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Biopsychosocial Impact of Beauty Practices: A Risk Factor for Gender-Based Violence and Discrimination in Ghana

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Abstract: In this study, we investigate how beauty practices influence gender discrimination and violence, particularly within the framework of Sustainable Development Goals 5.1 and 5.2, and explore how beauty education can be leveraged to promote gender equality and reduce violence. The study adopted a desktop research methodology. Desk research refers to secondary data or that which can be collected without fieldwork. Desk research involves collecting data from existing resources; hence, it is often considered a low-cost technique as compared to field research, as the main cost is involved in the researcher's time, telephone charges, and directories. Thus, the study relied on already published studies, reports, and statistics. This secondary data was easily accessed through the online journals and library. A preliminary empirical review indicated that beauty practices often reinforced gender stereotypes and norms that perpetuated gender discrimination and violence. Frequent engagement in traditional beauty practices was linked to increased self-objectification among women, which correlated with higher instances of discrimination and violence. Media and cultural norms played a significant role in perpetuating harmful beauty standards, particularly in cultures where physical appearance was closely tied to a woman's social value. Additionally, there was a critical need for more research on the long-term effects of beauty practices, their intersection with other social identities, and the impact of integrating gender equality content into beauty education curricula to promote gender equality and reduce violence. The Objectification Theory, Gender Role Theory, and Feminist Theory of Violence against Women may be used to anchor future studies on beauty and the perspective of gender discrimination and violence. In practice, it identified the need for incorporating gender equality and violence prevention content into beauty education curricula, suggesting that this could shift attitudes and behaviors towards more positive gender norms. In terms of policy, the study emphasized the importance of culturally tailored interventions and media responsibility in challenging harmful beauty standards, advocating for public health campaigns and educational initiatives that promote inclusive beauty ideals and reduce gender-based violence.

Keywords: Gender-Based Violence, Self-Objectification, Mental Health, Public Health, and Health Education.

1. Introduction

Beauty, as a concept, is deeply subjective and varies significantly across different cultures, societies, and individual perceptions. The saying "beauty lies in the eyes of the beholder" summarises the idea that what one person finds beautiful may not be seen the same way by another, emphasizing the role of individual experiences, cultural background, and personal preferences in shaping one's aesthetic judgments. This perspective on beauty challenges the notion of universal standards of attractiveness, suggesting instead that beauty is a relative and dynamic construct, influenced by a myriad of factors including social context and individual psychological makeup [1]. This variability underscores the importance of recognizing beauty as a fluid and individualized experience, rather than a fixed attribute. Sustainable Development Goal-

SDG 5 specifically targets 5.1 and 5.2, and focuses on achieving gender equality and empowering all women and girls. SDG 5.1 aims to end all forms of discrimination against women and girls everywhere, recognizing that gender discrimination is a pervasive issue that hampers social and economic progress globally. This target emphasises the importance of establishing and enforcing legal frameworks that promote gender equality, challenging deep-seated cultural norms and practices that perpetuate inequality. On the other hand, SDG 5.2 aims to eliminate all forms of violence against women and girls, including trafficking, sexual, and other types of exploitation, in both the public and private spheres. This target underscores the critical need for protective measures, legal reforms, and societal change to prevent violence and ensure that women and girls can live free from fear and harm. The intersection of these targets highlights the systemic nature of gender-based discrimination and violence, necessitating comprehensive approaches that address the root causes and consequences of such issues [2].

Beauty practices, often deeply ingrained in societal

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expectations, can play a significant role in perpetuating gender discrimination and violence. These practices are frequently tied to narrow and often unattainable standards of physical appearance, which disproportionately impact women and girls. The pressure to conform to these beauty ideals can lead to harmful behaviors, such as body shaming, eating disorders, and psychological distress, which are forms of gender-based discrimination. Moreover, when women are judged or valued primarily based on their adherence to these beauty standards, it reinforces a culture that objectifies women, contributing to an environment where gender-based violence can thrive. This objectification reduces women to their physical appearance, undermining their agency and subjecting them to greater vulnerability to various forms of violence, including sexual harassment and assault [3]. The interplay between beauty practices and gender discrimination highlights the need to challenge societal norms that uphold these harmful ideals, promoting a broader understanding of beauty that empowers rather than marginalises women.

