Acknowledgments

I would like to take the time to say thank you:

To my mother, for everything we have. I wouldn't change a thing. Thank you for buying me extra workbooks, reading my essays and uplifting my aspirations. I'm mostly grateful for your belief in me; I felt it on my first day of school and I feel it now on my last.

To Grandma & Grandad, Granny Cornwall & Harry, Grandpa & Mini Pam for your support, encouragement and interest; for asking about every test and applauding every award. A special thank you to GC and Harry, for your contextual clues and cultural wisdom. Decades of service to teaching and I'm still learning from you both in every conversation.

Hannah, for the hundreds of hours of work we did together in silence. Thank you for understanding me — we have truly achieved an unstudied level of telepathy. I hope you know I savour every moment. I couldn't have done it without you.
Freya, your sparkle is infectious. Laughing with you about our dissertation deadline was one of the things that carried us through. Thank you for being the first one to write a chapter and motivate us all to actually start. I feel lighter just being in your orbit.
India, I'm so proud of us. It's a privilege to spend so many years with someone you love. You're my family. I'm glad we didn't become YouTubers, we wouldn't have done this!
Ellie, you're a driving force. You have achieved enough but I know you'll continue to do amazing things.
Our house is full of love and laughter, and I'm grateful everyday to be there with you all.

To my best friends at home, Amber, Harriet and Atticus.

To my academic rival, this is a product of our competition. You made me a better student, writer and person. Thank you.

Joanne Guy, Claire Hornsby, Cynthia Murphy, Claire Coop, Jennifer Mather, Dave Wilson, Melanie Duffy, Rachel Halsworth, Danny Pyatt, Catherine Linton, Richard Hudson-Miles, Christine Pearson, Harry Isaacs and Ian Hanson; for my love of literature, language, art, mathematics, history, economics, fashion and learning.

To my dissertation supervisor, Joannah Leah, for your guidance and encouragement throughout the writing process. Also, to the fashion marketing lecturers and university services for their accumulative assistance.

I am privileged to have had such incredible educators accompany me on this journey.

I researched this topic because I fear that the production practices employed, today, will not decelerate. Yes, it is complex, but it is pivotal that we comprehend our roles within the chaotic cross-sections of purchasing. To the female volunteers of this research, thank you for your assistance in actualising the theories of this investigation.

One (Wo)Man's Loss is Another Man's Gain:

Analysing Female Purchasing Behaviour in Respect to Intersectional Feminism and its Wider Socio-Economic Factors

Iona Apricot Hanson

33636920

Word Count: 7996

A dissertation submitted in partial fulfilment of the requirements of Leeds Beckett University for the degree of BA (Hons) Fashion Marketing.

By signing this form, I hereby confirm that this dissertation is my own work. The dissertation, or any part thereof, has not been previously submitted for any degree or comparable award.



Iona Apricot Hanson

Table of Contents

1.0. **Introduction** – p.1

1.1.Overview of the Dissertation – p.1

1.2. Rationale – p.2

1.3. Research Scope – p.3

1.4. Research Objectives – p.4

2.0. **Literature Review** – p.5

2.1. Intersectional Feminism and Social Responsibility – p.5

2.1.1. Intersectional Feminism – p.5

2.1.2. Intersectionality: A Role within Fashion – p.6

2.1.3. The Economics of Intersectional Feminism within the Fashion Industry – p.7

2.1.4. Social Responsibility in Fashion Purchasing Behaviour – p.8

2.2. Feminism, Fashion and Expression – p.9

2.2.1. Western Expression, Representation and Freedom of Choice – p.9

2.2.2. Feminist Limitations within the Market – p.10

2.3. Fashion, Feminism and Social Responsibility – p.11

2.3.1. Systemic Purchasing and Manufacturing – p.11

2.3.2. Unionism – p.12

2.3.3. Globalisation and Interconnectivity – p.13

2.4. Feminism and Social Responsibility in Purchasing Behaviour – p.14

2.4.1. Attitudes of Socially Responsible Purchasing – p.14

2.4.2. Behaviours of Socially Responsible Purchasing – p.15

2.4.3. Summary of literature – p.16

3.0. **Methodology** – p.17

3.1. Research Scope – p.18

3.2. Research Questions – p.18

3.3. Data Collection – p.19

3.4. Data Analysis – p.20

3.5. Data Reporting – p.20

3.6. Summary of method – p.21

4.0. **Data Analysis and Discussion** – p.22

4.1. An Overview of the Findings – p.22

4.2. Self-Actualised Position of Western, Female Consumerism and its Privileges – p.23

4.2.1. Expression – p.23

4.2.2. Consumer Responsibility – p.23

4.2.3. Producers, Exploitation and Responsibility – p.25

4.2.4. The Digitalisation of Responsibility – p.27

4.3. Feminist Purchasing Attitudes and Behaviours – p.28

4.3.1. Intersectional Feminism – p.28

4.3.2. Feminist Purchasing Attitudes – p.29

4.3.3. Feminist Purchasing Behaviours – p.30

4.3.4. Summary of findings – p.32

5.0. **Conclusion** – p.33

Bibliography – p.36

Appendices – p.50

List of Appendices

Appendix 1 - p.50

Economic Critique

Appendix 2 – p.50

Globalisation and Feminist Communication

Appendix 3 – p.50

Methodological rationale

Appendix 4 – p.50

Methodological questioning rationale

Appendix 5 – p.50

Data storing declaration

Appendix 6 – p.51

A method of secondary data

Appendix 7 – p.51

Contingent intersectional analysis

Appendix 8 – p.51

Critique of composite analysis on Likert scales

Appendix 9 – p.56

A Report of Secondary Data: Videos on Social Media Referring to Intersectional Critique

Appendix 10 – p.56

A Report of Secondary Data: @Feminist Instagram account and Gary Stevenson

Appendix 11 – p. 57

Questionnaire results and composite analysis data

List of Figures

Figure 1 – p.6
Association of Women In Science, Model of Intersectionality
Figure 2 – p.24
I would agree that is a fashion brand's/company's responsibility to produce clothing that can be considered ethical
Figure 3 – p.24
I would agree that it is my responsibility as a consumer to shop ethically and responsibly
Figure 4 – p.25
I would agree that I consider where my garments have come from
Figure 5 – p.25
I would agree that I consider whom created the garment
Figure 6 – p.26
Based on your knowledge of the fashion supply chain, what % of the global garment industry's labour force is female? A) 1%-20%, B) 21%-40%, C) 41%-60%, D) 61-80%, E) 81%-100%
Figure 7 – p.27
To the best of my knowledge, I would agree that the issue of exploitation within labour forces is well represented in the media (e.g. News, TV)
Figure 8 – p.27
To the best of my knowledge, I would agree that the issue of exploitation within labour forces is well represented online on social platforms
Figure 9 – p.29
I would agree that I am aware of the term 'intersectionality' in regards to feminism
Figure 10 – p.30
I would like to shop more ethically than I do currently
Figure 11 – p.30
I would agree that I attempt to shop ethically
Figure 12 – p.31
I would agree that the consideration of others, affects the way I purchase clothing (example: buying less clothing for climate change or avoiding fashion brands known for exploitation/unethical practice)
Figure 13 – p.31
I would agree that social responsibility, affects the way I purchase clothing

AI Declaration

I understand that to use the work and ideas of others, including generative AI output, without full acknowledgment, is academic unfair practice.
I confirm that this coursework submission is all my own work, and that sources, summaries, paraphrases and quotes are fully referenced as required by the LBU Academic Regulations.

I did not use Generative AI technology in the development, writing or editing of this assignment.

1.0. Introduction

1.1.Overview of the Dissertation

Women embody both the role of the consumer and labourer, within the fabrication of fashion. Yet, academics and behavioural scholars have invariably preferred the study of men over women, the global West over the global East and textiles over fashion (DeFelice et al., 2019; Mukendi et al., 2020; Zanon, 2021). The cultural, ethical, economic, political and technological implications of a contemporary fashion climate cannot be discarded in their accumulative contribution (Gangopadhyay et al., 2005; Thanhauser, 2022). A convergence of these overarching elements creates a spectrum of marginalisation: acquiring and delegating agency within the exploited intersections of race, gender, sexuality, age, class and religion (The Association for Women in Science, 2018). Intersectional feminists stipulate equality, echoing the voices of those disenfranchised by systemic structures, that rest insecurely upon a Western ideology of colonialism and imperialism (Vergès, 2021; Ramazanoglu et al., 2022).

Oppression and neglect are evident within these concurrences, behind government intervention, political gain and the objectives of firms (Khan et al., 2022; Valan et al., 2024). The persistence of exploitation in fashion manufacturing may be convoluted with political, individual and capitalist gain; but is precarious in its delegation of rights and monetary investments (Gilbert, 2002; McCann et al., 2021). In a mirage of marketing, governments and industries have gained wealth discretely from unethical and normalised production practices (Rath et al., 2014).

A tool that clothing brands use to leverage consumers, new media is contradicting expectations and instigating a countermovement of oppressive production (Murthy, 2018). An enduring online discourse and increased duty of self-responsibility could be causing consumers to purchase in accordance with their values and beliefs (Baer, 2016; Wielderhold et al., 2018; Frericks et al., 2019).

1.2. Rationale

Aided by a geopolitical interconnectivity, intersectional feminism is pioneering to fulfil gaps within the academic, theoretical and ethical research areas, specifically amongst women. A definition of individualised social responsibility may be limited among contemporary literature; however, its developed labels of activism, welfare and community (Carroll, 1999) align with those of an intersectional feminist. Necessarily, scholars vastly expanded their definition of labour, specifically to the Global South; prompted by feminism, decolonisation and globalisation (Zanon, 2021).

In consequence to the economic, ethical, philanthropic and legal factors of social responsibility, purchasing behaviour cannot belong completely to an act of free will. Academics have narrowly argued that the experiences of free agents are indeterminate to one's unique future (Martin et al., 2002), contrary to the methodological approach, that comprehends a depth of representation to expose and avert the tolerance towards discrimination. An aligning psychology, of self-determinism, externally accounts for an individual's 'desires, beliefs and reasons' (Martin et al., 2002, p.409). Wilson (1985) conditionally agreed; that only through fashion can one obtain the freedom to choose, as socially constructed factors affect the notion of choice. Psychologically reviewing an

individual's self-determinism and self-responsibility within societies, can reveal an insight into one's consumer behaviour (Peighambari et al., 2016). Specifically, individuals marginalised by race, gender, class and sexual orientation, as they are underrepresented in psychology's study of behaviour (DeFelice et al., 2019).

As a result of the division of responsibility and over-consumptive behaviours, consumers demonstrate a misinformed uncertainty surrounding the dynamics of intervention, by governments or producers (Hur et al., 2022). Fused with an oversaturated marketplace of garments and consistent means of expression, feminist activism — aiming to augment welfare across a range of socio-economic statuses — struggles to counteract the demand for accessible individualism and expression. Hence, the rationale of the study is permitted as an investigation into the evolving attitudes of consumers exposed to narratives of social responsibility; inquiring solely upon female demographics, able to communicate and disseminate crucial information amongst one another. Achievements like equal pay and enterprise opportunity have enhanced the welfare of women and their respective communities (Corner, 2014), however, intersectional feminism faces global disputes. Recently including the censorship of federally funded research that involved the investigations of gender, race and sexuality, by the residing U.S. government (Schreiber, 2025). A reminder of the domestic concerns, in addition to the global conversation.

1.3. Research Scope

The adoption of a feminist research philosophy is permeated by theoretical, political and ethical scrutiny; that investigates power imbalances and highlights discourse on just, social relationships that affect civilisation on a vast spectrum (Ramazanoglu et al., 2022; Anderson, 2024). Through the questionnaire, the data will expose the routinely neglected structures of power (Frericks et al., 2018). Considering that the authors of *A Feminist Methodology* procure that intersectionality fails while individuals negate political consciousness and feminism in thought (Ramazanoglu et al., 2022), researchers must interpret barriers grounded in gender, when searching for economically presumptive solutions to unsustainable behaviour. Ergo, the scope of this research utilises the voluntary data of women situated within a Western environment.

1.4. Research Objectives

Through a diverse assortment of empirical evidence and primary research, this dissertation will determine the positioning of female purchasing behaviour, aiming to gauge the individual's perceived influence of socio-economic factors; permitted by a growing awareness of marginalised demographics, amongst modern discourse and the ideology of intersectional feminism. Accordingly, the research probes into three lines of questioning:

- *Is the right to fashion-based expression too valuable to the Western, female consumer?*
- *What are the existing female attitudes towards social responsibility and feminism?*
- *How does the female consumer discern their purchasing position regarding factors of intersectional critique?*

While the empirical approach applies an intersectional and systemic assessment, to social responsibility in purchasing, the postmodern and standpoint approaches evaluate the positioning of the female consumer in relevance to responsible purchasing and the adoption of contemporary feminism.

2.0. Literature Review

2.1. Intersectional Feminism and Social Responsibility

2.1.1. Intersectional Feminism

Françoise Vergès, defines her intersectional framework as a 'decolonial feminism', that aims, not to 'improve the existing system, but to combat all forms of oppression' (Vergès, 2021, p.23). This critical theory encapsulates the necessary progression of feminist belief; to constantly uncover an evolved comprehension of liberation and welfare, through vehicles of identity. Intersectional feminism, first analysed by Crenshaw (1989), identified the overlap of gender and race within the multidimensional female experience.

As commented by DeFelice et al. (2019), previously forsaking factors, such as sexuality and class, limit one's perspective of an authentic and intersectional feminism. Banet-Weiser (2018) attracts attention to a popular feminism that is actualised but invites commodification. Placing this empowerment in choice (Horton et al., 2022), the popular feminism is disregarded as modern feminism in this study, due to its dependence within economic success and lack of inclusivity.

The Association for Women in Science (2018) provide this updated model for intersectionality:

Figure 1

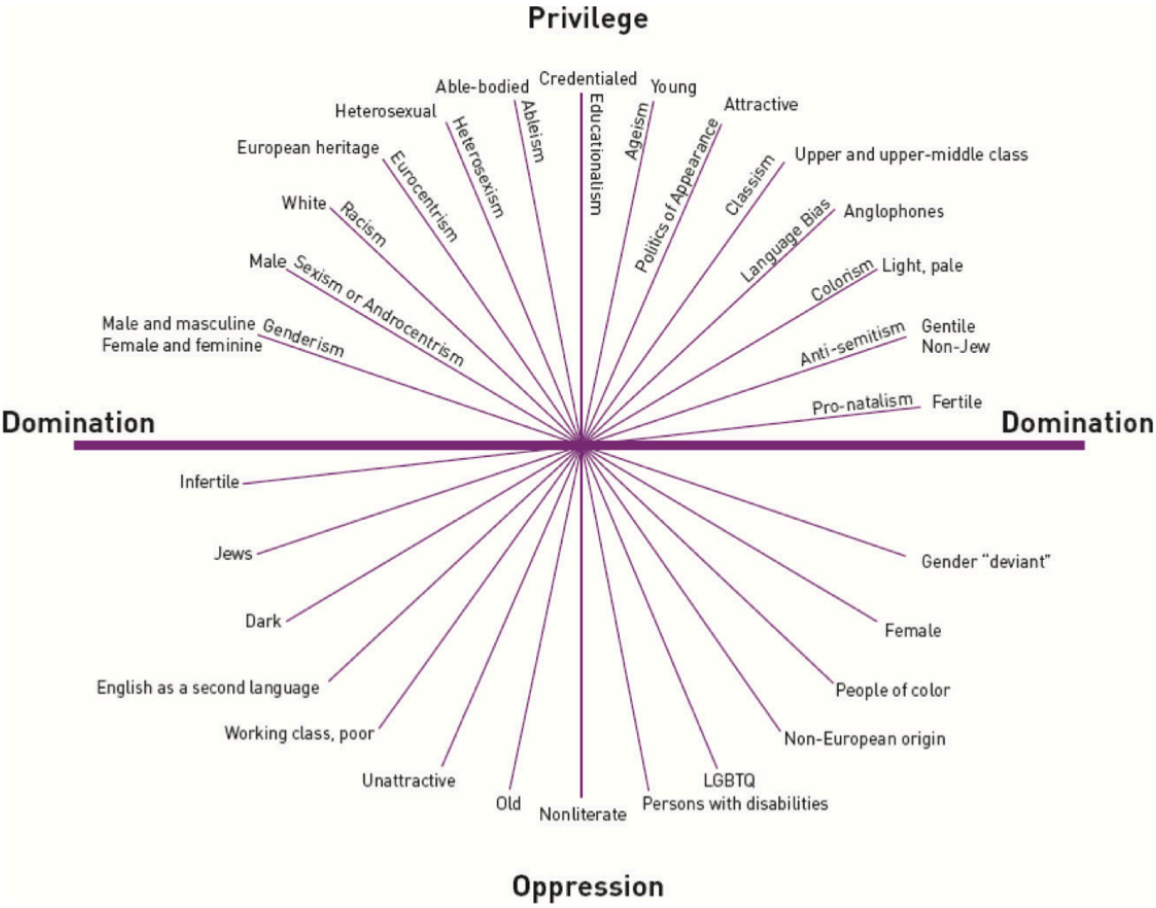


Figure 1 intertwines the cultural, social, economic and geopolitical factors of identity, that an intersectional feminist acknowledges to dictate the degree of subjugation imposed onto marginalised people (Crenshaw, 1989; DeFelice et al. 2019). These intersections disproportionately affect the fifty million women (International Labour Organisation, 2022) within the global clothing supply chain; fuelled by the engagement of billions. Under a sphere of self-responsibility, an intersectional feminist's viewpoint harmonises with liberal democracy to replace economic absolutism and destructive goods manufacturing (Vergès, 2021).

