

BODY POSITIVE MOVEMENT



How can the body positive movement continue to develop
as a successful social movement that reaches its goals?

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Abstract

Body image concern is an increasing issue for girls and young women across Australia. This report seeks to explore the body positive movement (BPM), which works to challenge and combat the sources of body image concern, and encourage and cultivate a message of body positivity for all. Using insights from social movement theory, as well as primary qualitative data collection, this report examines the work of the BPM, identifies areas of success and suggests ways in which it could further develop to improve as a successful social movement that reaches its goals. The findings suggest that issues of content, clarity and the assignment of meaning, as well as internal and interorganizational levels of structure, are critical in determining the realisation of aims. Thus far, exceptionally little academic insight has been offered to the BPM and it is hoped that these preliminary findings encourage further scholarly consideration of the valuable work carried out by the BPM.

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Abbreviations

BPM – Body Positive Movement

BPOCA – Body Positive Organisations, Campaigns and Activists

PBI – Positive Body Image

SM – Social Movement

SMC – Social Movement Community

SMO – Social Movement Organisation

BIM – Body Image Movement [BPOCA]

TBTB – Take Back the Beach [BPOCA]

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Introduction

Research Question

How can the body positive movement continue to develop as a successful social movement that reaches its goals?

Background and Purpose

Mission Australia's 2016 Youth Survey Report demonstrates that body image is one of the top three concerns for young people aged 15 – 19 years old across Australia (Bailey et al 2016). Whilst 17% of the 9,830 males who responded to the survey were either 'extremely concerned' or 'very concerned' about body image, a staggering 41% of the 12,015 of female respondents gave the same answer (ibid, 21-22). YWCA Australia's *She Speaks Survey 2014* also found that body image was a prevalent concern for young women living in Australia. (Baffour et al 2014, 16-17). Evidently, body image is a prevalent and challenging issue for girls and young women across Australia.

There are many body positive organisations, campaigns and activists (BPOCAs) that work to challenge and combat widespread body image concern through cultivating and encouraging a message of body positivity. These BPOCAs cumulatively form what will be referred to in this report as the body positive movement (BPM). Whilst it is difficult to encapsulate their values and missions, most work, in some capacity, to highlight and challenge the subliminal notion of an ideal body type that many fashion, advertising and media outlets insist on. The message that all bodies are equal in value and beauty and are to be celebrated, is central to their work. Many of these BPOCAs originate from Australia, North America and Europe.

Whilst body image concern is the source of a rich and lively discourse in the social and medical sciences, the BPM has received exceptionally little scholarly recognition and

attention. Consequently, one purpose of this project is to further integrate the BPM in to social sciences discourse and encourage greater levels of scholarly consideration to be given to the BPM. Additionally, this project seeks to begin that work of consideration, through examining the BPM, its form, content and impact, and start to explore ways that it could further develop as a successful social movement that achieves its goals.

Approach and Findings

Four BPOCAs have been selected as case studies and examples of the BPM's work: Body Image Movement, Revelist, TakeBackTheBeach and Virgie Tovar. Through considering insights from social movement theory and running a focus group, the form, content and impact of these four BPOCAs have been considered and examined in some detail. This report presents a literature review of social movement theory, the BPM, and body image, before going on to more thoroughly explain the methodological approach used in this investigation. Findings from the focus group are then presented, before they are analysed in relation to social movement theory. Finally, this report demonstrates the importance of clarity and consistency in content and the creation and assignment of meaning, as well as the significance of internal and interorganisational levels of structure, with regards to the realization of the BPMs aims. Ultimately, it is found that the BPM needs and deserves a great deal more consideration and examination from social scientists and social movement scholars.

Literature Review

SOCIAL MOVEMENTS

Elinor Ostrom, a Nobel laureate of Economic Sciences, stated that the study of collective action is 'the central subject of political science.' (1998, 1). The study of social movements helps us to understand how movements can achieve change, and how they are limited in doing so (Staggenborg 2011, ix). Consequently, it is essential to consider the study of social movements if the BPM is to be effectively examined and evaluated.

It is hoped that this literature review attests to Staggenborg's comment that 'the field is certainly a lively one in which new perspectives and ideas compete with existing approaches' (2011, 8). Tilly warns that, without a comprehensive and structured definition, one may begin to see 'social movements' everywhere (2004). McCarthy and Zald describe a social movement as 'a set of opinions and beliefs in a population which represents preferences for changing some elements of the social structure and/or rewards distribution of a society' (1977), whilst Flacks argues that for something to constitute as a 'social movement', shared opinions and beliefs must generate some level of collective, organised action (2005). At this stage, it is not necessary or beneficial to establish a definition of 'social movements', as the ambiguity and fluidity of the concept is a factor which contributes to the discourse surrounding, and evaluation of, the body positivity movement. A more thorough exploration of the concept and its parameters will occur later in the report and will contribute to the wider discussion concerning the body positivity movement.

Collective Behaviour

Soon after sociology had become an established discipline, Gustave Le Bon, a French psychologist, wrote *The Crowd: A Study of the Popular Mind* (1894). Whilst LeBon's ideas of the group mind replacing individual discernment have now largely been rejected, it has been suggested that this early study of crowds was instrumental in generating further

discourse regarding crowds and, later, social movements (Johnston 2014, 28). The early 20th century saw this rise as the Chicago School of Sociology and consequent studies of 'collective behaviour' emerged. Park and Burgess' initiated this, theorizing early on that collective behaviour was both irrational and distinct from the everyday (1921). Blumer went on to propose that social movements develop out of the coalescence of existing crowds where the conditions are perfect for the arising of shared dissatisfaction (1951). Kornhauser suggested that social changes, such as increased industrialization, urbanisation or rapid economic change, destabilize people from their normal associations. This feeling of separation creates individuals who are ready and willing to join social movements (1959). Smelser produced *Theory of Collective Behaviour* (1962), which outlined a framework of six factors which determine individuals' or groups' susceptibility to initiating or joining a social movement. Structural conduciveness, structural strain, the growth of generalized belief, precipitating factors, mobilization for action and social control were explored at length and identified as central components to the fostering of collective behaviour.

