**To what extent was consumerism beneficial towards American society in the Roaring Twenties?**

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“The corruption of American soul is consumerism” – Ben Nicholson. Consumerism, a culture of societal preoccupation with the acquisition of consumer goods, became ubiquitous in the United States of America in the 1920’s as a result of the rise of prosperity and technological advances. Undeniably, American consumerism has prompted unprecedented economic growth as it increased job opportunities, boosted social development, and bolstered production rate. On the other hand, however, consumerism, along with the increasingly prominent advertisement industry, disenfranchised America minorities – primarily women and African Americans – as it perpetuated gender and racial stereotypes.[[1]](#footnote-1) At the same time, the overwhelming wealth that consumerism has brought to the American society led to the gilded age of the Roaring Twenties, in which corruption and moral decadence were ubiquitous. Hence, despite the dazzling economic growth that consumerism has brought to the United States, consumer culture was ultimately detrimental to the American society: Consumerism undermined the American Dream of minorities, including women, African Americans, and the lower class; such culture also promoted unsustainable consumption habits that correlated to reduced psychological health, such as increasing tendency of compulsive expenditure, higher incidences of depression, and lower ethical standards.

Countless statistics, from the Gross National Product (GNP) to average employment rate, proved that American consumerism was beneficial to the society as it has not only prompted unprecedented economic growth, but also bolstered the standard of living of the American society. For instance, the prevalent cultural norm of *buy now, pay later* caused the production rate to skyrocket; in fact, the GNP during the 1920’s grew at a whopping rate of 4.2 percent per year – from the $687.7 billion in 1920 to $977 billion in 1929.[[2]](#footnote-2) While the nation’s total wealth almost doubled, the surging demand for labor caused the unemployment rate to drop below 3%.[[3]](#footnote-3) Likewise, living standard in American society boosted as new construction almost doubled and average salaries rose. As consumeristic culture encouraged Americans to strive for improvement and discovery, economic growth and living standard was sparked by two of the most transformative technologies that became widely introduced to the nation during the Roaring Twenties: electrification, driven by steam turbines and high-pressure boilers, and automobiles, powered by the internal combustion engine.[[4]](#footnote-4) Undeniably, consumerism has compelled the United States to strive for advances and improvements in order to satisfy the increasing demand of the public, and in return such culture has led to unprecedented economic growth and rise of living standards.

Although the growth of American economy and the rise of average living standards were evident, consumerism – along with its byproduct, the advertisement industry – has made America a hypocrite as it undermined the American Dream of the minorities, from women and African Americans to the poverty-stricken lower class. For instance, the advertisement industry perpetuated distorted and unhealthy image of beauty that was not only devastating to the minds of girls and women, but also detrimental to the American motto of *equality for all*.[[5]](#footnote-5) Essentially, the beauty industry convinced women that “beauty” is a social, rather than a personal, issue in order to feed into female insecurities.[[6]](#footnote-6) For instance, with prevalent “Made Over Girl” imagery, beauty culturists proclaimed the necessary “mutual transformation of external appearance and inner well-being” as a metamorphosis.[[7]](#footnote-7) Aside from instilling the belief of the necessary “metamorphosis” of women, the sex appeal evident in countless advertisements in *Vogue* magazine, such as the advertisement for Onyx Hosiery in 1921 and Phoenix Hosiery in 1927, perpetuated distorted, unhealthy image of beauty.[[8]](#footnote-8) By promoting the ideal image of beauty, such as the unreasonably slender ankles and waist, and by preoccupying women with efforts to change their inadequate appearances, the advertising industry objectified women and drained them of self-esteem.[[9]](#footnote-9) Furthermore, countless advertisements like the Palmolive advertisement “Most men ask: Is she pretty?” perpetuated the belief that appearance was more valuable than intelligence for women.[[10]](#footnote-10) The unreasonable beauty ideals and emphasis on appearance have arisen as a backlash against the motto *equal rights for all* because women continued to be sexualized and misrepresented in advertisements. According to the American Psychological Association (APA) Task Force on the Sexualization of Girls, sexualization of women and girls could have tremendous adverse effects on the physical and emotional wellbeing of young girls because the overemphasis of beauty and exterior appearance inevitably objectified women and conveyed the message that women’s value originated from her sexual appeal.[[11]](#footnote-11) As proven in the mounting evidence of sexist advertisement during the Roaring Twenties, the consumer culture of the United States has unintentionally hijacked feminism[[12]](#footnote-12) and perpetuated gender oppression against female, stripping women and girls of a healthy mind and the opportunity to be treated equally as a human being.[[13]](#footnote-13)

