

# An Exploratory Study on Recognition of Non-corset Movement: Focus on Korean Female Adolescents

 Heejoo Kim <sup>1,\*</sup>  Jiyoung Yoon <sup>2\*</sup>

<sup>1</sup> Undergraduate student, Department of Consumer Studies, Ewha Womans University, Seoul, Korea

<sup>2\*</sup>(Corresponding Author) Visiting Professor, Graduate School of Education, Ewha Womans University, Seoul, Korea

\*Corresponding author. Email: rlagmlwn2153@gmail.com; graceyoon928@ewha.ac.kr

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## Abstract

The purpose of the research is to investigate the perception of female adolescents about the 'non-corset movement'. 'non-corset movement' means a movement to stop embellishment work, currently active in Korea. This study has addressed three major issues. First is the degree of knowing the non-corset movement of female youth, the second is the recognition of the non-corset movement of female youth, and the third is the degree of practice. To fulfill these purposes, a survey was conducted with 134 female adolescents in on-line, and practiced frequency analysis. The summary of results is as follow. First, awareness of non-corset movement in Korean female adolescents is high as 86.6%, especially they have experienced online non-corset movement. Second, non-corset movement is thought to have positive meaning in social by Korean adolescents, because non-corset movement reduces pressure on make-up. Third, 40% of the participants are participating or willing to participate in the non-corset movement, especially in actual life by reducing make-up or cutting hair than online.

This study is meaningful in that it was an early study to explore the current condition of non-corset movement. In addition, by examining the perception of the non-corset movement of female adolescents who will become a future consumer, it can be used for analyzing future trends of the beauty industry. Furthermore, it is meaningful that it is the basis for further studies to explore the significance of non-corset movement for all genders and predict social trend.

**Keywords:** Non-corset, Non-corset movement, Feminism, Female adolescents, Exploratory study, Gender, Social trend

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## 1. Introduction

Recently, female adolescents' make-up is becoming routine in Korea. According to Kim[1]'s research, 93% of study subjects have experienced cosmetics before 5th grade of elementary school, moreover 42.4% of them have been using cosmetics in their daily life continuously, showing that age of doing make-up is also going down as the proportion of children make-up is increasing. Similarly, in Park[2]'s study focusing on 458 female adolescents, 73.8% of them were agreeing to repeal school regulations prohibiting adolescents' make-up. In that, make-up is now considered one of the significant culture by Korean female adolescents, and it seemed that Korean female adolescents would lead the beauty industry.

By contrast, according to the Statistics Korea Big Data Center, the total sales of the beauty industry decreased by 259.8 billion KRW. To be specific, cosmetics sales in 2017 and 2018 decreased by 53 billion KRW and women's specialized clothes sales in 2017 and 2018 decreased by 33.4 billion KRW, compared to 2015 and 2016, before the non-corset movement [3]. This phenomenon has been confirmed to be caused by a movement that has been under way since 2017, which is called the "Non-Corset movement". In this study, we try to predict future trends by confirming Korean female adolescents' perception of the 'non-corset movement', which has recently become an issue in Korean female adults and make the boycott of the beauty industry which targets women [4].

Non-corset Movement is a movement desiring liberation from female oppressive culture symbolized by "embellishment labor" such as diet, make-up, using lenses instead of glasses. This term consists of "non"

which means escape and body correction underwear "Corset", which literally means to get out of a corset [5]. Non-corset Movement is becoming a current social issue around Korean women in 10 to 20 [6]. According to a research in 2018 by Korea Women's Development Institute, more than half of Korean women have been supporting non-corset movement, which means non-corset movement is already a social issue for Korean women [5]. In reality, more than 1000 posts are including "#non-corset" hashtag in instargram or SNS, showing non-corset movement is actively progressing [6]. In addition, many women are expanding boycott against of certain high-priced goods despite their low functionality, which simply because they are 'women's goods', such as cosmetics and women's clothing [7]. These means non-corset movement is now affecting Korean women's lifestyle and consumption, not only socially but also personally. It is clear that teenagers, who are important social members and future consumers, will lead social phenomena and consumption trends. In other words, research on adolescents is essential to predict future society and trends.

On the other hand, The existence of the non-corset movement contradicts the phenomena that make-up is becoming a culture of female adolescents. That is, both increase of female adolescents' make-up and decrease of beauty industry's sales by non-corset movement are continuing. In addition, in recent years, stages where female idols wear unsuitable suits and sweatshirts are increasing in idol industry, which reflects the needs and perspectives of adolescent consumers. These are showing Korea is currently in a transitional situation. In this moment, it is necessary to have an empirical approach on how the non-corset movement affect adolescents, in order to predict future consumption trends.

