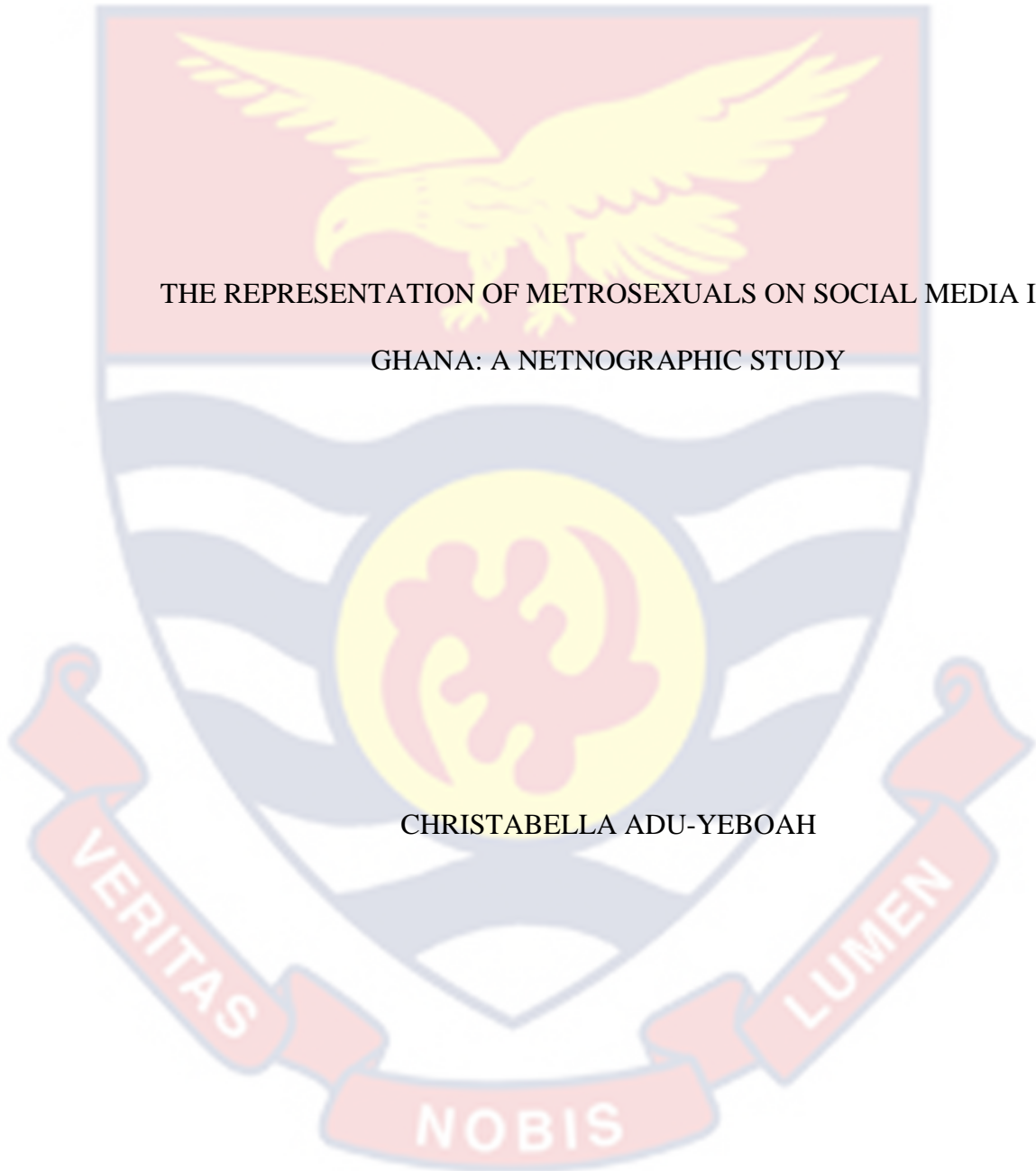UNIVERSITY OF CAPE COAST

THE REPRESENTATION OF METROSEXUALS ON SOCIAL MEDIA IN

GHANA: A NETNOGRAPHIC STUDY

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2023

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GHANA: A NETNOGRAPHIC STUDY

BY

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(AR/MPC/21/0001)

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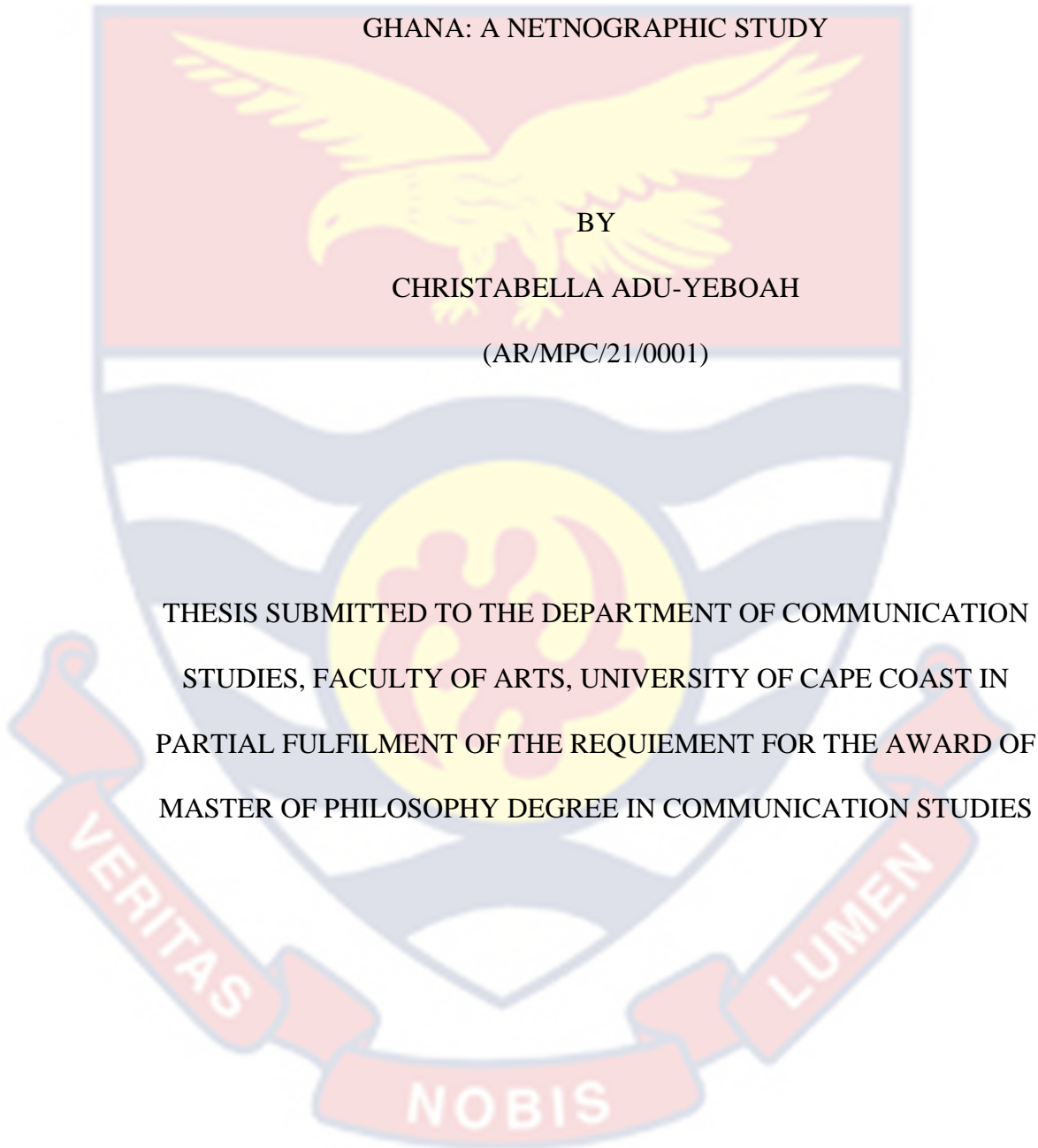
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DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original research and

that no part of it has been presented for another degree in this university or

elsewhere.

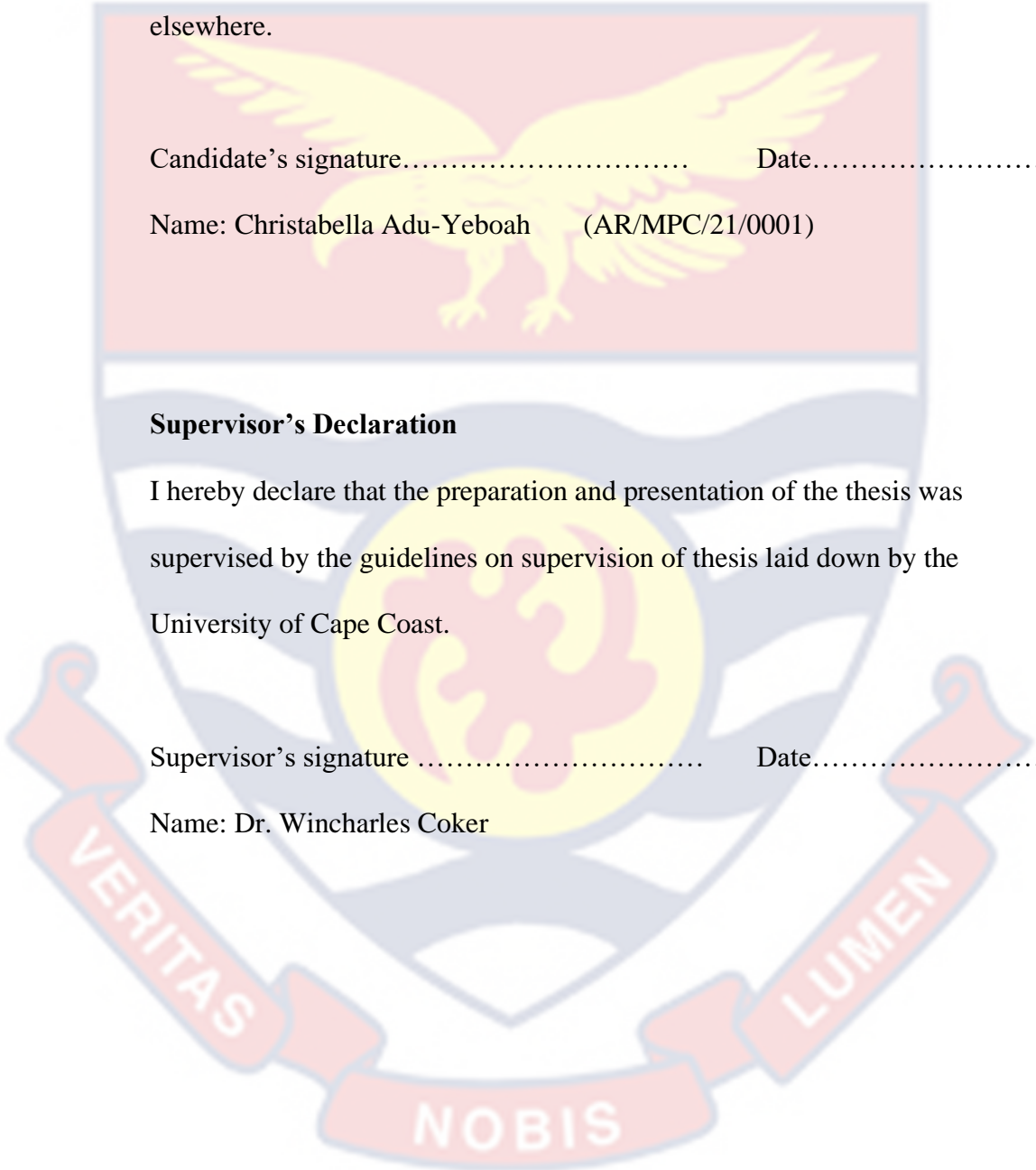Candidate's signature…………………………　　Date…………………….

Name: Christabella Adu-Yeboah　　(AR/MPC/21/0001)

Supervisor's Declaration

I hereby declare that the preparation and presentation of the thesis was

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Name: Dr. Wincharles Coker

ABSTRACT

A number of young metrosexual men globally are becoming more self-aware of their appearance and are, thus, displaying on social media a significant interest in fashion. However, research on metrosexuality has received marginal attention in the communications literature. Yet, a study of the ways the youth choose to represent themselves is useful for understanding how social media shape their perceptions about masculinity, identity, beauty and self-confidence. The objective of the study is to evaluate the effectiveness of strategies employed to promote metrosexuality among the youth in Ghana and to examine how global social media platforms promote metrosexuality among Ghanaian youths. This thesis examined the representation of 30 young Ghanaian metrosexual men on Snapchat and Instagram. The study was situated within Goffmann's theory of representation, Mercer's idea of masculinity and theories of media globalization. Using a netnographic methodology, data were gathered over a period of three months through social media presence and observation. First, the study discovered nine main strategies of representations of metrosexuals on Snapchat and Instagram. These were objectics, hashtags, setting/location, body image and physical appearance, captions, comments, the use of hashtags, tattoos and hairstyles.

Second, it was found that globalization processes such as media acculturation, cultural imperialism and hybridity played a mammoth role in influencing the metrosexual identity and masculinity of young Ghanaian social media users. We can learn about Ghana's evolving masculinity standards by studying metrosexuals. It might indicate that society has changed and accepts alternative male roles. The suggestions for future work are discussed.

ACKNOWLEDGEMENTS

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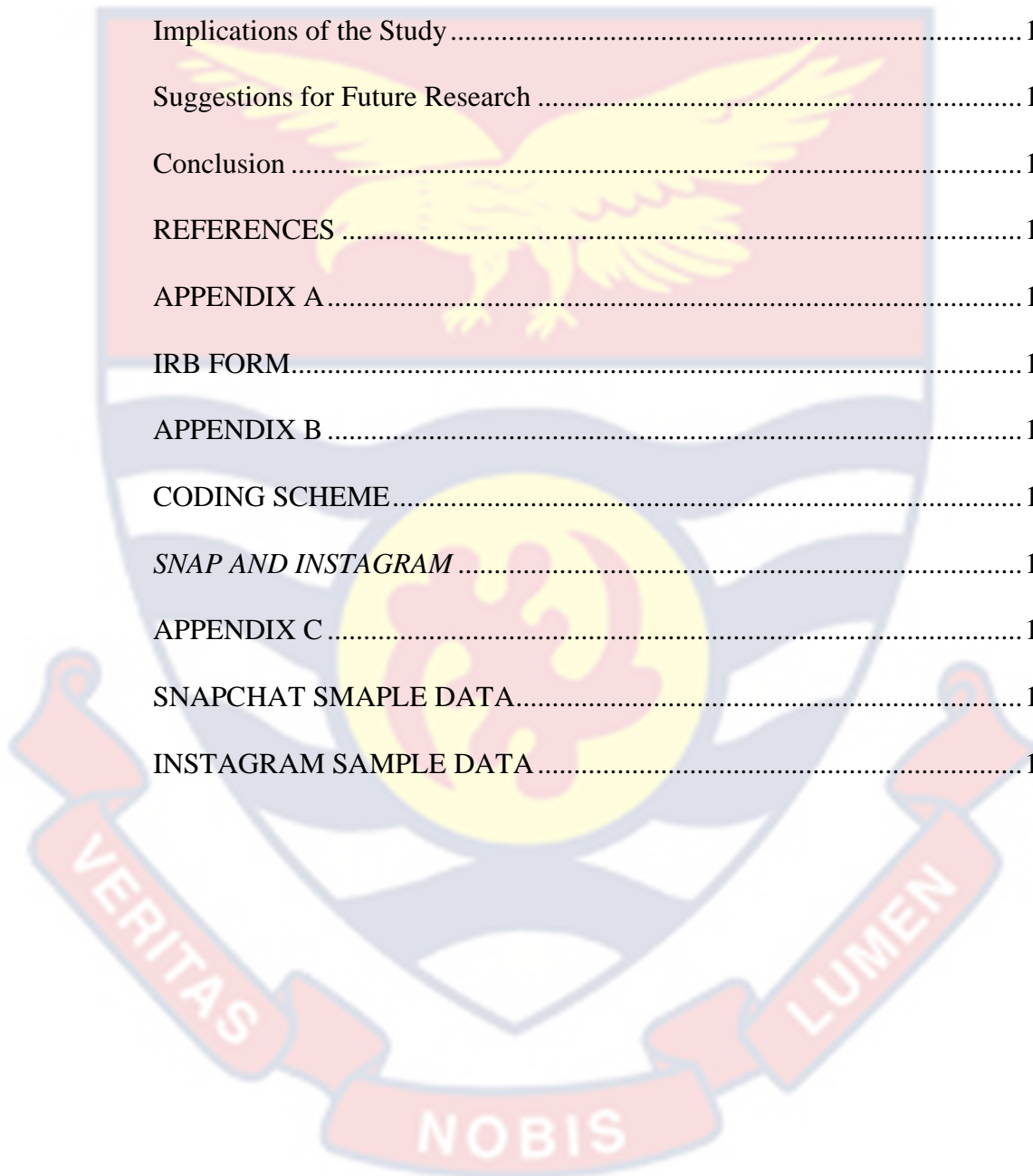
DEDICATION

To my dad and mum

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CHAPTER ONE

Introduction

This study argues that social media enables the construction of metrosexuality amongst the youth in Ghana. It shows that this is made possible through the power of globalization technology and the democratic rights that young metrosexuals in Ghana are enjoying. Given the characteristics of social media such as freedom, openness and participation (Baccalao-Pino, 2014), young millennials are able to express themselves in whatever way they wish online. The opening presents the background to this argument. This is followed by the statement of the problem, the purpose of the study, the research questions, the research objectives, the significance of the study, the organization of the study, and the conclusion.

Background to the Study

In 1994, British journalist Mark Simpson created the term 'metrosexual' to describe a metropolitan male of any sexual orientation who spends a lot of money and time on his appearance and lifestyle (Ritzer, 2003). Simpson (1994) described metrosexuals as narcissists who adore themselves and their metropolitan lifestyle. He believes that a metro male is either in love with himself or fantasizes about the things to come. Simpson (1994) states that metrosexuals enjoy shopping and setting trends for others. Pan and Jamnia (2015) add that a metrosexual male is an individual who exhibits an interest in fashion, grooming, and other activities that are typically associated with femininity, without necessarily identifying as homosexual. These males employ their physical appearance as a means of conveying their identity, power, success, and worth.

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In modern society, an individual's physical appearance is considered a means of expressing their uniqueness, worth, and confidence (Kaur & Bawa, 2018). Individuals may encounter unease with their physical appearance and subsequently allocate their endeavors towards augmenting their attractiveness or presentability, which may be manifested in their social media representation. In modern times, the topic of physical appearance, which has historically been linked with women, has garnered interest from men as well. The emergence of this trend can be attributed to the desire of some men to augment their physical attractiveness or feminine qualities, thereby bolstering their self-confidence. Social media have become the avenue for some men to showcase their augmented physical attractiveness.

Social media is considered a digital platform that facilitates communication and collaboration among individuals, enabling them to generate, deliberate, and/or share concepts and data within virtual communities and networks (Carr & Hayes, 2015). The implication here is that social media is transforming the manner in which information is distributed within and across societies on a global scale. The swift dissemination of blogs, social networking platforms, and media-sharing tools like YouTube, WhatsApp, Facebook, Snapchat, Instagram, Twitter, and TikTok, facilitated by the widespread availability of mobile technology, is altering the established norms surrounding the notion of males (Sapountzi, 2020).

The widespread use of internet technology has resulted in the noticeable and prevalent presence of globalization in different aspects of human life. Borcuch *et al.* (2012) contend that internet technology plays a significant role in enabling the worldwide integration of individuals. According to Ritzer's

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claim in 2007, the emergence of globalization has led to a decrease in the size of the world to that of a village. One example of this occurrence can be seen in Ghana, where people have the ability to quickly take a picture and share it with people all over the world using social media. Therefore, according to Hutton and Fosdick (2011), social media acts as a tool to promote globalization. Social media platforms, due to globalization, have become significant spaces where netnography can be applied.

Netnography is a research design that allows the researcher to investigate the functioning of online communities on platforms. By studying these communities, researchers can gain insights into how they develop their own distinct cultures and norms. Additionally, netnography helps us understand how these cultures interact with and impact larger global trends (Addeo, Paoli, Esposito & Bolcato, 2019).

The term "netnography" was coined by Robert Kozinets in 1995 and has since become a valuable method for examining various online contexts. This study's methodology employs a qualitative approach that uses ethnographic techniques to explore the cultures of digital media and online communities. To Kozinets (2020), researchers can use this tool to access the content mentioned and analyze it in detail. This analysis helps the researcher to gain a better understanding of the attitudes, behaviours, and motivations of individuals in the online community. This provides a way to understand the behaviour, beliefs, and experiences of individuals in digital environments. The method is flexible and can be adapted to different research objectives, geographical regions, and demographic groups. The main goal of netnography is to gain a better

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understanding of how people behave and interact online, both as individuals and as groups.

Netnography is a method that has many uses and can be applied to examine different aspects of social constructs and behaviours (Whalen, 2018). One such area of study is cultural standards of beauty and desirability, specifically focusing on the concept of the 'ideal male body'. This concept relates to a socially constructed standard or idealization of the male body that is considered desirable within a particular cultural or temporal context (Moller, 2007). The way an individual looks is often shaped by different factors like societal norms, what is seen in the media, and what the community expects from us.

According to Saunders (2005), the ideal male body is distinguished by attributes of robust muscles and physical power. Male individuals often associate a well-developed muscle with qualities like authority, superiority, and physical attractiveness (Uchendu, 2007). They believe that achieving a certain physique can enhance their social status and make them more appealing to potential romantic partners. Regular exposure to media portrayals of well-defined and slender physiques can lead males to internalize these ideals and develop negative perceptions about their own physical appearance (Blond, 2008). The thrupt of this study is therefore to investigate the representation of metrosexuals on social media in Ghana.

There is a chance that traditional and restrictive gender roles will be upheld if metrosexuality is not studied in Ghana. This will make it harder to explore different ways of being a man. This might slow down progress in society by making it harder to understand and accept changing culture trends,

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which could leave out people who identify as or show metrosexual traits. Accepting these kinds of studies would help build a society that is more open and knowledgeable and that value and honors a wide range of gender identities and behaviours.

Statement of the Problem

Prior studies have demonstrated that social media platforms exert a substantial influence on the ways the youth perceive beauty (*e.g.*, Chua, & Chang; 2016; Hassan, *et al.*, 2021; Walker *et al.*, 2021). Apaolaza-Ibanez *et al*. (2011) have argued that beauty and physical attractiveness are highly valued and admired qualities that should be universally desired. For instance, current literature frequently promotes the idea that beauty is a Eurocentric concept. An important argument posits that Eurocentric beauty standards give precedence to traits that are commonly associated with individuals of European descent, such as light skin tone, smooth hair, and distinct facial characteristics (Robinson-Moore, 2008). Consequently, persons from varied racial and ethnic backgrounds have been marginalized and inadequately represented in mainstream media, fashion, and beauty sectors.

Hall (2011), White (2005) and Craig (2006) highlight the fact that this Eurocentric attitude strengthens structural inequities and adds to the continuation of colonial legacies. This implies that in order to be considered beautiful or attractive, individuals are expected to have features that resemble those of European standards. Nevertheless, there is a scarcity of scholarly research regarding the definitions of beauty for African women and men, as well as their portrayal on social media platforms (Coker, 2022).

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The greatest need for beauty and personal care is found among urban and rural metrosexuals in Ghana. As a result, metrosexuals are paying attention to maintaining their hygiene and taking care of their skin, body, and hair. Some men are no longer only considered to be the protectors and providers of their families (Lee & Lee 2018). They are now shopping for themselves and evaluating a wide range of products as they become more conscious of their appearance (Kaur & Bawa, 2018; Janowska, 2008). A broader trend of redefining masculinity can be observed, whereby men are placing more importance on their appearance and grooming habits. Social media is being viewed as a potential platform for men to express and explore this aspect of their identity (Hanckel, Vivienne, Byron, Robards & Churchill, 2019; Piatkowski, White, Hides & Obst, 2021).

There is a dearth of knowledge regarding the use of social media by Ghanaian youth in promoting their metrosexuality. For example, the study conducted by Chua and Chang (2016) examines the social media conduct of youths in Singapore, with a special emphasis on self-presentation and peer comparison. The research demonstrates that these youths consciously manage their online personas by publishing aesthetically pleasing self-portraits, highlighting the significance of social influence and the desire for affirmation through receiving likes. The study emphasizes the potential influence on individuals' well-being, as continuous peer comparison on social media may contribute to heightened levels of stress and anxiety among them.

The portrayal of metrosexuality on social media is yet to be thoroughly examined, particularly in this generation or modern age where social networking sites directed towards dating are prevalent. In Ghana, it seems that

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many people are not very familiar with the idea of metrosexuality. This is in contrast to the significant amount of attention that the homosexuality bill received when it was shared on social media platforms on July 5, 2023. It is important to mention that people in Ghana often show a lack of knowledge about the term "metrosexuality" when it is brought up in conversation. The lack of understanding of the word "metrosexuality" in Ghana may be attributed to cultural differences and a restricted exposure to conversations on progressive notions of gender and identity. In order to tackle this issue, it is necessary to improve educational efforts and media portrayal in order to raise awareness and encourage open discussions on various forms of masculinity.

Purpose of the Study

The objective of this study is to analyze and evaluate the relationship between social media and metrosexuality among young people in Ghana, specifically focusing on their usage of Snapchat and Instagram. Through a thorough analysis of the intricate relationship between social media and the development and measurement of metrosexuality among youths in Ghana, we can acquire valuable perspectives. It is important to take note of the impact of globalization on men's exposure to metrosexuality through social media.

The present study aims to achieve the following specific objectives: first, to evaluate the effectiveness of strategies employed to promote metrosexuality among the youth in Ghana; and second, to examine social media platforms that are becoming global and their role in promoting metrosexuality among Ghanaian youth.

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Research Questions;

The following research questions guide the study:

1. What strategies do the youth employ in representing their metrosexuality on snapchat and Instagram in Ghana?

2. What role does globalization play in promoting metrosexuality among the youth on social media in Ghana?

Significance of the Study

Present study provides valuable insights into the development of identities among young metrosexual individuals. It can enrich existing theoretical frameworks by incorporating the viewpoints of those who challenge conventional gender norms. This has the potential to make significant contributions to the field of representation (Goffman, 1959). Representation is the term used to describe how various social groups are shown and depicted in different forms of media, literature and popular culture.

Throughout history, portrayals of masculinity in mainstream media and popular culture have frequently followed strict stereotypes, thus continuing to promote narrow ideas about male identity (Malin, 2005). Through the process of analyzing metrosexuality and its cultural implications, scholars can gain a greater understanding of the complexities and potentialities associated with representing various forms of masculinity. The analysis of metrosexuality and how it is portrayed tends to make people who identify as metrosexual feel better about themselves. It validates their experiences and makes them feel like they belong and are seen.