Relative Deprivation and Normalizing Protest

The late 1960s and early 1970s saw a shift in the directions of social movement theory which began with Davies' J-Curve theory (1969). His theory suggested that revolution can be expected after a drop occurs in the consistently rising expectations and satisfaction of a social group. The idea of unfulfilled expectations as indicative of civil unrest was consolidated in the relative deprivation theory of Gurr in 1970, which furthered the notion of a correlative relationship between social movements and a disjunction between people's expectations and their reality. Additionally, the concept of 'normalizing protest' arose at this time. The work of Oberschall (1973), Gamson (1975), McCarthy and Zald (1973, 1977) and Tilly (1978) challenged early theories of collective behaviour and notions of social movements as extraordinary. Staggenborg suggests that these criticisms highlighted the inadequacies of classical collective behaviour theories in explaining new waves of protest in the 1960s and 70s (2011, 17). Many of these critics played

considerable roles in contributing to this new landscape, as seen in the ‘new methodological sophistication’ (Johnston 2014, 38) of the resource mobilization theories and contentious politics theories.

Theories of Resource Mobilization and Contentious Politics

Oberschall (1973) and McCarthy and Zald (1973, 1977) played central roles in establishing the resource mobilization theories which argued that social movements did not arise out of existing crowds or relative deprivation, as had previously been proposed, but from the quality, quantity and accessibility of resources. These resources consist of both tangible and intangible assets (Freeman 1979). Oberschall focused on the organisation of people and existing groups as a crucial resource of social movements (1973), whilst McCarthy and Zald echoed the notion of organization as a key resource, but also suggested that economic and marketing resources were just as instrumental to the success of social movements (1973; 1977).

Gamson (1975) and Tilly (1978) redirected the study of social movements away from these economic and corporate-organizational aspects of resource mobilization and towards its relationship with ‘normal’ politics. In Gamson’s *The Strategy of Social Protest* (1975), the resources of members, commitment, finances and organization were still central to the discourse, but this discourse was now being framed in relation to wider studies of political science, as opposed to a somewhat isolated field of social movement theory (Gamson 1975; Tilly 1978).

Social Constructionism and New Directions

In the 1990s, the political process model was criticised for being too rigid and guilty of suffocating human agency (Snow and Oliver 1995; Benford 1997; Goodwin and Jasper 1999). Social constructionism theories arose in answer to these flaws and re-incorporates roles of non-political human agency, such as culture and emotions, back into the study of

social movements (ibid). Whilst the core foundations and developments of social movement theory have now been outlined, studies of social movements have inflated considerably in the last 30 years and this now rich and multifaceted field is not easy to comprehensively articulate and contain in a literature review of this length. These new directions have primarily been paved within the dominant framework of social constructionism. The notion of the internet as the new location of organization and decision making (Earl and Schussman 2003; Micheletti and Stolle 2008) is increasingly explored in the social movement field and bears particular relevance to this project and will play a key role in exploring and evaluating the body positivity movement.

BODY POSITIVE MOVEMENT

There has been significantly little research done on the BPM. The following databases have been used for this research: Academic OneFile, EBSCO Research, Google Scholar, JSTOR, ProQuest Dissertations and Theses, Sociological Abstracts, and Studies on Women and Gender Abstracts. Multiple variations of the following search terms were used for research: 'body positiv* movement', 'body image movement', '*Embrace* documentary', 'fat activis*', 'revelist', 'take back the beach', 'Taryn Brumfitt', and 'Virgie Tovar'. It has been found that exceptionally little academic attention has been given to social organisations, campaigns and activists that are working to develop and promote a body positive message.

Fat Activism

Fat activism is one branch of body positivity that has had some attention from social scientists. The notion of fatness has received academic attention since the 1960s with scholars often being fat activists themselves. Founded in 1969, The National Association to Advance Fat Acceptance (NAAFA) is a leading force in this discourse. Scholars contributing to fat studies, however, rarely address the work of fat activism groups. The scholars *are* the fat activists producing content. It has seemingly only been in the last ten years that scholars have examined the work of fat activists. Cooper offers a thorough examination of the three main waves of fat activism, with considerable attention given to the content and strategies of these groups (2008). Very little consideration, however, is given to the impact and outcomes of the various stages of fat activism or an evaluation of how effective their work is. In Lupton's examination of fat studies to date, the final chapter is dedicated to fat 'activism and size acceptance politics' (2013, 80-95) but only outlines the work of fat activism groups and the content of their messages, as opposed to analysing the nature and extent of the impact that these groups may or may not have had. Afful and Ricciardelli examine the experiences of four female self-identified fat acceptance bloggers and identify similarities in their strategies and those used by LGBTQ+ movements (2015).

This is a rare and insightful examination of the strategies of the online fat acceptance movement, though an evaluation of the impact of the movement has, once again, been neglected. Dickins et al, however, produced a study which explored the experiences of 44 bloggers within the 'Fatosphere - an online acceptance community' (2011), which found that 'the Fatosphere' led bloggers to feel empowered, supported and more able to shift from reactive strategies in responding to stigma, to proactive ones. This study explicitly identifies and examines the nature and extent of the impact of 'the Fatosphere' on its participants.

Other Body Positive Movement Analyses

With regards to the wider BPM, Sastre's article currently appears to be the only substantial study of its work (2014). Using three US based websites as examples, Sastre examines the content and values of various body positive forums and argues that the narrative and content of these websites are unsuccessful in challenging a 'neoliberal paradigm of bodily compliance' and unintentionally reinforces it (ibid, 929). Sastre offers an evaluation of some body positive websites, but employs an exclusively theory-based analysis, as opposed to carrying out primary research to gauge the nature and extent of impact that these websites may or may not be having.

Except for those pertaining to fat activism, there have been very few analyses of specific body positive campaigns or movements. Dove's 'Campaign for Real Beauty' (2004), however, has received some attention from social scientists. Johnston and Taylor compare Dove's campaign with a grassroots fat-activist organisation: Pretty, Porky, and Pissed Off (PPPO) (2008). Through immersive primary research, they evaluated how each case challenges ideologies of female beauty, and determined the scale of activism achieved by each group. It was found that Dove's campaign could exist at a far greater scale, due to its financial resources and existing platform in popular culture. The message of Dove's campaign, however, was argued to have been diluted through its subliminal promotion of achieving self-love through purchasing Dove products. Whilst PPPO do not

have the platform that Dove does, their critique of beauty ideology was found to be far more consistent. This analysis is unlike others in that it employs both theory and immersive research to explore how the content and platform of body positive campaigns and organisations are distinct and generate different results. Using a feminist semiotic analysis of its print, television and media texts, Murray also examines Dove's campaign, and finds a contradiction in its apparent message and the company's employment of the beauty ideology which it claims to challenge (2013), which correlates with the findings of Johnston and Taylor (2008).