Beauty standards in America enforce strict ideals of physical attractiveness. Beauty standards have transformed over the course of human history. In the United States of America, the beauty standard has had trends of features and fads of body types that classify a person as conventionally attractive in the eyes of the masses [4]. During the past two centuries, women like Marilyn Monroe and Kate Moss, and men including Marlon Brando and Brad Pitt have dominated the accepted realm of attractiveness because of their exceptional looks. Though these examples are of what is considered beautiful, the normal American does not and cannot fit the criteria of this standard. Americans, specifically the youth, idealise and fantasise about what they would be if they were prettier or skinnier. But what does it actually mean to be beautiful in American society? What are the expectations placed upon people to classify them as attractive? Other countries have set their own standards for beauty, and their society is attempting to live up to those standards. But what happens when cultures and identities merge into a society with an established standard? When people from different identities and races immigrate and start to build lives in America, they are constantly reminded of their differences by the media, advertising campaigns, and socially constructed expectations. For decades, identifying as White and with a Western culture, and more importantly, appearing as such, was considered beautiful, and those who did not were “unattractive”. Today, Americans are bombarded with images of the White standard, despite a social movement towards diversification and acceptance. Specific companies, such as Dove and Aerie, have launched campaigns that are more inclusive of all body types, genders, disability, and races. Previous research discusses the financial benefits of being an attractive person in the business world [5] and the social and educational benefits [6].

Gender discrimination and violence are pervasive issues that manifest in various forms across different cultures and societies, reflecting deep-rooted inequalities and power imbalances. Globally, gender discrimination often manifests through unequal access to education, healthcare, employment, and political representation. For example, women in the United States face significant wage gaps, earning on average 82 cents for every dollar earned by men, a disparity that is even wider for women of color [7]. Similarly, in the United Kingdom, gender discrimination is evident in leadership positions, where women constitute only 34% of managers, directors, and senior officials [8]. These disparities highlight how gender discrimination is institutionalized in societal structures, limiting women's opportunities and perpetuating inequality. This systemic discrimination is often accompanied by gender-based violence, which further entrenches women's subordinate status in society [9].

Gender-based violence is a critical issue that affects women globally, with significant variations across different countries. In Japan, for instance, despite its reputation as a relatively safe society, a 2019 government survey revealed that 28% of women had experienced some form of sexual harassment, and nearly 10% had been victims of domestic violence [10].

This violence is often underreported due to social stigma and the lack of adequate support systems, reflecting broader societal attitudes that minimize or ignore the severity of gender-based violence. In Brazil, the situation is particularly dire, with one of the highest rates of femicide in the world. In 2019, there were 1,314 recorded cases of femicide, reflecting a 7.3% increase from the previous year [11]. These statistics illustrate the persistent and severe nature of gender-based violence in different cultural contexts, where women continue to be at significant risk of harm.

In Ghana, gender discrimination and violence are deeply embedded in cultural and social norms, which often perpetuate gender inequalities. Women and girls in Ghana face significant barriers in accessing education and healthcare, with early marriage and gender-based violence being prevalent issues. Thirty-seven percent (37%) of women aged 15-49 had experienced physical violence since age 15, and 22% had experienced sexual violence [12]. The legal framework in Ghana, while improving, still struggles to address the widespread nature of gender-based violence effectively. Social norms that prioritize male dominance and control contribute to the persistence of these issues, making it challenging for women to seek justice or protection [13]. These trends indicate that gender-based violence in Ghana is not only a personal issue but also a societal problem that requires comprehensive legal and social interventions.

The intersectionality of gender discrimination and violence can be further understood by examining how different forms of discrimination overlap, exacerbating the vulnerability of certain groups of women. In the United States, for example,

