

This paper has focused on the practice in Skin Bleaching and Skin Lightening Behaviour (SBSLB). That is the intentional alteration of one's natural skin color to one relatively, if not substantially lighter in shade through the use of chemical skin lightening agents. This paper endeavours to explore and explain why African Descendant People (ADP) who reside in post-colonial societies such as Jamaica engage in (SBSLB) in a cultural space where there is an unmistakable sense of black pride. The findings expose an open secret - that European standards of beauty since slavery continue to be dominant, prevalent and constantly pushed as the standard bearer which ADP are expected to adhere as noted by western philosophers, such as Goldsmith Locke, Hegel, Kant. Their ideas have served to perpetuate racist colonial ideologies, among Jamaica's Eurocentric ruling who continue to endorse promote such ideals through major institutions, such as the media, religion and education, but not without challenge. Black focused movements from Marcus Garvey's UNIA to Rastafarianism, have attempted to boost Black Pride, of Jamaica's ADP have failed sustain the 'Black is Beautiful' ethos as a consequence of the ruling elite's ability to perpetuate the desire for the European body aesthetic, through the media. Religion education and political representation. The perspective that SBSLB is linked with self-esteem and racial self-hatred among ADP is challenged by researchers, who argue that (SBSLB) may be a survival strategy adopted by ADP who are cognisant that Jamaica is a pigmentocracy, where there is strong correlation between socially mobility and skin shade. In order to counter SBSLB it has been suggested that a combination of Afrocentric and European therapeutic reframing strategies which counter the dominant colour consciousness mindset which considers the black body aesthetic to be a badge of shame, that needs to be removed forthwith.

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