2.1.2. Intersectionality: A Role Within the Fashion Industry

Sofi Thanhauser's critical review of the textile industry and fashion climate, in her book *Worn,* connects its naive origins within early capitalism to infallible patterns in consumer

behaviour. Identifying the consequences of a 70-80% global female labour force (Hernandez 2006) (International Labour Organisation, 2019), Thanhauser blatantly links the intrinsic socio-economic and political factors of patriarchal production practices, unveiling their roots within clothing history and gender construct (Thanhauser, 2022). At its inception, the opposition to slavery, female perceptions of economic freedom and United States imperialist invasion in 1848, cultivated an intersectional agenda between U.S. female activists (McCann et al., 2021).

Feminism's credentials within modern fashion often extend to a celebration of expression, individualism and freedom of choice within the capitalist context (Bauman, 2003). By contrast, Thanhauser bellows at the reader to assess the impacts of the word "wife" being linguistically linked to "weave" or to observe the transition of a Western female labour force for a more vulnerable Eastern female labour force.

The sectionality of feminism not only demonstrates a convergence, but also, permits the independent analysis of intersections (DeFelice et al., 2019). Essential for acknowledging the lasting legal, economic and ethical consequences of slavery in textile manufacturing; as the Western relegation of slavery dilutes the lasting strategies of racialisation and sexualisation in a contemporary climate (Vergès, 2021).

The vehicle of fashion as a desire for freedom is as aged as the industry itself, with seventeenth century women embellishing their initials onto their only property — linens — with the desperation to not drift into insignificance. *Worn* is a pivotal literary means when analysing the interconnectivity of women, with the linens inherited to connect generations of voiceless women (Thanhauser, 2022). Recognising the unseen female labourers, the literature is steadily expanding to call for intervention (Mukendi, 2020; Hur et al., 2022).

2.1.3. The Economics of Intersectional Feminism within the Fashion Industry

Pioneering to illustrate economic action and consequence of oppression into a digestible context, *Worn* identifies the importance of macroeconomics in clothing. Macroeconomic policies impact population welfare, through material well-being (Mitchell et al., 2019); reflected in wages or employment opportunities and thus, purchasing behaviour. Through an intersectional lens, Thanhauser (2022, p.11) unravels how all women were penalised during

The European Age of Reason — 'The wholesale ejection of women' in the seventeenth century and their loss of 'economic power'. Women were doctrinally declared inferior; an intervention that, combined with imperialism, permitted capitalism to establish itself (Federici, 2004). Simultaneously, Alexander Hamilton developed the U.S. textile industry in aims of national independence, retaliating against Britain's tax. Candidly exploiting their own women, children and water for political gain and export growth (Sylla, 2024). A necessary conversation developed from the resilience of the women from this century; resisting ferociously as they had the most to lose and sometimes burned as witches.

Centred around objectives of full-employment, efficiency and stabilised growth, country-based macroeconomic policies can overshadow the systemic responsibility to international countries and national welfare inequalities (Mitchell et al., 2019). Augmented concerns of resource scarcity ensures that the economic cycle prioritises the buying and selling of goods and services (Hubbard et al., 2014). Furthered by globalisation — a conscious product of multinational firm agency — incentivising international trade through its investment from Western shareholders (Gangopadhyay et al., 2005).

Course correction through government policy must be observed when analysing systemic purchasing behaviour, due to its discriminatory roots – such as the poorer white people of 1930's Texas losing 'whiteness' and its 'privileges' (Foley, 2000, p.6), before their cotton agriculture was abolished. Under persisting structures, individually perceived freedom of choice in the global West and the factors that fuel one's purchasing behaviour, continue because it is highly profitable.

2.1.4. Social Responsibility in Fashion Purchasing Behaviour

In its essence, social responsibility is a corporate commitment (Carroll, 1999) that exists to enhance the well-being of its community through resource availability (Kolter et al., 2005) — significantly signalled during the global economic growth of the 1950's (Bowen, 1953). Carroll's framework for corporate social responsibility (CSR) encapsulates an ethical, economic, philanthropic and legal duty of welfare (Carroll, 1999); a consequence of globalisation, growth and sustainability (Thorisdottir et al., 2020).

A corporate world of its own, the fashion industry employs demand-led models and international manufacturing methods that beckon questions of ethicality (Perry et al., 2019). Johnson et al. (2013) assess that CSR's frameworks provide a limited definition of social responsibility (SR), consequential to the research's exploration and descriptiveness. Thus, contributing to a lack of empirical ties between fashion and SR. CSR initiatives are associated with marginalised workers and unions (Khan et al., 2022), valued scarcely by big retailers who oppress unionisation and outsource labour (Thanhauser, 2022). Interestingly endorsed by the United Nations (Gilbert, 2002), SR and self-responsibility marketing strategy has generated an awareness of fundamental consumer behaviour within neoliberalism, with studies neglecting the larger shareholders of power (Frericks et al., 2018).

In lieu of brand responsibility, consumers are, at an individual level, assessing their behaviours with the consideration of a sustainable future (Suzuki et al., 2002). Joergens (2006, p.361) defines sustainability in fashion as the negation of harm 'to the worker or environment' and emphasises the exploitation within unsustainable 'sweatshop' practices. Whilst there can be a superficial and trend-centric discourse on sustainability, the opposing colonial structures upholding production techniques are criticised: not solely by scholars, activists and leftist politicians (Frericks et al., 2018), but at an individual level (Thanhauser, 2022; Corner, 2014). Electing an awareness of the issues that generally benefit Western women directly, communicates that feminists know they are not passive to external influences — a common misconception of behavioural psychology and obverse to feminist fruition (DeFelice et al., 2019). Echoing loudly through algorithms is an increased online exposure to feminist ideology – its ethos propelling activism in digital spaces (Locke et al., 2018; Jackson, 2018). Therefore, the theory surrounding purchasing behaviour cannot fully demonstrate the convergence between feminism, SR and fashion. Empirical researchers contend that this would complement the implemented analysis to explore prospective social action (Brown et al., 2017).

2.2. Feminism, Fashion and Expression

2.2.1. Western Expression, Representation and Freedom of Choice

Purchasing behaviour can be defined as the action stage of consumption, in which an individual or group seeks fulfilment of their wants and needs; through products, services, ideas and experiences (Soloman, 2006). Purchasing behaviour is becoming increasingly political (Soloman, 2006) and is known to alter business responsiveness to market demand (Chaffey et al., 2022). Economic and consumer behaviour literature simultaneously validate individual desire, with the fashion industry providing materialised choice in excessive breadth (Szczepaniak, 2015). Guided by a demand-led cycle, companies fuel a consumer reliance on fashion expression as a means of self-identification (Rath et al., 2014). Presented with opportunity for expression and ease of accessibility (Mandarić et al., 2022), modern consumers are exponentially engaging with impulse buying and low-cost clothing (Heuer et al., 2018). These freedoms are provided by the dominating flow of goods to the global West, (Sardar, 1998) in turn, allowing the purchaser to derive power. Corner (2014, p.4) defines fashion as the 'most immediate and intimate' vehicle of expression — pivotal to western individuals (Sardar, 1998).

As gender expression differs between cultural contexts (Butler, 1999), gender identity links individuals to clothing (Workman et al., 1993). Evidence illustrates that intersectional style representation of androgyny, gender fluidity and queer expression, have widened the margins of identity (Adomaitis et al., 2021). Although data varies, researchers critique that brand marketing of LGBTQ+ representation is inauthentic and transparent to younger consumers (Ignatzek et al., 2022) — demonstrating a non-corporate agency of contemporary fashion purchasing. When exhibiting the desire to act on improving self-esteem (McGuire, 1976), Pifield's (2016) analysis demonstrates that this purchasing behaviour may be impacted by externalities of social media and financial behaviour.

2.2.2. Feminist Limitations within the Market

The market fails as it is a source of harm to all; stimulating producers to adjust in their promotional methods while navigating unethical discourse (Micklitz et al., 2018). Studies prove that consumer's purchases strongly respond to brand image — a pivotal tactic of fashion marketing — implemented to translate identity and aesthetic (Posner, 2015; Rathore, 2018). The awareness of a ruinous fashion environment encourages producers to funnel divided attention, with beguiling marketing strategies: brand image, storytelling, fast-paced production and inclusive narratives (Rathore, 2018). The societal demand for slow-fashion

practices is disintegrating this corporate structure, thus exhibiting lower barriers to adoption. Grounded in an androgynous anxiety for climate change, sustainable concerns regarding fashion waste and pollution exist in literary abundance (Boykoff et al., 2021; Jones et al., 2023); additionally, in intersectional critique (Kretz, 2012).

Vocalised by feminists, fashion representation is not exempt from harmful imagery and guidelines (Bordo, 2023). Although, if improved, could aid in the appeal of brands that prioritise narrative, in place of tangible, ethical action (Zanon, 2021). Vergès' (2021) intersectionality denotes the paradox with integrating, in lieu of replacing structures — to avoid centralised power. This soft determinism is behaviour constrained to the environment, to a certain extent (Edwards et al., 2002); as Vergès compromises through her socio-economic analysis. Justifying the analysis that consumers are anchored to the environment, through an elusive freedom of choice (Edwards et al., 2002). A socially responsible approach to expression cannot be gained through a 'civilisational feminism', that builds on existing male structures of 'class, gender and race' (Daniels, 2015; Vergès, 2021, p.4); and succeeds by providing no alternative (Bauman, 2003).

2.3. Fashion, Feminism and Social Responsibility

2.3.1. Systemic Purchasing and Manufacturing

Global labour history has preferred the investigation of textile, over clothing (Zanon, 2021). A concise timeline would spotlight class control through Henry VIII's Sumptuary Laws (Ertekin et al., 2020), to slavery in manufacturing and the industrial ('fabric') revolution's impact on women's labour and consumption (Thanhauser, 2022, p.62). Raman (2022) encapsulates that low value labour costs and high production in a 1700's mechanised Britain, devalued the price of British cotton after Indian cotton was criminalised. Products of the ancestral Indian textile trade were of superior quality to mass-made clothing and existed in a callow marketplace of regulated demand (Raman, 2022).

Western economic intervention and imperial footprints in India, continuously ensure the entrapment of women and young girls into manufacturing for exportation (Tomlinson, 2013; Valan et al., 2024). Despite productive export levels, the government of India's 21st century economic realignment has struggled to establish labour legislation and absolve issues of

poverty (Sinha, 2022). Although women are rarely the focus of this literature, Valan et al. (2024) provide a necessary investigation of compelling contextual evidence and primary research, illuminating the struggles of marginalised women creating Western garments.

Stimulating growth in the Indian Economy, an unregulated textile trade concerns 35 million labourers (Auchter, 2015). Tamil Nadu homes 44% of these factories, employing young girls under the Sumangli Scheme; all of whom work in reward of a payment for their obligated marriage (Valan et al., 2024). This literature attests to the Eastern production of Western fashion freedoms — with products from the scheme traced to Ralph Lauren, H&M and Levi (AAFA, 2021; Thanhauser, 2022; Valan et al., 2024).

2.3.2. Unionism

Female labourers in the global East are confined to a cycle; institutionally enforced upon them in a trade of freedoms. In a reoccurring theme of political gain, the 1957 U.S. government suppressed communist momentum in the global East by 'offering opportunities' for domestic textile progression (Thanhauser, 2022, p.186). The Western transition towards importing economies depreciated the feminist reach through unionism by removing well-paid textile jobs and initiating over-consumptive habits by defining women as domestic (Joekes, 1987) [Appendix 1].

Viewing the literature from a position of equality, Briskin and McDermott (1993, p.3) denote the 'interrelated' obstacles that unions combat; not limited to but including gender, race and sexuality. Working to progress the objectives of labour movements, unions accredit feminist politics: demanding pay equity, impacting legislation and challenging sexism (Briskin et al., 1993). This activism can alert attention to the labour discrimination of systemic consequence: representing women in medical research like the Erskin-Hamilton study, or highlighting bribery within Indian factories (Thanhauser, 2022). However, unions in countries like India, are more vulnerable to subordination through corporate agency (Sinha, 2022). The literature reiterates that Eastern exporting economies producing goods for the West, rely on the revenue that the industry generates internally (Tomlinson, 2013; Hasan et al., 2016), directly impacting the millions of women within garment manufacturing. Joekes (1987) declares that

improvements for women are often credited to economic efficiency and developing labour roles.

This connection between feminism, fashion and social responsibility has been contradictory (Pejić, 2022). Previous feminists warned of the facilitated validation of superficial rights, that brands knew consumers would engage with, based upon principles of desire and social mobility (Negrin, 2008). Responsibility has been illuminated habitually within discourse on unionism and wages: challenging notions of class, gender and race. Vergès (2021) attests that intersectional feminism denounces the standardised strategies of racialisation, that have enabled traditional feminists to agree that some cultures are incongruous to advancement and equal rights. Female connectivity of this nature has most significantly threatened cheap labour costs for producers and conventional government leadership of free trade (Briskin et al., 1993) — analysed also through a soft-determinist stance.

2.3.3. Globalisation and Interconnectivity

Western brands engage with SR primarily through pedantic CSR policies, but a new era has emerged as a by-product of intense globalisation and trans-national agency (Frericks et al., 2018). Exceeding the boundaries of social, economic and cultural processes and the physical partitions of countries (Patil, 2013): globalisation has reconstructed the technologically, economically and politically communicative exchanges (McCann et al., 2021). Certain feminist literature denotes that a global society cannot possess equal concerns between genders (McCann et al., 2021), while others identified synonymous gendered concerns despite geopolitical context (Mullany et al., 2022) — both adopting intersectional frameworks.

The opportunity for interconnectivity between women and feminist ideology has been prevalent amongst modern academia, adopted through technological advancement and digitalised communication (Locke et al., 2018): through investigating female teenagers, researchers describe securer communities online for feminist activism and education on feminist notions (Jackson, 2018) [Appendix 2]. This study of online feminism includes Baer's (2016) claim that Western societies possess the opportunity to restructure communication involving gender and sexism, through the abstract process of algorithms.

Online organizations that prioritise individual, corporate and economic SR, work to illustrate the connection between the marginalised labour and the online activist (Groeneveld, 2009; Horton et al., 2021). The literature detailing SR through digital social action has emphasised coordinated economic and political responses: with an increased online awareness of Palestinian oppression, sustaining a boycott of goods made by involved parties, mostly engaged with by young people (Buheji, 2025). Buheji's Middle Eastern scope cannot fully represent Western attitudes. Accompanied by sparse empirical evidence, regarding the reoccurring mobility of online SR through an intersectional lens; after the #SayHerName (Brown et al., 2017) and Black Lives Matter (Fabbri, 2022) movements. Existing academic literature does not represent alternative recent success for an online mobilisation to improve human rights violations against the Uighur Muslims in China (Cellan-Jones, 2019) – linked to the silk trade. Pivotally, Zhang et al. (2021) reveal a chain of intervention strategies implemented by the Chinese Public Security Bureau to sanitise political content related to the Xinjiang region — where this abuse occurs — and additionally implicates a Western agenda of xenophobia. The evidence, however, indicates a negligent role on behalf of the mainstream media, in failing to communicate the socio-political and gendered aspects of labour exploitation (Caruana, 2018).

