

Global Advertising and Its Effects on the Image of Beauty: Focusing on Corporate Social Responsibility

Sungwoo Jung

(Columbus State University, USA)

Abstract: While aspects of globalization are certainly favorable, in a world of such diverse proportions, a global population striving for a singular dominate image contributes to both a source of contemporary cultural loss and a deterioration of esteem, particularly in non-white nations. First, this paper examines the image of beauty from western culture perspective, then compares with various non-west cultures including China and Africa. Then, investigation continues on the dispersion of western media and marketing. Lastly, questions on Corporate Social Responsibility from marketing perspectives are suggested.

Key words: beauty; ethics; culture; corporate social responsibility

JEL code: M

1. Introduction

Studies pertaining to Marketing and Consumer Behavior revolve mostly around Western practices, either directly or derived from Western principles, even amongst global academia (Jafari, 2014, p. 193). Between the combination of widespread circulation of both Western dominated Marketing philosophies and its product in the form of Western media, it's hardly surprising that beauty standards have taken a shift toward a more universal ideal as a part of globalization. While aspects of globalization are certainly favorable, in a world of such diverse proportions, a global population striving for a singular dominate image contributes to both a source of contemporary cultural loss and a deterioration of esteem, particularly in non-white nations. The purpose of this paper is to examine this image, its international effects given widespread examples, and the ethics of marketing within such a spectrum.

2. Literature Review

2.1 What Do We Mean by a Western Concept of Beauty?

To explore this further, we need to define and examine the concept of beauty in modern Western culture and in traditional non-Western ideals. While representation is a psychological factor toward esteem (Bissell & Hays, 2010, pp. 389-391) and plays a role in marketing wherever a model or actor is involved, the most prominent consumer industries influencing body image include cosmetics, body modification, and fashion. Geographically speaking, almost half of the global market share in make-up is dominated by three companies based in the U.S.

Sungwoo Jung, Ph.D., Associate Professor, Columbus State University; research areas/interests: consumer behavior, cross-cultural analysis. E-mail: jung_sungwoo@columbusstate.edu.

and one from Europe (Global Make-Up Industry Profile), with most major beauty companies pinpointed in either New York or Paris, the U.S. or France (Jones, 2010, p. 2). Similarly, the fashion industry is notably centered in Paris, London, New York, and Milan (Wenting & Frenken, 2011, p. 1031), with three quarters in Europe and the final city in the U.S.. It comes as no surprise that the ideal image of Western Europe includes features common to a typical white individual, including pale skin, a thin frame, and large eyes, as this properly represents the demographic in most West European nations.

Studies on protagonists in film, television, and video games — which have the capacity to relate to individuals on a deeper level than commercials and advertisements — correlate with the concept that consumers show preference to demographically similar characters (Brown & Pardun, 2003, pp. 5-6). Because advertisements are a shallow interaction, consumers don't necessarily register that they're more easily convinced with demographically similar models. Like color, sound, and other contextual factors, it's marketing on a subconscious level. It's the same reason target markets are chosen through careful segmentation. People are naturally drawn toward social groups based on similarities (Feld, 1982, p. 797), which are initially comprised solely of visual cues. In this case, it's only strategically sound for advertisements to reflect a relatively homogenous country's demographic—unless targeting specific minority groups.

The United States, on the other hand, possesses a much greater diversity and has been repeatedly criticized for its lack of positive media representation with slow progress to show for it. Protagonists depicting people of color is lacking in most popular entertainment, including film and television (Bond, 2010, p. 241) and video games (Dickerman, 2008, p. 20), and marketing follows suit. An idealized body type is considerably pushed along with a dominating demographic. This includes a tall, exceptionally thin figure for women and a thin waist, broad shoulders, and a particularly muscular figure for men. It's a figure that's almost impossible to achieve naturally. Options to attain such a body either require an immense amount of devoted free time, pristine nutrition, and self-discipline, the kind of time and attention, mostly only a job in the field could provide, or an unhealthy regimen. People within the represented demographic struggle psychologically under the pressure of meeting this standard, so on the off chance a minority demographic in the U.S. is adequately represented, chances are the model falls into this other difficult to achieve category.

