (16) factors (source traits), which he postulated as the core structure of personality (John & Srivastava, 2009). He further grouped the source traits into three categories namely, ability, dynamic and temperament traits. Cervone & Pervin (2008) defined ability traits as the skills that help humans to work well such as intelligence; temperament traits involve the stylistic quality and emotional aspect of an individual's behaviour such as being slow or quick and being calm or emotional; dynamic traits involve the striving and motivational life of individuals.

### **2.19.4 Hans J. Eysenck (1916-1997)**

Hans J. Eysenck also built on Cattell's work to develop the Eysenck's Biological Typology. He utilized a secondary factor analysis to find a simple set of traits that were not correlated, and indicated that these traits were at the highest level of the hierarchy of traits and referred to them as supertraits (Matthews, Deary & Whiteman, 2013). Eysenck identified three supertraits: neuroticism, introversion-extraversion and psychoticism. These supertraits had low and high ends with majority of the population falling in the middle (Cervone & Pervin, 2008). Eysenck & Eysenck (2011) indicated that a high neuroticism scorer was anxious, worrisome and moody, a

high scorer on introversion-extraversion scale is assertive, carefree, sociable and seeks excitement, and a high scorer on psychoticism is aggressive, creative, empathetic and impulsive.

## **2.20 The Five-Factor Model of Personality (FFM)**

Trait theories have evolved over time. John & Srivastava (2009) stated that after several years of research, the field of personality psychology is “approaching consensus on a general taxonomy of personality traits, (Big Five’ personality dimensions) (p.2), which is also called the Five-Factor Model of Personality (FFM). McCrae & John (2012), indicated that the FFM is a trait theory that has been widely used by personality psychologists and other researchers in other disciplines.

The FFM is a model that was developed based on empirical data-driven research by several independent researchers (Atkinson et al., 2010). It comprises five factors namely, neuroticism, openness to experience, agreeableness, extraversion and conscientiousness. According to John & Srivastava (2009), the factors were derived from the psycho-lexical approach, which is the analysis of natural language terms used by people for describing themselves. It was created using factor analysis to determine the key traits in human personality. Neuroticism and extraversion were identified by Eysenck (2013), and the studies of Costa & McCrae’s (2006) led to the introduction of openness to experience, conscientiousness and agreeableness.

The five broad factors are defined by narrow traits known as facets (Costa, McCrae & Dye, 2011). The factors are regarded as basic orientations that are made up of facets (specific traits), and change as a result of biological maturation but not through learning (Maddi, 2016). The factors and their specific facets are characteristics that are representative of individuals’ thoughts, feelings and behaviours. This implies that the factors are representative of how people manage their appearance, since appearance management entails thought processes, feelings and



actions. McCrae & John (2012) stated that the FFM is a model that implicitly adopts the basic propositions of trait theory. Thus, it can be used to describe and explain the cognition, affects and actions of humans. It is applied in this study to identify, describe and explain how personality traits correspond to the shopping styles and dress styles of female young adults.

### **2.20.1 Neuroticism**

Neuroticism is the extent to which an individual is vulnerable to distress, and experiences negative emotions such as anxiety, fear, moodiness, worry, irritability, envy, sadness, anger, guilt, depression and mood swings (Cobb-Clark & Schurer, 2012). The facets of neuroticism are depression, anxiety, hostility, angry, impulsiveness, vulnerability and self-consciousness. Individuals who are high in neuroticism are emotionally unstable (Eysenck, 2012). Characteristics of a person scoring high include being emotional, inadequate, hypochondriacally whereas a low scorer is relaxed, secure, unemotional, calm and self-satisfied (Costa & McCrae, 2012c).

### **2.20.2 Extraversion**

Extraversion refers to the quantity and intensity of interactions an individual has with his or her social environment, and it is described as the tendency to seek contacts with people with confidence, enthusiasm, spirit and energy, as well as to positively live out experiences (Rolland, 2012). It is the tendency to seek and engage with the company of others (Eysenck, 2012). The facets of extraversion are excitement-seeking, activity, assertiveness, positive emotions, gregariousness and warmth. A high scorer is referred to as an extravert or extrovert, and he or she is sociable, fun loving, talkative, optimistic, person-oriented, affectionate and active, whereas

a low scorer or an introvert is sober, task-oriented, reserved, aloof, exuberant, quiet, and retiring (Costa & McCrae, 2012c).

### **2.20.3 Openness to Experience**

Openness to experience is the receptivity to a collection of new ideas, values, interests and experiences (Costa & McCrae, 2015). The facets of openness to experience are values, ideas, actions, feelings, aesthetics and fantasy. An individual who scores high is curious, original, untraditional, imaginative, creative, and has broad interests, whereas a low scorer has narrow interests, is inartistic, conventional, unanalytical and down-to-earth (Costa & McCrae, 2012c).

### **2.20.4 Agreeableness**

Agreeableness is the extent to which people are trusting, generous and concerned about others (Costa & McCrae, 2015). Agreeableness, like extraversion is mainly a factor of interpersonal behaviour. While extraversion is concerned with the quantity and intensity of interaction, agreeableness is concerned with the quality of interaction on a spectrum ranging from antagonism to compassion (Costa, McCrae & Dye, 2011). The facets of agreeableness are modesty, tender-mindedness, straightforwardness, compliance, trust and altruism. A high scorer is trusting, softhearted, helpful, good-natured, forgiving, straightforward and gullible, whereas a low scorer is ruthless, uncooperative, vengeful, irritable, rude, manipulative and suspicious (Costa & McCrae, 2012c).

### **2.20.5 Conscientiousness**

Conscientiousness relates to the degree to which an individual is responsible, organized, persistent and achievement-oriented (Costa & McCrae, 2015). Rolland (2012) stated that conscientiousness concerns control of impulses, persistency of behaviour and orientation, and

consists of dynamic elements (such as task-orientation, success-orientation, anticipation) as well as inhibition and control elements (such as thoroughness, perseverance, respect of standards and procedures) of behaviours. The facets of conscientiousness are order, competence, achievement, dutifulness, self-discipline and striving. An individual who scores high on conscientiousness is organized, self-disciplined, reliable, hardworking, punctual, persevering, scrupulous, neat and ambitious, whereas, a low scorer is aimless, careless, unreliable, hedonistic, lazy, negligent, and weak-willed (Costa & McCrae, 2012).

The level of extraversion, neuroticism, agreeableness openness to experience and conscientiousness have been studied among female students in the University of Ghana. In a study by Oddam (2015), which sought to examine the dietary habits and personality traits of undergraduate students in University of Ghana, revealed that most of the female students were low in neuroticism, extraversion and openness to experience. Whereas, more than half of the female students were high on agreeableness and conscientiousness. Despite these findings, the level of personality factors of the subjects of this study (University of Ghana female young adults) may be different, as the inherent characteristics of individuals differ irrespective of their environment or culture.

### **2.21 Support of the Five-Factor Model of Personality**

Personality psychology has been largely influenced by the “Big Five” over the years (Rolland, 2012). McCrae & John (2012) argued that although the FFM is not a personality theory, it implicitly adopts the basic propositions of trait theory. According to McCrae & Costa (2009), a trait theory assumes that people can be characterized in terms of stable patterns of feelings,

thoughts and actions, traits show some degree of consistency across situations and can be measured quantitatively. The FFM has been found to satisfy all these assumptions.

Maddi (2016) also stated that the FFM is a fulfillment model because it assumes that a basic force lies within a person and drives the individual throughout life. It is a widely accepted model that has been used extensively in a variety of contexts (Digman, 2010) for its role in explaining several diverse life outcomes (Paunonen, 2013). McCrae & Costa (2014) indicated that all five factors have been found to possess considerable reliability and validity in a number of different contexts. Furthermore, the FFM is now regarded as a reference model among the hierarchical personality models, due to the extensive research that has contributed to the establishment of its validity (Eysenck, 2012; Cattell, 2016).