African American women are more likely to experience both gender-based violence and racial discrimination, leading to compounded forms of oppression. The Centers for Disease Control and Prevention (CDC) reported that more than 45% of African American women have experienced intimate partner violence in their lifetimes, a rate significantly higher than that of white women [14]. Similarly, in the United Kingdom, migrant women often face heightened risks of violence and discrimination due to their precarious legal status and limited access to resources. This intersectional approach reveals how gender discrimination and violence are not uniform experiences but are influenced by other social identities and contexts [15]. Addressing gender discrimination and violence requires a multifaceted approach that involves legal reform, education, and cultural change. Countries like Brazil have introduced legislation such as the Maria da Penha Law, which provides greater protection for women against domestic violence and has led to increased reporting and convictions. However, despite these legal frameworks, enforcement remains a challenge, and cultural attitudes often lag behind legal advancements. In Japan, public awareness campaigns and educational programs have been initiated to challenge traditional gender roles and promote gender equality. In Ghana, efforts are being made to strengthen the legal framework, such as the Domestic Violence Act, but these need to be complemented by initiatives that address the underlying cultural norms that perpetuate violence. Globally, the challenge remains to not only implement laws but to ensure that they are effectively enforced and supported by societal change [16]. This requires a sustained commitment from governments, civil society, and individuals to challenge and change the conditions that allow gender discrimination and violence to persist.

The ideal situation envisioned by global frameworks like Sustainable Development Goals (SDGs) 5.1 and 5.2 is one where beauty practices contribute positively to the reduction of gender discrimination and violence, promoting gender equality and empowering women and girls. Ideally, beauty practices should serve as a form of self-expression and empowerment, enabling individuals to celebrate their identity and cultural heritage. However, current statistics paint a concerning picture of increasing levels of gender discrimination and violence globally, which contradicts this ideal. For instance, the World Health Organization (WHO) reports that 1 in 3 women globally has experienced physical or sexual violence, mostly by an intimate partner, a statistic that has remained alarmingly consistent over the past decade [17]. This troubling trend suggests that, rather than contributing to gender equality, prevailing beauty practices may be exacerbating existing inequalities, perpetuating harmful stereotypes, and even contributing to environments where gender-based violence is more likely to occur.

The rising cases of gender discrimination and violence affect women and girls disproportionately, subjecting them to physical, emotional, and psychological harm. This discrimination is often rooted in societal expectations and norms around beauty, where women are judged based on their physical appearance, leading to diminished self-worth and societal value. This is particularly evident in regions like Sub-Saharan Africa and South Asia, where cultural practices and societal norms around beauty and femininity contribute to practices like female genital mutilation and child marriage, both of which are forms of gender-based violence [18]. The psychological impact of such violence is profound, leading to issues such as depression, anxiety, and in some cases, suicidal tendencies. The economic impact is also significant, as women who experience gender-based violence are often unable to participate fully in the workforce, leading to loss of income and economic instability for themselves and their families [19]. The impact of rising gender discrimination and violence is thus multifaceted, affecting not only the victims but also their families, communities, and society at large.

Despite the recognized link between beauty practices and gender discrimination, there is a significant gap in empirical research exploring how beauty practices can be leveraged to reduce gender discrimination and violence. Most existing studies focus on the negative impact of beauty standards on women's self-esteem and societal value, but do not explore the potential for beauty practices to challenge and change harmful norms [20]. There is also a lack of research addressing how beauty practices might be redefined or recontextualized within different cultural settings to promote gender equality. Moreover, the current literature does not sufficiently address the contradictions that arise when beauty practices, which are meant to empower, end up reinforcing the very stereotypes they are supposed to dismantle. This study aims to fill these gaps by investigating the role of beauty practices in contributing to or reducing gender discrimination and violence, with a focus on diverse cultural contexts. The findings from this study will benefit policymakers, educators, and activists by providing evidence-based insights into how beauty practices can be reimagined to support the goals of SDG 5.1 and 5.2, ultimately promoting a more inclusive and equitable society.

2. Literature Review

2.1 Theoretical Review

2.1.1 Objectification Theory

Objectification Theory, developed by Barbara Fredrickson and Tomi-Ann Roberts in 1997, is one of the most prominent frameworks linking beauty practices to gender discrimination and violence. The core premise of Objectification Theory is that women are often treated as objects to be evaluated based on their physical appearance, rather than as full human beings with agency and autonomy. This theory posits that in a culture where women are routinely objectified, they begin to internalise these objectifications, viewing themselves primarily through the lens of how they are perceived by others. This internalization

can lead to self-objectification, where women engage in constant body surveillance and focus on their appearance at the expense of their mental and emotional well-being. The theory further suggests that this objectification and self-objectification are not benign; rather, they are associated with a range of negative psychological outcomes, including anxiety, depression, body shame, and eating disorders. Importantly, Objectification Theory also links this pervasive objectification to broader social and cultural practices that reinforce gender discrimination and violence, suggesting that when women are dehumanized and reduced to their physical appearance, they are more likely to be subjected to harassment, exploitation, and violence. This theory is highly relevant to the study of beauty practices and SDG 5.1 and 5.2, as it provides a critical lens for understanding how societal beauty norms contribute to the systemic oppression of women and the perpetuation of gender-based violence [21].