It appears that Dove's campaign is the only body positive campaign that has received any considerable analysis. From a midwifery perspective, King (2016) offers a short review of *Embrace* (2016), a film produced by the Body Image Movement, an organization which forms one of the case studies in this project. King suggests that the film can be insightful for midwives as they work with women whose bodies are rapidly changing. Whilst this piece brought *Embrace* to the academic sphere, it provides a very specific reading of the film and does not evaluate the potential effects and impact of it in any great depth.

Popular media recognition and commentary, and gaps in research.

With regards to popular media, there has been a considerable amount of recognition of body positive campaigns and organisations. As will be examined in this project, most of the BPM's work functions within the popular media sphere, and respective commentary and evaluation of their work usually mirrors this. It is, however, important to reiterate the lack of academic examination of the BPM. As has been demonstrated in this literature review, though there has been a small amount of recognition that BPOCAs exist, the number of studies which offer a substantial analysis of their content, form, strategies and impact currently stands at single figures. It is hoped that this report will contribute to this small discourse and encourage further examination of the BPM.

BODY IMAGE

Body image has become a rich and multifaceted sub-discipline within medical and social sciences. A comprehensive review of body image literature is not necessary in the context of this report, due to the project's primary focus on the strategy, approach and impact of the BPM as a social movement, as opposed to specific content-related issues of body image. Dominant elements of the body image field, however, will be briefly outlined at this stage.

The discipline, mobilization and constraint of the body are key concepts within body image theory and underpin a considerable amount of both medical and social commentary on the issue (Bartky 1990; Wolf 1992; Grogan 1997; Joas 1983). Over the last 30 years, a wealth of primary research has been carried out to measure rates and causes of negative body image and its impact, particularly in terms of physical health and mental wellbeing (Gimlin 2002; Carey et al 2013; Killen 2012). Tylka and Wood-Barcalow recently worked to establish what constitutes a 'positive body image', in relation to the climate of body image studies which, thus far, has predominantly rested on the notion of negative body image. Tylka and Wood-Barcalow's work offers a great deal to this project and will be closely examined later in the report, as an understanding of what is and is not 'positive body image' is essential in evaluating how BPOCAs might try to cultivate it. Finally, the relationship between the internet, social media and negative body image has recently been a source of discussion within body image studies (Perloff 2014; Andsager 2014; Boyd 2014; Slattery 2013; Bardone and Cass 2007) and will play a role in analysing the work of the BPM in this project.

Methodology

Opp's *Theories of Political Protest and Social Movements* (2009) demonstrates that there is no one correct framework to employ when examining and analysing a social movement, whilst McAdam and Snow identify the 'difficulties inherent in measuring the impact of social movements' (1997, 461). It is suggested by many social movement theorists that each approach has both strengths and weaknesses and that it is at the discretion of the researcher to create or employ an approach that is suitable for the social movement that they are studying.

The Body Image Movement (BIM), Refinery29's campaign 'Take Back The Beach' (TBTB), Revelist, a web-based fashion publication, and fat activist Virgie Tovar are four BPOCAs that have been used as examples of the BPM's work. Using a mixed method approach, the content, form and impact of these BPOCAs has been examined. By 'content', I mean the values, messages and focal points of each BPCOA. By 'form', I mean the way in which they function, whether through websites, social media or hard-copy publications, for example. Finally, the term 'impact' is harder to define, but it will become apparent that both statistical reach and the qualitative reception of individuals will both play significant roles in determining impact. The analysis of these aspects of the BPOCAs, has been achieved using three main methods. The first is consideration of the BPOCAs themselves. The second method is consideration of relevant literature. The third and final method is the utilisation of focus groups and qualitative feedback, which has offered primary insight into these issues.

Girls and Young Women

This project focuses on the impact of the BPM, primarily in relation to girls and young women. As demonstrated in the Introduction, it has been found that body image is a serious concern for many more young females, than males (Bailey et al 2016). All four

BPOCAs used as case studies in this project appear, to varying extents, to be marketed towards a female audience. Finally, this project has been conducted through YWCA Adelaide, which is a leadership organisation principally for girls and young women (YWCA). Many people of all ages and genders are affected by body image concern and, to what extent the BPM accommodates for this, is an interesting question that will be briefly considered in this report. The logistical parameters of this project, however, have not offered the scope to make any substantial considerations of the impact of the BPM beyond the demographic of girls and young women.

Focus Group and Follow Up

Johnston suggests that research based on qualitative research alone is not uncommon in the social movements field, and that influential studies can be carried out using this method exclusively (2014, 125). It became clear early on that qualitative primary research methods must be employed if the project hoped to effectively consider the highly subjective lived thoughts and experiences of girls and young women, in relation to the BPM. A focus group was selected as an appropriate method due to its ability to gain rich and detailed insights into people's understanding of a topic, within a group setting (Walters 2010, 314). The group setting is valuable as the BPM is, by its nature as a social movement, a collective concept that functions through collaboration and shared values.

The focus group consisted of eight participants, all of whom are aged 14-16 and attend a high school in Adelaide, South Australia. The focus group took place at their school, to encourage a sense of familiarity and comfortability in sharing their thoughts. The focus group was audio-recorded, and safeguarding and ethical considerations were made prior to it taking place (Appendix 2). Through an interactive presentation, participants learnt about the four BPOCAs, using social media pages, websites and other media content produced by the BPOCAs. Short, semi-structured activities and discussions took place after the presentation of each BPOCA, and another more substantial semi-structured discussion took place towards the end of the focus group. Two participants chose to leave

further written comments after the focus group. The semi-structured discussion centered around asking participants to reflect on, and respond to, the work of BPOCAs and the BPM more broadly.

Analysis

Findings from the focus group have been analysed to identify common themes and consider them in conjunction with relevant literature on social movements and cultivating positive body image. With regards to literature, social movement theory has largely been considered to examine the form and impact of the BPOCAs and the BPM more broadly, whilst literature concerning body image has primarily been utilised to examine their content. The focus group findings and this literature have been considered in tandem to make conclusions about the form, content and ultimate impact of the BPM.

Limitations

Focus groups cannot be considered wholly representative (Johnston 2014, 126) and the number of participants used in this research is small. Additionally, the age range of participants was limited. Finally, the length of the focus group was limiting. A preferable, more effective approach would have been to conduct two sessions where participants are introduced to the BPM and BPOCAs in the first, and then the second is exclusively dedicated to semi-guided discussion and feedback.

Case Studies – Body Positive Organisations, Campaigns and Activists

The BPOCAs selected have been chosen as they offer a range of both form and content within the BPM.