Second, the study will also help to promote a socio-cultural dimension to studying online cultures of the youth (Ito *et al*., 2010; Livingstone & Helsper,

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2010). This pertains to the study of the behavioral patterns exhibited by adolescents when engaging in online activities, interacting with others, and forming social communities on the internet. The socio-cultural dimension focuses on studying cultural customs and expressions that occur within online youth cultures. In digital platforms, I often see new ways of using language and expressing ideas. These include things like memes, hashtags, and viral challenges.

Third, the exploration of metrosexuality has the potential to broaden the range of netnographic research in Ghana, where our current knowledge is limited. Using netnographic research methodologies to study metrosexuality in a particular geographical area can offer valuable insights to scholars about how this popular trend is expressed in that region. The methodology will help us analyze virtual communities like Snapchat and Instagram and communication patterns like body language related to metrosexuality. This phenomenon mentioned above has the ability to enhance a person's comprehension of the intricate connection between gender, identity, and consumer behaviour in the selected geographic region.

Organization of the Study

The study is in five chapters. Chapter One, the study is introduced. It provides an overview of the study's background, problem, rationale, objectives, research questions, significance, and organization. Chapter Two, the topic of study literature is explored. The difficulties pertaining to concepts, empirical evidence, and theories will be discussed and analyzed. Chapter Three of the study discusses the methodology. These methods include the study design, target audience, respondents, participants, data gathering tools and methods,

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data collection procedure, ethical considerations, and data processing and analysis. In chapter four, the topic of discussion revolves around data results. The results and discussion are presented in chapter Four. Chapter Five has a summary, findings, implications, limitations of the study recommendation and conclusion.

Chapter Summary

Chapter one explored the concept of metrosexuality and how it spreads quickly on social media platforms like Snapchat and Instagram. This trend is investigated within the larger framework of globalization, with a specific focus on the youth in Ghana. The chapter provided an explanation of the historical context of metrosexuality, examining its roots in the idea of a metropolitan man who places great importance on his appearance and way of life. The chapter highlighted how societal norms are changing, with men now incorporating grooming, fashion, and self-care practices into their identity. These practices were traditionally seen as more feminine. Social media platforms such as Snapchat and Instagram are believed to have a significant impact on this change, as they offer a secure environment for people to genuinely showcase their metrosexual identities. The research questions that guide the study were discussed. The main focus was on the strategies used by young people to promote their metrosexuality, as well as the role of globalization on metrosexuality among Ghanaian youth on social media.

CHAPTER TWO

LITERATURE REVIEW

Introduction

In today's world of gender studies and cultural discourse, the intersection of metrosexuality, globalization, and social media platforms creates an interesting area for analysis and investigation. This literature review thoroughly explores the complex relationship between metrosexuality, globalization, and social media. It discusses the empirical studies under portrayal of metrosexuality on social media, male shopping behaviour and the metrosexual man. The chapter also reviews the theory of representation as explained by Goffman in 1959, the theory of masculinity by Mercer in 1994 and Connell in 2014, and the perspectives on media globalization theory.

Review of Conceptual Issues

The first part of the literature review discusses how metrosexuality, globalisation, and social media are all connected to the modern world of human identity and social relations. In this complex web, looking at these main ideas helps us understand how people's ideas about themselves are changing, how cultural limits are shifting, and how digital connection can significantly alter our lives.

Metrosexuality

This section offers an in-depth discussion of the three main concepts which are metrosexuality, the new man, and grooming.

The term 'metrosexual' was introduced by Mark Simpson, a British author and columnist, in 1994. This term is a combination of the words 'metropolitan' and 'sexual'. Shelani and Ruparel (2018) state that metrosexuals are urban-dwelling

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men who exhibit a strong interest in their physical appearance and invest a considerable amount of time and money in grooming and fashion, while maintaining a heterosexual orientation towards women.

The emergence of metrosexuality has had a notable impact on fashion trends, particularly in the realm of men's fashion, as it has gained greater societal acceptance. This has been associated with various trends such as the increased demand for costly grooming and skincare products, the preference for slim-fit apparel, and an increased use of accessories such as scarves and bracelets. Carniel (2009) believes the term 'metrosexual' originated in the Western world during the late nineteenth century and can be viewed as a materialistic counterpart to the 'Sensitive New Age Guys' (SNAGs) of the late 1980s and early 1990s. It refers to a heterosexual male who exhibits an interest in fashion and personal grooming, including activities such as hair styling, facial cleansing, and regular exercise for aesthetic purposes.

To Hall and Gough (2011), the practice of male grooming is emerging as a prominent trend, with indications that it will persist in various regions and nations across Africa. This trend is attributed to the growing adoption of Western lifestyles by consumers in these areas. Historically, conventional African men who identified as heterosexual or adhered to societal norms did not demonstrate a significant interest in fashion or personal appearance (Frith & Gleeson, 2004). Remarkably, individuals are increasingly exhibiting a heightened preoccupation with their physical appearance (Toh, Castle & Rossell, 2017) and the opinions of others and are manifesting traits that exceed the boundaries of their innate masculinity. In response to the demands of their multifaceted identities, certain males' endeavor to modify their self-concept by

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adopting specific sartorial choices aimed at enhancing their physical appearance and attracting notice from those around them. A growing trend of individuals feeling a sense of improved self-esteem due to the influence of public figures, such as celebrities and artists (Gee, 2014), who promote the notion that physical appearance is a key factor in securing future employment opportunities. According to Janowska (2008) and Cheng *et al*. (2010), certain individuals tend to allocate more time towards selecting suitable clothing and grooming themselves in front of the mirror to enhance their appearance. As a result Halligan (2011) claim, individuals have turned to the consumption of specific grooming and body enhancement commodities, which have gained significant attraction from marketers globally.

Pan and Jamnia (2015) assert that the advent of the concept of the 'new man' has brought about a significant shift in the conventional portrayal of men as rugged, unrefined, and unshorn, to a more refined and aesthetically pleasing depiction of men as being gentle and polished. This means that, a particular group of adolescent males have exhibited a pronounced inclination towards fashion, cosmetics, and personal grooming, and invested considerable financial resources towards enhancing their physical appearance in recent times. Consequently, there has been an increase in the application of cosmetic products by men as a means to enhance their physical appearance. There is a common perception among individuals that physical attractiveness and the appearance of intelligence are positively correlated with perceived levels of competence and earning potential. Consequently, men have increasingly turned to the use of cosmetic products as a means of enhancing their physical appearance.

Similarly, Bano and Sharif (2015) opine that metrosexual men reside in urban areas and perceive themselves as a strong group who defy conventional notions of masculinity by showcasing a contemporary and fashionable way of life. Consequently, individuals allocate a significant number of financial resources towards augmenting their physical appearance with the aim of enhancing their self-perception. At present, the term "metrosexual" has gained significant attention in various newspapers, magazines, and academic journals. A sporadic Google search reveals over two million results related to this trend. Numerous television programmes and films have portrayed metrosexual individuals as a prominent figure, representing a youthful, affluent, and accomplished male.

Lertwannawit *et al.* (2010) claim that a metrosexual man is consistently configured as a heterosexual (being attracted to the opposite sex) metropolitan man who spends time and effort on his appearance. These metrosexuals are better groomed and dressed than most other men and have a habitual liking for so-called 'feminine' interests and activities such as shopping, cooking, and the arts. To them, appearance related behaviour has increased tremendously and is intruding on traditional masculine consumption behaviour and the behaviour is driven by the need for creation and attainment of a desired self-image, identity, and self-concept. A metrosexual man may represent a new 'feminized' masculinity, but it maintains an essential distinction between the biological sexes. The term 'metrosexual' has contributed to the undefined categories of heterosexuality, homosexuality, and bisexuality that is within the category of men (Hall, 2014); it has however not had the same effect on the categories of men and women.

Based on the review of the literature, this study operationalizes a metrosexual as a contemporary male living in a city who has a keen sense of style and places great importance on his appearance and way of life in order to attract the attention of those around him.

Globalization

This section discusses four key concepts, namely homogenization, hybridity, global interconnectedness and cultural imperialism. Globalization promotes cultural homogenization through the extensive dissemination of universal values, facilitates multiculturalism as different cultures engage with one another, enhances global interconnectivity by breaking down geographical boundaries, and may inadvertently support cultural imperialism by favoring dominant cultural aspects over local customs.

Globalization has been a widely observed occurrence for many years, known for the sharing of ideas, information, and goods between different cultures through trade and immigration. The process mentioned has resulted in a greater degree of cultural homogenization due to the mutual impact and influence of different cultures on each other.

According to Arnett's (2002) perspective, globalization has brought about a transformation in the way individuals perceive and construct their identities. This shift is characterized by a greater degree of flexibility and is primarily driven by personal interests, as opposed to being predominantly shaped by factors such as nationality or ethnicity. He suggests that globalization has led to both cultural homogenization and diversification and the increased prevalence of globalized media and consumer culture has led to the widespread acceptance of particular cultural practices and values across

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the globe. The study revealed that certain males who identify as metrosexuals frequently adopt a wide range of fashion trends and grooming habits, beyond conventional gender norms in order to establish a unique and refined personal style.

Appadurai's (1996) scholarly work explores the possible implications of cultural homogenization, whereby powerful nations such as the United States disseminate their cultural values and practices through media platforms like television and film. This happening may lead to the gradual erosion and eventual disappearance of local and indigenous cultures, as a global culture takes their place. The growing trend towards cultural homogenization presents a possible risk to the wide range of human cultures that are present globally. The disappearance of knowledge systems and indigenous cultures may result in their marginalization and eventual extinction.

The portrayal of metrosexual individuals on Ghana's online platforms is shaped by the impact of globalized beauty standards and consumer cultures, which are pushed by the process of homogenization. This influence is clearly seen in the imitation of standardized visual styles and choices in living, according to the widespread worldwide metrosexual image seen on social media platforms. The societal expectation to adhere to these standards may lead to a merging of portrayals, potentially reducing the prominence of distinctive and customary modes of self-assertion among metrosexual persons. Consequently, analyzing these dynamics aids in revealing how social media platforms function as channels for spreading and embracing global beauty standards, influencing how metrosexual individuals in Ghana construct their online identities.

According to Ibitoye-Ayeni and Clement (2020), cultural hybridization is the transformation of a cultural element from one culture to another, through modification to align with a commonly shared cultural standard. Wang (2008) argues that this process is often driven by factors such as racism, linguistic, economic and political coercion and preconceived notions, rather than a shared cultural identity. As a result, western culture has emerged as the dominant force. He asserts that globalization refers to the compression of time, place, and space. The advancement in technology has significantly reduced the time required for transportation and social interaction compared to earlier times. Also, the dissemination of Western cultural values by the global media has had a significant impact on the reduction of local cultural diversity.

Scholars believe that the trend of globalization has led to a process of cultural hybridization whereby local cultures endeavour to assimilate and integrate aspects of global culture into their own (Wang & Yeh, 2005; Ott, 2022). However global hybridity could perpetuate pre-existing power disparities among various cultures and societies. Hybrid cultural expressions are often shaped and defined by dominant cultures that possess greater influence and resources. This event can result in the exclusion and removal of cultures that hold less power, as their contributions become disregarded or privatised by the dominant culture. Metrosexuals skilfully embrace hybridization by effortlessly combining components from other cultural influences, fashion genres, and grooming practices to develop a distinct and international personal style.

The significance of hybridity in studying the portrayal of metrosexual individuals on social media in Ghana stems from the intricate interplay between

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indigenous cultural identities and the globalised metrosexual stereotype. In Ghana, metrosexual persons participate in a process of cultural fusion, integrating various components from their traditional heritage with the widespread global style seen on social media. The amalgamation of cultural components in one's self-presentation enables a subtle and distinctive manifestation of metrosexuality that mirrors both worldwide patterns and local features. This helps to acquire insights into the intricate relationship between global and local cultural variables in producing metrosexual images by studying how individuals traverse and mix different influences on social media platforms.

O'Byrne and Hensby (2011) direct their attention towards the concept of 'global interconnectedness' and 'global consciousness', which has resulted in the world becoming smaller. The idea of interconnectedness has been facilitated by advancements in communication and transportation technologies, enabling individuals to easily establish connections with others over vast geographical distances and to navigate various locations with ease.

It has sparked worldwide awareness and interconnectedness among individuals, marked by an acknowledgement of the interdependence of nation-states and the necessity of collaboration and solidarity in tackling global issues.

It is suggested that contemporary individuals possess a heightened consciousness regarding worldwide concerns and exhibit a sense of collective responsibility towards the course of the Earth. It is argued that the emergence of global consciousness has led to the formation of novel values and tenets, including the recognition of multiculturalism and the imperative to conserving our environment. O'Byrne and Hensby (2011) delve into the complexities and

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prospects that result from this interdependence, encompassing issues such as economic disparity, cultural concerns, and environmental degradation. The argument implies that the resolution of these challenges necessitates a collaborative and communicative effort on a global scale.

The purpose of global interconnection in relation to the study of metrosexual portrayal on social media in Ghana is in its function as a channel for the transmission of cultural concepts and trends. Through social media platforms, Ghanaians are able to quickly and widely access and interact with many viewpoints on masculinity and beauty, including those associated with the metrosexual trend, from other parts of the world. Ghanaians incorporate global metrosexual trends from social media into their self-presentation, so influencing their personal identities and aesthetic preferences. A study of how global interconnection influences the self-presentation of metrosexual individuals on social media might shed light on how digital platforms shape cultural identities and beauty ideals in Ghana.

As postulated by proponents (Schiller, 1971; Tomlinson, 1991; Dunch, 2002) of Cultural Imperialism, imperialism refers to the exertion of dominance by influential nations over those in the third world, resulting in the imposition of Western culture and the consequent erosion of indigenous cultures. According to Omoera and Ibagere (2010), media imperialism refers to the hegemony of Western nations over non-Western nations in terms of media content, production, and distribution. To them, media imperialism has exerted a noteworthy influence on the media landscape of Nigeria, thereby impacting its content, production, and distribution.

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Demont-Heinrich (2011) also stresses that the phenomenon of cultural imperialism occurs when dominant cultural industries and actors exert their influence over other local, national, and regional cultures and actors. One of the contributing factors to this accomplishment is its response to modernization theory, which is often associated with the works of Schramm (1964) and Lerner (1958). Cultural artefacts, such as Hollywood movies, contain embedded values that permeate and exert influence over local and national cultures, effectively assuming a position of dominance. The concept of cultural imperialism can be interpreted as a form of criticism towards the liberal marketplace theory, also known as neoliberalism which establishes that the proliferation of cultural products is primarily attributed to consumer demand and choice, rather than the inherent and often unjust inequities in the production, distribution, and circulation of major cultural items.

The study of metrosexual representation on social media in Ghana is relevant to the discussion of cultural imperialism because of its impact on influencing prevailing narratives of masculinity and beauty. Social media platforms frequently incorporate Western norms, which can create a norm that metrosexuals may feel obligated to adhere to. This occurrence can exclude indigenous viewpoints and customs by giving preference to Western standards, thereby reducing the prominence and recognition of many manifestations of masculinity and aesthetics. An analysis of how metrosexual individuals handle power relations provides insights into the intricacies of negotiating identity and resisting cultural norms within the digital realm.

Social Media

This section reviews four key concepts, namely social media, new media, digital technologies, and communication technologies. An analysis of metrosexual behaviours in relation to social media, new media, and digital technologies indicates valuable information about the changing dynamics of gender expression and identity. These platforms offer opportunities for individuals to express themselves, build communities, and share a wide range of beauty and lifestyle standards.

The advent of new media has resulted in the emergence of new applications such as Snapchat, Instagram, and TikTok. The emerging technologies and applications that are currently gaining prominence encompass various forms of information and communication, such as wireless networks, mobile devices, internet connectivity, streaming technologies, and the high-quality publishing and information-sharing capabilities of the World Wide Web (Hayes *et al*., 2020).

Studies (Craig & McInroy, 2014; Pascoe, 2011) suggest that the youth frequently employ media as a means to gain knowledge about their identity, behaviour, and lifestyle, which would otherwise be inaccessible to them. According to Jenkins (2006), media platforms like social media, blogs, and wikis are characterized by their participatory and collaborative nature and are erasing the distinction between media content producers and consumer. Bolter and Grusin (2000) say media technologies are not entirely distinctive; instead, they appropriate and modify older media forms. They contend that remediation shapes our interactions with and understanding of new technologies and is a fundamental feature of media.

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In the views of Khalid, Jayasainan, and Hassim (2018), social media users actively participate in the generation of social media content through their engagement, such as liking, commenting, and contributing, which subsequently promotes responses from other users. In the world of social media, influencers and businesses are known to motivate their followers to engage in active participation, thereby stimulating the generation of fresh content, as opposed simply consuming it in a passive manner. In contemporary society, models have become prevalent in various facets of everyday life, such as television, advertisements, magazine covers, billboards, runway shows, and public spaces like schools and workplaces (Surakiatpinyo & Moungkhem, 2010).

Lister (2009) examines the cultural and historical context of emerging media, tracing its evolution from the early days of the internet to the contemporary era. The publication subsequently explores the diverse technological and cultural dimensions of emerging media, encompassing social media, mobile technologies, gaming, virtual reality, and digital art. They note that the media has presented obstacles to conventional concepts of power, authority, and control.

Levinson (2003), argue that the advent of media technologies have brought about a novel epoch of media culture and communication, characterized by the gradual dissolution of the traditional dichotomy between creators and audiences, as well as between producers and consumers. He contends that digital technologies have enabled users to actively participate in the production and dissemination of media content and states that democratization of media culture has been facilitated by the capacity of individuals and groups to generate and circulate content on a worldwide level.

Lee, Park, and Rogers (2020) write that fresh communication technologies encompass diverse online platforms such as social media, instant messaging, video conferencing, among others. Additionally, they encompass a diverse array of digital technologies that facilitate virtual communication and dissemination of information. According to their perspective, the advent of novel communication technologies have brought about a transformation in the manner in which individuals engage and communicate with one another. The authors underscore the favorable attributes of these technologies, including enhanced expediency, ease of use, and availability, while also acknowledging the potential drawbacks, such as reduced face-to-face interaction, compromised confidentiality, and heightened diversions.

New communication technologies refer to online tools and platforms that facilitate the production, dissemination, and interchange of content and information among users. For Castells (2010), new communication technologies are the information and communication technologies that facilitate the generation, manipulation, and dissemination of data, information, and knowledge through electronic mediums. He points out that technologies have brought about a significant transformation in the manner in which individuals engage, communicate, and collaborate, thereby giving impetus to a novel global community. The phenomenon of globalization is gaining popularity and exerting an extensive impact on various facets of human existence. It is commonly accepted that the acceleration of globalization is facilitated by social media.

Within the Ghanaian context, the study of how metrosexual individuals are portrayed on social media connects with the wider notions of

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metrosexuality, globalization, and the dynamics of social media. Metrosexuality is an emerging trend that involves the blending of conventional gender norms and a focus on male grooming and fashion. It is a manifestation of the impact of global cultural changes that are affecting local communities. Globalization enables the widespread transmission of metrosexual values through media platforms and cultural interactions, influencing views and behaviours even in places such as Ghana. As a potent means of communication and self-expression, social media provides a forum for Ghanaian metrosexuals to shape and define their identities within the wider global conversation. It allows them to emphasize their distinct cultural nuances and interpretations of metrosexuality.

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Review of Empirical Studies

This section provides an analysis of three fundamental concepts, namely the metrosexual man, masculine representation and the spread of metrosexual ideals through globalization across different geographical areas in Asia, the United States, Western Europe, North America, Thailand, South Africa, and Pakistan.

The Metrosexual Man

According to Lertwannawit *et al.* (2010), metrosexual individuals exhibit a tendency towards refined grooming and attire, surpassing the typical standards of male appearance. Additionally, they tend to display a proclivity for interests and activities that are traditionally associated with femininity, such as metro, cooking, and artistic endeavors. Quantitative research was conducted on a sample of 263 heterosexual urban males from Bangkok, using Bem's (1981b) gender scheme theory for gender identification.

The study reveals that in the context of Thai metrosexuals, their monthly expenditure is distributed as follows: 5% on face products, 7% on body care products, 4% on hair care products, 10% on personal clothing, 11% on high-tech products, 10% on wellness-related products and services, and 10% on relaxation products and services. The research suggests that straight men in cities can be put into four gender identity groups: manly, feminine, androgynous, and undefined. And urban straight men with high marks for femininity, which describes both feminine and androgynous behaviour, tend to put a lot of weight on all factors that have to do with looks. People who are like this are called metrosexuals. This study shows that when Thai metrosexuals

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make decisions, they think about monitoring oneself, body self-relation, fashion awareness, cloth worry, and status consumption in this order.

The scope of this study was restricted to the cultural context of Thai men. Consequently, the outcomes and discoveries pertaining to the use of cosmetic products, the high rating of femininity, and the decision-making process of metrosexual men based on their physical appearance are severely constrained and cannot be generalized to all metropolitan men globally.

In their study, Khan et al. (2017) employed questionnaires and convenience sampling to assess men's attitudes towards the purchase and consumption of cosmetics, self-image concerns, ageing, and physical attractiveness. The participants were selected from Pakistan and China, which differ in terms of sociodemographic, social, cultural, and economic factors. Data were analyzed using the statistical software programmes SPSS, LISREL, and STATGRAPHICS.

The findings indicate that self-image, health care, and ageing have an influence on the consumption of cosmetics by both Chinese and Pakistani males. However, physical attractiveness solely affects the purchasing behaviour of Pakistani male users of grooming products. Regarding sociocultural determinants, societal beliefs influence the attitudes of males towards cosmetic items in both nations.

The research findings of this study reveal that self-image is the most significant factor for Chinese male purchasers of cosmetic items. Chinese guys are buying grooming items due of their cultural values. In Chinese culture, there is a prevalent emphasis on the cultivation of one's self-image, requiring significant effort and attention. The usage of grooming goods by Pakistani male

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customers is influenced by their self-image and concern for health care. Their objective is to seem visually appealing.

The study conducted by Amrithlal (2019) aims to comprehend the impact of a male grooming solution on the purchasing behaviour of male shoppers with regard to personal care products. Based on the findings of the preliminary set-up of the male zone, it can be inferred that personal care items such as shampoo, facial care products, body lotion, and fragrances were among the most highly rated. This suggests that there is a high rate of consumption of such products. The findings of the study indicate that deodorant is the most frequently consumed product, with body lotion following closely behind perfume/cologne/aftershave categories were found to have equivalent purchase rates. The research delved deeper into the determinants that impacted the male population's perspective on acquiring personal grooming items. The key factors that were identified include self-image, self-esteem, lifestyle, societal beliefs, and celebrity association. The majority of participants concurred that using personal care products instills a sense of self-assurance.

Souiden and Diagne (2009) collected data sourced from Paris, France and Montreal, Canada. The selection of these two places was based on the premise that those who live in cities are more inclined to use male grooming items and embrace a metrosexual identity. The study aimed to specifically target male consumers, namely those that fell between the age range of 20 to 50 years old.

The researchers employed questionnaires that were initially composed in English and subsequently translated into French, along with a non-probability sampling method acknowledge the increasing involvement of men in the

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cosmetics sector and conducted a comparative analysis of the trend in Canada and France, which are two distinct cultural settings. The research outcomes indicate that Canadian males exhibit a higher degree of engagement in the use of personal care items in comparison to their French counterparts. The observed dissimilarity was ascribed to divergent cultural elements and societal standards that varied across the two nations.

The study found that Canadian men exhibited higher levels of motivation towards self-enhancement and social acceptance, whereas French men displayed greater motivation towards attractiveness and seduction. The investigation additionally recognized diverse determinants that impacted the use of cosmetics among men, including variables such as age, income, and educational attainment. The consumption of cosmetics was found to be more prevalent among younger men with higher incomes and higher levels of education.

Masculine Representation

The objective of Pompper's (2010) study was to focus on males, namely two different age groups and four ethnic groups, in order to analyze how they see masculinity and to uncover the factors that influence their body image perceptions. The participants consisted of males in the age range of 18-24 and 47-71, encompassing both young men and dads and uncles. Both face-to-face interviews and telephone interviews were undertaken.

Pompper (2010) analyzed the data using Van Manen's selective approach of carefully considering words and phrases in the transcripts that appeared to be particularly illuminating, essential or exceptional by highlighting sentences with coloured markers and often adding margin comments to the

transcripts. This approach to theme analysis allows the recognition of recurring patterns or themes of significance that are embedded within the data collections. The research revealed that both young men and their fathers/uncles mostly linked masculinities with mental, nonphysical inner attributes grouped into four subcategories. These are the key attributes: character, attitude, responsibility, and confidence/assertiveness. When discussing how culture influences men's perception of masculinity, Asian young men emphasized that they do not associate masculinity with physical attributes. They ridiculed depictions of bodybuilders and scrutinized American society for glorifying male muscularity.

A number of Asian youths expressed their belief that American males had a strong preoccupation with building muscular mass. Their study also revealed that media actively influences the portrayal of the ideal male physique on the internet, as well as the emphasis on sharing personal images on social media. Participants classified the majority of media-generated male physique pictures as deceptive, fanciful, illusory, unattainable, excessively flawless, unrealistic, and overdone.

Sin and Omar (2020) conducted an online survey to target a widely scattered yet homogenous sample of metrosexual individuals. The sample approach was carried out using purposive and snowballing techniques. To Malaysian men's grooming attitudes and behaviours in relation to the metrosexual concept, including grooming habits, fashion preferences, and personal hygiene routines. Their study found out that Korean Wave online media content, such as dramas, movies, and music videos, had a significant impact on Malaysian male respondents' grooming attitudes and behaviours. Korean dramas and films also impacted Malaysian metrosexual grooming ideas

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and behaviours. Hence, the media is a contributing factor to the emergence of metrosexuality among youth.

The study conducted by Gutierrez, Halim, Ng, Kwak, Ortiz-Cubias, Cheng, and Sze (2020) investigates the impact of cultural factors on the development of gender appearances in young children and their representation in media. This is achieved through a cross-cultural analysis of societies from East Asian (Singapore and Hong Kong) and Western (United States) regions. The study examines the perceptions and expressions of gender among young children, with a focus on their attire, hairstyles, and accessories.

Additionally, the research analyses the portrayal of gendered appearances in media, encompassing advertisements and television programming. The research indicates that children from Western cultures tend to conform to conventional gender roles in their attire, while children from East Asian cultures demonstrate a greater inclination towards gender-neutral clothing options. The authors posit that the observed dissimilarities could be ascribed to divergent cultural values, family socialization, and media influences.