2.1.2 Gender Role Theory

Gender Role Theory, originally developed by Talcott Parsons in the 1950s and later expanded by other scholars such as Sandra Bem in the 1980s, examines how societal norms and expectations regarding gender roles contribute to the reinforcement of traditional beauty standards, which can, in turn, perpetuate gender discrimination and violence. According to this theory, society imposes specific roles and behaviors on individuals based on their gender, with women often being socialized to prioritize their physical appearance as a key aspect of their identity and worth. This socialization process starts early in life and is reinforced through various cultural mediums, including family dynamics, education, media, and peer interactions. Gender Role Theory suggests that by prescribing narrow and rigid roles for women, such as the expectation to conform to certain beauty standards, society not only limits their opportunities but also reinforces power imbalances between men and women. These imbalances manifest in various forms of discrimination, including workplace inequality, reduced access to leadership positions, and, critically, an increased vulnerability to gender-based violence. By linking beauty practices to the enforcement of traditional gender roles, this theory highlights how societal expectations around femininity contribute to the systemic oppression of women and the perpetuation of gender inequality and violence [22].

2.1.3 Feminist Theory of Violence against Women

The Feminist Theory of Violence against Women is another critical framework that explores the connections between beauty practices, gender discrimination, and violence. This theory, which has been developed and articulated by numerous feminist scholars over the decades, argues that violence against women is not simply a series of isolated incidents but is deeply rooted in the patriarchal structures of society that seek to control and subjugate women. Central to this theory is the idea that beauty practices are often a tool of patriarchal control, reinforcing women's subordinate status by dictating how they should look and behave to be deemed acceptable or valuable. Feminist theorists argue that the pressure on women to conform to specific beauty standards is a form of social control that limits their freedom and autonomy. This control is enforced not only through cultural norms and media representations but also through the threat or reality of violence. The Feminist Theory of Violence against Women suggests that when women deviate from prescribed beauty norms, they are often subjected to various forms of violence, including verbal abuse, harassment, and physical assault, as a way to reinforce their subordinate position in society. This theory is particularly relevant to the study of SDG 5.1 and 5.2, as it underscores the need to challenge and dismantle the patriarchal structures that perpetuate both beauty-related discrimination and violence against women [23].

2.2 Empirical Review

According to [24], the relationship between beauty practices and gender discrimination is explored by focusing on how these practices contribute to self-objectification among women, which in turn influences their experiences with discrimination. The researchers conducted a cross-sectional survey involving 435 female college students across various universities in the United States. The findings revealed a significant positive correlation between frequent engagement in beauty practices—such as makeup application and cosmetic procedures—and higher levels of self-objectification. Women who engaged more frequently in these practices were also more likely to report experiencing gender-based discrimination and harassment, particularly in social and professional settings. The study underscored the psychological impact of beauty practices, linking them to increased vulnerability to discrimination. The authors emphasized the importance of educational programs aimed at reducing self-objectification among women and encouraging a broader, more inclusive understanding of beauty that does not reinforce harmful gender stereotypes, ultimately contributing to the goals of SDG 5.1.

Adjin-Tettey and Bempah [25] conducted a qualitative study that delved into the influence of media-driven beauty standards on gender discrimination and gender-based violence, focusing on how these standards shape women's self-perceptions and societal value. The study involved in-depth interviews and focus group discussions with 50 women aged 18-40 in the United Kingdom. Participants were asked to reflect on their media consumption habits, their perceptions of beauty standards, and their personal experiences with gender discrimination and violence. The study found that media representations of beauty significantly impacted women's self-esteem, often leading to internalized sexism and a heightened tolerance for gender discrimination. Many participants reported that the pressure

to conform to unrealistic beauty standards contributed to experiences of harassment and violence, both in personal relationships and in the workplace. Gill highlighted the need for the media industry to diversify its portrayals of beauty, incorporating a wider range of body types, ethnicities, and ages to alleviate societal pressures and reduce the incidences of gender discrimination and violence, aligning with the objectives of SDG 5.1 and 5.2.