Body Image Movement

Founded in 2012 by South Australian, Taryn Brumfitt, the Body Image Movement (BIM) describes itself as an ‘internationally recognised crusade’ (BIM, *About*), ‘on a quest to end the global body-hating epidemic’ (ibid). BIM’s website outlines a clear statement of values, presented under headings of ‘We say no to’ and ‘We say yes to’ (ibid).

BIM has produced a variety of resources to promote their values. *Embrace* (2016), a social impact documentary, showcases Brumfitt’s 24 months travelling around the world ‘talking to experts, women in the streets and well-known personalities about the alarming rates of body image issues that are seen in people of all body types.’ (BIM, *Embrace – About the Film*). *Embrace* was partially funded through a Kickstarter campaign which had nearly 9,000 pledgers (ibid) and included a fundraising trailer (2014) which has over 25 million views (ibid). The film was nominated for Documentary Australia Foundation Award for Best Documentary at the 2016 Sydney Film Festival, and has been released in cinemas and on DVD across Australia, the USA, Canada, the UK, Ireland, New Zealand and Germany. In the USA, ‘The Race to Embrace’ campaign aided its promotion. BIM have produced an *Embrace* clothing range in collaboration with Birdnest and Brumfitt has penned a supporting *Embrace* autobiography.

BIM have produced *Body Lovin’ Guide* (Brumfitt and Johnson 2016) and an *Unstoppable Programme*, a six-week online course, intended to help individuals wake ‘every single day with confidence and happiness that springs from deep within’ (Unstoppable). *Education Study Guide Australia* is a resource aimed at teachers and includes activities that ‘provide students with the skills to foster positive body image’ (BIM, *Education Study Guide Australia*).

BIM has 231,429 likes on Facebook, 8,646 followers on Twitter and 35,900 followers on Instagram.¹ Brumfitt has been interviewed by many media outlets across the world and has appeared on the television and radio many times, predominantly promoting *Embrace*.

Revelist

Revelist is a North American web-based media publication delivering content on fashion and lifestyle, which, though not explicitly a body positive organisation, self-identifies as consistently delivering body positive content, with the central message of making fashion accessible for everyone (Revelist, *About*). Founding editor, April Walloga, runs a team of 12 who all produce content about fashion and lifestyle. Many of these are body positive related. '17 women who prove beauty and disability aren't mutually exclusive' (Stanger 2017), '4 women tried Ashley Graham's swimsuits and here's why no one was happy' (Torres 2017) and 'Urban Outfitters is tricking you with this ad featuring a plus-size model' (Shugerman 2017) are just a few examples of the Revelist's content.

As well as their website, the company's other major platform is their Facebook page 'I Heart My Body'. The page has 707,400 likes and promotes Revelist content. Revelist also has 1,974 followers on Twitter and 14,900 followers on Instagram.

Virgie Tovar

Tovar, is an 'author, activist, and one of the nation's leading experts and lecturers on fat discrimination and body image.' (Virgie Tovar, *About*). Tovar orchestrated the 2016 'Fat Positive Summer Festival' in Berkley California, which was promoted as 'A free series to smash self-hate and celebrate body positivity' (Virgie Tovar, *Fat Positive Summer*). She offers workshops and lectures across North America and is often interviewed on television, radio and via Youtube. Tovar's anthology of '31 incredible stories written by fierce fat

¹ All social media statistics accurate on 28 March 2017.

women' (Tovar 2012, blurb), *Hot and Heavy: Fierce Fat Girls on Life, Love and Fashion*, has been described as 'an unapologetic call to arms and an ode to liberation and love' (ibid). Tovar uploads video-blogs on to Youtube and, over 2011-2013, uploaded a video-blog series called 'Virgie Tovar's Guide to Fat Girl Living' (*Youtube - Home*), in which the highest viewed episode, has had 8,069 views. Tovar has 6,100 likes on Facebook and , 25,600 followers on Instagram. Tovar does not have Twitter.

Take Back The Beach

Fat Take Back The Beach (TBTB) is a campaign launched by popular media outlet, Refinery29. Launched in 2015, TBTB's slogan is 'It's your body. It's your summer. Enjoy them both.' (Refinery29). The campaign encourages women to reject 'beach body' standards set out by fashion and media outlets, and instead enjoy the beach through accepting their body. TBTB predominantly functions through Refinery29's website, where a wealth of TBTB content is available. 'This Photo Series Shows The Beauty of Body Hair' (Del Russo 2017), 'Can We Please Stop Worrying About Fat Rolls & Folds Of Skin?' (Coughlin 2016a) and '30 Women Around The World Tell Us How The Beach Makes Them Feel' (Coughlin2016b) are some examples. TBTB encourage people to hashtag '#TakeBackTheBeach' on Instagram to share their own experiences of participating in the campaign. There are 1,662 public posts using '#TakeBackTheBeach' on Instagram. TBTB does not have any of its own accounts on social media. Refinery29 has over 1.2 million Twitter followers, and 1.5 million Instagram followers. Both social media platforms have been used to promote TBTB. Additionally, Refinery29 has multiple Facebook pages. The main 'Refinery29' page has nearly 5 million likes, whilst the 'Refinery29 Wellness' page promotes TBTB most frequently and has 414,023 likes.

Focus Group Findings

Discontent (Appendix 1A)

Though the focus group was orchestrated primarily to gauge understandings of, and reflections on, the BPM as a social movement, many participants chose to talk about body image issues themselves. The theme of discontent, in relation to their bodies and their social climate, arose often. Discontent concerned body-shaming experienced by participants, as well as social 'rules' relating to their body-type, age and clothing choices.

Belonging and Community (Appendix 1B)

Whilst the concepts of belonging and community were not explicitly highlighted by participants, they were themes that arose when discussing other issues. Experiences of exclusion and inclusion were told by one participant, with judging and not judging being central to her understanding of these experiences. The notion of the BPM highlighting that you are 'normal' was also mentioned. Comments suggested that the BPM, or social groups that share the BPM's values, were places of belonging, non-judgment and where one could feel that they were 'normal'.

Unity (Appendix 1C)

The concept of unity between BPOCAs within the BPM also arose as a dominant theme. Participants made comments about the potentiality of BPOCAs 'coming together', and anticipated the 'massive' social impact of a collaborative event. One participant expressed how it seemed that the BPOCAs are inherently working together, simply through having a shared goal. The same participant highlighted how each BPOCA appears to target a different issue and stated that they are not officially 'one'.