Conversely, Shelani and Ruparel's (2018) research discovered that Indian television commercials for men's personal care products endorse metrosexuality as a separate concept from traditional masculinity. Advertisements in the media frequently depict men's grooming, attire, and appearance. In addition, they employ cosmetics, have pedicures and manicures, and arrange their hair. The authors contend that metrosexuality poses a challenge to the traditional concept of Indian masculinity, which is primarily characterized by stoicism, physical prowess, and hostility. Metrosexuality is

said to align more closely with the concept of global masculinity and represents the evolving grooming and self-presentation preferences of Indian males.

Spread of Metrosexual Ideals through Globalization

In Saghir & Hyland's (2017) study, 114 undergraduate Pakistani male students were purposefully chosen using snowball sampling from a university in Karachi, Pakistan, as well as from an international institution in Dubai. The purpose of the study was to investigate how migration habits contribute to the spread and adaptation of metrosexual ideals in various cultural contexts impacted by globalization. In Pakistan, men reside in a society that assigns comparatively lower significance to physical appearance among those who have similar values, beliefs, and attitudes.

Upon immigrating to the UAE, a multiethnic nation, individuals are exposed to a diverse range of cultural backgrounds. They experience an acculturation process that influences their dietary patterns, way of life, and perceptions of their bodies. Throughout this process, individuals may encounter acculturative stress as a result of a clash between their own cultural background and the values and beliefs of the host nation. They face the challenge of adapting to the host country's culture while simultaneously maintaining their own values, beliefs, and attitudes.

The study found a notable correlation between internalization and body image, suggesting that a strong influence from media played a role in fostering negative body image. The body image of men in both the UAE and Pakistan samples was impacted by media influence. There is evidence indicating that both males and females in the UAE and Pakistan have experienced an increase in body image concerns.

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This can be attributed to a general rise in media exposure. 20% of men engage in self-comparisons with actors, athletes, and models. Additionally, close to 50% of individuals in the UAE who desire cosmetic surgery are men. Male individuals experience body image dissatisfaction when they are exposed to media portraying idealized physiques. The findings indicate that male immigrants are more susceptible to developing unfavorable perceptions of their physique compared to individuals who stay in their country of origin.

The study's limitation pertains to the educational status of the participants, who belong to a more highly educated group compared to the national average. Therefore, it is important to note that the sample may not accurately represent all Pakistani men.

Significant numbers of individuals in contemporary society self-identify as metrosexuals, thereby liberating themselves from restrictions imposed by traditional conceptions of masculinity (Ford, 2011). It is understood that the adoption of personal style, grooming practices, and self-care activities does not depend on gender, and that these practices can produce a feeling of empowerment and pleasure. Individuals who engage in self-identification as metrosexuals frequently assume influential roles within the domains of fashion and grooming, thereby motivating and encouraging others to embrace their real identities, free from worries related to societal evaluations (Vincent, Hill, & Lee, 2009).

For instance, Carniel's (2009) paper examines the relationship between metrosexuality and football, highlighting their significance in understanding the impact of contemporary consumption patterns on perceptions of ethnicity and masculinity. This statement posits that the increasing popularity of football in Australia and the emergence of the metrosexual trend during the 1990s and 2000s are interconnected with contemporary consumerism influenced by the transition from multiculturalism to cosmopolitanism.

Beckham emerged as the prominent figure representing the metrosexual aesthetic, a contemporary trend in consumerist masculinity that enables heterosexual men to partake in activities traditionally linked to femininity and homosexuality, such as grooming and following fashion, without compromising their heterosexual identity. The author asserts that Beckham has the ability to create a strong reaction among people merely by changing his hairstyle. Following his decision to shave his head, a multitude of young men, spanning from Manchester to Tokyo, rushed to their hairdressers to have their heads shaved. Postmodernism expanded the range of potential lifestyles and identities by incorporating elements of sporting culture.

According to Stewart and Smith (2000), the incorporation of clubs, brands, team images, and player personalities eroded traditional identities rooted in local loyalties, resulting in a flexible yet often shallow and transient sense of self. Moreover, they assert that advancements in global communications play a crucial role in the post-modernization of sport. They argue that enhanced communication technologies enable viewers to encounter various identities and loyalties both within and outside their nation.

Andreasson & Johansson (2017) employed an exploratory and qualitative methodology to examine the implications of the global spread of fitness culture, focusing on the local fitness scene in Tokyo, Japan. The article examines the process of integrating fitness culture within Japanese society.

The study revealed many similarities in the implementation of fitness practices across various regions. A comprehensive examination of the Japanese fitness sector demonstrates the gradual incorporation and adaptation of a global culture within a national framework. While globalization has significant implications for the perception and practice of fitness in Tokyo, there are also distinct national and local nuances and unique attributes in the development of the gym industry in Japan.

The interviewed youth affirm that this is perceived as an efficient, regulated, and foreseeable method of engaging in physical activity. Further, it serves as both an aspect of life and a pursuit that seamlessly aligns with a lively, urban, and contemporary lifestyle, placing significant emphasis on productivity, accomplishments, and well-being.

The authors conclude that clear distinctions can be observed between global body and hegemonic ideals, and Japanese beauty ideals for both men and women. The gender ideals expressed by the people interviewed vary slightly from the idealized, well-defined, and moderately muscular physique that is sought after in fitness culture across various Western nations. To Andreasson & Johansson (2017), a gym workout plan might make people's bodies more muscular and well-defined, even though muscles are seen as a problem. Another sign is that people are becoming more interested in having a muscular body.

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Theoretical Framework

This study employed three theories as its theoretical framework: the theory of representation developed by Erving Goffman in 1959, the theory of masculinity by Kobena Mercer in 1994 and 2000, and Connell in 1994, and the theory of media globalization.

The use of the theories above in analyzing metrosexuals can provide valuable insights into how this particular group challenges traditional notions of masculinity. This study has the potential to offer insights into how metrosexual individuals are portrayed in mainstream media and popular culture. Additionally, it can provide insight into how global events, such as cultural exchange, shopping, and media globalization, have impacted the emergence and spread of this event.

Representation Theory

Erving Goffman (1959) in his book *Presentation of Self in Everyday Life* talks about the performative self which is how people present themselves to others, by manipulating their appearance, behaviour, and way of speaking to fit the context and social setting they are in. To Goffman, people actively shape their identities and social relationships through behaviours and interactions with other people and form an impression of themselves, which is communicated to others by clues like conversation, gestures, facial expressions or body language, and clothing and the things they write or say about themselves. Goffman proposes the idea of frontstage, backstage and the concept of face in his book.

The 'frontstage' refers to the social context in which individuals engage in active self-presentation and performance before an audience, like job interviews, ceremonies, or social gatherings. Individuals consciously project a

certain image of themselves on a public platform, with the intention of being accepted by the spectators, through conformity to established social norms and conventions. To Goffman (1959), individuals use diverse strategies, including nonverbal cues, attire selection, and verbal communication, to create a particular impression on their audience during frontstage performances. The concept of frontstage pertains to the public persona that individuals project to others, with the objective of projecting a specific image and regulating their social identity (Hochschild, 2019; Hyde, 2001)

The term 'backstage' pertains to an individual's private life that is concealed from an audience. This may encompass personal cognitions, actions, or engagements with intimate acquaintances or relatives. This environment allows for individuals to express their true selves without being restricted by conventional societal standards and anticipations. Typically, it exhibits a more authentic and unfeigned part of one's identity. Individuals have the capacity to articulate their genuine emotions, engage in informal dialogues, attend to their personal grooming, or participate in other activities that promote relaxation, giving them the opportunity to engage in work or leisure activities without fear of observation (Hochschild, 2019; Tanner & Timmons, 2000).

The concept of 'face' is related to the socially desirable value that individual project about themselves during interpersonal communication, which can be either favorable or unfavorable. The positive face of an individual is associated with their inclination towards seeking acceptance, inclusion, and approval from others (Fraser, 1990). Self-esteem relates to maintaining a favorable perception of oneself, receiving recognition for one's accomplishments, desirable attributes, and positive characteristics, and

fulfilling the desire to be perceived as competent, valued, and respected by others. The aspiration for autonomy and liberation from limitations is commonly denoted as possessing a negative face.

Autonomy refers to the aspiration of an individual to receive due regard for their decisions and conduct without any external intervention. Ensuring the preservation of personal space, confidentiality, and autonomy necessitates taking certain measures. Individuals engage in various behaviours, such as establishing limits, opposing coercion, or safeguarding their distinctiveness, as a means of safeguarding their unfavorable public perception. The self-perception that an individual desires to be acknowledged and esteemed by their peers is the one that is projected. The societal context, norms, and aspirations of a particular community can influence an individual's countenance, which symbolizes their standing, esteem, and position. As per Goffman's (1959) theory, individuals are motivated to uphold and enhance their facial expressions during social encounters (Brown & Levinson, 1978).

Goffman's framework places significant emphasis on the performative self-concept, as it underscores individuals' deliberate efforts to regulate their public image by selectively showcasing specific facets of their identity to others. The performative aspect is noticeable through the deliberate exhibition and embodiment of specific identity indicators, such as clothing, personal hygiene, and mannerisms, with the aim of shaping the perceptions of others. The concept of metrosexuality can be viewed as a self-initiated behaviour where individuals who self-identify as metrosexuals apply their grooming and physical presentation as a means of conveying the image they wish to convey to society.

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Individuals participate in a self-presentation process whereby their physical characteristics function as a means of conveying and articulating their intended image. Metrosexual men establish a unique sense of self through their choice of clothes, grooming habits, and individual preferences. This representation may encompass attributes such as refinement, contemporaneity, and meticulous attention to personal grooming. In order to present oneself appropriately, adhering to a specific set of aesthetic and grooming standards that are commonly associated with contemporary urban living is necessary.

Stone (1991) says individuals often engage in the exploration of various facets of their personalities that may not be readily expressed in their immediate social environment by assuming alternative identities. This experimental process may involve the creation of avatars, participation in virtual communities, and engagement in role-playing games. Through the creation of avatars, gamers are afforded the opportunity to explore and experiment with diverse gender expressions and roles, unconstrained by the limitations imposed by their physical bodies.

Chou and Edge (2012) state that people use conscious or unconscious techniques to influence the perceptions that others have of them. It involves carefully controlling one's behaviour, conduct, and discourse to effectively convey the intended message. Individuals in African societies that exhibit collectivist and communalistic traits engage in impression management as a means of adhering to prevailing societal norms and expectations. In order to maintain social cohesion and foster a collective identity, individuals strive to project a positive image of themselves. Academic discourse suggests that the notion of masculinity is a product of social construction and is not a fixed

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concept. Moreover, it is subject to variation across diverse cultural and historical contexts (Connell & Messerschmidt, 2005; Everitt-Penhale & Ratele, 2015) and the concept of masculinity in African cultures has been influenced by various factors such as colonization, globalization, and urbanization, among others (Morrell, Jewkes, Lindegger, & Hamlall, 2013).

Raffel (2013) highlights how Goffman's work often overlooks the active role individual play in shaping their identities and the intricacies of the self in everyday life. The author proposes a reevaluation of Goffman's theories through the integration of the notion of 'lifeworld', as demonstrated by the research of phenomenological sociologists such as Alfred Schutz. The concept of 'lifeworld' denotes the individual and collective dimensions of everyday existence, encompassing peculiar encounters, intentions, and constructions of meaning. He states that incorporating the lifeworld as a context for an individual's self-presentation has the potential to augment Goffman's emphasis on performances and impression management. He argues that individuals demonstrate a degree of self-awareness and reflectivity in their self-presentation, particularly in relation to the role of reflexivity. The author proposes that the incorporation of the notion of reflexivity, which underscores the active engagement of individuals in self-assessment and self-management as they project themselves to others, could potentially enhance Goffman's analytical framework.

Hochschild (2019) posits that Goffman's theoretical framework emphasizes deliberate actions taken by individuals to create their social identity and stick to their reputation. This is achieved through the management of one's public image, also known as face. The analysis has been criticized by scholars

who contend that it fails to acknowledge the significance of authenticity and sincere communication in social engagements, given that people may feel obliged to comply with societal norms and assume roles that do not align with their genuine identities.

Goffman's theoretical framework displays insufficient attention to feelings and their relevance within the context of facework. The noteworthy influence of emotions on social interactions and self-presentation strategies has been observed, and the absence of affective experiences in Goffman's theoretical framework is considered a limitation.

Masculinity Theory

This theoretical framework explores the process of socialization among males and examines the ways through which they are taught to conform to an established sequence of standards and expectations. The theory is essentially an identity theory that seeks to comprehend the process by which individuals acquire the ability to perceive and express their gender identity in a masculine manner. It aims to gain an understanding of the phenomenon of gender inequality through an examination of the societal roles assigned to both genders. It is important to acknowledge that this viewpoint does not contradict feminist theory.

Mercer's (1994) theory of masculinity underscores the importance of conceptualizing masculinity as a socially and culturally constructed identity, rather than an immutable or innate characteristic. According to him, the identity of black masculinity is intricate and multifaceted, shaped by a legacy of colonialism, slavery, and racial discrimination. The author argues that black males have encountered numerous stereotypes and biases that have impeded

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their capacity to express themselves completely and genuinely as men. In his book "*Black Hair/Style Politics*" (2000), he explores how black men's haircuts can serve as a form of resistance against prevailing masculine norms. Mercer (1994) says black males encounter melancholy, characterized by a feeling of loss and hopelessness, as a result of their challenges in reconciling conflicting expectations and establishing a distinct sense of self and inclusion.

The author states that melancholy often becomes apparent through physical manifestations, such as one's choice of clothing and hairstyle and references the prevalence of specific hairstyles, such as cornrows and dreadlocks, among black men as a form of resistance against dominant societal norms surrounding masculinity. Black males may challenge the constraining notion of masculinity espoused by the prevailing society through the adoption of a hairstyle that is commonly associated with blackness and black culture. In his scholarly piece titled "*Welcome to the Jungle*" (2013), Mercer's theoretical framework is shaped by an examination of the interrelatedness between race and gender. He stipulates that the construction of black masculinity is shaped not solely by biological sex, but also by the enduring impact of past and present instances of racial discrimination and subjugation.

Connell (2014) is one of the most well-known scholars working in the field of masculinity theory. In his book "*Masculinities*", he developed a framework for understanding the complex link between masculinity and power and contends that masculinity is a social construct that changes depending on time, culture, and environment rather than a static or universal character. His paradigm identifies four fundamental categories of masculinity, namely hegemonic, subordinated, complicit, and marginalized masculinity.

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Hegemonic masculinity refers to the manifestation of masculinity that is favored, predominant, and associated with the exercise of influence, command, and supremacy. Individuals who self-identify as homosexual or exhibit effeminate traits exemplify subordinated masculinity, a form of masculinity that is regarded as inferior or less esteemed. Individuals who benefit from the privileges and dominance associated with hegemonic masculinity, yet fail to actively contribute to its maintenance, are considered complicit in its perpetuation. The term marginalized masculinity pertains to forms of masculinity that are marginalized or excluded from the dominant cultural discourse, including those that are associated with race or working-class backgrounds (Connell & Messerschmidt, 2005; Cheng, 1999; Kandiyoti, 2016; Ratele, 2013).

Other scholars have elaborated on Connell's (2014) notion, examining the ways in which masculinity is constructed and manifested within specific cultural settings. Kimmel's (2017) publication "*Manhood in America*" provides an illustrative account of the transformation of American masculinity values over time. The book traces the evolution of these values from the rugged individualism of the frontier era to the consumerist masculinity of the post-World War II period.

Ultimately, the study of masculinity is a vast and intricate topic that aims to comprehend how gender identity is created and expressed in historical, social, and cultural contexts. Masculinity theory provides crucial insights into how gender impacts power, identity, and social connections by examining the various kinds of masculinity that exist in various countries and cultures.

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For instance, Ampim, Haukenes and Blystad, (2020) and Mager (2010) stipulated that the emergence of metrosexuality within Nigerian society can be regarded as a manifestation of the changing cultural dispositions. Individuals who self-identify as metrosexual are inclined to prioritize personal grooming, fashion, and appearance, assigning significance to their physical presentation. Nigerian society is significant in molding the evolving perceptions of male physique and aesthetics, as exemplified by the emergence of metrosexuality.

The Nigerian urban elites, commonly comprising of individuals from the upper classes of society who dwell in urban areas, demonstrate modified viewpoints regarding the concept of masculinity and their physical appearance (Uchendu, 2008). The idea of globalization has enabled the dissemination of Western values and cultural impacts, which encompasses new concepts of masculinity and alteration of expectations regarding male beauty standards and fashion trends can be attributed, in part, to the heightened exposure to Western media.

Morrell and Ouzgane (2005) posit that African civilizations have witnessed an emergence of non-traditional forms of masculinity, such as metrosexuality, that challenge established gender norms and stereotypes. The notion of masculinity in African societies is characterized by its malleability and capacity to conform to diverse circumstances and environments. The variability of African masculinity can be attributed to the cultural and historical heterogeneity of the continent, resulting in a diverse spectrum of masculinities that are not necessarily constrained by traditional gender norms.

The notion of metrosexuality, which explores a specific facet of male identity and conduct, is intimately associated with the theory of masculinity.

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The theory of masculinity pertains to the examination of the ways in which concepts of masculinity are formulated, enacted, and comprehended within diverse social and cultural settings. The emergence of metrosexuality has been a topic of investigation among various African scholars within the context of African societies. They analyze the phenomenon of metrosexuality as it relates to the evolving norms and ideals of masculinity, particularly within African societies.

Epprecht (2005) states that the construction of African masculinity is influenced by a diverse array of historical, cultural, and political factors that cannot be comprehensively defined by the concept of metrosexuality in isolation. The concept of African masculinity is deeply linked to a range of cultural practices that exhibit considerable diversity across the various societies and ethnic groups present on the African continent. Cultural traditions frequently prioritize particular notions of masculinity that are influenced by past events, religious convictions, and societal functions (Pierre, Woodland & Mahalik, 2001).

Hatfield (2010) asserts that in certain African cultures, masculinity can be linked to attributes such as courage, communal accountability, and the capacity to provide or one's household. The historical event of colonialism and its aftermath have exerted a substantial influence on African conceptions of masculinity. African societies were subjected to the imposition of colonial powers' ideals of manhood, which frequently depicted African men as inferior or primitive. The established norms and expectations have influenced the self-perception and identity formation of African males in contemporary society.

Likewise, African masculinity has been impacted by political factors such as economic disparities, social inequalities, and conflicts. The societal roles of men are frequently shaped by political and socio-economic factors, such as labour migration, urbanization, and the effects of globalization. The aforementioned factors play a pivotal role in shaping the expectations and experiences of African males, thereby contributing to the varied manifestations of masculinity throughout the continent (Hasan, 2019; Morrell, Jewkes, & Lindegger, 2012).

Media Globalization Theory

When discussing media globalization, it is essential to consider themes such as hybridity, imperialism, culture, global media, and homogeneity..

Globalization is not a new thing. It can be said that it existed before the modern era. Therefore, it is not unexpected that academic exploration of the topic is convoluted and highly intricate. For example, many people mistakenly confuse the term globalization with concepts such as modernization, Westernization, Americanization, or McDonaldization (Coker, 2023).

Appadurai (1996) states that the process of globalization does not result in the uniformity or elimination of indigenous cultures. Instead, it engenders a multifaceted cultural fusion and hybridity. From Appadurai's (1996) perspective, globalization encompasses the transnational movement of commodities, individuals, concepts, and technologies. Cultural globalization leads to the fusion and mixture of varied cultural customs, representations, and affiliations across the world.

Similarly, Kraidy (2005) postulates that hybridity is a pre-existing concept that has been amplified and intensified in the current era of

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globalization and heightened cultural exchange. This perspective undermines the concepts of cultural homogeneity, genuineness, and unchanging identities, as it highlights the ever-changing and adaptable characteristics of cultures. He postulates that hybridity is brought about by a multitude of mechanisms, including but not limited to migration, colonization, advances in technology, media propagation, and diaspora experiences.

According to Tomlinson (1996), global imperialism is the process through which hegemonic Western societies have exercised their cultural and societal dominance over non-Western cultures and societies across the globe. He explained that cultural imperialism is not solely attributable to economic and political dominance, but also stems from the dissemination of Western cultural norms and customs. The dissemination of Western-style education and the adoption of English as a universal language have contributed to the emergence of a global culture that is predominantly characterized by Western values and ideologies. His notion of global imperialism encompasses not only the hegemony of Western cultures over non-Western cultures, but also the reactions of individuals in non-Western cultures to this hegemony.

McChesney's (2001) analysis suggests that the global media system has the ability to disseminate diverse content that is not limited by geographical boundaries. The proliferation of media outlets including television, radio, newspapers, magazines, and the internet has enabled individuals to access diverse news and entertainment content from various global locations. The term global media pertains to a diverse range of communication platforms, such as newspapers, radio, and television, that possess a pervasive and impactful presence across the globe.

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Castells (1996), opines that new technologies have made it easier to create and share material on a global scale. This has given people more power and allowed them to participate in global discussion. The global media system enables individuals to access alternative news sources and perspectives, potentially leading to greater awareness of global events and issues. This can be especially advantageous in circumstances where the domestic press may encounter censorship or experience restricted journalistic independence.

The theory of media globalization holds that the extensive global reach and impact of media conglomerates, in conjunction with the widespread consumption of media content from dominant cultures, play a role in the standardization of cultural practices, values, and identities (Livingstone, 2003). The idea suggests that the proliferation of media commodities, concepts, and ways of living supplants indigenous cultures with a universal cultural norm. There exists a perspective that posits that globalization does not inevitably result in the elimination of cultural diversity, but rather fosters a state of hybridity (Kraidy, 2002) and the simultaneous presence of numerous cultural identities.

Appadurai (1996) presents a counterargument to the notion of cultural homogeneity and instead advocates for the concept of cultural disunity. He argues that the globalization engenders disjuncture and disconnections within the cultural sphere, resulting in the fragmentation and reconfiguration of cultural practices and identities. He stresses that the event of globalization entails the movement of individuals, commodities, concepts, and media, which leads to the emergence of cultural engagements, amalgamation, and novel cultural configurations. The aforementioned dynamics present a challenge to

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the concept of a unified global culture and underscore the endurance and evolution of regional cultural customs in the presence of worldwide impacts.

Tomlinson's (2003) assertion is that the global media system has not been successful in accurately portraying the variety of local cultures. The author posits that multinational media conglomerates have a tendency to generate content that caters to a worldwide viewership, thereby frequently resulting in the neglect or marginalization of indigenous cultural norms. A multinational media conglomerate may create a reality television programme that enjoys widespread popularity across various nations, yet it may not necessarily align with the customs and beliefs of the indigenous populace. The prevalence of a dominant global culture has the potential to eclipse local cultural expressions, thereby posing a threat to the conservation of indigenous cultures.

Relevance of the Theoretical Framework

This section will explore the importance of theories pertaining to representation, masculinity, and globalization in the context of impression management. I will explore how globalization and the media influence this process, as well as the frameworks used to analyze how individuals present themselves. Lastly, I will touch upon how masculinity falls under the concept of queer masculinity.

Goffman's theoretical framework on representation and impression management can be used to examine the concept of metrosexuality in relation to gender and beauty norms. The reason for this is that it offers a structured method for examining how people portray themselves and control their image in order to conform to or question these standards.

Impression management is a concept that includes various strategies used by people to control how others see them. When it comes to metrosexuality, people might purposefully adopt certain grooming routines, clothing preferences, and behaviours to present a specific image and question conventional gender norms. People can purposely choose how they dress and present themselves physically in order to show confidence, take care of themselves, and appreciate beauty.

The relevance of globalization theory can be seen in the case of metrosexuality in Ghana. Initially, Ghanaians were not familiar with this concept, as it was not commonly recognized in their society. However, due to the influence of globalization and the media, Ghanaians now have the opportunity to learn about different cultures and forms of identity. This is primarily facilitated by advancements in technology, which have made communication with individuals from diverse cultural backgrounds more accessible and barrier-free. Thus, the relevance of globalization theory lies in its ability to connect people and expose them to new ideas and perspectives.

The theory of representation can be used in the examination of metrosexuality as it provides a structure for analyzing how individuals present themselves and handle their impressions within the realm of gender and beauty norms. In order to investigate how individuals cope with stigma, or characteristics that are seen as abnormal or undesirable (Link & Phelan, 2001; Ridgeway; 2018).

Metrosexuality is often linked to queer masculinity, which goes against traditional expectations of what it means to be masculine. The metrosexual guy challenges traditional gender roles by embracing hygiene and fashion, which

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have historically been associated with femininity. According to Halberstam (1998), this emergence refers to the challenging and the interpretation of traditional gender roles.

Chapter Summary

The chapter started by analyzing metrosexuality, presenting it as not only a temporary fad but rather a conscious defiance of established cultural gender conventions. This study examined the changing dynamics of gender and beauty standards, emphasizing the significant influence of body image and appearance, particularly in the context of social media. The research employed a theoretical framework based on representation theory, theories of masculinity, and media globalization to thoroughly analyze the development of metrosexuality in Ghanaian social media. It also broadened the discussion by addressing concepts like hybridity, cultural homogenization, and global imperialism.
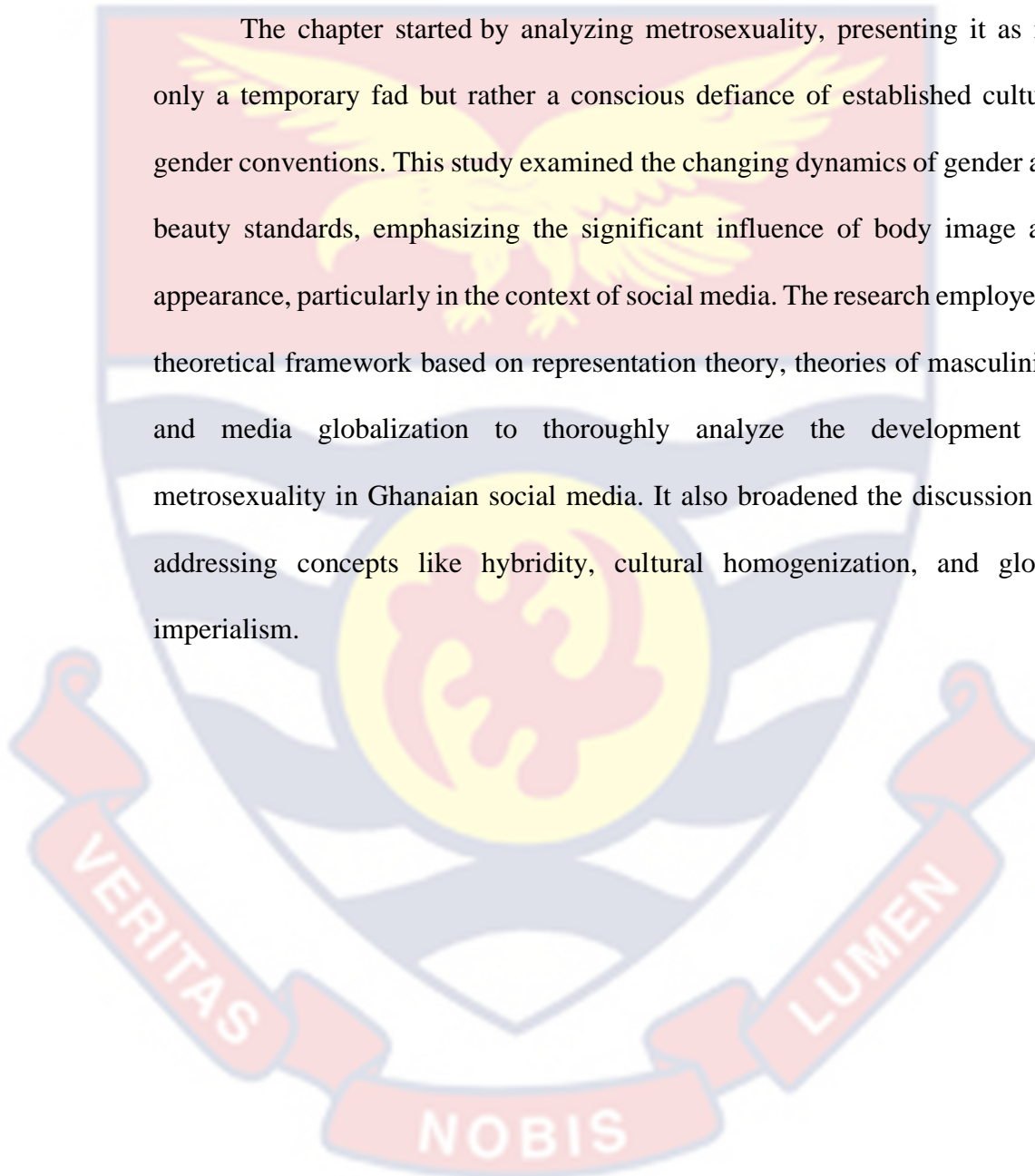
CHAPTER THREE

RESEARCH METHODOLOGY

This chapter discusses the methodological procedures employed for the study. These include the research design, the research sites, the population method, and the participants. The data collection instruments and procedures are also discussed. The latter part of the chapter also discusses ethical considerations.

