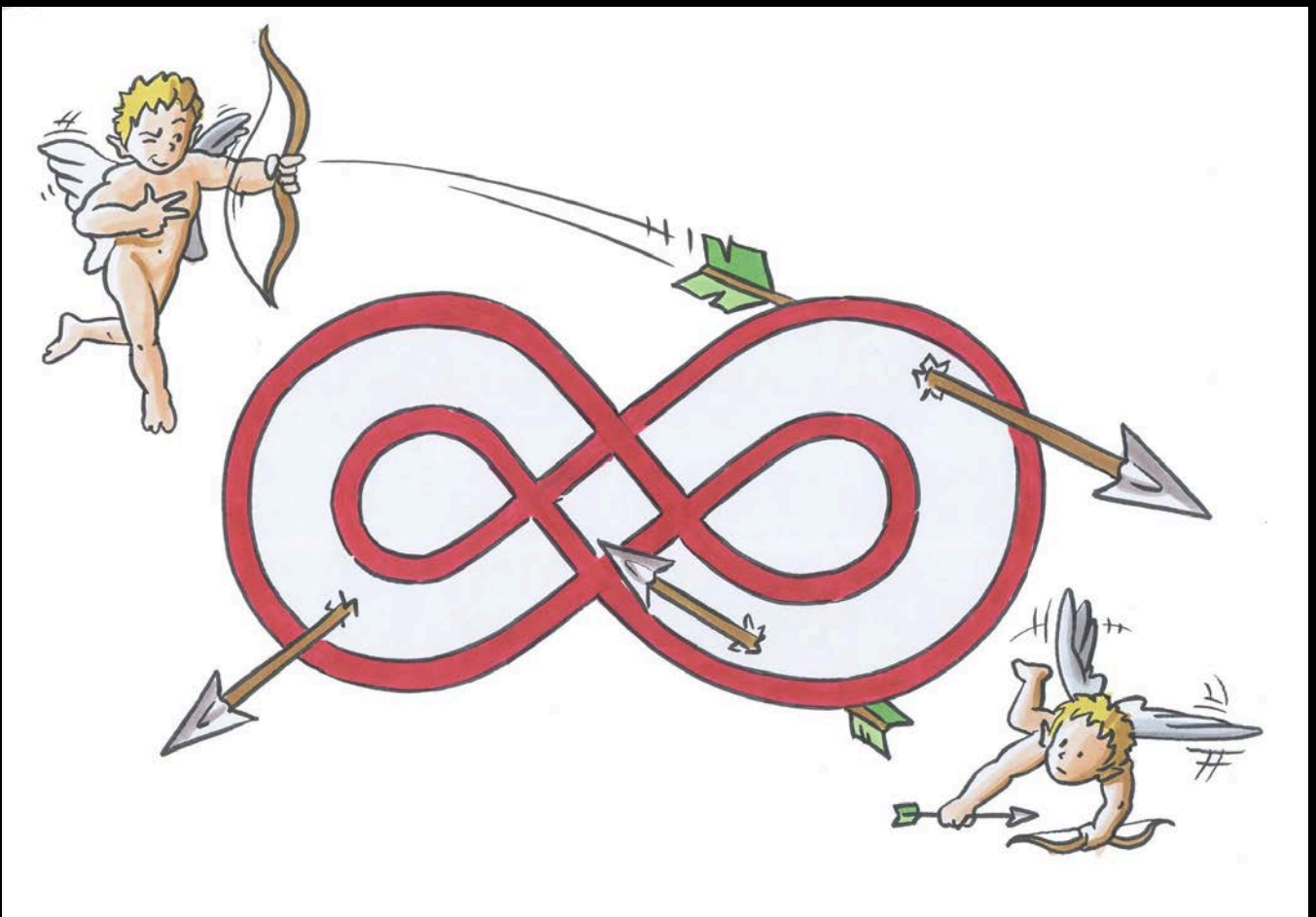# Co-creating in Non-profit Brand Communities –
A Qualitative Study of Danish Cancer Society
Stakeholders

Master's Thesis

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Preface

Our personal motivation for choosing to work with *co-creation* is based on a combination of our interests from our different study programmes at Copenhagen Business School, student jobs, and personal experience with co-creation with commercial brands.

Rikke's interest in the subject has arisen over her two years at the Brand & Communications programme, where she has studied much branding theory. Especially the new frontier in branding of co-creation and customer experience sparked an interest through strategic casework with different commercial brands, such as LEGO and Nike. Through Sarah's job as a marketer in the Danish Cancer Society, she gained insights into the nonprofit organization's work with stakeholder involvement, where she experienced that the organization worked strategically with implementing their stakeholders in the processes of branding through e.g. social media. It was evident that the involvement of stakeholders in the brand's activities had a highly positive outcome. Furthermore, personal experiences with involvement in co-creation processes with some commercial brands have provided us both great pleasure in feeling involved with the brand. These different experiences with co-creation have led us to form the hypothesis that co-creation is a strategic "gold vein", which, if utilized, may provide nonprofit organizations and their stakeholders increased value.

We would like to thank our great supervisor, Vibeke Willumsen, for her guidance and support in the process. She rocks and we would recommend working with her any time!

Abstract

The present study taps into the complexity of today's branding paradigm centered on the dynamic stakeholder-focused brand era. Literature from this new paradigm argues that brand value and meaning is dynamically co-created with the brand, and views all stakeholders as partners in the branding process. While the dynamic co-creation tendency has proven a successful branding strategy for creating value for large commercial brands, such as LEGO and Nike, this study takes its offset in a curiosity about why stakeholders of nonprofit organizations are willing to participate in co-creation processes without gaining monetary or materialistic rewards. Guided by the inductive research method, this provides the research question of the thesis.

Using the case study method the study explores one of Denmark's largest NPOs, The Danish Cancer Society and its stakeholder co-creation. The Danish Cancer Society brand has high levels of support and engagement from the Danish population seen through e.g. number of volunteers, donations, and a good reputation amongst the population. Perhaps this is the result of the brand having embraced the new trend of brand co-creation, moving away from one-way communication, towards involvement of their stakeholders in their branding and communication, as e.g. seen on Facebook. While it is evident that value is being co-created with the Danish Cancer Society's stakeholders, the study seeks to understand the nature and motivations for co-creating from the stakeholders' point of view. Thus, through the qualitative method of in-depth interviews, the study explores the nature of co-creation of six different Danish Cancer Society stakeholders. The analysis provides a deeper understanding of the meaning that brand co-creation provides to the Danish Cancer Society's stakeholders. The study reveals some interesting patterns, which are discussed in relation to theory, and finally provides some implications for NPOs to use in their branding strategies.

The study shows that co-creating with the Danish Cancer Society provides very different meaning and value to peoples' lives depending on their life circumstances, life cycle stages, and level of engagement in the brand community. Thus, motivating stakeholders to become involved in co-creation processes and retaining them as such is a complex task, considering the size and complexity of the Danish Cancer Society's target group. Despite the complexity, it is clear that the meaning it provides each stakeholder to be involved with the brand reflects back into the brand and creates value due to a personal interest in the brand. Therefore it is suggested that nonprofit brands should continue to build and engage with their stakeholders in a dynamically stable manner in order to stimulate a positive brand discourse between its members. In conclusion, it is argued that if NPOs provide the platforms and tailored stimuli for positive brand discourse and co-creation activities, it will create more meaningful brand experiences, resulting in more value for stakeholders as well as the brand.

Table of Contents

1. Introduction

The past two decades have demonstrated a move away from brand-to-consumer branding towards a view that brand meaning and value emerges from stakeholder engagement with a company (Hatch & Schultz, 2010). This reflects a stakeholder-oriented perspective on the role of brands in which proactive user involvement and co-creation is paramount. Thus, brands and branding are to a higher extent viewed not as static, but rather as dynamic processes that involve stakeholders in the process of value creation (ibid.). This new paradigm builds on the relational paradigm put forth by scholars such as Fournier (1998) and Muniz & O'Guinn (2001) wherein focus is on consumer-brand relationships. Here, brands are perceived as personalities that work as active, symbolic partners in the relationship, co-defining the relational space, and providing great sources of brand attachment and value (Louro & Cunha, 2001). Throughout the past decade, this view has advanced even further to involve proactive user involvement to create brand meaning and value. The concept of co-creation was initially put forth as an extension of user-driven product innovation by Prahalad & Ramaswamy (2004) and was a recognition of the shift of value and meaning creation from a company- and product-centric view to personalized consumer experiences. The authors found that consumers are becoming increasingly informed, networked, active, and empowered, and that value is thus co-created *with* the firm rather than *by* the firm. This evolution is *"(…) converging on a new conceptual logic, which views brand in terms of collaborative value co-creation activities of firms and all of their stakeholders and brand value in terms of the stakeholders' collectively perceived value-in-use"* (Merz et al. 2009; p. 328).

This shift in thinking about the dynamic nature of the brand value co-creation process was largely driven by brand community literature (Merz, He, & Vargo, 2009). The original brand community theory by Muniz & O'Guinn (2001) argued that the firm and members of its brand community co-create brand value through interactive and dynamic social processes. However, brand scholars began arguing that all stakeholders are dynamically contributing to the value of a brand, whether or not these stakeholders are part of a brand's social network and adhere to the markers of community (Merz et al., 2009). In line with this, Mühlbacher & Hemetsberger (2008) suggested an integrated process model of brands as complex social phenomena where all stakeholders are active participants in the construction of brand meaning. In this dynamic paradigm, management are not viewed as owners of the brand or controllers of brand meaning. Rather, brands are now perceived as collective and dynamic processes of various ongoing stakeholder interactions and negotiations among brand stakeholders, through which temporarily stable outcomes are co-created (ibid.).

This new brand logic is demonstrated through the many social media fora that are proactively established by brand managers in order to actively engage brand communities in the brand. Today's virtual communities, such as social media, allow real-life friends and strangers to meet in another complimentary reality, supporting discourses among stakeholders by connecting and empowering them (Fournier & Avery, 2011; Wallpach, Kornum, & Hemetsberger, 2013). Brand communities even establish their own brand fan groups on social media, indicating that this kind of community collaboration provides value to stakeholders.

The importance and role of branding in the non-profit sector is starting to become recognized by researchers and practitioners, which along with the brand community concept is identified as having a significant impact on nonprofits (e.g., Hassay & Peloza, 2009; Hankinson, 2001, 2002; Hoeffler & Keller, 2002). While co-creation has proven a successful branding strategy in creating value for large commercial brands such as LEGO and Nike, to our knowledge it has not yet been explored in the nonprofit context. The Danish NPO, the Danish Cancer Society is one of the biggest NPOs in Denmark with high levels of support and engagement from the Danish population seen through e.g. volunteers, donations, and a good reputation among the population (appendix). This may be due to the fact that the DCS has begun to embrace the new trend of brand co-creation, moving away from one-way communication. The organization has to a high extent begun to involve their stakeholders in branding and communication processes, seen for example in their various social media campaigns and in their use of volunteers. In an interview with Mia Due Jensen, Social Media Manager at the DCS, she said:

> *"Today it is about creating value for the users, and what all shows is that it creates value for the users to be allowed to debate and participate. So, from seeing it as a push channel for distributing information, we now see it as a dialogue tool. We strive to get even more dialogue, more participation, and more user co-creation in all our platforms"* (Interview with Mia Due Jensen, 22/1/2015, see appx. 2).

While it is easy to understand why consumers will engage in co-creation with commercial product or service brands, where in most cases they receive a reward in the form of a new product or service, NPO stakeholders rarely receive a material or monetary reward for their involvement with the NPO brand. While product-focused brand communities form to display, celebrate, or support the use of a tangible product (also referred to by Shouten and McAlexander (1995) as a consumption icon), NPOs do not have a tangible product on which to center their community. Rather, communities of NPOs center on an intangible mission, which for the DCS is the fight against cancer. This leads us to wonder why

stakeholders are willing to participate in co-creation processes with an NPO like the DCS, and the significance of the community in their involvement with the brand.

1.1 Research Question

Guided by this basic curiosity, we seek to answer the following research question:

How does co-creation provide value and meaning to the individual stakeholder, to the community, and to the Danish Cancer Society brand?

To answer the research question, we will answer the following sub questions:

1) How do individuals create meaning from co-creation?
2) What motivates individuals to participate in co-creation processes with an NPO like the Danish Cancer Society?
3) What is the outcome of co-creation and what role does the brand community play in this regard?

1.2 Contribution

The present study contributes to the literature on nonprofit branding in general and in particular to the emerging stream of literature concerned with value-creating processes of co-creation. While it is evident that value is co-created in the DCS, we do not know how and why. By gaining an understanding of these processes, we seek to make it possible to replicate successful co-creation strategies within the nonprofit sector. Specifically, the study offers nonprofit organizations insights into how stakeholders embrace co-creation initiatives with NPOs in both online and offline channels, which can be utilized as a strategic branding tool to create more value for the stakeholders of an NPO and thereby for the brand.

Furthermore, this study utilizes theoretical NPO brand community models that have not yet been tested in practice, hereby contributing with new insights into how brand communities work in the NPO context and the role they play for stakeholders. By using theory based on product brands, we are able to gain an understanding of the kind of co-creation processes that take place in charity communities and the value they create for individuals.

A review of emerging literature shows that the majority of newer research within branding has focused on the nature of consumer value co-creation processes in brand communities and how commercial

brands can benefit from it (Hatch & Schultz, 2010; Mühlbacher & Hemetsberger, 2008; Prahalad & Ramaswamy, 2004). What is absent is an examination of the deeper psychological factors and motivations, influenced by the individuals' socially constructed backgrounds and current situations, which work as drivers of participation. This can be of high relevance to NPOs, since it might enable a better understanding of why individuals choose to engage with the brand and the meaning they gain from it. Further, it may enable NPOs to strategically manage their interactions with their stakeholders in a way that creates more value for the stakeholder (emotional engagement, higher relevancy of information, etc.) and for the NPO brand (continued support from stakeholders and raison d'être) (Roberts, Hughes, & Kertbo, 2014).

1.3 Clarification of concepts

Co-creation: Co-creation is a widely used term in branding literature and has been defined differently by different researchers. In this thesis, we define co-creation as dynamic processes of complex social phenomena where all stakeholders are active participants in the construction of brand meaning (Mühlbacher & Hemetsberger, 2008). In the NPO context, this includes all kinds of active involvement of stakeholders, including volunteering, social media activity, using the brands' services, and any active involvement that provides value to the individual. Our thesis is positioned based on a combination of commercial branding theory and nonprofit branding theory, since the concepts of co-creation and brand communities are relatively new in the context of nonprofits. We take inspiration from Holt's (1995) initial foray into applying a sociological theory of practice to individual consumer behaviors, because we recognize that in this study's view on brands as processes, brand development consists of complex and interactive processes influenced by the socio-cultural context. Thus, social discourse is of high relevance as it entails that brand meaning emerges when stakeholders share their experiences or beliefs regarding a brand socially and interpret them according to their individual needs. This includes both the online and offline setting for brand co-creation in the community.

Stakeholders: We use the term *stakeholders* as the collective name of individuals who have a stake in the DCS.

The Danish Cancer Society/the DCS: Throughout this thesis, The Danish Cancer Society will be referred to as *the DCS*.

1.4 Scope of the research area

The thesis will analyze stakeholder co-creation with the DCS from the stakeholder's perspective, and will be limited to understanding how being involved in co-creation processes with the DCS provides the individual meaning, as well as the social influences. Thus, the scope of this thesis does not include any an empirical study of the brand perspective on the value of co-creation.

Moreover, although briefly mentioned in the analysis, the scope of this thesis does not include any negative or antagonistic stakeholders, but focuses on understanding the outcome of positive co-creation practices.

Finally, while we take on a stakeholder perspective and focus on different important stakeholders of the DCS, it is deemed out of the scope of this thesis to involve other equally important stakeholders, such as competitors, employees, hospital services, government, etc.

2. Philosophy of Science

In the following section, we will explain the overall research approach and scientific theoretical approach we have to this thesis.

2.1 Inductive research approach

The objective of the thesis is to explore a hitherto unexplored issue and add new theory to the existing, and as such, the nature of the relationship between theory and research in this study is inductive. The thesis has its outset in a curiosity about why stakeholders of an NPO are willing to participate in co-creation processes with the Danish Cancer Society without gaining a monetary or material reward. Through a qualitative research study, we seek to gain an understanding of the meaning of brand co-creation to DCS's stakeholders in order to explore patterns and concepts from the data which may show some implications for NGOs in general. Thus, based on the empirical study, generalizable inference is drawn out of the observations, contributing with new theory to the existing field of research (Bryman & Bell, 2007).

2.2 Interpretivism

Following an overall inductive research method, we as researchers believe that we need to enter the social world of our research subjects and subjectively interpret their world from their point of view in order to gain acceptable knowledge (Saunders, Lewis, & Thornhill, 2009). This interpretivistic epistemological approach stands in contrast to the positivist approach and the natural sciences (Bryman & Bell, 2011). Interpretivism is relevant in this case, where we seek to understand in depth the meaning that stakeholders of an NPO gain from co-creating with the brand. As such, our understanding of the social world is gained through our subjective interpretation of the subjective meaning that each stakeholder ascribes to his or her interaction with the brand, rather than of the external forces that have no meaning for those involved in that social interaction (Saunders et al., 2009). Therefore, we cannot draw conclusions for NPO branding in general, but rather, suggest on the basis of the patterns we see how meaning is created for the individuals.

2.3 Social constructionism

This study has a social constructionist ontology. We live in a post-modernistic time wherein traditions are constantly questioned and new norms are formed through dynamic discussions and interpretations of how one should make sense of and view concepts like social reality, the truth, objectivity, rationality, moral, etc. In this time people also increasingly define themselves through reflections of the world around them and through interactions with each other, which has been enhanced by technology, especially social media. This discourse is highly influenced by the philosophy of social constructionism, which states that all meaning is created through those activities that we as humans cooperate about, and through socio-cultural and personal lived experiences (Gergen & Gergen, 2005; Granot, Brashear, & Motta, 2012).

Social constructionism builds on a subjective and relativistic ontology (Gergen & Gergen, 2005). A relativistic ontology means that there is no, nor will there ever be, one definite truth about how one should perceive reality – reality will always be relative, with multiple truths depending on who you are, where you have grown up, what language you speak, whether you are male or female, and many other factors (ibid.). This is completely opposite of the positivistic paradigm, where the ontology is realistic and the goal is to prove or disprove a given hypothesis about something and find the definite truth (Nygaard, 2005). In social constructionism, focus is not only put on the fact that construction of reality is made in the individual's inner mind based on the surroundings, but also on their *relations with each*

other, interactions, and *dialogues*, from where meaning of social reality and the world-view is constructed (Gergen & Gergen, 2005).

Due to our relativistic ontology within social constructionism, we as researchers will enter a construction with the subject of research, wherein we will create meaning about the social reality as a result of dialogue and interaction (ibid.). Language and words are not enough on their own, which means that a person's utterance cannot make sense on its own – it must be picked up by another person, who then responds to the utterance and so on. The truth about the social reality will in that way constantly change and evolve into something new (Gergen & Gergen, 2005). This is also a characteristic of the hermeneutic research method, which will be utilized in this study and explained in the methodology section.

3. Case Background

In the following section, we will give the reader an insight into the chosen case study of the Danish Cancer Society, its current situation, and the challenges that the NPO is facing in regards to its strategic co-creation initiatives.

3.1 The Danish Cancer Society (DCS)

The DCS is one of the largest NPOs in Denmark with the second best brand position compared to other well-known Danish NPOs, measured on variables such as brand awareness, trust, sympathy, and respect (Image Report, 2014, see appendix). Since its origin in 1928, the DCS has grown tremendously. Today, the organization employs around 500 people, activates more than 40,000 volunteers nationwide, and has 460,000 paying members (cancer.dk). Besides that, the DCS has around 1,153,000 followers in total on its social media platforms (the overall official Facebook page, different campaign Facebook pages, Instagram, Twitter, LinkedIn, YouTube and Pinterest). Compared to other NPOs in Denmark, this support is exceptional. The DCS follows a general NPO model, where most of the revenue comes from monetary donations by the Danish population and private companies (cancer.dk). The organization only receives 4 % of its revenue from the government, which illustrates how dependent the organization is on the willingness of the population to donate money and to continuously support it by being actively involved in all aspects of the brand. Thus, there is no room for mistakes or scandals that might make people distrust the brand.

The DCS has a clear vision, which is *a life without cancer* (cancer.dk). They want to ensure that less people get cancer, more people survive cancer, and people who have had cancer can live a better life

afterwards (ibid.). In order to do so, their three main fields of work are: 1) cancer research, 2) information and prevention of cancer, and 3) patient- and relative support. The latter also includes political lobbying for cancer patients' rights (cancer.dk). The DCS states that they have all of Denmark as their target group (cancer.dk), based on the fact that on average every third person in Denmark gets diagnosed with cancer. Thus, almost everybody in Denmark can relate to the pain the disease causes, either as a cancer patient, as a relative or as somebody grieving from the loss of someone. Furthermore, cancer is the most frequent cause of death for people under 65 years of age (ibid.). Thus, it can be argued that the DCS' target group is very complex as it consists of a large variety of stakeholders who all have different needs and interests in the organization. For example, a cancer researcher and a doctor can also become cancer patients who need support. Relatives of cancer patients not only need support, they are also stakeholders who need to be informed about cancer and influenced by prevention campaigns. The government, which the DCS is trying to lobby in order to create better circumstances for cancer patients, is at the same time supporting the organization financially. Thus, it is evident that the DCS' stakeholder groups are very intertwined and difficult to navigate.

3.2 Stakeholder involvement vs. push communication

In order to get people more activated in the fight against cancer, the DCS have the force that so many people are touched by cancer. For many people, cancer is a matter of life or death and in many cases they become desperate to do something to help (Interview with Mia Due Jensen, 22/1/2015, see appendix 2). In recent years, the DCS has therefore established a more dialogue-based communication and branding strategy instead of just pushing out information about cancer (Interview with Mia Due Jensen, 22/1/2015). They seek to reach and interact with people both online and offline in all parts of Denmark. Besides their annual national money collections, which are driven by volunteers, the DCS are present in the street scene with various prevention campaigns such as the 'support the breasts' and 'anti smoking' campaigns. Today, the content of the campaigns is to a high extent made by individuals' own personal stories and experiences, rather than by information delivered by the DCS. Involving people in the campaigns has proven to be effective and has increased the support for the brand (Interview with Mia Due Jensen, 22/1/2015). Throughout the past decade, the DCS have also established facilities in all parts of Denmark, where cancer patients and their relatives can come for support and counseling as well as social interactions with other people in similar situations. The facilities are driven partly by employees and partly by volunteers. They offer counseling from psychologists, exercising classes, cooking classes, walks in nature, mindfulness, etc. The number of visitors at the facilities increases every year (cancer.dk).