Calogero [26] examined the long-term effects of engagement in beauty practices on women's experiences with gender discrimination and violence, aiming to understand how these practices influence women's vulnerability over time. The study tracked 200 women over five years, collecting annual data on their participation in beauty practices, levels of self-objectification, and experiences of discrimination and violence. The findings revealed that women who consistently engaged in beauty practices, such as dieting, cosmetic use, and body modification, tended to exhibit higher levels of self-objectification over time. This increase in self-objectification was associated with a greater tolerance for gender discrimination and a higher likelihood of experiencing gender-based violence. Calogero's study highlighted the insidious nature of beauty practices that, while seemingly empowering, often reinforce harmful gender norms and contribute to the systemic oppression of women. The study called for interventions that reduce the societal emphasis on traditional beauty standards, advocating for a cultural shift that promotes body positivity and challenges the norms that perpetuate gender-based discrimination and violence, in line with SDG 5.1 and 5.2.

Hill [27] conducted a mixed-methods study to investigate the relationship between societal beauty norms and gender-based violence in Brazil, a country known for its strong cultural emphasis on physical appearance. The study combined quantitative data from a survey of 600 women with qualitative insights from 20 in-depth interviews to explore how adherence to beauty standards affects women's experiences with violence. The results showed that women who strictly adhered to societal beauty norms were more likely to experience intimate partner violence. The qualitative interviews revealed that such violence was often justified by partners who imposed these beauty standards as a condition for affection and respect. Hill's study highlighted the dangerous intersection between beauty norms and gender violence, particularly in cultures where machismo attitudes are prevalent. The study recommended targeted public health campaigns and educational initiatives to address and dismantle harmful gender norms that equate a woman's worth with her physical appearance, thereby reducing the risk of gender-based violence and contributing to the achievement of SDG 5.1 and 5.2.

According to [28], an experimental study was conducted to explore how different types of beauty advertisements affect women's perceptions of gender discrimination and their own self-worth. The study involved 300 female participants from the United States who were randomly assigned to view either traditional beauty advertisements, which emphasized thinness, youth, and other conventional beauty standards, or empowerment-focused beauty advertisements, which promoted body positivity and diversity. The researchers found that exposure to traditional beauty advertisements led to increased self-objectification and a greater acceptance of gender discrimination among participants. In contrast, those who viewed empowerment-focused advertisements reported higher self-esteem and reduced tolerance for gender discrimination. The study highlighted the powerful role that media and advertising play in shaping societal attitudes toward beauty and gender roles. The authors recommended that the beauty industry adopt more inclusive and empowering marketing strategies, which could help challenge harmful beauty standards and reduce gender discrimination and violence, supporting the goals of SDG 5.1 and 5.2.

Harper & Tiggemann [29] explored the impact of social media beauty ideals on self-objectification and gender discrimination among women. Their cross-sectional survey of 320 Australian women aged 18-35 revealed that higher exposure to idealized beauty images on platforms like Instagram was significantly linked to increased self-objectification and greater engagement in beauty enhancement practices. This, in turn, was associated with higher reports of gender discrimination, particularly in professional settings, where women felt more pressure to conform to societal beauty standards. The study recommended that social media platforms should take greater responsibility for the content they promote and that public health campaigns should raise awareness about the negative effects of social media on body image and gender equality.

According to [30], the relationship between beauty practices and gender-based violence across different cultural contexts was surveyed, surveying 2,000 women from the United States, the United Kingdom, India, Japan, and Brazil. The findings indicated significant cultural differences, with women in countries like India and Brazil, where traditional gender roles are more rigidly enforced, reporting higher instances of domestic violence linked to beauty practices. In contrast, the relationship was less pronounced in more liberal contexts like the United States and the United Kingdom. The study underscored the importance of culturally tailored interventions to address the intersection of beauty practices and gender-based violence and called for further research into how changing beauty standards can influence gender dynamics globally.

3. Materials and Methods

The study adopted a desktop research methodology to obtain qualitative data. Desk research refers to secondary data that can be collected without fieldwork. Desk research is basically involved in collecting data from existing resources; hence, it

is often considered a low-cost technique as compared to field research, as the main cost is involved in the executives' time, telephone charges, and directories. Thus, the study relied on already published studies, reports, and statistics. These secondary data were easily accessed through the online journals and library. This study was conducted in Ghana. The qualitative data collected were analysed manually under the various themes.