According to Costa & McCrae (2012a), the dimensions of a personality structure must be universal, that is it must apply to all sexes, age groups, cultures and races. McCrae & John (2012) noted that the FFM has evidence of a universal five-factor personality structure. It has been found to be a conclusive and comprehensive model and applies uniformly to all adult ages (Costa & McCrae, 2015), college students (Goldberg, 2010) and also teachers' ratings of children (Digman, 2010). De Raad, Perugini, Hřebicková & Szarota (2018) also stated that the model applies to different languages and cultures in the assessment of personality traits.

## **2.22 Criticism of the Five-Factor Model of Personality**

Despite the support, validity evidence and widespread use of the FFM, it has received criticism.

The FFM, like any other trait theory does not consider how individual differences develop, but

uses terms in natural language that describe people to determine the structure of personality. Block (2015) stated that the creation of the five factors was “atheoretical”, because no identifiable theories, models or hypotheses guided the emergence of the FFM. Block (2015) had earlier questioned whether the lexical approach was scientific, and claimed that the factor analysis used for the FFM was unwarranted. Even though Costa & McCrae (2015) indicated that the FFM applies uniformly to all stages of adulthood, the findings of Mroczek, Ozer, Spiro, & Kaiser’s (2018) study showed that the structures between old adults and young adults were significantly different.

McAdams (2016) described the FFM as “psychology of the stranger”, because it excludes other aspects of personality traits such as those that are very private or context-specific, and only considers traits that are easily observed in a stranger. In addition, the model does not consider other personality dimensions such as honesty, thriftiness, conservativeness, sense of humour, masculinity/femininity, religiosity, snobbishness/egotism, risk-taking/thrill-seeking sexiness/seductiveness, and manipulativenness/Machiavellianism (Lumen, n.d.). Hence, the model does not cover all human personality traits. Despite the criticism, the FFM continues to be the respected and widely used trait theories.

### **2.23 Theory of Psychosocial Development**

Erikson’s (2009), theory of psychosocial development suggests that an individual develops through series of eight stages that define the human life cycle. The stages occur and relate to a series of crises that an individual is faced with, as one develops from infancy to childhood and through adolescence to adulthood. Erikson asserted that psychosocial development is critical to

the formation of personality. Young adulthood falls in psychosocial stage six (i.e. intimacy vs isolation). This stage represents the period when individuals begin to work and explore personal relationships with others, especially the opposite sex.

Erikson believed that it is essential for young adults to form intimate and loving relationships with others. The theory asserts that success in relationships would lead to secure, committed and strong relationships, whereas failure would result in depression, isolation and loneliness. Grounded on Erikson's (1950) postulations, different researchers and authors assumed that young adulthood covers approximately ages 20-24 (Hergenbahn, 2014), 18-24 (Engler, 2009) or 20-30 (Šulková, 2013) based on the context within which they found themselves.

Applying the theory to this study, it can be said that in developing close, committed relationships with other people, especially intimate relationships with the opposite sex, management of appearance is key for most young adults. Hence, it seems that decisions and acts related to shopping and dress is likely to peak at this stage of life. Thus, research on the influence of personality on the appearance management decisions and activities of the young adults, may produce knowledge that would positively affect product development and delivery of services.

#### **2.24 Emerging Adulthood: A Theory of Development from the Late Teens through the Twenties**

There are young adults who are not fully independent and have not completely transitioned into adult roles in the family or the labour force (Federal Interagency Forum on Child and Family Statistics, 2014). The delay in attaining complete independence by young adults in today's industrialized world, has led to the introduction of another concept, "emerging adulthood".

Emerging adulthood is a developmental stage proposed by Arnett (2000), who indicated that emerging adulthood is neither young adulthood nor adolescence but rather, a transitional period that leads to adulthood. It is the period spanning from the late teens to the twenties, and focuses on ages 18-25 years.

Arnett (2000) argued that majority of people from ages 18 years to 25 years are still in the process of forming their identity, living with their parents, obtaining education or training for a career, and are not yet in a committed relationship or married as it expected of an adult. Therefore, they are not yet full adults. Arnett (2000) however, noted that emerging adults reach adulthood at different points in time. For instance, there are 19-year-old individuals who have transitioned to adulthood in all respect, and 29-year-old persons who have not. Nonetheless, most individuals transit from emerging adulthood to young adulthood during the late twenties and peaks at age 30.

#### **2.24.1 Self-Congruity Theory/ Self-Image/Product-Image Congruity Theory**

The self-congruity theory was “initiated by Gardner, whose primary focus was on the image projected by several brands or products” (Sirgy, 2012, p. 291). Sirgy (2012) mentioned that consumers prefer products with images that match their self-concept. The self-congruity theory states that people apply ideas about the self to their purchasing behaviour. The proposition of this theory is that individuals are motivated to purchase products with images that match how they perceive themselves (actual self-image), how they desire to be (ideal self-image), or how they would like to be seen by others (social self-image), and avoid products with images that do not match any of their self-images (Sirgy, 2012).

Cowart, Fox & Wilson (2008) indicated that consumers experience high self-congruity when their self-image matches the image or personality of a brand. This theory can be applied to appearance management because ideas about oneself impact apparel selection and purchase (Johnson et al., 2014). Products gain associated images through branding and marketing, and as such some consumers may prefer to buy products with images that define or portray who they are, what they stand for or how they want society to acknowledge them. For instance, in the management of appearance, consumers who want to be recognized for using high quality products, may purchase and wear clothing known to be of high quality.

In 1967, Tucker reported that consumers' personality can be defined by the product they use (Abdallat, 2012). In this current study, the self-congruity theory is used to explain the impact of consumer personality (an aspect of the self) on the purchasing behaviour of female young adults, during the shopping of clothing.

#### **2.24.2 Symbolic Interaction Theory / Symbolic Interactionism**

Symbolic interaction theory is “a micro-level theoretical perspective and framework in Sociology addresses how society is created and maintained through repeated interactions among individuals” (Carter & Fuller, 2015, p. 1). Aksan et al (2009) stated that the foundation of this theory is meanings, and that facts are based on and directed by symbols. Although, symbolic interactionists differ in their points of view, they all agree that human interaction is the source of data. “The works of theorists Cooley (2002), Parks (2005), Dewey (2010), Mead (2014), and Blumer (2009) led to the development of symbolic interactionism” (Aksan et al., 2009, p. 902).



The symbolic interaction theory comprises three basic propositions (Blumer, 2009). The first proposition is that individuals act towards objects based on the meanings the objects have for them. Applying this proposition to appearance management means people act toward other people based on the meanings their dress and overall appearance hold for them (Kaiser, 2007). Clothing and appearance in general, is symbolic. And as such, individuals make use of them to communicate a variety of messages such as gender, religious, cultural, political, and occupational identity as well as emotions, personality, mood, and self-concept. People may also form their first or lasting impression of people based on the meanings their appearances communicates to them, and this may affect how they react or behave towards the individual.

The second proposition is that meanings emerge from interactions among individuals in the society. This points out that meanings are not inherent in objects, but are learned and shared among individuals (Johnson et al., 2014). Meanings associated with dress symbols are derived from social interactions. The third proposition is that meanings are continually recreated or changed through interaction among people. This premise implies that the wearer of a clothing article actively determines the meaning of the article together with the observer of that article (Johnson et al., 2014). Meanings are modified during social interaction when meanings are well interpreted.

People create their own realities, partly by managing their appearance through the use of symbols (Kaiser, 2017). Humans have the tendency to be different and create the desired style of their own through the management of their appearance. Clothing and body modifications are the symbols (objects and processes that carry specific meanings) which are employed in the appearance management, to construct one's desired appearance and to communicate information

to others in society. In the present study, symbolic interactionism is used to explain the dress cues or messages (personality traits) communicated to others, through the dress symbols (clothing) used by female young adults.