Since the DCS joined Facebook in 2008, Twitter in 2010 and Instagram in 2012, the social media platforms have become the primary channels for dialogue with the Danish population. On Facebook alone, they have close to 300.000 followers and each post gets a high number of likes, shares and comments (DCS Facebook page). However, they also experience negative feedback from antagonists who try to put the brand in a bad light. Luckily, the DCS have followers who, voluntarily and without being asked to do so, defend the brand and go into debates with the antagonists. An example of a more controlled initiative where the DCS use their stakeholders to create content is the campaign called #Ugensfighter (fighter of the week) (Interview with Mia Due Jensen, 22/1/2015). Every week the DCS hand over their Instagram profile to a chosen cancer patient so that their followers can get an insight into a cancer patient's life. Thus, the DCS's strategy is to get their stakeholders to pass on their messages and to be a part of the brand. This way they hope to increase support and reduce the risk of experiencing disloyalty from their stakeholders (ibid.). As a part of their 2020-strategy, they wish to increase the involvement of stakeholders even more (Interview with Mia Due Jensen, 22/1/2015).

Thus, it is evident that opening up for the public and letting people be a part of the meaning creation of the brand involves both opportunities and risks.

4. Methodology

We now turn to the empirical setting of the research, namely the stakeholders' real-life experiences with DCS and their perception of co-creation. In the following, we will explain the methods used for collecting and analyzing the empirical data.

4.1 Case study method

For the thesis, the single case study method was utilized, as it is well suited in the inductive approach. The starting point of the thesis and focus of the research was our curiosity about the observed patterns in relation to the Danish NPO, the Danish Cancer Society, which made the case method the natural choice. Thus, the chosen case study, the DCS, worked as the starting point of the analysis, which led to some findings. Based on this, suggested theory was then put forth as being highly probable to other NPO cases. Even though the case study method is often criticized for lacking generalizability (Yin, 2009), it can be considered a valid method for the purpose of this study, because we move within the

interpretive paradigm where we do not claim any absolute truth; only probable theories that most likely hold true in other NPO cases that resemble the DCS. In relation to the social constructionist paradigm of the thesis, this method allowed us to gain an understanding of the meaning that the different stakeholders of the DCS assign to the brand in different contexts.

4.2 Study design

In order to acquire a deep and comprehensive understanding of stakeholders' cognitions, i.e. attitudes and feelings towards co-creation with the DCS and their attitudes toward the brand, a qualitative research approach was chosen. Qualitative research attempts to study the "lived experiences" of people (Seidman, 2006), and helps the researcher gain a deeper understanding of participants' stories (Granot et al., 2012). The underlying premise of qualitative research is that people, unlike objects of the natural sciences, are capable of attributing meaning to events and to their environment (Bryman & Bell, 2011). Therefore, this method was found to be an effective way of inquiry with the goal of the research being to explore people's personal experiences with the DCS brand and to understand the meaning that participants make of these experiences (Granot et al., 2012). In qualitative interviewing, careful attention is given to the sociocultural and personal lived experiences, thus allowing for representation of context and meaning in participants' experiences (ibid.). This is in line with the ontological premise of social constructionism, as the social world is interpreted from the perspective of the people being studied, and knowledge and meaning is constructed in the social interaction between the interviewer and interviewee (Kvale, 2007).

4.2.1 Semi-structured interviews

Based on the interpretive epistemology, we carried out six semi-structured interviews in an attempt to gain an understanding of the lived daily world from the subjects' own perspectives (Granot et al. 2012). Semi-structured interviews allow for detailed descriptions of the lived experiences with respect to the subjective interpretation of the meaning ascribed to the phenomena (Kvale, 2007), sacrificing the uniformity of questioning in order to achieve fuller development of information, coherence, depth, and density of the material that each respondent provides (Weiss, 1994). The outcome of these interviews are of great value in the understanding of processes, and enables a deeper understanding of behavior (ibid.), which is highly relevant to the research question of this study.

4.2.2 Collection of participants

The participants in the study were chosen to represent different stakeholders of the DCS that are involved in interactive processes with the brand in different ways relevant to the brand, ranging from collecting, to the use of the DCS's Facebook platform, to different ways of engagement in charitable work. We specifically sought out stakeholders that were positive towards the DCS, not antagonists or brand opponents, but rather informants able to reflect on their acts of collaboration with the brand, in order to understand the value that this co-creation provides the individual. Thus, the interviews sought to understand the meaning that the different stakeholders' ascribe to *their* kind of brand involvement. Finally, the distribution of men and women was equal in order to avoid gender bias.

4.2.3 Participants

The following figure presents the personal information about the participants of the study.

Name	Age	Gender	Background	Relation to DCS
Christina Hjermind	31	Woman	Holds a master in International Business from Copenhagen Business School, Controller at The Department of Civil Affairs	Collector for the Danish Cancer Society
Josephine Gade	27	Woman	Holds a master in Clinical Nutrition	Volunteer in the Danish Cancer Society
Stine Skonning Plasmann-Hansen	25	Woman	Graduate student, Copenhagen Business School, communications	Bereaved by cancer Collector for the DCS
Carl Hülsen	83	Man	Retired electrician	Facebook debater Former cancer patient
Robert Madsen	44	Man	IT employee	Facebook debater
Hans Buhl	68	Man	Retired doctor	Chronical cancer patient

The collection of participants was based on moderate purposive sampling, i.e. interviewees were chosen based on our evaluation of who would be appropriate for the study, which was based on some properties we wanted to be represented in the study (Saunders et al., 2009). These properties included the criteria of being involved with the DCS in one way or another. Furthermore, we specifically sought out participants that had different relations to DCS, as it was deemed highly relevant to interview individuals with different relations to the NPO because of DCS's broad target group in the market. The demographics of the chosen participants were quite heterogenic in terms of age, gender and education. Yet, all participants were involved in some kind of co-creation with the brand, and as such could all be considered a core audience of the DCS's new co-creation approach, making them all relevant for our study. We realize that the use of purposive sampling can be prone to researcher bias and affect the representativeness of the sample. However, the choices were not made to manipulate the result in any way; rather, we wanted to understand the chosen participants' different perspectives. Each participant was expected to have a lot to say about the topic and to be highly involved (Bryman & Bell, 2011), maximizing the chances of revealing the meaning behind their acts of brand co-creation. As the ages of the men and women of the study differed, it may provide some bias to the results.

Three of the participants were found through our personal network; two of them were found through the official Danish Cancer Society Facebook page; and one was found through the DCS Patient and Relative Support Group. When participants know the interviewer personally or peripherally it can often entail that the participant will be biased and will tell the interviewer what she or he wants to hear. While we realize its significance, the bias was minimized by the fact that we did not go into detail about the subject prior to any of the interviews, but rather let them know in large terms our subject and furthermore ensured them that there was no right or wrong answers, and that we just wanted their honest answers. The use of open-ended questions further helped to avoid bias (Easterby-Smith, Thorpe & Lowe, 2001) and encouraged the interviewees to provide an extensive and developmental answer and reveal their true attitudes to the subject.

4.2.4 Interviews

The interviews were designed to collect data on the participants' feelings and attitudes towards their involvement with the DCS. Prior to the interview, an interview guide was created (see appendix). Because of the interpretive and exploratory nature of the study, the interview guide was based on four broad topics to be covered: 1) personal background and relation to DCS, 2) motivations for being involved with the DCS, 3) social relations in the involvement with the brand, and 4) experiences of brand involvement with the DCS.

Overall, the interview guide was used in a similar way with all participants. Questions were grounded in real-life experiences of the participants, not abstract questions. The actual themes of the study were not revealed, allowing them to develop naturally through the conversation to avoid any bias that could have arisen due to participant's feeling of expectation from the interviewer of specific answers. Rather, the broad questions gave the interviewee high flexibility in how to reply. Based on these, more specific questions were then asked about their feelings towards the subject. We explored and probed for meanings to help further explore the topics and to provide a fuller account while still providing the interviewee with reasonable time to develop their responses, and avoiding projecting our own views (Easterby-Smith et al, 2008; Ghauri & Grønhaug, 2010; Robson, 2011). Elaboration, clarification, and completion probing was used to direct the interview and to add depth to the data (King & Horrocks, 2010). Furthermore, questions that were not included in the guide were added whenever the interviewer picked up on something interesting that the participant said, allowing room to pursue topics of particular interest to the interviewee (Bryman & Bell, 2011). When deemed relevant, the interviewer encouraged the interviewee to offer a more detailed account of the topic by probing with background knowledge around the subject (Saunders et al. 2009). For example, in regards to the participant's level of co-creation, the participants were probed in terms of 'actively interacting with the brand' and whether 'this had changed their attitude towards the DCS', in this way exploring the connection between the two. The interviews were characterized by mutual interpretation throughout the sessions, exploring meaning together with the participant; cf. the study's interpretive epistemology of knowledge and meaning being constructed in the social interaction between the interviewer and interviewee (Kvale, 2007).

The setting of the interviews was in the participants' own homes to make them feel as comfortable as possible both physically and psychologically (King & Horrocks, 2010). Two of the interviews took place over Skype with webcam, because a physical meeting was too time-consuming due to the geographic location of the participants. The other four interviews were carried out face-to-face based on the tenet that "face-to-face interaction is the fullest condition of participating in the mind of another human being" (Bryman & Bell, 2011: 402). The interviews were carried out with two interviewers, where one acted as the main interviewer, and the other as note taker. A setup with two interviewers has a risk of being intimidating for the interviewee or may cause confusion and thus cause data bias. On the other hand, it was advantageous to have two sets of ears so that all details were picked up and the note taker could help to rephrase unclear questions or ask for further elaborations in places where the interviewer had missed something that might be relevant to elaborate. The interviews started with small talk to make good contact with the participants, and the interviews had an informal tone in general. The interviews

were audio-recorded with the consent of the participants (King & Horrocks, 2010), and lasted between 30 and 80 minutes each, in average 43 minutes.

4.3 Data Analysis

This section takes the reader through the process of the data analysis of the qualitative explorative study.

In the data collection and analysis careful attention is given to the socio-cultural and personal lived experiences of the participants, allowing for representation of context and meaning in participants' experiences without seeking an objective truth (Granot et al., 2012). We realize that it is not possible to access reality in an unambiguous manner, because as social constructionist researchers we have preconceptions and judgments of the world and of cultures, and have personal history and views, which affects how we view the world and interpret it. We must therefore distinguish between true and false prejudice. As stated, our goal is to gain an *understanding* of how the informants experience and interpret reality and the meaning they ascribe these experiences and interpretations.

The data was analyzed qualitatively as part of the exploratory nature of our case study strategy and used to reveal the 'what', the 'how', and the 'why' of the collaborative processes between stakeholders and the DCS (Saunders, Lewis & Thornhill, 2009). Thus, a hermeneutically grounded interpretive approach is applied in our data analysis, which is exploratory in nature. Hermeneutics focus primarily on the *meaning* of an oral or written text with the aim to aid the researcher's understanding of the social world, helping her to understand what people say and do, as well as why (Myers, 2009). To gain this understanding, interpretation attempts to make clear or sense of an object of study and aims to bring to light an underlying coherence or sense (Taylor, 1976). Using hermeneutic analysis in this study, the object of the interpretive effort is attempting to make sense of the coherence of stakeholders' relation to DCS and its co-creation efforts.

Our data analysis is characterized as following an iterative abductive process, where understanding is achieved by iterating between the parts and the whole that they form. The different stakeholders can have confused, incomplete, cloudy, and contradictory views (Myers, 2009), and therefore the aim of the analysis was to try to make sense of the whole through the different parts, i.e. first making sense of each interviewee and then identify some general themes and patterns. The collected data was analyzed through a process of data collection-analysis-collection-analysis, observing patterns in the data and

19

constructing conjectures. Through this process, we got closer to an understanding of the phenomenon in question enabling us to begin to make links in the literature and create models of the relationships in the data (Mayan, 2009). Thus, the data was processed several times as a circular process in order to avoid premature conclusions (ibid.). Furthermore, our understanding was continually revised during the analysis in view of the interpretation of the parts (Myers, 2009). In this way, new ideas and knowledge arose in the interpretation of the collected data.

4.3.1 Transcription

Based on our hermeneutic approach to the data analysis, the audio-recorded interviews were transcribed into written text. Due to the focus of our analysis being to provide an in-depth description of the knowledge, attitudes, values, beliefs, and experiences of our participants, a greater number and lengthier units of text needed to be included in the transcript (McLellan, MacQueen, & Neidig, 2003). All the recorded interviews were transcribed immediately after each interview by the researchers when the conversation was still clear in mind. Due to the basic acknowledgement that transcripts "are not the rock-bottom data of interview research, [but] are artificial constructions from an oral to written mode of communication" (Kvale, 1996) the interviews were transcribed in a slightly modified verbatim. This was done due to the fragmented nature of the spoken word of the verbal interviews and to ease the understanding for the reader. While this bears the risks of misinterpreting the meaning of some parts of the verbatim, the transcription made only minor modifications, in cases of grammatical errors, colloquial phrases, or fragmented sentences, being careful not to change the intent or emphasis of the interviewee's response or comment.

4.3.2 Latent Content Analysis

We continue our data analysis using the method of latent content analysis, which allows coding of participants' intent within the context (Mayan, 2009). This is the process of identifying, coding, and categorizing the primary patterns in the data and making comparisons among pieces of data. This further involves examining the meaning of passages and determining their categories to understand their meaning. This approach makes it easier to interpret and analyze the qualitative data, giving structure that is relevant for organizing and analyzing the qualitative data further (Saunders et al., 2009).

Following the hermeneutic approach, all the transcribed interviews were read carefully several times. The most relevant excerpts from each one were selected, commented on, and interpreted separately, and finally all the interviews were considered together to sum up the findings. Then each interview was coded by identifying persistent words, phrases, and concepts based on the participants' points of

interest and overall impressions in order to enable identification and analysis of underlying patters (ibid.). The highlighted texts was then put into six categories and given names that were extracted from the data and based on the actual terms used by the interviewees, and are therefore meaningful and related to the collected data. These categories were then themed, i.e. the links that integrate or anchor the categories were determined in order to try to determine their relation and to see the "big picture" (Mayan, 2009), resulting in three overarching conceptual themes that we believed were indicated by the data: motivation, community, and co-creation. This process enabled us to find recurrent and distinctive features of the participants' accounts that were found to characterize their perceptions and experiences relevant to the research study, and to make overall inferences about the research (ibid.). We were careful not to make premature conclusions, or to try to force a piece of data to fit with other data. Instead, further questions were sent to the participants when something needed clarification and then analyzed again.

4.4 Limitations of method and findings

A limitation of our semi-structured interviews is that it is not possible to make statistical generalizations from the findings about the entire population because it is based on a small and unrepresentative number of interviews (Saunders et al., 2009). However, as this study is based on the hermeneutic tradition, there is no epistemological need to infer from the sample to the population. The information and insights obtained from the interviews do not represent any absolute truths about the social world (Bryman & Bell, 2011). Rather, the small number of interviews allows for a more in-depth understanding of each participant's knowledge and experiences within the field of interest, with the expectance that each respondent will provide a great deal of information. This is often the case within case studies (Saunders et al. 2009). The study's credibility and feasibility was ensured by carrying out the research according to the canons of good practice; enabling clarification of the questions, probing the meanings of responses and discussing topics from a variety of angles, and submitting our findings to the participants afterwards to make sure that we have understood their social world correctly (ibid.).

The assumption behind the hermeneutic research approach is that the circumstances to be explored are complex and dynamic (Saunders, et al. 2009). Thus, it is not intended to be repeated, because interviews reflect reality at the time they are collected.

The use of method triangulation, i.e. the use of a combination of methods, might have been relevant to gain greater confidence in our findings. It would be valuable for the results of the qualitative studies to

be verified by other methods (Weiss, 1994). A netnographic study of DCS's Facebook platform could have shown a naturalistic and unobtrusive insight of the nature of the member's interaction with the brand as well as other members, and the acts of co-creation as they took place (Kozinets, 2002). However, as our study was not about the behaviors of stakeholders, but about the meaning that they ascribe to these behaviors, ethnographic research was deemed too time consuming compared to their usefulness in regards to the purpose of this study.

The participants were chosen in order to gain insights into different stakeholder groups that were positive towards the brand to some degree with the purpose of understanding their acts of co-creation and the meaning they ascribe these acts. However, we realize that co-creation also happens in a negative way. Brand antagonists are also considered brand co-creators, but in ways that are not positive towards the brand. Thus, by excluding these stakeholders, we are not directly taking into account the negative feelings towards the brand and their co-creation initiatives, and as such, we may not be gaining a completely truthful picture. However, because the scope of the thesis was to understand how value-creating processes of co-creation affect stakeholders, positively involved stakeholders were deemed most relevant for this study.

The number of participants in the empirical data limits the findings of this study, thus we do not claim that the study is representative for all DCS stakeholders. However, due to our hermeneutic research approach of using relatively few participants, we seek to gain in-depth understanding of each interviewees' view on and experiences with the field of interest, namely co-creation, and the meaning it creates for the individual and thus for the brand.

5. Findings

In the following, the empirical findings will be presented in overall themes for each interviewee.

5.1 Interviewee 1: Robert Madsen, Facebook debater

Motivations

Robert's personal background reveals that he has grown up in a family with strong values and bonds. He explains that he was brought up to be critical and truthful. He further explains that he is a family man with kids and by nature very interested in science and gaining new knowledge, and sees cancer as one

of the most important issues in society. He became involved in online discussions on Facebook through his colleague who was diagnosed with cancer:

> "I use Facebook very little besides this. I never update my own profile with anything. I think it is two years ago since I have written anything directly, but I could see that [my colleague] had a relatively tough fight with especially cannabis supporters, i.e. people who believe that cannabis can cure anything, on the DCS [Facebook]. And I am very scientifically oriented. I like to stay updated on science and stuff like that." (Appendix 3)

The discussions he participates in mostly concern alternative cancer treatment because he does not believe in alternative treatments. He is generally not active on Facebook for private matters, but in this case, he works voluntarily as a gatekeeper for the DCS against the antagonists who start negative debates. He wants to prevent that the antagonists spread misinformation about cancer treatment:

> "But what I really want to avoid is that some oblivious people come in here [DCS Facebook page] and then read that there are alternative treatments, because that is not true." (Appendix 3)

Co-creation

Robert has voluntarily taken on a role as a debater on Facebook, where he defends the DCS against antagonists who are critical towards the organization by employing a factual voice in the discussions. Without being asked he took the initiative to write the DCS Facebook guidelines, which the DCS now use as their house rules for their Facebook page. At one point, he was active every single day, but now he spends a few hours a week. Thus, he invests a great amount of time researching the subject and engaging with the DCS. He keeps track of the discussions and of the antagonists in order to be on top of the discussion. Robert expresses that he feels like a part of the DCS because the organization has asked him directly to help them:

> "I do feel a little bit like a part of the DCS, I guess, because after all they have contacted me and asked me to do those things. Then you feel like a part of the team, you can say. At the time it was on its highest (…) I wanted to write them and ask if I could stop by with a cake, because it would be fun to meet the people you have fought this battle with. Who you were on the same team as." (Appendix 3)

Robert hopes to gain sympathy from the other Facebook followers that need help from the DCS. He explains that he has already noticed that some of them have liked his comments in older discussions,

which he sees as a sign that they have looked back on the Facebook page for answers and found his comments useful in the debate.

Community

Robert expresses that he does not have any personal connection to the other DCS Facebook users besides his colleagues. He feels like he and his colleagues (from his IT job) have a small community:

> "(…) I guess it is like a pseudo community, because it is nice that I can come in and see that Trine, which one of them is called – the sister to him I mentioned before, has been in and commented on it. Then I think that it was nice that she had Googled those things for answers, then I don't need to do it. So, in that way, I feel like she has done some of my work for me. Then I just 'like' her comment and then I am actually out again. So, I guess it is a community on that level." (Appendix 3)

Robert has created a stronger bond with his colleagues:

> "So this way it is not really a working relationship. When you get out on the job market you will increasingly discover that the border between colleagues and friends becomes fluid." (Appendix 3)

He distances himself and his group from the antagonists, as evident in the following:

> "So then I went in there and found that you really poke your head into a hornet's nest, when you try to go against these people who are, well, if I am a bit crude, I think they are uneducated fools, because they think that they know more than doctors and researchers because they have seen something on YouTube." (Appendix 3)

5.2 Interviewee 2: Carl Hülsen, Facebook debater

Motivation

Carl is an 83-year-old man who has had prostate cancer but has been cured. He has lost five friends to cancer, and as such, cancer has played a big part in his life. Carl is a very opinionated man by nature. He explains that he has never learned to shut up and has always been like that. He grew up in a family where he was raised to participate in important discussions, which has made him a very opinionated person. He was always told to take responsibility for matters that concerned him and people around

24

him. This responsibility is also evident in his grown-up life. He has always worked hard being a laborer both as a smith and a caretaker at one of Denmark's biggest district heating plants. Besides his career, he served as an active politician for four years and is still active in society work such as the Doctors Without Boarders and the Blind Society. He has been married to the same woman for 63 years and he thinks that a big problem in our world today is that many people run away from their responsibilities:

> "I did not get to go sailing, but I got married instead, which we have been for almost 63 years. Yes, that is a rare case these days. People today are so busy running away from each other and their responsibilities in general, which I am personally very much against." (Appendix 4)

Carl expresses that the brand as such does not mean anything to him in particular today, because he has no reason to contact them now that he has been cured. Carl's personal experience with cancer drives him to be involved with cancer related issues and the DCS, and he advocates openness around the subject of cancer.

Co-creation

Carl is very active on Facebook, where he daily checks for updates, shares and likes content, and participates in debates on cancer-related subjects. He likes to access and read cancer-related information, such as what you can do to prevent cancer, which he then likes to discuss with other people. It is important for him to stay informed about cancer and share his knowledge, which he gains from the DCS website. He says that he puts a great effort into encouraging others to take this subject seriously because he knows how awful it is, when it is too late:

> "And that is why you have to pay extremely high attention to changed circumstances in your lifestyle and well-being (…). And that is why I shout about it to everyone about how attentive you have to be and how much you have to take care of yourself in this regard, because I have experienced losing a very close relation too many times." (Appendix 4)

He is active on the DCS' Facebook page almost every single day, because he finds it very important to constantly be informed on cancer threats and treatments. Occasionally, he also updates his private profile picture on Facebook with DCS related content, for example in relation to the campaign "Support the Breasts" [which is a little bow you add to your profile picture to show your support]. Furthermore, he takes all the important information that he receives from the DCS by email and shares it in his online network. He expresses that he actively encourages other Facebook users to take part in the online campaigns and share them with their networks. Carl also participates in local cancer meetings and

conferences to discuss cancer-related issues. Here, the DCS brand is not the center of the discussion, but rather, acts as the facilitator. Carl has held a couple of presentations for other prostate cancer patients sharing his experiences with cancer. He plans to get even more involved with the brand through volunteer work in the future. The DCS have recently launched a campaign for patient support, which he wants to volunteer in.