Variety (Appendix 1D)

Interestingly, whilst many participants desired greater unity amongst BPOCAs within the BPM, they also expressed a wish for the BPM to tackle a greater variety of body image concerns. The notion of the BPM placing a considerable emphasis on larger body-types at the expense of other body-types and insecurities, was a dominant theme. Thinness and hair-loss were identified as neglected areas of potential body image concern. Male body image concern was also identified as a neglected issue. It is important to note that due to logistical parameters, participants were only able to view and interact with a limited sample of the BPOCAs' content during the focus group.

Hypocrisy (Appendix 1E)

Participants instigated a discussion about levels of hypocrisy within what they understood to be the BPM. Some participants appeared to feel that hypocrisy did exist within the BPM. When talking about this, participants did not refer to the four selected BPOCAs, but celebrities and fashion retailers who claimed to be 'body positive'. Participants identified and criticised individuals and companies who claim to have 'body positive' values, but do not consistently employ them in their industry and work.

Relatability (Appendix 1F)

For one participant, relatability was a significant concern. She commended the work of the BPM, but stated that she found many of the 'stories' difficult to relate to. This participant is a Muslim and she suggested that this may be as a result of her religious or cultural background. She did state that she has some level of body image concern, but that the work of the BPM was not relatable to her concerns. This participant talked about her attire and image 'not being good enough' and wanting the BPM to tackle the issue of 'not fitting in.' The mind as an active proponent in body image concern, was brought in to this discussion, as was the prevalence of image-based content produced by BPOCAs.

Discussion

Framing and Meaning

McAdam and Snow place considerable emphasis on the importance of understanding ‘the meanings attached to those action possibilities of the individuals and groups involved.’ (McAdam and Snow 1997, 232). The framing perspective views social movements as signifying agents actively engaged in producing, assigning and maintaining meaning (ibid). As with any social movement, the meaning that the BPM creates and assigns has a critical impact on the success of their mission. Does the BPM’s creation and framing of meaning consistently support and uphold their foundational goal of combatting negative body image and cultivating positive body image (PBI)? Tylka and Wood-Barcalow’s work establishes a well-founded definition of PBI and identifies, and explores at considerable length, integral characteristics of a PBI, including multifaceted, holistic, stable and malleable, and shaped by social identities (2015). The extent to which the content and meaning produced and assigned by BPOCAS aligns with a psychologically accurate, researched and well-founded understanding of a PBI, will be integral in determining whether that BPOCA successfully contributes to the overall mission of the BPM – to encourage and cultivate a PBI for everyone.

The theme of hypocrisy arose in the focus group findings and some participants felt that various celebrities and fashion retailers claimed to be body positive, and yet some of their actions suggested otherwise (Appendix 1E). Findings concerning Dove’s 2004 ‘Campaign for Real Beauty’, as explored previously in this report, also fall under this category (Murray 2013; Johnston and Taylor 2008). If certain actions create meaning that does not support the BPM’s foundational values, such as Dove marketing ‘blemish-free’ face-cream, or Urban Outfitters who proudly marketed a plus-size range and yet also produced and sold a t-shirt that reads ‘EAT LESS’, the BPM is weakened and vulnerable to being known as hypocritical and inconsistent, as the focus group findings demonstrate. These examples do not refer to the BPOCA case studies, all of which appear to present consistent

narratives. Who or what is part of the BPM and who or what, therefore, can act, speak and create meaning for the BPM, is not necessarily clear. The formality or informality of the BPM and its membership will shortly be explored, but for now it is significant to note that this has considerable implications on the BPM's production and assignment of meaning. Those implications stretch to the meaning perceived and understood by the movement's adherents and consequent judgments made about the movement's coherency or hypocrisy.

Recruitment

Any social movements study book will establish early on that, alongside well-founded and coherent values, members or followers are some of the foundational building blocks on which any successful social movement is developed. Social media statistics presented in the case studies demonstrate that the BPM is doing considerably well in terms of recruitment. I would suggest that collective behaviour theories can contribute to understanding this, as they stress the significance of individual discontent and grievances in generating collective action (Blumer 1951; Kornhauser 1959; Smelser 1962). The theme of discontent arose in focus group findings and anecdotes of body shaming, and clothing and age 'rules', in relation to the body, were prevalent (Appendix 1A). Furthermore, a short scroll through any of the four BPOCA's social media forums will expose comments from followers, telling stories of their discontent and grievances regarding social restrictions placed on their body or attitude towards their body. The BPM exists in *response to* these individual grievances. Though perhaps not applicable for all social movements, the collective behaviour theorists' notion of individual discontent playing a significant role in generating movement members, certainly seems to account, in part, for the BPM's success thus far.

Furthermore, elements of the mass society approach (Kornhauser 1959), suggest that social movements provide 'substitute communities' for alienated, marginal members of society (McAdam and Snow 1997, 120). One focus group participant recalled a visit to

family in India, in which she experienced repeated negative comments about her body shape and clothing choices. She went on to express how she was pleased to return to Australia as none of her friends made comments like that (Appendix 1B). This participant also appeared to be very interested in the BPM. This example reflects the pattern laid out in the notion of 'substitute communities' as this participant sought, and was grateful for, a safe space and accepting community, following a period of denigration.

When asked what they liked about the BPM, one participant simply said 'being normal and not feeling like you have to reach an unreachable goal.' (ibid). The 'being normal' element of this response supports suggestions regarding the significance of 'substitute communities' and 'belonging', as it suggests that this participant does not or did not feel normal prior to exposure to the BPM. Furthermore, the 'not feeling like you have to reach an unreachable goal' aspect of her response brings us back to the collective behaviour theorists' notion of liberation from an individual grievance or discontent. I would suggest that both collective behaviour theory and the mass society theory can offer substantial insights in to how and why the BPM may be doing so well in terms of recruitment. The movement's successes in this area can, and should, be identified and celebrated. It is hoped that it has been effectively demonstrated that the BPM exists *because* of individual experiences of discontent, grievances, and feelings of alienation and marginalisation. As a movement developed from a catalyst of need and demand, it is natural that it should have little concern when looking to recruit members. Of course, considerable credit should also be given to the BPOCA's publicity strategies. BIM's Race to Embrace is particularly worthy of comment at this point, as Brumfitt and her team successfully ran a campaign to have *Embrace* viewed in every state in the United States, through employing an attractive pass-it-on relay technique.