Netnography as a Research Design

The present study employed a netnographic approach to qualitatively examine the influence of globalization on the development of metrosexual tendencies among male individuals, as portrayed on social media, by a subset of Ghanaian youths. Data were gathered through observation at the research site where participants engage and make portrayals to metrosexuality, in accordance with Creswell's (2014) approach. Accordingly, the most effective approach to understanding the depiction of metrosexual behaviour in the media as an ongoing trend is to conduct an online analysis of the field.

Robert Kozinets (1995) introduced the term 'netnography' also known as 'nethnography' in 1995, which has subsequently emerged as a useful tool for investigating different online situations. This research design draws on ethnographic techniques to investigate the cultures of digital media and online communities. This entails observing and analyzing the interactions, behaviors and social dynamics that occur within virtual environments. The objective is to acquire an in-depth knowledge of the cultural factors, connotations, and customs of virtual communities (Bowler, 2010; Kozinets, 2015.

Netnography offers scholars a convenient means of accessing a wide range of insightful data that is readily available on the internet. The dataset

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comprises content generated by users, including posts which can offer valuable perspectives on the attitudes and actions of online communities. The plentiful amount of content generated by users on the internet presents a significant opportunity for researchers to leverage big data. The use of netnography facilitates the acquisition of extensive data sets that can be subjected to diverse computational and analytical methodologies.

By analyzing data, researchers are able to discern patterns, trends, and themes, which provide them with a comprehensive understanding of the attitudes and behaviours of online communities. This provides a non-invasive approach to gather data. Researchers have the option to collect data from a community without direct intervention, rather than solely relying on interviews or surveys. The application of the naturalistic observation in netnographic approach enables the acquisition of genuine and situationally relevant information (Kozinets, 2002; 2020). The process entails the systematic examination and interpretation of virtual communities, online discussion boards, social networking sites, and other digital domains to acquire subjective information.

Through immersion in the world of the web, researchers can gain insight into the social factors and customs that influence online interactions (Hansen *et al*., 2010). The digital world offers individuals the chance to create and communicate their identities through diverse means. It enables scholars to investigate the ways in which individuals manage and maneuver their identities within online communities. Through the analysis of user-generated content, scholars can reveal the linguistic trends, symbolic representations, and cultural references employed by individuals to construct their virtual identities. In

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addition, the use of netnography facilitates the examination of how individuals showcase their persona, enact their identities, and handle various identities in the digital realm (boyd, 2008; Marwick, 2014).

It is imperative to recognize that this particular research design may have deficiencies in terms of nonverbal cues that are typically present in in-person interactions. The previously identified constraint has the potential to affect the comprehensiveness and precision of understanding in the context of netnographic inquiry. Nonverbal cues, including facial expressions, body language, tone of voice, and gestures, are crucial in communication during face-to-face interactions. The conveyed cues have the potential to impact the interpretation of messages and interactions by conveying feelings, views, and contextual information. Identifying tone, sarcasm, irony, or humor can pose a challenge when relying solely on written or visual media.

The lack of these indicators in netnographic information could potentially limit the capacity of scholars to thoroughly grasp the intricate details of associations, hierarchical structures, or cultural conventions within the virtual society. The interpretation of collected data by researchers may be influenced by their own opinions, previous experiences, or cultural background, potentially leading to biased analysis and conclusions. The presence of bias may result in a distortion of the research outcomes and hinder the attainment of a comprehensive comprehension of the virtual community (Buchanan, 2012, Joinson, 2003; Kozinets, 2002; Kiesler, 1984). Netnography allows researchers to compensate for the lack of nonverbal cues by employing participant observation, actively participating in the virtual community, and examining

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contextual factors to acquire a more intricate comprehension of communication dynamics and cultural subtleties within the virtual environment.

Netnography and ethnography are both concerned with documenting the cultures of people, but netnography specifically focuses on online communities and digital interactions. The central inquiry propelling this methodology pertains to the ethical composition of literature concerning individuals who identify as metrosexuals. The key question that drives this study is; How are you going to write about us? This study employed netnography as a research methodology, focusing on the examination of four key characteristics discussed by Denzin (1997).

Characteristics of Netnography

1. *Netnography is concerned with online social texts*

According to boyd & Ellison (2007), the term 'online social texts' (Denzin, 1997) commonly indicates the diverse modes of textual interaction that occur through digital platforms and social networking sites. The digital landscape is filled with diverse forms of social texts, including but not limited to social media posts to blogs. These written conversations on websites constitute a significant portion of online communication.

The communication channels may encompass both publicly and privately accessible platforms and may involve either synchronous communication (occurring in real-time) or non-synchronous (occurring with a delay) ways of interaction (Choi & Toma, 2022). The examination of social texts in online environments can yield valuable observations regarding social dynamics, interpersonal connections, cultural customs, and the formation of personal identities within the world of digital media (Merchant, 2006). These

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online platforms provide individuals with a medium for expressing their thoughts, disseminating knowledge, participating in dialogues, and establishing virtual relationships with others in the world of online communication.

Social texts that are communicated through online platforms often exhibit a tendency towards brevity and conciseness. Typically, users endeavor to effectively communicate their message using few words. In contrast to conventional written correspondence, online social texts are generally characterized by a lower degree of formality (boyd & Ellison, 2007). Frequently, users employ a colloquial sign up, employ jargon or acronyms, and may not conform to prescriptive syntactical conventions. Social texts are crafted with the intention of stimulating engagement as well as encouraging interaction among individuals. Individuals have the ability to provide feedback to various posts or comments, fostering an interactive and continuous dialogue.

The feedback loop in real-time promotes relationships that are reciprocal and facilitates the development of a sense of community (Glikson *et al*., 2018; Hine, 2000). Hashtags (#) are often used in online social texts to classify content or enhance its visibility to individuals who share a common interest in the subject matter. Effectively using hashtags is essential in the realm of metrosexual self-presentation on platforms such as Snapchat and Instagram since it plays a key role in expanding one's audience. By using appropriate hashtags, users may engage with a wider community that shares similar interests and viewpoints on metrosexuality. This not only enables a broader and more varied audience to engage with the study, but also fosters the development of a digital environment where conversations and depictions of metrosexual identity may thrive.

Further, individuals have the option of using the "@" symbol to notify and involve other participants in the dialogue. Individuals frequently make reference to contemporary news, popular trends in culture, internet memes, or other communal experiences to establish a rapport with their audience and foster a feeling of inclusivity (Dodds, 2011; Marwick & boyd, 2011; Morris et al, 2012). The "@" symbol plays a vital role in examining metrosexual self-presentation on social media platforms. It enables the tagging and mentioning of persons, influencers, or communities linked to this identity. Researchers may use this to track the relationships and partnerships within the metrosexual community, gaining insights into important individuals and trends that influence how people express themselves. In addition, the "@" sign facilitates the establishment of a connected environment, promoting communication and interaction among those who research or embody metrosexuality. This, in turn, contributes to a more thorough comprehension of this issues in the world of the internet.

2. *Netnography is deeply embedded in social contexts*

The phrase 'deeply embedded in social contexts' (Denzin, 1997) denotes a complex interweaving with the diverse social structures, standards, principles, and interactions that are present in a given society. This statement suggests that recognizing or examining the given concept necessitates an acknowledgment of its interrelatedness with the wider social context (Hochschild, 2019). Social contexts encompass the communal surroundings within which people and organizations function, comprising of cultural, economic, political, and historical components that influence their encounters. All of these situations exert an impact on individuals' cognition, conduct, and

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interpersonal interactions, along with the establishments and frameworks that regulate their existence.

The notion of gender roles is firmly entrenched within societal frameworks. Gender roles are acquired and strengthened through the process of socialization, whereby individuals internalize the societal norms and values that are linked to their gender (Saura, 2017). The societal construction of gender roles has a significant impact on multiple domains of life, including but not limited to education, occupational preferences, biological interactions, and cultural norms. Social standards and customs, which regulate human conduct and social interactions, are profoundly entrenched within social environments. Similarly, norms are informal regulations that guide our conduct, frequently grounded on collective principles and convictions within a specific community or culture. Cultural norms exhibit substantial variation across diverse societies and conduct that is deemed acceptable or suitable in one particular context may be interpreted differently in another.

3.   *Netnography entails a greater level of self-reflexivity*

Archer (2003) explains 'self-reflexivity' as a conscious recognition and examination of one's own thinking, behaviour, and drive. The above method pertains to cognition and enables individuals to conduct introspection, assess personal life experiences, and gain insight into their own psychological states and internal processes within the framework of individual cognition and consciousness. This practice enables individuals to develop self-awareness of their cognitive processes, which includes the capacity to recognize and understand their unique emotional states, such as happiness, sadness, or anger, as well as the underlying factors that contribute to these affective experiences.

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The level of self-awareness under consideration is deemed as a fundamental facet of human cognition and is posited to be restricted to sentient beings. The practice involves a thorough examination of an individual's beliefs, values, and biases, going beyond a simple awareness of their cognitive and emotional states. Individuals who demonstrate a heightened level of self-reflexivity engage in a critical process of introspection, in which they carefully examine their own assumptions, question their own beliefs, and strive to understand the fundamental origins and influences that shape their cognitive structures. The individuals demonstrate a propensity for introspection and are open to reevaluating their perspectives in response to new data or encounters (Kahneman, 2011).

4. *Identifying multiple and alternative truth through a high level of immersion*

The process of 'identifying multiple and different truths through a high level of immersion' involves actively engaging with various viewpoints, experiences, and sources of information to gain a more profound comprehension of intricate issues (Shin, 2017). Individuals endeavor to expand their limited worldview and recognize the presence of alternative truths by engaging with different views. Diverse methods can be employed to achieve immersion, such as actively pursuing alternative perspectives, engaging in discourse with people who hold divergent beliefs, conducting comprehensive research on a given subject, or directly experiencing distinct cultural customs (Charney, Hmelo-Silver, Sofer, Neigeborn, Coletta & Nemeroff, 2007; Lo Bianco, 2010; Agrewal, Simon, Bech, Bærentsen & Forchammer, 2020). By adopting this approach, individuals

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have the opportunity to question their pre-existing beliefs, broaden their comprehension, and cultivate a more intricate viewpoint.

In the realm of metrosexuality, accepting numerous perspectives entails recognizing the validity of different grooming and lifestyle choices, while also promoting critical thinking and empathy towards contrasting ideas. The objective of this method is to foster a thorough comprehension of metrosexual identity, while acknowledging and valuing individual perspectives within the wider range of human self-expression (Foucault, 2016; Haraway, 2013; Said, 1985).

Research Site

The study was conducted on social media sites, specifically, Snapchat and Instagram. Consequently, I registered for Snapchat and Instagram and extended my online presence by adding and following metrosexuals through the sending of a follow request.

Social media platforms that prioritize visual content, such as Instagram and Snapchat (Bossetta, 2018; Khalid, Jayasainan, & Hassim, 2018), are particularly favored by the youth. As per scholarly research, Instagram is progressively gaining popularity among the youth demographic (Khalid *et al.,* 2018). The application enables individuals to share their daily experiences and social interactions with their followers, who subsequently participate in broader discussions by providing feedback on the shared images.

The act of double tapping a photo or video on Instagram enables users to indicate their approval of selected content through the use of a red heart symbol, resulting in improved rates of user engagement. In contrast to alternative platforms for social networking, this particular site offers an

opportunity for individuals to interact with their audience in a more intimate manner. The application has been rendered more personalized for its users owing to its framework and gallery interface. One could argue that the heightened social and cultural involvement of the active youth demographic on the platform has played a role in the surge of Instagram's popularity. Making use of "hashtags" on the website enables users to conduct a search for a specific term or word, leading them to a compilation of posts containing the keyword and a group of individuals who possess similar interests (Anderson & Jiang, 2018).

Vaterlaus *et al.* (2016) found that snapchat is a social media platform that facilitates the transmission of text, images, and videos, with a restricted time frame for the recipient(s) to access the content before it becomes permanently inaccessible to them. The duration of a snap's viewing period can be managed by the sender. Recipients of Snapchat messages possess the capability to capture a screenshot of the content and retain it on their device. However, the sender is alerted when a message is preserved in this manner. Snapchat employs an algorithmic approach to ascertain the most frequently viewed "best friends" of users, thereby enabling public recognition of these individuals.

According to Tropp & Baetzgen (2019) research, Snapchat's usage growth is one of the most rapid and unprecedented phenomena in the history of messaging applications and social media platforms. Snapchat's registered user base is believed to have grown from 10 million in mid-2012 to over 70 million in early 2014 and 100 million in early 2015. The second most prevalent

application of Snapchat is the dissemination of humorous or enjoyable material, following communication with acquaintances.

Snapchat is commonly used as a means of maintaining communication with geographically distant acquaintances, sharing real-time experiences, and visually expressing oneself. The investigation also examined the various categories of content disseminated on Snapchat, including friend updates, self-portraits, and personal images. As per Tropp & Baetzgen (2019), the evanescent quality of Snapchat's platform incentivizes users to share a greater volume of unprocessed and spontaneous content in comparison to other social media platforms. According to their perspective, Snapchat is used by individuals for the purposes of seeking enjoyment and amusement, fostering, and reinforcing social connections, and asserting control and privacy over their digital conduct.

Snapchat and Instagram are important platforms for exploring the lives and activities of younger individuals, especially millennials and Generation Z, who are highly engaged with these social media platforms. These platforms provide insights into the daily routines, fashion choices, and grooming habits of individuals who embrace the metrosexual lifestyle. With Snapchat's fleeting nature and Instagram's focus on visuals, users often share timely updates and carefully selected images that showcase their modern identities (Bainotti, Caliandro & Gandini, 2021). The wide variety of content, such as fashion hauls, grooming tutorials, and lifestyle vlogs, offers valuable insights into the constantly shifting cultural trends and societal norms related to masculinity and self-presentation. Moreover, the interactive features of both platforms encourage active participation and the formation of connections among

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individuals who embrace a similar mindset, creating a sense of connection and shared values within online communities.

Sample Size and Technique

For the purpose of this study, all young men who identity as metrosexuals on social media in Ghana were used. The selection of participants was not based on the concept of fair representativeness. Rather, they were selected purposively based on their popularity and presence on the two social media platforms. The target group possessed the needed information that was pertinent to the study.

Sampling is the process of selecting from a group of respondents or from a population target required for research. According to Wimmer and Dominick (2011), a sample is referred to as a subset of a population that is representative of the entire population. This study used a multistage purposive sampling technique to select 30 participants from both Snapchat and Instagram who exhibit metrosexual behaviour, as determined by their number of views, and likes. Purposive sampling is a method of selecting participants in a research study where researchers intentionally choose individuals based on specified characteristics that are important for the research goals. This method is performed to guarantee that the chosen sample is most likely to give rich and relevant information for the study's objective (Campbell *et. al.,* 2020; Etikan, 2016).

This is a non-human based online study. Therefore, the researcher did not make direct contact with the participants. Rather, thirty (30) participants were purposively selected based on their popularity and presence on Snapchat and Instagram based on their number of followers and likes on their posts. The

study focused on the online productions of the sample on the two social media platforms.

Participants

The study targeted individuals between the ages of 18 and 30, since this age range represents a crucial period in the formation of one's identity, during which individuals are actively engaged in discovering and defining their sense of self (Crocetti *et. al.,* 2013). This demographic consists of individuals who have been greatly impacted by changing societal standards related to masculinity and personal hygiene. They offer a distinct perspective on the modern concept of metrosexuality (Courtenay, 2000).

Further, individuals in this age group are more susceptible to being deeply involved in a constantly changing socio-cultural setting influenced by media portrayals and connections with peers. This makes them crucial for a thorough examination of metrosexual behaviours and attitudes (Budgeon, 2014; Glăveanu & Tanggaard, 2014).

Data Collection Instrument

The study was conducted using observation and presence on snapchat and Instagram. In humanistic qualitative research, observation and presence on social media are considered research instruments (Tracy, 2019). Jamshed (2014) and Swain and King (2022) define observation as an organized way to monitoring and documenting behaviours, occurrences, or phenomena for research or analysis. Participant and non-participant observation are the main types. In participant observation, the researcher immerses themselves in the observed situation or group and takes on a role. Non-participant observation entails watching without participating.

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This study adopted the non-participant observation approach. Researchers can record thorough descriptions, behaviours, and interactions for useful data. The absence of participants enables researchers to observe conduct more naturally. Subjects are less likely to change their behaviour because of the researcher's appearance if they do not know they are being watched. This makes the model a better reflection of how they normally act and connect (Marietto, 2018; Parke & Griffiths, 2008).

Data Set

The dataset comprised a meticulously selected collection of digital information, including profile images, posts, and comments sourced from the Snapchat and Instagram. The images depicted persons involved in grooming practices, displaying fashion choices, and engaging in activities connected with the metrosexual lifestyle.

This entailed analyzing hashtags, captions, comments, body image, and objectics to identify consistent trends in how metrosexual men formed and expressed their online identities. The dataset provided the empirical basis for the thesis, revealing intricate ways in which individuals articulated and navigated their identities in digital spaces.

Data Collection Procedure

The data collection procedure focused on the systematic approach taken by the researcher to employ various data collection methods in order to obtain data for the research study (Braun & Clarke, 2022).

This step entailed gathering data from Snapchat and Instagram platforms through the use of netnography as my research design. Over a period of three months, research was conducted to observe the daily peak moments

when individuals came online and engaged in posting activities. My objective was to get significant insights into the factors that impact individuals' online conduct on a regular basis, employing logical thinking. By using a logical approach, I enhanced my comprehension of how users interact with posting activities. This facilitated the clarification of the logical sequence of individuals' moments of engagement, resulting in a more comprehensive knowledge generally. The specific time intervals under consideration were between 9:00 to 11:00 in the morning and 7:00 to 9:00 in the evening.

Content Analysis

Content analysis was used in the study. The term 'content analysis' describes a systematic and impartial way to look at the qualities of a communication. According to Harwood and Garry (2003), the application of this technique is not limited to any particular form of communication and can be extended to various modes such as written or spoken language, images, and audiovisual content.

Content analysis is essential for studying metrosexuals in online digital environments because it enables researchers to systematically analyze and understand the written and visual material that individuals provide (Elo & Kyngäs, 2008). This analysis provides valuable insights into how they express themselves and create their identities.

By doing content analysis, researchers may discern dominant themes, language patterns, and visual components (Matthes & Kohring, 2008) linked to metrosexual identity. This process enables an in-depth understanding of how this idea is conveyed and contested in online platforms. Beyond that, it allows for the analysis of changing patterns and discussions related to metrosexuality

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as time progresses, providing a dynamic viewpoint on cultural changes inside online platforms (Moretti, 2011).

Content analysis is useful for examining how media portrayal effects the creation and continuation of metrosexual norms. It contributes to conversations on the development of identity and societal influences in the digital age. In this study, the use of content analysis allowed for a more thorough examination of the intricate relationship between metrosexuality, online communication, and cultural dynamics in modern digital contexts (Hinduja & Patchin, 2008).

A collection of multimedia content, consisting of videos and images, was gathered from Snapchat and Instagram. The carefully selected collection encompassed a timeframe generally varying from 30 seconds to 1 minute, showcasing the succinct and dynamic characteristics of material seen on these platforms. The wide range of visual media exhibited the creativity and spontaneous nature inherent in user-generated content on Snapchat and Instagram. These platforms are known for their focus on visual narrative, enabling users to share concise yet memorable events from their life. The content compilation emphasizes the need of using succinct visual communication in today's social media environment.

Data Analysis Procedure

The data analysis went through a four-step process, namely immersion, codification, categorization, and thematization. The process of immersion involves thoroughly reading and re-reading the data and immersing oneself in it, which facilitates the researcher in acquiring a comprehensive and detailed comprehension of the data enabling the development of a thick description (Silverman, 2021).

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I began by identifying the online community which is Snapchat and Instagram where metrosexual individuals gather to share their interests. I adopted the role of a 'lurker' and engaged in passive observation of the community without actively participating. In order to gain a better understanding of the community, I engaged in reading various posts and comments. Through this process, I aimed to familiarize myself with the language, norms, values, and interests prevalent within the community. To aid in my understanding, I carefully made note of recurring topics, terminologies, and trends.

After that, I carefully examined the content within the community. I made sure to take note of the different types of posts and comments, and also paid attention to the emotions and sentiments that were expressed. I conducted a search for patterns, specifically focusing on recurring themes. I engaged in the practice of applying ethnographic methods online. This involves carefully documenting my observations through the use of field notes and screenshots. I maintained a journal to document my experiences and insights, aiding in my recollection of specific events or patterns.

Codification refers to the systematic procedure of breaking down complex information into more manageable units and assigning codes to each unit based on its content. The process of analysis is iterative in nature, wherein the codes are subject to constant revision and modification throughout the progression of the analysis, as stated by Morse *et al.* (2016). The researcher generated conceptual ideas and assigned corresponding themes to these ideas. I therefore coded their style of dressing, and the things they write and say about themselves.

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The second step involved coding the data, which entailed organizing and assigning specific content or sections into appropriate themes, topics, or concepts. Codification is an important part of netnographic research because it helps you turn raw data into meaningful insights and comprehend the workings of the online community you are examining. By engaging in this process, one can acquire a more profound comprehension of the ways in which metrosexuality is practiced, discussed, and interpreted within the community. I coded the themes under objectics, setting, body image, captions, comments, and mentions.

Categorization is a fundamental procedure that involves the identification of differences and similarities among codes. This process is instrumental in recognizing the primary themes and patterns that emerge from the data. To initiate the process of categorization, I started by identifying pertinent categories or themes that are associated with the metrosexual community. The categories that were included are fashion trends, grooming routines, fitness, and self-care. In the fashion category, I identified specific subcategories such as "hairstyles".

After that, I carefully examined the posts, comments, and discussions that were associated with the subcategories in order to identify any emerging trends or popular styles. For example, one may observe a noticeable increase in the popularity of a particular trend in beard grooming and a rise in the number of individuals frequenting fitness centers. Within this particular category, I came across various subcategories, namely "workout routines" and "nutrition tips". Through the process of categorization, I was able to gain valuable insights into the approach of the metrosexual community towards fitness and self-care.

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It became evident that there is a significant emphasis on holistic well-being, as they combine physical fitness with mental health practices.

Thematization involves a comprehensive exploration of the themes and patterns that emerge from groupings, leading to a more nuanced comprehension of the data. This phase of the process may entail the fine-tuning or restructuring of categories, the identification of sub-themes within overarching themes, and the exploration of interrelationships among themes (Braun & Clarke, 2021).

To start the process of thematization, I read and carefully examined the content that was shared within the metrosexual community. I noticed that certain themes or topics came up repeatedly, so I organized them into subcategories. Then, I analyzed the content and had discussions about the patterns and trends related to each theme. Thematization helps us gain a better understanding of which subjects are most prevalent and what specific issues or interests are currently important to the metrosexual community.

Through the process of observing participants from both platforms, one can delve into the distinctive attributes, modes of communication, and self-presentation patterns that are particular to each platform. Incorporating live videos from Snapchat or Instagram participants into the data collection process enables the examination of authentic, related interactions and behaviours. Live videos offer a dynamic and immediate mode of communication that provides valuable insights into the expressions, emotions, and verbal communication of participants.

Method of Analysis

The study employed a methodological approach based on semiotics to analyze how Ghanaian metrosexuals create their online identities on social

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media platforms, specifically, Snapchat and Instagram. Semiotics is the academic discipline that focuses on the study and interpretation of signs and symbols (Siau & Tian, 2009; Zlatev, 2012; Jolayemi & Olayemi, 2017).

According to Brandt (2004), Gunther Kress and Theo van Leeuwen used the term "social semiotics" to describe their approach of multimodal analysis. Multimodal analysis expands upon this field by including several forms of communication, including visual, linguistic, gestural, spatial, and other modalities. This examines the complex ways in which meaning is formed through many communication channels, going beyond conventional language methods.

To Gunther Kress and Theo van Leeuwen's multimodal analysis approach, "mode" refers to a separate semiotic system or channel of communication. Modes consist of several aspects, including visual, linguistic, spatial, and gestural components, each functioning as a distinct way of expressing meaning. Every mode has its own distinct collection of resources, such as pictures or words, and follows precise norms that dictate how these resources are organized and understood within the context of communication (Kress & Van Leeuwen, 2002; Van Leeuwen, 2004).

Exploring Visual Modes

Snyder (2014) states that visual communication involves the use of images, representations, and other visual elements to convey meaning. The visual mode comprises several elements, such as colour, prominence, and other aspects of visual grammar, which collectively contribute to the overall message.

The intentional choice and organization of visual components are essential for how individuals display themselves on social media. Profile images

and cover photographs are carefully selected to communicate a certain image and lifestyle, serving as the visual cornerstone of one's online identity (Schau & Gilly, 2003; Mascheroni, Vincent, and Jimenez, 2015). Hum *et al.,* (2011) state that examining pictures, whether spontaneous or orchestrated, allows for an investigation of self-awareness, assurance, and individual fashion choices, revealing the important impact these images have on forming public perceptions.