Community

It is evident that Carl feels a connection with other members of the DCS community:

> "I definitely feel like there is a community. But it is not like I have started to know other followers on Facebook. No one has ever contacted me in there. But I definitely feel that there is a community, especially between those who have or have had cancer." (Appendix 4)

When he was sick with cancer, Carl felt especially close to the other members of the brand community:

> "I was especially involved in the community when I was a cancer patient, obviously. You are amongst equals (…). And then you speak quite a lot with your surroundings." (Appendix 4)

Furthermore, when talking about the activities on Facebook Carl repeatedly says 'we'. He feels particularly close to his sister who is equally occupied with the subject of cancer, and with whom he communicates a lot about the subject.

5.3 Interviewee 3: Christina Hjelmager, collector

Motivation

Christina, 31, is a responsible and considered person by nature, which she indicates when she talks about her upbringing as a big sister, who took care of her younger siblings when they were kids and experienced their parents getting a divorce. The reason that she started volunteering six years ago was that she felt a personal need to support a good cause:

> "I had some kind of idea, or a need, to have some kind of cause that I, perhaps not was passionate about, but that I at least contributed to positively with something." (Appendix 5)

She chose the DCS because she believed it to be an important cause in today's society. She expresses that the fact that one of her family members lost their life to cancer has possibly influenced her choice of the DCS as the specific cause as well. Besides these reasons, she collects for the DCS because it makes her feel good about herself and is a way of buying indulgence:

> "I am happy when I see a story in the media, I can think, "okay, at least I am doing something for this [cause] (…) But here I can feel good about myself. I think it is a big part of it that you keep going, it is like "I keep doing something, because then I can feel good." And it might be a way of buying indulgence, it is totally gross, but it is kind of like that, right?" (Appendix 5)

She recently had a baby, which further motivates her to continue collecting:

> "Now I have to admit that it makes me feel like I am doing what I can to protect my own little family. You never know who it will hit." (Appendix 5)

Co-creation

Christina engages with the DCS by collecting once a year, which involves knocking doors and asking for monetary donations that go towards the organization's research and other activities. She does not follow the DCS on social media, because she has mixed attitudes towards cancer-related posts on Facebook. She does not like posts that are too emotional or are about death, because her life situation has changed radically since she became a mom and she worries enough about keeping her family safe. On the other hand, she finds personal stories that people share important because they are easier to relate to than hardcore facts about cancer pushed by the DCS:

> "Somehow those telling the stories become more important than the DCS, you could say. It is their story that gives you this feeling as opposed to if it was the DCS who told the story. They are the ones who make cancer real." (Appendix 5)

Even though she is positive towards the interactive DCS campaigns, she does not participate in them. However, she occasionally 'likes' other people's Facebook posts supporting the annual collection.

Community

Christina collects with her friend every year, followed by a lunch as a tradition. When it comes to the communal feeling with other collectors, Christina expresses that she does not feel like part of the community in her everyday life. On the day of the collection, she does however feel a sense of connectedness to the other collectors:

> "On the day I feel a lot like part of a community. There, it's like "hi" when you meet the other collectors (…) we all walk around with these plastic boxes and stuff like that. So you can recognize the other boxes. Then you say 'hey' and feel like "we are out doing something *really* good". But normally it is not something that I think about all that much." (Appendix 5).

Furthermore, she expresses that the people are very open and positive and give her positive feedback when she is out collecting. This supports her in feeling good about her involvement in the collection with the DCS:

> "People are mostly like "it is so great that you are doing this", and they really want to donate (..) the very interesting thing is that people often tell you their stories. People become very open around it and [say] that they really want to support it, because they have had cancer themselves, I am really affected by these things. But people become very open around why they also want to donate. I find that incredible." (Appendix 5)

When asked what characterizes her relation to the other DCS users, she expresses that she does not have a relationship with anyone other than her friend who she collects with. However, when other people show that they have supported the DCS, she expresses that there is a small community:

> "It touches something in me. Then you are kind of a community, and you are like "yeah man, you did it too" and then they get a 'like'. It's not that I make a bigger deal out of it, but still in this sense it can be seen as a small community." (Appendix 5)

5.4 Interviewee 4: Stine Skonning Plasmann-Hansen, collector

Motivation

Stine, 25, lost her father to cancer three years ago, which made her very attentive to the subject of cancer. She is raised in a family that values good and responsible behavior, which is indicated when she talks about the way her parents always stressed the importance of education and generally caring for other people:

> "I feel that I have had a good upbringing. We were both raised to get a good education and staying up to date with important things that happened in the world. So I guess I can thank my parents for where I am today, which is also why it is so tough that I have

28

> lost my father. He was such a good support and always told me that if I did something good for others, good things would happen for me." (Appendix 6)

Before her father's death, there had been no cases of death in her family, but she has always donated as she has been raised to support the cause:

> "Before that [her father's death] I wasn't a collector, but I always donated. We have never had anybody else who has died from cancer, but we have always been raised to think that it was an important cause. So we have always known when there were collections and always made sure to be home so that we could give some money to it." (Appendix 6)

The reason she became more active in supporting the fight against cancer was based on a need for some kind of therapeutic activity right after her father's death to process her grief:

> "Well at the time it was probably for my own sake to be honest. And then it was a nice thing that my mom and I had the collecting day together. And this April we are doing it again. So yes, it was probably for my own sake (…) But right there it was good therapy for me." (Appendix 6)

Her motivation to help others has evolved during her time as a collector:

> "(…) but they are not money that I will ever see or that will save my father, so in that way it is not for my own sake but for the cause and for helping others (…)" (Appendix 6)

When asked about her relation to the DCS she says that she has no perpetual relation to the brand, but thinks that the fight against cancer is something you have to support.

Co-creation

Stine started as a collector for the DCS after her father's death and still collects with her mother annually. In the weeks up to the day of the collection, she actively posts and shares DCS related content on her Facebook and Instagram page, hoping to create awareness around the event and urge other people to take part in the collection. When she receives positive feedback on the online cancer collection, she feels good about herself, realizing that she is helping in doing "something good". A few years ago, she started an online fundraiser for the DCS, which she received positive feedback on from her social network. Furthermore, she took part in the Show the Flag campaign where she wrote down a message, which she carried around on the collection day:

29

> "But I remember that this was the time where I have felt the strongest connection to them (…) I remember that I wrote two flags (…) And it was just very meaningful for us to walk around with those flags. And I don't know how many even saw it when we rang the doorbells, but I really thought it was two-three hours of therapy for me, also because it was so new to me to be someone who knew cancer (…)" (Appendix 6)

However, the rest of the year, she does not share, comment, or like, much. Occasionally, she 'likes' DCS related Facebook posts if they have a good message that she can relate to. However, she does not want to participate in strangers' personal cancer cases. It is evident that cancer is a personal and private matter to her, showed for example in her social media activity:

> "I might 'like' but I don't think I would ever comment unless it was someone I had a closer connection to. Or some kind of personal relation to. I probably wouldn't. I might comment on an official post if I think it is good enough but I wouldn't comment on some random person's post." (Appendix 6)

She does not want to share everything on Facebook herself, as she believes there is a fine line between appropriate exposure and overexposure, and thinks it might be less relevant for those who have not had experience with cancer. In relation to posting cancer-related content for the first time, Stine explains:

> "(…) So there I did it, and it was actually really weird for me, because it was the first time I had done it on Facebook. I think it is a very difficult balance how much you should post and not post when it has to do with death and stuff like that. You can quickly be offended or think that people expose too much, that is, it can seem self-promoting in a bad way if you do it too much." (Appendix 6)

Stine has mixed emotions towards the DCS marketing efforts. She thinks that the big collection shows on TV are too big and too much like an entertainment show. However, she is positive towards the DCS's activities in the weeks before the collection day, where many stories and documentaries are shared on social media and TV, because the population take part in it.

Community

The act of collecting is an activity she shares with her mother and brother. She does not feel a connection with the other collectors on the day of the collection or even that they are fighting a common cause. For her it is a solely personal matter, which only concerns herself and her family:

> "But it is not like I feel closer connected to the two other collectors who walk right on my heal. It is not like I feel that there is a common cause with them. I feel like it is my own cause and my family's cause." (Appendix 6)

5.5 Interviewee 5: Hans Buhl, chronical cancer patient

Motivation

Hans is a 63 years old chronically sick cancer patient who has been sick for the past eight years. His upbringing reveals that he has grown up in a small family and has always been very interested in science. He expresses that his parents were probably stricter than parents are today, but they have helped him develop strong ethical values:

> "Well, my upbringing you ask. I have always lived in Copenhagen and I grew up with one other sibling and my parents in a small apartment. They were good parents, but I think stricter than parents are today. They were very conscious of good behavior and education, which influenced me to be a good student." (Appendix 7)

Hans' personal experience with cancer is the main driver for being involved with the brand. He uses the DCS facilities as an escape in his life. He knew about the DCS before he was sick and became a member prior to his diagnose. Furthermore, he was a board member in the Danish Medical Association and chairman of the Ethical Section. He was also a member of the DCS and followed the organization on close hands, but in a professional context:

> "(…) I have always been an active Association person, and I was active in the Danish Medical Association. The day that I was diagnosed [with cancer], I was actually deputy chairman for the Association and chairman for the section that is called Ethical section. So it was very outgoing, so it was very weird to be in that [diagnosed with cancer] position. I was active in helping colleagues when patients complained and supported them in how they should defend themselves. And suddenly I was in the contrary position. At that time I was already in contact with the DCS and the person who was CEO back then. I had a lot of contact with him. So in that way my contact was a little different." (Appendix 7)

However, his relationship to the organization has changed radically from collaborating with the DCS and reading about their affairs, especially in relation to cancer research, to being highly dependent on the organization because of his diagnose.

Co-creation

Hans is an active user of the free counseling and activities that the DCS is offering cancer patients at their local counseling facilities around the country. It has become an important part of his daily life because the service that they offer gives his life with cancer meaning.

Hans participates in the DCS's activities like the cooking group, exercising group, kayaking group, and mindfulness. The DCS counseling facility is a sacred place for Hans, where he can relax and regain strength. Due to his illness, he does not have any surplus energy to be actively involved in co-creation activities besides using the brand:

> "What you can say about the way I involve myself with the brand is that I do it for my own sake. As a user of it. And you can say that if I had more energy, then I am pretty sure that I would of course be more involved in supporting the DCS and be a part of the collections and things like that. But right now I fight more to just keep afloat." (Appendix 7)

Community

He finds support amongst the other cancer patients who go to the facility in Copenhagen. He feels like a part of a community with other cancer patients, because they can relate to each other, which provides him emotional support being in the same boat. Through the activities, which he participates in he has gained close relationships with some of the other users.

> "Overall, I think I have really good contact to the other users (…) It is another world in a way. I went to this conversation group for half a year, and there you became really, really close to each other. That was very clear. Really." (Appendix 7)

5.6 Interviewee 6: Josephine Gade, volunteer
Motivation

Josephine is 27 years old and lives in Copenhagen with her boyfriend and their little daughter. She holds a master's degree in clinical nutrition and works with nutrition for cancer patients at a hospital. She has never lost anybody to cancer, but she has professional experience with cancer from her master thesis and research job at the hospital. When talking about her life, Josephine emphasizes that she has always been very active in different sports and her whole family is addictive to exercising and living a healthy

life in general. She was raised the tough way where she was given a lot of responsibility to make it on her own from a very early age:

> "I had a good upbringing, but my sister and I did not get pampered. Our parents were away a lot due to their jobs, so we often had to cook dinner, go to bed and make lunch packages on our own. It is definitely something that I will do differently now that I have become a mother. But I guess it has disciplined me pretty well." (Appendix 8)

She is actively involved with the DCS as a volunteer. She states that she has always had a dream to work as a real employee for the DCS, and since it fitted well into her life situation at the time she started, she saw it as a good opportunity to get a foot in the door. Furthermore, she highly supports the cause and the work that the DCS is doing:

> "I have always kind of had a dream about working for the DCS and I kind of saw it as an opportunity, and then I had time to do it at this stage in my life." (Appendix 8)

She also found it relevant to become a volunteer for the DCS since she had been very emotionally affected by the cancer cases she had witnessed through her job and master thesis:

> "I was home and visited many of them, so you just get really, really close and see how ugly it is [cancer] and how hard it is on them [the patients]."

> "So I thought it was something that I wanted to do [volunteering]. Also for your own sake. You feel good when you do something for others. It is also a way to feel good about yourself. It gives me something back to be able to do something. And especially for cancer patients qua my job and studies. So I thought it was an easy choice that it was the DCS (…)."(Appendix 8)

Co-creation

Josephine contacted the DCS to become more involved in a new campaign as a volunteer after ending her time at another one. She describes herself as one of the leading volunteers on the new campaign, which is an anti-smoking campaign towards school kids. She works as the link between the other volunteers on the campaign and the DCS. Her job is also to retain the other volunteers and recruit new ones to the very comprehensive campaign. She and ten other volunteers are in charge of arranging various social events for the remaining volunteers in order to retain volunteers:

> "I am currently part of something called "retainment of volunteers", so we are trying to arrange things like this for the other volunteers to make it interesting for them to keep being volunteers and actively participate in the campaigns." (appx. 8)

She expresses that she feels like a very big part of the DCS even though she is "just" a volunteer:

> "I definitely feel like a part of the Danish Cancer Society. For example, we were invited to their representatives meeting in Aarhus later this year (…) And then you feel like a part of it." (appx. 8)

She also participates in other offline campaigns, e.g. "Hold øje, mand!" where she hands our flyers in the street. She tries to engage people to be involved in online activities as well, such as posting pictures, participate in discussion, and sharing experiences in the campaign's Facebook group:

> "On Facebook, I can only talk based on our [the anti-smoking campaign] Facebook page, where we try to get the volunteers to post pictures, discuss, and share experiences with each other, etc. (…) Now we have also started on some newsletter and things like that. We hope, however, that we soon will get to create some two-way communication and a forum so that the volunteers can communicate better with each other." (appx. 8)

Community

She and the 10 other people in the group of leading volunteers have taken on a lot of responsibility in order to arrange social events with the other volunteers on the campaign. Josephine feels strongly connected to the community of these other members, having formed new friendships:

> "Well now, it has become very cozy in the group. We have a good time together. We have been out for dinner and have also had a Christmas lunch. And you have private conversations at the meetings, and we have generally connected on a more personal level. One of the reasons why I really want to be on this campaign until the end, is that we now have this community in the group (…)" (appx. 8)

She wants to spread the community feeling to other volunteers on the campaign:

> "We also try to create and pass on this community feeling to the rest of the volunteers on the campaign (…). But what we hope to do with these dinner nights that I mentioned before is that they [the other volunteers] can come and meet each other, so that this community will be created. Because as soon as there is something social in it, it helps to retain people." (appx. 8)

6. Theoretical framework

In this chapter, we will explain the theoretical framework, which will form the basis of the analysis. We present and discuss the theories that will help us in understanding the meaning and value that stakeholders of an NPO gain from participating in co-creation processes in the brand community. Furthermore, we will reflect upon the relevancy of the theories in relation to the problem statement and sub questions. Finally, we will critically reflect on our theoretical choices.

We start in **section 6.1** by taking an offset in a conceptual framework based on existential psychology. This will assist us in answering sub question 1, which seeks to understand the individual's underlying drivers of participation in co-creation with the brand. The chosen model is presented and critically evaluated. In **section 6.2** we will move on to discuss motivation theory in different contexts and propose an integrated framework of motivations for co-creation in the NPO context. This can be useful in understanding the interviewees' individual motives for being involved with the DCS, which is the essential point in sub question 2. In the analysis, the interviewees' motivations will be analyzed in relation to the psychological drivers discussed in section 6.1. Furthermore, it is critically evaluated how this can give us an indication of how the DCS can strategically manage their interactions with stakeholders in order to create more meaning and value for all parties. In **section 6.3**, a model for understanding processes of co-creation in a brand community is presented. This provides a tool for analyzing these co-creation processes and the value they provide in the DCS context. Furthermore, a model of charity brand community will help us further in answering sub question 3, in which we seek to understand the meaning and value of the brand community to the individual demonstrated through the individual's involvement, commitment, and identification with the DCS brand community.

6.1 Psychological drivers of meaning

In order to explore the actual meaning and value that stakeholders gain from their participation in co-creation processes with the DCS and the brand community, it is essential to analyze the interviewees' deeper, socially constructed psychological factors that help them develop their core concept of self (Belk, 1988). Here, we will make use of Mick & Buhl (1992)'s conceptual framework of *life themes* and *life projects*. This framework emphasizes the consumer perspective in seeking and addressing important factors that shape advertising meanings within the consumer. Their framework has previously helped other authors understand the meaning creation in consumers in relation to branding. Thus, we

argue that the framework can be useful, with adaptations to the NPO context, as the first step in our study. This provides a tool to find out how the interviewees' personal histories, identities, and current situations influence how they create meaning from their participation in co-creation processes with the DCS. However, *meaning* is recognized as a broad and complex phenomenon, which can be shaped for many reasons and be very difficult to identify (Allen et al. 2008; Batey, 2008). Furthermore, based on our dynamic process perspective, which views brand meaning as created both individually and socially, this individual level analysis cannot be used alone. The framework will therefore be used in combination with the social level analysis in order to gain an insight of the individuals' underlying drivers of motivation.

Another thing worth noticing is that Mick & Buhl (1992)'s theory is based on only three idiographic analyses, through which they determine how consumers may shape their meaning of advertising in a for-profit context. Realizing the hyper-complexity of a person's underlying psychological drivers, more in-depth psychoanalyses of consumers would provide more in-depth knowledge of individuals, but is deemed out of this study's scope.

6.1.1 Life themes and life projects

In their study, special focus was placed on the relationship between two humanistic and psychological concepts: *life themes* and *life projects*, and their influence on actualized connotative meanings (Mick & Buhl, 1992). A person's life themes are distinctly rooted in personal history and rise from sociocultural background as well as transformational experiences, such as early traumatic events, schooling, and from interpersonal relations (ibid.). Thus, meaning is created depending on a person's profound existential concerns that the individual addresses – consciously or not – in the course of daily events, which are socially constructed throughout the individual's upbringing (Csikszentmihalyi & Beattie, 1979). Relationships with people, brands, etc., can help resolve and maintain life themes, which can be highly central and determining of one's core concept of self (Fournier, 1998). Huffman et al. (2003) further noticed that once a life theme is internalized, it serves as a standard or a yardstick to guide individuals' goals and illustrate individuals' personal ideals of being. Thus, most individuals have only few life themes (Mick & Buhl, 1992). Examples of life themes include being dedicated to learning, being responsible, being respectful, and being truthful. (Huffman et al., 2003).

In stark contrast to life themes, *life projects* constantly change in accordance with changes in life circumstances and life cycle (Mick and Buhl, 1992). They are derived from and influenced by life themes and social relations and can help individuals selectively choose tasks and activities that reflect these

projects (Huffman, Mick, & Ratneshwar, 2003). Mick & Buhl (1992) assert that life projects help people manifest their life themes and argue that life projects involve the construction, maintenance, and dissolution of key life roles that significantly change one's self concept. Examples of life projects include "become a partner in a firm", "become and be a good mother", and "be a good citizen." (Huffman et al., 2003).

In relation to this, it is seen that within consumer research, an increasing amount of attention has been given to the notion that consumers consume as much for symbolic and psychological reasons as for fulfilling functional needs. This has mostly been researched in the consumer product context, famously captured by Sidney J. Levy in his recognition that people buy products not only for what they do but also for what they mean (Levy, 1959). Thus, a key driver of consumption in this line of thinking is the wish to satisfy psychological needs, with the marketplace constituting a preeminent source of symbolic resources through which people can create, reinforce, and express their self-concept (Belk 1988; Kleine et al. 1995).

Sub conclusion

The theoretical discussion suggests that our interviewees' different socially constructed personal histories, backgrounds, and upbringings may define and shape their life themes and projects. This might have an impact on the nature of the meaning they derive from engaging with the DCS. It is therefore central to analyze the interviewees' life themes and life projects in order to identify patterns of how different stakeholders derive meaning from engaging with an NPO, such as the DCS, and how this influences their motivations and co-creation participation in the community.

6.2 Stakeholders' motivations for co-creation

So, what motivates individuals to co-create in the NPO community? To get a deeper understanding of the factors that motivate our interviewees to participate in the co-creation processes in the DCS brand community, we will discuss current literature on consumer motivation for co-creation and volunteering, which provides a number of different motivational factors that can be combined in an integrated framework and work as an analytical tool in the analysis.

To our knowledge, no previous research up until now has focused on understanding what motivates stakeholders of an NPO to take part in co-creation processes with the NPO brand. However, several authors have explored the potential motivational factors for consumers to co-create in relation to the

benefits they derive from co-creation processes in other contexts, e.g. in virtual customer environments (e.g. Nambisan & Baron, 2009; Lorenzo-Romero, 2014; Füller, 2006) and in relation to different types of co-creation in the for-profit sector (Roberts, Hughes, & Kertbo, 2014). A noticeable limitation occurs here, since we are exploring motivations for co-creating in an NPO context, which might take other forms. However, these theories are founded on general human conditions that compel behavior to occur; therefore, we argue that the overall findings of the theories can guide us to understand the interviewees' motivations for being involved with the DCS. Furthermore, we will use theory of volunteerism in the NPO context (Clary et al., 1998), since we argue that the act of volunteering can be seen as co-creation for an NPO brand.

The theoretical findings will be discussed further to establish an integrated framework that we can use to analyze the interviewees' motivations for co-creating with the DCS, and how they are driven from the meaning that the engagement provides to the interviewees. Finally, we will critically reflect on the chosen theory and its limitations.

6.2.1 Consumer motivations

It is evident from our empirical findings that the participants' motivations for co-creating with the DCS indicate both that the interviewees gain meaning and are motivated from the act itself and from the outcome of the act. According to Ryan & Deci (1985, 2000) this can be defined as intrinsic and extrinsic motivations. Intrinsic and extrinsic motivations have their origin in self-determination theory, where motivations were distinguished based on the different reasons or goals that give rise to an action (Ryan & Deci, 1985). Intrinsic motivation refers to doing something because it is inherently interesting, enjoyable or meaningful (ibid.). Individuals who enjoy their participation may sink into a state of flow, which is an optimal experience where they are totally absorbed by the activity, losing any sense of time and space (Csikszentmihalyi, 2002).