Similar to how it aggravated gender inequality, the pervasive advertisement in the Roaring Twenties also disenfranchised African Americans by instilling racist notions of blackness and people of color. During the Gilded Age, the argument that African Americans were not wealthy property owners as a result of biological inferiority emerged. And such racial and ethnic oppression was unfortunately spread by mass media. For instance, the Jell-O advertisement “Mammy sent dis ovah” illustrated a young African American serving a white woman “plantation.”[[14]](#footnote-14) By portraying people of color as a servant of white men by nature, such advertisement further aggravated the issue of racial discrimination. As seen in the intentionally misspelled title, the advertisement also mocked the accents of African Americans and claimed that “It is appealing enough to turn the sinful, of any colour, away from this neigbour's melon patch,” further segregating people of color from the white American community.[[15]](#footnote-15) Likewise, *Colier’s* advertisement “Time to re-tire,” depicted a young African American with an overemphasis on his physical features.[[16]](#footnote-16) The title of the advertisement, “Time to Re-tire,” implied that the African American was withdrawing from the watermelon field, while at the same time it was a pun referring to the tire product.[[17]](#footnote-17) Again, the advertisement exploited the stereotypical image of African Americans as slaves on plantation fields and at the same time mocked the different physical structure of people of color. Furthermore, in a letter written to a President Harry S. Truman, a black doctor in Los Angeles criticized the black figures of “Aunt Jemima” and “Uncle Mose,” two of the most recognizable symbols of slavery, used by the Quaker Oats Company in its advertisement.[[18]](#footnote-18) He furiously condemned, “I seriously believe that this type of advertising, which ridicules the poor and misguided, but faithful, and endorses undignified fawning servility, is bad world relations.”[[19]](#footnote-19) He grief offered a glimpse into the wrath of African Americans at the prevalent racist advertisement of the 1920’s, which instilled discriminating notions of African Americans that cruelly mocked them of their history, exterior appearance, traditions, and culture.

On the other hand, the consumer culture has not only aggravated gender and racial inequality, but it has also perpetuated wealth inequality within the American society; consequently, it has disenfranchised the lower class and stripped them of their American Dream. For instance, in 1929, the income of the wealthiest 1 percent of the population rose by 75 percent, while the income of average Americans rose by 9 percent; in fact, according to a study done by the Brookings Institute, in 1929 the top 0.1 percent of Americans had a combined income equal to the bottom 42 percent.[[20]](#footnote-20) At the same time, the same 0.1 percent of Americans in 1929 controlled 34 percent of all savings, while 80 percent of Americans had no savings at all due to the consumer culture.[[21]](#footnote-21) Meanwhile, a whopping 70 percent of American households lived below the poverty line, earning less than 2500 per year, not to mention that the extremely uneven distribution of capitals in the agricultural and industrial sector caused over 600,000 farmers to go bankrupt in 1924.[[22]](#footnote-22) For average Americans in the working class, although labor productivity soared due to technological advances like electrification, wages fell in mining, transportation, and manufacturing. For instance, hourly wages in coal mines sagged from 84.5 cents in 1923 to just 62.5 cents in 1929.[[23]](#footnote-23) Evidently, the rich got richer, and the poor got poorer; consumerism, which led to the glory Roaring Twenties, has nevertheless aggravated the wealth inequality within American society, further marginalizing the working class.