Previous studies have been conducted in terms of psychological analysis or survey on the condition of adolescents who continue to 'make-up' [1][2], not considering connection with non-corset movement. On the other hand, previous studies dealing with non-corset movement includes non-corset movement's social impacts [7], FGI study about women practicing non-corset movement [8], and word-cloud changes in corsets after the non-corset movement [9].

Since the non-corset movement has just begun, research on the non-corset movement is still in its early stage. Especially, it is difficult to find study of relation between non-corset movement and adolescents. Therefore, this study focused on female adolescents, the future consumer class, and conducted an exploratory study to analyze the degree of cognition and effects of non-corset movement. This study examines non-corset movement as a controversial issue in order to find academic, empirical implications rather than just social trend.

## **2. Litterature Review**

### **2.1. Feminism In Korea**

Currently, there is a wave in Korea that declares and proves to be a feminist. Only a few activists and scholars were feminist in the past, currently not only activists and scholars but also publics are becoming feminist. This made feminism activities interactive, communicative, and horizontal for all who define themselves as a feminist [10]. For representative way, these movements are being continued by hashtag feminism, which uses hashtags on SNS such as Twitter to create community that allows feminists to communicate with each other, and spreads the story of individuals through the media [11].

By extension, "Practicing Feminism" is now increasing. Feminists in their 20s have participated in movements such as abolition of criminal abortion, Me Too movement, and non-corset movement [12]. Such practicing feminism inspires other women who don't practice, by exhibition and proving their actions and creates a solidarity among feminists who have done the same [13].

### **2.2. Non-Corset Movement**

Non-corset, a term consist of 'non' meaning escape and a women's body shape correction underwear 'corset', means "the movement to reject things that have been defined as feminine" [9]. This term first appeared on one of Korean women online site in 2015, and it was regarded as a feminist campaign level.

Therefore, "feminism" was significant key-word when arguing non-corset movement. Unlike other feminism movement, non-corset movement is hard to maintain anonymity so many participants gain an identity of "feminist" by proving their non-corset state. In addition, they stimulate other women through "exhibiting" and "certificating" non-corset. Many participants said they was motivated through online social network, such as youtube, twitter, and instargram, and also said they share their information and experiences. In addition, non-corset movement forms a solidarity within the non-corset movement participants. Non-corset is thought as one of the main basis for being "feminist" and it seems to give the feeling of practicing "feminism" to participants [8].

Non-corset movement ultimately aims to break down gender fixation. Embellishment labor clearly takes temporal, physical, economical effort, and non-corset movement tries to reduce them. Changing consumption such as to sneakers from high heel and to pants from dresses reduces the inferiority caused by physical discomfort by expanding the radius of female physical activity [7].

On the other hand, the identity of feminist itself entails a difficult process, regardless of the non-corset movement. In Korea, women who are conducting the non-corset movement are considered as feminists, so it takes social courage to identify themselves as feminists. This is because non-corset movement is not just simply putting the corset off, but giving up the benefits which were given to "socially beautiful women". Giving up the corset which is thought as the gender role of the women is kind of declaration for them to endure hardships in school life, romantic relationships, and labor market [8]. In other words, there are difficulties to participate in non-corset movement.

### **2.3. Non-Corset Movement of Adolescents**

Although make-up culture in adolescents is gradually developing, but there are also female adolescents who participate in the non-corset movement. They resist and share corset experienced themselves by using "#corset students experiencing" hashtag # [14]. In the FGI of the previous study, a female adolescent who are participating non-corset movement said the term "non-corset" is used as a symbol of freedom and liberation for students. In other words, make-up has become a dominant peer culture among female adolescents, and the non-corset movement is seen as a repulsion against the oppression that "students should also do make-up"[8].

### **2.4. Female Adolescents' Perception of Beauty and Effect**

Numerous female beauty youtubers have recently been born, showing that women's beauty is an expression of rights and self-reliance, and beauty is no longer a norm, but a play, an object of pleasure, enjoyment and an option for women. However, the category of women's bodies has become more detailed, and adolescents also care about beauty in these days [13]. In other words, mass media, which recreates society by conveying social standards to consumers, strengthens socio-cultural norms and promoting the importance of ideal beauty [15]. According to a survey based on middle and high schools, the higher exposed of the media, the more negatively the appearance was thought [16]. There are even teenagers who don't eat for beauty, which is a risk of stress and depression [17]. In addition, there is a significant relationship between appearance-related stress and internalizing problems [18]. Therefore it is now a significant problem that female adolescents think their appearance negatively, which leads both mentally and internally problem.