### **2.25 Empirical Review on Females Teenagers and Fashion**

Sarpong Nyantakyi & Adu-Agyem (2016) study On “The Craze of Fashion among Female students of Ghanaian Tertiary Institutions: Implication for Teaching and Learning” indicated that the female teenagers aged between 17 and 25 years had a strong enthusiasm for fashion. Fashion is the way in which a majority of people dress, behave socially, wear their hair or do other things in a given period (Encarta Encyclopaedia, 2007). The female teenagers showed fashion in different hairstyles, and in different colours that matched the shapes of their faces as well as the colour of the different kinds of outfits (including mini-skirts, skinnies sleeveless blouses and ‘skin tight’ trousers) and accessories they wore.

Moody, Kinderman, Sinha & You (2009) conducted a mixed research study to ascertain among other variables, the relationship between personality and clothing preferences among female undergraduates in the United Kingdom. Subjects were made to analyse their own clothing and wearing experience for a period of 10 days. Results indicated that individuals match and sometimes compensate their personality with their choice of clothing. New clothes were found to reflect and enhanced high agreeableness and conscientiousness and vice versa.

However, there were no significant relationships between clothing preferences and extraversion. Moody et al. (2010) also investigated the relationship between clothing and personality among

female undergraduate students in the United Kingdom. Their findings showed that low agreeableness related to casual style, high agreeableness was related to evening or daring style, and formal style correlated with low neuroticism. However, clothing preferences were found to be unrelated to extraversion, openness to experience and conscientiousness.

Paek (1986) explored the effect of garment styles on perceptions of personal traits as well as the relationship between personal traits and clothing interest among Americans. The findings showed that strangers clothed in dressy style reflected cues of dependency on others and social unease, those dressed in daring style were perceived as individualistic and attractive, and those dressed in casual and conservative styles were regarded as reliable, understanding and self-controlled. Furthermore, whereas several personal traits of daring style were found to have a positive correlation with clothing interest, popular and attractive traits of casual and conservative styles were negatively correlated with clothing interest.

Rosenfeld & Plax (1977) also modified Aiken's instrument to make it suitable for both American males and females, and to reflect mid-1970s clothing behaviour. They derived four clothing dimensions namely clothing consciousness, practicality, exhibitionism and designer. The findings of Rosenfeld & Plax (1977) showed the relationship between personality and clothing was different for males and females. Males who scored high on clothing consciousness were found to be conformists, guarded, believed people can be manipulated and did not value beauty; on exhibitionism were confident, moody, aggressive and unsympathetic; on practicality were less motivated to make friends, rebellious, inhibited and not leadership-oriented; on designer tended to be warm, cooperative, impulsive, conforming and irritable.

Additionally, females who scored high on clothing consciousness were inhibited, conforming and loyal; on exhibitionism tended to be radical, had high ethical-moral self concepts and were detached in relationships; on practicality were clever, guarded, enthusiastic and not leadership-oriented; on designer were said to be confused, irrational and ebullient. Taylor & Compton (1968) study used Aiken's measure to examine the relationship between three personality characteristics (task-orientation, interaction-orientation and self-orientation) and Aiken's five clothing dimensions, among college women in a public University in the USA.

They found insignificant relationships among the variables. For instance, conformity in dress was found to be related to a person's desire to be liked and accepted, instead of being socially conforming. They also found that women who were highly concerned with conformity in dress were interested in maintaining harmonious relationships with others but, were uninterested in aesthetics. Thus, indicating that aesthetic people were individualistic and self-sufficient.

## **2.26 Summary**

Research on personality and appearance management activities (shopping and dress) is generally limited. The researcher has not come across studies conducted in the Ghanaian context. All the reviewed studies employed subjects in the Western and Eastern cultures and thus, may not be reflective of the Ghanaian culture. Additionally, in the case of personality and dress research, several of the reviewed ones (Aiken, 2013; Taylor & Compton, 2018; Rosenfeld & Plax, 2017; Paek, 2016; Kwon, 2017) are not recent, and therefore may not reflect relationship in contemporary times. Notwithstanding, previous studies always provide a foundation for current studies, in order to substantiate existing knowledge.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Introduction**

Chapter three of the study gives a clear description to the procedures, approaches, and techniques that were used in the gathering of the important data needed to achieve the research objectives and answers to the research questions. Research is being conducted with the objective of investigating problem in a more organized approach with the aim of increasing knowledge in the subject area (Saunders, Lewis and Thornhill, 2007). This chapter of the study provides the various methodological approaches that were useful in the conduct of this study which have been sub-grouped under these headings: research design, population, sample size, sampling techniques, data sources, research instruments and ethical considerations.

#### **3.2 Research Design**

De Vaus (2001) emphasized that, a research design consists the overall initiative that is chosen by a researcher in order to incorporate the various constituents of a study in an organized manner in order to address the research problem and serves as the roadmap for data collection and data analysis.

The researcher used the descriptive survey method in conducting the study. A descriptive survey according to (Babbie & Mouton, 2001; Gay, 1992) is useful for assessing a diversity of problems including assessment of attitudes, opinions and procedures. Descriptive data are collected through interviews, questionnaires and observations. Descriptive study focuses more on the detailed description of the data, rather than giving drawing conclusions from the described data (Saunders et al., 2007).

According to Neuman (2007) a cross-sectional study is frequently used descriptive design in most business research. The purpose of a cross-sectional study is to describe the occurrences of a particular phenomenon or explain how its factors are related in organizations (Saunders, Lewis & Thornhill, 2007). It involves the collection of information from any given sample of population elements only once (Neuman, 2007).

### **3.3 Population of the study**

In the words of Kumekpor (2002), the population of a study are the number of all units of the phenomenon to be investigated that exists in the area of investigation. The population of this study consisted of Ghanaian female teenagers from the ages of 13 to 25 years within Ellembelle District, Western Region.

### **3.4 Sampling Technique and Sample Size**

According to Sekaran (2000), a sample could be said to be a subset of the population in question and consists a selection of members from the specific population. Researcher made use of a sample size of one hundred and twenty (120) female teenagers from the ages of 13 to 25 years within Ellembelle District, Western Region of Ghana. The choice of the sample size of one hundred and twenty (120) is in agreement with an argument made by Fraenkel & Wallen (2003) who stated that in the choice of a sample size for a study, there is the need for researchers to consider a sample that they can have access to within the time frame in which the study is being conducted.

According to Sekaran (2003), sampling is the selection of a number of elements from the population, so that a study of the sample and an understanding of its characteristics would make it possible to generalize such characteristics to the population. The researcher adopted a non-random convenient sampling technique to select research respondents. The choice of the

convenient sampling technique was of important to this study because, the researcher could only have access to respondents who were available and willing to participate in the study at the time of data collection.

### **3.5 Sources of Data**

Sources of data comprised of both primary and secondary data. Sekaran (2006) defined primary data as data that are collected for research from the actual site that the events took place. In this study, primary data was collected through the use of interviews, structured, closed-ended questionnaires and observation. Secondary data was gathered from existing literature through the use of, articles, journals and textbooks.

### **3.6 Data Collection Instruments**

#### **3.6.1 Questionnaires**

Questionnaire was the key instrument to be used to collect data for the study. According to Sekaran (2000), questionnaire is an efficient data collection instrument if the researcher knows exactly what is required and how to measure the variables of the study. The questionnaire was created on a five-point Likert scale with options ranging from strongly agree, agree, neither agree nor disagree, disagree and strongly disagree. The questionnaire was divided into five different sections. The first section of the questionnaire assessed the cultural influence on appearance management. The second section assessed the effects of fashion on appearance management. The third section of the questionnaire evaluated the personal behaviours of appearance management and the fourth section of the questionnaire assessed the challenges and influence of culture and fashion on female teenagers regarding their personality and appearance management. The fifth section assessed the demographic profile of participants.

### **3.6.2 Interviews**

Interviews are conducted verbally, and the answers to the question were recorded by researchers (Fraenkel & Wallen 2003). This instrument is particularly important for getting the story behind a participant's experiences. The interviewer can seek information around the topic. Interviews may be useful as follow-up to questionnaires to further investigate their responses. (McNamara, 1999).