Despite the dazzling economic growth that consumerism has brought to the United States, as aforementioned, it has also destabilized the American economy and promoted unsustainable consumption habits whose detrimental effects were evident in the 1929 Stock Market Crash, as well as the apparent reduction in the psychological health of average Americans. Throughout the Roaring Twenties, consumerism allowed the American economy to expand like a growing bubble: the easy credit schemes and the stock market continued to encourage millions of Americans to maximize their buying power and to pour all their wealth into the American economy.[[24]](#footnote-24) Yet while the overproduction of consumer goods began to rise as an alarming issue, the easy credit schemes led to a vicious cycle, which then led to the catastrophic 1929 Wall Street Crash. The unsustainable practice of buying on margin and speculation, as promoted by the consumer culture, was the primary cause of the financial collapse of the American economy in 1929. The stock market, along with the economy as a whole, plummeted and unemployment skyrocketed. While corporate profits dropped from $10 billion in 1929 to $1 billion in 1932, the average income of American household decreased by 40 percent and nine million savings accounts were wiped out between 1930 and 1933.[[25]](#footnote-25) As Stuart Chase once said, people are losing the habits of thrift and avoiding waste in the consumerism culture. As a consequence, 80 percent of average Americans did not have any savings during the Roaring Twenties. In fact, the American economy did not recover from the Great Depression until the 1940’s. Evidently, consumerism has not only contributed significantly to the Great Depression, but it has also created an unsustainable culture that deprived the United States of the elasticity of its economy, causing it to be impossible for the American economy to recover fast from depressions.

Last but not least, despite the apparent rise in living standards due to the abundance of material goods, the boom in consumer goods has actually led to reduced psychological health, such as increasing tendency of compulsive expenditure, higher incidences of depression, and lower ethical standards. Several works, such as *This Side of Paradise* (1920) and *The Great Gatsby* (1925) by F. Scott Fitzgerald criticized the overwhelming corruption of order and morals during this gilded age. In his works, he keenly illustrated the decadent downside of the American dream: the organized crimes such as the illegal sale of alcohol committed by so-called Bootleggers, the inevitably hopeless lower-class aspirations to earn a basic living, and the moral corruption of the newly rich.[[26]](#footnote-26) While his works offered a glimpse into the decadency and corruption of American society during the Roaring Twenties, he himself was a real-life example of how the gilded age brought by consumer culture has led to a decrease in psychological health: countless Americans suffered from alcoholism and mental breakdown just like how his wife, Zelda Sayre, and he did.[[27]](#footnote-27) Money has corrupted not only the society and the people, but the politics as well. For instance, the Chicago Mafia, an organized crime syndicate based in Chicago, Illinois that participated frequently in the illegal distribution of alcohol during Prohibition, reportedly took in $60 million in 1927 and had half the city's police on its payroll.[[28]](#footnote-28) Even one of the highest authorities, such as the US Attorney General Harry Micajah Daugherty, was found guilty of selling alcohol illegally, giving licenses and pardons to offenders, and accepting bribes from other bootleggers.[[29]](#footnote-29) Undeniably, consumerism has created a prospering, yet morally corrupted society that suffered from reduced psychological health and committed in organized crimes.

All in all, consumerism has undeniably done more harm than good to the United States. Although some may argue that consumerism brought unprecedent economic growth, the 1929 Stock Market Crash and the Great Depression proved that such growth was clearly not sustainable, and in fact, such unsustainable economic growth actually caused the economy to be incapable of recovering from sudden shocks and depressions. Likewise, the apparent rise in the standard of life due to the increase in material goods were at the cost of Americans’ psychological health and morals. Meanwhile, the advertisement industry that rose as a result of the consumer culture left long-lasting, internalized racial, gender, and wealth inequality within the American society.[[30]](#footnote-30) As aforementioned, consumerism caused America to take a step away from its promise of equality for all. The detrimental effect of consumerism in America is ever more pronounced today. According to the World Watch institute, the United States – with less than 5 percent of world population – exploits a quarter of the world’s fossil fuel resources, burning up nearly 25 % of the coal, 26 % of the oil, and 27 % of the world’s natural gas; uses a third of the world’s paper; and consumes 27 percent of the aluminum and 19 percent of the copper.[[31]](#footnote-31) Evidently, America’s consumer culture operates to engulf irreplaceable natural resources at a staggering rate.[[32]](#footnote-32) While the American promise of equality for all is still unfulfilled today, the everlasting effect of advertisement, especially on gender inequality, has only worsened. As advertisements today continue to emphasize thinness as a standard for female beauty, research suggests that eighty percent of 10-year-old girls have dieted, while over 50% of American women are currently dieting.[[33]](#footnote-33) APA task force also proves that the proliferation of sexualized images of girls and young women in mass media is harmful to girls’ self-image and healthy development.[[34]](#footnote-34) In summary, while the dazzling economic growth of consumerism was only a radical boom-bust cycle of growth and decline, consumer culture was ultimately detrimental to the American society because it undermined the American Dream of the minorities, promoted unsustainable consumption habits, and encouraged the corruption of the soul.