## **3. Study Method**

### **3.1. Overview of Study**

The purpose of this study was to investigate the degree of awareness of non-corset movement from the perspective of female adolescents, and to explore whether the adolescents practice the non-corset movement. For this purpose, this study was conducted for middle and high school female adolescents in Seoul, and decided to conduct a sampling survey considering the realistic situation of the researchers. It was conducted in Korean online education communication site, college entrance information community, which consists of many adolescents.

### 3.2. Ethical Considerations

Considering that the subjects of this study were adolescents, ethical considerations were carefully considered. First, samples were collected after revealing the purpose of this study and announcing it ought to get the consent of parents, it guarantees anonymity and there is no disadvantage in quitting during the process. Due to the nature of the survey conducted online, we tried to ensure that no personal information and no general characteristics were revealed. Finally after the survey was completed, we put the final questions whether to provide data from the responses to the researchers to reaffirm their consent to participate in the final survey and for the reward, coupons which can be used in cafe were given to them. The collected personal information in this study was only gender and age, informing subjects that personal information that could identify a particular individual was not collected. In addition, the collected personal information is stored on a USB external hard drive with a lock, so only the research manager can access the data. Research-related materials, including questionnaires, will be kept for three years after the completion of the research according to Article 15 of the [Enforcement rules of the bioethics and safety act], and will be disposed of collectively at the end of the period [19]. For a total of nine days from November 18 to November 26, total of 134 samples were used for this study.

### 3.3. Measurement Tools and Variables

As the non-corset movement is a relatively recent issue with sociality and there are few academic precedent studies in the field, this study is an exploratory study on the non-corset movement of female adolescents. Therefore measurement variables and questions were based on consumer studies researchers and professors. For this study, a total of five expert meetings were held to increase the reliability and validity of the measurement tool. After conducting the first preliminary survey of 30 people from October 13 to October 15, the final scale was constructed through additional modification and discussion. The measurement variables are female Make-up, non-corset awareness, opinions from the social aspects, opinions from the personal aspects, and practice by using 45 questions. Specifically, in non-corset awareness variables, it consists of what they experienced in online and acquaintance, and perceptions about the participants of the non-corset movement. In opinions from the social aspects, it was measured by separating questions whether considered positive or negative. In practice, it checked how much of subjects are participated, and what way they chose, and the reason why or why not. The reliability of each measurement items was confirmed by Cronbach's Alpha and was over .7 (See the Table. 1).

[ Table. 1] Measurement Variables and Reliability

Variables	N	Cronbach's Alpha
Make-up condition	4	.74
Non-corset movement awareness	16	.81
Opinions from the social aspects	8	.71
Opinions from the personal aspects	5	.76
Practice	12	.91

## 4. RESULTS

### 4.1. Demographic Characteristics and Make-Up Condition of Subjects

The subjects of this study were women who lived in Seoul from 14 to 19 years old, and consisted of 127 high school students and 7 middle school students. In the question about the frequency of Make-up, 39.6% said they did not wear make-up and 46.3% said that they did it once or twice a week. In the question about preference of make-up, 40.3% answered they liked doing make-up while 27.6% said not or very not. In addition, 64.9% of the subjects answered agree or strongly agree to the question of whether society imposes make-up. The overall results are in the [Table 2].

#### 4.2. Non-Corset Awareness of Female Adolescents

As a result of the questionnaire asking about awareness of the term "non-corset", 86.6% answered they had heard the term "non-corset" while 13.4% answered they never heard it. Through online, 79.8% of subjects had encountered SNS posts breaking cosmetics and 63.4% of subjects had seen hashtag #Non-corset. In addition, 73.1% of subjects had seen exhibiting short-cut hairstyle in online.

On the other hand, Only 16.4% of subjects had seen acquaintances who did the behavior of breaking or discarding cosmetics and only 36.5% of subjects had met people who use hashtag #Non-corset on their own SNS. Besides, 72.3% of the subjects had met acquaintance with short hair cuts and it seems similar degree both online and offline. The entire results are identified as shown in [Table 3].