In semiotic analysis, signs and symbols are examined, including the study of colours in social media contents. Colours are not random, they hold deep cultural and emotional importance. The intentional selection of colours has a significant role in symbolically representing one's online identity, making it an essential aspect for researchers to analyze (Elksnin & Elksnin, 2003). Through the analysis of colour selections, researchers can reveal cultural interaction, stated emotions, and aesthetic elements that play a significant role in shaping an individual's distinctive online branding (Gentry & Kuhnert, 2007).

Analyzing clothing choices from a semiotic perspective allows for a thorough comprehension of how individuals purposefully use attire to convey particular messages about their self-representation. To Yu & Kim (2013), clothing serves as a semiotic vehicle that conveys subtle but significant messages about human identity and social status, whether indicating wealth, cultural pride, or aesthetic choices. This approach becomes more important as people project their self-image into online platforms, where clothing choices remain crucial in influencing the symbolic expressions of one's digital identity.

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Examining Linguistic Modes

Language, whether expressed through writing or speech, is an essential means of communication. These include the selection of terms, sentence structure, and patterns of grammar. Written text, captions, or spoken language can exist with other forms that enhance or supplement meaning (Hans & Hans, 2017). Hashtags and captions are essential linguistic features that significantly impact how individuals express themselves online. Semiotics offers a structured approach to interpreting the language preferences of metrosexual individuals. Hashtags and captions related to grooming, fashion, or lifestyle serve as language signals that link people to specific social groups (Knapp & Baum, 2015; Laucuka, 2018; Li *et al.*, 2018). Researchers get insights on associations, interests, and the general semiotic landscape of online identity by analyzing the semiotic narrative in language communications

Employing Location Tags as Indicators of Modes

Semiotics is also relevant to the intentional labelling of locations on social media. Location tags serve as indicators that link individuals to certain locations or events, operating as symbolic components within the wider framework of social media accounts (Simpson, 2021). Through analyzing the usage of location tags, researchers can uncover the complex ways in which these markers contribute to the symbolic elements of social media accounts. These tags function as a method of connecting individuals to certain events or famous locations, forming a visual and symbolic depiction of their online existence. This investigation offers vital insights into how individuals deliberately create captivating online personas, revealing how they shape their online identities by aligning themselves with certain geographic or experiential settings.

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Essentially, semiotic analysis enhances our comprehension of the deliberate techniques that individuals use to communicate meaning and form relationships within the constantly shifting realm of social media.

Ethical Considerations

Regarding procedural ethics, I obtained an approval form the Institutional Review Board (IRB) for an ethical clearance to commence my data collection process. According to Altheide and Schneider's (2013) argument, researchers must exercise caution when gathering specific information from the internet, as it may necessitate ethical clearance. Nonetheless, data that are publicly accessible and posted may be collected without any ethical concerns.

Austmann (2015) asserts that information available on a public site or page may be subject to analysis and use for research purposes. Therefore, it was important for me to take into account certain ethical considerations that could potentially impact the results. The identities of the participants were anonymized by obscuring their images and names, and the corresponding links not disseminated. The significance of this matter lies in Delahunty, Verenikina and Jones's (2014) claim that online interactions possess characteristics of both private and public domains, despite the indistinct boundaries between the two. I employed pseudonyms and applied image blurring techniques to ensure the anonymity of the individuals involved.

I engaged in participant observation by observing online interactions that were ongoing. This measure guaranteed the absence of biases arising from my participation in the observation. Given that the comments were predominantly public, screenshots of interactions that were pertinent to the research objectives were captured.

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Chapter Summary

In this chapter, the data collection method for the investigation was discussed. The researcher used a qualitative methodology to examine the metrosexual behaviours displayed by youths in Ghana on popular social media platforms, specifically Snapchat and Instagram, by employing a netnographic framework to conduct the investigation. The data for this study was gathered by observing individuals' social media pages online as well as the use of content analysis. The chapter also discussed important ethical considerations, particularly the need to safeguard the confidentiality and anonymity of participants. This is necessary to ensure the credibility of the data that is collected.
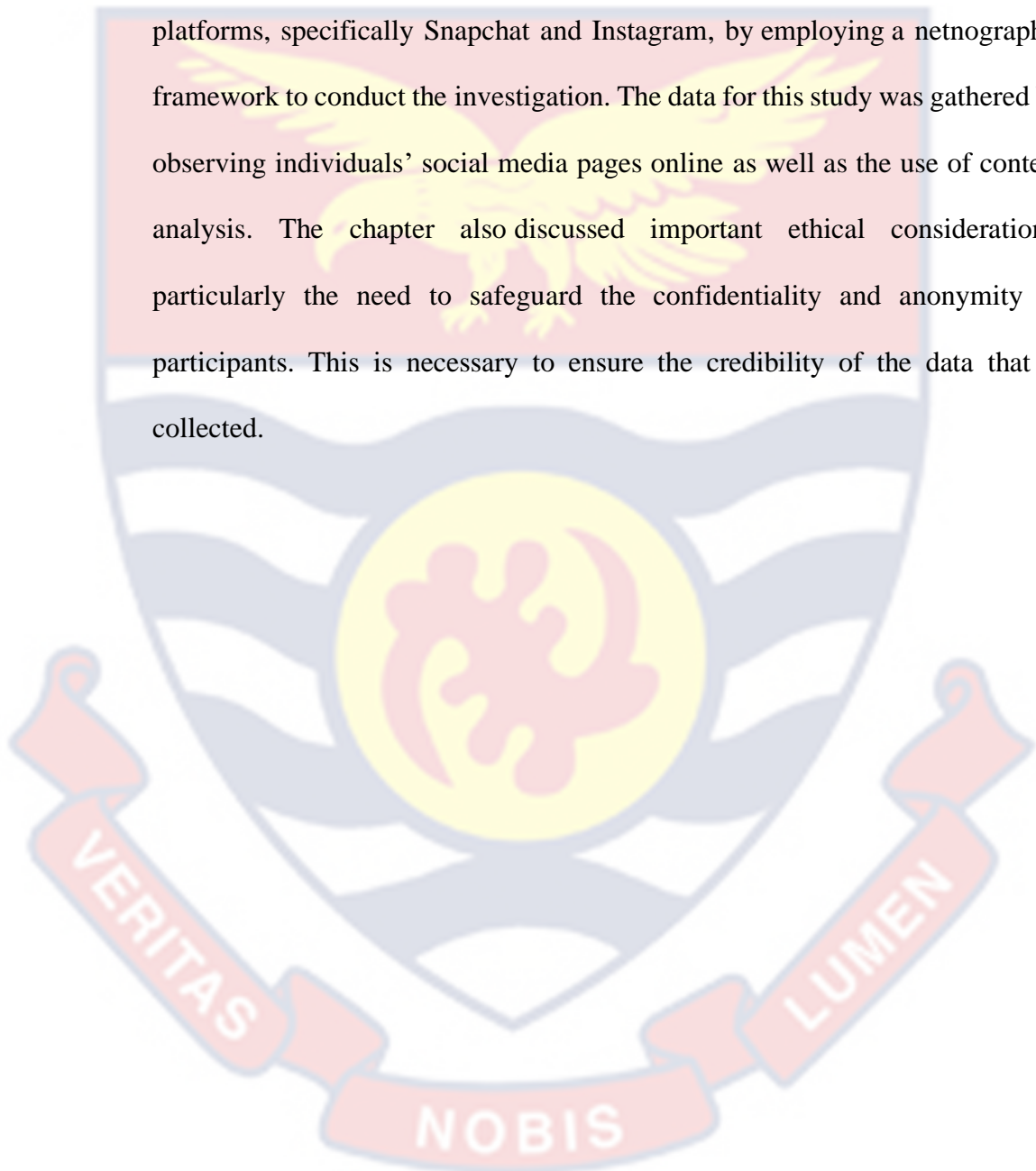
CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION

The analysis and discussion of the data are presented in this chapter. The first research question examines the strategies used by metrosexuals to represent their masculinities on Snapchat and Instagram. It explores various concepts related to representation, such as objectics, setting, caption, comments, hashtags, and mentions. These strategies are discussed in detail. Question two discusses the role of globalization in the promotion of metrosexuality in Ghana. It delves into various concepts related to global media platforms, media imperialism, and hybridity.

Analysis and Discussion

The analysis starts with the first research question which is; what strategies do the youth employ in promoting their metrosexuality on snapchat and Instagram in Ghana? The analysis revealed that the youth employed these strategies in promoting their metrosexualities; objectics as a strategy of representation, body image and physical appearance as a strategy of representation, the use of captions, comments, hashtags and mentions.

Objectics as a Strategy of Representation by Metrosexuals

Objectics is a field of study that examines how physical objects and their characteristics impact and shape the way people interact with each other and create meaning. It places significant emphasis on the role of symbolic representation in shaping the way we think of objects and the nature of reality.

The colour of clothes people wear has the ability to communicate messages to those around them. For example, red brings about feelings of power, dominance, and attention, black is often associated with authority and

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power, but it can also be perceived as conveying aggression, the colour blue is often associated with feelings of stability and confidence (Elksnin & Elksnin, 2003; Gentry & Kuhnert, 2007).

It was revealed that fourteen individuals employed objectics as a means to define themselves as metrosexuals. These objectics include necklaces, earrings, handbags and colour of clothing as invisible indicators of personal identity. The youth in Ghana employ these accessories as a means of expressing their unique personality and embracing an evolving approach to fashion.

Example 1.

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Figure 1. Metrosexuals seen wearing necklaces (Kweku Sharp, 2023; King Beau, 2023)

People who identify as metrosexual might decide to wear noticeable necklaces as a way to challenge and question conventional gender norms and stereotypes (In-Sook, 2008; Wickman & Langeland, 2013). In this study, a total of fourteen (14) participants out of the thirty (30) had these objectics in most of their posts showcasing their adorned necklaces. Wearing necklaces allows individuals to define themselves and articulate their particular personality and aesthetic (Bailey, 2007; Compeau, Monroe, Grewal & Reynolds, 2016). Bold necklaces are highly versatile accessories that can be paired with a wide range of outfits.

Metrosexual individuals possess a strong inclination towards aesthetic versatility and have a keen ability to incorporate a noticeable necklace into various dress codes, including informal, formal, and stylish ones. Therefore, this embellishment is considered a valuable addition to their collection of accessories. Cultural and subcultural variables might also impact the selection of bold necklaces. Some fashion trends or subcultures encourage the use of

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statement jewelry. This can influence metrosexual individuals to adopt these styles as a way to express their cultural or subcultural identity.

Example 2.

Figure 2: Metrosexuals seen wearing earrings (J_Posh, 2023; Social Gallant, 2023).

Earrings are useful tools for drawing attention to the face and adding a noticeable touch to a person's general appearance. Eleven of the study participants wore a wide range of earring styles, from small studs to big hoops, to make their face features stand out and create an overall attractive look. Wearing earrings in Ghana breaks away from traditional gender roles, allowing young people to embrace female fashion trends. This gives them the opportunity to redefine masculinity based on their own personal views, contributing to the ongoing discussion about metrosexuality (Nielsen, Walden & Kunkel, 2000).

Example 3

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Figure 3: Metrosexuals seen accessorizing their outfits with handbags (Gizzo, 2023; Thug, 2023).

Handbags serve as functional accessories while also acting as fashion statements (Buse & Twigg, 2014). Metrosexuals exhibit a keen grasp of the complex connections between fashion and functionality by purposefully choosing bags that align with their unique aesthetic preferences. The different types of handbags give individuals the opportunity to try out various colour combinations and textures (Chin-Min, Yue-Chi & Ying-Li, 2013) enabling them to put together an appealing and aesthetically pleasing look.

On the social media platforms, Snapchat and Instagram, this attention to detail is frequently highlighted. Thirteen participants made the deliberate decision to acquire designer or branded handbags as symbolic representations of their social standing, thereby conveying an image of luxury and elegance. The decision made demonstrates a purposeful and thoughtful attempt to follow the principles and values linked to the concept of metrosexuality (Paul, 2010; Grotts & Widner Johnson, 2013).

Example 4.

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Figure 4: Metrosexual individuals seen wearing vibrant and bold colours of clothing (Steve Frenzy, 2023; Lexy, 2023).

The selection of clothing colour assumes an essential part in the depiction of a metrosexual style. Youths frequently choose vibrant and bold colours as a means of showcasing confidence and personal fashion preferences. I developed a visual coding scheme that classifies online data according to the intensity of colours, using particular criteria to distinguish vibrant and bold colours. This entailed developing a standardized colour palette or pattern to consistently evaluate the visual components in online environments frequently used by metrosexual individuals. The selection of vibrant colours may be subject to the influence of an individual's lifestyle and sociocultural environment (Yu & Kim, 2013). People who consider themselves metrosexual and participate in social settings, especially those related to nightlife or creative industries, might feel that making bold fashion choices aligns with their social circles and personal preferences.

Metrosexual individuals are commonly recognized for their notable tendency towards matters of fashion and personal grooming. Individuals of this particular demographic exhibit an interest for remaining on top of modern fashion trends, displaying a willingness to engage in daring colour schemes and unusual aesthetics. The adoption of this approach enables individuals to manifest their creativity and maintain an edge in the realm of fashion trends.

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The inherent characteristics of vibrant colours and bold aesthetics evoke an innate inclination to captivate attention. They are likely to take pleasure in the spotlight and the favorable attention and compliments they receive when they wear eye-catching attire.

Setting or Location as a Strategy of Representation by Metrosexuals

The study revealed that twenty-seven participants employed geographical locations as a means of self-identification within the context of metrosexuality. The places where people take photographs can show if they have a metrosexual lifestyle. The term "setting" or "location" is used by metrosexual men to refer to the intentional selection and arrangement of physical places where they participate in grooming, fashion, and other self-care activities. To show that they are metrosexual, youths often pick places like gyms, restaurants, exclusive clothing boutiques, fancy barber shops, luxurious spas and top-notch fitness centers. These places serve as environments where metrosexual men can participate in activities related to personal care, fashion, and grooming (Simpson, 1994; Simpson, 2021).

The following excerpts serve as evidence of how participants use their personal identities and geographical contexts as means of expressing their metrosexuality within the space of social media.

Example 5

Figure 5: Metrosexual men posing in a gym setting (Phil Glamour boy; Brainy, 2023).

Metrosexual individuals prioritize their dedication to maintaining physical fitness and overall well-being through the use of gym settings. This observation supports the idea that people prioritize taking care of their physical health and appearance. Gyms are a symbol of a way of life that values taking care of our bodies and making exercise a regular part of our routine (Åsberg, K. *et al.*, 2022; Thøgersen-Ntoumani, *et al.*, 2023). These metrosexuals frequently seek to project an aesthetic image characterized by enthusiasm and vitality.

The presence of individuals in a gym environment reinforces their commitment to sustaining physical fitness, an important aspect of their overall self-representation. For instance the individual identified as Phil glamour boy consistently engages in regular visits to the gym, where he assumes the role of a coach, providing guidance and instruction to individuals on a daily basis. Additionally, he has a YouTube channel through which he disseminates his physical fitness activities to his subscribers.

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In Pompper's (2010) study on the effect of culture on men's view of masculinity, it was found that Asian young men specifically emphasized that they do not link masculinity with physical characteristics. They mocked portrayals of bodybuilders and examined American society for its tendency to idolize masculine muscularity. However, I have seen in my research that metrosexual individuals have a strong inclination towards frequenting the gym and enhancing their physical appearances.

Example 6.

Figure 6: Metrosexual men who are posing in a restaurant setting (Richie Cardinal, 2023; Oddox, 2023).

Restaurants have emerged as widely favored places for the purpose of engaging in social interactions and fostering professional connections. High-end restaurants often have strict dress codes and create elegant environments, giving metrosexual individuals an opportunity to display their fashionable preferences that align with current trends (Yazdi, 2017). By sharing pictures taken in fancy restaurants, these places can show off their refined style. High-end restaurants are commonly associated with luxury and wealth and are known for presenting visually appealing and artistically arranged food dishes.

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Metrosexual individuals, who possess a strong appreciation for aesthetics, could use restaurants as a means to exhibit and admire the visual allure of food. Their profound admiration for the artistic aspect of meals is evident in this statement.

Example 7.

Figure 7: Metrosexuals seen posing in a cosmetic shop (Jay, 2023; Kish, 2023)

Metrosexual individuals exhibit a strong inclination towards frequently visiting establishments that specialize in selling cosmetic products. They find joy in actively engaging in the process of exploring and experimenting with different makeup styles and techniques (Athar & Nasir, 2005). The use of cosmetics allows people to express their creativity and artistic interests. This is shown by how they use colourful eyeshadows, interesting lip colours, and creative makeup designs (Susilo, Putranto & Navarro, 2021).

Body Image and Physical Appearance as a Strategy of Representation by Metrosexuals

The analysis of the data showed that metrosexual individuals exhibit a heightened self-awareness with regards to their physical appearance and body image as well as their thoughts and emotions pertaining to it. This encompasses

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different factors concerning a person's physical stature, style, and their personal view of their overall physical attractiveness.

Example 8.

Figure 8: Metrosexual showing off their masculine physique (Jizzy, 2023, Stylish, 2023).

According to the study, the basic idea of metrosexuality is centered on the meticulous and comprehensive maintenance of an individual's physical appearance. Twenty-two participants frequently wore revealing clothing. Body image is primarily concerned with an individual's perception of themselves and their thoughts and emotions regarding their physical appearance. This includes things like their body size, shape, and how attractive they think they are overall. An important factor to consider when discussing body image in metrosexual men is the focus on maintaining a well-groomed and visually appealing physique (Lapsley & Stey, 2011). Simpson (1994) says metrosexual men are known for their active involvement in grooming activities. These activities may consist of following skincare routines, styling their hair, and paying careful attention to their clothing selections. The grooming routine demonstrates a

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commitment to looking good and wanting to present oneself as sophisticated and refined.

In today's digital world, where social media platforms have a strong impact, it is crucial to focus on developing and managing our personal brand. According to Ervin (2011), metrosexual individuals strategically choose clothing that is known for being revealing. They do this on purpose and with careful thought, aiming to create and manage their online persona. The act of wearing clothes that exposes a significant amount of one's body has the potential to attract notice and admiration from individuals in one's vicinity (Peitsch, 2004). Metrosexual individuals may derive satisfaction from the favorable recognition and praise they receive as a result of confidently showcasing their physically fit physiques, thereby potentially augmenting their sense of self assurance and personal value.

Fashion can be understood as a means of self-expression, where individuals, particularly those who identify as metrosexual, use revealing garments as a medium to convey their unique sense of self and assert their self-assuredness. Individuals may experience a sense of ease and confidence as they exhibit their physical attributes, employing apparel as a mechanism to express their feelings of self-assurance. For instance, Stylish is an open advocate of body positivity and self-acceptance. Not only does he wear exposed clothing to display his physique, but also to challenge beauty standards. He believes that everyone, regardless of body type, should feel secure expressing themselves. He occasionally uploads an image as part of a body positivity initiative, wearing a revealing outfit.

Captions as s strategy of Representation by Metrosexuals

The analysis of the data revealed that captions are extremely important in giving context and structure to the information being communicated. Individuals have the ability to greatly impact how others understand and perceive information by giving attention to specific sections or highlighting certain concepts.

Example 9

"came to Louis Vuitton store in Antwerp just to switch jackets", "real men don't fear change", "woke up feeling a little younger today… no, but, why the hell am i growing backwards...I look like Nana Addo's free SHS students" (Lexy, 2023).

Example 10

"grand rising" (Tony Rash, 2023)

The study revealed that in the world of metrosexuality, captions may include words and phrases that relate to modern ideas of masculinity, such as how they see themselves, personal grooming, clothing choices and the development of self-care or self-love practices (Greengross, & Miller, 2011). Every participant in the study included captions on their social media posts. The captions showed their personality, hobbies, and moods, giving a full picture of who they are as metrosexuals. Witty captions can show a person's sense of humor while still showing how much they care about how they look (Kozbelt, & Nishioka, 2010; Purba *et al.*, 2021).

Captions are considered to be useful tools for promoting interaction with one's audience. Users can initiate conversations, invite comments, and build a sense of community by providing context or asking questions. This helps to create a space where people with shared interests or experiences can engage and

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interact with each (Abe & Tadaki, 2019; Li *et al.*, 2018). The inclusion of captions greatly helps the promotion of self-celebration and acceptance. Metrosexuals use captions to promote expressing themselves, initiating discussions that emphasize their grooming routines, wardrobe selections, and lifestyle preferences. This facilitates the formation of an online community where like-minded individuals interested in personal care and aesthetics may connect and interact.

When people share images of their imperfections or weaknesses with captions, they effectively start a conversation that normalizes the acceptance of flaws and pushes others to embrace their own flaws (Henschke & Sedlmeier, 2023). Through open showing of their insecurities and imperfections in images, accompanied by motivating statements, individuals defy conventional concepts of masculinity by demonstrating that confidence can coexist with vulnerability. The process of normalizing imperfections cultivates a cultural environment where owning one's shortcomings is seen as a sign of resilience and genuineness, so transforming the contemporary concept of masculinity to include confidence through self-acknowledgment.

The caption posted by Lexy, which states *"came to Louis Vuitton store in Antwerp just to switch jackets"* shows that the act of switching jackets may signify a desire towards exploring diverse styles or appearances. Exchanging jackets at a fancy place like Louis Vuitton can show that someone who spends money and put a lot of thought into choosing their clothes. The observation suggests that people care about both the overall appearance of their clothes and the specific components that make up their group. When someone chooses to visit a renowned establishment like Louis Vuitton, it indicates that they have a

fondness for items that showcase exceptional craftsmanship and lavishness. The individual who is sharing their preference seems to have a strong liking for buying clothes from well-known brands that are famous for their expertise and use of top-notch materials.

The caption *"Real men don't fear change"* describes the notion that the qualities of strength and masculinity are not predicated upon the avoidance or resistance of change, but rather on the willingness to embrace it and undergo positive adaptation. According to the proposition, genuine courage exists in the willingness to welcome new experiences, tackle barriers, and engage in self-development. A person who exemplifies what is depicted by this caption is someone who is ready to push themselves beyond their set limits and actively engage in unfamiliar circumstances. These individuals perceive change as a chance to grow and enhance themselves. People who are not afraid of change typically show a great deal of flexibility. This means they can adjust their strategies and approaches when circumstances change. A high level of confidence may be indicated by the lack of fear of change.

The communicative potential of captions is that they can effectively convey moods, feelings, and atmospheres that may not be readily apparent from visual elements alone. By employing different words, one can potentially change the way a visual depiction is perceived. For instance, a visually appealing picture of nature can be transformed into a serene and peaceful escape. The expression *"woke up feeling a little younger"* conveys the notion that the individual is experiencing a revitalized state, characterized by increased vigor, and possibly a positive emotional attitude. It is crucial to remember that

the phrase should not be interpreted literally, but rather as a metaphor representing a revived energy and a break from everyday schedules.

In this situation, the emotional context that is being conveyed is primarily one of peace. There may also be a subtle hint of wistfulness or a desire to experience the excitement of one's youth again. The accompanying caption also states, *"no, but, why the hell am i growing backwards...I look like Nana Addo's free SHS students"*. The current caption has a humorous tone with a slight use of sarcasm. The text seems to adopt an ironic tone when discussing the idea of regressing or reversing the ageing process, as opposed to the typical process of chronological growth. The mention of "Nana Addo's free SHS students" seems to refer to a specific social, cultural, or political situation. This uses a form of humor that is understood by the intended audience. In this situation, the person is being playful and exaggerating their feelings about something they find funny and unreasonable.

Tony Rash employed the expression "grand rising" consistently on his digital platform each morning when he shared a video. This can be characterized as a language tool that combines the traditional greeting "good morning" with a constructive affirmation. The term "rising" conveys the concept of commencing a new day and emerging from a state of slumber, whereas the inclusion of the adjective "grand" gives a connotation of positiveness and importance to the act of initiating one's day. The act of recognizing the start of a new day serves not only as a symbolic gesture, but also as a means of generating a favorable and good mood for the hours ahead. It is important to acknowledge that the phrase "grand rising" has experienced a surge in popularity across various social media platforms, particularly within

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communities that place emphasis on self-care, fostering positivity, and embracing African heritage and linguistic expressions. The terms being discussed might not be understood or used by everyone, so different people might have different levels of understanding and interpret it differently depending on who they are talking to.

Comments as a Strategy of Representation by Metrosexuals

Analysis of the data revealed the comments provided by the user demonstrate a high level of active engagement with the content. Comments frequently contain valuable feedback, opinions, and reactions from users.

Example 11

"the most beautiful boy", my gentleman, "no one wears it better", "nice fashionable man", "my inspiration", "naturally handsome with no stress", I dey envy your style", you must be proud of yourself", "ice pose for the gram", "pretty boy" (Steve Frenzy)

According to the study, comments are used to assess the level of audience engagement and emotional response to the displayed content. As individuals, we possess the capacity to both support and critique the concepts presented, thereby making valuable contributions to ongoing discussions. Providing complimentary remarks that express admiration for someone's fashionable attire and meticulous grooming habits could contribute to enhancing the perception of metrosexuality. Negative remarks could potentially suggest cultural resistance or a preference for carefully analyzing the principles being discussed (Graf, Erba & Harn, 2017; Sung & Lee, 2015).

In digital communication, comments are written responses or reactions given by users on different online platforms like social media, blogs, and websites.

Comments are usually added to posts, articles, images, or videos. They let people have discussions, give feedback, share opinions, or provide more information about the content. Comments play a crucial role in promoting engagement among members of online communities. They have the potential to provide valuable feedback to individuals who create content. Positive comments can be really helpful because they give validation and encouragement and also show that the content is valuable. Users have the ability to add their own content, like images, videos, or links, in the comments section (De Vries, Gensler & Leeflang, 2012; Sengupta, & Haythornthwaite, 2020).

Some of the comments on the posts are *"the most beautiful boy"*, this statement draws attention to the individual's remarkable aesthetic appeal; *"my gentleman"*, the statement suggests that the individual conducts themselves in a manner that reflects politeness and refinement; *"no one wears it better"*, this suggests that the individual's sartorial selections and aesthetic preferences are posited to exhibit a noticeable sense of superior; *"the pictures are giving, just on point"*, The visual content presented is of excellent quality in terms of quality and composition, successfully representing the individual's own aesthetic preferences; *"nice fashionable man"*, the individual's sartorial choices are deserving of commendation; *"my inspiration"*, the commenter suggests that the individual's manner of expression or self-assurance serves as a source of inspiration; *"naturally handsome with no stress"*, the observation is made that the individual's physical appeal originates a sense of naturalness and ease; *"I dey envy your dressing oh dear"*, the writer playfully conveys a sense of envy towards the individual's sartorial choices; *"you must be proud of yourself"*, it is proposed that individuals must foster a sense of self-assurance and fulfilment

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with regards to their physical appearance and personal fashion choices; "*ice pose for the gram",* the individual's conduct on Instagram suggests a self-assured and aesthetically pleasing demeanor; and *"pretty boy",* recognizes the individual's aesthetically pleasing appearance.