2.4. Feminism and Social Responsibility in Purchasing Behaviour

2.4.1. Attitudes of Socially Responsible Purchasing

The literature entailing responsible consumer behaviour is multifaceted and relevant to social culture, economies and technology (Solomon, 2006; Peighambari et al., 2016). This evidence, in its Western focus, names social media as a transparent touchpoint for sustainable behaviours (Mukendi et al., 2020). An impulse-exploiting market, the consumption of clothing has soared; instigating a countermovement of sustainable fashion and ethical practice (Mukendi et al., 2020; Mandarić et al., 2022). Alternative academics emphasise a duty to improve the welfare of the environment and labour force, through slow fashion practices (Reimers et al., 2016). Solomon (2006) accentuates the similar attitudes and values associated with second-hand fashion practices, which recycle and resuse.

2.4.2. Behaviours of Socially Responsible Purchasing

Candidly reoccurring is a passive attitude or inaction amongst sustainable purchasing behaviours. Khan et al. (2021, p.433) state that the 'exceptionalism' fortifying the quandary disperses the responsibility; destructively recycling the inequalities that provide space for the exploitation to occur. Reinforced by Reimers et al. (2016), who argue that consumers presume brands to uphold moral and ethical standards. Wielderhold and Martinez (2018) identify this as the Attitude-Behaviour Gap, which works to exhibit supportive attitudes towards sustainability while it remains unsupported by actual purchasing behaviour. Several researchers credit this paradox to consistently low clothing prices and frequent new styles (McNeill et al., 2015; Mandarić et al., 2022). Researchers label economic factors, like income and price point, as largely determining components of consumer behaviour (Wielderhold et al., 2018; Hur et al., 2022). Hur and Faragher-Siddall (2022) conducted a study of young, female purchasing behaviour in the UK, indicating highly sustainable attitudes restricted by gender oriented economic and political factors. This study may be susceptible to regional bias; however, it pivotally initiates the empiricism surrounding an intersectional SR within consumer behaviour.

Mandarić et al. (2022) fill a similar gap in Croatia, deriving conflicting results: a micro analysis of sustainable factors prioritised wages and fair rights, while the macro analysis of purchasing behaviour demoted sustainability within purchasing priority. Although this data may not accurately represent a Western consensus, additional investigations may correlate with these slowly changing behaviours [Appendix 3]. In its ties to expression, O'Cass (2001) defined those with a fervent interest in fashion, as possessing the most sustainable purchasing intention — due to an informed perception of the macro environment.

Failure to translate these issues to consumers through the everyday participation within economies, markets or the fashion industry alone, is evident within literature on purchasing priority: with contemporary studies not being able to encapsulate the wider environment of sustainable behaviours within societies and economies (Kim et al., 2020), despite the geographical diversity of the limited research and aforementioned globalisation. Researchers conclude that it is those with a strong knowledge of fashion (O'Cass, 2001) and persistent value of sustainability across other markets (Eberhart et al., 2017), that implement ethical consumer behaviours.

2.4.3. Summary of Literature

Evident within the literature is a construct of restricted purchasing, packaged into a device of tangible liberation for Western women. In a ploy of monetary gain, brands succeed in facilitating social inclusivity through expression, by promoting individualistic attitudes amongst their marketing strategies (Workman et al., 1993; Corner, 2014). While firms pander to popular feminism (Rathore, 2018), those employing an intersectional lens criticise an unethical production method and work to unveil the disguised trade of freedoms, embedded within the supply chain; further inquired upon within the participant data. The framework also achieves its economic analysis, in presenting the guidelines in which to assess an individual's perception of their purchasing participation, and consequence to SR. The actions of society evolve and distort throughout the course of the literature, however, reinforce to an intersectional perspective that structures are not static (Anderson, 2024). The mobility of ethical attitudes accelerates through education, awareness and a critical evaluation of the social landscape (Ramazanoglu et al., 2022). Specifically, within feminist literature, aiming to highlight the political possibilities of decentring concentrated power imbalances and revaluating the economic concepts of growth and welfare (Daniels, 2015; Vergès, 2021).

3.0. Methodology

Investigating the socially evolving factors of female purchasing behaviour, first originated as a presumption that there would be little need for a contribution, in this area of prevalent behaviour. Women have been the target demographic for clothing consumption over the course of steadfast capitalism; alas, there are few to none representative behavioural studies enquiring upon this sector of intersectional concern. A feminist research philosophy encompasses the epistemologies of empiricism, postmodernism and feminist standpoint theory (Anderson, 2024). Mutually researching the experiences grounded within gendered social life (Ramazanoglu et al., 2022). The standpoint theory validates the investigation of gender-based concern, while the influence of postmodernism breeds space for intersectionality to provide epistemic influence within social quandary (Anderson, 2024). Previous quarrels with feminist knowledge derived from dominant epistemological perception of progress and truth, as illustrated by Ramazanoglu and Holland, providing complimentary examples of colonial history and the acceleration of global capitalism (Ramazanoglu et al., 2022). This philosophy is employed to gauge the impact of gender within the physical segregation of female labourers and female consumers. It is this researcher's belief that these boundaries are becoming increasingly semiotic with the progression of trans-national agency and are tethered by a mutual impact; that can be

identified at the intersections of identity and those intersections of societies, economies and politics.

3.1. Research Scope

Markers of female-based progress — that have afforded modern, Western consumers the freedom of choice for their fashion-based expression — generate a broad research scope that encapsulates all Western women, conscious or unconscious of their positioning within the fashion industry. For these reasons, males were excluded from the research population, and by definition of 'modern, Western women', any other gender over the age of eighteen was permitted to volunteer their answers in pursuit of a varied sample (Saunders et al., 2007); respective to the advancement of intersectionality. The sample was further defined by gauging whether there was an interest in expression and aimed to generate responses from seventy volunteers. This simple random sample uses random probability under the convenience method: adopted for the attributes that Adams describes, of an unrestricted population and time efficiency (Adams et al., 2014).

3.2. Research Questions

When appointing the research method, an online questionnaire was implemented to gather data, from a set of structured questions predetermined by the objectives (Sapsford et al., 2006). Participants of the questionnaire contributed towards the importance of expression and ethics within feminist purchasing, positive or negative; an insight into individual awareness and positioning in the fashion climate; and perceptions of social responsibility and feminism. When dealing with sensitive topics that may impede guilt upon the volunteer, such as the exploitation of female workers, the questions were respectful (Adams, 2014), as well as anonymous — relegating negative judgement (Driscoll, 2011) [Appendix 4].

Questions that combined the three research topics were inquired upon at the end of the form, to determine any awakening in the volunteer's opinion, based on the converging factors that they had been asked to consider. In pursuit of personal perspectives through quantitative data, participants responded to ethical enquiries that employed the critique of their feminist belief.

Additionally, volunteers evaluated whether intersectionality permeated their media activity and consumption behaviours. Questions cannot be soley emotional or pragmatic and must combine the plethora of considerations amongst the empirical evidence. Despite the personal element of this consumer behaviour data, as language that can be assessed as numerical figures (Sheard, 2018), was effective in representing patterns amongst proven attitudes or discoverable purchasing behaviour. Alternative methods of primary research, such as interviews for a mixed method approach, were rejected in light of the research objectives: which aimed to assess the systemic consequences of gender and other oppressive constructs, upon the subconscious actions of the consumer; achieved through the casual and unimposing nature of the questionnaire, due to its relaxed similarities amongst contemporary purchasing behaviours and attitudes.

3.3. Data Collection

For an earnest research process, I corresponded my techniques in accordance with the Leeds Beckett University Research Ethics Policy, affirmed in their validity through a successful ethical application (Leeds Beckett University, 2024) [Appendix 5]. A consent form and participant information form were created to volunteer consent (Feather, 2012), while also enlightening them on the research conditions. Prior to activating the questionnaire, a pilot questionnaire was launched and tested by five trusted participants to detect any bias, uncover any guiding language and to ensure uninhibited operation (Feather, 2012). To enhance voluntary response, the time results from the pilot questionnaire were used to average the duration of participation (Driscoll, 2011), so that it could be advertised as a four-minute commitment. Participation was accessible to women of all ages to increase the response rate and to provide data that could indicate a contrast, generationally assessing the modern contributions perforating this issue. The questionnaire was advertised in a visually appealing manor that indicated the research sector and over a four-week period. Collecting this data involved no personal or adverse risk to the participants, as its method allows for independence and discretion (Adams, 2014). To eliminate risks of an unrepresentative population, the questionnaire was advertised across a variety of social media platforms and through physical promotional content, like posters within the greater Leeds community, as voluntary questionnaires can produce unrepresentative results from lower response rates (Sapsford et al., 2006). It is important to consider that questionnaires can be unreliable

considering a multiple response rate and the eradicated element of observation (Adams, 2014). Alternate data is provided to strengthen the proposed discourse [Appendix 6]. The online promotional element may skew the population towards a younger demographic, however any generational bias will be addressed within the analysis, as the relevant topics involve: the intervention of social media, apparent consumer behaviour and accessibility within a modern purchasing climate [Appendix 7].

3.4. Data Analysis

Applying composite measurement to the analysis process, demonstrations two or more conditions of an underlying attitude, perceived by allocation along a continuum (Sapsford et al., 2006, p.108). The risk of locating an individual on a scale through a single sentiment was lower and participants could have contributed distinct results; to overcome this, rational judgement and cross-comparative techniques were adopted to strengthen the validity of perceived attitudes – including the implemented efficiency of measuring this data through Likert Scales [Appendix 8]. As a supporting method, pivotal data was reported on through statistic or chart, to convey distinct results. Data cleaning was an effective process that allowed for a thorough review, simultaneously presenting the opportunity to erase any unwarranted data, perhaps by a male participant. Information collected from Microsoft Forms, was self-recording and transferable to excel, for a synchronised analytic space (Sheard, 2018): providing data services of sorting, conditional filtering, pivoting, and charting.

3.5. Data Reporting

Appointing graphs to illustrate trends between the responses, allowed for a visually efficient demonstration of the range of attitudes. Compared when appropriate, to signal a contrast between behaviours and their influences. Statistical results supported the evidence of feminist purchasing, while exhibiting their range through deviation. Patterns amongst the data set were exemplified to display the prevalence of feminism and social responsibility, amongst purchasing behaviour.

3.6. Summary of Method

The collected data presented a persuasive assessment between purchasing attitudes and correlating, feminist beliefs (Soloman, 2006). It also permitted the discernment of consumer positioning, while illuminating SR (Hur et al., 2022). In accordance with the literature, the data presented a strong appreciation towards expression (Rath et al., 2014). Given the sample size, there is an unrepresentative evaluation; the proposed feminist narrative was further upheld in appendix 9**.** Upon reflection, the findings of a diverse population would develop a deeper, intersectional assessment of the involved participants. The broader implications towards the theoretical analysis were implicated within the empirical address of economies, societies and politics; implying that their convergence affects a discourse of feminist purchasing disproportionately. In alignment with capacity guidelines and time restrictions, this study reveals a disadvantage, in lieu of the expansive themes. Prospective research would be effective at a higher and more intimate level of enquiry.

4.0. Data Analysis and Discussion

4.1. An Overview of the Findings

The online questionnaire collected 74 responses from female participants; 67 of whom agreed or strongly agreed that they were a feminist. Women composed 72 of the 74 volunteers, while the other two respondents did not adhere to this gender identity. Importantly, 54 of the 74 participants were 18-25; 4 were 26-35; 11 aged 36-55; and one participant was 56-75. This skew of ages is critical in understanding the persuasion of the evidence. As the literature attests, this behaviour is prevalent amongst younger audiences, through their online engagement with feminism and social responsibility (Baer, 2016; Buheji, 2025). It could be a result of the sample and ages, that Cronbach's Alpha Coefficient provided an excessively high reliability result of 0.97. Despite this, the discussion ensues a compelling and conditionally complex analysis into the consideration of feminist attitudes amongst purchasing behaviours. For the analysis, '1' represents strongly agree and '5' represents strongly disagree.

4.2. Self-Actualised Position of Western, Female Consumerism and its Privileges

4.2.1. Expression

Fashion academics abide by the liberating notion of expression as a means of self-identification and medium of acting upon desire (Szczepaniak, 2015). A female population evidently values this, with 61 out of 74 participants agreeing that they express themselves through their clothing. Interestingly, no participants disagreed. In its confronting and visual vehicle, female volunteers were comprehensive of their afforded abilities constructed by fashion. Additionally, 64 out of 74 participants supported the notion that this means of self-identification is important. Perceiving expression to be of high value, contributes to the reliance of identity within studies situated in the West; supported by Adomaitis et al. (2021) within gender identity and Rathore (2018) within brand marketing.

When investigating the consumer context, these behaviours require a self-evaluation of positioning within the wider environment, similar to feminist perception. A majority of 72 out of 74 female contributors acknowledged their 'right to express' themselves, with a low standard deviation of +/- 0.5 from a 1.4 average, indicating a general perception of granted 'rights' within the fashion climate. Despite the facilitated means of expression, the female sample predominantly recognised this, also as a 'privilege', generating the same statistical average but possessing a higher standard deviation of +/- 0.7, and thus, range of perceptions. Participants remained consistent in a strongly agreeable to agreeable average of 1.4 that 'not all women have this privilege' — implicating an awareness of the afforded privileges between gender and social constructs. Although, when inquiring upon a wider stance of responsibility, this presented a fractionally augmented standard deviation of +/- 0.8. Deciphering whether the target population are conscious of their expressive privileges, aids in the indication of feminist purchasing, as the data implies a contextual awareness of contemporary consumer positions.

4.2.2. Consumer Responsibility

A grounded discernment of the fashion climate can be exhibited by a female cohort that value and recognise the privileges of expression. Contrary to the evaluation of O'Cass (2001) within sustainable responsibility and purchasing intention — exhibiting barriers to previous

consumer knowledge — participants of this study demonstrated a conviction in implicating the consumer and producer.

Figure 2



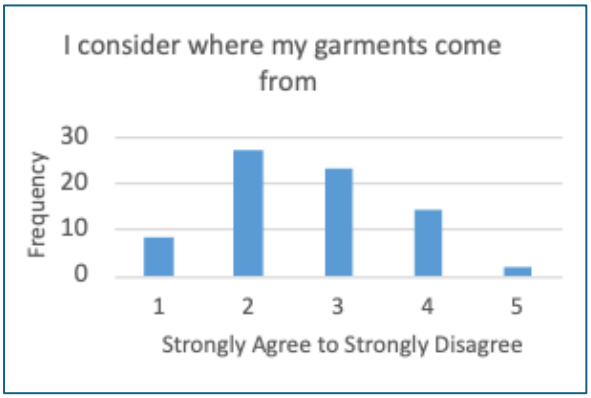
Figure 3



Consumers are more willing to recognise the 'brand's responsibility' to produce ethically, than that of an individual responsibility (Fig.2; Fig.3). As expressed by Mandarić et al. (2022) and Reimers et al. (2016). The stronger trend in figure 2 accounts for the agreement of 72 out of 74 participants, while a lower — but encouraging — 53 out of 74 participants acknowledged individual purchasing responsibility. Critically, 51 of the 53 respondents that agreed or strongly agreed, simultaneously consider themselves to be feminists. Thus, suggesting that feminists do implore politically conscious thought their attitudes and perceptions, somewhat contradictory to the feminist rationale of Ramazanoglu et al. (2022). Also, a consequential factor to the actions of an individual's political, economic and social ties to feminism, through the framework of Vergès (2021). Participants were consistent to connect women with social change, with 69 out of 74 accrediting improved 'standards' of dress, to feminist progress. This marker of feminist privilege is identifiable and tangible; complimentary to the claims of popular or civilisational feminism (Vergès, 2021; Horton et al., 2022).