**[Table 2] Make-up Condition of subjects**

		Frequency	Percent
Age	under 15	2	3.64
	16	5	21.86
	17	44	17.41
	18	80	11.34
	19	3	8.91

**[Table 3] Non-Corset Awareness of Female Adolescents**

Make-up frequency (per week)	0	53	39.6
	1~2	62	46.3
	3~4	5	3.7
	5~6	8	6
	7	6	4.5
Make-up Preference	Strongly negative	16	11.9
	negative	21	15.7
	neutral	43	32.1
	positive	42	31.3
	strongly positive	12	9
Social pressure	Strongly high	12	9
	high	42	31.3
	normal	43	32.1
	low	21	15.7
	strongly low	16	11.9

		Frequency	Percent
Awareness of the Term	heard	116	86.6
	never heard	18	13.4

SNS posts breaking cosmetics (online)	seen	107	79.8
	never seen	27	20.2
Hashtag #Non-Corset (online)	seen	85	63.5
	never seen	49	36.5
Short-cut authentication SNS (online)	seen	98	73.1
	never seen	36	26.9
Breaking cosmetics (acquaintance)	seen	22	16.4
	never seen	112	83.6
Using hashtag #Non-corset (acquaintance)	seen	49	36.5
	never seen	85	63.5
Having short-cut (acquaintance)	seen	97	72.3
	never seen	37	27.7

### 4.3. Non-Corset Movement In Social Aspects

Social aspects of non-corset movement on the basis of female adolescents' opinion were identified as shown in [Table 3] below. First, 60.4% of the subjects answered agree (40.2%), strongly agree (15.6%) to the question of whether they were socially positive while 10.5% of the subjects disagree (9%) and strongly disagree (1.5%). In addition, 61.1% of the subjects answered about the positive side of the non-corset movement because it "reduces the impose of Make-up socially", and 58.2% responded that "it gives a feeling of free and liberation". On the other hand, 6% answered about negative side of non-corset movement because it "causes social controversy" and 3.7% answered because it break the social rule that "Make-up is essential"(See the Table. 4).

**[Table 4] Non-Corset Movement in Social Aspects**

		Frequency	Percent
Socially aspect	strongly positive	21	20.1
	positive	54	40.3
	neutral	39	29.1
	negative	12	9
	strongly negative	2	1.5
Social effect:			
Reduce impose of Make-up socially	agree	82	61.1
	disagree	52	38.9
Economic benefit	agree	38	28.3
	disagree	96	71.7
Save time	agree	61	45.5
	disagree	73	54.5
Eliminate physical discomfort	agree	60	44.7
	disagree	74	55.3
Give freedom and liberation	agree	78	58.2
	disagree	56	41.8
Break social rule where Make-up is essential	agree	5	3.7
	disagree	129	96.3
Oppress by prohibit Make-up	agree	6	4.5
	disagree	128	95.5
Cause social controversy	agree	9	6.8
	disagree	125	93.2

### 4.4. Non-Corset Movement In Personal Aspects

The personal aspects of the non-corset movement were identified as shown in [Table 4]. 39.5% of the

subjects answered agree (27.6%), strongly agree (11.9%) to the question of whether the non-corset movement affects personally, while they were socially positive while 22.4% of the subjects disagree (17.9%) and strongly disagree (4.5%). To be specific, 41% of subjects agreed that the non-corset movement decreases pressure on Make-up, and 44% agreed it makes them aware of feminism, while only 17.9% agreed it increases confidence in appearance (See the Table. 5).

**[Table 5] Non - Corset Movement in Personal aspects**

		Frequency	Percent
It affects personally	strongly agree	16	11.9
	agree	37	27.6
	neutral	51	38.1
	disagree	24	17.9
	strongly disagree	6	4.5
Personal effect:			
Decrease pressure on make-up	agree	55	41
	disagree	79	59
Increase confidence in appearance	agree	24	17.9
	disagree	96	82.1
Aware of feminism	agree	59	44
	disagree	73	56

#### 4.5. Degree of the Non-Corset Movement

Degree of practice of the non-corset movement is were identified as shown in [Table 5]. 40.3% (13.4% strongly positive, and 26.9% positive) are willing to participate or participating on-corset movement, while 37.3% answered neutral and 22.3% (16.4% negative and 5.9% strongly negative) answered not. In addition, 51% of subjects wanted to reduce Make-up when they out, followed by 26% of subjects wanting to have short cut. On the other hand, only 17 subjects (12.6%) said they wanted to post or set a "# non-corset" hashtag on SNS and only 21 subjects (15.6%) said they want to boycott cosmetics"(See the Table. 6).