### **3.6.3 Observation**

Observation has been described in some research methods articles as a research method as well as a data collection method (Powell & Connaway, 2004; Williamson, 2000). Williamson prefers to group observation as a data collection technique because it can be used in a variety of research methods. Gorman & Clayton (2005) referred observation studies as those that “involve the systematic recording of observable phenomena or behaviour in a natural setting”

Observation is a complex research method because it requires the researcher to use a number of techniques, play a number of roles and, including her five senses, to collect data. Despite the level of involvement with the study group, the researcher must remember her primary role as a researcher and remain detached enough to collect and analyse data relevant to the problem under investigation.

### **3.7 Data analysis**

According to Emory and Cooper (1991), the raw data that a researcher obtains from a study becomes useless unless it is transformed into information for decision making. Therefore, the data which was collected from the respondents from the questionnaires were coded by assigning numerical values and then analysed using the Statistical Package for the Social Sciences (SPSS).



The researcher made use of percentages and frequencies in the data analysis process. The results of the study were presented through the use tables.

### **3.8 Ethical Considerations**

Ethical issues in research are defined by Babbie and Mouton (2001) as the right ways that establish the do's and don'ts in the conduct of a study. Ethics are context-specific and defines what is morally appropriate and the laid down procedure for investigating certain issues that maybe sensitive to the population under study (Neuman, 2007). The use of human subjects in research requires high ethical standards and as such, ethics were keenly taken into consideration in this study. Researchers are expected to follow these codes no matter the circumstance they may find themselves in. Ethical issues that were addressed in this study comprise of confidentiality, informed consent, anonymity and right of withdrawal among others.

For confidentiality, the researcher made sure that all questionnaires that were collected from the respondents were used for research purposes only and that at no point will their name be required. For that reason, under no circumstance was any questionnaire gathered for the study released to any third party for any reason. To ensure informed consent, the researcher made sure that the purpose of the study was explained to the respondents while respondents were given the chance to decide whether they want to participate in the study or not.

Thus, every respondent participated in the study out of their own will. In terms of anonymity, the researcher ensured that any kind of information that revealed the identification of the respondents such as their names, telephone numbers, residential address among others were excluded in the questionnaire.

## **CHAPTER FOUR**

### **RESULTS AND DISCUSSION**

#### **4.1 Introduction**

The purpose of the study was to assess cultural influence and fashion: personality and appearance management, using female teenagers in Ellembelle District of Western Region of Ghana as case study. The specific objectives were to investigate the extent to which culture influences personality and appearance management of female teenagers in Ellembelle District. Secondly, to assess the effects of culture on personality and appearance management of female teenagers in Ellembelle District. Thirdly, to examine the effects of fashion on the personality and appearance management of female teenagers in Ellembelle District and to investigate challenges and influence of culture and fashion and its effects on female teenagers regarding their personality and appearance management in Ellembelle District. The analysis of the study was based on the following research objectives.

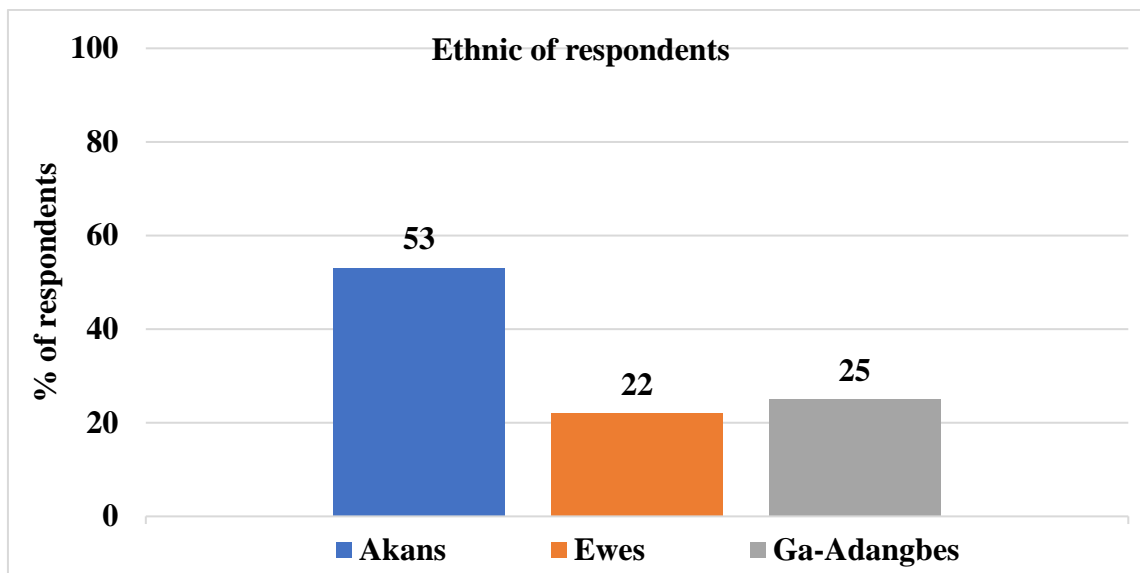
This section of the research presents the findings of the study and gives an interpretation to the data. It explains into detail the work carried out and the results obtained. These findings give insight as regards the effect of culture on modern fashion and appearance management behaviour of most female teenagers in the district, dress and personality. To help achieve this, questionnaires were administered. Out of the 120 questionnaires that were distributed, 100 were returned, which gave a response rate of 83.33 percent.

## **4.2 Elements of the Research**

The main elements considered in this research work were culture influence and fashion influence on appearance management and personality.

### **4.3.1 Background of Respondents**

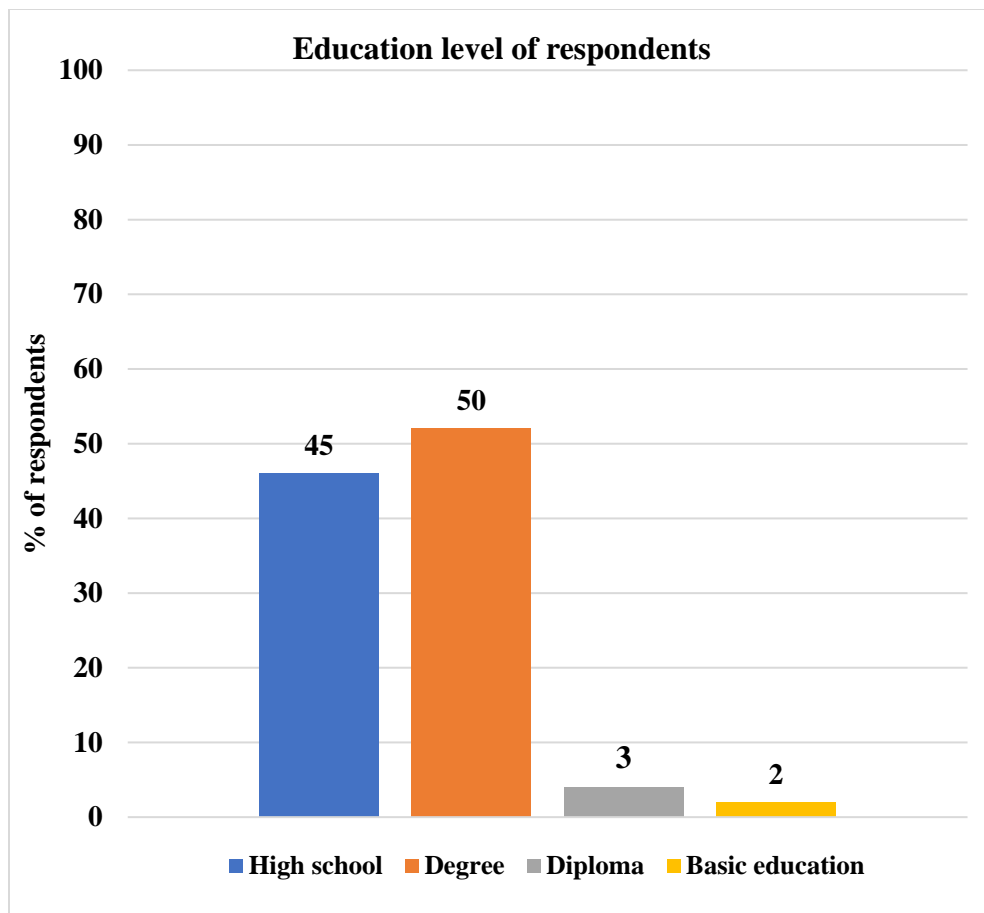
Overall, 62(62%) of the respondents were between ages 21-25, thirty-eight of them constituting 38% were age 20 years and below. Majority of participants 53(53%) were Akans, 22(22%) were Ewes and 25(25%) were Ga-Adangbes. Social comparison (Festinger, 1954), comparing themselves to others in various domains, is probable to occur among people in every ethnic group and country. By comparing, people assess themselves as well as others in various domains, including attractiveness and appearance. As the results of those comparisons is based on appearance, people can have positive or negative feelings toward their bodies and themselves. Female teenagers who were compared to attractive models were less satisfied with their bodies, more depressed, and less confident than those who were not compared to those models (Stice & Shaw, 1994). It is expected that appearance-management behaviours exist to some degree in every culture as female teenagers try to lift their self-image and improve the impression they make on others.