Pivotally, the data shows diverse trends of individualised SR, amongst concerns of welfare within largely female labour forces. An average of 1.6 demonstrated an overall belief that the 'current fashion climate is unethical', with an acceptable standard deviation of +/- 0.7. This aligns in accordance with attitudes — explored anon — and supported by the upholding Attitude-Behaviour Gap (Wielderhold et al., 2018; Khan et al., 2021); whereby consumers exhibit a comprehension of garments origin or production practice. In addition to this, the data from figure 4 indicates a foundation of knowledge, that reflects a supply chain awareness.

Figure 4

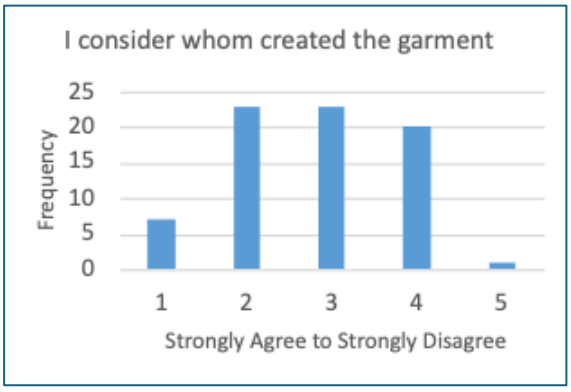


Hence suggesting, that consumers may philosophise ethical concerns, but do not mobilise these movements with responsive social action. Perhaps, as McNeill et al. (2015) indicate, because participants are not able to support sustainable behaviour with monetary practice. Primarily supportive of the outlined economic limitations, given the financial positioning of a younger population.

4.2.3. Producers, Exploitation and Responsibility

Immediately following, the respondents determined if 'consider whom created the garment'. A shifting trend in attitudes can be seen from figure 4 to 5: propositioning a higher neglect of responsibility from an individual female consumer to an individual female labourer, than that of the consumer and the brand they purchase from.

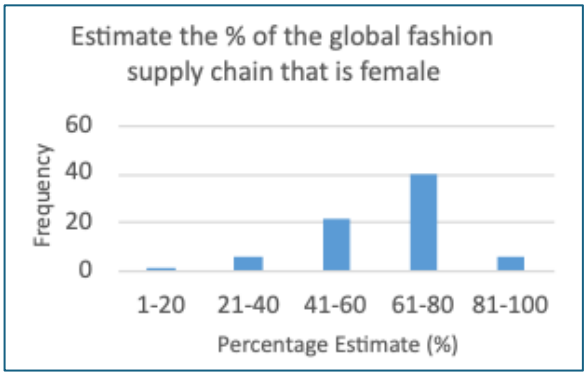
Figure 5



An overwhelming request for improved CSR, encompasses the lifespan of SR, and yet, a lack of genuine accountability creates an intangible web of mutual implication. Placing a larger emphasis on SR, starting at an individual level, can enact the ideologies of a sustainable future and pressure higher agencies (Briskin et al., 1993; Suzuki et al., 2002).

In lieu of misinformation, the respondents were asked to gauge, 'What % of the global fashion supply chain is female?'. The distribution in figure 6 was moderately unexpected, anticipating a central distribution of 41-60%. Although, contextually, participants were likely to estimate from two considerations: the legacy of women within textiles and an awareness of overseas manufacturing.

Figure 6



The correct answer of 61-80%, was chosen most commonly by 40 out of 74 female volunteers. Those who declared themselves a feminist and were also aware of intersectionality, equated to 24 of the 40 answers. As a consequence of outdated literature within the exploitation of manufacturing and sparse regulation, the established figure of 80% is likely higher (International Labour Organisation, 2019). Intriguingly, the six respondents who selected 81-100%, identified as a feminist. This evidence compliments the work of Mullany et al. (2022), who used intersectional factors to assess the geopolitical identity of female labourers – uniting the local and the global.

Similarly to the findings of Mandarić et al. (2022), when asked to 'rank the ethical issues facing fashion consumption today', participants were almost five times as likely to prioritise marginalised workers than the acceleration and accessibility of garments. This indicates that consumers interpret the chain of consequence differently. A popular ranking began with marginalised workers, then, the consequence to climate change, followed by mass

accessibility; chosen by 41 out of 74, respondents over six potential rankings. Frequently producing in excess, allows the supply of labour exploitation to persist. A clarified awareness is paramount in understanding the necessity for individual or social intervention (Hur et al., 2022).

In reference to the role of brand responsibility, female participants mostly disagreed that they could 'trust the ethical promises of a fast fashion brand'. The statistical analysis derived a sceptical +/- 1.0 standard deviation from the 3.7 average, depicting an array of distrust towards producers. In a contemporary climate, the producer's ability to control the narrative has diminished significantly, leaving space for online demands to be heard.

4.2.4. The Digitalisation of Responsibility

Revolving around increasingly digital marketing strategies, brands blur the lines of business to consumer communication. Inviting the client to engage through comments or reposts, propositions the opinions of an online audience. In a concentrated reach that social media may never possess, the mainstream media — namely news channels and publications — often fails to convey the necessary socio-political context or summation of knowledge, surrounding labour exploitation (Caruana, 2018). Participants largely acknowledged that this issue was underrepresented within traditional media and journalism outlets (fig.7).

Figure 7

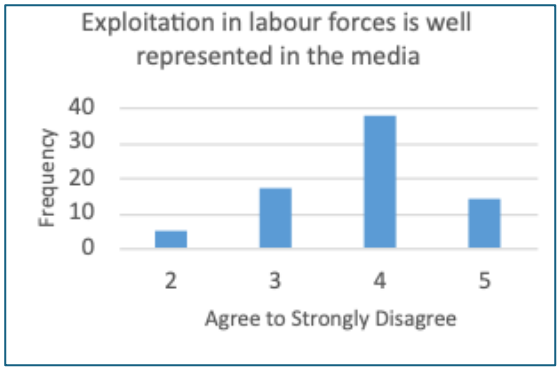


Figure 8



Despite the weaker trend, with a wider standard deviation of +/-0.8, the 3.8 average result signifies a negative representation. Contrary to figure 8, illustrating a minor skew of representation amongst online discourse. An average of 3.2 and standard deviation of +/- 0.9

situates social media platforms in an extremely neutral position. Exposure to progressive content online requires more research, to study the effects of disseminating ideas, however, it is largely accepted that this information is distributed through curated algorithms (Zanon, 2021). Hence suggesting that an individual may need to possess a prior interest, to be exposed to these issues (O'Cass, 2001). When contingently analysed, this information revealed feminist participants with an understanding of intersectionality, constituting for 19 of the 21 agree or strongly agree responses. The reach and convergence cannot be underestimated; with social media uniquely guiding news narratives for individuals (Fabbri, 2022).

Under a cycle of supply and demand, we assume consumers are rational. This condition predisposes the outlined risks of engagement for the consumer, and thus, this study approaches the consumption of media within those bounds. Naturally, the nature of social platforms are subject to public misinformation, and consequently criticism. Nevertheless, as Zhang et al. (2021) emphasises, topics online are not exempt from the intervention of agencies, such as governments. To protest systemic marginalisations, feminist and socially responsible organisations continuously publicise these underreported problems [Appendix 9]. In aims of representation, these public operations also derive the opportunity to celebrate "#FeministWins": to mark the progress of intersectional rights and immerse the user within their current social, economic and political context [Appendix 10].

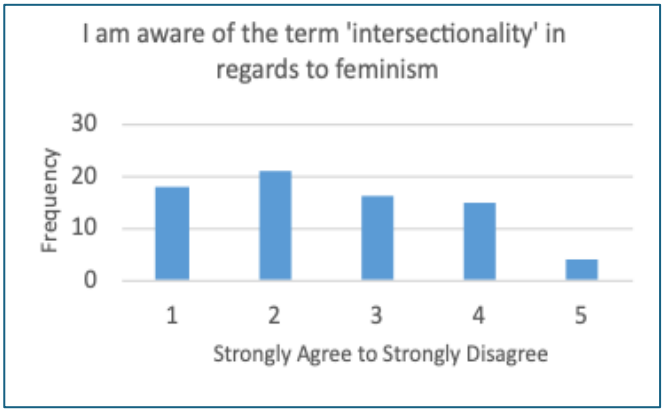
4.3. Feminist Purchasing Attitudes and Behaviours

4.3.1. Intersectional Feminism

A strong majority of the female respondents identified themselves as feminists. Out of the 74 volunteers, 67 agreed; with 44 of them 'strongly' agreeing. A moderate standard deviation of +/- 0.7 alludes to a range of attitudes and labelled feminisms. This factor is a pivotal variable of the research analysis, utilised to inquire upon female purchasing behaviour and the attitudes permeating their behaviours. Due to the contemporary evidence and conceptual nature of intersectional feminism, respondents were asked whether they were 'aware of the term 'intersectionality', in regard to feminism'.

Figure 9 presents a diverse range of results: possessing an average of 2.5 and vast standard deviation of +/- 1.2.

Figure 9



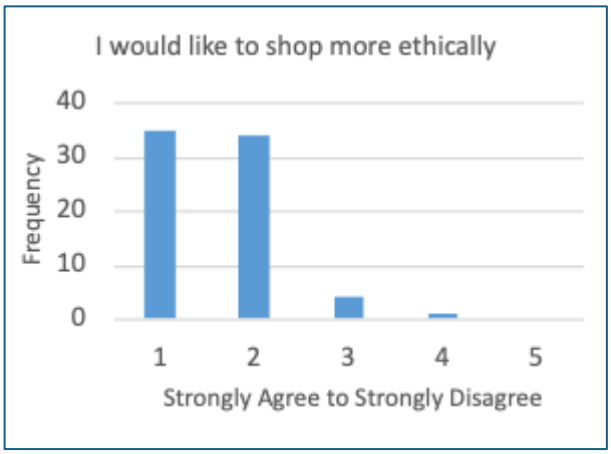
The split across the ranking scale was expected; with the growing, global reach of intersectional online organisations and developing discourse. In alignment with the work of Jackson (2018) and Buheji (2025). Volunteers who were aware, enforced their political position; with all those who agreed and strongly agreed, discerning themselves as feminists.

The dilemmas of labour exploitation connect an array of intersectional groups. Most participants — 57 out of 74 — agreed that ‘a marginalised labour force is a feminist issue’. This result was diverse, possessing a +/- 0.9 standard deviation from a 2.1 average. This result is optimistic in actualising the ties between feminism, social responsibility and fashion. Feminist attitudes accommodate ethical concern, in accordance with the work of Suzuki et al. (2002).

4.3.2. Feminist Purchasing Attitudes

The consideration of the garment’s origin, gauge of existing ethicality and sense of responsibility, are all attributes of feminism. Female respondents agreed that they ‘would like to shop more ethically’, revealing a convincing trend of responsibility within purchasing attitudes.

Figure 10



The average result for the data was 1.6, with a respectful standard deviation of +/- 0.7. Out of the 74 participants, 69 demonstrated the desire to increase sustainable behaviours: with 35 of the 69 volunteers strongly agreeing. The barriers of adoption of price, awareness and availability, provide compelling support for exceptionalist purchasing attitudes (Khan et al., 2021). Alternatively, these results illustrate a heightened sense of responsibility, whilst acknowledging the hurdles.

4.3.3. Feminist Purchasing Behaviours

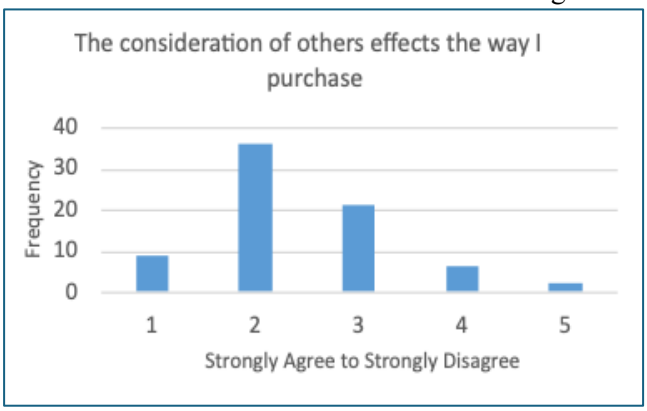
In difference to figure 11, the data dictates a lower actualisation. Despite this, the trend is still prolific; with 43 out of 74 participants attempting ethical purchasing behaviours.

Figure 11



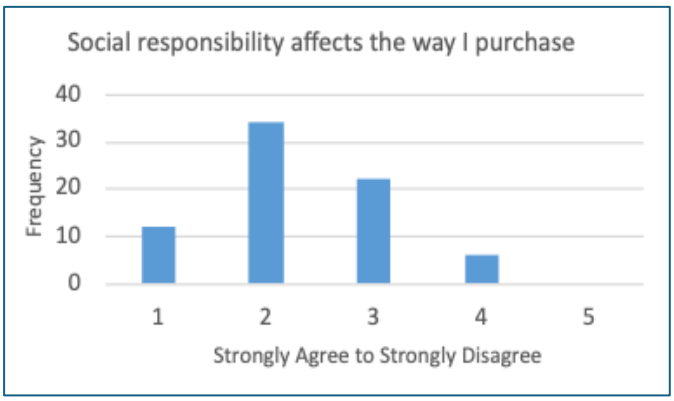
This set of results generated a 2.5 average and a +/-1.0 standard deviation. Given the positioning of the modern, female consumer, this contrast was predicted. The larger variance of data supports the literature in contextualising the rate of adoption; but presents an urgency of changing behaviours, in correspondence with the attitudes from figure 10. An evident difference between the two graphs, upholds the evidence provided by Weiderhold and Martinez's (2018) Attitude-Behaviour Gap; whereby consumers do not execute their sustainable motivations.

Figure 12



To investigate further, respondents were asked to specify if 'the consideration of others' affects their purchasing. A positive trend can be detected from figure 12, with 45 out of 74 participants agreeing. The average of 2.4 implied an agreeable to neutral stance, reiterated by a wider +/- 0.9 standard deviation. Female participants principally indicate a consideration of labour welfare, when exercising their purchasing behaviour. Aided by Reimers et al. (2016), in their emphasis of the consumer's association of ethics and fashion. Through a generalised definition of SR, participants were more likely to employ ethical purchasing.

Figure 13



The results of figure 13 possess a marginally stronger average of 2.3 and a +/- 0.8 standard deviation. In this context, the divorce of individual perspective, prompted a more encouraging response. Incorporating a wider scope of SR, allowed the participant to situate themselves in a mutually implicating context; in which, they are not solely accountable for the actions of a collective society.

4.3.4. Summary of Findings

Across the data, feminist participants exhibited socially responsible purchasing behaviours. Most significantly by, those who agreed that they observe a high representation of exploitation, on social media platforms and those who acknowledged their consumer responsibility. Despite the expected appreciation for expression, female participants made credible associations between fashion consumption and SR. Although, the research question was correct in assuming expression's overriding influence. The responsible behaviour derives practically from established attitudes. However, signals of feminist value exist amongst the data, beckoning further enquiry into the methods of purchasing. Overall, participants responded more consistently when electing responsibility upon societies and larger agencies. This investigation probes into the communication of socially responsible behaviour, raising the query of its advancement. The dissemination of intersectional feminist value can be seen amongst the analysis, demonstrating and aiding an enhanced awareness of the issues imbuing purchasing behaviour.

5.0. Conclusion

‘Feminist purchasing’ contains two contradictory phrases; as the contemporary intersectional analysis of feminism, denounces capitalist structure (Vergès, 2021). However, the opportunities – to install socially responsible purchasing behaviours – grow. At its centre, intersectional feminism engages a duty to a society much larger than the individual. Female activists have reformed the fashion industry through unionism (Briskin et al.,1993) and representation (Adomaitis et al., 2021). In the Global West, this has secured a reliance on fashion-based expression, accompanied by the industry’s expansive capacity and efficiency. As the findings correlate, this means of identity dominates precedence over SR; improving self-esteem (McGuire, 1976) and deeply immersed into the digitalised routine (Bordo, 2023).