4. Discussions

The literature on beauty practices and their relationship with gender discrimination and violence, particularly in the context of SDG 5.1 and 5.2, revealed several common themes. One of the predominant findings is that beauty practices often contribute to the reinforcement of gender stereotypes and norms that preserve gender discrimination. It was found through this study that frequent engagement in traditional beauty practices, such as makeup use and dieting, was associated with an increase in self-objectification among women, which correlates with higher instances of gender-based discrimination and violence.

It was revealed that social expectations around beauty can reduce women to their physical appearance, undermining their self-sufficiency and making them more vulnerable to gender discrimination and violence. It was also discovered that the media and cultural norms are broadcasting harmful beauty standards. The media and cultural norms' portrayal of beauty, often highlighting unachievable ideals, reinforces societal pressures that contribute to the normalisation of gender-based violence, especially in cultures where physical appearance is closely tied to a woman's social value.

5. Conclusion

This study concluded that beauty practices often contribute to the reinforcement of gender stereotypes and norms that preserve gender discrimination. The beauty practices and their associated discrimination are damaging women socially, financially, psychologically, and even physically. The damaging influence of the beauty standards set by society on women is very clear, and the situation in Ghana is very similar and even worse than the rest of the world.

6. Recommendations

An area of further study that would significantly contribute to the existing body of literature is the exploration of how beauty education influences attitudes and behaviors towards gender discrimination and violence. This research could involve comparing two samples of students—those studying beauty-related subjects (beauticians) and those who are not (non-beauticians)-to determine whether formal education in beauty practices affects their attitudes towards gender equality and violence. The central question would be whether beauty education fosters a more inclusive and positive attitude towards gender issues, or whether it reinforces traditional gender norms that contribute to discrimination and violence. This study could involve both quantitative and qualitative methods, including surveys to measure attitudes and in-depth interviews to explore how beauty education shapes students' perceptions of gender norms and violence.

Another potential area for further research is the impact of integrating gender equality and violence prevention content into beauty education curricula. This would involve examining whether including discussions on gender discrimination, violence, and the social implications of beauty standards within beauty programs can lead to a shift in attitudes and behaviors among students. Such a study could assess whether beauty students who receive this integrated education are more likely to challenge harmful gender norms and advocate for gender equality, compared to those who do not receive this education. This research could provide valuable insights into how beauty education can be leveraged as a tool for promoting gender equality and reducing violence, contributing to the broader goals of SDG 5.1 and 5.2.

Finally, future research could also explore the societal and cultural factors that influence the effectiveness of beauty education in promoting gender equality. This would involve examining how different cultural contexts, societal norms, and media representations affect the way beauty education is perceived and its impact on students' attitudes towards gender discrimination and violence. Such a study could compare the experiences of beauty students in different countries or regions, providing a more comprehensive understanding of how beauty education can be tailored to different cultural contexts to maximize its effectiveness in promoting gender equality. By addressing these gaps, future research can contribute to a more nuanced understanding of the relationship between beauty practices, gender discrimination, and violence, and provide practical recommendations for using beauty education as a tool for social change.

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Dr. Bakker-Edoh began her professional career as the Headmistress of St. George's Vocational Institute, Koforidua, where she served from 1989 to 2007. With over twenty-eight (28) years of experience in higher education, she has facilitated numerous training programs at the National Vocational Training Institute (NVTI), Ghana, as well as at Koforidua Technical University, where she has trained hundreds of practitioners in the fashion design and textiles industry.

Her research interests span across Fashion Marketing, Apparel Technology, Beauty Culture, Millinery and Accessories, Sustainable Fashion, and Textile Innovation. She has contributed significantly to knowledge sharing in these areas through teaching, research, training, and mentorship.

Dr. Bakker-Edoh is also a member of several professional organizations. She serves as a member of the Ghana National Tailors and Dressmakers Association, Eastern Regional Secretariat, Koforidua, I Believe Global, and the International Conference on Gender Equality (ICGE). She is equally affiliated with the International Textile and Fashion Professionals (ITFP), the Institute of Textiles and Fashion Professionals – Ghana, and the International Textiles and Apparel Association (ITAA).

