



A Journey of Whiteness from Blackness: Critical Analysis of Racist Practices in Whitening Creams

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Abstract- The present study attempts to explore the racist beauty standards which are being propagated through the beauty whitening creams. This particular study explores how the stereotypical beauty standards have been rooted in European culture and how the developing countries like Pakistan are so much affected by it. The researchers have tried to explore how the internalized beauty norms have been culturally rooted in our belief system. Men also play an important part behind endorsing this ideology of fairness. This research views the concept of fairness deep rooted with issues of racism, hegemony and cultural differences with relation to Fanon's ideology of *Black Skin, White Mask*. Qualitative paradigm has been applied on this investigation. This research also studies the historical and cultural perspective while dealing with the consumerism culture of whitening creams with special focus on the dire need of women to have fair skin.

Keywords: Racism, Hegemony, White Skin Black Mask, ideology of fairness, beauty.

I. INTRODUCTION

"Wouldn't they be surprised when one day I woke out of my black ugly dream, and my real hair, which was long and blond, would take the place of the kinky mass that Momma wouldn't let me straighten? . . . Then they would understand why I had never picked up a Southern accent, or spoke the common slang, and why I had to be forced to eat pigs' tails and snouts. Because I was really white and because a cruel fairy stepmother . . . had turned me into a too big Negro girl, with nappy black hair." — Angelou 'And Still I Rise'

In the world, all women are dependent upon strict beauty principles, as beauty is inseparable from a lady's individual worth. Pale, immaculate white skin, long, streaming light hair, tall and meager feminine body, and effortless and fragile facial highlights total with blue eyes make the domineering, Eurocentric beauty norms by which all women are estimated. While numerous women may need beauty when thought about against this unreachable and limited ideal, women of shading experience the most enslavement. To accomplish the authoritative Eurocentric beauty ideal, women are urged to adjust their normal glances through corrective medical procedures and items. Given that restorative items might be more secure, more moderate, and more open than obtrusive medical procedures, numerous women may pick this road to take a stab at beauty beliefs. Nonetheless, the corrective business advantages white customers over purchasers of shading by restricting the openness of restorative items that pair with more obscure skin tones. As Maya Angelou featured in her sonnet, white is the norm of beauty that women of shading can't achieve. The nonstop prohibition of racially assorted beauty items and promotions strengthens the possibility that women of shading won't ever have a similar spot in the beauty pecking order as white women.

Racial discrimination in the cosmetic and glamorous world as fundamentally seen through the absence of racial variety in beauty items and commercials, is a type of institutional bigotry. The multiplication of Eurocentric manly determined beauty goals inside restorative ventures maintains a racial, sexual progressive system that advantages lighter skin tones over hazier ones. The way of life of racial elitence found in the restorative business is certainly not a new turn of events. Instances of racial mistreatment are littered since the commencement of the restorative creation. White women have consistently been the essential market for standard beauty brands, while individuals of color and different women of shading have consistently been a greater amount of an idea in retrospect.

In the mid-1940s, cosmetics was created and publicized for white women. This changed when standard brands started making and showcasing skin helping creams for women of shading (Hope, 2016). An

illustration of one skin-dying item promotion during the 1940s shows a reasonable skin shading change from earthy colored to white in the wake of applying the cream. A comparable ad shows a man approaching over the shoulder of a lady who has utilized the skin helping cream, and his look recommends that he discovers her new skin tone alluring.



(Image 1 Lucky Brown, 1940).

These ads propose that women of shading were relied upon to attempt to in a real sense change their skin tone using destructive skin items to accomplish the white Eurocentric ideal of feminine beauty.

Further, the consideration of positive male evaluation imparts that women would likewise change their skin tone with the objective of getting more alluring to men. These models are types of institutional bigotry that served to replicate whiteness by convincing women of shading that they would not be considered lovely except if they adjusted to whiteness. Shockingly, this gave women of shading a predicament since they could always be unable to turn out to be totally white—they just needed to attempt to conceal their darkness as much as humanly conceivable. This regularly encouraged disguised prejudice, whereby a few women of shading embraced bigoted mentalities against themselves and different women of shading.

Consequently, racially oppressive beauty standards were upheld by men and women of color and not just by white people. From the 1970s to the 1990s, there was minor progress towards racial inclusivity in the cosmetic industry. The Black is Beautiful social movement strove to expand beauty ideals and gave rise to small, independent companies that produced makeup for women of color.