Hashtags as a Strategy of Representation by Metrosexuals

Hashtags serve to categorize and increase the discoverability of content. The emerging trend of metrosexuality is exemplified by the use of hashtags that connect various forms of content to a larger discourse on the subject of contemporary masculinity on a worldwide scale. The use of hashtags enables the expansion of one's target audience to include individuals with an interest in the ideas listed above (Knapp & Baum, 2015; Laucuka, 2018).

Example 12

"#hangout", "#TravelBlogger", "#SoftLife", "#BlondeHair" (Richie_Cardinal, 2023)

The hashtag *"#hangout"* may denote an activity wherein individuals engage in social interactions or allocate time for companionship with acquaintances, friends, or colleagues. It possesses the capacity to attract individuals with a tendency for social engagements or those seeking guidance on suitable locales for leisurely pursuits.

The use of "#TravelBlogger" corresponds to the metrosexual lifestyle, emphasizing a combination of fashion and an intense enthusiasm for travel. The term highlights the pioneering characteristics of metrosexual individuals, who not only prioritize fashion but also exhibit a steadfast longing to travel the globe. Metrosexuals, who are technologically adept and well-connected, use social

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media platforms to share their experiences and establish a wide community of people who have similar interests. The representation implies that metrosexual travel bloggers effortlessly combine their fashion-forward tastes with a passion for adventure, creating a carefully selected and compelling picture of their experiences. The interpersonal and communal side of metrosexuality in the world of travel and wanderlust is highlighted by the capacity to interact and communicate with a broad audience.

The hashtag *"#SoftLife"* embodies a captivating lifestyle that revolves around a search of ultimate comfort, luxury, and unwinding. Social media platforms have the incredible power to effortlessly connect individuals who share a deep appreciation for a similar way of life or those who yearn to delve into its intricacies. By embracing these digital havens, one can effortlessly forge meaningful connections and expand their knowledge about the very essence of this captivating lifestyle.

The hashtag *#BlondeHair* seems like someone out there is totally rocking their gorgeous blonde locks and wants to flaunt them with pride. This fabulous hair colour has the power to captivate those with a keen interest in hair care, mesmerize fans of vibrant hair colours, and enchant admirers of stunning blonde hairstyles.

Mentions as a Strategy of Representation by Metrosexuals

The inclusion of prominent content creators or celebrities in posts has the potential to significantly enhance the scope and efficacy of the content (Park & Lin, 2020). The normalization and increased acceptance of metrosexuality within the cultural context of Ghana can be facilitated through the association

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of prominent figures as evidenced by their fashion choices, grooming routines, and lifestyle.

In the context of Instagram, the individuals who were mentioned mainly consisted of professionals in the fields of fashion design, outfit styling, and photography. In addition, the locations that were mentioned correspond with the geographical areas visited by the individuals who participated in the research. On the social media platform, Snapchat, it was observed that individuals who were tagged in stories demonstrated characteristics similar to those of the study participants who share a similar identity and attire.

Example 13

@sarfbort (designer), @TimewithNanaKwame (vlogger, influencer), @runahaircare (sells hair growth products), @gilbertasante (photographer), @elikemkumordzie_thetailor (designer) (Gizzo, 2023).

Example 14

@chez_amiz (restaurant), @sir_dukez (photographer/videographer) (Dan Lemony, 2023)

Analysis of the data revealed that fashion designers have a vital part in representing the metrosexual lifestyle by creating clothes that match the fashion choices of metrosexuals. Renowned fashion designers such as Tom Ford, Calvin Klein, and Marc Jacobs (Kapferer, 2006) have successfully created a wide range of clothing lines, fragrances, and grooming products that are carefully customized to cater to the unique needs and preferences of this group

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of people. The designers provided a variety of clothes that reflected current fashion trends and may be customized to represent one's unique identity, particularly for metrosexual individuals. The fashion industry's recognition and awareness of this particular demographic has resulted in a rise in designer labels creating collections that are expressly catered to the metrosexual tendency (Barron, 2021; Howard, 2008).

Designers have a significant role in establishing and defining the visual portrayal of the metrosexual lifestyle. Their designs have a strong influence on how the fashion industry and the general public perceive this lifestyle. In general, the partnership between designers and the metrosexual population cultivated a vibrant connection, in which fashion serves as a potent means of self-expression and cultural portrayal (Lertwannawit & Mandhachitara, 2012).

Metrosexual men can use sharing restaurant experiences as a means to connect with their audience. The topic of conversation it provides allows individuals to connect with others who have similar interests in food and dining. Men can use restaurant references as a means to delve into and appreciate various types of cuisine and culinary customs. This demonstrates a keen interest in exploring various cultural experiences.

The study showed that Metrosexuals meticulously maintain their personal brand, demonstrating a meticulous focus on detail in their image presentation. They engage in active collaboration with professional photographers and videographers, placing a strong emphasis on producing high-quality images in order to enhance the perception of their artistic approach. By attributing these skilled people in their posts, they not only recognize the imaginative intellects behind the material but also convey a commitment to

excellence. The intentional incorporation of creator information aims to offer followers a better understanding of the collaborative process, enhancing the richness and background of the shared contents. In summary, this technique guarantees that the talented persons involved receive proper recognition for their work, which enhances the polished and physically attractive portrayal of the metrosexual man's personality.

Tattoos as a Strategy of Representation by Metrosexuals

According to the findings of the study, twelve of the participants had tattoos on their bodies as a manner of communicating their identifying features. To Buss and Hodges (2017), tattoos are a means of personal expression, enabling individuals to communicate their identity and experiences through permanent or temporary inked designs on their body. They possess the ability to embody cultural or religious importance, functioning as symbolic representations that convey profound meanings within certain situations. Tattoos are also used as a form of creative expression, as individuals use their bodies as a medium to display distinctive and visually appealing designs (Strübel & Jones, 2017; McCandlish & Pearson, 2023).

Example 15

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Figure 9: Metrosexual individuals with tattoos on their body

It's evident that tattoos are important for metrosexuals in challenging stereotypes and redefining masculinity within their cultural context. The social media content that has been observed suggests a clear deviation from traditional norms, as these individuals are sharing images and stories that highlight the importance of being unique and expressing oneself.

Based to the data, I noticed that these individuals meticulously handled their online image on social media sites, using tattoos as a powerful means of cultural self-expression. The photos and stories that were shared contributed to a collaborative endeavor to redefine established gender standards within their cultural context. The findings highlighted the significance of social media as a potent platform for these individuals to connect with a wider audience, cultivating a feeling of community and admiration for their distinct style of self-expression. Tattoos are seen as a way for metrosexual men in Ghana to feel empowered and express ownership of their bodies, allowing them to make deliberate decisions about their looks. Tattoos embody the enduring nature of a symbolic dedication to one's own story, signifying a lasting and significant aspect of their individuality.

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Hairstyles as a Strategy of Representation by Metrosexuals

Hairstyles serve as a means of personal expression and cultural identification, showcasing individual inclinations, current fashions, and prevailing norms. They have the ability to communicate social signals, representing acts of defiance, adherence to norms, or identification with certain subcultures or adapting to individual lifestyle (Garrin & Marcketti, 2018).

Example 16

Figure 10: Metrosexual individuals with different hairstyles

The hairstyles of metrosexual individuals are an evolving means of self-expression and representation, showcasing different facets of their personality and personal style. Among the thirty participants, a total of nine men exhibited either coloured hair or braids. The selection of a hairstyle frequently mirrors contemporary fashion trends, demonstrating an understanding of personal maintenance and a dedication to a refined and well-presented look. Metrosexual individuals may explore a range of haircuts, ranging from traditional styles to innovative designs, in order to express their fashion-forward and distinctive sexual preferences (Weiner, 2019).

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The study found that the versatility of particular hairstyles has a crucial role in facilitating ongoing self-expression and adaptability. Metrosexual individuals carefully use their hairstyles as a visual form of communication to express changing sentiments, remain in sync with emerging fashion trends, and convey their own personal development. The study indicated that these individuals employ their preferred hairstyles as a versatile instrument to traverse the complex confluence of fashion, identity, and grooming. The grooming technique required to maintain a certain hairstyle is regarded as a purposeful demonstration of self-care and meticulousness. In addition to that, metrosexual individuals may choose haircuts that correspond to their professional image, indicating self-assurance and expertise in what they do.

The empirical evidence suggests that metrosexual individuals deliberately select their hairstyles in order to enhance an elaborate and thorough representation of their identity. The selected styles may correspond to certain cultural or subcultural influences, indicating a more profound level of identification within different social and cultural situations. Essentially, the data suggested that metrosexuals carefully select their hairstyles on social media as a deliberate and strategic way to present themselves.

The second section of the data analysis seeks to answer the second research question below which is; what role does globalization play in promoting metrosexuality among the youth in Ghana? The analysis revealed that the roles globalization play in promoting their metrosexuality are; provision of media platforms for their self-identification, media acculturations, media imperialism and hybridity.

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Provision of Global Media Platforms and Technologies

Global media platforms, which include a wide range of international magazines, television networks, and social media platforms, have a great deal of global reach and exert a significant amount of influence over different audiences. These platforms work as channels for spreading cultural ideas, norms, and trends between different countries (Morgan, 2020). The process of globalization, which is happening continuously, involves the interconnection of different cultural groups. This is made possible by media platforms that act as channels for sharing information (Eriksen, 2020). As a result, this has had a significant impact on the rise of metrosexuality among young people in Ghana, especially on popular social media sites like Instagram and Snapchat.

Figure 11: Metrosexuals showcasing a fashionable Western fashion.

The data provided includes an example of metrosexual men, which can be observed in the images displayed. The individuals depicted in the provided images appear to be adopting fashion trends that stem from Western cultures. It seems that these specific pictures have gained popularity in other western

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countries. In Ghana, the incorporation of fashion trends from other parts of the world exemplifies the impact of a metrosexual subculture, characterized by individuals who embrace a sophisticated and cosmopolitan attitude to personal care and fashion.

The widespread appeal of these particular images indicates a mutual cultural interchange, as Ghanian metrosexuals incorporate Western fashion components into their individual style, demonstrating the impact of globalization on local fashion preferences. For instance, metrosexual individuals effortlessly incorporate the most recent "#LondonFashion trends" on social media, showcasing a vibrant intercultural interchange that surpasses geographical boundaries. These Ghanaians defy fashion limits, combining worldwide inspirations to create a cosmopolitan blend, from the busy streets of Accra to the runways of "#NewYorkStyle". This demonstrates the role of global media platforms in facilitating the dissemination of various styles and looks across different locations.

Fashion is a means by which individuals can communicate their personal identity and self-expression. Metrosexual individuals communicate their self-identity and aesthetic preferences by showcasing a bold and distinctive sense of style. The images illustrate the imitation of Western fashion trends, suggesting that global fashion norms are greatly influenced by Western culture and media. In the digital age, cultures are interconnected, which means that trends can spread quickly across different regions.

Social media is a platform that enables individuals to showcase and communicate their thoughts and identity. It is probable that the images portray individuals who have successfully managed their online identity by

meticulously choosing and sharing content that corresponds with their desired image. The manner in which an individual presents themselves can be influenced by their inclination to conform to or defy specific fashion subcultures. The metrosexual person decides to wear trendy clothes, dye their hair, and accessorize with chains and necklaces to express their unique style and personal identity.

It can be observed that these platforms play a crucial role in influencing the beliefs and behaviours of individuals within a specific community. The rise of metrosexuality in culture is believed to be influenced by fashion magazines like GQ (formerly known as Gentlemen's Quarterly and Apparel Arts) and lifestyle TV shows (Morgan, 2020; Thompson, 2000; Viljoen, 2022). The media platforms have successfully depicted metrosexual men as role models, which has helped in the widespread acceptance and popularity of this trend. Media platforms have the ability to create a global story that goes beyond geographical borders. This helps to share new ideas with different audiences, including people in Ghana.

Media Acculturation as a Role of Globalization in Promoting Metrosexuality

Analysis of the data showed that globalization on social media as far as metrosexuality is concerned is that it enables the metrosexuals to acculturate. Media acculturation relates to the complex process by which individuals or groups assimilate and incorporate facets of another culture or its cultural principles, frequently under the influence of media content. This encompasses the impact exerted by media on the formation of perceptions, attitudes, beliefs, behaviours, and identities, aligning them with the cultural framework portrayed

within the media (Kizgin, Dey, Dwivedi, Hughes, Jamal, Jones & Williams, 2020).

The study conducted by Saghir & Hyland (2017) confirms that males undergo an acculturation process that impacts their eating habits, lifestyle, and body image. During this process, individuals experience acculturative stress due to a conflict between their own cultural heritage and the values and beliefs of the host nation. There is data suggesting that men have seen a rise in issues related to their bodies.

Media acculturation assumes a pivotal position within the context of globalization, as it serves to propagate the concept of metrosexuality in the cultural landscape of Ghana. This process entails the assimilation of metrosexual ideals, grooming practices, and fashion trends as portrayed in worldwide media, subsequently incorporating them into the fabric of indigenous

Figure 12: A metrosexual who possesses a combination of both feminine and masculine qualities. A lip balm and beard grooming products used by a participant on a daily basis.

Examples of the data include the images that show how globalization affects the way people from different cultures start to have similar tastes and preferences.

The global media has a crucial influence on determining people's aesthetic choices by offering a platform for spreading globalized trends. The initial image illustrates this problem by portraying a metrosexual male, a phrase established to characterize persons who are captivated by global fashion and lifestyle preferences.

The data found that due to the extensive impact of global media, this individual has had the chance to carefully choose his clothing, accessories, and grooming products to reflect current and international fashion trends. The extensive acceptance of this metrosexual image is clearly demonstrated, highlighting its conformity with Western media portrayals that have become global standards.

Global media exposure exposes consumers to a wide variety of fashion and lifestyle standards, hence eroding regional and cultural boundaries (Zvereva, 2010). The notion of metrosexuality, originating from Western standards, achieves broad recognition and acceptance as a result of the widespread influence of global media. The man's adoption of this style demonstrates a deliberate decision informed by the globalized imagery disseminated through several media platforms.

Moreover, the interconnected structure of global media platforms promotes a feeling of cultural convergence, where aesthetic inclinations surpass national boundaries and contribute to a collective global identity (Swan, 2018). The metrosexual symbolizes the merging of fashion-forward and cosmopolitan

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lifestyles that surpass geographical borders. Globalization serves as a catalyst for the development and acceptance of metrosexuality, fostering a shared aesthetic that resonates across a variety of societies and cultures (Chumakov, 2023).

The metrosexual man's preferences for certain brands, products, or experiences could align with those promoted by Western media. This implies that when people are exposed to globalized media, it affects how they go through the process of acculturation. The second image shows a well-organized table with various beard grooming products and a pink lip balm.

In the study, Kin Beau exhibited a meticulous daily grooming regimen that encompassed the use of a variety of precise products. Every morning, he carefully included these items in his routine, indicating a dedication to self-care and grooming. The observation revealed a unique feature of his lifestyle, demonstrating a strong commitment to personal appearance and grooming procedures often associated with the metrosexual image. The meticulousness displayed in his grooming practice indicates a purposeful and mindful endeavor to keep a refined and neatly groomed appearance.

Media/Cultural Imperialism and Metrosexuals on Social Media

Analysis of the data also showed that although metrosexuals are acculturating how it means to be a metrosexual, it appears that there is some form of media imperialism. Imperialism refers to the exertion of dominance by influential nations over those in the third world, resulting in the imposition of Western culture and the consequent erosion of indigenous cultures (Demont-Heinrich, 2011; Ibagere, 2010).
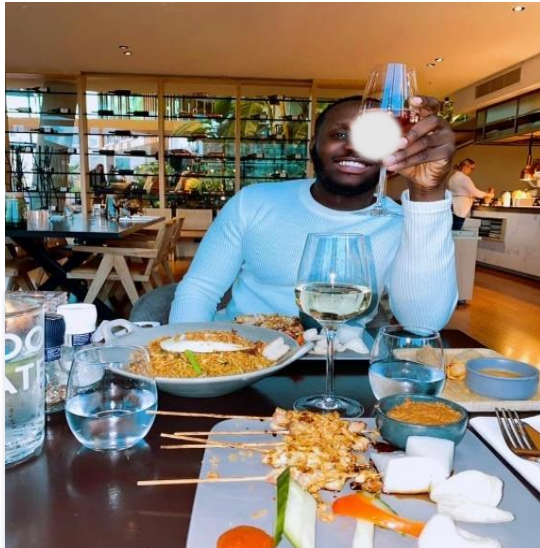
Figure 13: A metrosexual individual partaking in meals at a high-end restaurant (Skelly, 2023).

A metrosexual individual imitating Western culture, potentially indicating his acceptance of these values (Wiz, 2023).

I observed that metrosexuals in Ghana avidly participate in Western marketplaces, demonstrating the influence of media imperialism on their shopping behaviour. Analysis of social media platforms and online forums often visited by this particular group of people consistently found conversations and suggestions regarding Western cosmetics and fashion trends. For example, in

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figure seven, Jay employed the hashtag L'oreal men expert, whilst Kish used the hashtag NIVEA.

By observing these virtual interactions, it became clear that these individuals had no difficulty in accessing and supporting Western market offers. I noticed that all the metrosexual participants frequently made references to direct online purchases from Western vendors in their posts and comments. They shared links and engaged in discussions about the most recent Western fashion releases and grooming brands.

The evidence from this online presence and discussion clearly indicates that the impact of Western media, distributed through online platforms, plays a key role in fostering a consumerist culture (Skoric & Zhang, 2019) among metrosexual men in Ghana. The readily available access to Western markets through online platforms serves as a tangible illustration of how media imperialism influences individuals' choices and purchasing habits in the age of digital technology.

Media imperialism promotes globalization, which in turn promotes a specific narrative about wealth and success through the dissemination of branded items and extravagant experiences (Nam, 2013). The initial image depicts participant Skelly, engaging in stylish initiatives, according to the Western media's representation of symbols linked to prestige and achievement. This portrayal illustrates the worldwide spread of a particular way of life as a desirable standard, influencing how wealth is seen. Media imperialism is crucial in spreading and establishing the idea of metrosexuality as a symbol of societal success worldwide.

In Western media, there is often a promotion of specific cultural norms and values that are associated with individualism, consumerism, and personal expression (Cherrier, 2007; Zhang & Shavitt, 2003). The second image depicts metrosexual males displayed by Wiz on his social media platform, who seem to be embracing Western lifestyle standards maybe impacted by the widespread impact of media imperialism. The depiction of these individuals highlights an emphasis on individual fashion and self-representation, qualities frequently promoted by Western media as essential to the metrosexual image.

The worldwide spread of Western principles through media imperialism has a role in the broad acceptance of these values, creating the belief that these characteristics are closely associated with modernity and affluence. This indicates that media imperialism is crucial in developing and establishing metrosexuality as a widely accepted and admired way of life.

The media in the Western world often depicts the metrosexual lifestyle as being associated with modern, sophisticated, and desirable qualities. At the same time, it tends to downplay or attach negative meanings to traditional African masculine values. The phenomenon has the potential to lead to a reduction in cultural authenticity and cause individuals of Ghanaian descent to feel inadequate if they do not adhere to Western norms.

The impact of Western media and consumer culture in Ghana has been quite noteworthy. Ghanaians have started imitating and adopting the prevailing trends in global fashion brands, beauty products, and grooming practices. This is happening because of the media and market accessibility, which has made it easier for people to access these trends. Imperialism has the potential to alter our perspectives on masculinity and grooming. An increasing number of men

are now adopting metrosexual practices that were previously considered unconventional.

Hybridity as a Role of Globalization in Promoting Metrosexuality

The concept of cultural hybridization, as explained by Kraidy (2006), highlights the integration of cultural elements originating from distinct contextual frameworks. The emergence of metrosexuality in the Ghanaian context entails the convergence of Western standards of attractiveness, personal care, and sartorial choices with indigenous masculine norms, facilitated primarily through media hybridity.

Figure 14: Metrosexual men who have adopted different fashion and lifestyle trends (Xeno, 2023; Feelz, 2023)

Bhabha (2012) addresses the idea of "hybridity" in his book *The Location of Culture* which helps us understand how different cultures come together and interact. It shows us that when dominant and marginalized societies meet, new cultural identities and practices can emerge. These interactions have the power to bring about transformation. In the case of Ghana, it is important to acknowledge that the adoption of metrosexual trends is not solely influenced by

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Western ideals. Instead, it is a result of a combination of global and local factors. The complex interaction mentioned gives rise to a noticeable expression of masculinity and grooming practices that are specifically Ghanaian.

The images depict metrosexuals in Ghana who are adopting a combination of worldwide fashion and lifestyle trends. This trend has been heavily influenced by Western media, as evident by the individuals' clothing and choices. These individuals adeptly incorporate aspects from the African cultural heritage into their personal style, resulting in a distinctive fusion, despite the obvious Western influence. The integration of Western-style garments, along with unique African fashion choices, highlights the impact of cultural fusion driven by globalisation. The man's clothing reflects his fashion preferences, representing the diverse cultural identities found in our connected globe.

The interaction between global trends and native cultural heritage illustrates the significant influence of globalization through cultural fusion. This representation of self-expression, influenced by both global and local factors, not only demonstrates the promotion of metrosexuality but also emphasizes the changing nature of cultural narratives (Raikhan, Moldakhmet, Ryskeldy & Alua, 2014). Combining worldwide trends with one's own cultural history represents a sophisticated method to fashion and identity, promoting a feeling of genuineness. The genuine portrayal holds great significance among the metrosexuals in Ghana, as it represents a unified and joyful commemoration of both international and domestic influences. A generation that is affected by the dominant media narratives get inspiration from these portrayals, which in turn contributes to the increasing acceptability and adoption of metrosexuality.

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Chapter Summary

The study discussed how the emergence of metrosexuality was connected to the event of globalization. The study found that young metrosexual Ghanaians use Snapchat and Instagram to express themselves and keep up with global trends while keeping their cultural identity. However, these platforms raise worries about cultural imperialism, because Western metrosexuality, generally perceived as more progressive, may eclipse traditional African masculinity. Again, Ghanaian youths employ social media as a means of self-expression, blending worldwide trends with their unique cultural identity within the complexities of our modern world. It highlighted the intricate nature of globalization and the importance of maintaining a balance between global values and indigenous cultural values.
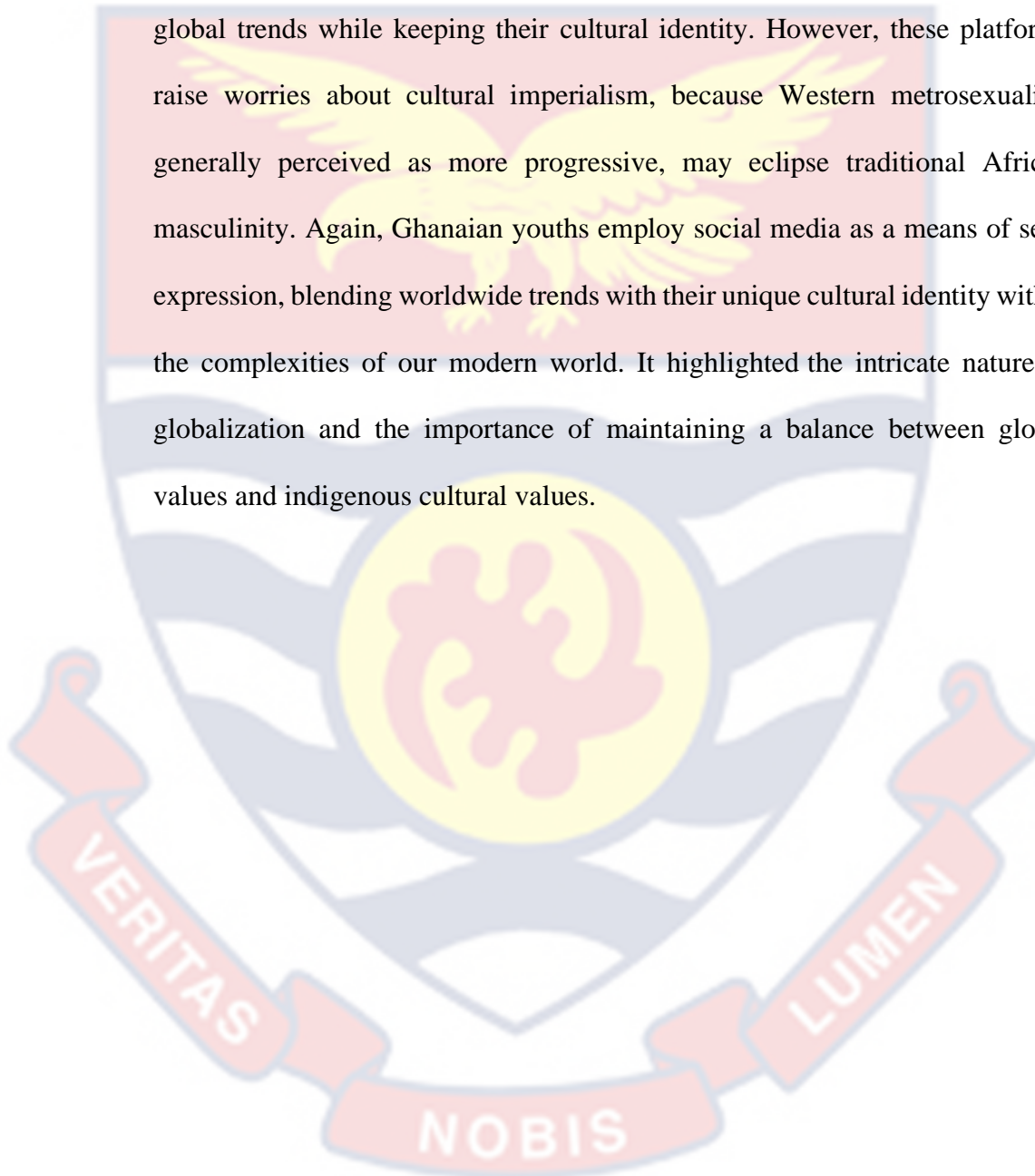
CHAPTER FIVE

SUMMARY, IMPLICATIONS AND RECOMMENDATIONS

The final chapter of this study consists of six sections. The first section gives a summary of the entire study. The major findings of the present study are highlighted in the second section. The minor findings are presented in the third section. The limitations of the study are discussed next, and then the suggestions for future research are presented. The concluding section of this chapter provides final remarks.