**Figure 4.1: Ethnicity of Respondents**

Source: Field survey, 2020

From the graph 2 below, it could be established that, 46 respondents (46%) were High School students, 52 (52%) were university students. There were 4 (4%) Diploma students and 2 (2%) were basic educational level students.



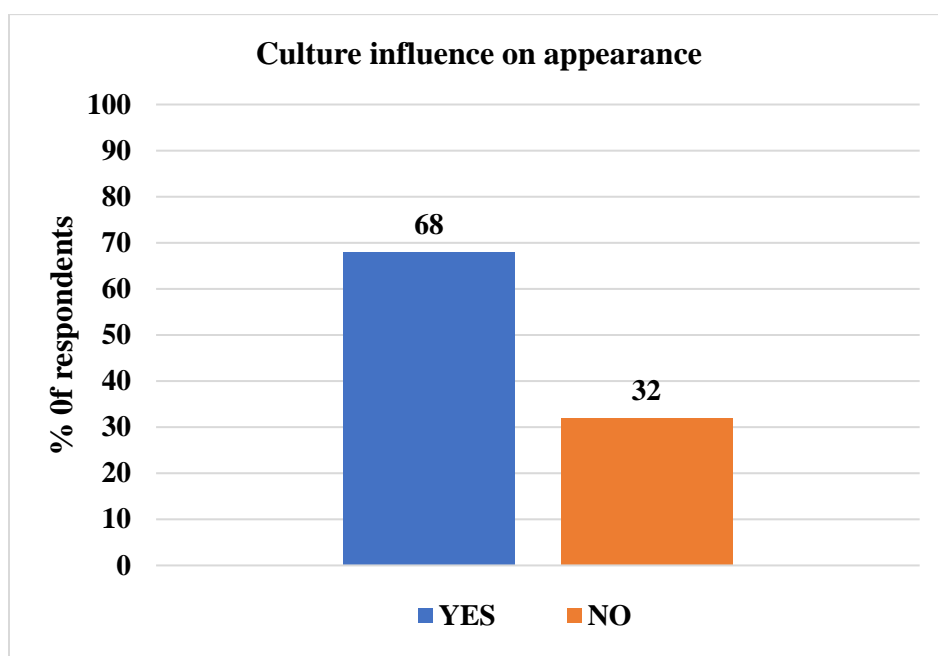
**Figure 4.2: Educational qualification of respondents**

Source: Field survey, 2020

#### **4.4 Cultural Influence on Appearance Management**

The choice of a particular dress or cloth to use was highly influenced by the culture of most of the respondents. Among the 100 respondents' responses to the questionnaires on the choice of clothes, 68 (68%) of them were highly influenced by their culture with only 32 (32%) of them not giving much attention to their culture (they were not influenced by their culture) when choosing a particular dress or cloth to use. Appearance management culture is also a means of improving self-esteem. According to Kwon (2014), clothing practices are very important means

for defining, refining or enhancing an individual's self-esteem, and an emotional and personal matter for individuals in society. A study by Francis (2011) also revealed that one's clothing or appearance is a way of expressing oneself, and people also felt a sense of power depending on the clothes they wore. Furthermore, appearance management serves as a communication tool as it reflects and conveys the inner self such as personality, mood, emotions (Moody et al., 2010), self-concept (Entwistle, 2010), and expresses identity such as gender, cultural, religious, political, and occupational identity (Feinberg, 2012).



**Figure 4.3: The influence of culture on appearance**

Source: Field survey, 2020

To further ascertain the extent to which culture affects clothing choice, the respondents were asked to indicate the extent to which certain culture variables be influenced or determined their choice of choice of clothing at any given time. Rosenfeld & Plax (2017) also modified Aiken's instrument to make it suitable for both American males and females, and to reflect mid-1970s

clothing behaviour. They derived four clothing dimensions namely clothing consciousness, practicality, exhibitionism and designer.

The findings of Rosenfeld & Plax (2017) showed that the relationship between personality and clothing was different for males and females. Males who scored high on clothing consciousness were found to be conformists, guarded, believed people can be manipulated and did not value beauty; on exhibitionism were confident, moody, aggressive and unsympathetic; on practicality were less motivated to make friends, rebellious, inhibited and not leadership-oriented; on designer tended to be warm, cooperative, impulsive, conforming and irritable.

Additionally, females who scored high on clothing consciousness were inhibited, conforming and loyal; on exhibitionism tended to be radical, had high ethical-moral self-concepts and were detached in relationships; on practicality were clever, guarded, enthusiastic and not leadership-oriented; on designer were said to be confused, irrational and ebullient.

**Table 4.1: Cultural Influence on Appearance Management**

Variables	N	Min	Max	Mean	Standard deviation
Beliefs	100	1	5	4.05	1.382
Values	100	1	5	4.15	1.418
Norms	100	1	5	3.99	1.312
Religion	100	1	5	3.75	1.192
Ethnic influence	100	1	5	3.55	1.084
Symbols	100	1	5	3.43	1.03

Source: Field survey, 2020

The researcher was also interested in finding out how the various elements of culture affect the appearance of respondents. Table 12 was their assessment on the elements of culture on appearance of respondents. The scoring was based on the five-point scale of scoring of Strongly Disagree=1, Disagree=2, Neither=3, Agree=4, Strongly Agree=5

The table on culture item clearly shows that when given the opportunity to choose among a set cloths or clothing, the first thing that respondents would want to consider was the values of the respondents which has a mean of 4.15 and standard deviation 1.418 indicating that they agree, this is follow by their beliefs which has 4.05 and standard deviation 1.38. The respondents agree that religion, ethnic influence, symbols have affected their appearance with mean of 3.75, 3.55, 3.43 respectively. TeenagerS disclosed to the researcher that:



“Yes, in general, culture is a very important element when examining personal appearance. There are many different ways of expressing oneself. My culture, has a very specific style of dress that reflects their personality, rituals, beliefs, and people. It shows I have a strong belief in God or gods, and trust in them. I believe that every garment has a spiritual and symbolic meaning. My ceremonial costumes depict their many rituals and traditions. Appearances can say many things about people, such as how they celebrate, what’s modern in their regions, and if their culture is made up of wealthy or poverty-stricken people. Each culture has different festivities, making each of our wardrobes very unique and fascinating. You can tell what ethnic group they belong to from their fashion; it is very distinct. With that, most times you can recognize a culture by someone’s outward look. They have a certain pattern of cloth, or a way of wearing the cloth that makes them stand out. Therefore, culture is crucial in examining a personal appearance.”

“Absolutely. In my culture, an individual's personal appearance is constructed by and in response to society's conventions and expectations. By looking at personal appearance, sartorial trends, or body modification, so much is revealed about things like social values, cross-cultural influences, gender relations. It's exciting!”

“Yes. I think personal appearance is a reflection of the cultural aesthetics a person is exposed to.”