Some mainstream makeup companies like Cover girl and L’Oreal followed suit and made attempts at racial inclusivity with their makeup products; however, racial equity was, and continues to be, lacking. The historical development of beauty standards and the continuation of upholding white beauty standards has allowed for the reproduction of whiteness on an institutional level. The commercialization of white beauty has contributed to the cultural representation of women of color as “negative, out-of-place, or disturbing” because they are at the bottom of the socially constructed beauty hierarchy (Hall, 1997, p. 236). The cosmetic industry contributes to racial formation that ascribes meaning to different bodies, such that white women are valued over black/brown women (Omi & Winant, 1994, p. 4). These racially defined appraisals of women’s worth, maintained by the beauty industry, and are definitive forms of institutional racism.

Significance of the Research

In Pakistani culture, it is believed by some that dark skinned women are thought of as being “ugly”, are less educated because of the dark skin tone and/or are less attractive. As a result, women with darker skin tones are often socially disadvantaged and treated as second-class citizens existing beneath women with lighter skin tones and complexions. This paper hopes to show that the darker skin tone color is beautiful, valued, significant, and loved. We want to show that being Black is also beautiful.

1) To fulfill the researcher’s curiosity and need for greater understanding about colorism in the beauty industry. Related to this goal, researchers wanted to test the feasibility of starting a more in depth study in this area on the depth and breadth of shades offered by beauty brands that will match a broader variety of skin tones and shades.

2) To develop a beginning foundation of a theoretical framework encapsulating the key features of colorism in the 21st century in the beauty industry.

Victims of colorism often feel pressure to cover up their dark skin tones with lighter foundation shades. Dark-skin women have repeatedly expressed the need and offered commentary on the social pressures they feel to sexualize themselves in order to appeal to others. Therefore the present research was crafted to contribute to the field of communication broadly, but more specifically for scholars interested in multicultural gender, and inclusivity academic, empirical research. Data obtained in the current study specifically addresses how the beauty industry has responded to issues of colorism in marketing of their products

II. LITERATURE REVIEW

Milkie (1999) found that White women are also damaged by the images, because they promote unattainable beauty, while Black women are unable to relate with the advertisements. This study demonstrates that these advertisements alter the identity of both light-skinned and dark-skinned individuals. Both groups believed that images shown in the commercials are unrealistic, yet they are forced to handle the consequences of these ubiquitous beauty images.

White women reported that they were “put down” by these images in the media while dark-skinned individuals believe that they were relatively unaffected by them. The fact that dark-skinned women reported that they didn’t relate to this problem indicates that they are not represented in most media according to their numbers. This creates a marginalization on two levels – on one hand, darker women are underrepresented as beautiful, and on the other, and they are barely represented at all. This lack of representation reflects the struggle between blackness versus whiteness. In all cases, women are not portrayed fairly, but white and light-skinned women are, at least, represented.

A study indicated that a majority of young women believe that men are more attracted to individuals with light skin tones (Bond & Cash, 1992). Even though the majority of the dark-skinned persons interviewed in this study did not believe that skin color negatively impacted their self-esteem, they did believe that individuals with light skin were perceived more positively and that they have an unfair advantage in life.

While the young women surveyed in this particular study were, fortunately, confident with their skin tones, this is not always the case for young women around the world. Those from low socioeconomic backgrounds and low levels of education often associate success with skin color, a message promoted by skin lightening companies. Therefore, in an attempt to rise in their socioeconomic strata, they try to make their skin look lighter.

Girls and women become preoccupied with social constructions of beauty and are less able to see other ways in which to gain other types of social capital, like education, civic and community networking, prominent charitable work, and involvement in leadership. This narrowing of perceived possibility results in reduced self-esteem and a rigidity of social standing in society.

Human psychology has developed in a manner that dictates that we are most likely to find individuals attractive if they are similar in appearance to ourselves. Therefore, individuals with light skin are more likely to find individuals with light skin attractive and individuals with dark skin are more likely to find individuals with dark skin attractive. If people are raised in communities in which they are primarily exposed to people of one race, this is more likely to be the case -except when exposed to constant messages that fair skin is more attractive.