Annotated Bibliography

Amadeo, Kimberly. “What Was the Economy Like in the 1920s?” *The Balance*, last modified

December 22, 2017. <https://www.thebalance.com/roaring-twenties-4060511>.

“What Was the Economy Like in the 1920s?” is a report written by Kimberly Amadeo, a renowned business analyst who is an expert in explaining complex economic concepts and has published two books along with numerous articles. In the article, Amadeo provided mounting evidence on the tremendous economic growth of the American economy in the Roaring Twenties and interpreted and analyzed the relevant causes of such growth. This source will be extremely useful as it contains all the relevant information on the benefits that consumerism has brought to the United States in the 1920’s.

Black, Paula. *The Beauty Industry: Gender, Culture, Pleasure*. Routledge, 2004. *Questia School*,

[https://www.questiaschool.com/library/108555071/the-bEauty-industry-gender-culture-pleasure](https://www.questiaschool.com/library/108555071/the-beauty-industry-gender-culture-pleasure).

*The Beauty Industry: Gender, Culture, Pleasure* is written by Paula Black, an authoritative researcher who has published numerous books that address issues from the construction and maintenance of gender identity to the changing definitions of health and well-being. Furthermore, *The Beauty Industry* is published by Routledge, a world’s leading academic publisher in Humanities and Social Sciences. In this comprehensive book filled with keen analysis of the beauty industry, Black explains and debunks many popular assumptions about the illusory beauty myth. While analyzing the effect of contemporary culture on the beauty industry, Black reformulates arguments regarding choice and constraint. Black’s in-depth analysis of the beauty industry will be a crucial source to contemplate when assessing how feminism and contemporary culture has distorted the image of beauty.

Cahn, Steven M. *Classics of Political and Moral Philosophy*. Oxford University Press, 2002.

*Questia School*, [https://www.questiaschool.com/library/118530510/classics-of-political-a nd-moral-philosophy](https://www.questiaschool.com/library/118530510/classics-of-political-and-moral-philosophy).

*Classics of Political and Moral Philosophy* is a primary source written by Steven M. Cahn, a renowned teacher of academic ethics, philosophy of religion, and philosophy of education at the Graduate Center of CUNY. Furthermore, the *Classics of Political and Moral Philosophy* is published by the Oxford University Press, which offers a wide range of reliable scholarly works in all academic disciplines. In this comprehensive book, Cahn analyzes nearly 2,500 years of political and moral philosophy. Cahn’s in-depth analysis of such philosophy, which includes feminism, would be excellent when analyzing how feminism has evolved throughout history.

Callaghan, Karen A. *Ideals of Feminine Beauty: Philosophical, Social, and Cultural Dimensions*.

Greenwood Press, 1994. *Questia School*, [https://www.questiaschool.com/library/202541 0/ideals-of-feminine-beauty-philosophical-social](https://www.questiaschool.com/library/2025410/ideals-of-feminine-beauty-philosophical-social).

*Ideals of Feminine Beauty: Philosophical, Social, and Cultural Dimensions* is written by Karen Callaghan, a renowned professor of sociology. It is published by Greenwood Press, a prominent educational and academic publisher which is part of ABC-CLIO. In *Ideals of Feminine Beauty*, Callaghan offers a comprehensive analysis of beauty and patriarchy. In her analysis, feminine beauty is portrayed as a means of patriarchal, social control. Her work will be extremely valuable to a baseline understanding of feminine beauty as it explores a variety of approaches, from philosophical and historical to sociological and empirical, to the study of feminine beauty.

Danzer, Gerald A., J. Jorge Klor de Alva, Larry S. Krieger, Louis E. Wilson, and Nancy Woloch.

*The Americans*. McDougal Littell, 2009.

*The Americans* is a renowned US history textbook that explains the American history from the 1200 to 2004 in profound details. Specifically, unit 6 on the 1920s and the Great Depression provides detailed information on the politics of the roaring twenties (chapter 20), the roaring life of the 1920s (chapter 21), and the Great Depression (chapter 22). This source is especially useful because it contains the basic information that will serve as the ground for my argument.