In contrast, extrinsic motivation refers to doing something because it leads to an actual outcome in the form of a reward or benefit (Ryan & Deci, 2000). In Füller's work from 2006, intrinsic and extrinsic motivations were further used to understand consumers' engagement in virtual new product development initiated by producers. He argued that motivations can be both intrinsic and extrinsic at the same time if for example the individual enjoys competing with others, but also wants the reward that is gained from it (Füller, 2006). By building on the concepts of intrinsic and extrinsic motives, he

was able to better understand the consumers' willingness to co-create in virtual new product development.

Extant research on motivation posits among other things that the quality of consumer contribution to a firm's innovation activity is likely to depend on an individual's perceptions of the tangible or intangible "benefits" accruable from it (Nambisan, 2002). Here, research on co-creation in Virtual Customer Environments (VCEs), such as social media, has especially received much attention in recent years (Hoyer, Chandy, Dorotic, Krafft, & Singh, 2010; Nambisan & Baron, 2009; Lorenzo-Romero, Constantinides, & Brünink, 2014). Much of this research is based on the Uses and Gratifications (U&G) approach by Katz et al. (1974). This framework was originally used for understanding motivations for using mass media communication in the 1940s, and assumed that people made use of traditional media to fulfill certain wants and needs (Lorenzo-Romero et al., 2014). Recent use of the framework shows that the nature of the benefits may vary depending on the context, yet the broad categories and the underlying theoretical assumptions are stable across contexts (Brünink et al., 2014; Nambisan & Baron, 2009). Therefore, it is evident that although the model has been used primarily in the field of communication, applying this framework to other contexts of consumer co-creation is possible (Nambisan & Baron, 2009). Thus, with respect to our context of NPO co-creation and our findings, we argue that the U&G model can be useful and relevant in offering us indications concerning the nature of the actual or anticipated benefits of participating in co-creation activities with the DCS.

The studies of customers' interactions in Virtual Customer Environments (VCEs) present four benefits that customers may gain from their interactions. These are the motivational factors of getting involved in the first place: The *cognitive or learning benefits*, which are related to information obtainment and strengthening of the understanding of the environment; *social integrative benefits*, which strengthen the connection to others; *personal integrative benefits*, which help strengthening an individual's credibility, status, and confidence; and *hedonic benefits*, which strengthen aesthetic or pleasurable experiences (Brünink et al., 2014; Nambisan & Baron, 2009).

In their study of co-creation in a VCE, Nambisan & Baron (2009) found that the U&G model holds true for customers' participation in co-creation. Here the goal was to understand why customers participate voluntarily in value creation in relation to product support, with the focus being the motivating factors and benefits in order to design the online forums in the best possible way to contributors. It was found that the different benefits shape the customers' participation behavior, and the more benefits that were gained the more the customers participated. They also found that the motivations were not altruistic,

meaning that the individuals did not do it for selfless reasons. Rather, individuals participated in co-creation to attain personal benefits, such as enhanced product knowledge or communication with other users (Nambisan & Baron, 2009).

More recently, the U&G based motivations have been used to understand the motivations behind online co-creation activities in order to highlight the importance of co-creation for organizations to support them in their value creation processes (Brünink et al., 2014). Lorenzo-Romero et al. (2014) created an integrated model which considers the different motivations for customers' willingness to participate in the co-creation process of an organization respective to the benefits they gain out of their participation, which they claimed would have an effect on the customers' attitudes towards the co-creation process. They found that the four types of benefits of the U&G approach do affect customers' attitudes and motivations to participate in co-creation (ibid.). A limitation of this model is that it does not take into account other factors that could influence a customer's intention to participate, e.g. the influence of the individual's identity or the reasons why stakeholders may not wish to co-create. Finally, they talk about customers only, thus, they do not take into account all other stakeholders and their influence on the co-creation.

In relation to this, Roberts et al. (2014) claim that in order to understand the motivations for consumers to participate in value co-creation, it is necessary to take a broader view of the reasons that underpin a decision to act in a specific way rather than only focusing on the actual benefits the individual gets out of it. With qualitative evidence, they created a framework for motivational factors drawn from different motivation theories in order to offer insights into potential causal mechanisms that explain the reasons why consumers engage in co-creation that go beyond the rewards or benefits they might expect to receive. The study showed that consumers from the gaming industry were motivated to co-create for different reasons depending on the type of co-creation (Robert et al., 2014). Innovation independently of the firm appeared to be driven by *egocentric motives*; innovation as part of a community appeared to be driven by *altruistic motives*; and innovation directly in collaboration with the firm appeared to be driven by *opportunity- or goal related motives* (ibid.).

It can be argued that the egocentric and the opportunity/goal motivations can be related to the four motivational benefits presented in the U&G model. They include factors that are personally beneficial in nature such as personal development of skills and competencies, escapism for personal concerns, passion, desire for a better product, recognition, career opportunities, the opportunity to see change be implemented, and economic reward (Roberts et al., 2014). The altruistic motivations, on the other

hand, include the desire to act selflessly and in concern for the welfare of others in the community (ibid.), which indicates that individuals can be motivated for deeper reasons than purely beneficial ones. This provides some relevant motivational factors that can be applied to the analysis of the DCS' stakeholders' intention to co-create.

Prior to Robert et al. (2014), Clary et al. (1998) found that when it comes to being motivated to volunteer for NPOs there are also several different factors present, including the altruistic motivation similar to the one presented in Robert et al. (20014), which Clary et al. (1998) classify as '*values*'.

We argue that being a volunteer for an NPO can be compared to participating in general co-creation activities to some extent, since co-creation often is a voluntarily act in itself (Füller, 2006). Furthermore, volunteers of an NPO are in most cases crucial meaning makers for the NPO brands because the NPOs are dependent on the volunteers' help and loyalty in processing the messages about the given cause without paying them anything in return. Thus, volunteers provide value for the NPO without getting any monetary benefits, and the NPOs need to trust the volunteers to pass on the brand's messages in the right manner (Tschirhart, Mary, Bielefeld, 2012).

For this reason, we find it necessary to better understand the motivations for volunteering, studied by Clary et al. (1998), who used a functional approach to investigate the question. They suggested that the key themes of functional analyses that have contributed to the understanding of phenomena and processes in the areas of attitudes and persuasion, social cognition, social relationships, and personality can also be helpful in unraveling the complex motivational foundations of volunteer activity (Clary et al., 1998). The core propositions of a functional analysis of volunteerism are that acts of volunteerism which appear to be quite similar on the surface may reflect significantly different underlying psychological motivational processes, and that the functions served by volunteerism manifest themselves in the dynamics of this form of helpfulness, influencing the start and maintenance of voluntary helping behavior (ibid.). Thus, this study can be seen as congruent with approaches to motivation that emphasize the active role of individuals in setting and pursuing agendas that reflect important features of self and identity.

With the conceptual foundation provided by the functional approach, the Volunteer Function Inventory (VFI) was created, which contains the six different personal and social functions served to the individual by volunteering (Clary et al., 1998). The five identified motive functions are: *Understanding*, i.e. the volunteer seeks to learn more about the world or exercise skills that are often unused; *enhancement*, i.e. one can grow and develop psychologically through volunteer activities; *career,* i.e. the volunteer has

the goal of gaining career-related experience through volunteering or the opportunity to get hired at the NPO; *social*, i.e. volunteering allows an individual to strengthen his or her social relationships and volunteering may offer opportunities to be with one's friends or to engage in an activity viewed favorably by important others; *protective*, i.e. the individual uses volunteering to reduce negative feelings, such as guilt, or to address personal problems and concerns (ibid.). Finally, '*values*', which was presented above, is when the individual volunteers in order to express or act on important values like humanitarianism, and covers the feeling that it is important to selflessly help others.

In line with research on motivations for co-creating with brands in other contexts (Roberts et al., 2014), it is argued that motivations for volunteering are diverse, complex, and multifaceted (Clary et al., 1998). Thus, people may volunteer for a variety of different motivations, and different people may do the same voluntary act but with different motivations. It is also evident that it is difficult to neatly distinguish between altruistic and egoistic motivations, since it is suggested that some motives combine other-interested and self-interested considerations, as many people indicate that they have both kinds of reasons for volunteering (ibid.)

6.2.2 An integrated framework of motivational factors in the NPO context

The following presents an overview of the reviewed literature on the essential motivational factors for co-creation and volunteering, grouped based on similar themes.

Motivation	Researchers
Social integrative **Social**	Namibisan & Baron (2009); Lorenzo-Romero (2014) Clary et al. (1998)
Cognitive/**Learning** Understanding	Namibisan & Baron (2009); Lorenzo-Romero (2014) Clary et al. (1998)
Personal integrative Enhancement **Egocentric**	Namibisan & Baron (2009); Lorenzo-Romero (2014) Clary et al. (1998) Roberts et al. (2014)

Hedonic	Namibisan & Baron (2009); Lorenzo-Romero (2014)
Values Altruistic	Clary et al. (1998) Roberts et al. (2014)
Career Opportunity/goal	Clary et al. (1998) Roberts et al. (2014)
Protective	Clary et al. (1998)

An integrated framework of motivations in NPOs

In the following, the motivations presented above will be discussed in relation to the NPO context, which will be used in the analysis to understand what might motivate the interviewees of DCS to co-create. For the sake of simplicity, we categorize the motivations under the following terms: Social, Learning, Egocentric, Hedonic, Altruistic, Opportunity/goal, and Protective. In the analysis, we will further seek to understand how the motivational factors are either intrinsic, extrinsic, or both, and how they correspond to the interviewees' life themes and life projects as presented by Mick & Buhl (1992).

Social

Stakeholders are motivated by the social and relational ties among other people who are engaged with an NPO, which provides a range of benefits to the stakeholders, including a sense of belonging or social identity (Brünink et al., 2014; Nambisan & Baron, 2009). The value of the social nature of brands and of social relationships to consumers has been acknowledged by many researchers (Jeppesen & Frederiksen, 2006; McAlexander, Schouten, & Koenig, 2002; O'Guinn & Muniz, 2009). Furthermore, a study conducted by Jeppesen, L. B., & Frederiksen, L. (2006) identifies the recognition from the network community as relevant motivator for individuals to contribute to co-creation processes, which reflects an item counted among social benefits. The social motivator is also present if the stakeholders' social circle acknowledges the engagement in the NPO, which allows the stakeholder to strengthen his or her social relationships (Clary et al., 1998).

Learning

In this context, stakeholders are motivated by the fact that by participating in both online and offline co-creation activities, stakeholders gain more and deeper insights about the NPO by learning more about

the organization's "services" (e.g. cancer prevention information and knowledge). Thus, it enhances their understanding of the given subject, of the world, and lets them exercise personal skills and competencies that are otherwise unused (Clary et al., 1998; Roberts et al., 2014), delivering a cognitive benefit to the stakeholders (Lorenzo-Romero et al. 2014; Nambisan & Baron 2009).

Egocentric

Stakeholders are motivated by the benefits that provide a sense of self-efficacy, reputation, status, or self-esteem (Clary et al., 1998; Lorenzo-Romero et al., 2014; Nambisan & Baron, 2009). Co-creation is, among other things, a creative process, which enables stakeholders to participate in the organization's activities and contribute with their knowledge, ideas, suggestions, support, time, etc., which gives them personal meaning and can make them feel good about themselves (Clary et al., 1998). Additionally, stakeholders' contributions of co-creation may influence others' co-creation with the NPO, which provides stakeholders with expertise-related status or reputation among peer stakeholders and the organization (Nambisan & Baron, 2009). Stakeholders are also motivated because it is a passion for the individual or the individual has a desire for a better "service", which the NPO provides (Roberts et al., 2014).

Hedonic

Stakeholders are motivated to co-create with the NPO because the act is fun/interesting, delightful and joyful, and because of the enjoyment or pleasure they get from co-creating (Roberts et al., 2014; Brünink et al., 2014; Nambisan & Baron, 2009). In this context, stakeholders may find the co-creation activity mentally stimulating, as it might be considered an interesting, exciting, and entertaining experience with the NPO. As such, stakeholders may perceive it as a valuable benefit of co-creating, which motivates them to participate in co-creation (Nambisan & Baron, 2009). Furthermore, studies on brand co-creation show that stakeholders gain emotional support and encouragement, explore ways to contribute to the greater good, and cultivate interests and skills through conversing with other people about the brand. These positive reactions, rooted in the interactions and co-creation, can be applied to the co-creation context.

Altruistic

Stakeholders are motivated to co-create with an NPO because of the desire to participate in a cause for a greater good. The individual may want to express or act on important values like humanitarianism.

It is a selfless action and the stakeholders feel like it is important to help others (Clary et al., 1998; Roberts et al., 2014).

Opportunity/goal

Stakeholders are motivated to participate in co-creation activities with a NPO because there is a direct opportunity for them to enhance their career, i.e. an opportunity to be hired by the NPO or get ahead in other job search situations by gaining career-related experience through co-creation activities with the NPO (Clary et al., 1998; Roberts et al., 2014). Another factor in the motivation is that the stakeholders can see change take place. Thus, they can see that their contribution makes a difference (Roberts et al., 2014).

Protective

Finally, a motivation to participate in co-creation with a NPO is that the act may reduce negative feelings such as guilt, it may address or resolve personal issues or problems (Clary et al., 1998), or the stakeholders use the engagement as a means of escape from current existential concerns (Roberts et al., 2014).

Sub conclusion

From our empirical data, it was evident that multiple motivations influenced the interviewees' participation in co-creation. Thus, in order for the brand to strategically manage their interactions with their stakeholders, it is essential to understand their motivations. The presented integrated framework is therefore key to understanding the motivations of our interviewees for co-creating with the DCS.

6.3 The social creation of brand meaning

From the empirical data, it was also evident that other members of the DCS community influenced the individual's involvement with the DCS to some extent. Thus, to understand the role this social aspect plays on co-creation with a non-profit organization, the chosen theory is based on brand community theory. The chosen theories for this analysis are explained and critically reflected on in the following.

6.3.1 Co-creation practices within a community– a thematic categorization

A theoretical framework that can help us analyze the nature of the interviewees' co-creation in the brand community are the findings in Schau, Muniz & Arnould's (2009) article, "How brand community practices create value," which examines the collective value creation processes. The main point is that if the marketer understands and respects the dynamics of a brand community, it is possible to proactively help a brand community evolve.

Schau et al. (2009)'s model categorizes 12 common value-creating dynamic practices within brand communities, and identifies the role of each type of practice in the value creation process, and the value it creates for the involved and the community. This provides a useful tool for understanding our interviewees' interactive engagements with the brand and community and the value it creates for them. Furthermore, it falls neatly into the social constructionist paradigm, as it claims that meaning is created for the individual in the social context of the community. However, the theory is based on empirical findings of consumer collective practices in the for-profit sector, and as such this research should not be applied to non-profits without adaptations (Arnett et al., 2003; Hankinson, 2001). For the scope of this thesis, we argue that their theory can still provide valuable understandings of our interviewees' co-creation processes by adapting it as best as possible to fit the nonprofit sector. Our findings suggest that many of these practices do indeed take place within the NPO setting as well, creating considerable value to the interviewees. Furthermore, like our study, this article identifies and categorizes co-creation practices as dynamic processes from a consumer-centric perspective. Thus, this model will be used to determine which practices the interviewees engage in within the community in both online and offline settings and how this creates value for them.

The concept of practices can be seen as what Muniz & O'Guinn (2001) explain as rituals and traditions that community members perform to sustain their brand community membership. Members' practices are a way for individuals to explicitly or tacitly display consciousness of kind (identification), brand commitment, and moral responsibility, the concepts originally proposed by Muniz & O'Guinn (2001).

The model's 12 practices can be categorized into four thematic categories that characterizes the value outcome: Social networking, impression management, community engagement, and brand use. The thematic categories work closely together as a process of value creation as shown in figure 2. Each practice consists of "an anatomy" of 1) understandings, i.e. knowledge and implicit cultural templates,

2) procedures i.e. explicit performance rules, and 3) engagements, i.e. emotional projects and purposes that create value and meaning for the individual doing the practices as well as the community in a dynamic collective process (Hassay & Peloza, 2009).

Community practices are dynamic, diverse, and interactive and can be combined in various ways, i.e. members can take part in different practices simultaneously in a process of collective value creation. Interactions both act together within a thematic category, as well as across the themes. Furthermore, the effects of interaction are argued to be additive and potentially exponential (Schau, Muñiz, & Arnould, 2009). In the following, the model's brand community themes and practices will be explained further.
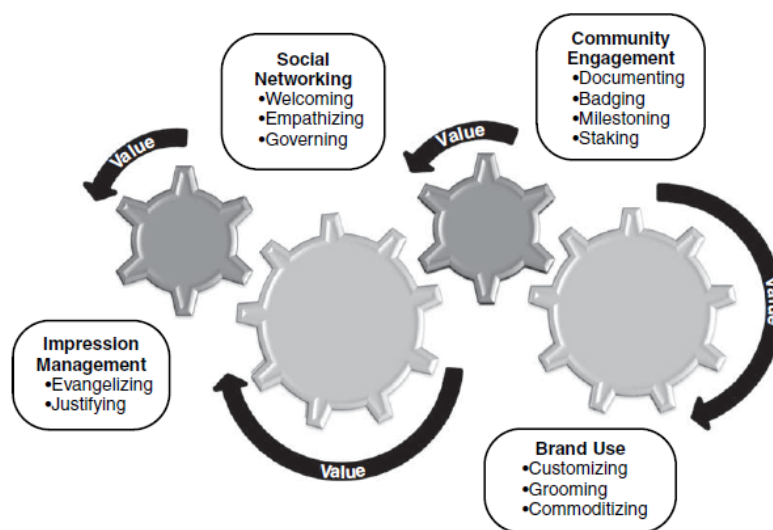
Figure 2: *The process of collective value creation in brand communities (Schau, Muniz & Arnould, 2009).*

Social networking practices

Social networking practices create, strengthen, and sustain ties between the brand interest group members (ibid.). These practices are *welcoming, empathizing* and *governing*, which are characterized as operating on emotions, and which help to reinforce the social bonds within the community. Social networking practices are not confined to the brand boundaries, but move beyond and allow people to establish friendships that expand beyond the brand, challenging Muniz & O'Guinn's assertion that brand communities have limited liabilities (Schau et al., 2009). *Welcoming* is when members greet new community members; *emphasizing* is showing other members support (this can also be for non-brand-related life issues, such as illness or death); and *governing* is "controlling" the brand community discourse (ibid.).

Impression management practices

Impression management practices have an outward function of creating favorable impressions of the brand outside of the brand community. These include evangelizing and justifying. *Evangelizing* is when members act as ambassadors of the brand, and *justifying* is when members deploy rationales of their time and money investments in the brand (ibid.). This community behavior is exemplified by Muniz & Schau (2005)'s study of the Apple Newton brand community in which members evangelized and justified their devotion to an abandoned technology, which provided value to the members.

Community engagement practices

Community engagement practices support members in escalating in their brand engagement. They also emphasize the heterogeneity of the members, which may help them create social capital (ibid.). These practices include staking, milestoning, badging, and documenting. *Staking* are practices that help members to emphasize that community members have distinctions and similarities. *Milestoning* refers to the practices that note important events in ownership of the brand, marking events that have changed your relationship with the brand. *Badging* is translating milestones into symbols, for example MG car owners displaying photos of trips to national events and other related activities as shown in the study by Leigh, Peters, and Shelton (2006). Finally, *documenting* captures and formalizes consumption practice, allowing members to share their narratives of their relationship with the brand (ibid.)

Brand use practices

Brand use includes practices that are directly related to the improvement of the use of the brand, including grooming, customizing, and commoditizing. *Grooming* activities display caring for a brand and systematizing optimal use patterns, providing value by preserving the brand's appearance and performance (ibid.). *Customizing* is modifying the brand to suit the needs of individuals and/or the brand interest group. Finally, commoditizing practices are distancing or approaching the market place and may be directed at other members or the brand, e.g. suggestions (ibid.).

So, what are the outcomes of the above practices, i.e. what value is created from these practices of co-creation? Engagement in practices is believed to be value creating for individuals as well the community. They add value by making actions reproducible and repeatable, in this way allowing more people to gain value from the brand (Schau et al., 2009). Through these practices, consumers co-create value, enabling brand use and encouraging deeper community engagement, allowing consumers to derive greater value from the brand (ibid.). This is supported by Brodie et al. (2013), who argue that the

consequences of consumer engagement include customer loyalty, satisfaction, customer empowerment, connection and emotional bonding, trust, and commitment.

Community practices also provide participants with cultural capital (ibid.). Members get to increase their cultural capital within the community by demonstrating their competencies, which creates value for the consumer (ibid.). They also allow individuals to differentiate themselves from the rest of the community, develop explicit and tacit performative skills, and develop local cultural capital resources that give them status within the community. Thus, brand communities also have a competitive factor (Muniz, Jr. & O'Guinn, 2001) as members may compete to display their various competencies (Schau et al., 2009). For some, this may increase the value that a person experiences with the brand. It is reasonable to argue, then, that this competitive factor as a meaning creator will be especially evident by those motivated by egocentric motives.

Furthermore, consumers' experiences with a brand are enhanced through practices as they allow members to share insider jargon and modes of representation (ibid.). Practices serve constructive community function as members can continually create and develop consumption behaviors and practices, and further inspire more consumption and co-creation (ibid.). Finally, practices enhance consumption opportunities, and may display brand community vitality. It is believed that a more diverse constellation of practices will create a stronger brand community than a community with fewer practices (ibid.).

Sub conclusion

In the empirical data, the interviewees exhibit various co-creation activities with the DCS. Therefore, the value-creation practices model and its function has been discussed to help us answer sub question 3, which seeks to understand the outcome and value of co-creation processes. By understanding these dynamics of a brand community, it is possible to proactively facilitate the DCS brand community to evolve. In the analysis, we make some adaptations as the theory is based on the for-profit context.

6.3.2 The Charity Brand Community Model

The empirical data further showed that the level of social involvement and identification in the DCS brand community varied from individual to individual. Thus, the theoretical development around charity brand community proposed by Hassay & Peloza (2009) can be helpful in analyzing each interviewee's level of involvement and identification in the DCS brand community, and the outcome of it.

The Charity Brand Community Model recognizes that co-creation occurs within communities, and offers an executable set of propositions based on the brand community constructs presented in brand community literature in for-profit organizations. However, the model can be criticized for not having been empirically tested in the non-profit sector. Nevertheless, the authors combine empirical findings from both the for-profit and the nonprofit contexts, and based on this they establish propositions of brand community co-creation in the nonprofit sector. We therefore argue that the model provides us with a valid tool, which enables us to interpret the meaning of the DCS brand community on the interviewees' co-creation.