Kahle and Homer (1985) researched the impact of physical attractiveness perception on consumer response to advertisements. Put simply, the more attractive a product endorser was, the higher was the likelihood that a consumer would be persuaded to purchase the particular brand of a product. By extension, if lighter skin tones are perceived by product users as more attractive, then skin-tone also plays a role in how receptive a consumer is to a product represented by a lighter-skinned endorser

Ransford's(1970), work on skin color, skin tones and life chances in 1970 began to articulate the relationship between skin tone, social identity, and social status. He shed light on the phenomena of the internalization of racial stereotypes, discrimination and the effect that persistent, pervasive discrimination has on people of color struggling to be treated equally and succeed within core societal institutions.

Social identity is part and parcel of social capital. Social identity is defined as the part of self-concept that arises from an individual knowing they are a member of a social group, together with that perceived value of that group membership (Tajfel, 1982). Social capital is the intangible (but real) assets a human within society possesses or acquires: Education, income related to work, family money, religious, social and civic group membership, good health, and "good looks" are all important social capital assets. Skin tone is part of social identity, like it or not, and it has a perceived social capital value. Social identity can be said to have three parts: how an individual is "typecast" by outgroup members; how they are seen by members within the group; and finally, how the self is perceived by the self.

Just as girls internalize constructed concepts of beauty throughout their lifetime, boys are also subject to these same beauty and lightness constructions, and also internalize them. Thus, as girls and women strive and fail to meet these standards (without being able to change their own genetics and phenotype) the boys and men she meets within society also automatically rank them on the basis of this internalized ideal, which begins with their skin color.

We reach into learning theory and social learning theory as a way of to illuminate the powerful forces of a lifetime of learning and internalizing racism and the societal influences that help shape it, and are in their turn, shaped by it, to explain how human beings can be taught to hate the very skin they are born with, and how the "package" a child comes in becomes a substitute for her own idea of herself. When a woman begins to believe she is less than worthy, then she accepts that until she is beautiful enough, and light enough, the potential for her life is limited within her own mind. And cosmetic companies are much invested promoting that a woman is never beautiful enough.

In one television commercial for skin lightening cream, the scene opens in a family's modest living room. The conversation is about their struggle with finances, and the father laments with a sigh, "If only we had a son." The daughter, who is the only support for her aging parents, is crushed by this statement and runs to her room. The mother follows her, bringing with her the ultimate solution to their troubles - a tube of "fairness cream," the cosmetic industry's not-so-euphemistic term for skin whitener. For indeed, the unfairness of her social economic position becomes "fair" along with her skin. She lightens her skin and is soon making more money. The ad closes on her taking her folks out for a nice dinner. The father now approves of her, smiles, and the scene closes with her father affectionately saying "Beta," a colloquialism that shows affection for either gender, but which literal translation is "son." The entire commercial is designed to reinforce gender stereotyping. Many of these commercials show the woman gaining a successful male partner, usually a husband, or a better job, but the message remains the same: the fairness cream that lightens her skin allows her access to male power and privilege.

Because of the gender and wealth gap, which is more pronounced for women of color, most of these agencies market their beauty images using white and light-skinned women, perpetuating an intrinsic stance of racism that marketing companies seem to be unable to remove from their business practices. In addition, they create a self-fulfilling feedback loop: by marginalizing darker women in their campaigns, they reduce real-world opportunities of darker women. Thus, lighter-skinned women used in these media

images represent money, power and privilege not granted to darker women. When individuals with dark skin are shown in films and television, their numbers are usually underrepresented compared to real population percentages. Many movies and television shows tend to showcase their black and brown characters as having different personality types that help drive the drama of the situation. However, a dark-skinned woman tends to be typecast as a villain or a sinister character more frequently than white women. In the United States stereotypical scary movies are a subject of satirical comedy in that the black person dies first. Blackness is associated with evil in or, in some cases, lack of necessity (Hunt, 2005). Since they are unimportant, they are removed from the film first. Recently, VICE Media Group conducted a study that found that many movies would only last 30 seconds if all of the white actors were edited out, reflecting the minuscule amount of time dark-skinned characters appear in these early films. Occasionally darker-skinned actors are shown in films and other image media to demonstrate that the media producer is reflecting diversity, but individuals with light skin disproportionately represent a majority of characters.

Many media apologists argue that an important reason they do this is to please their target demographic. Since it is assumed that individuals with light skin have more disposable money to spend on entertainment, industry leaders believe that it is more profitable to market to this demographic (Baumann, 2008).