Commitment and Active Participation

If a social movement hopes to maintain any initial momentum, recruiting adherents is not enough (McAdam and Snow 1997, 281). Kanter suggests that commitment requires a

willingness of each individual to actively participate in the work of the movement – a line of *action* must be followed if one intends to become a contributing member of the movement (1972, 66). Moreover, Oegama and Klandermans have highlighted that mere ‘sympathy with the cause a movement represents does not guarantee action in support of the movement.’ (1992, 174-5). It is not, therefore, enough to have recruits sympathise with, and want to join, the BPM. Instead, the BPM must ensure that recruits are committed to the movement and willing to actively participate in its work.

The BPM certainly succeeds in generating some level of active participation from its recruitments, primarily through campaign. Stand-alone body positive campaigns have been launched by popular media outlets, that are not explicitly BPOAs, but claim to hold body positive values. Refinery29’s TBTB is one example of this. Additionally, the BPM consists of campaigns created by BPOAs, such as BIM’s #Ihaveembraced and Virgie Tovar’s #LoseHateNotWeight. Staggenborg suggests that

Movements thrive when participants are engaged in collective campaigns, which allow them to mobilize previously inactive movement supporters... Collective identities often undergo expansion during campaigns, incorporating the concerns of new actors, and individuals typically become more identified with the movement. (2011, 39).

I would suggest that, at this historical moment, social media platforms and approaches dominate the BPM’s ‘toolkit’. Focus group participants commented that Facebook, Instagram and Youtube would be likely platforms with which they would engage with the BPM. They also commented that they have heard of and use various hashtags also used by BPOAs, with Revelist’s #OOTD being a particularly popular one. The relationship between SMs and social media has recently received considerable attention (Hwang and Kim 2015) and is worth considering in relation to the BPM, as is the hashtag (Burdick 2014; Rambukkana 2015) – a popular tool within BPM campaigns. It appears that the ease with which participants can contribute and interact using the hashtag, has been appealing to the BPM thus far. I would also suggest, however, that BPM recruits are able

to commit to, and actively participate in, the BPM merely through liking, following, commenting and sharing on any BPOCA social media platform. Through a one-second 'like' or 'follow', that recruit has committed, to some extent, to regularly view and engage with BPM content.

Structure, Organisation and Unity

To explore the work of a social movement, it is important to examine its structural make-up. Staggenborg states that 'it is not always apparent how it is possible to bring together a variety of groups and individuals with varying interests and ideologies to form a cohesive movement capable of effecting real change.' (2011, 2). She suggests that the notion of a social movement community (SMC) can often account for how SMs naturally evolve and 'captures the idea that movements consist of networks of individuals, cultural groups, alternative institutions, and institutional supporters...' (ibid, 7). Finally, Staggenborg claims that interorganisational alliances, dynamics and strategies are critical to success of an SMC working together to generate an effective SM that activates desired change (ibid). I would suggest that Staggenborg's definition of an SMC provides a partially accurate depiction of the BPM, which consists of organisations, activists, academics, campaign variations and input from popular media, to name just some of the components of the BPM. The notion of these distinct parties sharing interorganisational alliances, dynamics and strategies is a slightly more complex issue. Alliances between BPOCAs can certainly be identified as many BPOCAs promote one another on social media. There does not appear to be an atmosphere of competition between BPOCAs, but mutual support and endorsement.

But what about interorganisational dynamics and strategy? It is important to consider that BPOCAs either already exist within, or choose to move into, non-explicitly body positive public spaces, and strategies are often seen in these contexts. For example, YWCA Adelaide endorses the work of BIM, Refinery29 run TBTB, Revelist produces a vast range of fashion and lifestyle content and BIM have produced an Educational Study Guide, thus

moving the work of the BPM in to spheres of not-for-profit organisations, popular culture and media, and even the education sector. One can conclude, therefore, that interorganisational alliances, dynamics and strategies do exist and that these relationships demonstrate how the work of the BPM is not bound by an explicitly 'body positive' community, but that it flows in to many arenas of public life. I would suggest that, in the case of the BPM, it is essential that the SMC functions in such a way to effectively challenge the oppressive aesthetic ideal message, which is arguably omnipresent throughout popular culture, retail and media.

It does appear, however, that these alliances and strategies exist exclusively on a case-by-case basis. There does not seem, at least to the public eye, to be any formal or central strategy tying the work of the many components of the BPM together. Interestingly, McAdam and Snow claim that the *most important* factor in determining whether an SM's potential will be realised, is the level of organisation constructed and maintained within the movement (1997, 80). They suggest that three key aspects are integral to successful and effective organisation: a membership base, a communication network, and leaders (ibid). Again, these elements can often be seen within individual BPOCAs, but the elements of organisation and strategy, deemed essential to the realisation of an SM's potential according to McAdam and Snow, cannot be found in any centralised form within the BPM.

But is the BPM a social movement that would really benefit from a centralised membership base, communication network and leaders? Focus group findings demonstrated some appreciation for the diversity and variety among and between the BPOCAs and, therefore, within the BPM (Appendix 1C; 1D). Of course centralisation does not inherently equate to a loss of diversity, though I would suggest that it would be an arduous task to try and retain the high levels of variety and diversity within the BPM, if its organisation were to be formalised and centralised.² Some participants, however, also found the prospect of

² Participants did suggest that the BPM does not tackle a wide enough variety of body image concerns (Appendix 1D). It is worth reiterating, however, that these particular findings cannot be taken too seriously, as examination of BPOCAs demonstrate that body image concerns such as thinness, excess or loss of hair, height, etc *are* tackled by BPOCAs. It is unfortunate that the time limitations of the focus group meant that these aspects of the BPOCAs' work could not be more

BPOCAs all 'coming together', more than they have thus far, very appealing (Appendix 1C). Suggestions of a 'big event' were put forward, and comments concerning a bigger 'impact' were made. This idea could be realised to varying extents. A one-off international BPM summit event could be organised, requiring temporary centralisation of strategy and organisation. Other potential ventures might include semi-regular events, or more centralised online collaborative campaigns. Another argument for a more formalised and centralised BPM can be drawn from the prior discussion concerning perceived hypocrisy or incoherency within the BPM (Appendix 1E). A shared values statement, or formal BPM stamp of approval given to BPOCAs and also non-explicit body positive organisations, fashion retailers and media publications, could increase levels of clarity, coherency and accountability within the BPM.