The Charity Brand Community model asserts that the potential for building communities depends upon the social interaction of supporters of the charity (Hassay & Peloza, 2009). Furthermore, it is argued that *"a vibrant charity community will attract new supporters to events and initiatives that encourage involvement and allow for identification"* (ibid.: 35). The model is based on three main constructs of brand community first proposed by Muniz & O'Guinn (2001) — consciousness of kind, shared rituals and traditions, and moral responsibility — as components of dynamic processes, which help to establish and maintain brand commitment. Thus, involvement and identification are identified as the key drivers of brand community (Hassay & Peloza, 2009; Rosenblatt, Cusson, & McGown, 1986; Smith, 1980). Fournier & Lee (2009) also claim that brand communities provide important benefits to users, including cultivating their interests, expanding networks, and letting them relax in a "safe haven" (ibid.). They identify three basic kinds of brand communities, which may exist singularly or in support of each other: pools, webs, and hubs. *Brand pools* are united by shared beliefs, goals, or values, but have loose associations with one another. *Webs* are when people have strong one-to-one relationships with others who have similar or complimentary needs. Thus, personal relationships are key here. Finally, members of *hubs* are bound by inspiration of a charismatic figure and weak affiliations with each other. Communities give members opportunities to take on new roles, alternate between roles, and negotiate tensions across roles in conflict, and are strongest when everyone plays a role (Fournier & Lee, 2009). The Charity Brand model further suggests how Muniz & O'Guinn's concepts and the involvement/identification concepts correlate within the NPO brand setting, which will be elaborated and discussed in the following.

6.3.2.1 Consciousness of kind and identification

Much research has been done in the area of brand communities in commercial organizations, demonstrating a growing social view on the construction of brand meaning. Muniz & O'Guinn (2001) originally defined a brand community as *"a specialized, non-geographically bound community, based*

on a structured set of social relationships among admirers of a brand" (Muniz & O'Guinn, 2001: 412). The most significant element of brand community was found to be consciousness of kind, described as a sense of *we-ness*, entailing a stronger sense of connection between the member and the brand, but importantly, also toward one another. This is supported by Underwood et al. (2001), who claim that "*Social identity affects individuals' perceptions, cognitions, evaluations, and attributions about issues and events, impacting emotions as well as behaviors. Heightened group identification marks in-group/out-group boundaries, facilitating the categorization of people into "us" vs. "them" and "we" vs. "they"*" (ibid: 3).

As we found earlier in the audit of value-creation practices in communities by Schau et al. (2009), participation in community activities may create a sense of membership among other brand users. Hassay et al. (2009) argue that charities have the potential to realize higher levels of identification than product brands, because members often are more motivated by affiliation and reciprocity than in the private sector (Bhattacharya, 1998; Hassay et al. 2009). Furthermore, it is seen that in charities, similarity and attraction affects the social identification among other members of the community (Hoeffler & Keller, 2002). As such, it is implied that people are more willing to be involved in communities consisting of people they consider to be like themselves. *Shared values* is a parallel construct, which is defined as the extent to which partners have beliefs about goals and behaviors in common (Morgan & Hunt, 1994). Furthermore, shared values were found to be an antecedent of commitment and trust. In addition, individuals are found to identify with people and things with which they share similar attributes, according to social identity theorists Ashforth & Mael (1989). They argue that social identification occurs when an individual perceives her/himself as intertwined with the group on a psychological level. This is therefore a strong predictor of the individual's participation in a charity community (Ashforth & Mael, 1989).

Furthermore, Algesheimer, Dholakia, & Herrmann (2005)'s study showed that the relationship to a brand is an influential antecedent to the individual's identification and affiliation with the brand community. This is supported by Bhattacharya (1998)'s study, which found that lapsed membership in a nonprofit organization was connected to a lack of identification. This suggests that individuals' acceptance of the brand is critical to community building, and that identification in the particular NPO is critical to the willingness to be involved with a NPO.

Based on this discussion it is thus proposed that in a charity context, "s*upporters with higher levels of consciousness of kind (identification) with a charity will exhibit higher levels of participation in shared*

rituals (behavioral involvement) with that charity" (Hassay & Peloza, 2009: 39) and furthermore, will exhibit greater commitment to that charity (ibid)*.*

6.3.2.2 Brand commitment

So, what is the importance of brand commitment in charity communities? Previous research in brand communities has highlighted brand commitment as an important mediating variable on significant relationship outcomes, such as the intent to stay and acquiescence (Morgan & Hunt, 1994), and on behavioral loyalty e.g. shown through advocacy and switching intentions (Fullerton, 2003). Behavioral loyalty shown through e.g. frequency and duration of participation is also found to be positively influenced by the psychological commitment to a brand i.e. an individual's resistance to change in their attitude towards a brand (Inwasaki & Havitz, 2004). As such, it appears that brand commitment includes both attitudinal and behavioral components. Gruen et al. (2000)'s finding that member commitment in a professional association was associated with increased participation, coproduction activities, and increased behavioral intentions e.g. loyalty, suggests that brand commitment is highly germane to our study's context.

Bhattacharya (1998) found that individuals' readiness to define themselves as a member of that particular social group increases when they are involved with the organization. For a donor charity, this may suggest that active participation with the organization will increase the individual's commitment to the charity community. Furthermore, McAlexander et al. (2002) argue that brand communities have a positive effect upon continued brand involvement and engagement in pro brand support behaviors (McAlexander et al., 2002). Thus, it suggests that communities may help to strengthen and increase existing levels of brand commitment through identification both directly and indirectly (ibid.).

Based on these theoretical findings, it is suggested that "*Supporters exhibiting higher levels of commitment to a charity will exhibit greater participation in the shared rituals and traditions of that charity (e.g., behavioral involvement)"* (Hassay & Peloza, 2009: 41). This may help us understand the interviewees' brand commitment in relation to their behavioral intentions for co-creation in the charity brand community.

6.3.2.3 Behavioral involvement (rituals and traditions)

Based on Muniz & O'Guinn's shared rituals and traditions as markers of brand community, the term brand involvement used by the authors refers to an active experiential or behavioral view of involvement with a brand. It embodies the action through virtual and face-to-face interaction of consumers, as well

as private interaction with the brand, suggesting that it has high relevance for our study's context of co-creation (Schau et al., 2009). The concept can be paralleled with Schau et al. (2009)'s value-creating *practices*, which are practical manifestations of the brand, comprising "a temporally unfolding and spatially dispersed nexus of behaviors that include practical activities, performances, and representations or talk" (Schau, Muñiz, & Arnould, 2009: 31). This is what Mühlbacher & Hemetsberger (2008) refer to as brand manifestations; tangible and intangible objectifications of brand meaning, which allow people to sensually experience the meaning of the brand, e.g. people, activities, communication, product, patterns of behavior, and so on. These help to stimulate social interaction, which dynamically reproduces brand meaning (ibid.). Laverie & Arnett (2000) find that people become attached to the activities that allow them to express a desired self, in this way showing that participation is symbolic and self-expressive. This refers back to the egocentric and projective benefits.

It is argued that members who participate in shared rituals (behavioral involvement) with a charity will exhibit higher levels of moral responsibility (perceived sense of community) to that charity and those involved with it (Hassay & Peloza, 2009). This might help us understand how the different stakeholders' co-creation practices influence how close they feel to the community.

6.3.2.4 Moral responsibility (Perceived Sense of Community)

According to Muniz & O'Guinn (2001), developing a sense of community feeling towards a brand requires that members are first attracted to and then acculturated to the organization. They claim that moral responsibility and perceived sense of community refers to the awareness of and identification with the mission of the nonprofit organization on a deeper personal level. However, Hassay & Peloza (2009) argue that moral responsibility also requires an interpersonal type of attachment, extending beyond identification or attraction, referred to as perceived or psychological sense of community (PSC), which captures the notion of responsibility that members feel towards the other members of the brand. This argument is supported by Schervish & Havens (1997)'s finding that those who feel closer to the community are more inclined to show volunteer commitment, such as increased donor and volunteering commitment.

Thus, it is argued that *"for an individual to be actively and repeatedly involved in participation with the brand, the individual must feel a sense of belonging, identification, and/or community"* (Hassay & Peloza, 2009). For example, if inclusion in a group is not made by choice, the bond will fail to be sustained unless an emotional attachment is established (Bhattacharya, 1998). Based on this review, it is

proposed that *members who exhibit higher levels of moral responsibility (PSC) towards a charity will exhibit both higher levels of consciousness of kind and commitment to the charity* (Hassay et al. 2009).

Sub conclusion

As such, we see that these four concepts have theoretical foundation in the charity sector. In summary, it suggests that strong emotional connections that individuals have with charity brands provide a fertile medium in which to explore and ultimately cultivate brand community. However, it is important to note that "(…) while the vast majority of the public supports some charity or other (Sullivan, 2002), not all supporters of a given charity are prospective members of that charity brand community, just as not every Jeep owner is a member of its brand community" (Hassay & Peloza, 2009: 24). This reflects what we see in the empirical data: that the interviewees are not equally engaged in the community. The empirical findings showed that the community plays a different role to each interviewee based on the different meanings they ascribe their relationship to the community. The presented theory can help us in understanding how this meaning ascribed to the community is mirrored in their level of co-creation with the DCS.

7. Analysis

In the following, we will analyze the findings in depth using the above theoretical framework. First, we carry out idiosyncratic analyses of each interviewee. Then, patterns across the interviews are analyzed in a cross-case analysis. The analysis seeks to answer the sub questions in order to answer the overall research question of the meaning provision of co-creation for individuals, the community, and the DCS brand.

We begin our analysis by identifying and analyzing the underlying psychological factors that define each interviewee's core concept of self (Belk, 1988) and profound existential concerns. Here, we use Mick and Buhl's (1992) research on how advertising experiences should provide meaning to consumers' *life themes* and *life projects* in order to create value. Second, the personal motivations for the interviewees' participation in co-creation processes will be analyzed with an outset in the integrated framework of motivational factors. Finally, we will look into the nature of the interviewees' co-creation processes by focusing on their specific interactive co-creation practices and the value and meaning it creates for them. Here, the 12 common value-creating practices theory by Schau et al. (2009) is applied, analyzing each interviewee's practices of co-creation within the brand community. Finally, the influence of the brand community on the interviewees' co-creation practices is analyzed using Hassay & Peloza (2009)'s

model of brand community development based on the interviewees' consciousness of kind, brand commitment, and sense of moral responsibility towards the DCS brand community.

7.1 Individual analyses

7.1.1 Interviewee 1: Robert Madsen

Life themes and projects

In order to identify some of Robert's overall life themes, we will take our outset in his personal background and upbringing. He has been raised in a family that has strong ties and strong values of good and honest behavior and education, which is evident throughout the following:

> "And I am really scientifically oriented, I like to stay updated on science and things like that. I guess I was brought up like that. It was expected of me to get a good education and my parents have always put great virtue into telling us to be responsible people and never just stand by and not care about important things. And of course always stick to the truth about things. I guess I have inherited some of those pretty strong values just to stay informed on what is going on in the world." (Appendix 3)

Thus, it can be argued that Robert's profound existential concerns (Csikszentmihalyi and Beattie, 1979), which are deeply rooted in personal history and defining for his core concept of self (Mick and Buhl, 1992; Belk, 1988), are centered on being *responsible, opinionated* and *truthful*, which make up his overall life themes.

The reviewed theory states that in contrast to life themes, life projects are in constant change in accordance with changes in life circumstances and life cycle (Mick and Buhl, 1992). They are derived from and influenced by life themes and can help the individual selectively choose tasks and activities that reflect the projects (Huffman et al., 2003). Our findings indicate that Robert's most profound life project is to be a *disciple of factuality*, which can be seen in relation to his choice of taking on the role as a debater on the DCS's Facebook page. He works as a gatekeeper towards the antagonists, who e.g. criticize the DCS for hindering the research in cannabis as a cancer treatment. He wants to prevent that the antagonists spread misinformation about cancer treatment to the oblivious people, who go to the Facebook page for valid information:

> "But what I really want to avoid is that some oblivious people come in here [DCS Facebook page] and then read that there are alternative treatments, because that is not true." (Appx. 3).

Thus, this role as a debater on the Facebook page supports his life project of being a disciple of factuality and provides meaning to his life.

Having identified and analyzed Robert's life themes of being responsible, opinionated and truthful, and life project being a disciple of factuality, we are now able to better understand his different motivational factors for participating. These will be further analyzed in the following, using the integrated motivations framework.

Motivational factors for participating in co-creation processes

Based on our findings, it is evident that the social factor plays a central role for Robert's engagement with the DCS. This indicates that he is motivated by the *social benefits* that he receives from participating (Nambisan & Baron, 2009; Lorenzo-Romero, 2014; Clary et al., 1998). He has grown closer to his three colleagues, who are also active debaters on the DCS Facebook page, which means that his co-creation practices allow him to strengthen his relational ties and to feel a sense of belongingness to the group (Brünink et al., 2014; Nambisan & Baron, 2009). Furthermore, he feels that his participation enables him to help other people by going against the antagonists. Thus, according to Lorenzo-Romero et al. (2014), co-creating provides him with the benefit of a social identity among other community members, since he hopes to positively influence them:

> "(…) I hope the others will get more sympathy with my opinion and with the way I write, and maybe even smile a little bit once in awhile. I think it is a little fun when I can see that somebody has been in there [Facebook] and liked some of my posts from previous debates even though they are several years old." (Appendix 3)

In the analysis of Robert's life themes and projects, it became clear that he is a very responsible man by nature, very opinionated (enjoying debates), and has values of being truthful, i.e. he seeks to be a disciple of factuality. Thus, his natural urge to participate in debates on the DCS' Facebook page appears to be strong. According to Nambisan & Baron (2009), this is a *hedonic* motivation, which means that the co-creation practice is mentally stimulating for him, and he considers it an interesting, exciting, and entertaining experience, which is evident from the following quote:

> "And then we of course laugh about it, because we are sitting in a big office during the day, so when one of us has just seen a particularly stupid comment from these types, then we can have

a lot of fun with it. Then we speculate how we can upset them the most in the debate."
(Appendix 3)

It is evident that the hedonic motivation is intrinsically rooted, which means that it is the act itself that is beneficial for him (Ryan & Deci, 2000). His participation makes him sink into a state of flow, which absorbs him, making him loose any sense of time and space (Csikszentmihalyi, 2002). This is especially evident at the time when he was active on the DCS' Facebook page every single day, debating with antagonists, writing down everything the antagonists say and keeping track of who they are.

Robert is also motivated by the *egocentric benefits*, which he receives from co-creating with the DCS. This can be seen as an extrinsically rooted motivation, as he is motivated by the actual outcome of the act (Ryan & Deci, 2000). The egocentric motive involves making the Facebook page a source of correct information (Roberts et al., 2014), which he states in the following:

> "When I first discovered how much trouble and confusion these antagonists created on the Facebook page, I sent a message to the DCS and asked them, what their opinion was towards these messages that the antagonists brought and if they wanted me to help them respond to the negative comments and discussions, which were influenced by wrong facts." (Appx. 3)

The egocentric motivation provides meaning and value to his life themes and life project, because he cannot accept wrong facts on the Facebook page that can mislead people. Another way that he is egocentrically motivated is through the sense of self-efficacy and reputation that the participation gives him, providing meaning and value to his life (Clary & Snyder, 1999; Lorenzo-Romero et al., 2014; Nambisan & Baron, 2009). The act supports his core concept of self of being a responsible and scientifically oriented person, and as such, participating makes him feel good about himself (Clary & Snyder, 1999). Based on Füller (2006), this egocentric motivation can be argued to be both extrinsically and intrinsically rooted because he is not only motivated by the outcome of an optimized Facebook page and personal benefits, but also by the act itself.

His scientifically oriented personality is furthermore motivated by the *learning benefits* that he gets out of the co-creation practices. As explained by Clary et al., being involved with any kind of volunteering may allow stakeholders to gain a deeper insight into the organization as well as the cause. Thus, this motivation is extrinsically rooted. This is evident when Robert explains that he spends a lot of time researching the subject of cancer treatment, which he uses for the sake of his own interest as well as for the debates on Facebook. This also feeds into his concept of self and life project of being a disciple of factuality, thus receiving a cognitive benefit (Lorenzo-Romero et al., 2014; Nambisan & Baron (2009).

Finally, Robert is *altruistically* motivated, as he is determined to be involved in the greater good of helping others and spends a great amount of time on it without expecting anything in return (Clary & Snyder, 1998; Roberts et al., 2014). He is genuinely focused on helping people who approach the DCS for guidance to not be misinformed.

To sum up, we found that Robert is motivated by several different factors. *The hedonic motivation* is evident due to the fact that he finds the act of co-creation joyful, fun, and interesting in itself. This leads to *the egocentric motivation* that Robert experiences, because it gives him a sense of self-efficacy and personal reward. Since he is very interested in science and knowledge, his participation with the DCS also provides him with the *learning benefit*, which therefore also make up a strong motivational factor for him. It was evident that *the altruistic motivation* is strong for Robert, since he genuinely wants to help other people. Finally, the *social motivation* is based on the strengthened relational ties with his colleagues as well as the social identity he gets from being the tough debater on the DCS Facebook page. Robert's five identified motivational factors are a mix of extrinsic and intrinsic motivations, indicating that he is motivated to co-create both because of what he gains from it, and because he enjoys being involved in these practices with the DCS.

Practices of co-creation in the brand community

In accordance with Schau et al. (2009), it can be seen that Robert is involved in the social networking practice of *empathizing* by supporting other DCS Facebook visitors in obtaining correct cancer-related information, and ensuring that they receive correct information only:

> "I do it, as I said, so that they [antagonists] are not allowed to be uncontradicted, so that if someone reads it, at least there is a contradictory opinion underneath they can choose to read. Then they can create their own impression based hereon." (appx. 3)

This shows that *empathizing* with those who are favorable towards the brand can be seen as an act of co-creation as it helps to reinforce the brand meaning to other members (Schau et al. 2009). He also empathizes with the other members, with whom he feels a personal connection, which helps to establish a closer social network between these members:

> "When I have sat and commented during the night, when I meet into work the next day, I get a comment on *'that was up the hill'* to explain that guy anything last night, huh', and then we can laugh about it. So, in that way it gives some kind of collegial spirit. Then there is one more thing to talk about with your colleagues." (appx. 3)

Empathizing is also evident when other brand community members 'like' Robert's comments on Facebook, which makes him happy and stimulates further co-creation. Thus, the brand members collectively create brand value. The social networking practice of *governing* is evident through his suggestion for house rules on Facebook where he helps set up rules for what is and is not accepted within the community, helping the DCS govern who should be allowed to communicate within the community. In this way, Robert explicitly asserts directions for the behavioral norms of the community, including the tone of voice and what kind of information is considered acceptable to display within the community. This helps to reinforce the social or moral bonds within the community (ibid.), because other community members learn to trust DCS's brand sphere to be a safe environment that provides a trustworthy source of information. It has also allowed the DCS to get rid of antagonists and receive less criticism on their Facebook page. Further, Robert feels that he has been given authority by the DCS to reply to other members' Facebook posts on behalf of the DCS, which makes him feel closer connected to the brand, as evident here:

> "I do feel a little bit like a part of the DCS, I guess, because after all they have contacted me and asked me to do those things. Then you feel like a part of the team, you can say. At the time it was on its highest (…) I wanted to write them and ask if I could stop by with a cake, because it would be fun to meet the people you have fought this battle with. Who you were on the same team as." (appx. 3)

Robert's participation in discussions with antagonists can be seen as *evangelical*, because he speaks on behalf of the DCS, spreading their message. This way, he is preaching from the mountaintop (Schau et al. 2009) that there is no "alternative" cancer treatment besides medical treatment. He helps safeguard the impression of the DCS, making sure that other community members get correct information, thus contributing to what the brand stands for. It is evident that this co-creation practice of evangelizing is creating value for Robert as it allows him to demonstrate his intellectual competence, accruing cultural capital within the brand community while gaining an emotional reward of positive valence, and a greater sense of brand commitment (Hassay & Peloza, 2009). Furthermore, it potentially enlarges the brand community and enhances the brand's outward impression (ibid.).

It is evident that he recognizes that there is variation between brand community members. This practice of *staking* is especially highlighted by the thick line that he draws between "us" and "them", distancing himself and his community members from the people we refer to as 'brand antagonists.' It is evident that this provides him with positive valenced emotions, providing further incentive to co-create within the community. The practice of *documenting* is also evident from Robert's involvement in the online

discussions. Whenever he discusses with the antagonists, he spends a large amount of time researching for factual information regarding cancer cures, which he then shares with the community. Thus, he documents his statements on the cancer-related information that the DCS stands for, and opposes the alternative treatments. This way, Robert's engagement further enhances the discursive *know-that* knowledge of the community, while also supporting the community's *"knowhow"* establishing implicit rituals within the community (Schau et al. 2009).

To sum up, Robert's co-creation practices allow him to demonstrate his competencies, which increases the value he experiences with the brand. Furthermore, it contributes positively to the community, while providing emotional value to Robert's life themes and life project, which encourages him to continue to co-create. Next, we will explore in more depth what role the brand community plays for Robert and his co-creation.

The role of the brand community

As seen in section 7.1.1.2, Robert is motivated by the social benefits he receives from co-creating, thus, it is evident that the community and the social relationship to other members of the community play an important role to him in his practices of co-creation.

Daily or multiweekly contact to the other members through the DCS has created a deeper friendship between Robert and his colleagues. Thus, Robert is part of a *web* community with his colleagues, characterized by interpersonal relationships (Fournier & Lee, 2009), extending beyond the brand (Schau et al. 2009):

> "So this way it is not really a working relationship. When you get out on the job market you will increasingly discover that the border between colleagues and friends becomes fluid." (appx. 3)

Thus, he has high levels of consciousness of kind, which means that they identify with each other (Hassay & Peloza, 2009). This is expressed through his frequent use of "we". Researchers have highlighted a sense of *we-ness* as a motivation for caring behavior (Schervish & Havens, 1997), which can explain his high level of commitment to the DCS. Furthermore, he feels like part of a pseudo community with other DCS members, as he explains:

> "(…) I guess it is like a pseudo community, because it is nice that I can come in and see that Trine, which one of them is called – the sister to him I mentioned before, has been in and commented on it. Then I think that it was nice that she had Googled those things for

answers, then I don't need to do it. So, in that way, I feel like she has done some of my work for me. Then I just 'like' her comment and then I am actually out again. So, I guess it is a community on that level." (appx. 3)

It can be argued that what Scouten & McAlexander (1995) found in their study of Harley Davidson's brand community is evident within this community: Robert and his group members are not only defined in terms of them being 'in', but also, by those who are 'out', i.e. "us" vs. "them". Their view on "them" i.e. the antagonists is with high disdain, and they clearly distance themselves from those who propose alternative methods from those of the DCS:

"So then I went in there and found that you really poke your head into a hornet's nest, when you try to go against these people who are, well, if I am a bit crude, I think they are uneducated fools, because they think that they know more than doctors and researchers because they have seen something on YouTube." (appx. 3)

Thus, from the analysis of the practices of co-creation, it can be seen that for Robert, the high level of consciousness of kind i.e. identification with the DCS brand community, results in a higher level of participation in practices of co-creation with the brand, as proposed by Hassay & Peloza (2009).