With fewer than 6% of all marketing executives at advertisement agencies in the U.S. being black, and compensated significantly less than their white counterparts (Franklin, 2014, p. 259), it's not surprising there's not much incentive to push diversity and representation from within the marketing industry either. When they are represented, black consumers often report a disconnect, stating they don't feel accurately depicted despite their demographics' 1.03 trillion and ever increasing buying power (Franklin, 2014, p. 259). Lack of positive representation affects people psychologically and subconsciously beginning at a young age, simply through noticing what's desirable, ever present in ads, and often represented in entertainment. The key here is to present something both positive and realistic—something target research is responsible for. However, if the black demographic isn't specifically included in the target, representation becomes thrown in the ad for the sake of diversity on the off chance they fall into a chosen category. In this instance, representation isn't included to actually reach such a population, and herein lies the problem.

Hollywood also plays a large role through its global presence and ethnocentric disposition, which are certainly susceptible to cross-cultural offense. Through stereotypes, intentional or otherwise, and portraying subject matter from a limited worldview, the industry has a propensity to cross boundaries of what is deemed acceptable abroad. While these more blatant stereotypes or injustices are met with local disapproval, I believe it's

the subtle, even acceptable and subconsciously encouraged misrepresentation that incurs the most damage. The lack of diversity and representation in film and media has a greater impact than that which is included, from the actors on screen to the “largely white produced and directed” (Bond, 2010, p. 234) films. Through repetition of standard white, Western protagonists, the dominance of the U.S. film industry negatively shifts global culture toward certain, increasingly universal standards of beauty and professionalism.

Personal upkeep and professional appearance both fall into a social category. These unspoken principles are recognized, understood, and developed through various social cues. Social cues are derived from a variety of sources including popular media. With a heavy proportion of film and television originating from the U.S., we integrate some conflicting social cues into foreign societies, especially non-European nations. Children across the world are learning lessons from their family and surrounding society while developing heroes, role models, and ideas of success from people who look and behave nothing like them.

Like any nation out there, the United States has a distinct culture composed of various social norms. These norms are most easily accessible to other nations through media. As we touched on above, one of the biggest domestic debates facing U.S. media is the obvious lack of representation for people of color despite our nation’s overwhelming diversity. Regardless, a sort of social hierarchy still stands and seeps into seemingly insignificant aspects of life, such as appearance. When non-white celebrities must adopt European traits to climb their professional pyramid, it does not go unnoticed abroad. For example, Zendaya Coleman, a black American actress, recently wore her neatly kept locs to the Oscars, a hairstyle used as a viable way to keep texturized, black hair. After talk show host Giuliana Rancic made comments about the actress, saying she probably smelled like patchouli oil and weed, the online discussion began over the common stereotype attributed to afros, braids, and locs. All of these are ways to style natural black hair. It seems natural black hair, in general, is ridden with stigma, and it’s certainly visible to the African community through online discussion and media distribution. These patterns are clear yet unwritten and sometimes unacknowledged. We must ask ourselves if prominent female political figures like Michelle Obama and Condoleezza Rice would be as well received in public services if they wore their hair naturally or in braids. In the U.S., natural hair amongst black women is simply not associated with professional appearance. The difference between this standard and perhaps a hair cut or a clean shave generally expected of men is the implication behind it. With the former, the end product isn’t something inherent amongst an entire race and includes a time-consuming and painful process that may result in serious long-term effects. Relaxed hair has now become a popular trend across African countries, including widespread use in Kenya, Nigeria and South Africa, to name a few, as they strive for a more European look. Due to the clean, professional association, it is more difficult for black women to attain and retain sought positions when they do not comply with these preferences. In many cases in Africa, relaxed hair has even become a sign of womanhood whereas natural hair is childish and immature, a trend that seems to span across global black culture from U.S. chemical advertisements encouraging African American women to straighten their daughter’s hair as a “rite of passage” (Mayes, 1997, pp. 100-101), to other black nations. In Rushing’s testimony, she writes, “wherever my daughters and I go — from the islands, Africa, to down-South to Memphis and New Orleans... people stare at us [for our natural hair]” (p. 325), all of which are known for significant black populations.