III. THEORETICAL FRAMEWORK

Fanon (1986), at the beginning of *White skins, black masks*, declares that his book is a clinical study, and that it will, in a sense, psychoanalyse, not only race but various aspects of the colonial encounter as well. The prime focus of his psychoanalytic attentions is the juxtaposition of white and black races in the context of colonization. The white colonizer and the black colonized exist within the grip of a massive psychoexistential complex (1986, 12), he suggests, that has multiple detrimental psychological effects. Such effects are realized not only in the dreams of the colonized but also in the psychic life of the colonized, who, in many ways, thinks of himself (or herself) as white. In accordance with psychoanalytic theory, Fanon looks to the underlying desire motivating the dreams, the actions and the personality of the colonized, and claims to find there a simple wish. "What does the black man want?" he asks mimicking Freud's famous "What does a woman want?" He answers that the black man wants to be white". Now it is of vital importance here that we contextualize this wish within the colonial context, that is, within a context in which the white subject has, in relative terms, everything and where the black man or woman has nothing. Hence this desire to be white is not in any way transhistorical or universal; rather, it is an outcome of a specific configuration of power, of real material, economic, cultural and sociopolitical conditions that continually celebrate and empower the white subject and continually denigrate and dispossess the black man or woman.

Fanon tracks the implications of this answer -of wanting to be white - across the domains of language, sexuality, dreams and behaviour, finding in each instance the persistence of this wish "the taking on of the white" language and culture, the desire for a white spouse or sexual partner, the dream of turning white, actions of skin whitening, hair-straightening and so on. It is this fundamental wish and its affects, the kinds of identity, conflict and pathology it leads to, that form the focal points of Fanon analysis, and indeed, that he is alluding to with the title of *Black skin, white masks*. Importantly, even in his use of a psychoanalytic interpretative approach, Fanon points out that such pathologies of affect, even once wired through the sexual realms, through unconscious processes, are ultimately derived from inequalities present in wider social structures and cannot as such be reduced to the internal psychical workings of individual subjects.

IV. ANALYSIS AND DISCUSSION

The present study has attempted to analyse the advertisement discourse and interpret the ideology presented behind them. The researchers have applied the theory of Fanon (1952) *White skin, Black mask* on the advertisements of fairness cream in Pakistani print media. For this purpose the researchers have analyzed twenty advertisements of fairness creams/products from different Pakistani magazines. It seems that the manufacturer of these fairness creams give the justification of human existence by saying that only fair is the only gear to drive the vehicle of human life. Fanon (1952) argues that for the black man

there is only one destiny and it is white. It is very clear from the pictures and the logos of these fairness creams that the only condition to exist successfully in this universe is to look fair. It looks so to be fair is the only destiny for black people or people of colour. As the economically powerful nations are having the white skin so, unconsciously it has become an obsession for the lands of browns and blacks to exist successfully in this universe. Although this very mythical set of beliefs has been criticized and challenged by several critical intellectual minds but still the black man's desires to be white is alive.

As in the following pictures and their captions it is obvious that the black soul is a white man artifact.



In the above advertisement, there is a picture of a mature lady famous for her wisdom in Pakistani society says "Abgora ho ga Pakistan" a wise lady is trying to transmit the ideology that Pakistan is the land of brown people and if they want to cope the challenges of the modern life they have to become fair. As it is said by Fanon that only destiny for black and brown is white so, it is obvious from this advertisement that the destiny of whole Pakistan (land of brown people) is white.

Similarly in the following advertisement the same ideology is being promoted.



“Rang itnagora k goribhe Sharma jay”. The picture of a lady is given on the advertisement that is having white skin and blonde hair. The word **“Gora”** in Pakistani culture is used for an English lady who is the standard of beauty in Pakistan due to her fair skin. Fanon said that Indeed black man want to prove to white man at all costs the equality of both the races. Here in this advertisement we can see a type of comparisons between the ladies of two races i.e. **“White”**(English lady) and **“Brown”**(Pakistani lady). Pakistani lady wants to prove her superiority on the English lady as far as the color of skin is concerned. The white skin has become an obsession for a Pakistani lady if she want to prove her superiority and she wants to earn this superiority at any cost.

In another advertisement the face of the lady is shown in two shades i.e. dark and light and the logo is **“OBSESSED WITH FAIRNESS”**The logo and even picture is fully loaded with the ideology of fanon. Brown /black people wantan respectfulexistence and only compulsion for this in the universe of white people is to be fair.