As Fullerton (2003) found, affective brand commitment has a positive impact on behavioral loyalty, which is evident through Robert's extensive time and emotional investment in the brand. Furthermore, Iwasaki & Havitz (2004) argued that psychological commitment positively influences behavioral loyalty, such as frequency and duration of participation in a recreational agency. Thus, it suggests that the high level of brand commitment and loyalty towards the DCS might explain Robert's high level of involvement. Furthermore, the deep sense of psychological commitment to the DCS is the reason why Robert exhibits high participation in co-creation practices (Hassay & Peloza, 2009; Mick & Buhl, 1992).

Robert's high level of participation in co-creation practices suggests that he feels a sense of moral responsibility towards the brand, a sense of duty to the community as a whole, as well as to the individual members of the community. It can be analyzed that his personal attachment towards the brand community, in particular his colleagues, extends beyond mere identification, what Schau et al. refer to as psychological sense of community *(PSC)*. Robert and the other members feel responsible towards one another, sharing a normative set of beliefs. This is supported by Schau et al. (2009)'s notion that supporters who exhibit higher levels of moral responsibility (PSC) will also show higher levels of consciousness of kind and may explain his high level of commitment to the DCS.

To sum up, it can be argued that Robert's brand experience is enhanced through the co-creation practices as they allow him and his fellow brand community members to share insider jargon and modes of representation (Schau et al. 2009). Further, it can be argued that taking part in these practices of co-creation continues to further motivate and inspire him for more brand involvement and co-creation. As Schau et al. (2009) suggested a diverse constellation of practices indeed seems to create a stronger sense of and commitment to the brand community for Robert, which provides him great emotional. It is evident that being involved in co-creation with the DCS plays an important role in his life, providing meaning in relation to his life project of being a disciple of factuality as well as to his life themes of being responsible, opinionated, and truthful. Through his co-creation practices, he is endowed with cultural capital while providing meaning to the brand and creating value.

7.1.2 Interviewee 2: Carl Hülsen

Life themes and life project

Based on Carl's personal background and upbringing, we are able to identify two overall life themes, which are defining for his core concept of self and underlying drivers of his co-creation with the DCS (Mick & Buhl, 1992; Belk, 1988). Carl was raised to be opinionated and responsible, and has lived by these values throughout his personal and his work life. This suggests that two of Carl's life themes are centered on *being responsible* and *being opinionated*. According to theory, his choices in life can be mirrored in these profound existential concerns, which are deeply rooted in his personal history (Csikszentmihalyi and Beattie, 1979).

Carl has suffered from prostate cancer, but is now cured, which is a major change in his life circumstance (Mick and Buhl, 1992), which has resulted in a change in his life project. It is evident that one of Carl's main life projects today is to be a *responsible former cancer patient* as seen through his high level of involvement with the DCS, research of the subject of cancer, and sharing his own experiences with cancer:

> "And that is why I shout about it to everyone about how attentive you have to be and how much you have to take care of yourself in this regard, because I have experienced losing a very close relation too many times, and have been afflicted by it." (appx. 4)

> "And that is an example of a thing that I have commented on, on DCS's Facebook page. There was a woman who didn't want a free examination [she says] she could wait with that until there

eventually was something. But then I wrote to her that it might possibly be too late then. Therefore, you have to be extremely aware of it. And yes, that is why I let my mouth run endlessly [about this subject]." (appx. 4)

Thus, it can be argued that his involvement reflects his life project of being a responsible former cancer patient.

In the following, we will use the integrated framework to analyze Carl's different motivational factors for being involved with the DCS and relate them to his life themes and projects in order to better understand the meaning his involvement provides him.

Motivational factors for participating in co-creation processes

Based on the above, it is evident that Carl is *altruistically* motivated (Clary et al., 1998; Roberts, 2014):

> "(…) It is not to scare them, but to speak openly about what it [cancer] is. And also about the operation, etc. There is no reason to shut up about it. You might as well speak openly about it so other people can benefit from it. So we can inform as many as possible." (appx. 4)

His own experiences with cancer have most likely shaped this motivation, because he knows how awful and damaging the disease can be. Mick & Buhl (1992) note that a person's chosen actions often reflect his/her life projects. Carl's high involvement with the brand can thus be seen in relation to his life project of helping others, which provides him meaning as it supports his life theme of being responsible. Besides sharing, commenting, and posting content on Facebook, he is also determined to get even more involved with the brand through volunteer work in the future. Thus, for Carl the altruistic motivation can both be seen as extrinsic, since he is driven by the outcome of the act (others getting a better life), and intrinsic as he receives the satisfaction through the act of helping others (Füller, 2006).

As Clary et al. (1998) states, it can be difficult to distinguish between altruistic and more selfish-related motivations, because few people act purely for the welfare of others without wishing to get something out of it. It is evident that Carl also has an extrinsic desire to constantly stay up to date with information about cancer, thus indicating that he is motivated by the *learning benefit*:

> "I am happy that I can enter their [the DCS] website any time and sit and read about everything there is about cancer etc., and I guess it is also based on this that you can gain experience about what other forms of cancer there are and what you can do to prevent them. And then it is based on this knowledge that I discussed it [with others]." (appx. 4)

This learning benefit of co-creation enhances his understanding of cancer and lets him gain deeper insights about the subject and all the services that the DCS stands behind (Clary et al., 1998; Roberts et al., 2014). The *protective benefit* is also evident, as he seeks all this information not only to pass it on to others, but also to protect himself from the disease (Clary et al., 1998). In contrast to the altruistic motivation, the learning and protective motivations are purely extrinsic, since there is a clear output that Carl expects from his co-creation.

Considering Carl's life themes and the quote below, he is also motivated by the *hedonic benefits* (Nambisan & Baron, 2009). That is, he simply enjoys the act of debating, which also makes it an intrinsically rooted motivation (Füller, 2006):

> "Well, I am on Facebook a lot. I debate a lot in there about different relations. Both about relations that I like and dislike, etc. etc. I have never learned to shut up (…)." (appx 4)

The *social benefit* as a motivator for co-creating with the DCS is furthermore present for Carl. First of all, he shares the passion for the fight against cancer with his sister. Furthermore, he believes that cancer brings people together, which indicates that he receives a sense of belongingness by being involved (Roberts et al., 2014):

> "I definitely feel like there is a community. But it is not like I have started to know other followers on Facebook. No one has ever contacted me in there. But I definitely feel that there is a community, especially between those who have or have had cancer." (appx 4)

To sum up, Carl is motivated both intrinsically and extrinsically for a number of reasons. The strongest motivational factor is the altruistic, since he is so determined to help others touched by cancer. However, he is also motivated by the benefits he receives himself, which is seen through the learning, protective, hedonic, and social benefits.

Practices of co-creation in the brand community

It is evident that Carl co-creates with the DCS through different value creating practices. The empirical data showed that he is highly active on Facebook, where he communicates with other members of the brand community, which can be characterized as social networking practices (Schau et al. 2009). He *empathizes* highly with other users through comments, where he encourages others to take cancer seriously. Furthermore, Carl lends emotional support to other members in regards to both brand and

non-brand-related life issues, encouraging fellow community members to keep track of cancer symptoms, etc. offering advice on how to deal with a life with cancer before, during, and after:

>"And that is why you have to pay extremely high attention to changed circumstances in your lifestyle and well-being (…). And that is why I shout about it to everyone about how attentive you have to be and how much you have to take care of yourself in this regard, because I have experienced losing a very close relation too many times."(appx 4).

These social practices help to reinforce social bonds between himself and other brand community members as expressed:

>"I definitely feel that there is a community, especially between those who have or have had cancer." (appx 4)

He also shares all of DCS's Facebook posts and information, which can be seen as *evangelizing* and *documenting*. Furthermore, he talks at meetings for cancer-patients and engages with the community through discussions with other community members, which can also be seen as co-creating brand meaning. Although not directly promoting the DCS brand, he shares the brand's "good news" and inspires others to use the brand, inviting others to perform the same practice of sharing. Thus, it generates further consumption opportunities within the community (Schau et al., 2009) while serving Carl's own life project of helping others.

Carl participates in considerable *customizing* and *badging* practices, as seen for example when he updates his profile picture with a DCS image or customizes a virtual heart:

>"Amongst other things, we shared that thing with the heart, where you could write something inside it, share it [on your wall], and make people share it on the social media. That was a campaign initiated by the Danish Cancer Society. I thought that was really good too. Yes, we are involved in these kinds of things, and we will continue to be… Because I think it is a good thing… That is why it is nice when other people like or share what you say in there [Facebook], because then you know that people have read your message, and that is good." (appx. 4)

By showing his support through badging, he helps spread DCS's message and inspires more community engagement, encouraging other members to do the same, which potentially attracts people outside the community to join the community. Thus, the practices evince brand community vitality, while

enhancing his brand experience within a sympathetic social network, and providing him affective value (Schau et al. 2009).

Through this practice, Carl hopes to enhance consumption experiences for members of the community as well as outside the community. By encouraging further brand related behavior, such as liking, sharing, and commenting, he contributes to continuous co-creation of brand meaning (Mühlbacher & Hemetsberger, 2008). In the following, the meaning of the brand community to Carl and his co-creation practices will be explored further.

The role of the brand community

Carl feels a strong emotional attachment to the brand community, which is showed through his frequent use of "we" when he talks about his involvement with the brand. He further states that he feels that there is a sense of community:

> "I definitely feel like there is a community. But it is not like I have started to know other followers on Facebook. No one has ever contacted me in there. But I definitely feel that there is a community, especially between those who have or have had cancer." (appx. 4)

Thus, it is clear that the brand community provides meaning to him, evidently because community members support each other in the fight against cancer. This is supported by the claim that individuals identify with people and things with which they share similar attributes (Hassay & Peloza, 2009). It is evident that even though he has not made any new real-life connections through his brand involvement, the emotional attachment makes him feel psychologically intertwined with the community resulting in social identification with the community. Like in Robert's case, this high level of commitment has a positive impact on his loyalty towards the DCS and his brand advocacy as suggested by Fullerton (2003). Thus, Carl's high level of participation in co-creation practices and commitment can be explained by his high level of consciousness of kind (Hassay & Peloza, 2009) based on his past experiences with cancer. Furthermore, his high level of commitment explains why he exhibits great participation in co-creation with the DCS, as Hassay & Peloza found that high level of commitment to a charity will result in greater involvement with that charity.

He feels morally responsible for helping other people, sick as well as healthy, and thus he shows moral responsibility towards the brand community:

> "Yes, well it is because people have to very attentive of the disease because it is as damn sneaky as it is. And therefore they might risk that it is too late when they discover

it. So, that's why you have to warn them in time. It is not to scare them, but to speak openly about what it [cancer] is. And also about the operation, etc. There is no reason to shut up about it. You might as well speak openly about it so other people can benefit from it. So we can inform as many as possible." (appx. 4)

This can be explained by Hassay & Peloza (2009)'s notion that supporters who participate in the shared rituals (behavioral involvement) with a charity will feel more morally responsible to that charity and its brand community. Carl identifies with the DCS's mission on a deep personal level due to his life project of being a responsible former cancer patient. Furthermore, the organization has helped him during his sickness, thus he has been acculturated to the organization and trust has been established. From these findings it is argued that Carl feels a deep psychological sense of community (PSC), which may explain his commitment to the DCS and the cause.

7.1.3 Interviewee 3: Christina Hjelmager

Life themes and projects

Our findings from Christina's interview reveal that she is a person who has always been very focused on living a valuable and responsible life. She is the oldest sibling of three and has taken a lot of responsibility for her younger siblings from an early age due to their parents' divorce when they were children. Even though the parents raised them well, it is evident that she was very focused on being the responsible older sister and helped the three of them stick together in the difficult time:

"(…) I am the only one in my family who is involved with something like the Danish Cancer Society, (…) Well, maybe it has to do with the fact that I have always wanted to be involved in a good cause. I don't know why… Maybe I am just responsible like that. I don't know. But I am a big sister and actually took pretty much care of my little brother and sister when we were kids and our parents went through a divorce. Not that my parents are bad parents, because they are definitely not. They raised us well. But I guess that it is a tough time for all families, so I looked after my siblings during that time." (appx. 5)

According to Mick & Buhl (1992), this transformational experience in early childhood has formed her life theme of *being responsible*, which has made her want to do something valuable and responsible with her life.

67

Life projects are derived from life themes and can help the individual selectively choose tasks and activities that reflect these projects (Huffman et al., 2003). One of her life projects can be defined as *helping others*, which is seen in relation to her choice of becoming a collector for the DCS:

> "I had some kind of idea, or a need to have some kind of cause that I, perhaps not was passionate about, but that I at least contributed to positively with something." (appx. 5)

Furthermore, she is 31 years old and has recently had her first child, which indicates a change in life circumstance and life cycle. As shown in our findings, she expresses that it is important for her to establish a family with strong family ties and safety. Thus, another life project, which is derived from her life theme and life circumstance, is *being a good mother*.

In the following, we move on to analyze Christina's different motivational factors for being involved with the DCS.

Motivational factors for participating in co-creation processes

Our findings suggest that Christina originally felt a personal need to support a good cause, thus she chose to become a collector for the DCS. This *altruistic* motivation of supporting the greater welfare of others (Clary et al., 1998; Robert et al., 2014) is strong within Christina, which correlates with her life theme of being responsible. Thus, being involved with the DCS provides meaning to her life. However, her motivation is not only based on the altruistic meaning she receives. She is highly motivated by the *egocentric benefits,* as shown here:

> "I am happy when I see a story in the media, I can think, "okay, at least I am doing something for this [cause] (…) But here I can feel good about myself. I think it is a big part of why you keep going. It is like "I keep doing something, because then I can feel good." And it might be a way of buying indulgence, it is totally gross, but it is kind of like that, right?" (appx. 5)

This shows that she is motivated by the feeling of higher self-esteem and self-consciousness (Clary et al., 1998; Lorenzo-Romero et al., 2014; Nambisan & Baron, 2009). In this case both the altruistic motivation and the egocentric motivation are extrinsically rooted, because both motivations are driven by the outcome of the act (Füller, 2006).

As she recently had a baby, her life has changed completely and has developed a new life project; to be a good mother. It can therefore be argued that she is motivated by *protective benefits* as she hopes to remedy the personal fear of cancer through her involvement with the DCS (Clary et al., 1998).

Finally, it can be argued that she is *hedonically* motivated since the act of collecting is intrinsically fun and joyful for her (Roberts et al., 2014; Lorenzo-Romero et al., 2014; Nambisan & Baron, 2009), as she enjoys the annual collection with her friend:

> "It is something that I like to do [collecting], so therefore it is something that I will continue to do in the future." (appx. 5)

In summation of Christina's motivations, it is evident that they are mostly influenced by her own personal drivers and her need for feeling good about herself, reflecting her life theme and projects. However, she also wants to support the cause. Her primary motivations are therefore egocentric, hedonic, and protective, while the secondary motivation is altruistic, showing that she is both extrinsically and intrinsically motivated to engage with the DCS.

Practices of co-creation in the brand community

As we know, Christina is voluntarily involved with the DCS through collecting, which can be seen as co-creation, which provides meaning and value to her life theme of being responsible. Christina occasionally *empathizes* with other member of the community through 'liking' on other members' Facebook posts:

> "(…) one of my previous colleagues whose mother died of cancer, who is very active in it too. She is also a collector for DCS. And when she puts something up on Instagram or Facebook I think it is positive and then I 'like' it. When other people show that they do something for the DCS, then I 'like' it!" (appx. 5)

Thus, it provides her only temporary value of social networking, which does not evolve into a deeper sense of identification with the brand community. Besides occasionally 'liking' a post, she more or less only co-creates with the DCS one day a year, i.e. on the day of the collection. For example, she rejects the DCS's co-creation initiatives such as the 'Show the Flag' campaign, despite being positive towards these proactive relational campaigns initiated by the DCS. The reason for this lies in her attitude that she does not have a need to show others that she acts, as it is a personal matter for her. She has no need to be a big part of the DCS brand community or for others to associate her with the brand:

> "I don't need to show people why I do it. I guess I just feel good about doing it. Rather showing that you act. There doesn't need to be a reason that people need to see." (appx. 5)

Furthermore, her current project of being a good mother influences her so that she does not like to be reminded of bad things in the world, such as cancer:

> "There are already lots of things in my own head that worry me in relation to having a family now, so therefore I do not actively search for it." (appx. 5)

Thus, while she likes to be part of the fight against cancer and plans to continue collecting every year, further involvement with the brand through co-creation practices will not provide her more value. She is only willing to take part in co-creation with the DCS on the day of the collection. Thus it is evident that Christina's level of behavioral involvement is quite low. How this is reflected in the value of the brand community for Christina will now be analyzed further.

The role of the brand community

For Christina, collecting is associated with socializing, because it allows her to spend time with one of her friends, enjoying the collection together followed by a lunch. The collecting day can be seen as a *brandfest*, in which social interaction between the charity and their supporters occurs geo-temporally (Hassay & Peloza, 2009; McAlexander, Schouten, & Koenig, 2002; Schouten & McAlexander, 1995). McAlexander et al. (2002) found that consumers felt more as a part of the brand community and had better perceptions of the brand after the brandfest experience. In relation to the concept of consciousness of kind proposed by Hassay & Peloza (2009), Christina expresses that she feels part of a community on the day of the collection:

> "On the day I feel a lot like part of a community. There, it's like "hi" when you meet the other collectors (…) we all walk around with these plastic boxes and stuff like that. So you can recognize the other boxes. Then you say 'hey' and feel like "we are out doing something *really* good". But normally it is not something that I think about all that much". (appx. 5)

She experiences that she identifies with the other community members during the brandfest based on their shared mission: they are fighting cancer and doing "something *really* good" together. It is evident that there exists a kind of insider jargon when they are out collecting, supporting Christina's feeling of collectivity i.e. consciousness of kind:

> "People are mostly like "it is so great that you are doing this", and they really want to donate (..) the very interesting thing is that people often tell you their stories. People become very open around it and [say] that they really want to support it, because they

70

have had cancer themselves, I am really affected by these things. But people become very open around why they also want to donate. I find that incredible." (appx. 5)

This shows that the collection makes people both outside and inside the community join together, open up, and tell stories, which helps evince the brand community vitality. Hassay & Peloza (2009) asserted that online and real-world interaction are antecedents to vitality, which is supported by Christina's collection experience. This identification with other members is also evident on Facebook through empathizing practices, which co-create value:

"It touches something in me. Then you are kind of a community, and you are like "yeah man, you did it too" and then they get a 'like'. It is not that I make a bigger deal out of it, but still in this sense, it can be seen as a small community." (appx. 5)

As we saw in the hedonic motivation, she is very committed to continuing her volunteering with the brand, which can be explained by her affective commitment (Fullerton, 2003), as stated here:

"It is something that I like to do [collecting], so therefore it is something that I will continue to do in the future. (…) I think it is important." (appx. 5)

Christina expresses a sense of identification and community, which is why she is actively and repeatedly involved with the DCS once a year (Hassay & Peloza, 2009). However, the sense of perceived community is not as strong beyond the confines of the event or brandfest, and it can therefore be derived that the connection to the other members is not developed into deep acquaintances or moral responsibility, and thus the brand does not play a very significant part in her everyday life. Thus, for Christina, the community has limited liability as asserted by Muniz & O'Guinn (2001).

The fact that she does not want to get further involved in co-creation practices can be explained by her low sense of community identification except on the day of collecting (Hassay & Peloza, 2009). Furthermore, her rather low level of involvement in co-creation practices might be explained by her lower sense of consciousness of kind as well as lower sense of moral responsibility to the brand in general (ibid.). It can further be argued that her low commitment to the brand community is due to her low moral responsibility towards the community.

Summing up, Christina's level of consciousness of kind is generally low, but on the day of the brandfest (collecting) it is relatively high, when she physically meets other members of the community. This creates value for her because it enhances her co-creation experience with the brand. The value created on this one day is so significant that she feels committed to the brand and will continue to participate in this

brandfest every year, thus, co-creating brand value for the DCS. However, the role of the community appears to play a less significant role for Christina, and it is the act itself, just "doing something good", that provides her the most value, rather than the community.

7.1.4 Interviewee 4: Stine Skonning Plassman-Hansen
Life themes and life projects

According to Mick & Buhl (1992), Stine's upbringing and personal history has influenced the development of one of her life themes. Based on our findings, it is evident that she was raised with good value and responsible behavior, always supporting a good cause- Thus, one of Stine's life themes is *being responsible*, which has been socially constructed during her personal history, and served as a benchmark throughout her life (Huffman et al., 2003). This life theme is important to her and supports her core concept of self (Belk, 1988).

Stine lost her father to cancer when she was 23 years old. This radical change in her life circumstance established new life projects for her (Mick & Buhl, 1992). Subsequently to her father's passing, she became actively involved with the DCS collections in memory of her father and due to a wish of being a good daughter. This makes up two important life projects as evident here:

> "When my father died one of the worst things I could imagine was if he would be forgotten. I remember thinking that I would make sure that he would always keep his space in the world and our family. And I guess that it is also why I do this [being involved with the DCS]." (appx. 5)

Another life project, which is also a result from the change in her life circumstance, is helping others. Her personal experience with losing a relative to the disease drives her to support the cause and support others who are currently fighting cancer. She explains that in the weeks up until the collection day she actively shares and posts relevant content on Instagram and Facebook to create awareness of the cause. It is evident that her life projects guide her to be involved in activities that live up to those projects, which thereby create meaning for her (Mick & Buhl, 1992).

To sum up, one of Stine's profound life themes is being responsible and her life projects are preserving the memory of her father, to be a good daughter, and helping others. Based on this, we are able to better understand her personal motivations, which will be analyzed in the following.