Culture serves to differentiate a people from others, and Aziza (2001) asserts that: Culture refers to the sum of the pattern of behaviour of a particular group of people. It includes everything that makes them different from any other group of people for instance, their dressing, greeting habits,

social norms and food, songs and dance patterns, rites of passages from birth, through marriage to death, traditional occupations, religious beliefs.

According to Lustig & Koester (1999), culture is learned from the people you interact with as you are socialized. Watching how adults react and talk to new babies is an excellent way to see the actual symbolic transmission of culture among people. Two babies born at exactly the same time in two parts of the globe may be taught to respond to physical and social stimuli in very different ways. Culture is also taught by the explanations people receive for the natural and human events around them. It is after these that their religion, ethnic influence, and symbols in cloth also comes to play. All these show the important role that culture plays in appearance management and personality. The effect of culture on appearance management has been over emphasized during the past decades. The findings in the study is in clear harmony with the long existing trend that culture and appearance management are correlated.

As indicated in chapter four, the cultural values of the societies in which the respondents live influence their choice of modern clothing. The beliefs, values, norms, religion, ethnic influence, lifestyles and traditional symbols of the society in which they live determined what they chose to wear. It is just as it was coated at the onset of the study: for centuries fashion has been identified as reflecting influence on cultural trends whereas culture definitely influences appearance management, both are eminent in stimulating trends in its realms. Culture builds the values of your society in your veins which drive your dresses. Deviating from particular sense of dressing is not only imprudent but also toilsome (Lee & Johnson, 2009).

#### 4.5 Fashion on Appearance Management

In an attempt by the researchers to find out from the respondents whether fashion has impacts on appearance management, their responses are summarized in the table 4.2 below.

**Table 4.2: Fashion on Appearance Management**

Statement(s)	N	MIN	MAX	Mean	Standard Deviation
I am passionate about fashion	100	1	5	3.55	1.108
I prefer the latest, most up-to-date fashion available	100	1	5	3.51	1.09
I like to try new fashion items or hairstyles	100	1	5	3.48	1.064
I love clothes made of local designs and fabrics	100	1	5	3.73	1.162
I usually prefer clothes embellished with cultural symbols	100	1	5	3.35	0.978
Fashion clothing is a major part of my life	100	1	5	3.23	0.936
I think about fashion clothing a lot	100	1	5	3.13	0.858
I prefer timeless fashion that do not change	100	1	5	2.89	0.826
I prefer to dress exotically if I am inspired by a particular culture	100	1	5	3.45	1.086

Source: Field survey, 2020

#### 4.6 Clothing and Grooming on Personality

Table 4.2 shows the analyzed results of how clothing and grooming affect the way female teenagers think, feel and behave, it was found that respondents agree (mean=3.53, SD=1.06) that clothing and grooming affect the way they think, feel and behave. This shows clearly that clothing and grooming influence the thinking, feelings and the behaviour of individuals. One teenager disclosed to the researchers that: “I can’t stand it when people comment on my appearance”

These findings are in agreement with Ashton, (2018), he indicated that one of the most fascinating aspects of life is the diversity observed in people. People differ in their typical ways of feeling, thinking and behaving. It is these differences in psychological characteristics such as personality that seem so important in defining who an individual is. Personality is described as the complex organization of cognition, affects, and behaviours that gives pattern and direction to a person’s life (Pervin, 2016).

Personality influences an individual’s behaviour (Matthew & Deary, 2018) and decision making (Keiser & Garner, 2012). Since appearance management is a highly observable behaviour (Johnson et al., 2007) that involves decision-making, personality is therefore a psychological factor that influences appearance management. Moreover, appearance management has been found to act as a communication tool that reflects and conveys the inner self such as personality (Entwistle, 2010). Thus, personality is a reflection or an expression of appearance management. In other words, personality is an appearance or clothing cue as it is one of the messages communicated by an individual’s appearance.

It was also realized that respondents agree (mean= 3.99, SD=1.33) that their clothing and grooming affect the way others think of them.

The questionnaires further asked respondents whether their clothing and grooming affect the way their parents, friends and co-workers think of them. The responses that, were they agree (mean= 3.72, SD=1.17) that their clothing and grooming affect the way their parents, friends, co-workers respectively think about them. Although society influences how individuals manage their appearance, psychological factors such as body image (Rudd & Lennon, 2010), self-concept (Kaiser, 2017), identity (Feinberg, 2012), mood, emotions (Moody et al., 2010) and personality (Davis et al., 2011) also play a role in appearance management. A qualitative study by Rudd & Lennon (2010), which sought to examine appearance management behaviours and body image of college women revealed that clothing was used as a strategy to enhance and camouflage some parts of the body. Watt & Ricciardelli (2012) also found that clothing was an essential aspect of man's body image, and men conceptualized clothing as an extended component of their body image. This implies that body image influences the clothing choice of individuals.

On body shape, the respondents agree (mean= 3.44, SD=0.98) that their body shape affects the way they think and feel respectively about themselves. It was deduced that majority of respondents who said dresses communicates personality are people who are conscious of their appearance management behaviour and in every way do what they can to maintain their figure type by exercising, controlling their diet as well as weight training. Further our action influence appearance management behaviour.

Moody et al. (2010) and Venkatesh, Vivekanandan & Balaji (2012), reported that clothing preference, an aspect of appearance management was related to three personal factors namely mood, emotions and personality. Kaiser (2017) stated that an individual's self-concept is a factor that guides appearance management behaviours. Additionally, one's personal beliefs about appearance also affect the appearance management behaviours of people. Lee & Johnson (2009) reported that personal beliefs about appearance influences women's self-objectification (being treated as a body valued primarily for its use to others). This may influence a woman's self-worth and subsequently how she manages her appearance in society.

**Table 4.3: Clothing and Grooming on Personality**

Statement(s)	N	Min	Max	Mean	Standard deviation
Your clothing and grooming affect the way you think.	100	1	5	3.99	1.328
Your clothing and grooming affect the way you feel.	100	1	5	3.83	1.234
Your clothing and grooming affect the way you act or behave.	100	1	5	3.53	1.06
Your clothing and grooming affect the way others react and respond to you	100	1	5	4.09	1.304
What you think of yourself is reflected by what you wear	100	1	5	3.47	1.038
Your clothing and grooming affect the way your others think of you.	100	1	5	3.72	1.172
Your clothing affects the way you parents think of	100	1	5	3.72	1.14

you.

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Your dress affects the way you co-workers think of	100	1	5	3.52	1.004
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you.

Right clothing attracts respect from my society.	100	1	5	4.08	1.396
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Your body shape affects the way you think about	100	1	5	3.34	0.96
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yourself

Your body shape affects the way you feel about	100	1	5	3.44	0.984
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yourself

Your dress affects the way friends think of you.	100	1	5	3.43	0.972
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I buy new fashion looks only when they are well	100	1	5	4	1.36
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accepted by my society.

I exercise to keep my body in shape	100	1	5	3.84	1.246
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To make sure I wear the right fashion product; I often	100	1	5	3.17	0.92
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observe what my peers are using

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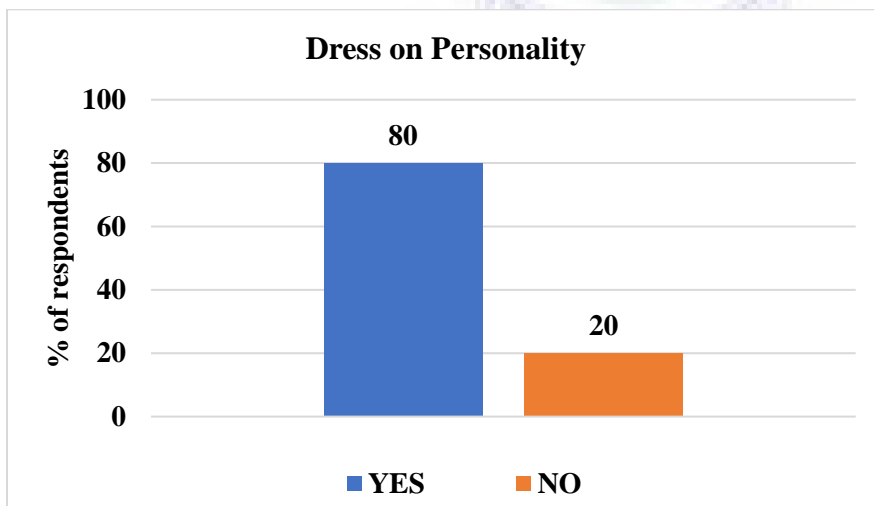
**Source: Field survey, 2020**

#### **4.7 Response on Personality**

The respondents were asked to give whether dress communicates the personality of an individual. It came out clearly 80% of them chose that it is true while 20% selected it is false that dress communicates the personality of an individual. It was established that dress communicates the personality of an individual to others. Research has shown that family members, particularly parents use several means to manage the appearance of their children

(Ogle & Damhorst, 2013). A study by Lee & Johnson (2009) revealed that family's feedback and conversations with friends on appearance behaviours were found to be linked to risky appearance management behaviours. Opare-Asamoah (2014) investigated the buying behaviour of Ghanaian young women, and found that family and friends were major factors that influenced the purchase and use of fashionable clothing.