Look at the followings pictures and logo of one of the men’s fairness cream advertisement which also promotes the idea of superiority of white men. Only white people can have confidence to live a good life. It is obvious from the logo of the advertisement that white skin is directly proportional to confidence in human life. The only target for Pakistani men is to become white if they want to be confident and successful in their life. The logo of the cream is **“Max fairness”** for **“Max confidence”**. Confidence is the property of white people and the only way to obtain it is to be fair. There is a feeling of dependency and inadequacy that black people experience. The roots of this dependency and independency exist in the history of colonialism. As once Pakistan was a British colony so the people of Pakistan are very impressed and even obsessed by the whites who were once their confident masters. So, now it is the only destiny for Pakistani people, if they want to gain “Max confidence” is white. This is in fact parallel to the ideology of Fanon that the skin is black but to wear the white mask even with the help of the whitening products is the key to survive successfully. The only destiny for brown/black people of Pakistan is white.



This is dilemma of black/brown nations that they reproduce consciously and unconsciously racist patterns of behavior as they grow in to adulthood.

Look at the following advertisement of fairness cream for children. The logo of this product is

“Ye lotion bachykolagain”, 3 din main kala bacha gora ho jay ga”. The target to be white is set for a new born (as shown in picture) even before birth. The destiny for a new born is set by the society of black/brown people even at the time of birth. A new born is given a target to become white in only three days. This is the only task that a new born is given from the society at the time of birth. The Pakistani society starts transmitting the racist patterns of behavior to a baby at the age of few days.



White is the destiny of black/brown people of Pakistan, they want to achieve it and don't want to lost it again at any cost, as it is represented by the following advertisement. The logo of this advertisement is “Fairness that lasts”. It means once the brown/blacks achieve their destiny they don't want to lose it at any cost. They need an everlasting fairness and this is the only destiny for them.



Instant glowing formula, "GET MORE FAIRNESS". The above mentioned logo and picture of a fair lady who is applying a small amount of cream on her face. It is claimed by the company that this is not just a cream, this is actually a formula. Formula solutions are used for more complicated problems. It means to be dark is not natural it is a complication and we have to fight with it while making a formula solution. The second part of the logo is also full of ideologies. Get more fairness, some fairness is not enough to compete the white nations and to approach the destiny, so get it more.



Get more fairness, some fairness is not sufficient, there is a need to be more fair.

Fanon(1952) argued that the black man stands for the bad side of the character. These ideologies are very deep seated in the minds of subjugated people mostly brown/ blacks and particularly in Pakistan the roots of these ideologies lies in the history of colonialism.Pakistani brown people wants to be more fair because some fairness is not sufficient to detach the evilness which is attached with them from the very birth, just because of their brown/black color of skin. Fanon stated, whiteness is always the symbol of justice, truth and virginity. The same idea is working behind the flowing advertisement.



“Gora Rang aurChehrachandjesa”Chand (Moon) is the symbol of light and beauty. If your skin color is not white you are deprived of the characteristics of truth, beauty and even goodness. Because truth, goodness and beauty is the characteristics which are the property of white people and blacks has nothing to do with this. According to Fanon the black man is the symbol of eviland ugliness. The only solution for black /brown to get rid of that evilness and ugliness is to change the color of skin. That’s why the logo “Gora Rang AurChahra Chand Jesa” hits the target successfully.

In the below given advertisement the name of cream is “white face”and the logo is “BaymisaalKhoobsurti”. The name of the cream and logo suggest the same as it is suggested by Fanon,“All birds of prey are black”. If your face is white you are the symbol of innocence and beauty and your beauty may become example less of your achieve the height of fairness. All the positive things like innocence, virginity brightness and even truth are related to white and everyman present on the land of brown wants to achieve his/her destiny.



It looks so that the black skin actually is a physical dirtiness and every black wants to get rid of this dirtiness. A picture of Negro man is given in the following advertisement. He is applying a sufficient amount of cream on his face and the color of the cream is white. White cream and black skin of Negro juxtaposed with each other and it looks so that he is trying to wear the mask of white color on his black skin. The most noticeable thing in this particular advertisement is the image of a white mask that is appeared at the right bottom corner of the same advertisement. The logo of the cream is “**Black Man tries Korean whitening cream**”.

This is the level of standard of the fairness cream if it can change the color of negro, it must change the colors of brown (Pakistani). The image of mask indicates that your only destiny is white and you will have to change your skin color even if it is possible only by wearing a mask of white color.