**[Table 6] Degree of Practice of Non - Corset Movement**

		Frequency	Percent
Participation status	strongly positive	18	13.4
	positive	36	26.9
	neutral	50	37.3
	negative	22	16.4
	strongly negative	8	5.9
Way to try:			
Post #non-corset hashtag	agree	17	12.6
	disagree	114	87.4
Have short-cut	agree	36	26.8
	disagree	98	73.2
Boycott cosmetics	agree	21	15.6
	disagree	113	84.4
Reduce Make-up frequency	agree	69	51.4
	disagree	65	48.6
The reason			
Decorating time takes too long	agree	36	26.8
	disagree	98	73.2
To reduce economic consumption	agree	25	18.6
	disagree	109	71.4
Dress up is not essential	agree	55	41.1
	disagree	79	58.9
To help socially	agree	30	22.3
	disagree	104	77.7

## 5. Discussion

Through these results, there are some discussions from including results of each questions.

First, many Korean female adolescents have encountered non-corset movement in online, not through acquaintance like classmates or friends. It can be proved through non-corset movement's representative ways such as SNS posts breaking cosmetics, using #non-corset hashtag, short-cut authentication posts are known to more than 60% of subjects. On the other hand, there was a difference between online and actual offline acquaintance. The frequency of seeing an acquaintance breaking cosmetics (16.4%) is only one-fifth of the frequency of seeing someone's SNS posts (79.8%). Similarly, the frequency of seeing an acquaintance using #non-corset hashtag (36.5%) shows difference with the frequency of seeing in online (63.4%). Besides, 72.3% of the subjects had met women with short hair cuts and it seems similar degree both online (73.1%) and actual acquaintance. In other words, there are some differences between acquaintance and online and it is shown that the most representative way of non-corset movement most easily seen by female adolescents is a short hair cut style.

Second, non-corset movement is considered socially positive for female adolescents, because it gives socially freedom by reducing the social impose make-up (61.1%) and giving a feeling of liberation (58.2%). In addition, it can be assumed that non-corset movement is related to women's right and it is highly related to female than male. In a question asking free opinions, subjects said non-corset movement would enhance women's rights and implement gender equality by reducing gender bias related to women. 3 subjects using the word "rights" show non-corset movement is associated with rights. Furthermore, 9 out of 11 other opinions were using the word "female", which confirmed that the non-corset movement recognized by female teenagers has some meaning of "female movement". In addition, some of them thought non-corset movement gives freedom not to do make-up, and breaks down the duty of "embellishment labor". These results also shows that some Korean female adolescents think make-up is a kind of labor, not just characteristics or hobby.

Third, personal aspects of the non-corset movement are distinguished from cognitive aspects, psychological aspects such as confidence or individuality, and behavioral aspects. On the cognitive aspect, non-corset movement makes female adolescents be aware of feminism, by agreement of 44%. In addition, there were opinions about confirming non-corset movement as a way to practice feminism, and recognizing social myth such as 'women have to wear make-up', and one subjects said 'the proper way of this movement could break the conventional wisdom.' Overall, non-corset movement makes female adolescents experience feminism, reminds them of the conventional wisdoms that have existed in Korean society, and eventually gives female adolescents a chance to think about them more seriously. On the psychological aspects, 41% of subjects agreed that pressure on make-up was decreased and it shows non-corset movement lessens the psychological burden. In other opinions, contexts about "self" were described including thinking about one's own personality and the reason why to wear make-up. On the other hand, there are opinion which saying some of the wrong ways led to their antagonism. Finally on the behavioral aspects, there were opinions about changing attitude such as 'actually I had to do non-corset', 'I took into consider the shortcut style' and 'I should refrain from gender stereotyped speech'. On the other hand, it might be thought that the non-corset movement could make negative appreciation. One of them said 'there were some wrong ways of exercising around our country led antagonism', so it is thought that some female adolescents would be dissatisfied with methods of current non-corset movement.