The empirical and statistical evidence present fascinating trends regarding social media consumption. Candidly aware of the accelerated supply and demand climate, female consumers are wary of allocating support for brands. Established in the recent study of Buheji (2025), is a mirroring ethical and political purchasing action to disarm brands. The study aligns generationally, permitting the assessment of social media discourse. Supported by Jackson (2018) (and appendix 9), the online environment fosters feminist community, to provide essential, and often neglected, education. As the mainstream media has negated the

socio-political consequences of mass, female labour exploitation (Caruana, 2018), the online climate provides a space to reorganize gender discourse (Baer, 2016). Intersectional feminists drive this conversation, realising the geopolitical context and systemic similarities (Vergès, 2021).

Whereas previous demand for a socially responsible purchasing climate has positioned enforcement (Mukendi et al., 2020), this supply network requires a provocation amongst the economic and financial factors of CSR, government intervention, as well as international investment and trade (Perry et al., 2019; Frericks et al., 2019; Hur et al., 2022). As a counter product of globalisation, online organisations work to expose these maltreated severities; consistently blurring the boundaries of localised issues (Mullany et al., 2022), to denounce the divisive techniques of higher agency (Gilbert, 2002). Imploring that, consumers possess purchasing power (Chaffey et al., 2022) – derived through the cooperation of a collective – and must utilise it responsibly (Corner, 2014). Respectively acknowledged by participants, the investigation raised questions of what this could represent on a larger scale, as the study was limited by a local population.

While the data reflected positive and informed purchasing behaviours, implicated by feminist value, the contrast to practical behaviour upholds the Attitude-Behaviour Gap of Wielderhold and Martinez (2018). Vitally, participants of the study agreed that this is a feminist issue, presenting the opportunity to increase awareness through the medium of intersectional critique. Attempting to disassemble the rooted power of firms and governing agencies, the social, economic and political aspects of feminism intersect to permit the assessment of structural inequality. The consumer's perceived freedom of choice (Edwards et al., 2002) may exist only in excessive supply and marketing tactics, given concerns of resource scarcity (Hubbard et al., 2014) and theoretical critique within the existing economic models. The aspiration to decentre the colossal concentrations of international power begins with an individual disengagement and pivot towards sustainable production. Researchers compliment that purchasing responsible alternatives (Solomon, 2006), an online representation of marginalisation (Baer, 2016) and a heightened regard for feminist philosophies and literature (Vergès, 2021), would acclaim the forthcoming social measures. Feminists exhibit the desire to minimalize the impact made by patriarchal societies and its facilitating structures, but first, must condemn its validity in practice; otherwise, one woman's loss will remain another man's gain.

Bibliography

Adams, J., Khan, H.T.A., Raeside, R. (2014). *Research methods for business and social science students.* 2nd ed. [Online]. London, U.K.: Sage. Available from:<https://repository.mdx.ac.uk/item/842yq> [Accessed from: 06/01/2025].

Adomaitis, A.D., Saiki, D., Johnson, K.K.P., Sahanoor, R., Attique, A. (2021). Relationships Between Dress and Gender Identity: LGBTQIA+ . *Clothing and Textiles Research Journal*. [Online]. Volume 42 (1), pp. 3-18. Available from:<https://doi.org/10.1177/0887302X211059103> [Accessed from: 16/01/2025].

American Apparel & Footwear Association. (2021). *Brands Urge Minimum Wage for Textile Workers in Tamil Nadu.* [Online]. AAFA. Available from:< https://www.aafaglobal.org/AAFA/AAFA_News/2021_Letters_and_Comments/Brands_Urge_Minimum_Wage_for_Textile_Workers_in_Tamil_Nadu.aspx> [Accessed from: 03/02/2025].

Anderson, E. (2024). Feminist Epistemology and Philosophy of Science. [Online]. In: Zalta, N., Nodelman, U. eds. *The Stanford Encyclopaedia of Philosophy*. 20th ed. Available from:<https://plato.stanford.edu/archives/fall2024/entries/feminism-epistemology/> [Accessed from: 08/01/2025].

Association for Women in Science. (2018). Intersectionality: A critical framework for STEM equity. [Online]. AWIS. Available from:< https://awis.org/wp-content/uploads/AWIS_FactSheet_Intersectionalityv4.pdf [Accessed from: 14/01/2025].

Auchter, L. (2015). The "Sumangali Scheme" and the need for an integrative ethic management overall the supply-chain. *The Business & Management Review*. [Online]. Volume 5 (4), pp. 269-283. Available from:< https://cberuk.com/cdn/conference_proceedings/2015iciee_india48.pdf> [Accessed from: 03/02/2025].

Baer, H. (2016). Redoing feminism: Digital activism, body politics, and neoliberalism. *Feminist Media Studies*. Volume 16 (1), pp. 17–34. Available from:<https://www.taylorfrancis.com/chapters/edit/10.4324/9781315406220-4/redoing-feminism-digital-activism-body-politics-neoliberalism-hester-baer> [Accessed from: 22/01/2025].

Banet-Weiser, S. (2018). *Empowered: Popular Feminism and Popular Misogyny*. Durham, U.K.: Duke University Press.

Bauman, Z. (2003). *The Consumption Reader: Industrialism, Consumerism and Power*. [Online]. London, U.K.: Routledge. Available from:<https://books.google.co.uk/books?hl=en&lr=&id=qxyC4oUAI6kC&oi=fnd&pg=PA238&dq=freedom+and+fashion&ots=wANkeHk8qa&sig=KUchPRtB0kbFAqDnBNPkLWFPpWw&redir_esc=y#v=onepage&q=freedom&f=false> [Accessed from: 20/01/2025].

Bordo, S. (2023). *Unbearable weight: Feminism, Western culture, and the body*. 3rd ed. [Online]. Los Angeles, U.S.: University of California Press. Available from:< https://books.google.co.uk/books?hl=en&lr=&id=rezqDU30R5wC&oi=fnd&pg=PR9&dq=Bordo,+S.+(2023).+Unbearable+weight:+Feminism,+Western+culture,+and+the+body&ots=ruQcpkxsFh&sig=TQ2XoQfzbQYnjw0iNAEFJm3bM_0&redir_esc=y#v=onepage&q=Bordo%2C%20S.%20(2023).%20Unbearable%20weight%3A%20Feminism%2C%20Western%20culture%2C%20and%20the%20body&f=false> [Accessed from: 08/02/2025].

Boykoff, M., Chandler, P., Church, P., Osnes, B. (2021). Examining climate change and sustainable/fast fashion in the 21st century: 'Trash the Runway'. *Oxford Open Climate Change*. [Online]. Volume 1 (1), p.3. Available from:<https://doi.org/10.1093/oxfclm/kgab003> [Accessed from: 10/02/2025].

Briskin, L., McDermott, P. eds. (1993). *Women challenging unions: Feminism, democracy, and militancy*. [Online]. London, U.K.: University of Toronto Press. Available from:< https://books.google.co.uk/books?hl=en&lr=&id=Fu8_DwAAQBAJ&oi=fnd&pg=PT8&dq=Briskin,+L.,+McDermott,+P.+(1993).+Women+challenging+unions:+Feminism,+democracy,+and+militancy.+University+of+Toronto+Press.&ots=_ruupwzVWs&sig=Z_9R7VMsXky9o7RYr9kwhicbFCM&redir_esc=y#v=onepage&q=Briskin%2C%20L.%2C%20McDermott%2C%20P.%20(1993).%20Women%20challenging%20unions%3A%20Feminism%2C%20democracy%2C%20and%20militancy.%20University%20of%20Toronto%20Press.&f=false> [Accessed from: 06/02/2025].

Brown, M., Ray, R., Summers, E., Fraistat, N. (2017). #SayHerName: A case study of intersectional social media activism. *Ethnic and Racial Studies.* [Online]. Volume 40 (11), pp. 1832–1846. Available from:<https://www.tandfonline.com/doi/abs/10.1080/01419870.2017.1334934> [Accessed from: 22/01/2025].

Buheji, M. (2025). *The Power of Pro-Palestine Consumer Activism: Analyzing the Boycott Movement and Its Apps since October 2023*. [Online]. Bahrain Socioeconomic Institute for Advanced Studies. Available from:<https://www.researchgate.net/profile/Mohamed-

Buheji/publication/389636309_The_Power_of_Pro-Palestine_Consumer_Activism_Analyzing_the_Boycott_Movement_and_Its_Apps_since_October_2023/links/67cac7a532265243f58354f0/The-Power-of-Pro-Palestine-Consumer-Activism-Analyzing-the-Boycott-Movement-and-Its-Apps-since-October-2023.pdf> [Accessed from: 28/03/2025].

Butler J. (1999). *Gender Trouble*. 2nd ed. New York, U.S.: Routledge.

Carroll, A.B. (1999). Corporate Social Responsibility: Evolution of a Definitional Construct. *Sage Journals.* [Online]. Volume 38 (3), pp. 268-295. Available from:<https://journals.sagepub.com/doi/10.1177/000765039903800303#tab-contributors> [Accessed from: 26/11/2024].

Caruana, R. (2018). The role of discourse analysis in researching severe labour exploitation. [Online]. In: LeBaron, G. eds. *Researching Forced Labour in the Global Economy, Methological Challenges and Advances.* Nottingham, U.K.: Oxford University Press. Available from:<https://nottingham-repository.worktribe.com/output/1419360> [Accessed from: 09/02/2025].

Cellan-Jones, R. (2019). Tech Tent: Tik Tok and the Uighur Muslims. *BBC*. [Online]. 29 November. Available from:<https://www.bbc.co.uk/news/technology-50601906> [Accessed from: 22/02/2025].

Chaffey, D., Chadwick, F. (2022) *Digital marketing*. 8th ed. [Online]. Harlow, U.K.: Pearson. Available from:<https://public.ebookcentral.proquest.com/choice/PublicFullRecord.aspx?p=6977545> [Accessed from: 05/02/2025].

Corner, F. (2014). *Why Fashion Matters.* London, U.K.: Thames & Hudson.

Crenshaw, K. (1989). Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics. *University of Chicago Legal Forum.* [Online]. Volume 1989 (8), pp. 139-167. Available from:< https://chicagounbound.uchicago.edu/uclf/vol1989/iss1/8> [Accessed from: 30/11/2024].

Daniels, J. (2015). The trouble with white feminism: Whiteness, digital feminism and the intersectional internet. 2nd ed. [Online]. In: Hobbs, M. and Rice, C. eds., 2018. *Gender and women's studies: Critical terrain*. Canada: Canadian Scholars. pp. 404-414. Available from:<https://books.google.co.uk/books?hl=en&lr=&id=CLlaDwAAQBAJ&oi=fnd&pg=PA404&dq=feminist+social+issues+online+intersectionality+awareness+case+study&ots=i6VwAAPNj_&sig=k

G1_5boV1kAKh9vZYTIUq29cYRY&redir_esc=y#v=onepage&q&f=false> [Accessed from: 17/01/2025].

de Mattos, F.B., Esquivel, V., Kucera, D., Tejani, S. (2022). The state of the apparel and footwear industry: Employment, automation and their gender dimensions. No. 3. [Online]. In: a European Commission of: the International Labour Organization (ILO). *Building Partnerships on the Future of Work.* Available from:<https://www.ilo.org/sites/default/files/wcmsp5/groups/public/@ed_emp/documents/publication/wcms_835423.pdf> [Accessed from: 05/02/2025].

DeFelice, K.A., Diller, J.W. (2019). Intersectional Feminism and Behavior Analysis. *Springer Nature*. [Online]. Volume 12 (4), pp. 831–838. Available from: <https://doi.org/10.1007/s40617-019-00341-w> [Accessed from: 30/11/2024].

Driscoll, D.L. (2011). Introduction to primary research: Observations, surveys, and interviews. [Online]. In: Lowe, C., Zemliansky, P. eds. *Writing spaces: Readings on writing*. 2nd ed. South Carolina, U.S.: Parlor Press. pp.153-174. Available from:<https://books.google.co.uk/books?hl=en&lr=&id=sqoWEAAAQBAJ&oi=fnd&pg=PA153&dq=Driscoll,+D.L.+(2011).+Introduction+to+primary+research:+Observations,+surveys,+and+interviews&ots=Heq1zipsJt&sig=loNUm6M7nj4zeh2PigcZileI1GM&redir_esc=y#v=onepage&q&f=false> [Accessed from: 28/11/2024].

Eberhart, A. K., Naderer, G. (2017). Quantitative and qualitative insights into consumers' sustainable purchasing behaviour: a segmentation approach based on motives and heuristic cues. *Journal of Marketing Management.* [Online]. Volume 33 (13–14), pp. 1149–1169. Available from:<https://doi.org/10.1080/0267257X.2017.1371204> [Accessed from: 11/02/2025].

Edwards, P., Hook, S. (2002). Hard and soft determinism. [Online]. In: Kane, R. ed. *Free Will.* Oxford, U.K.: Blackwell Publishers. pp. 59-70. Available from:<https://books.google.co.uk/books?hl=en&lr=&id=Zf2lEAAAQBAJ&oi=fnd&pg=PA59&dq=soft+determinism&ots=8fxeV6gmFG&sig=Rjhavp9AHDSX3TGDQ0ZBzh74xr0&redir_esc=y#v=onepage&q=soft determinism&f=false> [Accessed from: 08/02/2025].

Fabbri, G. (2022). Intersectional activism on social media: Anti-racist and feminist strategies in the digital space. Journal of Postcolonial Writing. [Online]. Volume 58 (5), pp. 713–728. Available from:<https://doi.org/10.1080/17449855.2022.2111223> [Accessed from: 23/02/2025].

Feather, D. (2012). *How to write a research methodology for an undergraduate dissertation*. [Online]. University of Huddersfield. Available from:< https://eprints.hud.ac.uk/id/eprint/13299/> [Accessed from: 05/01/2025].

Foley, N. (1997). *The white scourge: Mexicans, blacks, and poor whites in Texas cotton culture*. 2nd ed. [Online]. University of California Press. Available from:<https://books.google.co.uk/books?hl=en&lr=&id=b6QwDwAAQBAJ&oi=fnd&pg=PR11&dq=neil+foley+the+white+scourge&ots=5xFZgs49Pv&sig=c9j_REnop9k3oA1aIvDhxzjCkxY&redir_esc=y#v=onepage&q=losing whiteness&f=false> [Accessed from: 05/01/2025].

Frericks, P., Höppner, J. (2018). The Turn Toward Self-Responsibility in Current Societies: Differences, Challenges, and Perspectives. 2nd ed. *American Behavioural Scientist: Sage Journals*. [Online]. Volume 63 (1), pp. 3-9. Available from:<https://doi.org/10.1177/0002764218815534> [Accessed from: 17/01/2025].

Gangopadhyay, P., Chatterji, M. eds. (2005). *Economics of globalisation*. [Online]. England, U.K.: Ashgate Publishing Ltd. Available from:< https://books.google.co.uk/books?hl=en&lr=&id=VFmB1Fe5nSgC&oi=fnd&pg=PR8&dq=Gangopadhyay,+P.,+Chatterji,+M.+(2005).+Economics+of+globalisation&ots=Zb7E_9Asmr&sig=0n32Zw2j9aMW7qcZ2v5vdD5slOc&redir_esc=y#v=onepage&q=Gangopadhyay%2C%20P.%2C%20Chatterji%2C%20M.%20(2005).%20Economics%20of%20globalisation&f=false> [Accessed from: 23/02/2025].

Gilbert, N. (2002). *Transformation of the welfare state: The silent surrender of public responsibility*. New York, USA: Oxford University Press.

Groeneveld, E. (2009). Be a feminist or just dress like one: BUST, fashion and feminism as lifestyle. *Journal of Gender Studies*. [Online]. Volume 18 (2), pp. 179–190. Available from:<https://doi.org/10.1080/09589230902812471> [Accessed from: 18/01/2025].

Hasan, K.F., Mia, M.S., Rahman, M.M., Ullah, A.A., Ullah, M.S. (2016). Role of textile and clothing industries in the growth and development of trade & business strategies of Bangladesh in the global economy. *International Journal of Textile Science*. [Online]. Volume 5 (3), pp. 39-48. Available from:<https://www.researchgate.net/profile/Muhammad-Ullah-20/publication/308200227_Role_of_Textile_and_Clothing_Industries_in_the_Growth_and_Development_of_Trade_Business_Strategies_of_Bangladesh_in_the_Global_Economy/links/660bc313b839e

05a20b6da15/Role-of-Textile-and-Clothing-Industries-in-the-Growth-and-Development-of-Trade-Business-Strategies-of-Bangladesh-in-the-Global-Economy.pdf> [Accessed from: 04/02/2025].