Summary of the Study

This study examined the intricate field of metrosexuality, investigating changes in masculinities driven by globalization and media, specifically within the Ghanaian society. The study subsequently focused on analyzing the manner in which metrosexuals shape their self-presentation on social media platforms, namely Snapchat and Instagram, and the influence of globalization in promoting metrosexuality in Ghana.

The idea of metrosexuality, which is characterized by a greater emphasis on personal grooming and fashion, represents a shift away from traditional notions of masculinity. However, it is important to acknowledge the constraints of these classifications in this study. It emphasizes the complex interplay between cultural customs, political influences, and economic circumstances that contribute to the wide range of masculine identities found in the Ghanaian society.

The focus of this study was to examine how media globalization affects the development of different types of masculinity. The increase in global media platforms, made possible by advancements in technology, has allowed for the

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spread of various types of content. This gives individuals the opportunity to explore different viewpoints and concepts. However, in this worldwide exchange, concerns arise regarding the safeguarding of indigenous cultures and the possible disappearance of local identities as a result of prevailing global narratives.

The research applied a qualitative design, specifically employing netnography as a technique that emphasizes non-participant observation. The study focused on the topic of contemporary Ghanaian metrosexuals and provided a detailed description of their characteristics, outlining both their strengths and weaknesses in the context of globalization. The study analyzed the way media representations intersect with local contexts, which in turn shape people's perceptions and expectations of masculinity.

Major Findings

The study found that Ghanaian youths who consider themselves metrosexuals use social media platforms such as Snapchat and Instagram as avenues for expressing themselves in various ways. The content they share encompasses various topics such as grooming, fashion, lifestyle, and personal interests. The self-expression discussed here surpasses the conventional gender norms and expectations.

Under research question one, it was observed that objectics provided a means for metrosexual individuals to showcase their personal style, interests, and identity. The items that may be included are grooming products, jewelry, and other accessories. Objects that are unique or eye-catching have the ability to capture the attention and interest of followers. This has the potential to result

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in higher visibility and influence among members of the metrosexual community on these platforms.

Additionally, the use of clothing colour can potentially be linked to specific brands or designers. Metrosexual individuals can align themselves with the values and image of those brands by incorporating these colours into their wardrobe. Metrosexual individuals demonstrate their knowledge and enthusiasm for the fashion industry by actively keeping up with the current fashion trends, including the most popular colour palettes. Coordinating the colours of garments with other elements, accessories, or overall aesthetic of social media profiles may enhance visual appeal.

Based on the analysis of the posts, it was found that there was a notable presence of hashtags related to metrosexuality, grooming, fashion, and self-expression. The participants demonstrated a keen interest in keeping themselves informed about the latest trends in the metrosexual community. They actively engaged in popular discussions and challenges on both platforms.

Following the language analysis of captions, comments, and mentions, it was observed that there is a shift away from the traditional sexual norms in Ghana. Metrosexual individuals frequently employed language that exhibited a greater degree of openness, expressiveness, and acceptance towards non-binary gender identities and fluid sexual orientations.

Research question two found that globalization has greatly influenced cultures globally, including Ghana. It has also played a part in promoting metrosexuality through different means. Globalization has had an impact on the idea of metrosexuality in Ghana. This is because of the spread of global media technologies, media acculturation, and media hybridity. The influence

mentioned is an aspect of a wider cultural change that shows the interconnection between different cultures in our globalized society. It is important to acknowledge that the influence of this can differ significantly among individuals and communities in Ghana.

Minor Findings

In social media, metrosexuals employ four different minor representations to showcase their identity.

First, both Snapchat and Instagram were appreciated by participants for the privacy and control they provided. The users found the adaptable privacy settings, disappearing posts, and selective sharing to be valuable features. These features allowed them to carefully manage and control their online presence.

Second, when it comes to Snapchat, it seems that metrosexual individuals tend to prefer sharing content that is spontaneous and unprocessed. Snapchat's ephemeral nature fosters an environment where users can engage in authentic and real-time sharing. This, in turn, leads to a more genuine portrayal of their lives.

Third, the study observed that certain participants displayed distinct behaviours and preferences on each platform. Instagram was frequently used for carefully selected and visually pleasing posts, whereas Snapchat provided a platform for more relaxed and unedited sharing.

Last, the findings indicated that Snapchat and Instagram were used by metrosexual individuals to connect with others, network, and create a sense of community. By using likes, comments, and direct messaging, they actively participated in discussions, offered their thoughts, and established virtual connections with individuals who shared similar interests.

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Limitations of the Study

The limitations of the study are discussed under issues of methodological approach, limited diversity of participants and lack of direct interaction with the metrosexuals.

First, issues of methodological approach where the researchers' ability to adequately reflect the views and experiences of online communities may be limited if they lack experience with netnography. Data collected from online communities can also be enormous and intricate, containing text, images, and videos that can be difficult to understand without the necessary knowledge and skills. I performed a thematic analysis in order to discover common themes and patterns in the data. The process included methodically assigning codes and organizing the information into categories in order to discover important findings. I carefully observed the circumstances in which the information was presented. Gaining an understanding of conversation threads, user interactions, and community dynamics can offer valuable context. I made sure to handle the data in an ethical manner and followed all the necessary privacy and data protection regulations.

The present study used purposive sampling which resulted in a limited diversity of participants. To address this limitation, future research should consider expanding the study to other African countries and using a random sampling technique to obtain a more representative sample of the population.

Additionally, given that younger males are purportedly more receptive to beauty and personal care, it would be valuable to conduct a comparable study with an older group of participants to determine the generalizability of the findings.

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The last limitation of this study is that, despite being a netnographic study, I was unable to directly engage in conversations with the metrosexuals. This lack of direct interaction serves as a limitation for this research. It is suggested that future studies take into account the inclusion of qualitative interviews or surveys with metrosexual individuals in addition to netnographic research. By employing a hybrid approach, a more thorough comprehension of the research can be attained as it permits a detailed investigation into their experiences, motivations, and beliefs.

Implications of the Study

The study of metrosexuals in Ghana offers interesting insights on the changing ideas of masculinity in the country. The rise of metrosexual individuals indicates a departure from conventional norms, indicating a dynamic and evolving cultural environment. This development may indicate a more widespread embrace of many manifestations of masculinity, hence questioning previously inflexible cultural norms. Through the analysis of these individuals, researchers may assess the degree to which cultural standards have evolved, leading to the emergence of more inclusive concepts of masculinity. Studying the experiences of metrosexuals in Ghana helps us gain a more detailed knowledge of the changing dynamics in gender roles and cultural attitudes.

Researchers may gain insights into the dynamics of peer networks within the unique demography of metrosexuals in Ghana by studying how they use social media for community-building and seeking support. Comprehending the methods by which these individuals engage and establish online communities can yield useful insights on the impact of social media in

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facilitating connections and providing assistance. Studying the social media habits of metrosexuals in Ghana helps us better understand how online support groups and personal relationships are changing over time.

The emergence of metrosexuality in Ghana offers an opportunity to analyze the influence of Western concepts and globalization on indigenous traditions and cultures. Examining trend enables a more profound comprehension of how worldwide patterns impact and transform conventional conceptions of masculinity within a particular cultural framework. The embrace of metrosexual characteristics may signify a wider cultural interchange and the assimilation of Western values into the indigenous social structure. Through an in-depth examination of the mechanisms of this cultural transition, scholars can clarify the intricate interaction between global influences and the maintenance or alteration of indigenous traditions. Studying metrosexuality in Ghana provides a good opportunity to understand the complex relationship between global influences and the development of local cultural practices.

The potential impact of this study on metrosexuals in Ghana is substantial, since it has the capacity to greatly contribute to the deconstruction of societal conventions surrounding gender and sexuality. The research seeks to shed light on the intricate relationship between identity, expression, and society norms by examining how these individuals negotiate and defy conventional expectations. Gaining an understanding of how metrosexual men simultaneously challenge and endorse gender norms can offer useful insights into the intricate ways in which masculinity is progressing. This research has the potential to stimulate continuing discussions about equality by showcasing

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the range of variations within masculinity and underscoring the necessity for broader and more welcoming social perspectives.

Suggestions for Future Research

In this section, I will focus on three primary suggestions.

The first is that researchers can explore the relationship between intersectionality and metrosexuality. The research on intersectionality and metrosexuality examines how different social identities intersect and influence the evolving expressions of masculinity. Intersectionality refers to the interconnected nature of social categorizations, such as race, gender, class, and sexuality, and how they overlap and intersect to shape an individual's experiences (Shields, 2008; Weldon, 2008; Gough, Hall & Seymour-Smith, 2014). While metrosexuals according to Shelani and Ruparel (2018), are men who live in cities and show a significant interest in their physical appearance. They spend a lot of time and money on grooming and fashion, while still being attracted to women. Research on intersectionality and metrosexuality has the potential to enhance our academic comprehension, promote societal progress, and provide valuable insights.

Second, researchers can explore the realm of digital subcultures and how they relate to gender identity. The intersection of digital subcultures and gender identity is a significant catalyst for both societal transformation and individual empowerment. The expression of gender identities has been democratized through online spaces, which offer a platform for marginalized individuals to connect with others, receive support, and feel validated. As we keep exploring the intricacies of gender identity, the digital world serves as a

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source of optimism and advancement for people who want to genuinely express who they are (Ross, 2005; Das & Farber, 2020).

Third, a study can be conducted by researchers to examine the impact of social media algorithms on metrosexual content. In modern era of technology, social media platforms have gained significant importance as they serve as effective means for sharing information, creating communities, and expressing oneself. The influence of social media algorithms on the portrayal and spread of metrosexual content is significant. These algorithms help to make diverse expressions of masculinity more accepted and celebrated by using personalized content curation, promoting engagement, and fostering diverse communities (Peterson-Salahuddin & Diakopoulos, 2020; Powers, 2022).

Conclusion

While acknowledging some issues like unfair use of literature and different research methods, this study shows how metrosexuality is changing in the digital age. It also lays the groundwork for future discussions on gender diversity, online communities, and the complex relationship between online and offline identities. This research shows how important it is to continue studying and understanding the needs and experiences of metros.

To conclude, social media posts which include hashtags, comments, captions, mentions, discussions about body image, and objectification, are a potent means of spreading metrosexuality. This phenomenon is affected by globalization and the dynamics of media. Individuals incorporate globalized media practices into their local cultural settings through media acculturation, which influences how they display themselves on platforms such as Snapchat and Instagram. The global media platforms enhance this phenomenon by

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enabling the exchange of various cultural expressions and shaping the way individuals build their masculinities.

The process is enhanced by media hybridity, which encourages a dynamic interaction between global and local influences, resulting in sophisticated self-presentations. The convergence of social media and globalization not only poses a challenge to conventional concepts of masculinity but also promotes a more comprehensive and adaptable comprehension of identity. Gaining insight into these interactions can enable individuals to effectively manage and reconcile their own identities within a swiftly evolving globalized society, fostering the expression of one's true self, fostering inclusivity, and embracing a wide range of cultural perspectives. Using social media to exhibit oneself in the context of globalization enhances individual development, encourages the interchange of cultures, and facilitates wider society acceptance and comprehension.
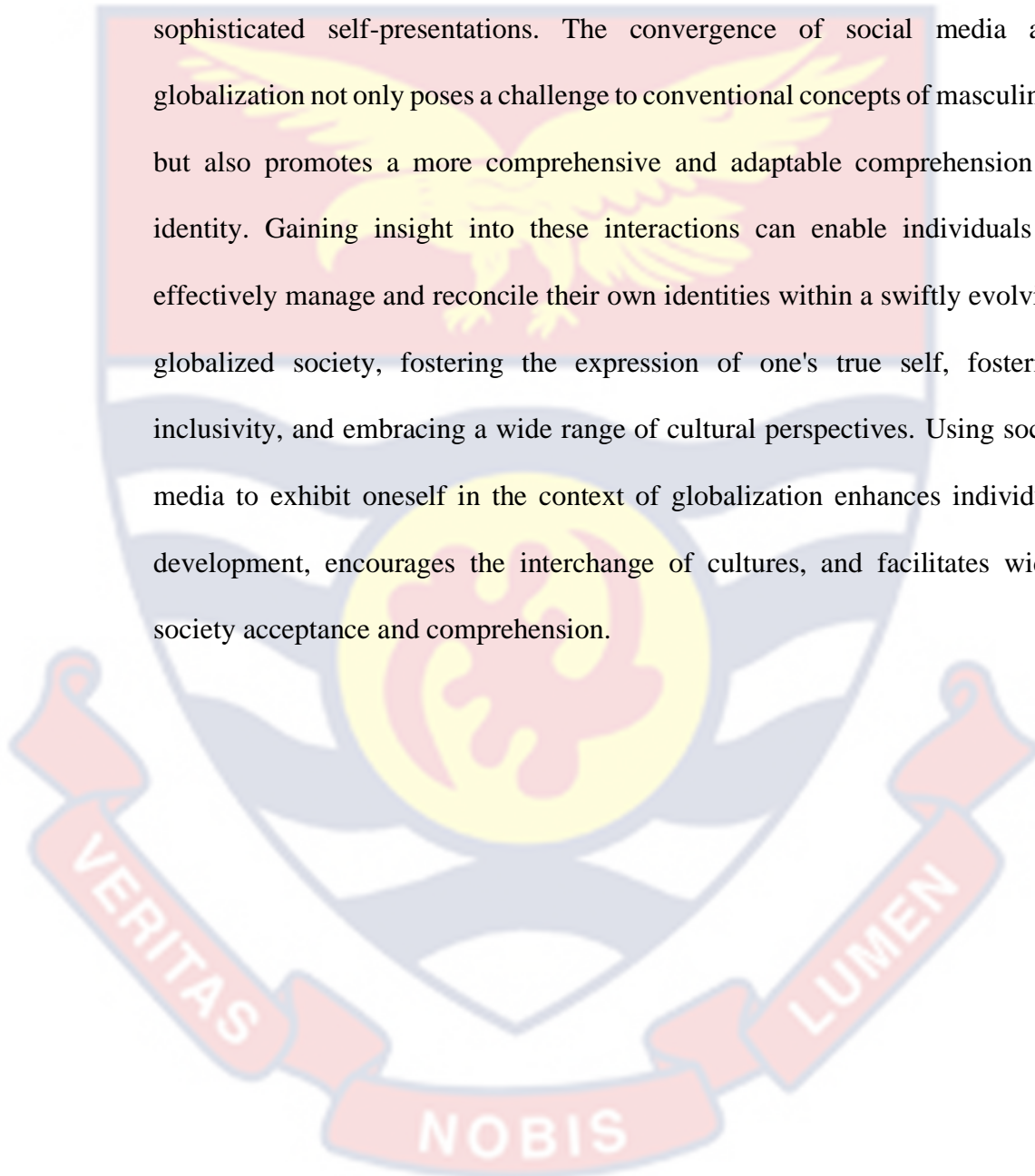
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APPENDIX A

IRB FORM

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3RD NOVEMBER, 2023

Ms Christabella Adu-Yeboah
Department of Communication Studies
University of Cape Coast

Dear Ms Adu-Yeboah,
ETHICAL CLEARANCE – ID (UCCIRB/CHLS/2023/87)
The University of Cape Coast Institutional Review Board (UCCIRB) has granted Provisional Approval for the implementation of your research **An Analysis of Metrosexuality on Social Media in Ghana: A Netnography of the "Ideal Male Body".** This approval is valid from **3rd November, 2023** to **2nd November, 2024.** You may apply for an extension of ethical approval if the study lasts for more than 12 months.

Please note that any modification to the project must first receive renewal clearance from the UCCIRB before its implementation. You are required to submit a periodic review of the protocol to the Board and a final full review to the UCCIRB on completion of the research. The UCCIRB may observe or cause to be observed procedures and records of the research during and after implementation.

You are also required to report all serious adverse events related to this study to the UCCIRB within seven days verbally and fourteen days in writing.

Always quote the protocol identification number in all future correspondence with us in relation to this protocol.

Yours faithful

Kofi F. Amuquandoh
Ag. Administrator
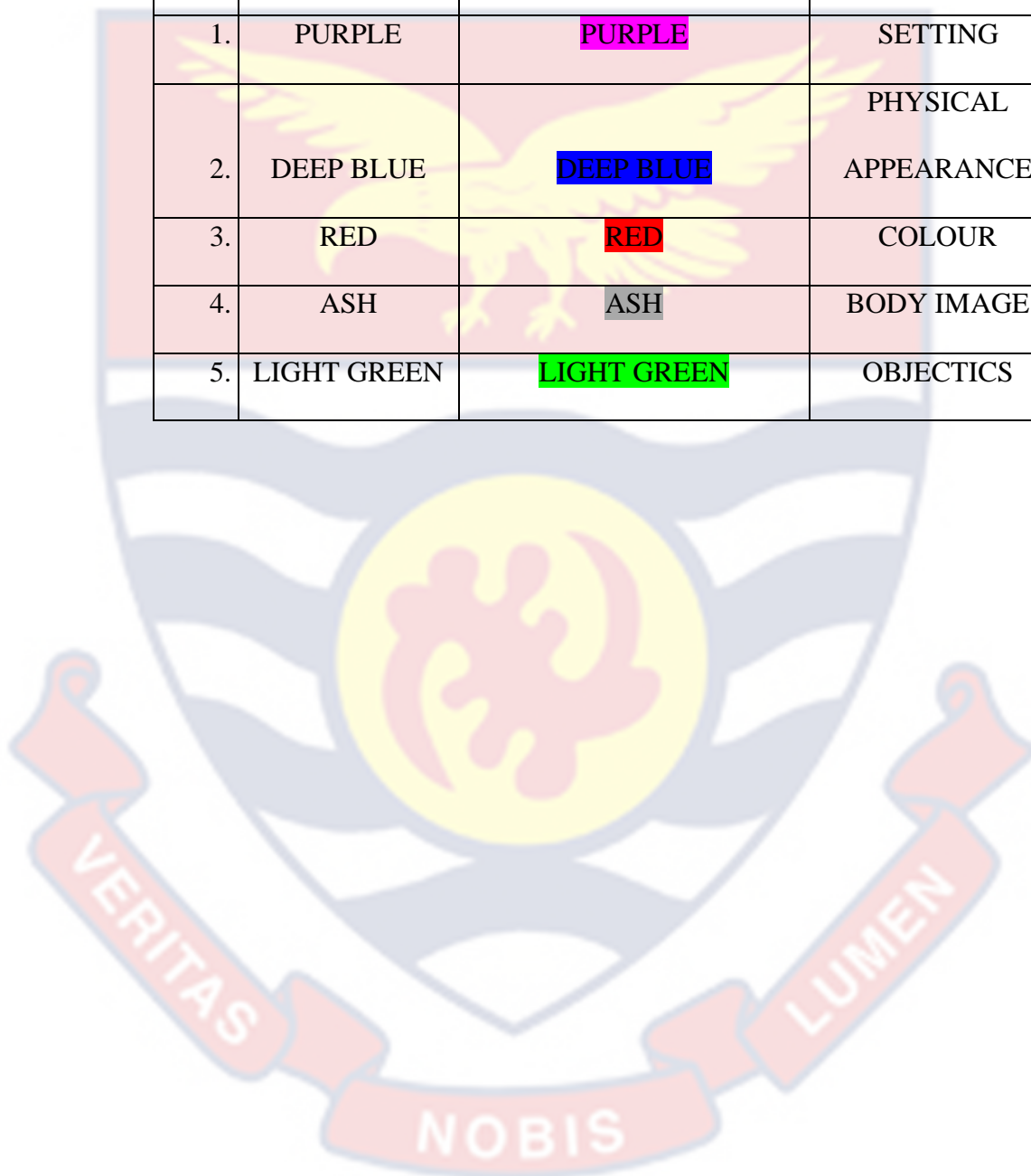
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APPENDIX B

CODING SCHEME

SNAP AND INSTAGRAM

	COLOUR	NAME OF COLOUR	CATEGORY
1.	PURPLE	PURPLE	SETTING
2.	DEEP BLUE	DEEP BLUE	PHYSICAL APPEARANCE
3.	RED	RED	COLOUR
4.	ASH	ASH	BODY IMAGE
5.	LIGHT GREEN	LIGHT GREEN	OBJECTICS

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APPENDIX C

SNAPCHAT SMAPLE DATA

Identifies as a social media influencer, entrepreneur, lens creator

Uses "barbie" and "grand rising" as a daily greeting

Displays masculine characteristics and behaviour. The individual consistently shares their perspectives on a daily basis, typically garnering a range of 8,000 to 10,000 or more engagements, accompanied by an impressive number of over 300 comments per post. The individual engages in a visit to a professional nail technician, where they receive pedicure services and have their nails fixed or refilled as needed. In addition, he engages in frequent visits to various restaurants, leveraging his influence to endorse these establishments through compelling advertisements. During these visits, he artfully crafts comments and praises that display a sense of authority, all while relishing the delectable meals provided by these businesses. The individual primarily communicates in English, often incorporating slang expressions, as well as occasionally using the Twi and Ga languages. The individual engages in the sale of lip gloss with his identical sibling, effectively leveraging personal usage as a means of promoting their product. The individual in question engages in various forms of travel, primarily to resorts within different regions. Additionally, they partake in international travel for leisure purposes, often accompanied by a group of friends whom they affectionately refer to as their "geng". Engages in numerous social gatherings and actively associates with individuals who share a similar identity and attire, fostering a supportive environment that promotes personal growth and improvement. The individual consistently adorns themselves in vibrant attire, accessorizing with necklaces and bracelets. They also exhibit a

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penchant for adorning scarves around their neck and choosing ladies designer handbags. Additionally, they opt for feminine spectacle frames and derive pleasure from engaging in personal shopping endeavors. Engages in a lifestyle characterized by opulence and extravagance.

Identifies as a social media influencer and entrepreneur

Hasn't made his subscribers public

Displays strong masculine traits. He frequently shows himself in a makeup boutique, promoting a wide range of cosmetic products customized for women on his social media platform. Additionally, he engages in the promotion of various enterprises, such as those offering services related to birth certificates or passports. He engages in the sale and promotion of beard grooming products as well as pink lip balms. The majority of his posts exhibit him using these products on either himself or his friends and colleagues. The individual has an ear piercing and occasionally adorns an earring. He engages in the practice of dyeing his hair and adorns himself with necklaces on certain occasions. This individual embraces a luxurious lifestyle, proudly showcasing their exquisite residence or flat, as well as the impressive automobile driven by their admired cousin. The individual exhibits a preference for casual attire, occasionally opting for a shirtless appearance that highlights the presence of chest hair and well-defined abdominal muscles. In addition, they possess proficiency in multiple languages, including English, pidgin, and Ewe. Occasionally, he engages in the practice of conducting a "get ready with me" session, during which he adorns himself in fashionable attire while being filmed in real-time. In a particular video, the individual was observed expertly applying a soothing

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pink lip balm to their lower lip. Their attire consisted of a stylishly distressed pair of jeans, complemented by an earring and a necklace. Additionally, they skillfully applied hair pomade to their vibrantly dyed hair, followed by the gentle application of beard oil to their facial hair, expertly massaging it into their skin. Subsequently, he adorned his feet with a pair of Nike shoes and accessorized with a stylish side bag.

Identifies as a gym instructor, entrepreneur. Sells body building products, from pills to syrups, for both men and women

Displays strong masculine traits. He is usually seen at the fitness center, diligently working on shaping his abdominal muscles and enhancing his overall muscularity. Likewise he is often found providing guidance and support to female individuals, assisting them in their fitness training endeavors. The individual adorns themselves with various accessories such as necklaces, earrings, and bracelets. Engages in the act of personal shopping with great enthusiasm. In the majority of his photographs, he can be observed indulging in eating out at a restaurant, gracefully savoring the flavors of a delectable meal while elegantly drinking from a stemmed glass containing a refined vintage. Engages in social outings at particular establishments. Engages in international travel to various countries and regions with the purpose of seeking relaxation and leisure during vacations. The individual consistently adorns themselves in vibrant attire, often opting for beach shorts as their preferred choice of legwear. The individual predominantly engages in self-expression by prominently displaying their well-defined pectoral muscles and abdominal muscles, frequently opting for garments featuring netted fabric that accentuates their

physique and exposes portions of their skin. He occasionally opts for tank tops as a means of showcasing his well-defined musculature. Primarily uses colloquial English expressions (slangs) and twi. Engages in a lifestyle characterized by luxury and extravagance.

He is a fashion enthusiast, comedian, Brand influencer, content creator, social media influencer. 118k followers

Displays strong masculine traits. He engages in the practice of hair colouring and periodically adorns his hair with intricate braids. This person adorns themselves with earrings on both earlobes, as well as various rings, chains, and necklaces. Engages in social outings at various establishments, particularly pubs, and shares visually appealing content of himself elegantly indulging in the consumption of wine from a refined glassware. Engages in numerous photography sessions. The subject in question exhibits a penchant for wearing colourful attire, thereby attracting attention through the use of bold and vivid colours. Has tattoos. Additionally, they engage in the practice of loosening the buttons of their shirt and capturing photographic images of themselves, thereby exposing their chest and their physique in a deliberate and intentional manner. Further, they engage in the practice of dyeing their beard. Engages in the strategic promotion and advertisement of exquisite fragrances and high-end apparel from renowned brands. Shares content featuring men who self-identify as him, expressing enthusiastic support and encouragement for their endeavors. The individual in question engages in the act of capturing photographs in various aquatic settings, such as poolside areas and beaches. Additionally, they partake in the activity of assuming aesthetically pleasing poses while aboard a

luxurious yacht. In addition, they adorn their neck region with fashionable scarves. The individual occasionally adorns themselves with eyeglass frames that are traditionally associated with femininity. The individual exhibits a facial expression characterized by a slight protrusion of the lips during the process of capturing photographs. The individual adorns themselves with beach shorts of a revealing nature, as well as denim shorts of a notably abbreviated length, and distressed (tattered) jeans. Primarily uses colloquial English expressions (slangs) and twi. Engages in a lifestyle characterized by luxury and extravagance.

Identifies himself as a brand ambassador for both ladies and men and has over 60k followers

He displays behaviour and mannerisms that are commonly associated with femininity, and his speech patterns align with those typically observed in individuals who identify as feminine. He has an attraction for vibrant and eye-catching attire, favoring feminine garments that accentuate their personal style. They often opt for netted tops that tastefully reveal their upper body area, and they confidently accessories with female handbags and purses. The individual adorns themselves in form-fitting denim trousers that reveal a modest amount of skin, as well as distressed jeans that exhibit a worn and torn aesthetic. The individual adorns their head with stylishly tied scarves. Has a tattoo. Applies a tasteful combination of makeup, lip gloss, and lipstick, complemented by carefully selected necklaces and chains adorning the neck. Enhances the overall look with elegant earrings and rings. Encourages in the act of applying nail polish to his nails. Engages in international travel to seek relaxation and indulge

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in leisurely vacations. Communicates in a colloquial manner, blending English slang and the Twi language.