Motivational factors for participating in co-creation processes

Our findings suggest that Stine's personal feelings with the disease are determining for her choice of participation in the co-creation with the DCS. In her own words, the involvement has worked as therapy after her father passed away as seen in relation to her two main life projects:

> "Well at the time it was probably for my own sake to be honest. And then it was a nice thing that my mom and I had the collecting day together. And this April we are doing it again. So yes, it was probably for my own sake (…) At that time, it was good therapy for me." (appx. 6)

This illustrates that her participation is highly motivated by the *egocentric* and *protective* benefits. These two motivational factors both concern the more personal or selfish aspects compared to the rest of the motivational factors discussed in the integrated framework. They cover feelings like helping resolve personal issues and escaping from current concerns (Clare et al., 1998; Roberts et al., 2014). It is clear that the primary reason for getting involved with the DCS is based on a need of some kind of therapeutic activity, especially right after her father's death as it allowed her to process her grief.

It is evident that the motivational factors have changed over time, and she has developed a motivation to help others. This is evident through her participation in the campaign '*Show the flag'*, which is launched in connection to the annual money collection. When she is out collecting for the DCS she carries a flag that says '*for those who fight and for those who fight with them'.* In addition, she states:

> "(…) but they are not money that I will ever see or that will save my father, so in that way it is not for my own sake but for the cause and for helping others (…)" (appx. 6)

This shows that she is *altruistically* motivated to collect money for the DCS that will not directly be beneficial for her, but will help others in the fight against cancer (Clary et al., 1998; Roberts, 2014).

To sum up, Stine's voluntary participation in co-creation with the DCS can be seen in relation to her personal experience with losing her father to cancer. She even admitted that she probably would not have been actively involved with the DCS if she had not lost her father. Then she would have continued to just donate money. Thus, Stine is primarily motivated by the egocentric and protective benefits, however, her personal experience with cancer has also provided her with the altruistic motivation to help others.

Practices of co-creation in the brand community

From the empirical data, it is evident that Stine is active in co-creation practices both offline and online; offline through collecting and online through sharing, liking, and commenting on cancer-related content on Facebook and Instagram, primarily around the collection day.

That Stine shares the DCS collection on social media the weeks before the yearly collection can be seen as *evangelizing* in this context, because she shares the "good news" of the brand and inspires others to take part in the collection (Schau et al. 2009):

> "Most people in my social circle know that I have lost my father, so I don't want to over spam them with cancer-related things. But now I do this [promote the yearly collection on Facebook] the next few weeks, because the collection is coming up soon, and I just think signing up is important, so I post it just to encourage other people to do the same if they don't have plans that day. And it takes 2.5 hours, and then you are done." (appx. 6)

This shows that the support she gets from other people makes her feel closer to the brand community. Thus, spreading the word takes the form of consumer-generated content as evident here (Schau et al. 2009). This sharing of personal relevant information, knowledge and experiences, through the process of active contributions to co-creation of knowledge within the online community, reflects the learning benefit of the consumer engagement (Brodie et al., 2013). Thus, she encourages others to join the brand related discourse and take part in co-creation activities creating cultural capital, while enhancing her own experience with the brand. Additionally, she started her own fundraiser through the DCS, which can be seen as *commoditizing*. Stine "approaches the market place" by commoditizing the DCS through an online fundraiser. Thus, she encourages other people to contribute and more value is co-created. From the fact that it received a lot of support and that many people donated money to her fundraiser, it is clear that this act of co-creation provided high value for her:

> "But then I started the collection and I saw that previous bosses and old relatives suddenly started sending money and my good friend's mom whom I had never met also sent money to it. Then you suddenly felt that you were a part of it." (appx. 6)

Another act of co-creation, which was important to her, was the DCS 'Show the Flag' campaign. This can be seen as both *badging* and *customizing*. By carrying around the flag, she is "badging" the DCS brand symbolically, customizing it to fit her needs. The reason she participates in this practice is for her own sake, but at the same time, she is co-creating the brand meaning. This was the time she felt closest and most tightly connected to it, she explains:

> "But I remember that this was the time where I have felt the strongest connection to them (…) I remember that I wrote two flags (…) And it was just very meaningful for us to walk around with those flags. And I don't know how many even saw it when we rang the doorbells, but I really thought it was two-three hours of therapy for me, also because it was so new to me to be someone who knew cancer(…)."(appx. 6)

Thus, it is clear that she gains an emotional value from co-creation, as it supports her in her current life projects. The following further illustrates the co-creation practice of *badging*, in which Stine provides symbols of experience that are associated with the collectivity (Hassay & Peloza, 2009), i.e. the common cause of fighting cancer:

> "I have also just posted a picture on my wall today, actually, where a little girl who is affected by cancer writes: "I wish cancer got cancer and died, on a mirror". That was just because I thought it was a cute picture, and it is what we are all thinking." (appx. 6)

It is evident that she co-creates this way because it allows her to express her inner feelings. Thus, the practice provides meaning to her in her life project of remembering her father. Furthermore, it manifests the DCS brand through pictures.

To sum up, it is analyzed that Stine engages with the DCS through various co-creation practices helping to spread the message around the brand and encouraging others to enter the brand related discourse. However, her participation is limited to the weeks around the yearly collection. It is evident that it creates meaning for her to be involved with the brand, shown through her emotional engagement. Thus, the outcome of the co-creation processes is multi-faceted, as it creates value for her personally, but also for the brand.

The role of the brand community

Stine's participation in the yearly collection can be seen as co-creating in a brandfest (McAlexander et al., 2002) like in the case of Christina, in which members identify with other members in the brandfest, which strengthens the consciousness of kind. However, Stine finds this act of co-creation a highly personal matter. This is probably due to her first-hand experience with cancer and that she is a private person when it comes to the sensitive matter of her father's death. Collecting is an experience that she shares only with her mother and brother:

"For me, or probably for everybody, it is a private matter. It is not as if I feel like a part of the community, I wouldn't say. But it is a good way for me to process some things and having it as "a thing" with my mother and brother. I can feel that it means a lot to my mother. So that way, you could say that it is a small community. But it is not like I feel closer to the other collectors on our heel. It is not like I feel that it is a common cause with them. I feel like it is my own cause, my family's cause." (appx. 6)

Thus, the consciousness of kind, i.e. the sense of *we-ness* within the community is argued to be low for Stine on the collection day. Despite having 'shared values' and common goal and behaviors, the social identification amongst the other collectors is low, and she only feels a communal feeling towards her close family. Perhaps the reason for this gap can be found in a lack of feeling intertwined with the brand community on a psychological plan (Ashforth & Mael, 1989). From this, it is evident that while she co-creates with the DCS through collecting, she does not participate in the brand community with other members. Thus, her lower level of moral responsibility towards the community can be argued to influence her lower level of participation in the brand community (Hassay et al. 2009).

Yet it is evident that the social influence affects her in other co-creation practices, as seen in for example her fundraiser, where she notices that she receives positive feedback on the online cancer collection. She explains that it felt good, and that this made her realize that she was helping in doing "something good", speaking to her altruistic motivation. Furthermore, she likes the DCS co-creation initiatives, which involve other people's stories. She finds that the mission is brought down on a personal and non-commercial level, where everyone can relate:

"But the reason that you don't think that it is too much is that it is just as much people who share and bring it out. So you don't feel spammed by the DCS. So you kind of feel like it is the population that is spamming you and then it is not negative. And you don't think that it is a media stunt or too pushy. I think that it is completely fine and the reason why the population spams in that way is because people genuinely care." (appx. 6)

It suggests that she feels some consciousness of kind. The reason however, is found in her perception that the message is legitimized when people present it, because a brand can be negatively associated with commercial motives. Overall, her commitment to the brand is relatively low, as she only engages with it occasionally:

> "Especially in the beginning I was in there [on DCS website] to see what they were doing and if there were any offers for me that I could use. And now it is just something I follow when the collection is coming up or talk about it (…)" (appx. 6)

To sum up, the fact that Stine is involved in co-creation with the DCS, illustrates that she identifies with the brand, which was found an essential factor to the willingness to be involved with an NPO (Hassay & Peloza, 2009). However, she does not feel connected on a deeper level to the brand community, because she finds her relation with cancer (DCS) a personal matter, which explains why she is not highly active in shared rituals inside the brand community.

7.1.5 Interviewee 5: Hans Buhl

Life themes and projects

Based on our findings, which reveal that Hans grew up in a family with strict parents who raised him with ethical values, it can be argued that one of Hans' life themes is centered on *being ethical with strong values*. What is interesting in this case is to see *if* this life theme has influenced his life projects as the theory suggests (Mick & Buhl, 1992; Huffman et al., 2003). Earlier in his life cycle, when his life circumstances were different, he worked as a doctor and a chairman in the Ethical Sector of the Danish Medical Association. It can be argued that one of his major life projects, evidently derived from his life theme, was to be a good professional doctor, who worked hard to make better circumstances for his doctor colleagues in Denmark. It is evident that his life project changed as he was diagnosed with cancer, which provided a radical change in his life circumstance and his relation to the DCS. From then on, his life project became fighting cancer. His choice of being an active user of the DCS' services and facilities provides valuable meaning for him, since it assists him in his important life project of surviving cancer.

In the following, we will look closer into what motivates Hans to be involved with the DCS.

Motivational factors for participating in co-creation processes

As a chronical cancer patient, it is obvious that it has become Hans' life project to simply survive and hold his head above water. Thus, it is evident that he is motivated to be involved with the DCS due to a *protective benefit*, since it helps him resolve his personal life issue (Clary et al., 1998):

> "What you can say about the way I involve myself with the brand is that I do it for my own sake. As a user of it. And you can say that if I had more energy, then I am pretty sure that I would of

course be more involved in supporting the DCS and be a part of the collections and things like that. But right now I fight more to just keep afloat." (appx. 7)

Being an active member of the community in the DCS facility enables him to strengthen social and relational ties with other cancer patients, which thereby provides him with a sense of belongingness that he cannot find anywhere else. Thus, he is motivated by the *social benefits* (Brünink et al., 2014; Nambisan & Baron, 2009):

> "Overall I think I have really good contact to the other users (…) It is another world in a way. I went to this conversation group for half a year, and there you became really, really close to each other. That was very clear. Really." (appx. 7)

To sum up, Hans' main motivational factors are protective and social benefits. It is evident that the way he gains meaning and value from his involvement is simply by using the brand in order to survive and live a better life with cancer. In the following, we will analyze more thoroughly his participation in the community and the meaning it provides him.

Practices of co-creation in the brand community

It can be analyzed that Hans is not taking part in any active co-creation practices within the community, because he does not have surplus energy to participate in such activities with the DCS:

> "What you can say about the way I involve myself with the brand is that I do it for my own sake. As a user of it. And you can say that if I had more energy, then I am pretty sure that I would of course be more involved in supporting the DCS and be a part of the collections and things like that. But right now I fight more to just keep afloat." (appx. 7)

However, even though he does not take part in co-creation processes outside the community, he is an active brand user. Being involved with the brand provides him value and meaning based on his cognitive operations, beliefs, and emotions (Mühlbacher & Hemetsberger, 2008) and current life project:

> "But now I feel that this taking care of the members, that is something that really matters a lot. And I can feel that with everyone I meet here." (appx. 7)

It clearly demonstrates that he feels part of a community with the other members, as shown here:

> "The experience that you take good care of each other, help each other and stuff like that (…) that is very positive, I think." (appx. 7)

Thus, the brand community plays a large role for him. This will be analyzed further next.

The role of the brand community

It is evident that Hans feels that there exists a brand community, as expressed here:

> "It feels like a "safe haven". I feel like I can feel that when I enter [the DCS] and sit down and have a cup of coffee, read the newspaper, and speak with them… It is like a safe haven. Here I can just relax and be. As opposed to when you are out in the free world or whatever you say, and have to tell about "I am sick with this and that" (…)" (appx. 7)

Thus, the DCS provides a "safe haven" where the community can thrive, resulting in a sense of consciousness of kind with other users and social identification based on similarity and attraction (Hoeffler & Keller, 2002). The other members of the community are cancer patients like himself, thus, they can identify due to their similar life circumstances. He feels intertwined with the group on a psychological level, which provides considerable value for him, as demonstrated in the citation above, which according to Ashforth & Mael (1989), may explain the reason for his level of participation in the charity community.

It can be argued that even though he does not co-create outside the closed brand community, he participates in shared rituals and traditions within the community, by taking part in different offers e.g. kayaking, cooking and mindfulness classes. This high participation in "shared rituals" in the community is most likely due to his high level of consciousness of kind with the community as proposed by Hassay & Peloza (2009).

Hans' brand commitment can be argued to be high, because he depends on the brand and because he feels a high level of consciousness of kind, as well as due to his high level of involvement with the brand community as suggested by Hassay & Peloza (2009). Thus, he is committed to the DCS due to his own personal needs, but also because he feels connected to the other members. His high level of commitment to the brand can be seen as a mediating factor on his relationship outcomes, expressed through his active engagement in the community e.g. loyalty and trust in the DCS.

It is evident that he has gained very close connections to the other brand members and a feeling of never being alone:

> "Some people are very introvert and try – we all do – to take care of ourselves. But overall I think I have pretty good contact to the others. I try to greet them, and ask 'how are you', and things like that. Of course you are closer to some than others. I mostly

participate in physical rehabilitation, and here we are a team, and here I have more contact to some than others. But overall I think it is very positive. It is another reality sort of. I went to this therapy group for six months, and here we became very, very close to each other, that was very obvious. And now I have continued in a volunteer talk group, which meet up once a week, and that is a little harsh. Because here people, us who go to this, are so far that almost every time someone is dead or has had a serious backlash." (appx. 7)

It is evident that he has developed a sense of psychological community due to interpersonal attachment to other people within this community, which extends beyond attraction and identification with the DCS.

To sum up, Hans' level of co-creation is low, but his sense of belongingness to the community is high, because it provides meaning to his life to be with like-minded people with whom he has shared life circumstances. He has further developed a deeper psychological sense of community towards the other members, resulting in high commitment to the community and trust in the brand.

7.1.6 Interviewee 6: Josephine Gade
Life themes and projects

When analyzing Josephine's background and current life circumstance, it is possible to allocate a few different life themes and projects that are relevant in the context of her involvement with the DCS. From Josephine's personal history and the way she was raised (Mick & Buhl, 1992), it can be argued that two profound existential concerns constitute her life themes: *being health conscious* and *responsible*. These two life themes are defining for Josephine's core concept of self (Belk, 1988), which can be seen when she talks about her studies and life philosophy in general.

"I think I have always been kind of a geek. I mean, I have always been very interested in the scientific way our bodies function and I think when I was around 13 years old, I gave up sugar almost completely, because I wanted to see if it could help on my bad skin, which it did, so I just stuck to that. I love to dig deep into scientific stuff, which can make me forget about time and place. I think that is necessary with an education like mine, because there was so much to read and so many terms to remember. But I loved it." (appx. 8)

It is evident that the life themes have been present in her life since she was a child due to her upbringing, which correlates with Mick & Buhl (1992)'s theory, saying that a person's life themes are present

throughout most of a person's lifespan. Josephine has never lost anybody close to her to cancer. Her touch point with the disease has solely been through her master's thesis, where she wrote about nutrition to cancer patients, and through her current job at a hospital. It is evident that her experiences with cancer patients paired with her life themes have resulted in her life projects: *to be an expert within nutrition to cancer patients* and *a leading volunteer for the DCS*. According to our findings, it is also evident that she deeply wants to work for the DCS fulltime, and this can therefore be seen as another important life project of hers.

To sum up, it is clear that Josephine is a person, who is very health conscious and responsible, making up two of her life themes. Furthermore, her life projects are based on her education in clinical nutrition, her position as a leading volunteer in the DCS, and her dream of working for the DCS. It is now possible to analyze her different motivational factors for participating in co-creation with the DCS more thoroughly and find out how they provide meaning and value to her life.

Motivational factors for participating in co-creation

Josephine decided to start working as a volunteer for the DCS for a number of different reasons. Among other things, her decision was driven by her life project of becoming a real employee at the DCS. Therefore, she sees her involvement as a good opportunity to get a foot in the door:

> "I have always kind of had a dream about working for the DCS and I kind of saw it as an opportunity, and then I had time to do it at this stage in my life." (appx. 8)

According to our integrated framework, this can be seen as a motivation driven by the *opportunity/goal benefits*. There is a direct opportunity for enhancing her career, because of her gained career-related experience through her volunteering (Clary et al., 1998; Roberts et al., 2014).

Even though she is extrinsically motivated by the fact that she might get a job out of her participation, it is also evident that she is emotionally affected by the cancer patients whom she has been involved with through her master thesis and job. Thus, it can be argued that Josephine is *altruistically* motivated, because it provides meaning to her life to participate in the good cause and helping others:

> "I was home and visited many of them, so you just get really, really close and see how ugly it is [cancer] and how hard it is on them [the patients]." (appx. 8)

Thus, her involvement can be seen as a selfless action because she finds it important to help others (Clary et al., 1998; Roberts et al., 2014).

As our findings suggest, she is also motivated by *egocentric* benefits, as it makes her feel good about herself:

> "So I thought it was something that I wanted to do [volunteering]. Also for your own sake. You feel good when you do something for others. It is also a way to feel good about yourself. It gives me something back to be able to do something. And especially for cancer patients qua my job and studies. So I thought it was an easy choice that it was the DCS (…)." (appx. 8)

This illustrates that Josephine is motivated by the benefits that provide her with a sense of self-efficacy, reputation, status, and self-esteem (Clary et al., 1998; Lorenzo-Romero et al., 2014; Nambisan & Baron, 2009).

It is also clear that she is motivated by the fact that she gets to learn more about cancer through her involvement. Thus, Josephine is motivated by the *learning benefits* she gains from being a part of the DCS:

> "(…) they [the DCS] always expand their volunteer courses and always make sure that you can acquire new knowledge within this field. And I think that is pretty awesome." (appx. 8)

It enhances her understanding of the subject that her campaign is dealing with and lets her exercise personal skills and competencies that otherwise would be unused (Clary et al., 1998; Roberts et al., 2014). Ultimately, it delivers a cognitive benefit for Josephine (Lorenzo-Romero et al. 2014; Nambisan & Baron 2009) as it provides great meaning to her geeky persona and life themes of being health conscious and responsible. Further, in relation to her life project of becoming an employee at the DCS.

Finally, Josephine is highly motivated by the *social* aspect of her involvement. She and the 10 other people in the group of leading volunteers have taken on a lot of responsibility in order to arrange social events with the other volunteers on the campaign. Josephine feels strongly connected to these members:

> "One of the reasons why I also really want to be involved with this campaign until it is over is that we have established this community in the group." (appx. 8)

This shows that the community is a big part of why she is involved with the DCS.

To sum up, Josephine is motivated by a range of different factors, both intrinsically and extrinsically. She is driven by the fact that there is an opportunity of getting her dream job as a DCS employee. She is also driven by the urge to help others, to learn more about the subject, to feel good about herself, and by the social bonds that she has formed during her time as a volunteer for the DCS.

Practices of co-creation in the brand community

Josephine's active volunteering can be seen as an important act of co-creation, as it provides meaning and value for her as well as the brand. She can be seen as an essential part of the DCS, because she and the other 42.000+ volunteers provide free labor for the organization, relying on them to continually spread the right message and trust the organization without any monetary reward. Within the brand community, Josephine practices co-creation in various ways, reinforcing the brand community.

Firstly, she is *welcoming* towards new volunteers on Facebook, by inviting them to join the community and feel welcome:

> "Of course we also make sure to invite them to join our Facebook group, where we frequently communicate with them." (appx. 8)

Furthermore, she helps to arrange introduction programs for new volunteers offline:

> "For example, we make sure to arrange introduction interviews with all volunteers when they first sign up to the group, in order for them to know what they sign up for and to know that we can count on them." (appx. 8)

Thus, she is "beckoning them into the fold" and assisting them in brand learning and community socialization (Schau et al. 2009). It is evident that she also *governs* the brand community by setting some behavioral expectations within the community, trying to make sure that only volunteers who will commit and stay on are welcomed into their brand community. This helps to highlight the homogeneity of the members and their normative behavioral expectations of themselves and one another (ibid.). Further, this helps to reinforce the social bonds between the members as well as the moral bonds within the community (Schau et al. 2009). They throw parties and other social events to reinforce social bonds, in hopes of creating value for new members:

> "I am currently arranging a kind of socially factual night, where we provide some food and then make a quiz or something, to create a sense of community. I am currently part of something called "retainment of volunteers", so we are trying to arrange things like this for the other volunteers to make it interesting for them to keep being volunteers and actively participate in the campaigns." (appx. 8)

Through participation in different offline campaigns, e.g. 'Hold øje mand!' she further helps to co-create the brand meaning outside the community by spreading the brand message. It can also be found that Josephine is performing community engagement practices in trying to retain existing members. This is

done through *documenting* and encouraging others to also participate in documenting practices on Facebook:

> "On Facebook I can only talk based on our [anti-smoking campaign's] Facebook page, where we try to get the volunteers to post pictures, discuss, and share experiences with each other, etc. (…) Now we have also started on some newsletters and things like that. We hope, however, that we soon will get to create some two-way communication and a forum so that the volunteers can communicate better with each other." (appx. 8)

Thus, she tries to enhance the other members' brand consumption experiences and evince the vitality of the community (Schau et al. 2009), by trying to create a social connection amongst new members, like the one she has developed towards the other members in her group, which has provided her much meaning.

The DCS anti-smoking campaign, with which she tours different schools also, helps co-create the brand meaning by spreading the DCS message across the country. This can be seen as *evangelizing*, in which she shares the brand's good news and inspires others, not particularly to use the DCS, but one of their core messages: stop smoking. In these events, she has a lot of responsibility, organizing it, deciding the speaker and the course of the event. Thus, taking part in them provides value for her, making her feel like a big part of the DCS. It gives her cultural capital in the sense that she feels that it optimizes her chances of getting a full time job with the DCS later on, supporting her life project of becoming an expert. Thus, it provides her value to co-create with the DCS. Her brand involvement is very important to her and she makes an effort in doing her very best.

To sum up, it is evident that Josephine participates in different co-creation practices as a volunteer, which help to create meaning, establish cultural capital, and evince brand community vitality. Furthermore, multiweekly contact with the other members of the volunteer group has enabled friendships to expand beyond the brand boundaries, e.g. they throw parties and hang out outside of the confines of the DCS, demonstrating Fournier & Lee's brand *web* (Fournier & Lee, 2009). This will be discussed more in the following assessment of the role of the community.

The role of the brand community

It can be argued that Josephine has a high level of behavioral involvement with the DCS, as the intangible and tangible objectifications of brand meaning that she creates helps stimulate social interaction and thus reproduce brand meaning in the community (Mühlbacher & Hemetsberger, 2008). Josephine's brand involvement has resulted in a high level of consciousness of kind and a sense of

belongingness and social identification with the community. This explains Josephine's very high level of participation in shared rituals and behavioral involvement with the charity brand (Hassay & Peloza, 2009).