Lastly, result shows that "many female adolescents don't want to exhibit their degree of non-corset movement", and it seems difference with the result "many female adolescents has been exposed online non-corset movement". Even if 79.8% had seen SNS posts breaking cosmetics and 63.4% had seen hashtag #non-corset, only 12.6% said they're willing to post SNS about non-corset. Even the representative way by



showing similar degree between actual acquaintance and online, having short-cut, showed difference, by only 26.8% willing to try that. In addition, 16 subjects said the reason why they didn't want to do the non-corset movement was make-up gave self-satisfaction, followed by six who said they were worried about the eyes of the people around them. By comparing only two subjects thought non-corset movement is socially negative, this indicates that the reason why female teenagers don't want to do the non-corset movement is the personal impact on personal level rather than on social level.

## 6. Conclusion and Limitation

This study is about non-corset movement recently being active and having social influence, a form of feminism movement recently being active. In particular, exploratory research was conducted to confirm the perception of Korean female adolescents who have meaning as future consumers, and total of 134 subjects were analyzed. The conclusions of this study are as follows.

First, it has been shown that rate of people exposed to the non-corset movement through online is high. In particular, many of the subjects had seen SNS posts such as about breaking cosmetics, "#non-corset" hashtag, short cut hairstyle, no Make-up YouTube broadcasting, etc. On the other hand, when comparing the non-corset movement online and offline, breaking cosmetics and using "#non-corset" hashtags were more likely to be encountered online, but short cut hairstyle was found to be commonly encountered online and offline.

Second, the subjects' perception of the non-corset movement was generally positive, both socially and personally. The subjects thought the self-esteem of those who participated in the non-corset movement would be high, similarly non-corset movement had a positive impact on society as well. The reason for this is that non-corset movement relieves the atmosphere of society that forces Make-up and brings freedom and liberation. This is in accord with the preceding study that "For female adolescents, non-corset is related to freedom and liberation," said Kim [8]. In addition, 40% of subjects said they were personally affected, and what they affected was that they learned about feminism and lessened the burden of Make-up. To sum up, it could be inferred that for female adolescents, the non-corset movement is thought to remove the burden of make-up at a social level and on a personal level.

Third, about half of the subjects are willing to participate non-corset movement, and generally willing to reduce make-up when going out. This is because they think they don't need to dress up. On the other hand, the reason for disagreeing to participate in the non-corset movement was that make-up gave one's self-satisfaction, which was similar with the preference of make-up.

This study has academic and empirical significance in that it was an exploratory study that confirmed female adolescents' perception of the "non-corset movement" which lacks prior study. It also focused on not the non-corset movement itself but people (exactly female adolescents), so it is possible to view the movement at the social on a personal level. In addition, this study also showed how non-corset movement would be developed in the future: reducing make-up in everyday life in actual, rather than online activities such as posting posts breaking cosmetics or setting hashtags like these days.

Despite the above implications, there are limitations in this study.

First, the number of samples collected is too small and age of subjects is concentrated only 18, so it is difficult to generalize result. If proceeding with following research, it would be ideal to recognize the entire female adolescents. In addition, this study only focused on "women" because of researchers' financial and environmental problems, so how men perceived is unknown. In order to look at the anti-corset movement as a whole society, both male and female perceptions need to be studied. It is thought that studying the perception of all genders of men and women of all ages will give a better idea of the non-corset movement. By conducting comparative analysis based on age or gender, it would be possible to find out macroscopic

view and the direction of the phenomenon.

Second, the reliability of the measurement tools is hard to prove, caused by lack of previous scale. Because quantitative research on this subject was not conducted and the direction of this study was different from the previous prior study, the survey questions and variables could not be conceived perfectly. This can also be seen due to being an early study, even this non-corset movement actually hasn't been long since it started. After further research on this subject and progress of this movement, it is expected to develop and add a more in-depth measure of the non-corset movement.

Lastly, this study conducted by frequency analysis of various questions in a stage where it is difficult to find the scale of previous studies. Therefore, the method of this study helped to understand the overall tendency of the participants, but there was a limit to verify the standard deviation, minimum value, and maximum value according to the scale. Therefore, if the advanced research using the scale such as the 5-point Likert scale is conducted in the future, it will be able to develop into more meaningful study.

Despite these limitations, this study has meaning as an early study of the non-corset movement for adolescents, and has set the stage for further study. Recently in Korean society, demands to improve the oppressive environment of women and the trend of improvement in the perception of problems in the existing society are slowly, but in a clear direction. There may still be difficulties in making a sudden change in direction, but we expect that the addition of an academic approach, such as this study, could lead to more positive discussions. Based on this study, further studies of the social impact of the non-corset movement could also continue.

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