Another modification that has become popular abroad amongst both sexes is skin lighteners. These are heavily stocked in India, Thailand, Nigeria, Japan, and Mexico, to name a few for a sense of scope. With Hollywood standing as the dominant global media source (Rasul & Proffitt, p. 564), one can easily conclude how a desire for pale skin amongst the masses of fundamentally non-white nations would originate.

In this way, U.S. films act as a medium for local issues to be globally circulated and imposed upon other cultures. The prominence of hair relaxers and skin lighteners across both African and Asian nations is a prime, commonly sourced example of the consequences of under-representation. Hollywood's widespread reach and firm hold on the market delegate a certain social influence that is prone to misuse, ignorance, and perhaps apathy in favor of their home audience. Personal appearance is but one example of Hollywood's influence on global culture, but the shift is clear. There is a definite correlation between Hollywood, cultural uniformity and consequently, cultural loss.

Another source of popular entertainment that merits some discussion is the market for video games. While representation in video games has definitely grown, both women and people of color are often still depicted in stereotypical ways (Brown & Pardun, 2003, p. 7). Dickrman notes, main characters who are black are overwhelmingly represented in shooters and sports games, with main characters in genres like historical or fantasy greatly overlooked. He goes on to note stereotypes followed across most genres, with women depicted sexually or in supportive roles, East Asian characters placed in roles relating to martial arts, and foreigners, in general, cast as the enemy, opposing heroic, white main characters (p. 25). The demographic for the video game fan base often includes impressionable young people who are still developing their global perspective. When we consistently represent a demographic poorly, people develop a skewed image for their expectations of that demographic, including a negative self-perception for those involved.

Thus, the threat of a cookie cutter image is not necessarily inherent in the product as long as the image is healthy and the audience is appropriate. The threat lies in the overwhelmingly dominant Western media outlets and its widespread use in global programming and advertisements. Presently, the image is neither healthy nor necessarily adapted for regional variances. For any other product, Marketing studies constantly and persistently dictate adjustments based on local culture, yet regarding beauty standards, this principle is consistently ignored.

2.2 Traditional Beauty Ideals in Various Non-West Cultures

Globalization is defined as "the process by which human societies have grown increasingly interdependent, transcending geographic, economic, political, and cultural barriers" ("Globalization"). Due to the disproportionate distribution of major players, and consequently funds, within media and beauty marketing, we experience a shift in global standards of beauty. In order to argue that dominant Western forces within the field continue to assert international pressure and will continue with an adverse effect to international societies, we must first ascertain the scope of change that has already occurred. To nations without a Western mindset, what was the epitome of beauty?

In ancient China, for example, foot binding was a common practice for noble women as a symbol of control and feminine sexuality (Wang), and small, broken feet were looked to as the ideal. This sense of fragility seems to be an attractive concept to the Chinese people historically, and it was reflected in beauty standards. While standards trend toward increasingly taller and thinner ideals since the 1970's (Leung et al., 2001, p. 342), documentation shows the Chinese valued thinner figures through most of the past, and records show women in the harems would starve themselves to achieve a tiny frame during the Chun Chiu period (Witcomb et al., 2013, p. 333), but the laborers and lower class possessed more practical, lenient standards (Leung et al., 2001, p. 346). That being said, there were historical periods where the Chinese preferred larger figures, such as the Tang Dynasty, and "one of the four great beauties reported in ancient Chinese history was overweight" (Witcomb et al., 2013, p. 333). Exemplified here, the history of some non-West cultures demonstrate the same strictness toward beauty performed in the West. As modern day Western ideals seep into such cultures, they seem to simply preoccupy minds with

new direction, a modified ideal to strive toward. The danger here is not necessarily a completely new threat, but it is rather a threat to culture loss as the young adopt a second mode of pressure to be thin along with new culture norms. While every nation cannot be discussed, there is definitely a spectrum in which nations can fall, influenced to varying degrees by the original home culture and degree of exposure.