Horton, K., Street, P. (2021). This hashtag is just my style: popular feminism & digital fashion activism. *Continuum*. [Online]. Volume 35 (6), pp. 883–896. Available from:<https://doi.org/10.1080/10304312.2021.1993573> [Accessed from: 19/01/2025].

Hubbard, R.G., Garnett, A.M., Lewis, P., O'Brien, A.P. (2014). *Macroeconomics*. 3rd ed. [Online]. Australia: Pearson. Available from:<https://books.google.co.uk/books?hl=en&lr=&id=w8aaBQAAQBAJ&oi=fnd&pg=PP1&dq=macroeconomics&ots=O6U7oVKHaF&sig=5ZmhPXaZmAJ_Yt6yA4c-H3sr4Hs&redir_esc=y#v=onepage&q=macroeconomics&f=false> [Accessed from: 04/03/2025].

Hur, E., Faragher- Siddall, E. (2022). Young Consumer Perspectives on Government Policy Interventions for Sustainable Fashion Consumption in the UK. *Journal of Design, Creative Process & the Fashion Industry*. [Online]. Volume 14 (3), pp. 405–427. Available from:<https://doi.org/10.1080/17569370.2022.2125149> [Accessed from: 22/01/2025].

Ignatzek, M., de Jong, M. (2022). *No cap: Striving for authenticity: LGBTQ images and Gen Z's perception of fast fashion brand authenticity*. [Online]. Jönköping International Business School. Available from:<https://www.diva-portal.org/smash/record.jsf?pid=diva2%3A1673890&dswid=2960> [Accessed from: 22/01/2025].

International Labour Organisation. (2019). The future of work in textiles, clothing, leather and footwear. [Online]. International Labour Organisation (ILO). No. 326. Available from:<https://www.ilo.org/sites/default/files/wcmsp5/groups/public/%40ed_dialogue/%40sector/documents/publication/wcms_669355.pdf> [Accessed from: 05/02/2025].

Jackson S. (2018). Young feminists, feminism and digital media. *Feminism & Psychology*. [Online]. Volume 28 (1), pp. 32–49. Available from:< https://journals.sagepub.com/doi/full/10.1177/0959353517716952?casa_token=Tq9kd7uehy4AAAAA%3A_0GdYNmoZ_JxYtbZVBy8ONl6pohgkUqOFoj4br-El1gczP-A0LW18bODBHRxEezdlL07s39hySY> [Accessed from: 22/01/2025].

Jackson, T., Shaw, D. (2009). *Mastering Fashion Marketing*. New York, U.S.: Palgrave MacMillian.

Joekes, S.P. (1987). *Women in the world economy: An INSTRAW study*. [Online]. New York, U.S.: Oxford University Press. Available from:<https://books.google.co.uk/books?hl=en&lr=&id=msR0SGcs0sUC&oi=fnd&pg=PR11&dq=unions+female+1950s+exporting+economy&ots=V8caQkrfkM&sig=dqHQLzewDTfSOHxnRc8AIAbNOjU&redir_esc=y#v=onepage&q&f=false> [Accessed from: 11/02/2025].

Joergens, C. (2006). Ethical Fashion: Myth or Future Trend?. *Journal of Fashion Marketing and Management.* Volume 10 (3) December, pp. 360-371.

Johnson, K.K.P., Lee, M., Choi, D., Mun, J.M., Yoo, N. (2013). Trends in research addressing fashion and social responsibility. *Journal of Global Fashion Marketing.* [Online]. Volume 4 (3), pp. 145–157. Available from:<https://doi.org/10.1080/20932685.2013.793514> [Accessed from: 30/11/2024].

Jones, V., Podpadec, T. (2023). Young people, climate change and fast fashion futures. *Environmental Education Research*. [Online]. Volume 29 (11), pp. 1692–1708. Available from:<https://doi.org/10.1080/13504622.2023.2181269> [Accessed from: 10/02/2025].

Khan, M.R., Rammal, H.G. (2022). The role of trade unions in promoting CSR in Bangladesh's ready-made garments sector: the post-pandemic scenario. *Journal of Management Decision.* [Online]. Volume 60 (10), pp. 2786–2800. Available from:<https://doi.org/10.1108/MD-12-2021-1686> [Accessed from: 06/02/2025].

Khan, R., Richards, H. (2021). Fashion in 'crisis': consumer activism and brand (ir)responsibility in lockdown. *Taylor and Francis*. [Online]. Volume 35 (2-3), pp. 432–443. Available from: <https://doi.org/10.1080/09502386.2021.1898028> [Accessed from: 18/01/2025].

Kim, J., Kang, S., Lee, K.H. (2020). How social capital impacts the purchase intentions of sustainable products. *Journal of Business Research.* [Online]. Volume 117, pp. 596-603. Available from:< https://doi.org/10.1016/j.jbusres.2018.10.010> [Accessed from: 24/01/2025].

Kotler, P., Lee, N. (2008). *Corporate Social Responsibility: Doing the Most Good for Company and Your Cause*. New Jersey, USA: Wiley.

Kretz, L. (2012). Climate Change: Bridging the Theory-Action Gap. *Ethics and the Environment.* [Online]. Volume 17 (2) pp. 9–27. Available from:<https://doi.org/10.2979/ethicsenviro.17.2.9> [Accessed from: 10/02/2025].

Leeds Beckett University. (2024). *Research Ethics*. [Online]. Leeds Beckett University. Available from:<https://www.leedsbeckett.ac.uk/student-information/academic-skills-and-advice/research-ethics/> [Date accessed: 28/11/2024].

Locke, A., Lawthom, R., Lyons, A. (2018). Social media platforms as complex and contradictory spaces for feminisms: Visibility, opportunity, power, resistance and activism. *Feminism & Psychology*. [Online]. Volume 28 (1), pp. 3-10. Available from:<https://doi.org/10.1177/0959353517753973> [Accessed from: 22/01/2025].

Mandarić, D., Hunjet, A., Vuković, D. (2022). The Impact of Fashion Brand Sustainability on Consumer Purchasing Decisions. *Journal of Risk and Financial Management.* [Online]. Volume 15 (4), pp. 176. Available from:<https://doi.org/10.3390/jrfm15040176> [Accessed from: 30/11/2024].

Martin, J., Sugarman, J. (2002). Agency and soft-determinism in psychology. [Online]. In: Atmanspacher, A., Bishop, R. eds. *Between Chance and Choice: Interdisciplinary Perspectives on Determinism*. Virginia, U.S.: Imprint Academic. pp. 407-424.Available from:< https://books.google.co.uk/books?hl=en&lr=&id=wqq7BAAAQBAJ&oi=fnd&pg=PA407&dq=Martin,+J.,+Sugarman,+J.+(2002).+Agency+and+soft-determinism+in+psychology.+Between+Chance+and+Choice:+Interdisciplinry+Perspectives+on+Determinism&ots=2NCwWEGn_4&sig=g-7HDIDairt2QcunUREZWfluQe0&redir_esc=y#v=onepage&q&f=false> [Accessed from: 08/02/2025].

McCann, C.R., Kim, S.K., Ergun, E. (2021). *Feminist theory reader: local and global perspectives*. 5th ed. New York, U.S.: Routledge.

McGuire, W.J. (1976). Some Internal Psychological Factors Influencing Consumer Choice. *Journal of Consumer Research.* [Online]. Volume 2 (4), pp. 302–319. Available from:<https://doi.org/10.1086/208643> [Accessed from: 04/03/2025].

McNeill, L., Moore, R. (2015). Sustainable Fashion Consumption and the Fast Fashion Conundrum: Fashionable consumers and attitudes to sustainability in clothing choice. *International Journal of Consumer Studies.* [Online]. Volume 39 (3), pp. 212-222. Available from:<https://onlinelibrary.wiley.com/doi/10.1111/ijcs.12169> [Accessed from: 02/12/2024].

Micklitz, H.W., Sibony, A.L., Esposito, F. eds (2018). *Research methods in consumer law: a handbook.* [Online]. Cheltenham, UK: Edward Elgar Publishing. Available at:

<https://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=1982657> [Accessed from: 23/02/2025].

Mitchell, W., Wray, L.R., Watts, M. (2019). *Macroeconomics*. London, U.K.: Bloomsbury Publishing.

Mukendi, A., Davis, I., Glozer, S., McDonagh, P. (2020). Sustainable fashion: current and future research directions. *European Journal of Marketing.* [Online]. Volume 54 (11), pp. 2873–2909. Available from:<https://doi.org/10.1108/EJM-02-2019-0132> Accessed from: 04/12/2024].

Mullany, L., Schnurr, S. (2022). *Globalisation, geopolitics, and gender in professional communication*. [Online]. New York, U.S.: Routledge. Available from:<https://library.oapen.org/bitstream/handle/20.500.12657/57644/1/9781000685848.pdf#page=16> [Accessed from: 15/02/2025].

Murthy, D. (2018). Introduction to social media, activism, and organizations. *Social Media and Society*. [Online]. Volume 4 (1), published ahead of Issue 1. Available from:< https://journals.sagepub.com/doi/full/10.1177/0163443719899615?casa_token=CscctjQCYJ4AAAAA%3AHqXrwSwczHlB7YBGj2rcF8QhmiSXBSWOw7f-HZr4v6D6s2iEneDSSdptXUVZW0if6L6wgEQclj8> [Accessed from: 23/01/2025].

Negrin, L. (2008). Feminism and Fashion. In: *Appearance and Identity*. [Online]. New York, U.S.: Palgrave Macmillan. Available from:<https://doi.org/10.1057/9780230617186_3> [Accessed from: 18/01/2025].

Patil, V. (2013). From Patriarchy to Intersectionality: A Transnational Feminist Assessment of How Far We've Really Come. *Women in Culture and Society: The University of Chicago Press Journals.* [Online]. Volume 38 (4), pp. 847-867. Available from:<https://www.journals.uchicago.edu/doi/full/10.1086/669560> [Accessed from: 05/01/2025].

Peighambari, K., Sattari, S., Kordestani, A., Oghazi, P. (2016). Consumer behavior research: A synthesis of the recent literature. *Sage Open Journal*. [Online]. Volume 6 (2), p.2158244016645638. Available from:<https://journals.sagepub.com/doi/full/10.1177/2158244016645638> [Accessed from: 28/12/2024].

Pejić, A. (2022). *The Anti-Capitalist Book of Fashion*. 2nd ed. [Online]. London, U.K.: Pluto Books. Available

from:<https://www.jstor.org/stable/j.ctv2tjd6tb.15?searchText=&searchUri=&ab_segments=&searchKey=&refreqid=fastly-default%3A486870c070c3ef872b98972c5e1bd04c&initiator=recommender&seq=7> [Accessed from: 10/11/2024].

Perry, P., Wood, S. (2019). Exploring the International Fashion Supply Chain and Corporate Social Responsibility: Cost, Responsiveness and Ethical Implications. 5th ed. *Logistics and Retail Management*. [Online]. Volume 2 (12), pp. 77-100. Available from:< https://s3.eu-central-1.amazonaws.com/eu-st01.ext.exlibrisgroup.com/44SUR_INST/storage/alma/7F/D5/06/81/9C/F2/42/58/15/68/9D/81/CD/08/FC/3A/__homes.surrey.ac.uk_home_.System_Desktop_Exploring%20the%20International%20Fashion%20Supply%20Chain%20and%20CSR_Perry_Wood%20chapter%202019.pdf?response-content-type=application%2Fpdf&X-Amz-Algorithm=AWS4-HMAC-SHA256&X-Amz-Date=20250418T201348Z&X-Amz-SignedHeaders=host&X-Amz-Expires=119&X-Amz-Credential=AKIAJN6NPMNGJALPPWAQ%2F20250418%2Feu-central-1%2Fs3%2Faws4_request&X-Amz-Signature=ac7aa7c8044b0968e98484243697563cfcfb0cff556917204bd59100320e0922> [Accessed from: 06/02/2025].

Pitfield, N. (2016). *Self Esteem and Consumer Behaviour.* [Online]. In: Holloway, F. ed. *Self-Esteem.* New York, U.S.: Nova Science Publishers. pp. 59-73. Available from:< https://www.researchgate.net/profile/Emily-Knox/publication/313875227_Relationship_between_Physical_Activity_BMI_Screen_Time_and_Self-Esteem_on_Chilean_Children/links/59c2610a0f7e9b21a82a61b4/Relationship-between-Physical-Activity-BMI-Screen-Time-and-Self-Esteem-on-Chilean-Children.pdf#page=75> [Accessed from: 03/03/2025].

Posner, H. (2015). *Marketing fashion: strategy, branding and promotion.* 2nd ed. London, U.K.: Laurence King Publishing. Available from:<https://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=1077610> [Accessed from: 11/02/2025].

Raman, A. (2022). Indian cotton textiles and British industrialization: evidence of comparative learning in the British cotton industry in the eighteenth and nineteenth centuries. *The Economic History Review*. [Online]. Volume 75 (2), pp. 447-474. Available from:<https://onlinelibrary.wiley.com/doi/abs/10.1111/ehr.13143?casa_token=JyENhOhAySUAAAA

A:_8g8TQqkfwf6wEAG_SaepnXScRxwP95ktZhOqfr1RQZc7LsRm8at_LCzXr-n7oInUxfOnlE0w9BPMQ> [Accessed from: 24/01/2025].

Ramazanoglu, C., Holland, J. (2002). *Feminist methodology: challenges and choices.* [Online]. London, U.K.: Sage. Available from:<http://site.ebrary.com/id/10080862> [Accessed from: 09/01/2025].

Rath, P.M., Bay, S., Gill, P., Petrizzi, R. (2014). *The why of the buy: Consumer behavior and fashion marketing*. 2nd ed. Chicago, U.S.: Bloomsbury Publishing.

Rathore, B. (2018). Allure of style: The impact of contemporary fashion marketing on consumer behaviour. *International Journal of New Media Studies.* [Online]. Volume 5 (2), p. 10-21. Available from:< https://www.researchgate.net/profile/Bharati-Rathore-2/publication/372221487_Allure_of_Style_The_Impact_of_Contemporary_Fashion_Marketing_on_Consumer_Behaviour/links/64aa6bc28de7ed28ba86cf1b/Allure-of-Style-The-Impact-of-Contemporary-Fashion-Marketing-on-Consumer-Behaviour.pdf> [Accessed from: 07/02/2025].

Reimers, V., Magnuson, B., Chao, F. (2016). The academic conceptualisation of ethical clothing: Could it account for the attitude behaviour gap?. *Journal of Fashion Marketing and Management.* [Online]. Volume 20 (4), pp. 383-399. Available from:<https://www.emerald.com/insight/content/doi/10.1108/jfmm-12-2015-0097/full/html?casa_token=bXX5n0PbxcYAAAAA%3Amx-2xBmn6C7rR-RwaYxp6I2u_eqduZ1799SPr0h41tFIS5IX-AICQxxBnhP2CZjnjMNiHFydwzHaCIoGkYAv0ZMWgbZ-6MNJ5RImWh_jFbuP3kiDtQ> [Accessed from: 02/12/2024].

Sapsford, R., Jupp, V. (2006). *Data collection and analysis*. 2nd ed. [Online]. London, U.K.: Sage Publications. Available from:<http://www.dawsonera.com/depp/reader/protected/external/AbstractView/S9781848605039> [Accessed from: 06/01/2025].

Sardar, Z. (1998). *Postmodernism and the other: New imperialism of western culture*. [Online]. London, U.K.: Pluto Press. Available from:<https://books.google.co.uk/books?hl=en&lr=&id=xNHaZOcbEhwC&oi=fnd&pg=PA1&dq=western+fashion+privilege&ots=T8O5b6G3Qi&sig=JIYRD4qynqLDD9ZfBv0C_u_VdVQ&redir_esc=y#v=onepage&q&f=false> [Accessed from: 09/01/2025].

Saunders, M.N.K., Lewis, P., Thornhill, A. (2023). *Research Methods for Business Students*. 9th ed. Harlow, UK: Pearson.