Gimlin, Debra L. *Body Work: Beauty and Self-Image in American Culture*. California:

University of California Press, 2002. *Questia School*, [https://www.questiaschool.com/libr ary/105882417/body-work-beauty-and-self-image-in american-culture](https://www.questiaschool.com/libr%20ary/105882417/body-work-beauty-and-self-image-in%20american-culture).

*Body Work: Beauty and Self-Image in American Culture* is published by the University of California Press, a reliable publishing house associated with the University of California that engages in academic publishing. The author, Debra L. Gimlin, is a renowned professor of sociology at the University of Aberdeen. Throughout the book, Gimlin examines women's relationship to beauty from a feminist sociological perspective. According to Raquel Scherr, another famous researcher in the field of beauty industry who wrote the *Face Value: The Politics of Beauty*, “Gimlin effectively demonstrates how the business of beauty is ultimately not about abstruse theories but rather about how women negotiate beauty to transact in everyday life.” Gimlin’s work will undoubtedly prove helpful for the research paper as it provides a detailed analysis of how the changing image of beauty affects, both positively and negatively, the lives of women on a daily basis.

Harrison, Jean Elizabeth. *Flappers and their Flawless Legs: An Analysis of Advertisements for*

*Women’s Hosiery in Vogue magazine from 1920 to 1929*. The University of Georgia, 2005. <https://getd.libs.uga.edu/pdfs/harrison_jean_e_200805_ms.pdf>.

 *Flappers and their Flawless Legs: An Analysis of Advertisements for*

*Women’s Hosiery in Vogue magazine from 1920 to 1929* is a research paper published by the University of Georgia, one of the top public research universities in the USA. This research paper examines how advertisement has an adverse impact on women, specifically during the Roaring Twenties. This paper also provided primary sources, such as pictures of actual advertisement from the 1920’s. This paper will be extremely helpful since my essay also aims to analyze how the beauty industry is detrimental to US feminism.

Kelly, Lori Duin. “Measuring Up: How Advertising Affects Self-Image; Fashion, Desire, and

Anxiety: Image and Morality in the Twentieth Century.” *NWSA Journal*, vol. 15, issue 2, 2003. EBSCOhost. [http://tasproxys01.tas](http://tasproxys01.tas.edu.tw/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edsglr&AN=edsgcl.110263179&site=eds-live)[.edu.tw/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edsglr&AN=edsgcl.110263179&site=eds-live](http://.edu.tw/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edsglr&AN=edsgcl.110263179&site=eds-live).

 “Measuring Up: How Advertising Affects Self-Image;

Fashion, Desire, and Anxiety: Image and Morality in the Twentieth Century” is an academic journal published by the *National Women's Studies Association Journal*, which is renowned for publishing interdisciplinary and multicultural feminist work. In this journal, Duin explicates the adverse effect of advertising on America's sense of identity and culture. The journal would be especially useful for the paper at hand because it offers an in-depth analysis of how the advertisement industry has practically destroyed the American culture.

Nye, David E. *Electrifying America: Social meanings of a new technology*. Massachusetts

Institute of Technology Press, 1992.

*Electrifying America: Social meanings of a new technology* is written by David E. Nye, who is a professor of American History at the University of Southern Denmark. In this book, Nye analyzed how electrification has transformed the United States of America. Although this is not the main focus of my research paper, electrification is one of the primary factors that allowed consumerism to prosper. Hence, this source will still be proven useful when explaining the origin of consumerism.

Online Exhibits. “Jell-O: America’s Most Famous Dessert: At Home Everywhere.” *University of*

*Michigan Library*, 2018. https://www.lib.umich.edu/online-exhibits/exhibits/show/jell-o/imagining-other-at-home-intro/imagining-other-at-home-02.

This advertisement is a primary source published in *Jell-O* and is released in the Online Exhibits of the University of Michigan. The title of the advertisement is “Jell-O: America’s Most Famous Dessert: At Home Everywhere.” This advertisement is an especially strong piece of evidence not only because it is a primary source, also because it directly shows how advertisement discriminates against African American in the Roaring Twenties.

Palmolive Company. “Most men ask "Is she pretty?" not "Is she clever?” *Ladies Home Journal*,

1924. <https://repository.duke.edu/dc/adaccess/BH1218>.