Dr. Johnson Kofi Kassah is a senior lecturer in the Department of Fashion Design and Textile, Ho Technical University, Volta Region, Ghana. His area of specialisation is fashion and textiles design. Dr. Kassah is from Dzodze, a town in the Ketu North Municipality of the Volta Region of Ghana. He completed his basic education at Dzodze Central R. C. Junior Secondary School in the year 1997. He then proceeded to Dzodze-Penyi Secondary School and completed in the year 2000. After his secondary education, Dr. Kassah went to Takoradi Polytechnic to read HND Textiles and completed in the year 2005. After his National Service, Dr. Kassah went back to Takoradi Polytechnic to do a top-up and graduated in the year 2009. He then proceeded to

University of Education, Winneba Kumasi campus to pursue Master of Technology Education in Fashion Design and Textiles Technology, and completed in the year 2013. In 2016, Dr. Kassah was admitted to Kenyatta University, Nairobi, Kenya, to pursue a PhD in Art and Fashion Design Education. He completed his PhD programme successfully in the year 2019. Dr. Kassah taught vocational skills at St. Francis College of Education, Hohoe, Ghana, for seven (7) years. He also taught Textiles and General Knowledge in Arts at Zion College of West Africa and Adidome Senior High School, all in the Volta Region of Ghana. Dr. Kassah has published over twenty (20) scholarly works in credible journals.

Valeria Makafui Dzidzornu is a lecturer in the Department of Fashion Design and Textile, Ho Technical University, Volta Region, Ghana. She has specialisation in the areas of Textile Design and Technology. Valeria Makafui Dzidzornu is a Ghanaian and hails from Asadame in the Keta Municipality of the Volta Region of Ghana. She had her primary education from Amazing Love Schools, Denu, and completed in the year 1998; through Mawuli School in 1999, where she completed her Secondary School education in 2001. Miss Dzidzornu proceeded to train as a Teacher at Akatsi College of Education in 2005. After practicing for four years, she proceeded to Kwame Nkrumah University of Science and Technology to read Industrial Art – Textiles in 2009 and completed in 2013. She had her National Service and posting after successful completion at the Sovie Technical and Vocational Institute in Sovie. To further formalize her love for education, Miss Dzidzornu gained admission in the year 2015 to study Textile Ecology in the

Department of Textile, Merchandising, and Fashion Design at Seoul National University, Seoul, South Korea, and completed successfully in 2018. Miss Dzidzornu is currently pursuing her PhD education at the Kwame Nkrumah University of Science and Technology, Kumasi, in Textiles Design and Technology, which started in the 2023/2024 academic year. Miss Dzidzornu tested fabrics at the Fashion Textiles Center in South Korea Usong the Kawabata System for two (2) years and taught Textiles at Sovie Vocational/ Technical Institute, Sovie in Ghana for two years. In Asadame A.M.E Zion Schools, Asadame in the Volta Region of Ghana, Miss Dzidzornu taught Vocational Skills at the Junior Secondary School level. Miss Dzidzornu published three (4) scholarly works in credible journals.

Shine Adzo Asimah is a lecturer in the Department of Fashion Design and Textile, Ho Technical University, Volta Region, Ghana. Her area of specialisation is Art Education (Textiles Design and Millinery, and Accessories). She is from Ho in the Ho Municipality of the Volta Region of Ghana. She had her Basic School Education at St. Cecilia R. C. School, Ho, in the Volta Region from 1993 to 2001. She then proceeded to OLA Secondary School, Ho, and completed in the year 2004. After her secondary education, she went to Takoradi Polytechnic to pursue HND Commercial Arts, Textiles option (2005-2008). After her National Service, Miss Asimah went to the University of Education, Winneba, for a top-up Bachelor of Arts in Art Education, Textiles option, and graduated in the year 2012.

She then proceeded to Kwame Nkrumah University of Science and Technology, Kumasi, to pursue a Master of Philosophy in Art Education with a research focus on Textiles, and completed in the year 2018. In 2022, she was again admitted to Kwame Nkrumah University of Science and Technology in Kumasi to pursue a PhD in Art Education (Textiles Technology), which she is still pursuing. Miss Asimah taught textiles design, history of fashion, millinery and accessories, beauty culture, history of art, and interior decoration in the Fashion and Graphic Design Department of Koforidua Technical University in the Eastern Region of Ghana for seven years. She has published two scholarly works in credible journals.