As we move to discuss a few nations in Africa, the most noticeable beauty-related shift in culture revolves around black hair. The topic of black hair is still a hot button issue today, and it stems from a long history. Hair has such a deep cultural significance across various nations in Africa. Such hairstyles were traditional, spiritual even, and the styles often took great detail and care. When slavery began, African slaves found it more practical to abandon their intricate hairstyles, cutting it short and covering it from the heat. As wealthy slave owners donned wigs, the comparison between black and white hair marks the beginning of a stigma for black hair and established a social hierarchy for hair, one that deemed natural black hair unprofessional (Thompson, 2009, p. 833), setting a precedent for an opinion that withstands to this day. Thompson notes black women in the U.S. have been punished for wearing their hair naturally in a corporate setting, giving examples of a woman sporting an afro for her airline and another managing hers with braids working in a prison (p. 836).

Body size and the thin ideal will be further discussed in full, but it's important to note that most African, African derived populations, Latina, and often island countries including the Caribbean and Oceania, contain beauty ideals that traditionally praise a curvier, heavier shape than the thin ideal of Western culture (Franko, 2013, p. 244), both currently and historically.

3. Dispersion of Western Media and Marketing

The words "Asian woman" often brings to mind a stereotypical, tiny, and subservient sort of depiction, one based on media exposure. This contributes to the belief that Asian women are, and should be, naturally thin and compliant. Usually this woman is an East Asian woman with light skin, seemingly compliant with the Western ideal. Although Chinese beauty standards include a tall, thin woman (Leung et al., 2001, p. 339), the average weight in China is increasing, and East Asians aren't all light skinned, much less the entire continent.

China is a wonderful example for our cause because due to government influence, media channels have been biased, strictly monitored, and used for relatively local purposes; Western media has gradually been introduced. As it makes more appearances, especially amongst the younger generations, it is easier to correlate the media exposure to the hefty increase in beauty related sales. McLoughlin supports the notion that inclusive marketing just doesn't increase sales as dramatically (p. 15) and intentionally "provokes unnecessary anxieties" (p. 26), the kind of anxieties that play such a huge role in skin bleaching and the harsh, sometimes long-term, consequences. She goes on, stating even magazines such as *Asiana*, specifically targeted toward Asians, opt for the lightest skin tones, excluding a wide range of other variations across the continent. Even Asian women in the United States often subscribe to what we consider a mainstream beauty standard, and the esteem of Asian women globally seems to be exceptionally low overall. Series of cross-cultural studies show that women from China and Korea actually view themselves more negatively than Chinese and Korean women in the U.S., amidst both Western and national ads. While Asian women are hailed and fetishized for their petite frame and "exotic" look, meanwhile, it leaves these women in quite a vulnerable state. They can't seem to live up to expectations even amongst the circles where they're supposedly represented, as most of the women depicted still demonstrate a similar, singular image with non-traditional features. As a symptom, Leung notes, "no cases of anorexia nervosa were reported in

Hong Kong before 1980, and the incidence of anorexia has increased from 1980 onward (p. 346).” Leung goes on to address that given modern lifestyles, obtaining such a body becomes increasingly difficult, and Chinese women desperately cling to a thin image they feel they must continue to uphold (p. 348). It has essentially become expected of them as a natural, racial trait.

Furthermore, studies on the eyes from paintings of typical “beautiful women” in the Meiji period of Japan compared to those from the present show a significant difference in the widening of the eyes, although they retain their distinctly Asian features (Lee & Thomas, 2012). With “Americanization” the demand for eye surgery in Japan has increased, but few request an unnecessary change in the lids (Lee & Thomas, 2012). It seems they have no issue with their heritage and wish to retain their Asian identity, leading me to conclude that few are unhappy with the natural features of their nationality; rather they are influenced by newly intrusive beauty standards and taught to be displeased with a specific attribute to certain features.

Next, we discussed the historical context of African women and their hair, alluding to the new societal principles formulated in the U.S., documenting a desire for chemically relaxed hair amongst black females, particularly those looking to advance in the workplace. Both South Africa and Nigera have a thriving market for chemical treatments, South Africa with a 16% segment of the entire hair care market going toward relaxers and perms in 2013 and bringing in a total of \$108 million (Haircare Industry Profile: South Africa). South Africa, however, is a more diverse nation, with quite a large Caucasian population. It’s known for its own battles with racial inequalities, so it’s not surprising its current disparities reflect that of the U.S., with or without media influence. Nigeria, on the other hand, consists of an almost all black population, yet the female population notably struggles with early-onset alopecia, balding, flaking, damaged scalps, and chemical burns related to their regular hair relaxing (Nnoruka, 2005, p. 16; Ogunbiyi, Ogun, & Enechukwu, 2014, p. 83). In this instance, a standard for something wholly unnatural to the entire population has developed based solely on induced preferences. Writers Comas-Díaz and Frederick words this phenomenon through the rationalization of such standards:

“Hair issues are extremely sensitive and complex among African-American women since “good” (straight) hair often denotes attractiveness and “bad” (kinky) hair signifies unattractiveness.³² The complexity of hair texture also involves internalized racism in that “good” hair implies White beauty standards, while kinky hair relates to African beauty standards. The African-American mental health literature has consistently argued that since hair texture is central to African-American women’s self-image and sense of well-being, it requires exploration as a reality issue.”

So the topic of black hair may seem insignificant, but so much research has been done in the area due to the mass psychological impact. It’s an incredibly important symbol regarding global racial hierarchies since the implications behind hair in this regard are both numerous and noteworthy. However, it’s important to note the point here isn’t establishing a new hierarchy. The end result isn’t to re-dictate what women do with their own bodies but to ensure they can develop proper confidence they will be accepted into their respective career and social paths with whatever decision they choose. A problem I’ve encountered in relevant academia is arguments clearly pushing against chemical treatments when it’s important for me to differentiate my point. Accusations of women denying their heritage based on a personal decision over their hair are not only both unfounded and counter-productive to freedom and esteem, but they seem to almost go hand in hand with quite a few academic resistance efforts. I think it’s important to remember deep pride in one’s heritage and appearance decisions aren’t mutually exclusive, especially given natural hair may have serious consequences for some. As demonstrated in the East Asian market, the esteem problem seems solely concerned with the body — not the home culture. It’s simply important to drop the stigma of natural hair, so black women are free to choose without a predetermined political statement.

A preference for lighter skin tones also affects African nations, though it presents itself a bit differently. Mayes notes the media often uses light skinned black models over darker skinned models, and this preference affects women more than men, given that through stereotypes, darker complexions have become associated with masculinity (p. 91). Most notably, this affects dating prospects, with preferences even within the black community. This market is unique, in that it only affects people of color, and the market for skin lighteners is based solely upon the demand derived from this hierarchy's existence.

In Latin and South America, the racial spectrum ranges from white European descendants to Afro-descendants, the indigenous population, and everything in between. They also possess quite a market for hair relaxers and skin lighteners, but plastic surgery has become especially common within the region. While trend-setting industries like fashion are centered in Western culture, plastic surgery is the fastest growing beauty industry across the world (Elliot, 2009, p. 357). In Latin and South America, a heavy demand and supply make such surgery both cheap and readily available. There are even hospitals across Brazil where services are offered at no cost (Edmonds, 2007, p. 364). Edmonds has developed a hypothesis behind offering free corrective surgery to those in extreme poverty, even when no physical pain incurs. He says it acts as a psychological correction for such low self esteem (p. 368), citing several cases including a nose job for a woman with black heritage yearning for a more European nose. He says this isn't uncommon in the country, noting patients with black or native roots will often ask for correction to features specific to these identities, although they never specify a reason and simply opt for the explanation that they want to be prettier (p. 373). Of course, plastic surgery as a substantial, quickly growing market isn't limited to the Americas. In 2007, Lebanon made loans available for plastic surgery, featuring a blonde model as promotion and doubling the number of procedures (Elliott, 2009, p. 360). The hierarchy for white, European beauty ideals sustains even amongst non-white nations, even amongst nations with racially diverse populations, and there is now an incredibly profitable, growing market for it given the efforts of beauty industries combined. In business, we refer to this sort of product as a "star", and we are advised to encourage its growth and reap the gains because this market is likely to be around for a while.