This advertisement is a primary source published in *Ladies Home Journal* by the Palmolive Company in 1924. The title of the advertisement is “Most men ask "Is she pretty?" not "Is she clever?” This advertisement is a strong piece of evidence not only because it is a primary source, also because it directly shows how advertisement objectifies women in the Roaring Twenties.

Peiss, Kathy. *Hope in a Jar: The Making of America's Beauty Culture*. Philadelphia: University

of Pennsylvania Press, 2011. *Questia School*, <https://www.questiaschool.com/library/12> 00[86676/hope-in-a-jar-the-making-of-america-s-beauty-culture](https://www.questiaschool.com/library/120086676/hope-in-a-jar-the-making-of-america-s-beauty-culture).

*Hope in a Jar: The Making of America's Beauty Culture* is written by Kathy Peiss, a Professor of American History at the University of Pennsylvania. Subsequently, her work is published by the University of Pennsylvania Press, a trustworthy publisher that aims to publish meritorious works that advance scholarly research and educational objectives. In *Hope in a Jar*, Peiss offers a full-scale social history of America’s beauty culture. Furthermore, she makes a groundbreaking argument by positing that women, far from being pawns and victims, “used makeup to declare their freedom, identity, and sexual allure as they flocked to enter public life.” Likewise, her work will be extremely useful to the research paper at hand because it provides a comprehensive analysis to the history of America’s beauty culture.

“Report of the APA Task Force on the Sexualization of Girls.” *American Psychology*

*Association*, 2018. <http://www.apa.org/pi/women/programs/girls/report.aspx>.

The *American Psychology Association* is a reliable source that provided periodic reports on the psychological conditions of American society. The “Report of the APA Task Force on the Sexualization of Girls” analyzes how mass media sexualizes women and has an adverse impact on them. This report will definitely be helpful in my conclusion as I discuss how consumerism and the beauty industry do more harm than good.

Stephens, Debra Lynn, Ronald Paul Hill, and Cynthia Hanson. “The Beauty Myth and Female

Consumers: The Controversial Role of Advertising.” *The Journal of Consumer Affairs*,

vol. 28, no. 1, 1994. *Questia School*, [https://www.questiaschool.com/library/journal/1G1-](https://www.questiaschool.com/library/journal/1G1-%20)

[16009334/the-beauty-myth-and-female-consumers-the-controversial](https://www.questiaschool.com/library/journal/1G1-16009334/the-beauty-myth-and-female-consumers-the-controversial).

“The Beauty Myth and Female Consumers: The Controversial Role of Advertising” is an academic journal published by *The Journal of Consumer Affairs*, which strives to make high quality research on consumer behavior and decision making available for all. In this article, Stephens, Hill, and Hanson analyze the adverse effect of advertising on Americans’ self-esteem, diet, and mental health. On the other hand, the article also posits that advertising has been beneficial to America’s economy. This journal article that addresses the controversial role of advertising would be quite handy for writing the research paper as it coincides with my research question.

Takezawa, Yasuko I. “Racial Boundaries and Stereotypes: An Analysis of American

Advertising.” *The Japanese Journal of American Studies*, No. 10, 1999. <http://www.jaas.gr.jp/jjas/PDF/1999/No.10-077.pdf>.

 “Racial Boundaries and Stereotypes: An Analysis of American

Advertising” is a research paper published by the famour *Japanese Journal of American Studies*. It provides an objective analysis of how African Americans were portrayed in American advertisement. It will be very useful because it contains valuable primary sources, such as actual advertisements from the Roaring Twenties, that exemplified how African Americans were discriminated against in mass media.

“The Chicago Mafia.” *FBI News*, 2011. <https://www.fbi.gov/news/stories/the-chicago-mafia>.

“The Chicago Mafia” is published by FBI News, a reliable news agency, in 2011. Chicago Mafia, an organized crime syndicate based in Chicago, Illinois that participated frequently in the illegal distribution of alcohol during Prohibition. The article explicates the stories of Chicago Mafia, which may be helpful in my essay when explaining how the Roaring Twenties has caused the American society to corrupt.

“The State of Consumption Today.” *World Watch Institute*, 2018.

<http://www.worldwatch.org/node/810>.