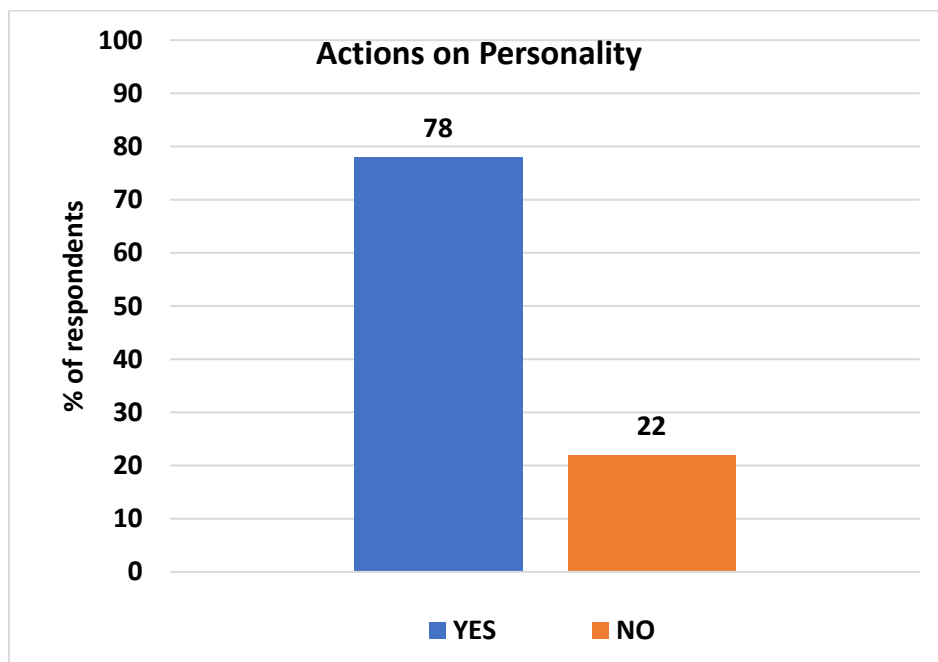
However, 78% of the respondents also believed that actions and reactions communicate the personality of an individual while 22% of them said that actions and reactions does not communicates personality. The social development of individuals pertains to the active construction of rules of social behaviour such as appearance management behaviour, through interactions with numerous agents of socialization (Hunter, 2014). It has been observed that the family, media, peers and other community members provide information about how an individual ought to look, and as a result, people learn the appearance norms of their society from childhood to adulthood (Johnson, et al., 2014).



**Figure 4.4: Dress on Personality**

Source: Field survey, 2020, n=100





**Figure 4.5: Actions on personality**

Source: Field survey, 2020

#### **4.8 Response on The Challenges of Culture and Fashion on Female Teenagers Regarding Their Personality and Appearance Management.**

Data on the challenges of culture and fashion on female teenagers regarding their personality and appearance management were collected as part of the study. The study revealed that, respondents chose “neither” (mean= 2.82 ,SD=1.76) they find it difficult to wear clothing decorated or adorned the body according to the standard of their culture When they were asked whether they feel disturbed when their favourite clothing is not accepted by society, respondents agree that whether they feel disturbed when their favourite clothing is not accepted by society.

Paek (2016), explored the effect of garment styles on perceptions of personal traits as well as the relationship between personal traits and clothing interest among Americans. The findings showed that strangers clothed in dressy style reflected cues of dependency on others and social unease, those dressed in daring style were perceived as individualistic and attractive, and those dressed in casual and conservative styles were regarded as reliable, understanding and self-controlled. Furthermore, whereas several personal traits of daring style were found to have a positive correlation with clothing interest, popular and attractive traits of casual and conservative styles were negatively correlated with clothing interest.

On how fashion and culture influence self-esteem of respondents, they agree (mean= 2.76 SD=0.67) that people have wrong perception of them because what they wear is different from their culture. Culture is the way people live within a social group or the aspects of life that can be passed from generation to generation. People within a given society create their own way of living and what is acceptable to them (Matson, 2005; Scheifer, 2006). Ezedike (2009) refers African culture as the sum total of shared attitudinal inclinations and capabilities, art, beliefs, moral codes and practices that characterize Africans. It can be conceived as a continuous, cumulative reservoir containing both material and non-material elements that are socially transmitted from one generation to another. African culture, therefore, refers to the whole lot of African heritage.

**Table 4.4: The Challenges of Culture and Fashion on Female Teenagers Regarding Their Personality and Appearance Management.**

Statement(s)	N	Min	Max	Mean	Standard deviation
I find it difficult to wear clothing decorated or adorned the body according to the standard of my culture.	100	1	5	2.82	0.762
I feel disturb when my favorite clothing is not accepted by society.	100	1	5	3.54	1.078
The standards in my society on clothing makes my life comfortable.	100	1	5	3.8	1.21
People have wrong perception of me because, what wear is different from my culture.	100	1	5	2.76	0.67
I have a low self-esteem toward my body after comparing myself to people cloth to the standard of my culture.	100	1	5	2.66	0.634
I have a low self-esteem toward my body after comparing myself to people cloth to the latest fashion.	100	1	5	2.91	0.77

Source: Field survey, 2020.

Again, in this analysis, respondents agree (mean= 2.91, SD=0.77) that they have low self-esteem toward their body after comparing themselves to people cloth to the standard of their culture and latest fashion. Etuk (2002) has also observed that cultures are not static, they change. Indeed, culture needs to change; people who want to remain static and resistant to change would not be a living culture. This is true since culture is carried by people and people do change their social patterns and institutions, beliefs and values and even skills and tools of work, then culture cannot but be an adaptive system.

As noted earlier the way an individual feel about his or herself can affect the choice of clothing and also that the clothes an individual decided to wear also affects his/her feelings about the self (Muzert, 1980; Kwon, 2017). In addition to being symbolic of the self, clothing preferences are significant in the enhancement of self. When used positively, clothing contributes to feelings of self-acceptance and self-esteem. Clothing choices of individuals can be a reflection of how they feel about themselves, or how they want others to feel about them (Kwon, 2017). Kwon (1994) found that positive feelings about one's clothing were found to enhance self-perception of emotions; sociability and occupational competency negative feelings reduced these.

## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### Summary

The study was undertaken with the sole aim of assessing cultural influence and fashion on personality and appearance management, using female teenagers in Ellembelle District of Western Region of Ghana as case study. The findings from the study have shown that clearly, most female teenagers are passionate about fashion and they allow it to affect their appearance. The views of respondents on appearance and personality challenges that they face, it was found out that most of them are disturbed when their favourite clothing is not accepted by society but do not have low self-esteem because of that.

Furthermore, almost all the respondents allowed their cultural values and fashion to govern their choice of clothing. In as much as they wanted to appear very good looking, they also did not want to ignore the believes, values, religion, ethnic influence and norms in the society in which they found themselves. Female teenagers believed that dress communicates the personality of an individual and personality is also expressed through their own actions and reactions. This is in harmony with existing findings.