Fanon argues that only a psychoanalysis can bring out the course of these effects which are responsible for the structure of these complex ideologies. According to the Fanon these ideologies are kind of a whole set of defects left over from childhood. As he quoted the argument of Nietzsche **“Man’s tragedy is that he was once a child”**

Look at the following advertisement how perfectly it matches the above mentioned argument of Fanon.



The logo of the product is **“Bachonka Rang Gora Gora”**. The destiny from the very birth of the child is decided that he/she should achieve the height of fairness. If he is born with black/brown skin color it is his own fault and now he/ she has given a target to change his/her skin color because the powerful nations (White nations) are the manufactures of ideologies and noting is good in their ideas if it is black too. Black is always a symbol of darkness and our unfortunate born black baby has to find his/her way is this darkness and the only solution is to be white at any cost even by wearing a white mask as it is true that all the people are actually black **(regardless of skin color)** but wearing the mask of white.

Ylimg .com 26 Sep 2020. 00:41



“Bachonka Rang Hameshakay Iye Gora KrneyWali Cream”

Poor born black don't know the complications of the challenges of this white man's world in which as according to Fanon if you try to climb upward toward whiteness and light, the white people repudiate your uncivilized self. A black baby's destiny is to become “**Hamesha key liyagora**”

Fanon also stated further all kinds of expressions make black man equitable of sin.



In the above mentioned advertisement a lady is removing the skin of her face. As the skin is being removed the new skin which is visible now under the removing cover of the original skin is three times fairer than the original one. The hidden message which is being transferred from the picture is same as stated by Fanon that black is the color of dirtiness and dirtiness must be removed from your character.

Fanon also argued that in most of the dictionaries the black man stands for the bad side of the character. In the following example the name of the cream is “Hubshy” i.e. Negro actually in local language and the picture given in the advertisement is also a negro lady and logo is “**Waqai amazing hai**” we amazed usually on the miracles and for a black person it would be really a miracle if his/her skin color is changed in to white. Because black is considered the bad side of the character and to change the skin color from black into white instead of the ideologies of white people is the only destiny of the brown nations of Pakistan.



Bpo.bloggers.com, 26 September 2020ss

V. CONCLUSION

The present research tried to discover the uncomfortable facts of racism in Pakistani society which actually exist in this society due to the postcolonial history of the subcontinent. With the help of advertisement of beauty products in Pakistani media the researchers tried to discover the consciousness of the black subjects in a world of white power. Researchers tried to create a link between the effects of racism on the minds of people of color and the advertisement of beauty products which are used to change the color of skin.

Not only the resonance of racism can be heard in the logos of advertisement of beauty products but these advertisements are the good illustration of continuation in Fanon's Black skin white Mask. The present research related how consciously and unconsciously these advertisement are promoting racist patterns of behavior among the people of Pakistan. In this sense the present research puts Fanon's work in racist context and analyses how it resonates today in the logos of beauty products advertisement.

Unfortunately the black has been tragically equated in the collective unconscious of people of Pakistan with the absence of good and beauty due to the reason that once Pakistan was a colony of white people. In Pakistani society only white color is considered the symbol of beauty and so the manufactures of beauty products manipulates Pakistani people by highlighting the racist patterns, unfortunately already present in their minds and minds which are still colonized even after seventy years of having freedom physically. From the vary childhood Pakistani people listen that black stands for ugliness, sin darkness and immorality and everything, opposite of these, is white. Hence a Pakistani is forever in combat with his own image and is at war with his veryown self and the manufacturers of beauty products are actually providing the weapons for this self-destroying war. The particular advertisements are not only making people uneasy with in their own skin but also teaching them to hate and reject self by promoting the idea of the equation of color black with everything evil. A Pakistani unconscious consists of everything which he is taught to hate about himself and the manufactures of beauty products are trying to make him more shameful of his very own biological being.

In short, in Pakistani society people of color learn from an early childhood that racism exist but there is a need to change the myth of beauty which resonates as beauty is white and beauty is bright and reduce the uncomfortable effects of racism with the help of proper education and good behavior. From the analysis of logos and pictures presented on the advertisement of beauty product, it is obvious that the people of color internalize and reproduce racist attitudes. In other words it is right to say that the problem Fanon originally analyzed in 1952 remains today, seven decades later.

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