At this stage in research, it is important to celebrate the SMC that has been generated by the BPM. As explored, this SMC is managing to exist without borders and, therefore, within and among popular culture, and education and business spheres. McAdam and Snow advise 'caution against overgeneralizing about intra-movement processes... The way in which these processes unfold, and their implications for movement, depends on different constellations of internal and external conditions.' (1997, 408). And indeed, this rings true in the case of the BPM. It is worth considering that there may be substantial value in a slightly more formalized and centralized organizational strategy existing within the BPM. I would suggest that this could increase coherency in content and values and tackle the slightly abstract, though significant, concept that arose in the focus group of increased 'impact' (Appendix 1C). Whilst some potential ventures have very briefly been proposed in this discussion, I would suggest that there is a substantial stretch of research that is yet to be undertaken, before a precise strategy might be proposed.

thoroughly identified and explored by participants, to offer a more comprehensive insight in to the work of the BPM.

Identifying Aims

Questions of centralization, formalization and interorganizational strategy, are further complicated by the issue of the BPM's aims. As identified in the case studies, each of the BPOCAs examined here have slightly different stances, but all appear to share the mission of promoting and cultivating a PBI for all. With the exception of BIM, however, none of the BPOCA's clearly lay out a values statement for their followers. Values can, of course, be detected or assumed, through examination of their content, but there is little clarity for potential adherents and active participants. BIM also clearly identify concrete aims and missions, both long-term and short-term, for their members to view and engage with. The same cannot be said for the other three BPOCAs examined here. Staggenborg states that 'movement campaigns and strategies result in victories and defeats in achieving goals, and they also affect subsequent mobilization.' (2011,56). I would suggest that clear and accessible identifications of values and concrete aims would contribute to the facilitation of further discussion and exploration concerning how BPOCAs might work together in a more formalized way, to develop interorganizational strategies and their impact. That collective 'impact' continues to be refined to the serious and valuable, but somewhat abstract, notion of cultivating PBI for all, until concrete and specific values and aims are identified by individual BPOCAs.

Suggestions and Concluding Thoughts

This research project has begun to examine the work of the BPM, through the consideration of social movement theory and conduction of a focus group. The content of various BPOCAs has briefly been addressed, with issues of coherency in the framing and assignment of meaning dominating discussion. The form and structure of the BPM has received more substantial consideration, with issues of recruitment, active participation, organisation and unity having been explored. Finally, it has been identified that both issues of content and structure are critical in addressing the identification, development and realization of the BPM's aims.

It is important to identify and celebrate the successes of the BPM at this stage in its development. This research has demonstrated that it is thriving as a relatively young SM, in terms of achieving substantial recruitment figures and beginning to generate active participation. Beyond that, it seems appropriate to commend BIM for its internal organization as a BPOCA, and its clear identification of concrete aims and regular updates of quantifiable successes. I would suggest that BIM's work deserves considerable attention and could be a valuable model in progressing on to develop the work of other BPOCAs and the BPM as a whole. Above all this research demonstrates the importance of BPOCAs identifying their values and concrete aims, and sharing them with their followers or members, in order to combat perceived hypocrisy and incoherence within the BPM's values, actions and messages. I would also highlight the potential worth in a more formalised collaboration between BPOCAs and propose the initiation of interorganizational dialogue regarding whether the BPM should and could begin this process

With regards to further research, it is hoped that this initial research project has highlighted that the BPM is a dynamic, multifaceted and complex social movement that deserves the attention of social scientists. Those considering a more thorough examination of the BPM or an aspect of its work, might benefit from utilizing effective studies of other successful

social movements and consider how these paradigms might be applied to the development of the BPM. A thorough study of the well-founded notion of what constitutes positive body image (Tylka and Wood-Barcalow 2015) would be worth carrying out, to ensure an accurate and effective understanding of PBI is foundational in developing the values, actions and aims of the BPM. Finally, the prospect of the BPM benefitting from a greater degree of centralization and formalization in its organization strategy, needs and deserves a great deal more attention. Could, would, and to what extent, might this serve the BPM's impact and achievement of aims?

Undertaking these lines of enquiry would contribute to the development of the BPM significantly. Many BPOCAs rightly base their content on psychological and medical findings concerning negative and positive body images and their cultivation. Thus far, however, it does not appear that the BPM has benefited from the insights of social movement scholars. Additionally, examination of the BPM would be highly advantageous in furthering social movement studies at this stage in social movement history. The BPM is a relatively new, dynamic, growing and changing social movement that often cannot be refined to conventional frameworks of understanding social movements. I would suggest that this is primarily due to the dominance of its social media platform, as well as its contemporary content developed in reaction to personal experiences and grievances, but also findings from the disciplines of psychology and medicine. The BPM also breaks many conventional forms of organization, communication and membership, and yet appears to be thriving as a growing social movement. Further examination of the BPM would be a highly valuable and mutually beneficial venture for both the BPM and social movement scholars.

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Appendix

Appendix 1

A. Discontent

Discussing BIM's emphasis on viewing your body as a vehicle and not an ornament:

'Um, I do dance, kind of moving and stuff, but at the same time it's kinda not because a lot of the time if you go to a like dance school higher up you basically shamed for your body and stuff like that so it can kinda go either way.'

Exploring Revelist's focus on fashion:

'Something that doesn't help is like the rules. People like have. There's this new thing where like every girl has to be skinny enough to wear a crop-top. Or like if you're not, you're not allowed to wear one.'

'But then again, being the age that we are, like 16, 15... We don't really have much choice, like with regards to what we can wear, so we kinda have to limit ourselves. Like for example, someone who's like 21 years old... They have much more choice with like clothing...'

B. Belonging and Community

'So last year I went back to India, to visit family, right, and I wore like I think a tank top or crop top or something right. And I walk out the room and they're like 'Ah you're not slim enough to wear that so take that off' and then forced me to change into something completely different, that I didn't want to wear, because apparently, I wasn't skinny enough, and that completely like... After that, I like, the whole trip that's what they were nagging me about... I'm not even kidding. Whatever I wore, they would do that, so that kinda like killed my self-confidence kinda' thing. So when I came home, I was kinda' happy, because like none of my friends say anything about that. But like there's always gunna' be that one person. Especially with me, 'coz like the culture I come from, my relatives are like – it's just the way it

is back there.'

When asked what aspects they like about BPOCAs:

'Being normal and not feeling like you have to reach an unreachable goal.'

C. Unity

'I think all together would make such a big impact, for sure.'

'Coz one voice can't just do something, you need a whole crowd of people doing something.'

'And if they created an event, it'd be such a big event coz everyone would be like 'ah there's so many organisations coming together' and it'd just be like massive.'

'In a way they're all together kind of, coz they're working towards one goal, so in a way they're targeting different areas as one, but they're not really one.'

D. Variety

'I think it's good that they're, like, all different and that.'