Sheard, J. (2018). Quantitative data analysis. [Online]. In: Williamson, K., Johanson, G. eds. *Research Methods: Information, Systems, and Contexts*. 2nd ed. Kidlington, U.K.: Elsevier. pp. 429-452. Available from:<https://books.google.co.uk/books?hl=en&lr=&id=GVPXDgAAQBAJ&oi=fnd&pg=PA429&dq=Sheard,+J.+(2018).+Quantitative+data+analysis&ots=6U3ThtqRGA&sig=kOS0a_Gcn2cw4XkYRRSf7Hqeuas&redir_esc=y#v=onepage&q&f=false> [Accessed from: 06/01/2025].

Sinha, P. (2022). *Unionism for New India - Is this the time for Collective Cooperation!.* [Online]. Social Development: Academia.edu. Available from:< https://d1wqtxts1xzle7.cloudfront.net/109816094/Unionism_for_New_India_-libre.pdf?1704010819=&response-content-disposition=inline%3B+filename%3DUNIONISM_FOR_NEW_INDIA_Is_this_the_time.pdf&Expires=1745232280&Signature=Z9r5xVLmnVnaBfTiAUZY-J3ZB6yds4xk8cIcOnLAY0jlstJ3Eujc3xp~H-RshXYDIXUUpx8POxeWZ2niDb5i6BdWUkDSE~z5rkUz3CHGYXarB72ul0uHKvaZiSBe1Mudy-oQbi28twFjhnJn7scMb6uEotAhDrm~mzTE8refQMxzTjhDSHvI1w-~95PVr11FiPMNWvzWuBVthnUS~QKu7URkBWQbtdlB2zUiDGf8RP2flIh4~bjuA9FYPxrVQbvpGZhBr1XO7m5GAuqQU8CHeDPlqrq1vZ25P7V2vDdaXluQXKv2RXRntGr-ln~O7S2~JRumdPKAF3RNrVn-5jEQlg__&Key-Pair-Id=APKAJLOHF5GGSLRBV4ZA> [Accessed from: 04/02/2025].

Solomon, M.R. (2006). *Consumer behaviour: a European perspective*. 3rd ed. [Online]. Harlow, U.K.: Financial Times Prentice Hall. Available from:<http://www.dawsonera.com/depp/reader/protected/external/AbstractView/S9781405871594> [Accessed from: 06/02/2025].

Suzuki, D., Dressel, H. (2002). *Good news for a change: hope for a troubled planet*. Sydney, Australia: Allen & Unwin.

Sylla, R. (2024). Alexander Hamilton's Report on Manufactures and Industrial Policy. *Journal of Economic Perspectives*. [Online]. Volume 38 (4), pp. 111–130. Available from:<https://www.aeaweb.org/articles?id=10.1257/jep.38.4.111> [Accessed from: 25/01/2025].

Szczepaniak, M. (2015). Fashion involvement and innovativeness, self-expression through fashion and impulsive buying as segmentation criteria: Identifying consumer profiles in the Turkish market. *Entrepreneurship and Innovation Management Journal*. [Online]. Volume 3 (1), pp.1-14. Available from:< https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=2526d241423c583493c157c5970828fa880b77da> [Accessed from: 21/02/2025].

Tavakol, M., Dennick, R. (2011). Making sense of Cronbach's alpha. *International Journal of Medicine and Education*. [Online]. Volume 27 (2), pp. 53-55. Available from:<https://pmc.ncbi.nlm.nih.gov/articles/PMC4205511/> [Accessed from: 11/12/2024].

Thanhauser, S. (2022). *Worn: A People's History of Clothing*. New York, USA: Pantheon.

Thorisdottir, T.S., Johannsdottir, L. (2020). Corporate Social Responsibility Influencing Sustainability within the Fashion Industry. A Systematic Review. *Sustainability: MDPI.* [Online]. Volume 12 (21), pp. 9167. Available from:<https://www.mdpi.com/2071-1050/12/21/9167> [Accessed from: 18/01/2025].

Tomlinson, B.R. (2013). *The economy of modern India: from 1860 to the twenty-first century*. 2nd ed. New York, U.S.: Cambridge University Press. Available from:<https://books.google.co.uk/books?hl=en&lr=&id=o9ht8dHKbh4C&oi=fnd&pg=PR7&dq=india+Britain+textiles+exploitation+20th+21st+century+&ots=90BV_4NoNZ&sig=3R4YIlznoMkCT_RxBF3qLojjkOo&redir_esc=y#v=onepage&q&f=false> [Accessed from: 03/02/2025].

Valan, A., Jumde, A., Kumar, N. (2024). "Mutated Sumanagli Scheme": Challenges in enforcement of labour laws in spinning mills of Tamil Nadu. *Indian Law Review.* [Online]. Volume 8 (2), pp. 170-184. Available from:<https://www.tandfonline.com/doi/full/10.1080/24730580.2024.2353529> [Accessed from: 03/02/2025].

Vergès, F., Bohrer, A.J. (2021). *A Decolonial Feminism.* London, UK: Pluto Press.

Wiederhold, M., Martinez, L. (2018). Ethical Consumer Behavior in Germany: The Attitude-Behavior Gap in the Green Apparel Industry. *International Journal of Consumer Studies.* [Online]. Volume 42 (4), pp. 419-429. Available from:<https://onlinelibrary.wiley.com/doi/10.1111/ijcs.12435> [Accessed from: 01/12/2024].

Workman J., Johnson K.K.P. (1993). Cultural aesthetics and the social construction of gender. In: Lennon, S., Burns, L. eds. *Social sciences of dress: New directions*. Colorado, U.S.: ITAA Publication. pp. 93-109.

Zanon, J. (2021). Rethinking fashion labour. *International Journal of Fashion Studies.* Volume 8 (2), pp.159-174.

Zhang, A., Wallis, J., Meers. Z. (2021). *Strange Bedfellows on Xinjiang: The CCP, Fringe Media and US Social Media Platforms*. [Online]. Australian Strategic Policy Institute. Available from:<http://www.jstor.org/stable/resrep31494> [Accessed from: 24/02/2025].

Zou, S., Cavusgil, S.T. (2002). The GMS: A broad conceptualization of global marketing strategy and its effect on firm performance. *Journal of Marketing*. [Online]. Volume 66 (4), pp. 40-56. Available from:<https://journals.sagepub.com/doi/full/10.1509/jmkg.66.4.40.18519?casa_token=VXj3zrHx0RgAAAAA%3AYvkYZNKfB2ZO0RxfgVq1jD4RMOPc-kDPWkhZkV5ZjJJjr8DuTKMmqHYnnuFm6JosCFbWLq-Ajtc> [Accessed from: 12/02/2025].

Appendices

Appendix 1

Worn implores that a country's decision to outsource production has been proven to rely upon pillars of economic labour policy and the consumer's willingness to adopt.

Appendix 2

In consideration to the individualised factors throughout the literary themes, it is important to assess the impacts of self-centring. Researchers imply that internalising to the extent of emotional reflection and value-based action can productively impact one's stance on social responsibility (Anderson, 2024); while others critique the tendencies of the accepted, popular feminism, which promotes the privilege of choice by employing the notion within the existing choice structure of capitalism (Vergès, 2021) . Hence, deriving the necessity to comprehend the systemic impacts that uplift the misguided notion of empowerment through neoliberal choice.

Globalisation is rightfully denoted as an accomplice of global supply chains, however, demonstrates a pivotal mobility of feminist communication. Aiding in disseminating the intersectional angle upon which to observe and dissect these global economies. Online, consumers absorb content within their individualised interests; a notion often homogenised amongst purchasing patterns, and thus, analysed by researchers in behavioural fields (McGuire, 1976; Zou et al., 2002). The similarities between the self-orientated factors, have marginalised the individual's social perspective; but this is not to say it does not exist in an internal system of value, as its exercise is increasingly challenged under Western societies and demand-led economies (further explored in appendix 10).

Appendix 3

Mandarić et al. (2022) and Hur and Faragher-Siddall's (2022) methods prompted lines of inquiry for this study, highlighting the importance of inactive attitudes and social factors.

Appendix 4

After specific questions that may have prompted feelings of discomfort, participants were 'rewarded' with conscious-easing questions about how they might improve on negative consumption behaviours, within a sector participants may believe to have little to no control over.

Appendix 5

Ethical Approval Confirmation

Title	Risk Category	Status	Date Created
One (Wo)man's Loss Is Another (Wo)man's Gain: Analysing Western Female Purchasing Behaviour in Respect to the Evolution of Feminism and Wider Social Responsibility	Risk Category 2	Approved by LREC	30-JAN-25

Gathering and storing the data in Excel was completed intentionally, to align with the Leeds Beckett Research Ethics Policy and protect participant privacy. The data will be thus stored in the university's server and deleted promptly, once the research paper has been assessed.

Appendix 6

In order to make substantiated claims about the intersectional discourse online, videos provided by my personal algorithm on TikTok, were tracked and saved. Over a six-month period,
twenty relevant videos were collected. For the criteria, the video had to engage with the dissertation topics (further explored in appendix 9). For a brief analysis of user engagement, the data also provides a count of views, likes and comments for each video. These videos were not sought out, but presented to me, based on personal engagement and previous online activity.

Appendix 7

As a result of intensified globalisation, McCann, Kim and Ergun explain that 'economic, political and cultural exchanges around the world deny the possibility of local spaces' (McCann et al., 2021), easing the limitations of a biased or unrepresentative population, as attitudes become more synonymous alongside online consumption acceleration — an explored factor of this dissertation.

Appendix 8

Although Likert data is ordinal, averages of the data can be used to compare attitudes on a numerical scale. As this statistical assumption can provide a bias, the standard deviation of the results was calculated in accordance with the mean variable; this allowed for a wider range of perceptions to be assessed. Cronbach's Alpha Coefficient was also implicated to examine the correlative strength between participant's answers (Cronbach, 1951). Surveys with a smaller sample may be subject to unreliable coefficients of <0.95 (Tavakol et al., 2011).

Appendix 9

A Report of Secondary Data: Videos on Social Media Referring to Intersectional Critique

Username	Date	Views Likes Comments	Link	Topic

@doac.clips	30/09/2024	628.5k 54.5k 1.2k	https://www.tiktok.com/@doac.clips/video/7420400826025266464?lang=en-GB	On the podcast 'Dairy of a CEO', psychiatrist Dr Kanojia, describes how social media forces us to externalise our perceptions. An argument for social responsibility, but also, a link between lower self-esteem amongst women. Adopted in practice to drive demand for fashion and beauty sectors.
@moneywithkatie	18/11/2024	3.4m 559.9k 6.9k	https://www.tiktok.com/@moneywithkatie/video/7438453768158547242?lang=en-GB	Illustrating the links between financial downturn and inadequate governance. Specifically illuminating the Western societal perspective of labour, and how Westernised views of working, lend our position as capitalist consumers.
@join_beni	20/11/2024	1.7m 189.7k 405	https://www.tiktok.com/@join_beni/video/7439490322779901227?lang=en-GB	An advert for the company, Beni, who developed a software to allow customers to simultaneously check second-hand availability of their garments, while shopping for them on the original sites. Lowering barriers of adoption for sustainable purchasing.
@shannonalxandra	05/11/2024	609.9k 64.7k 622	https://www.tiktok.com/@shannonalxndra/video/7433894089084521760?lang=en-GB	Highlighting an ignorance to intersectionality amongst influencers who 'support' the notion of feminism. The user discusses losing a job opportunity for raising awareness to political and intersectional issues.
@modernwanderer	17/12/2024	1.9m 465.7k 4.4k	https://www.tiktok.com/@modernwanderer/video/7449465918247144710?lang=en-GB	The user explains how labour exploitation within the fast fashion industry, is a feminist issue. Emphasising the importance of leveraging monetary transactions responsibly.
@bbcnews	13/01/2025	7.8m 542.1k 6.9k	https://www.tiktok.com/@bbcnews/video/7459335977157131215569?lang=en-GB	A BBC News clip interviewing Chinese labourers employed by Shein. Laura Bicker, Journalist, discusses the accused labour violations of 75-hour weeks and child slavery. The consequences of European and U.S. demand are reiterated, as well as the lack of government intervention.

@nailsheb0	21/02/2025	168.8k 31.1k 385	https://www.tiktok.com/@nalisheb0/video/7474016568620502294?lang=en-GB	The user discusses the sociological and cultural behavioural patterns amongst female communities; outlining the proposed 'bedroom culture', helps to illustrate how women generate community within their given spaces, such as online. The digitalisation of this positivity-seeking behaviour, the graduate proposes, has manifested itself into a left-wing political adoption. The user also analyses how for men, this is reversed, hence, the rise in right-wing platforms, prioritising populist politics and masculine-dominating narratives.
@drbonniegoff	24/02/2025	2m 253.8k 5.2k	https://www.tiktok.com/@drbonniegoff/video/7475082453904919854?lang=en-GB	Dr Goff raises attention to the ban of certain phrases, from future research pursuits in the U.S. by the National Science Foundation. The restriction applies, but is not limited to: advocacy, prejudice, social justice, equity, inclusivity, minority, racism, diversity, gender, institutional and marginalised.
@twinbrett	04/03/2025	543.4k 50.2k 315	https://www.tiktok.com/@twinbrett/video/7477955109415095574?lang=en-GB	The user brings attention to the marketing strategies of 'rebranding' used by fast fashion giant, Pretty Little Thing, including their exploitation of feminist messaging; to justify their inclusivity and message of empowerment, in place of an ethical policy.
@cypher.j	15/03/2025	747k 128.3k 3.2k	https://www.tiktok.com/@cypher.j/video/7481895839422598431?lang=en-GB	The user employs socio-cultural evaluations to explain changing power dynamics within capitalist economies. The video deciphers how this system does not shun citizen revolution but depends on the event, to thrive. The success of overturning political or corporate powers, sustains the justification of new control measures, ultimately 'resetting' the cycle. To improve, this requires a decentralisation of concentrated power and more localised communities, as is the message of intersectional feminism.

@cypher.j	09/03/2025	640.8k 153.8k 1.8k	https://www.tiktok.com/@cypher.j/video/7479630885386587422?lang=en-GB	The user discusses how the challenging of systemic structures during the Black Lives Matter movement, posed a threat to commercial businesses. Thus, in response, this unification was commodified by corporate sponsors, depreciating the systemic dynamic.
@clios_world	16/03/2025	240.6k 49.3k 873	https://www.tiktok.com/@clios_world/video/7482392574796303658?lang=en-GB	The user encourages consumers to be weary of feminism promoted in the mass media, as this ultimately rests on pillars of capitalism. She warns that authentic feminist messaging would not serve the narrative of mainstream media sources, as they prove synonymous with the demand and supply of products.
@clios_world	18/03/2025	177.5k 25k 313	https://www.tiktok.com/@clios_world/video/7483130030948846894?lang=en-GB	This video blatantly connects the apolitical positioning of celebrities and influencers when engaging with brand sponsorships, with the economic model they promote. The user reinforces that women are the primary demographic for media consumption.
@kfrimpongart	23/03/2025	256.3k 43.8k 1.2k	https://www.tiktok.com/@kfrimpongart/video/7485092363728145686?lang=en-GB	The user denotes how empowered individuality and alienation from cultural communities are tactics of right-wing politics. Describing his experience as a black man, he identifies the problems with success being individualistic and the identification with victimisation within politics. The user exhibits how this does not benefit black culture, or diversity, due to its neoliberalist intentions.
@nol_collective	24/03/2025	460.1k 122k 1.7k	https://www.tiktok.com/@nol_collective/video/7485440940107107602?lang=en-GB	Calling the attention of feminists, this user highlights the marginalisation of the fashion industry and its workers. Nol explains how we embrace the politics of fashion through culture, history and art; but criticises the silence of platformed individuals during this time of oppressive production.
@karmenandreli	29/03/2025	404.3k 37.9k	https://www.tiktok.com/@karmenandreli/video/7	This video raises attention to the promotion of overconsumption, online and by internet personalities – claiming that fashion influencers

		971	4872691841250 29654?lang=en-GB	should be labelled ‘shopping influencers’. Electing to name a handful of implicated women, the user promotes the utmost transparency to further the conversation.
@birgit.marie	29/03/2025	218.3k 32.7k 244	https://www.tiktok.com/@birgit.marie/video/7487289684465372438?lang=en-GB	Prioritising women’s history, this socio-cultural examination denotes the similarities between labour roles of the 1950’s, with the view of traditional family structures today. Seen through a rise in conservative fashion, the augmentation of ultra-feminine can signal a loss of economic, social and political power.
@imifleur	14/04/2025	340.4k 49.6k 524	https://www.tiktok.com/@imifleur/video/7492781982137470230?lang=en-GB	An assessment of volunteer-tourism, popular amongst young people, discusses how neoliberal, capitalist organisations benefit from the social responsibility of young adults wanting to improve economic and social parity, in foreign countries. The user explains how these house-building schemes are unsustainable for overseas communities and encourages alternate methods of philanthropy.
@meditationsfortheanxious	15/04/2025	412.6k 52.6k 476	https://www.tiktok.com/@meditationsfortheanxious/video/7493207803046202646?lang=en-GB	This social commentary account elects to expose the corporate feminism that exists amongst white women, similarly to that of the aforementioned popular feminism. The systemic conditions are emphasised by the transition from issues of inequality into opportunities for ‘personal growth’. These injustices are shaded by corporate language and ambitious competition.
@maddylucydann	17/04/2025	2m 313.9k 3.8k	https://www.tiktok.com/@maddylucydann/video/7493904440139713814?lang=en-GB	Doctor and influencer, Dann raises issues of intersectional concern – the lawful restriction of trans-rights – to demonstrate the modern threats of misogyny. This promotion of discrimination by the U.K. supreme court is justified with visual means of identification, disturbing what it means to express oneself, by allocating risks alongside authenticity. Dann outlines the

				connection between outlawing trans-women's rights, with the instability of women's rights.