The thin ideal is the goal for several of these surgeries, and it's a direct consequence of repetition in media and marketing wherever Western media is circulated, albeit to varying degrees depending on the culture. It has been perpetuated for so long in Western Nations, and eating disorders have become incredibly common. However, eating disorders were widely undocumented and unheard of in countries with non-West values until fairly recently (Witcomb et al., 2013, p. 332). Eating disorders are a direct consequence of strict beauty standards, often encouraged by Marketing within beauty industries. Witcomb notes the severity stating that eating disorders have the highest fatality rate of any psychiatric disorder, and as Western media spreads, documentation of these disorders in non-West nations has been consistently increasing (p. 332). It has such a widespread impact, on both Westernized and developed nations alike, to cultures just beginning to show symptoms. An excerpt from Witcomb's article outlines the impact on Japan:

In support of this hypothesized relationship between Westernization, urbanization and eating disorders, Japan — the most industrialized and Westernized of the East Asian countries — is experiencing significant increases in the rates of both anorexia and bulimia nervosa. Reported preferences of both Asian males and Asian females suggest that these increasing rates are related to changing cultural attitudes about ideal body size. In one study Japanese male participants asked to select their preferred female body size chose one that was significantly smaller in terms of BMI, compared to that chosen by British males. Similarly, Japanese women asked to select the ideal body size of both Japanese and American females, chose a thinner ideal body for Japanese women compared

to what they thought was ideal for American women and, notably, they selected an even thinner shape when they were asked what they believed Japanese men would view as the ideal (p. 333).

Since the base culture and exposure plays a role in the impact, Japan has experienced a unique shift. The base culture is of East Asian origin, one where both nationals and foreigners expect nationals to be naturally thin. Japanese culture also demonstrates a need for personal excellence, brought on historically through its small landmass and lack of natural resources. Human capital, education, and thus human technology became their nation's main competitive advantage. Japan is also a highly developed nation, staying on par with the Western counterparts that dominate the media. Based on the blending of these two components through development, it seems Japanese men and women have developed an ideal that is even stricter than the Western one.

In contrast, looking at a culture where larger women were the norm for a population or sub-group, like Curaçao where Anorexia Nervosa developed almost exclusively amongst wealthier, mixed race women. In the majority black population, on the other hand, half of the obese women didn't even view themselves as fat (Hermans, 2004). The same occurs in a sub-culture in South Africa with only a few documented cases of Anorexia Nervosa amongst the black population. In Mexico, no cases of AN were reported for the Records of the Health Ministry between 1981-1992 with a small number of cases being reported and growing since (Unikel & Bojorquez, 2007). Of course, there is always the cultural variables to take into account, such as how likely citizens are to even report symptoms on their own. Granted, the trends show there is usually a shift as the country develops and new ideas take root, but cultures with large base ideals tend to better resist intrusion and retain a larger ideal with a better acceptance toward large women.

4. Issues on Corporate Social Responsibility

People of color must often live up to certain standards in order to be incorporated into general media and advertisements, and it says a few things. It says they are incorporated for the sole purpose of diversity — in order to either satisfy a requirement, or more likely to not completely alienate potential audiences, to seem likeable and relatable. Yet the respective characters don't seem to resonate with the corresponding audience. The characters depict something different from the culture of a good majority of said population. We must then question whom exactly this inclusion is for, because this says there is a socially acceptable way to be a person of color, and conversely, a stereotypical, unacceptable way.

Next, it says Caucasian individuals are standard. White people come across as the default, and they are defined in advertisements and media through their character traits or surrounding cues with several traits and physical variations represented in a sitting. For instance, a white individual with tattoos and piercings will come across edgy. If you translate this to a black person, there's a new "ghetto" connotation, rather than an edgy, alternative description. If you translate it to a Latino, we get thug, drug dealer, prostitute, etc. based on stereotypes and the exotic connotation of Latina women. In this way, race plays as an adjective of sorts, whereas a fair complexion offers a blank slate.