## **Conclusions**

The main purpose of the study was to examine the effect of culture and fashion on personality and appearance management. Data gathered revealed that personality is influenced by dress and expressed through our actions and reactions. One of the factors that are believed to influence the personality of an individual includes the social factors such as friends, parents, elders. It also revealed that appearance of teenagers is influenced by elements of culture such as beliefs, values, religion, norms and ethnic influence. Fashion clothing is a major part of the lives of teenagers, they are also passionate, prefer the latest, most up-to-date fashion available. The thinking, behaviours, feeling of teenagers are influenced by their clothing. The principal component analysis revealed that teenagers face low self-esteem after comparing themselves to people clothed to the standard of my culture. In a nutshell, the culture and fashion have a critical effect on personality and appearance.

## **5.3 Recommendations**

In the light of the findings of the study, the following recommendations were made to impact future research, practice, policy development and implementation.

1. It is recommended that producers of fashion goods should use the findings to segment their female young adult consumers, design marketing strategies that would appeal to these consumers, and incorporate them in their product development in order to create apparel lines that meet consumers' clothing needs.
2. The study recommended that producers of fashion merchandise should develop products of optimum standard in order to satisfy the needs of these consumers, as this could result in repeated purchase by the consumers and positively impact their businesses.

3. It is therefore proposed that academic institutions and other organizations should educate young females on the significance of appropriate dressing, as their appearance is more likely to communicate their personality traits to others.
4. It is recommended that State Institutions such as the National Commission for Culture, the Ministry of Tourism, Arts and Culture, and the Ministry of Trade and Industry should develop and implement policies, as well as intensify public sensitization on the 'Wear Ghana Initiative' and the 'National Everyday Wear Programme', in order to promote the sale of Ghana-made clothing, which will in turn create jobs, and maintain the cultural identity of Ghana.
5. Qualitative results have indicated the influence of social, biological and supernatural implications on the development of personality. Social factors like the influence of elders, family, peers were seen to have an influence on the development of the personality of an individual. This suggests that for the key shapers (elders, family, and peers) of personality should be educated on the role they play in the development of the personality of an individual. On the other hand, it would be beneficial if an individual is also educated on the factors that influence the development of his/her personality so as to make the right choices in life.

#### **5.4 Suggestions for Further Studies**

As it has become evident that the sampling size is a limitation in this study, it will be commendable if future researchers used a large sample size to increase the ability to generalize to the Ghanaians population.





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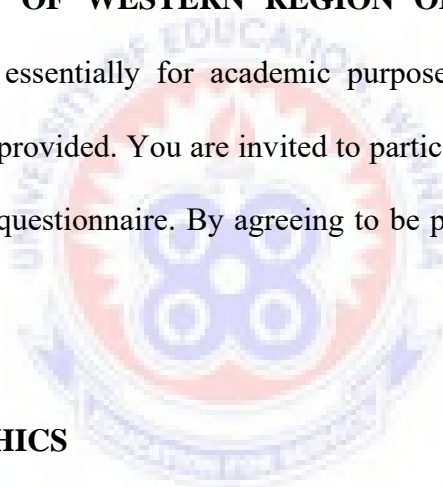
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**UNIVERSITY OF EDUCATION, WINNEBA**  
**COLLEGE OF TECHNOLOGY EDUCATION, KUMASI CAMPUS**

**QUESTIONNAIRE**

**INTRODUCTION**

The Researcher is MTech Fashion and Textiles Technology student, who is carrying out a research on the topic **“CULTURAL INFLUENCE AND FASHION: PERSONALITY AND APPEARANCE MANAGEMENT: A CASE STUDY OF FEMALE TEENAGERS IN ELLEMBELLE DISTRICT OF WESTERN REGION OF GHANA”** The information required for this research is essentially for academic purposes and you are assured of the confidentiality of information provided. You are invited to participate in this study. Please take a few minutes to complete this questionnaire. By agreeing to be part of this study means you are giving your consent.



**SECTION A: DEMOGRAPHICS**

1. Gender: Male [ ] Female [ ]
2. Age:       Below 20 [ 38]       21-25 [ 62` ].....
3. What ethnic group do you belong to?
  - a. Akan [53 ]
  - b. Ewe [22 ]
  - c. Ga-Adangbe [ 25]
  - d. Others (please specify).....

4. What is the highest level of education that you have completed?

a. High school 46

b. Bachelor's degree 52

c. Other (Specify) hnd 4 basic edu2

**SECTION B: CULTURAL INFLUENCE ON APPEARANCE MANAGEMENT**

Please tick the answer that correspond to your clothes.

5. Does your culture affect your choice of clothes?

YES 68  NO 32

Please what influence your choice of cloth in relation to culture?

	<i>Strongly agree</i> 5	<i>Agree</i> 4	<i>Not sure;</i> 3	<i>Disagree</i> 2	<i>Strongly Disagree</i> 1
6. <b>Beliefs</b>	45	38	2	7	8
7. <b>Values</b>	49	31	7	12	1
8. <b>Norms</b>	42	30	15	11	2
9. <b>Religion</b>	38	27	12	18	5
10. <b>Ethnic influence</b>	31	29	14	16	10
11. <b>Symbols</b>	28	30	14	13	15

12. If others specify.....

**SECTION C: PERSONALITY**

13. Dress communicates the personality of individual?

- a. True 80                                      b. False 20

14. Personality is expressed through our actions and reactions.

- a. True 80                                      b. False 12

	<i>Strongly agree</i> 5	<i>Agree</i> 4	<i>Not sure;</i> 3	<i>Disagree</i> 2	<i>Strongly Disagree</i> 1
15. Your clothing and grooming affect the way you think.	41	37	8	8	6
16. Your clothing and grooming affect the way you feel.	36	35	13	8	8
17. Your clothing and grooming affect the way you act or behave.	30	27	16	20	7
18. Your clothing and grooming affect the way others react and respond to you	43	29	8	24	6
19. What you think of yourself is reflected by what you wear					
20. Your clothing and grooming affect the way your others think of you.					

21. Your clothing affects the way you parents think of you.					
22. Your dress affects the way you co-workers think of you.					
23. Right clothing attracts respect from my society.					
24. Your body shape affects the way you think about yourself					
25. Your body shape affects the way you feel about yourself					
26. Your dress affects the way friends think of you.					
27. I buy new fashion looks only when they are well accepted by my society.					
28. I exercise to keep my body in shape					
29. To make sure I wear the right fashion product, I often observe what my peers are using					

**SECTION D: APPEARANCE MANAGEMENT**

30. What do you think about the appearance management of Ghana female teenagers?

Very good       Good       Satisfactor       Poor

**SECTION E: FASHION EFFECTS ON APPEARANCE MANAGEMENT**

	Strongly Disagree	Disagree	Neither	Agree	Strongly Agree
31. I am passionate about fashion					
32. I prefer the latest, most up-to-date fashion available					
33. I like to try new fashion items or hairstyles					
34. I love clothes made of local designs and fabrics					
35. I usually prefer clothes embellished with cultural symbols					
36. Fashion clothing is a major part of my life					
37. I think about fashion clothing a lot					
38. I prefer timeless fashion that do not change					
39. I prefer to dress exotically if I am inspired by a particular culture					



**SECTION E: CHALLENGES OF CULTURE AND FASHION ON FEMALE TEENAGERS REGARDING THEIR PERSONALITY AND APPEARANCE MANAGEMENT**

	Strongly Disagree	Disagree	Neither	Agree	Strongly Agree
40. I find it difficult to wear clothing decorated or adorned the body according to the standard of my culture.					
41. I feel disturb when my favourite clothing is not accepted by society.					
42. The standards in my society on clothing makes my life comfortable.					
43. People have wrong perception of me because, what wear is different from my culture.					
44. I have a low self-esteem toward my body after comparing myself to people cloth to the standard of my culture.					
45. I have a low self-esteem toward my body after comparing myself to people cloth to the latest fashion.					

**THANK YOU FOR YOUR TIME!!**