'I feel like when people think of body image, they always think of people who are overweight, never think of people who are like underweight... Um, people who like might be considered skinny, they might not feel that way when they look in the mirror, they might think like I wish I had boobs or whatever.'

'I feel like they're overly focusing on fat... They're not really focusing on other body types. It's like 'oh if you're plus size, you can have all this support for you', but if you're not plus-size, 'oh well you're kinda like, you're not like the main problem.' I feel like most of the stuff, they're not including a variety, they say they want, y'know, body image, but they're not really including them, they just have a lot of plus sized people talking about their experiences. I think they need to add more variety.'

'It's not even just about bodies, it's about like y'know people with alopecia that don't have hair, or people that are a certain height, or yeah y'know...'

'I also think there should be more focus on body image worries in boys and men. Men might generally be more reluctant to admit that body image worries them, but personally, I know that my brother is far more concerned about his body image than I am about mine.'

E. Hypocrisy

'This whole like movement can almost become a bit like mainstream. For example, Victoria's Secret did this whole like 'love your body' thing, but it wasn't that – it didn't show much variety. And I felt it was mocking to be honest.'

'It's one thing to 'be body positive' and then another thing to do it.'

'A lot of celebrities too they use it as a like 'oh yeah, you know, like they're all for it, but then, you see them like I guess, they photoshop a lot of their things... And then they start defending it and going 'it's this and that and that', and it's just like yeah...'

'I feel like stick to your word kinda thing, like if you're not for it... I mean... But like, don't, y'know I guess, put yourself out there saying 'oh yeah'... Be honest, don't just use it as a thing...'

F. Relatability

Participant:

'Um I just feel like a lot of the things, they're not relatable, maybe just to me. But like the stories, although they're very moving and you feel touched by it, it's just like 'oh I can't relate to that' or like going to the beach, I can't relate to that. Maybe it's to do with my like religion or culture, but like for people for me you're like looking at it and it's like 'ah I feel bad for them' but you have your own struggles and worries regarding body image, or not to with like... I dunno.'

I asked:

‘So you don’t have to say if you don’t want to, but what sort of things *would* you relate to? What sort of things would you prefer them to be talking about, for you?’

Participant:

‘For example, like, fitting in almost. Like, not feeling as though your attire, or your image isn’t good enough.’

Participant’s teacher:

‘So like you’re thinking about it? Because, what I found, the thing with me, like it’s hard to like, obviously the internet and visual media... So you’ve got to see the images. But I think, what you’re saying is, think about what’s going on inside your head. That’s hard to represent on the screen.’

Participant:

‘Yeah you like see a woman and it’s encouraging like body positivity, but you look at them and it’s like that’s not what I look like or what I want to be... You can’t relate to something that’s not like you...’

‘I don’t blame them, because people generally champion what they feel passionate about, and you don’t have to feel passionate about what I do, but I think it’s like, I can be part of it, but I feel like it’s a bit... Yeah.’

‘A lot of these movements, I see who they’re tryin’a target. And I’m like ‘oh yeah that’d be really helpful for them’, but yeah...’

Appendix 2.

Ethical Considerations - Focus Group on the Body Positive Movement.

Participants must be provided with sufficient information. Schools, participants and participants' parents and guardians will be provided with sufficient information regarding the purpose and nature of this project, as well as the activities in which they are being asked to participate. Audience-appropriate information sheets will be provided to schools, participants and participants' parents and guardians.

Participants must have given consent to take part in the focus group. Consent forms will be distributed to participants. These must be signed by both the participant and their parent or guardian, and handed in prior to the activities commencing.

Involvement must be voluntary. Students will participate on a strictly 'opt-in' basis. There will not be any pressure on students to participate, from the researcher, YWCA or school.

Participants must have the right to withdraw at any time. Participants are free to withdraw from the focus group at any time. Participants may withdraw before the focus group takes place, during the activities, or after they have taken place. Any content provided by participants that choose to withdraw will not be used in the project.

The personal information of participants must remain confidential. Pseudonyms will be used in the written report. Contact information will not be gathered.

Considerations must be made regarding activity content and the age of participants. It will be ensured that all content included in the focus group is age-appropriate. The majority of content found in the BPM can also be found in mainstream media advertising. The content of some BPOCAs will not be shown

due to full nudity. An outline of the content can be provided to schools and parents before consent is given.

Participants must have an identified support contact with whom they can further discuss issues that arise in the focus group. It will be ensured that all participants are aware of an identified support contact within the school that they can approach for support, or further discussion, concerning content that was covered in the focus group.

This could be a school counsellor, pastoral care worker or other appropriate school contact. Once the school has identified who this support contact might be, it will be ensured that all participants are aware of who they are. Furthermore, YWCA Adelaide will supply additional support materials and referral points for students involved. It should be noted that this project is mostly focusing on the positive aspects of body image movements, and so this strengths based approach reduces the risk of raising concerns from participants.

Appendix 3



Participant Consent Form – Body Positive Movement Study

Dear Parents/Caregivers,

YWCA Adelaide is working with a research student from Adelaide University, to develop a research project about the impact of body image positivity movements and campaigns. YWCA Adelaide are seeking to engage a group of young women students from Findon High School, to participate in a focus group in order to understand young women's perceptions of these campaigns. If you are willing to allow your child to participate please complete the permission slip below and return it to your child's teacher.

About the Body Positive Movement Study

Mission Australia's 2016 Youth Survey found that body image was one of the top three issues of concern for young people across Australia. This study seeks to examine the work of body image positivity movements and campaigns, identify what they are doing well and explore how they might further improve their work to combat low body image esteem. An important aspect of this project is to gauge how girls and young women feel about some of these body image positivity movements and campaigns.

Students will learn about a variety of campaigns, organisations and activists within the body positive movement, will be asked to discuss the body positive movement and encouraged to share their own thoughts and opinions of it. Whilst the students' feedback will be used in a final written report for this study, students will remain anonymous. If they wish to, students are able to withdraw from the focus group at any time.

About YWCA Adelaide

YWCA Adelaide is a values-led, non-profit community based organisation working and advocating for social justice and gender equality. YWCA currently works with thousands of community members through the delivery of early intervention and primary prevention programs in the areas of youth support, young women's leadership, training and employment, mentoring and respectful relationships.

I, _____ (parent/guardian) give permission for my child/legal ward,
_____ (child's name) to participate in the YWCA *Respect Communicate*

Choose program. **YES / NO** (please circle)

Signature of Parent/Guardian:.....

Date...../...../.....

Signature of young person.....