Through all of this, I argue that as Marketers, we do have a social responsibility. I believe the best solution for all parties involved includes more neutral media and advertisement inclusion. To clarify, a neutral stance includes more representation in general to offer more visibility for people of color. Proper visibility is important for marginalized groups because in the same way young men repeatedly exposed to sexist video games tend to view women in a more subordinate, sexist view (Stermer, 2015, p. 52) and the same way repeated exposure to

negative portrayals of mental disability in film encourages fear and uncertainty toward mental illness (Whitley & Barry, 2013, p. 246), this principle applies to repetition as demonstrated in the beauty industries. However, I believe the ethical way can be profitable. From a business standpoint, advertisement inclusivity is beneficial long term in order to express inclusion on the part of your brand. We study so many nonverbal cues in Marketing, emphasizing the significance that repetition can achieve, planting signals consumers aren't even necessarily aware they're receiving. When practiced with consistently with prior research into the communities, the repetition will send a message that the brand is for a certain target, people with a certain lifestyle that isn't limited by race. For international companies, inclusive advertising can better reinforce regional Marketing when their advertisements receive global publicity. It helps improve branding and public relations across all fronts.

A neutral stance also includes less stereotyped representation to emphasize the potential and diversity in the same way that their white counterparts have been portrayed. Practically, this includes questioning product development with these specific issues in mind and correcting them before release. This contributes to a shift in a beneficial direction, a shift toward the masses subconsciously registering all races with the same blank slate that they register white passing individuals as they communicate in their everyday lives.

The fear of gradual culture loss is another concern. This is a major drawback amidst the benefits of globalization. Image and dress are an easily accessible portion of the culture, and promoting one image through popular media plays to the younger generations. It diminishes the importance of traditional looks, and they begin to slowly be phased out over time.

Furthermore, consistently throughout history, we've shown its human nature to correct injustice over time. Already, we have large movements in retaliation over the harmful effects of the beauty industry. The thin ideal, for example, shows stronger backlash through movements, user generated content, and even large businesses every year. Proper business practice includes the shift from a business driven approach to a marketing driven approach, one that looks to benefit the consumer. It is time for marketing within beauty industries to finally follow suit and recognize the beauty in diversity. It's time to market to consumer needs based on naturally occurring segments, rather than creating their problems based on one stark image. The benefits of esteem and psychological health in regard to the economy are correlated (Williams, 2007, p. 52), and it seems wasteful to not encourage this from an ethical standpoint. It is important to note that further research should be conducted into other prominent regions, such as the Middle East and Oceania, in the future for a more balanced picture. Similarly, further study would be necessary to go into detail on regions, nations, or even specific populations, as this study was rather broad to include the widespread reach and emphasize the interconnectedness of business and culture with how respect to how international the world has become.

References

- Bissell Kim and Hays Hal (2010). "Exploring The influence of mediated beauty: Examining individual and social factors in white and black adolescent girls' appearance evaluations", *Howard Journal of Communications*, Vol. 21, No. 4, pp. 385-411.
- Bond Cynthia D. (2010). "Laws of race/laws of representation: The construction of race and law in contemporary American film", *Texas Review of Entertainment & Sports Law*, Vol. 11, No. 2, p. 219.
- Brown Jane and Pardun Carol J. (2003). "Black and white, male and female: Racial and gender differences in adolescents diets", in: *Conference Papers — International Communication Association*, pp. 1-26.
- Comas-Díaz Lillian and Frederick M. Jacobsen (2001). "Ethnocultural allodynia", *The Journal of Psychotherapy Practice and Research*, Vol. 10, No. 4, p. 246.
- Dickerman Charles, Jeff Christensen and Stella Beatriz Kerl-McClain (2008). "Big breasts and bad guys: Depictions of gender and race in video games", *Journal of Creativity in Mental Health*, Vol. 3, No. 1, pp. 20-29.