All data is representative of 18/04/2025

Appendix 10

A Report of Secondary Data: @Feminist Instagram account and Gary Stevenson

To further the illustrate the SR discourse on feminism and economic reform, this summary has been included to validate gaps within the literature.

The Feminist Instagram account (@feminist, 2025) is an online, non-profit organisation and community for intersectional feminism. They populate the majority of posts, under the hashtag, #FeministWins; celebrating the reach of the intersectional approach. Producing journalistic content of underreported inequality, this platform highlights the social, political, economic, technological and institutional boundaries facing contemporary feminists. Their globally inclusive approach has attracted a following of 6.1 million people. By providing well-structured and digestible content on topics that exhibit educational barriers, this organisation embraces its goal of disseminating feminist knowledge and interpreting it into real world contexts.

In similar methods, Economist and Content Creator, Gary Stevenson (@Garyseconomics, 2025), educates his audience on economic theory, policy and models. In a recent interview with former Cambridge University Economics Professor, Ha-Joon Chang, they discuss the reluctance for governments to improve wealth inequality. An issue that disproportionately affects women of colour — as well as encroaching upon Western economies — the economists link this to the theory taught at the university level. As undergraduate economics revolves highly around mathematical models, they describe how Western economics have disassociated the relevance of economic theology. Stevenson and Chang describe how governments can fill vacuums of inefficiency by integrating more heavily into financial markets. Borrowing from these firms erects a barrier of protection against corporate taxation and fuels the imbalance of power. These inefficiencies can occur as a result of weak institutional support and poor infrastructure, such as import reliance; with the economists highlighting the necessity to integrate equality further into modern economic theology. An advanced explanation is required here to pivot economic pillars; however, Stevenson and Chang communicate the demand for contextual models that mirror the modern inequalities within economics. The pair summarise the conversation by assessing the duplication of models by outdated economists, like Voltaire, when his rationale was soothed by religious justification — contextual to previous centuries.

@Feminist. (2025) Feminist. [Online]. Instagram. Available from:< https://www.instagram.com/feminist/> Accessed from: 15/10/2024].

Garys Economics. (2025) Meeting Gary's favourite economist: Ha-Joon Chang. [Online]. Youtube. Available from:<https://youtu.be/MGt7swnEb3g?si=4pk1sX8rrGlzmnZt> [Accessed from: 05/04/2025].

Appendix 11

Questionnaire results and composite analysis on questions 17,22&24.

Please confirm below that you agree to the terms and are over 18 years old:



2. I identify as More details



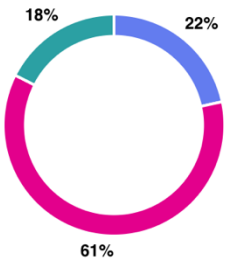
3. Please select your age More details



4. I would agree that I express myself through my clothing

More details

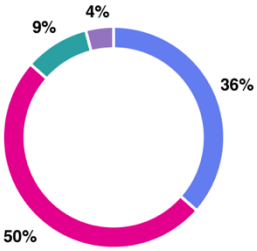
Strongly agree	16
Agree	45
Neutral	13
Disagree	0
Strongly disagree	0



5. I would agree that self-expression through my clothing and personal style is important to me

More details

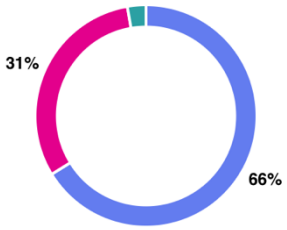
Strongly agree	27
Agree	37
Neutral	7
Disagree	3
Strongly disagree	0



6. I would agree that I have the right to express myself through my clothing

More details

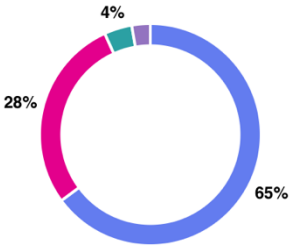
Strongly agree	49
Agree	23
Neutral	2
Disagree	0
Strongly disagree	0



7. I would agree that the right to buy for my personal style is a privilege

More details

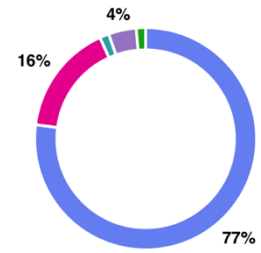
Strongly agree	48
Agree	21
Neutral	3
Disagree	2
Strongly disagree	0



8. I would agree that not all women have this privilege

More details

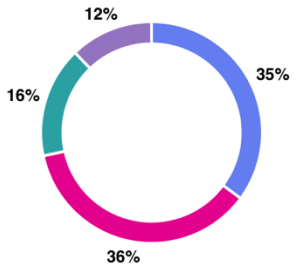
Strongly agree	57
Agree	12
Neutral	1
Disagree	3
Strongly disagree	1



9. I would agree that I frequently shop for my clothing, online

More details

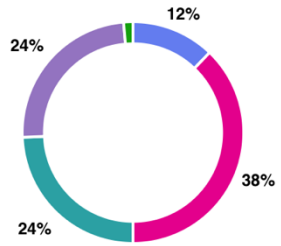
Strongly agree	26
Agree	27
Neutral	12
Disagree	9
Strongly disagree	0



10. I would agree that I frequently shop for my clothing, in store

More details

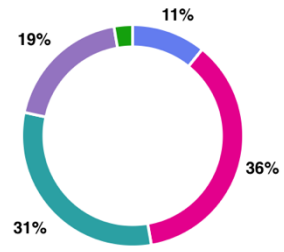
Strongly agree	9
Agree	28
Neutral	18
Disagree	18
Strongly disagree	1



11. I would agree that I consider where my garments have come from

More details

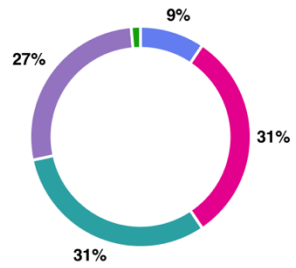
Strongly agree	8
Agree	27
Neutral	23
Disagree	14
Strongly disagree	2



12. I would agree that I consider whom created the garment

More details

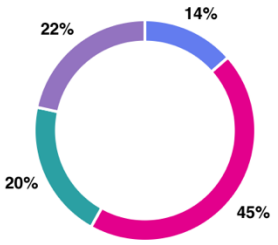
Strongly agree	7
Agree	23
Neutral	23
Disagree	20
Strongly disagree	1



13. I would agree that I attempt to shop ethically

More details

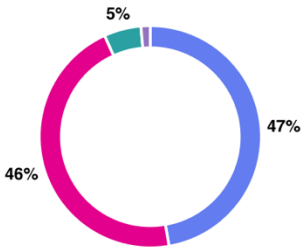
Strongly agree	10
Agree	33
Neutral	15
Disagree	16
Strongly disagree	0



14. I would agree that I would like to shop more ethically than I do currently

More details

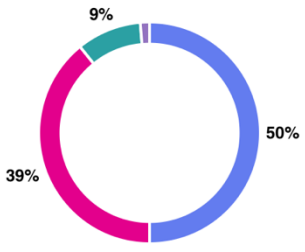
Strongly agree	35
Agree	34
Neutral	4
Disagree	1
Strongly disagree	0



15. I would agree that the modern fashion climate is unethical

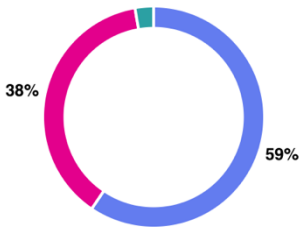
More details

Strongly agree	37
Agree	29
Neutral	7
Disagree	1
Strongly disagree	0



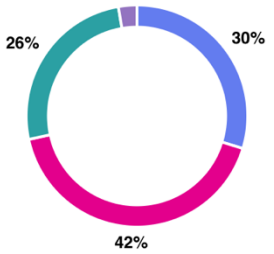
16. I would agree that it is a fashion brand/company's responsibility to produce clothing that can be considered ethical More details

Strongly agree	44
Agree	28
Neutral	2
Disagree	0
Strongly disagree	0



17. I would agree that it is my responsibility as a consumer to shop ethically and responsibly More details

Strongly agree	22
Agree	31
Neutral	19
Disagree	2
Strongly disagree	0



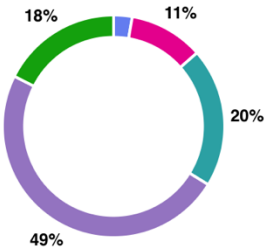
	25. I would consider myself a feminist (belief of gender equality)	(Multiple Items)
2		
3	**17. I would 2 that it is my responsibility as a consumer to shop ethically and responsit**	**Count of Id**
4	1	22
5	2	29
6	3	14
7	4	2
8	**Grand Total**	**67**
9		



18. I would agree that I can trust the ethical and sustainable promises of a fast fashion brand (Example of fast fashion brand: H&M, Primark)

More details

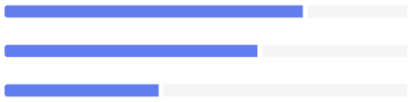
Strongly agree	2
Agree	8
Neutral	15
Disagree	36
Strongly disagree	13



19. Rank these ethical issues facing fashion consumption today, with the most important at the top:

More details

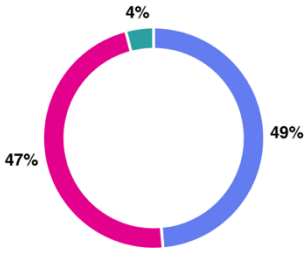
1	The oppression of marginalised workers within the supply chain
2	The pollution of mass clothing production and consequence to climate change
3	The acceleration of mass consumerism due to wider accessibility of garments



20. I would agree that the 'rules' and 'standards' of dress for women have changed in the last century

More details

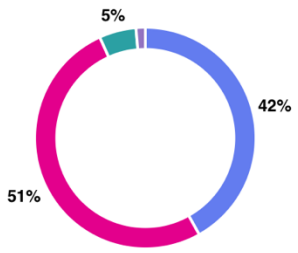
Strongly agree	36
Agree	35
Neutral	3
Disagree	0
Strongly disagree	0



21. I would agree that this is a result of the progress of feminist movement, involving improved equality for women

More details

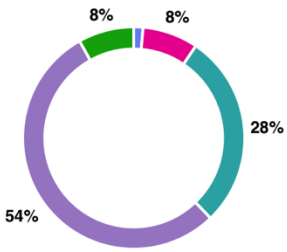
Strongly agree	31
Agree	38
Neutral	4
Disagree	1
Strongly disagree	0



22. Based on your own knowledge of the fashion supply chain, **what percentage** of the global garment industry's labour force is female?

More details

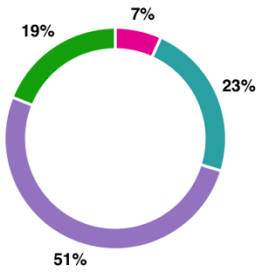
1-20	1
21-40	6
41-60	21
61-80	40
81-100	6



2	25. I would consider myself a feminist (belief of gender equality)	(Multiple Items)
3	27. I would 2 that I am aware of the term 'intersectionality' in regards to feminism	(Multiple Items)
4		
5	**22. Based on your own knowledge of the fashion supply chain, what perce**	**Count of Id**
6	1-20	1
7	21-40	2
8	41-60	9
9	61-80	24
10	81-100	3
11	**Grand Total**	**39**
12		

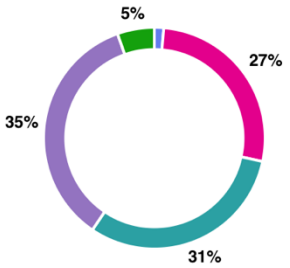
23. To the best of my knowledge, I would agree that the issue of exploitation within labour forces is well represented in t he media (Example: news, tv) More details

Strongly agree	0
Agree	5
Neutral	17
Disagree	38
Strongly disagree	14



24. To the best of my knowledge, I would agree that the issue of exploitation within labour forces is well represented onli ne on social platforms More details

Strongly agree	1
Agree	20
Neutral	23
Disagree	26
Strongly disagree	4

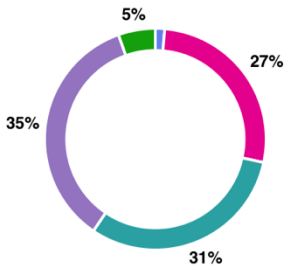


	25. I would consider myself a feminist (belief of gender equality)	(Multiple Items)
ms)	27. I would 2 that I am aware of the term 'intersectionality' in regards to feminism	(Multiple Items)
ms)		
	24. To the best of my knowledge, I would 2 that the issue of exploitatic	**Count of Id**
	1	1
	2	18
	3	14
	4	14
	5	4
	Grand Total	**51**

24. To the best of my knowledge, I would agree that the issue of exploitation within labour forces is well represented online on social platforms

More details

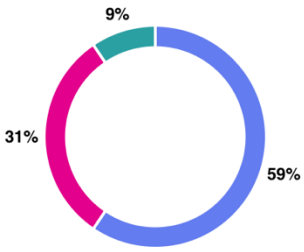
Strongly agree	1
Agree	20
Neutral	23
Disagree	26
Strongly disagree	4



25. I would consider myself a feminist (belief of gender equality)

More details

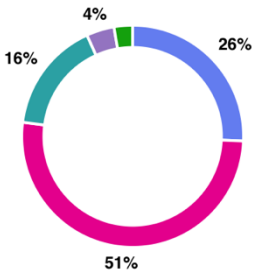
Strongly agree	44
Agree	23
Neutral	7
Disagree	0
Strongly disagree	0



26. I would agree that a marginalised labour force is a feminist issue

More details

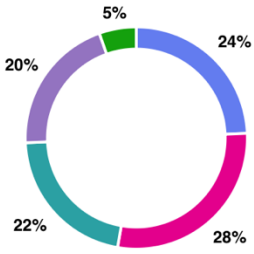
Strongly agree	19
Agree	38
Neutral	12
Disagree	3
Strongly disagree	2



27. I would agree that I am aware of the term 'intersectionality' in regards to feminism

More details

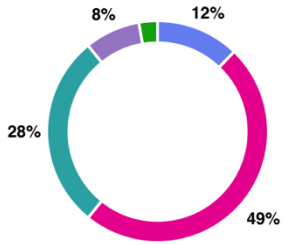
Strongly agree	18
Agree	21
Neutral	16
Disagree	15
Strongly disagree	4



28. I would agree that the consideration of others, affects the way I purchase clothing (example: buying less clothing for climate change or avoiding fashion brands known for exploitation/unethical practice)

More details

Strongly agree	9
Agree	36
Neutral	21
Disagree	6
Strongly disagree	2



29. I would agree that social responsibility, affects the way I purchase clothing

More details

Strongly agree	12
Agree	34
Neutral	22
Disagree	6
Strongly disagree	0