The World Watch Institute is a renowned research institution. The report “The State of Consumption Today” analyzed the consumption pattern of each country. Specifically, it mentions how the United States of America, despite only having less than 5 percent of the world population, uses up more than a quarter of the world’s resources. This report will be useful in the conclusion, where I will analyze the long-lasting effect of consumerism today.

Tuana, Nancy, Rosemarie Tong. *Feminism and Philosophy: Essential Readings in Theory,*

*Reinterpretation, and Application*. Westview Press, 1995. *Questia School*, <https://ww> w.qu[estiaschool.com/library/99808319/feminism-and-philosophy-essential-readings-in-theory](https://www.questiaschool.com/library/99808319/feminism-and-philosophy-essential-readings-in-theory).

*Feminism and Philosophy: Essential Readings in Theory, Reinterpretation, and Application* is a primary source written by Nancy Tuana and Rosemarie Tong, two American philosophers famous for their work in feminist philosophy. It is published by Westview Press, a publisher renowned for it high-quality textbooks in core social science disciplines. This book offers the readers a glimpse of the different “types” of feminism and the history around each one. This primary source might be useful when writing the research paper as part of the research question has to do with the history of feminism and how it has changed throughout the 1900’s.

“Why It Happened.” *Digital History*, 2016. <http://www.digitalhistory.uh.edu/disp_textbook.cf>

m?smtID=2&psid=3432.

“Why It Happened” is from a digital version of US history textbook. Just like *The Americans*, it provides accurate, reliable information on the history of America. Specifically, “Why It Happened” examines the cause of the Great Depression and analyzes how the Roaring Twenties led to the economic downfall of the US. This source is helpful because it supports how the growth brought by consumerism is rather unsustainable.

1. Karen A. Callaghan, *Ideals of Feminine Beauty: Philosophical, Social, and Cultural Dimensions* (Greenwood Press, 1994), accessed April 25, 2018, 22, [https://www.questiaschool.com/library/202541 0/ideals-of-feminine-beauty-philosophical-social](https://www.questiaschool.com/library/2025410/ideals-of-feminine-beauty-philosophical-social). [↑](#footnote-ref-1)
2. Kimberly Amadeo, “What Was the Economy Like in the 1920s?” last modified December 22, 2017, accessed April 25, 2018, https://www.thebalance.com/roaring-twenties-4060511. [↑](#footnote-ref-2)
3. Gerald A. Danzer, et al., *The Americans* (McDougal Littell, 2009), accessed April 25, 2018, 676. [↑](#footnote-ref-3)
4. David E. Nye, *Electrifying America: Social meanings of a new technology* (Massachusetts Institute of Technology Press, 1992), accessed April 25, 2018, 32. [↑](#footnote-ref-4)
5. Paula Black, *The Beauty Industry: Gender, Culture, Pleasure* (Routledge, 2004), accessed April 25, 2018, 26-27, <https://www.questiaschool.com/library/108555071/the-beauty-industry-gender-culture-pleasure>. [↑](#footnote-ref-5)
6. Kathy Peiss, *Hope in a Jar: The Making of America's Beauty Culture* (Philadelphia: University of

Pennsylvania Press, 2011), accessed April 25, 2018, 62, <https://www.questiaschool.com/library/12> 00[86676/hope-in-a-jar-the-making-of-america-s-beauty-culture](https://www.questiaschool.com/library/120086676/hope-in-a-jar-the-making-of-america-s-beauty-culture). [↑](#footnote-ref-6)
7. Ibid, 144. [↑](#footnote-ref-7)
8. Jean Elizabeth Harrison, *Flappers and their Flawless Legs: An Analysis of Advertisements for Women’s Hosiery in Vogue magazine from 1920 to 1929* (The University of Georgia, 2005), accessed April 25, 2018, <https://getd.libs.uga.edu/pdfs/harrison_jean_e_200805_ms.pdf>. [↑](#footnote-ref-8)
9. Debra L. Gimlin, *Body Work: Beauty and Self-Image in American Culture* (California: University of California Press, 2002), accessed April 25, 2018, 17, [https://www.questiaschool.com/libr ary/105882417/body-work-beauty-and-self-image-in american-culture](https://www.questiaschool.com/libr%20ary/105882417/body-work-beauty-and-self-image-in%20american-culture). [↑](#footnote-ref-9)
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