- Edmonds Alexander (2007). “‘The poor have the right to be beautiful’: Cosmetic surgery in neoliberal Brazil”, *Journal of the Royal Anthropological Institute*, Vol. 13, No. 2, pp. 363-381.
- Elliott Anthony (2009). “Drastic plastic and the global electronic economy”, *Society*, Vol. 46, No. 4, pp. 357-362.
- Feld Scott L. (1982). “Social structural determinants of similarity among associates”, *American Sociological Review*, pp. 797-801.
- Franklin Esther (2014). “Are you reaching the black-American consumer?”, *Journal of Advertising Research*, Vol. 54, No. 3, pp. 259-262.
- Franko Debra L. et al. (2013). “Time trends in cover images and article content in Latina magazine: Potential implications for body dissatisfaction in Latina women”, *Journal of Latina/O Psychology*, Vol. 1, No. 4, pp. 243-254.
- “Global make-up industry profile”, *Make-Up Industry Profile: Global* (2014), pp. 1-36.
- “Globalization”, in: *Funk & Wagnalls New World Encyclopedia*, 2014, p. 1.
- “Haircare Industry Profile: South Africa.” *Haircare Industry Profile: South Africa*, 2014, pp. 1-40.
- Hermans Karin M. E. (2004). “Not your ‘typical Island woman’: Anorexia Nervosa is reported only in subcultures in Curaçao”, *Culture, Medicine & Psychiatry*, Vol. 28, No. 4, pp. 463-492.
- Jafari Aliakbar (2014). “Editorial note: Towards an enhancement of knowledge generation in marketing by contributions from non-western contexts”, *Iranian Journal of Management Studies*, Vol. 7, No. 2, pp. 189-202.
- Jones Geoffrey (2010). *Beauty Imagined: A History of the Global Beauty Industry*, Oxford: Oxford University Press.
- Lee James J. and Ewart Thomas (2012). “Comparing the eyes depicted in Japanese portraits of beautiful women: The Meiji and modern periods”, *Aesthetic Plastic Surgery*, Vol. 36, No. 3, pp. 504-510.
- Leung Freedom, Sharon Lam and Sherrien Sze (2001). “Cultural expectations of thinness in Chinese women”, *Eating Disorders*, Vol. 9, No. 4, pp. 339-350.
- Mayes Ernest M. (1997). “Chapter 5: As soft as straight gets — African American women and mainstream beauty standards in haircare advertising”, *Counterpoints*, pp. 85-108.
- McLoughlin Linda (2013). “Crystal clear: Paler skin equals beauty — A multimodal analysis of Asian magazine”, *South Asian Popular Culture*, Vol. 11, No. 1, pp. 15-29.
- Nnoruka Edith Nkechi (2005). “Hair loss: Is there a relationship with hair care practices in Nigeria?”, *International Journal of Dermatology*, Vol. 44, No. Suppl. 1, pp. 13-17.
- Ogunbiyi Adebola, Ogun Olabiyi and Enechukwu Nkechi (2014). “Recurrent hair loss resulting from generalized proximal trichorrhexis nodosa in a Nigerian female”, *International Journal of Trichology*, Vol. 6, No. 2, pp. 83-84.
- Rasul Azmat and Jennifer M. Proffitt (2012). “An irresistible market: A critical analysis of hollywood-bollywood coproductions”, *Communication, Culture & Critique*, Vol. 5, No. 4, pp. 563-583.
- Stermer S. Paul and Melissa Burkley (2015). “Sex-box: Exposure to sexist video games predicts benevolent sexism”, *Psychology of Popular Media Culture*, Vol. 4, No. 1, pp. 47-55.
- Thompson Cheryl (2009). “Black women, beauty, and hair as a matter of being”, *Women’s Studies*, Vol. 38, No. 8, pp. 831-856.
- Unikel Claudia and Ietza Bojorquez (2007). “A review of eating disorders research in Mexico”, *International Journal of Psychology*, Vol. 42, No. 1, pp. 59-68.
- Wang Ping (2000). *Aching for Beauty: Footbinding in China*, U of Minnesota Press.
- Wenting Rik and Frenken Koen (2011). “Firm entry and institutional lock-in: An organizational ecology analysis of the global fashion design industry”, *Industrial & Corporate Change*, Vol. 20, No. 4, pp. 1031-1048.
- Whitley Rob and Sarah Berry (2013). “Analyzing media representations of mental illness: Lessons learnt from a national project”, *Journal of Mental Health*, Vol. 22, No. 3, pp. 246-253.
- Williams David R. et al. (2007). “The mental health of black Caribbean immigrants: Results from the national survey of American Life”, *American Journal of Public Health*, Vol. 97, No. 1, p. 52.
- Witcomb Gemma L., Jon Arcelus and Jue Chen (2013). “Can cognitive dissonance methods developed in the west for combating the ‘thin ideal’ help slow the rapidly increasing prevalence of eating disorders in non-western cultures?”, *Shanghai Archives of Psychiatry*, Vol. 25, No. 6, pp. 332-341.