Hasn't made his number of followers public

Demonstrates behaviour typically associated with masculinity. The individual periodically alters the colour of their hair and decorates themselves with a variety of accessories, including necklaces, bracelets, rings, and fashionable sunglasses. He has meticulously attended to the grooming of his facial hair, specifically his beard. He stylishly adorns his head with wrapped scarves and confidently showcases his well-defined muscles through the choice of tank tops. Engages in collaborative photography sessions with his romantic partner. Has a tattoo. Derives immense satisfaction from embarking on international journeys to unwind and rejuvenate. This individual in question possesses a penchant for vibrant and visually captivating clothing.

The table below shows the participants on Snapchat with their number of followers, number of followings, number of posts, and number of engagements.

Number of participants	Participants	Followers	Number of following	Number of posts per day	Number of engagements
1.	Kin Beau	127k	Private	90-200	8k-10k
2.	Phil Glamour Boy	Private	Private	20-30	Private
3.	Stylish	49k	Private	20-30	100-500
4.	Tony Rash	120k	Private	20-50	Private
5.	Dan Lemony	Private	Private	20-30	Private

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6.	Tommy	Private	Private	10-30	Private
7.	Bra_kk	199k	Private	40-60	Private
8.	Reiny	Private	Private	30-50	Private
9.	faYah	Private	Private	20-50	Private
10.	Lordie	Private	Private	20-40	Private
11.	Tipster	222k	Private	40-50	Private
12.	Ronnie_Ron	Private	Private	20-50	Private
13.	Grino	Private	Private	10-50	Private
14.	Icy	Private	Private	30-40	Private
15.	Dhat_cutie	Private	Private	20-50	Private

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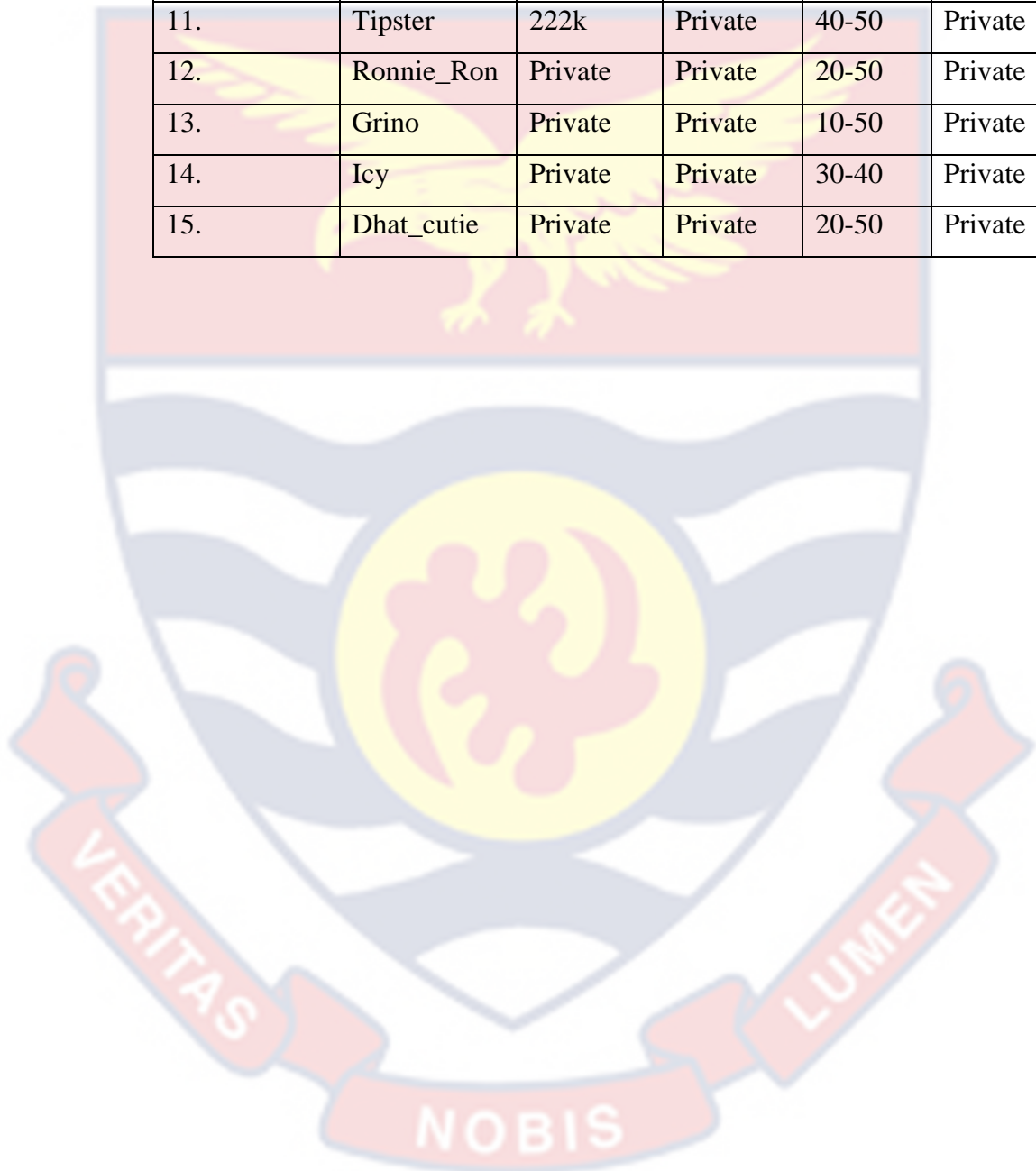
INSTAGRAM SAMPLE DATA

Has 65 posts with 122k followers and 375 following and over 1k to 9k likes

Dressed in casual wear mostly, casual chick style, classic fashion style, EDM fashion

Identifies himself as a social media influencer, entrepreneur (hair and beard growth oil). Has a tattoo.

1. He has a picture of himself in a barbering salon trimming his beard and has his hair dyed orange.

2. Another image shows him in a washroom showing off his muscles in a white tank top and white jeans trousers with his hair twisted in a yellowish colour.

3. In another picture, he is seen at a gym showing off his packs with his shorts pulled down revealing his boxer shorts and his hair in twists.

4. Seen in a wine shop selecting wine with his hair twisted, wearing flowery top and baggy trousers.

5. He has his hair in afro and has painted his nails black wearing a red coloured top with a side bag.

6. Seen wearing a necklace with his name on it with his hair dyed in gold and wearing a jeans jacket over a top

7. He is bare chested in another image wearing an African print trousers and a necklace with the sign of the cross and an earring. He has his hair cut very low

8. A photoshoot session wearing a brown jacket with his hair dyed goldish

9. Wearing a two-piece material with sunglasses and ahenema with his hair dyed

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10. Has his hair twisted, wearing baggy trousers, his lip glossed and wearing a sunglass

11. Showing off his muscles while standing in front of a g-wagon wearing a tank top and a jogger with shoes

12. Has his hair twisted and tied, wearing sunglasses, the first three buttons of his shirt opened revealing his chest while he pulls hair from his beard.

13. Twisted short hair, with sunglasses and tattered jeans

14. Braided his hair in cornrows with his beard groomed and marks or cuts made on his eyebrows

15. Showing off his masculine figure wearing a tank top in front of a water fall with a "bandana" around his neck. Cornrow braids showing off his muscles

Captions - how he identifies himself/what he says about himself:

"dear self, there will never be anyone who can love me more than you can", "when you discover your self-worth you will lose interest in anyone who doesn't see it", "when I look good I feel good", "real men don't fear change"

Hashtags - #explore, #explore Ghana, #blonde hair, #kimosauce

Mentions - @sarfbort (designer),

Some comments:

Brahadams: clapping hands emojis

The_clitch: fire emojis

Agyeiwaa_adusei: keep it up

Georgeneil34: don't stop

Alexander_ander619: kimo with the source

Flimsy4u: bitches gon die

Harleystreetboys: clean (fire emoji)

the_clitch: fire

queens_hair: loooooveeeeeee this (love eyes emoji)

king_cudjoe: hard (fire emoji)

Elkay_music: fire emojis

Beautiful gibell: fire emojis

Jr.mensah: hard!!!

Mharmie_safoah: eeeiihh, kimo don taya.

Has an Instagram following of 88.5k and a following of 2k with over 800 posts

He recognizes himself as a fashion enthusiast, brand influencer, content creator,

comedian, and traveler, 300-8k likes

1. He is well dressed in a tailored white suit, black tie style by @ Fiifi_yeboah fashion brand, black loafers, low cut hair and glasses. #Weddingguest

2. Wearing a blue-grey tailored suit with a flower on the lapel, black shoe, and a bow tie in a fashion shop setting.

3. He is seen wearing a traditional green kaftan outfit by @rayawbyasante with an open toe flat shoe. #Galore23

4. Sitting on a cyan coloured bicycle, same coloured shirt with a blue jean, Nike sneakers and a cap tilted to the back. #travel #travelgram #travelblogger #blacktravelfeed #instatravelling #amsterdam

5. He is in a plane holding a glass filled with drink and a breakfast table setting. He is wearing a woven cardigan with the Canadian maple leave

and moose design. #travel #travelgram #travelblogger #blacktravelfeed #instatravelling

6. Standing in front of a house frequently appearing in his posts, in a pink and burgundy coloured traditional kaftan outfit by @rayawcasuals and a white and burgundy sneaker #travelnoire

7. Wearing a casual chic combo outfit and a brown Nike sneaker standing in front of a mounted iron man statue in a robot themed park.

8. Sitting in a resort in a flamboyant combo short and shirt with an open flat slipper and a drink in hand.   #travel #travelgram #travelblogger #blacktravelfeed #instatravelling #Ibiza #spain.

9. In a boat wearing a cream-coloured traditional casual kaftan dress by @acheampong___clothings, a small black bag and a brown flat slipper. #travel #travelgram #travelblogger #blacktravelfeed #instatravelling #spain

10. In a restaurant setting with bright green relaxed loungewear outfit with a filled glass.

11. Standing in an airport reception wearing a relaxed and a brown cargo pants, black and red sneakers matching a sweatshirt. #travelgram #blacktravelfeed   #instatravelling   #travelnoire   #instagood #travelblogger.

12. A visit to the Niagara Falls in Canada, sitting in zipline cabin wearing a blue combo outfit by @lenlyf with a black and grey Nike sneakers. #niagarafalls #travelfeed #canada #travel #travelnoire

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13. In an airplane wearing a simple brown hoodie, breakfast setting in front of him. #travel #travelgram #travelblogger #blacktravelfeed #instatravelling

14. Flamboyant look with a neutral low tone blue colour. #travel #travelgram #travelblogger #blacktravelfeed #instatravelling

15. Vibrant red relaxed look with open toe flat slippers.

Hashtags - #Wedding, #weddingparty, #galore23, #party, #softlife, #travel #travelgram #travelblogger #blacktravelfeed #instatravelling, #barbie, #europe_vacations

Mentions - @TimewithNanaKwame (vlogger, content creator), @acheampong_clothings (designer), @fiifi_yeboah (designer), @runahaircare (sells hair growth products)

Captions - "make your happiness a priority today", if you want light to come into your life you need to stand where it is shining", "the future belongs to those who believe in the beauty of their dreams", "get wet and wild, one breath at a time", "without risk you earn nothing", "do not give your attention to what people do or fail to do, give it to what you do or fail to do", "living life to the fullest means understanding what makes you happy, what really matters, and what you want to achieve", "convince yourself every day that you are worthy of a good life"

Some comments

Vandyckjennifer: My gentleman

Abuja_____connection: smooth operator

S_h_u_g_a_c_u_t_i_e_i: best suits, I must wear one (love emoji)

Aq_de_bighomie: sharp (fire emoji)

Akorlemaurice: boy nu dressyyy

_amoako: nti what should the groom wear now

Fiifi_yeboah: no one wears it better

Nra qwaci: Bra niee

Cele_bri_ty: how could you not take me along

wesley kessegh: oh boy

shugacutiel: safe flight, stay bless

sefaaji_jenner: so, who took the picture?

Badboy_amsterdam: hardd

Thereal_mums.eyel: you are blessed

Akorlemaurice: over exploring yankey. Let me follow u small (laughing and love eyes emoji)

Jnr.davee: enjoyment minister know der talk chaw

Son_of_tacha: u are still chilling #groomsman

Akorlemaurice: Landlord is back(love)

Billz_nanahemaa: enjoyment president

Adepa_manuel: please become the president so you take me as your chef

Queen_abenaaa: handsome boo

Life_of_rap: let the poor breeeeaaattth…..ahhhba

Davis.jiji: obolo(fire and love emoji).

Pressur_for_real: fire

Wesley kessegh: my rich friend

Mc___crespo: tapping into this blessing

Fredericklorlyy: nice photos

Theriyah_abdul: ayemi, too much enjoyment

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Bra_mickey: nice dress

Lawyerkwab: too fine fire

Nana.adanse: fine boy

Yasberry_pinklipcream: blessed morning

Lawyerkwab: why are you too fine

Fit_twins__g_h: eiih macho

nana_bayim_sledge: easy macho man

Kselphar: the arm is arming , Fiifi the traveller ampa

Bitches-son : preman berima

Mzzoppong: Bernard Fiifi Yankey see body ooh

Mrjude37: fire fire fire

Bra_mickey: the pictures are giving (love eyes). Just on point, you know the job

description

Akylah _music: the body is bodying

Richbank250: this life, we all have to make money oooh because travelling the

world is sweet.

mr_ebenezer_afful; eish body yiiii di asem bebaaa wo Canada ooohhh

_sinare: soft life or nothing baby

Francisnana17: nice one there

Nketiahkweku: you post, I buy similar clothes. You p3 can't be breaking necks

cv.okeneth: bossu

lawyerkwab: finest himself

He is an Instagram influencer, entrepreneur, and content creator. He has a total

follower of about 394k with zero following and 233 posts. Has 16k-51k likes

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Iamfreedom is an exotic dresser while trying to communicate a particular message.

1. He seems to have a combination of gothic and hipster look going on, sitting in a black and white pinstripe chair that has the same pattern of that of a zebra.

2. With an art background, the coat of arm in sight with a relaxed look, a touch of hipster and traditional style. Print however has a nautical theme.

3. In a street space with a biker outfit

4. A vibrant exotic look above ground with the city in the background

5. Full on cape and hat which has a traditional tone to it with lots of necklaces and bracelets, rings

   #FJC   #ThePrinceOfPeace   #newafrica   #theafricandream #freedommovement   #FreedomJacobCeaser

6. Exotic style; a combination of neutral background, a louis Vuitton and furry coat #FJC #ThePrinceOfPeace #newafrica #theafricandream #freedommovement   #FreedomJacobCeaser.

7. Military fashion style with a stripped black and white cap. #FJC #ThePrinceOfPeace   #newafrica   #NewAfricaFoundation #freedommovement #FreedomJacobCeaser

8. Vibrant fashion style with a traditional look as well #FJC #ThePrinceOfPeace #newafrica #theafricandream #freedommovement #FreedomJacobCeaser.

9. Clad in the Ghana flag during the celebration of freedom with a couple of men in military costume.   #FJC #ThePrinceOfPeace #newafrica #theafricandream #freedommovement#FreedomJacobCeaser.

10. Vibrant leathery brand representation.

11. A traditional wear designed possibly according to the desire of IF. #FJC #ThePrinceOfPeace #newafrica #theafricandream #freedommovement #tiger #wildlife #wildsplanet.

12. Exotic fashion. #FJC #ThePrinceOfPeace #newafrica #theafricandream #freedommovement#FreedomJacobCeaser.

13. Brand fashion with a strong leathery and vibrant look and a touch of hipster overall look. #FJC #ThePrinceOfPeace #newafrica #theafricandream #freedommovement #FreedomJacobCeaser.

14. A relaxed lounge wear and a flat slipper by @idesignedgold. #FJC #ThePrinceOfPeace #newafrica #theafricandream #freedommovement #FreedomJacobCeaser.

15. Gothic black and white mystery look. #FJC #ThePrinceOfPeace #newafrica #theafricandream #freedommovement #FreedomJacobCeaser.

Mentions - @gilbertasante (photographer), @stunncust_gh (automotive body shop), @laceupmedia (photographer), shotsbypine (photographer),

Hashtags - #love #freedom #princeOfAfrica #newafrica

Some captions - "Freedom starts from the mind", "you thought you knew me but you are just about to witness who I'm becoming is no what you expected of me", "it's me against the world", "riches are dreams, wealth is a statement but life is a living testimony. Witness the renaissance of the time traveler", "Sometimes I wonder who I am? But time after time I have realized the answer to my question is not about who I am it's about who I'm becoming…….. Thank

you for accepting me.", "Please don't be mad at me. Attention is better than competition.", "Attention is better than competition"

Some comments

Recanlilysrealitytv: Nice fashionable man

Bodoskiboshica: My generation role model ,i love your style

m_meek_mill: king

clementosuarez: the man

Warleader1: My inspiration

Wiseafricana: My role model

Ewear_collection: fire emojis so lovely sir heart emojis

Jinmyl_23: Inspiration

officialryannejohn: This is sick

Has about 35.1k followers and 900 following with 159 posts. He is a recognized Ghanaian actor. Has 300-5k likes. Displays strong masculine traits, has tattoos Luxurious lifestyle

1. Relaxed clothing, wearing a sunglasses while posing on a motorbike

2. He is seen posing for a picture shirtless, wearing a necklace on a beach. His shorts pulled down revealing his boxer shorts

3. Posing in a gym in gym cloths

4. Seated in a sofa with his legs crossed. Wearing a suite like attire in blue and white

5. Posing in a couch, wearing a tattered jeans and a black top with a bracelet on his wrist

6. Sitting in a boat, with a scarf tied around his head, wearing bracelets on both hands, rings, necklace, and shirtless

7. Wearing a casual wear with a ring on his finger and a necklace

8. Posing in a couch for a picture while wearing only boxer shorts

9. Wearing a hoop earring for women with African ornaments around his neck

10. Wearing a red beach short shirtless with a necklace exposing his chest, packs, muscles

11. Seen in a short, black, and white skirt with a violet jacket with a yellow and black sunglass and a bracelet and rings

12. Posing inside a pool with only boxer shorts

13. Posing shirtless exposing his masculine stature with an African cloth wrapped around his waist

14. Dressed and posing like a king on a throne with African ornaments; chain, bangles, rings in a forest setting

15. Wearing a bright coloured top with lots of flowers with the buttons opened over a blue trouser with a necklace, sunglasses, and a hat on his head

Some captions - We don't speak enough about how challenging it is to pretty much live, all the while maintaining a steady workout routine., It's only right we have a healthy first meal… Happy New Year guys!, Manifest wealth this second half of the year, The wealth you want is coming, the lifestyle you want is coming, the love you desire is coming, just embrace it, Manifesting happiness, wealth & good health.

Hashtags - #extras #the tailor casuals,

Mentions   -   @tee_styles__   (designer)   @jaybee   (photographer)

@elikemkumordzie_thetailor (designer) @_theartroomgh_ (photographer)

Some comments

Lawyerkwab: Naturally handsome with no stress (emoji) fire,hands

Dmorgan-edwards: Solid (emoji) fire

ianwordi: @u-r-cute-dats-y-I selase!!! (emoji) love

Ianworddi: @-dokuaa-my g!!! (emoji) kiss

Iamdanielabua: (emoji) hundred percent

Nwaobodoprisca: Fire (emoji)

Chinahbryan: Fire (emoji) clean

Ianwordi: @kuu-ire star maker!

Iamkazeem: Ain't nobody badder fire (emoji)

Veenaofficial: Was waiting for your post (emoji) fire

Officialgeorgechux: (emoji) fire, eiiiiisshhh

Ianwordi: @officialgeorgechux brotherly!!

Tee-styles—: We look good for a living (emoji) love

He is a Ghanaian artist, CEO of amgbiziness, 167 constructions, waddle_estate, an entrepreneur, and a realtor. 17k-59k likes. Displays strong masculine traits.

He has a following of 1.4M, 35 post and 159 following

1. He is seen walking on the street of London in an athleisure attire.

2. Standing on what looks like a pavement of an unknown street.

3. Waddle is in perhaps a store wearing casual (jean, shirt, jacket and sneaker) with a nose mask a bold necklace.

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4. Standing in what seem like an apartment corridor, he is seen wearing sweatshirt and pants with sneakers on an athleisure look sort of.

5. He is in Dubai, standing in front of a sport car in a casual outfit

6. At an event in a garden wearing an African traditional white Kaftan with a blue and red sandal

7. He is standing by a pool in an oversized t shirt and cargo pants, a relaxed style choice

8. Kind of a nerdy and geeky look of a turtleneck, checkered sneakers, and a cap in a Louis Vuitton store

9. Seen with Louis Vuitton bags, a casual look, and black boots

10. Seem with LV sling bag, winter coat, white shirt, black pants, and sneakers. Criss is clothed in a more relaxing hip pop styled outfit

11. Criss is in seen wearing African traditional green and yellow long-sleeved shirt and green cream-white striped trousers in an office space

12. Standing outside in a house compound dressed in an elegant blue suit with red tie and black sleek shoes

13. A casual look for a casual day, simple half shoe, oversized shorts, and shirt

14. A street look but with a touch of ski mask, quite mysterious and flamboyant

15. Office space, black and blue shirt buttoned all the way to the top, and blue sidelined trousers with black shoes.

Hashtags - #home alone, #free show boy

Captions - came to louis Vuitton store in Antwerp just to switch jackets. 95% of my L's came from me tryna make sure another mf was good, this current

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stage of my life requires me to pay more, work harder, Without understanding of bad situations, how can one truly have an appreciation of good moments, one of the best moments in my life, thank God for taking me off the streets #amg #r2bees, No but why the hell am I growing backwards…I look like Nana Addo's free SHS students, learn to sit back and observe, not everything needs reaction #amg #starbuju

Some comments

Manchesterunited: I dey envy ur dressing oh dear much love

Youngchris4245: on point bro, you must be proud of yourself

Shem6em: I am ready to serve you boss criss

She6em: criss, I just want to be like you. You have been my role model about 5 years now. I just want to be like you.

Amgotuahene: role model

Iam_alkah99: man himself

Subway_1774: mayor

Elohim.soldier: chairman

Ricchshaddy: big man

Paschaltellins: some people are just born great… I admire your legendary

Achimatrulycares: is your chairman sexy

Ih__femi: God bless you chairman. Forget everybody. your boy here dey hail you waaa Godfather…

Swagger_lemon: chairman bia chairman

Bintech_security: chairman, you do all.

Mugeez4pf; much better you are looking awesome

Reagan.asare: chairman forever

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Sleepy.donzy: dem sleepy

Richpablo: money speaks only one language. If you save me today, I'll save you tomorrow

Andyamoah: Godfather one I love you.

Theophilus1965: world boss

Buernosiada: simple n classy

Raymerjnr.: all the way to the top

Kendricklitch: respect boss, respect

He has a following of about 1k+ and following about 350 people with 106 posts

He is an educationist, artist and founder of makeupbyzulky. A model. Displays a strong inclination towards feminine characteristics and behaviour. 45 to 250 likes. Dresses casual and official

His sense of style isn't very wide except the choice of the use of vibrant colour cloths

Dyes his hair occasionally, wears necklaces and rings, wears tattered jeans, use feminine handbags, exposes his chest in pictures

1. He is clothed in a simple floral summer dress relaxing in a boat. #artist #realitytvstar #ghboy #locationghana

2. For a birthday shoot, he is dressed in a combination of blue monochrome and business casual. Photograph by demigod_photograph. #leoseason #birthdayboy #king

3. With a restaurant setting, he is styled in casual chic with sleek leather boots. #dinner #hangout #foodstagram

4. A simple loungewear photoshoot in a studio by @demigod_photograph at tigoncreativestudio. #mua #artist #ghboys #happymonth #halloween

5. Dressed in a pink top and trou with a winter jacket and wearing feminine block high heels.

6. With a modern urban look with a touch chic.

7. Punk style with a mix of old school and biker style and the following hashtags #gafw22 #fashionweek #artists

8. Vintage style in a studio by demigod_photograph…#artist #mua #wondaland

9. Pretty simple vest perhaps with a little feel relaxation

10. Vibrant, bold, and disco look for a Wondaland themed program…#waondaland

11. Dressed in a tank top on a tattered jeans with a bracelet and his hair dyed wearing a block heel with sunglasses.

12. Classic fashion and a bit of country look with a feminine handbag and sandals.

13. Cocktail look for a shoot #mayday #happyworkersday #beautyboy

14. Hip pop look on a birthday #birthdayboy #leo. Wearing a hat, with a long sleeve top with the buttons opened exposing his chest, with a tattered jeans, necklace, and ring on his finger

15. Business casual, blue shirt, and a pink stripped top with a light pink trouser.

Caption - woke up a little younger today, he is magic in its innocent form, Soft life Sometimes, hes magic in its most innocent form, hope you know how

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special you are, face, card?, you're very colourful, don't let dem colour blinded

people tell you otherwise, people will stare make it their worthwhile

some comments

Gideon_peterz: awwwe such a teddy cute little face

Real_kevin_j: African ken doll

Raynel.alexander: pretty boy

Baaba_amoaba: marry me?

Myofficiall: classic

Prince_eniola_johnson: slaying effortlessly

Sandrax.sandrax: the most beautiful boy.

Agyeiiwaa: fashion killer

Osez__signature: easy on us na.

Baaba_amoaba: see fine boy

Agyeiiwaa: pretty boy

Gideon_peterz: sleek.

Prince_eniola_johnson: you look so amazing

Agyeiiwaa: serving face

Baaba_amoaba: my super model

Akpene_banini: beautiful man

Calvinappiah_: yieee yieee, wahala for who no fineeeee oooi

m.nkay: look at you living the life I'm supposed to be to be living.

Kelvincentgh: our necks hurt

Raynel.alexander: de pressure is getting fiery

Kelvincentgh: drip drip

Baaba.amoaba: it's giving …colours

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Agyeiiwaa: beautiful tree

The table below shows the participants on Instagram with their number of followers, number of followings, number of posts, and number of likes.

Number of participants	Participants	Followers	Number of following	Number of posts	Number of likes
1.	Kweku Sharp	122k	375	65	1k – 9k
2.	Steve Frenzy	88.6k	2k	849	300 – 8k
3.	J_Posh	394k	0	233	16k – 51k
4.	Social Gallant	35.1k	900	159	1k – 5k
5.	Lexy	1.4M	159	35	17k – 59k
6.	Richie Cardinal	1k	350	106	4k – 25k
7.	Gizzo	2k	239	68	18k-20k
8.	Thug	1M	40	78	20k-25k
9.	Brainy	89k	56	20	20k-23k
10	Oddox	7k	19	67	8k-10k
11.	Jay	9k	66	44	16k-17k
12.	Kish	76.1k	23	93	9k-10k
13.	Ryan	10k	94	48	6k-8k

| 14. | Dion_d | 67k | 35 | 78 | 8k-16k |
| 15. | Jizzy | 6k | 100 | 16 | 6k-7k |