Furthermore, Josephine's level of commitment to the brand can be considered very high. This is evident through her behavioral loyalty and advocacy (Fullerton, 2003), as well as frequency of participation, time investment, and co-production activities. According to Hassay & Peloza (2009), this high commitment to the DCS explains her willingness to participate in shared rituals inside the brand community. Hassay & Peloza (2009) argue that moral responsibility towards the charity requires an interpersonal type of attachment. It is clear that she has established friendships with the other members, which extend beyond the brand, thus high level of psychological sense of community with the group is an important reason that Josephine is actively and repeatedly involved with the DCS and exhibits high brand commitment, as asserted by Hassay & Peloza (2009).

In sum, it can be analyzed that Josephine has a high level of consciousness of kind, commitment to the DCS, high level of participation in rituals within and outside the community, as well as high moral responsibility towards the other community members. Thus, the brand community plays an important role for her and is part of the reason why she chooses to be highly involved in co-creation processes with the DCS.

7.2 Patterns across the individual analyses

7.2.1 Meaning creation is individually bound and socially constructed

As seen in section 6.1, theory on how people shape meaning in relation to different branding and advertising contexts emphasizes the consumer perspective to better understand the underlying psychological drivers of this meaning. It was evident that individuals shape meaning depending on important life themes and projects, and according to their core concept of self (Mick & Buhl, 1992; Belk, 1988). In the six individual analyses, the concepts of life themes and projects were used to identify these underlying drivers of meaning for each interviewee so that we were able to better understand their motivations and acts of co-creation with the DCS.

Significantly for the six interviewees in this study is that their involvement with the DCS provides meaning to their lives one way or the other. Co-creation provides meaning in different ways, depending on who each of them are, on their life circumstances, and where in their life cycle they are. This also affects the

way and how much each of them chose to co-create with the DCS. Yet, despite the variations in meaning creation across the interviewees from the previous analyses, we did find a few patterns worth mentioning.

First of all, most of the interviewees have life themes that are centered on being responsible. Especially for Robert, Carl, Josephine and Christina responsibility is key for everything they chose to involve themselves in. Among these four interviewees, only Carl has experienced cancer first hand, which could have resulted in a lower level of co-creation with suchan NPO brand for the remaining three; however, that is not the case. For all four interviewees, experience with cancer first hand or not, their co-creation involvement is high and meaningful for them. According to Mick & Buhl (1992), this can be due to their life theme of being responsible, which is socially constructed throughout their lives and social relations. This suggests that only individuals with responsible character traits will gain meaning from co-creation processes with NPOs like the DCS.

Second of all, across the six individual analyses, it is evident that the interviewees' life projects vary to a high extent and that each of the interviewees' life project(s) are determining for how they gain meaning from their co-creation. A good example is Stine, who up until her father's passing only supported the DCS by donating money a few times a year. As her life circumstance changed, a new life project emerged, which was determining for her choice of getting more involved with the DCS. Thus, co-creating with the DCS suddenly provided her with valuable meaning due to her new life projects of being a good daughter and in remembrance of her father. In Carl's case, it is also evident how his life project is determining for how he gains meaning from his co-creation. He has so much experience with and knowledge cancer, which he wants to pass on to others now that he has been cured. It has almost become a full time activity for him. In contrast to Carl, we find Hans who is still very ill. For him, his involvement is purely to support his own life project of surviving and keeping his head above water. For the remaining three (Josephine, Robert and Christina) it is also evident that the meaning creation is individually bound. Robert gains meaning to his life project of being a disciple of factuality by debating with antagonists and helping the DCS create "house rules" for the Facebook page. For Josephine, being an active volunteer who spends a lot of time and energy to recruit and retain new volunteers, provides meaning to her life project of becoming a real employee at the DCS. Finally, Christina's participation provides meaning to her life project of being a good mother. Thus, as Mick & Buhl (1992)'s theory suggests, this pattern reveals that the interviewees' choice of co-creation activities reflect their life projects.

This illustrates that the DCS has a complex target group, and that it is difficult to draw overall patterns

of the meaning that the involved individuals gain from their co-creation. As stated in section 6.1, identifying an individual's psychological drivers, in this case life themes and life projects, cannot stand on its own when trying to understand the meaning that stakeholders ofan NPO gain from participating in co-creation processes. The analyses of the six interviewees in this study show the same picture. Thus, the following will present a cross section analysis of the six interviewees' motivational factors in relation to their co-creation.

7.2.2 Motivation for NPO co-creation is a complex phenomenon

As argued throughout this study, any voluntary involvement with an NPO can be seen as co-creation of meaning, since this voluntary involvement constitutes an NPO's reason to be (Clary et al., 1998). Further, it can be argued that without the voluntary involvement the NPO would have a big problem getting through with its messages and missions (Tschirhart, Mary, Bielefeld, 2012). Thus, people who involve themselves with an NPO also assist the NPO in creating meaning and value to the brand. By exploring how the six interviewees co-create with the DCS in different ways, we sought to find out what factors actually motivates these individuals to participate in the processes in relation to the meaning *they* personally gain. The overall pattern from the six individual analyses showed that it is a complex phenomenon to understand individuals' motivations, because there are so many different factors, life circumstances, etc. that play a role for the individual's meaning creation and decision to become involved with a brand like the DCS. However, it was possible to find a few patterns across the six analyses, which will be analyzed in the following.

7.2.2.1 Extrinsic motivations engage people in co-creation in the first place

According to Clary et al. (1998), it is difficult to distinguish between altruistic motivation and the remaining motivations, because people rarely act purely out of the welfare of others without wishing to get something in return. From the individual analyses, it is evident that motivations for co-creation are dynamic and may change over time.

Across the six interviews, it is evident that the strongest motivators to get people to co-create in the first place are those driven by their personal needs and desires. Josephine's strongest motivation was the opportunity/goal benefits, because her involvement might strengthen her career opportunities (Robert et al., 2014). For Stine, it was clearly a reaction to her father's death that motivated her to get involved, i.e. she was driven by a protective motivational factor, as it allowed her to resolve an existential issue (Clary et al., 1998). Robert was mostly motivated by the hedonic and egocentric motivations because he loves to debate and use his knowledge to make sure factuality prevails (Nambisan & Baron,

2009; Lorenzo-Romero et al., 2014; Roberts et al., 2014). Christina was also mostly motivated by the egocentric benefits because the acts of co-creation provide meaning to her in the form of feeling good about herself and gain self-esteem (ibid.). Hans is chronically sick with cancer, and thus the reason he initially got involved with the DCS was due to self-protective reasons (Clary et al., 1998). Carl was mainly motivated by altruistic motives of helping others avoid cancer but also very much by the learning benefits (Nambisan & Baron, 2009; Lorenzo-Romero et al., 2014). This pattern suggests that most of the interviewees' motivations to get involved with the DCS in the first place are rooted in the extrinsic outcome they gain from their different co-creation practices with the DCS depending on their different life projects. This takes us further to explore how the motivations evolve.

7.2.2.2 Altruism is the underlying common factor

Despite the fact that each of the interviewees has several different motivational factors that drive them to co-create with the DCS in the first place, reflecting their life projects, it is evident that the altruistic motivation is a common underlying factor for most of them. The meaning that the interviewees gain from the helping others through co-creation supports their life themes of being responsible and thereby help them constitute their core concept of self (Mick & Buhl, 1992; Belk, 1988).

In Stine's case, as we found, the loss of her father and her protective motivation of doing something therapeutically for herself can be seen as what motivated her the most to begin with, but as she says:

Stine: "(…) but it is not money that I will ever see or that will save my father, so in that way it was not for my own sake, but in that way it has been for the cause and for helping others (…)"

it is evident that after thinking about it, she finds the cause of fighting cancer and helping others important too. However, the altruistic motivation is secondary to her own personal needs. The same can be found for Josephine and Christina, who also explain their egocentric, protective and opportunity motivations first, and later in the interview state that it is of course also for the cause of fighting cancer and to help others that they participate. For Robert and Carl the altruistic motivation is more important, since they are so determined to use their knowledge for others sake:

Carl: "And that is why I shout about it to everyone about how attentive you have to be and how much you have to take care of yourself in this regard, because I have experienced losing a very close relation too many times, and have been afflicted by it."

Robert: "But what I really want to avoid is that some oblivious people come in here (DCS Facebook) and then reads that there are alternative treatments, because that is not true."

88

In relation to the interviewees' choices of co-creation practices, it is also evident that the altruistic motivation is the consistent underlying factor across the different practices. The altruistic motivation is the *one* factor they all share: the cause of fighting cancer and helping others. For the remaining motivational factors, we see that *"people can and do perform the same actions in the service of different psychological functions (e.g. different people engage in the same volunteer activity but do so to fully different motives)"* (Clary et al. 1999: 156), indicating that the motivations are driven by the different needs and desires each interviewee has. We also see that these needs and desires can change over time as life projects and themes change, e.g. when Stine lost her father, her life project changed, resulting in changed motivations for co-creation. Thus, it suggests that a person's motivations to continue to co-create are likely to evolve and become even more multifaceted.

7.2.2.3 The social and hedonic motivations are key for continuous participation

From the integrated framework of motivational factors it is evident that a key motivator for individuals to participate in co-creation is that they find the act itself joyful, interesting, and fun, which are characteristic of the hedonic motivator (Nambisan & Baron, 2009; Roberts et al., 2014; Lorenzo-Romero et al., 2014). In the individual analyses, another pattern was evident in this regard. Even though cancer and fighting cancer hardly can be categorized as a fun subject, it is evident that most of the interviewees began to find their involvement in different co-creation practices stimulating, as they got more involved. For Robert for example, it is evident that the act of debating with the antagonists on the DCS Facebook page is something that he likes to do:

Robert: "(…) I can't give it up – I need to go in there and see what is going on."

The same is also the case with Carl who enjoys being active in debates on Facebook:

Carl: "Well, I am on Facebook a lot. I debate a lot in there about different relations. Both about relations that I like and dislike, etc. etc. I have never learned to shut up (…)."

For both Stine and Christina it is also evident that the act of collecting for the DCS is something that they find joyful in its own and give them the hedonic benefits (Roberts et al., 2014). In Christina's case, this joyful experience, which she gets every year with her friend, is something that makes her continue to do it. For Stine the act itself is therapeutically, thus, enjoyable and something that she looks forward to doing with her mother every year. Thus, the hedonic benefits that the individuals get from co-creating with the DCS are deemed important in order for them to continue to be involved.

Another pattern evident from the analyses is that especially four of the interviewees were highly motivated by the social benefits they gain from participating, once they have started co-creating with the DCS. Like the altruistic, this motivation is not the primary motivational factor, however as Josephine expresses:

Josephine: "One of the reasons why I also really want to be involved with this campaign until it is over is that we have established this community in the group."

It is evident that for some, the social aspect becomes an important driver as they become more involved in co-creation practices. However, for Stine and Christina, the social motivation is not nearly as significant. This might have something to do with the fact that they have low involvement with the community other than their own personal relations (Stine and her mom, Christina and her friend). Thus, their co-creation is not enhanced through being highly involved with other members of the DCS community, rather, their egocentric, protective, and hedonic motivations keep them co-creating.

7.2.2.4 Sub conclusion: Motivations for co-creation are dynamic

To sum up, the patterns that we found from the individual analyses correlate with Clary et al. (1998)'s argument that it can be difficult to distinguish between motivations for being involved with an NPO. It is clear that all six interviewees have very different reasons for taking part in co-creation processes with the DCS, depending on who they are, what they are doing (life themes and projects), and their personal experiences with the subject. This complexity also shows that individuals' motivations for co-creating with an NPO like the DCS both can be extrinsically and intrinsically rooted, which means that they both do it for the act itself as well as for the outcome (Füller, 2006). Furthermore, the motivations can evolve from being purely egocentric to altruistic, like in Stine's case. It is seen that a common denominator is the altruistic motivation of helping others. It is also evident that the act of co-creation has to be hedonically and intrinsically beneficial for individuals in order to be willing to continue to co-create. Finally, the social motivation also plays a significant role for some of the interviewees in the meaning it provides the interviewees to co-create, which will be analyzed further in the following.

7.2.3 The community influence on co-creation levels

Co-creation initiatives by the DCS not only focus on individuals, but also on the social aspect in providing the means, platforms, and occasions, to socialize with other co-creators. It is evident that the DCS provides online media platforms such as Facebook pages, patient activity- and support groups, and

volunteer facilities, to foster social interaction amongst their brand members. Thus, it is evident that the DCS tries to build communities and to foster affiliation in the form of brand pools in which the stakeholders have shared values with one another, but without close relationships (Fournier & Lee, 2009). In some cases, like in volunteering, they also try to foster webs in which people are interpersonally connected, by emphasizing common interests.

This study evidently supports Muniz & O'Guinn's assertion that consumers like to *"congregate, affiliate, and associate with likeminded and –spirited others"* (O'Guinn & Muñiz 2005: 265). However, while it is evident that all six interviewees identify with the shared mission of fighting cancer, the degree to which they ascribe meaning to the brand community varies. Not all members perceive themselves as part of the DCS community. This underscores Sullivan (2002)'s notion that "(…) while the vast majority of the public supports some charity or other (Sullivan, 2002), not all supporters of a given charity are prospective members of that charity brand community, just as not every Jeep owner is a member of its brand community" (Hassay & Peloza, 2009: 27). Some may only feel like members of a community occasionally, e.g. during McAlexander et al.'s notion of "brandfests" (collections) (Christina), others develop a stronger psychological connection to other brand community members through co-creation activities (Josephine, Carl, Robert, Hans). Finally, for some the community feeling never arises on a deeper level (Stine). We further see a distinction in the social identification: for some co-creation builds on already established connections, which are strengthen ed through the co-creation, e.g. friends or family relations (Robert, Carl, Stine, Christina). For others, new friendships are established *through* co-creation activities with other members (Hans, Josephine). This supports (Bhattacharya, Rao, & Glynn, 1996)'s finding that differing levels of involvement and identification exist within groups of charity supporters.

7.2.3.1 The social dimension

Thus, to varying degrees, the brand community plays a role in the individuals' co-creation with the DCS. For four out of six of the interviewees (Josephine, Carl, Robert, and Hans), being involved in co-creation activities with the DCS is highly connected to the sense of community of likeminded people. For the last two interviewees, the community and social relations play a less significant role (Christina, Stine).

At one end of the continuum, we have Josephine, who feels intertwined with the group on a personal plan, which extends beyond the confines of the brand, having developed friendships with other members through the DCS. As such, her community affiliation can be characterized as a brand web in

which she is connected to others through personal bonds (Fournier & Lee, 2009). Furthermore, it is evident that her sense of commitment to the brand has increased significantly *due to* the high level of perceived sense of community:

Josephine: "My connection to the community is that another of reason why I really want to be on this campaign until it ends, is that we have established this community in the group. And we also try to create this [community] and pass it on to the other volunteers who are part of the campaign."

This illustrates Muniz & O'Guinn's notion of consciousness of kind, and can be seen as a strengthening factor of involvement and co-creation. For Josephine the brand has an important function due to her opportunity/goal-centered motives. However, due to the consciousness of kind, which she has developed through her involvement, these motives are less important during her interaction and co-creation with others.

The same can be found for Robert, who has developed a closer relationship with his colleagues through this shared passion of defending the DCS, co-creating value for the organization:

Robert: "(…) I guess it is like a pseudo community, because it is nice that I can come in and see that Trine, which one of them is called – the sister to him I mentioned before - has been in and commented on it. (…) So this way it is not really a working relationship. When you get out on the job market you will increasingly discover that the border between colleagues and friends becomes fluid."

His social relations drove his initial involvement. Being involved in co-creation has further strengthened the sense of consciousness of kind to these relations, developing the relationship from being colleagues to being friends. Hans has also established close connections with other brand members with whom he can identify at a personal level, providing him very high emotional value. He derives great pleasure from interacting with people who are in the same situation as himself:

Hans: "Of course you are closer to some than others. I mostly participate in physical rehabilitation, and here we are a team, and here I have more contact to some than others. But overall I think it is very positive. It is another reality sort of. I went to this therapy group for six months, and here we became very, very close to each other, that was very obvious.

Thus, the community plays a big part in his life as a cancer patient, echoing a web-type of community affiliation (Fournier & Lee, 2009). Carl supports this, as he reflects on his time as a cancer patient:

Carl: "I was especially involved in the community when I was a cancer patient, obviously. You are amongst equals (…). And then you speak quite a lot with your surroundings."

It is apparent that for cancer patients like Hans, co-creation is not the primary driver for involvement in the brand; rather a psychological sense of community exists, as they can relate to each other on a deeper level.

For Carl, the cause and the social aspect play the most significant part in his involvement with the DCS. He likes to be involved with others, having conversations and discussions on the topic of cancer. He is driven by their shared values, which he advocates to others, demonstrating very high social identification:

Carl: "I definitely feel like there is a community. But it is not like I have started to know other followers on Facebook. No one has ever contacted me in there. But I definitely feel that there is a community, especially between those who have or have had cancer."

Evidently, he experiences consciousness of kind and perceived sense of community thereby echoing a pool-type community affiliation (Fournier & Lee, 2009).

At the other end of the spectrum, we have Stine and Christina. For them, it is mostly about the act of co-creation itself, rather than the social relations tied to it. As previously noted, Stine finds cancer a personal matter and thus, is also ambivalent towards connecting to something 'larger' surrounding the DCS. Having the collection, as a therapeutic activity with her family is really what satisfies her need for social identification. The reason for this gap may be rooted in a lack of feeling intertwined with the brand community on a psychological or personal plan (Ashforth & Mael, 1989) as evident here:

Stine: "But it is not like I feel closer connected to the two other collectors who walk right on my heal. It is not like I feel that there is a common cause with them. I feel like it is my own cause and my family's cause."

The same privacy factor can be found with Christina:

Christina: "I don't need to show people why I do it. I guess I just feel good about doing it… Rathershowing that you act. There doesn't need to be a reason that people need to see."

Thus, for Christina, it is all about the cause and feeling good about herself. While the social identification she experiences on the day of the collection contributes positively:

Christina: "On the day I feel a lot like part of a community. There, it's like "hi" when you meet the other collectors (…) we all walk around with these plastic boxes and stuff like that. So you can recognize the other boxes. Then you say 'hey' and feel like "we are out doing something *really* good". But ordinarily it is not something that I think about all that much."

it does not evolve into closer interconnectedness that exists outside this "brandfest".

To sum up, it is evident that people who do not develop consciousness of kind and a psychological sense of community will not place significant importance on the brand community, while those feeling more deeply connected will ascribe the social factor high relevance for their brand involvement.

7.2.3.2 Social relations as determinant of co-creation level

From the individual analyses and section 7.1 it is evident that individuals participate in co-creation with the DCS because they gain value from co-creating as it satisfies some of their intrinsic and extrinsic motivations, a common denominator being the *cause*. It also became clear, as seen in the previous section, that all interviewees ascribed some level of value to the social interaction related to co-creating with the DCS. However, across the interviewees it is seen that the more one identifies with other community members, the more one enjoys involvement in co-creation practices and the result is higher frequency of co-creation. This will be further elaborated in the following.

In the individual analyses, it became evident that Josephine, Carl, and Robert, are those most engaged in a variety of co-creation practices as well as most frequently. As a volunteer, Josephine has multiweekly engagement with the brand and other members, and she participates in various value-creating activities in the community each week. Carl daily shares, comments, and posts, on Facebook in his network and is active in discussion on the DCS Facebook page, even participating in many DCS campaigns. Robert spends several hours each week defending the brand from DCS antagonists on Facebook, which further motivates and inspires him for more brand involvement and co-creation because it allows him to express his desired self (Laverie & Arnett, 2000). It is evident that Robert's co-creation is a hedonic leisure activity, among other things, like a guilty pleasure. For Hans, it can be argued that he is co-creating the brand by using the services, thus co-creating meaning on a daily basis. Due to Hans' circumstance of being very sick, however, he simply does not have any surplus energy to participate in co-creation through campaigns, social media, etc. Yet, it is evident that they are all actively co-producing brand manifestations and co-producing brand meaning in an ongoing dynamic discourse with other brand interest group members (Mühlbacher & Hemetsberger, 2008). Specifically these four

interviewees find co-creating with the DCS very meaningful to them, underscoring the importance of the social dimension, as evident here:

Carl: "Yeah, we are involved in things like this and will continue to be. Because I think it is a good thing. And we try to get other people to do it and share things. That is why it is nice when other people like or share what you say in there, because then you know that people have read you message, and that is good."

Josephine: "Well now, it has become very cozy in the group. We have a good time together. We have been out for dinner and have also had a Christmas lunch. And you have private conversations at the meetings, and we have generally connected on a more personal level. One of the reasons why I really want to be on this campaign until the end, is that we now have this community in the group (…) So I thought it was something that I really wanted to do. Also for yourself. You feel good, obviously, when you do something for others. It is also sort of a way to feel good about yourself."

It suggests what Hassay & Peloza (2009) argue, that charity supporters who participate in the shared rituals (co-creation) with a charity will feel more morally responsible to that charity and its brand community (ibid.). This results in continuous co-creation of brand meaning.

On the contrary, it is evident that those with lower levels of consciousness of kind with the brand community (Christina, Stine) have lower behavioral involvement in co-creation with the DCS. Christina and Stine enjoy being part of the cause of fighting cancer, and are dedicated to the collection once a year, and a 'like' here and there. However, they are less compelled to take part in further acts of co-creation with the DCS. The reason for this gap may be rooted in a lack of feeling intertwined with the brand community on a psychological or personal plan (Ashforth & Mael, 1989), expressed here:

Christina: The one other user [haha]. I don't have a relationship with them at all. I don't have a need for this.

Thus, contrary to often-cited literature which states that consumers like to *"congregate, affiliate, and associate with likeminded and –spirited others"* (O'Guinn & Muñiz 2005: 265), it is evident that not all consumers have a need or wish to share the brand experience with likeminded others. For Christina and Stine, it is mostly about the personal benefits they gain from the act of co-creation, rather than the social relations tied to it, and the brand community is more or less insignificant to them.

However, it appears that this lack of community identification has an effect on their level of co-creation. Iwasaki & Havitz (2004)'s notion that psychological commitment positively influences behavioral loyalty, such as frequency and duration of participation in a recreational agency, may go to suggest that Christina and Stine's lower brand commitment, shown through their low participation in co-creation practices, may be due to lower psychological commitment to the brand.

All in all, it can be argued that those who place a higher importance on the social dimension, i.e. experience a higher level of consciousness of kind and psychological sense of community, will tend to be more willing to participate in a higher level of co-creation.

Thus, Hassay & Peloza (2009)'s propositions in section 6.3 are widely supported by the findings in this study. A tendency we can see is that higher consciousness of kind, i.e. brand community identification, is a strengthening factor in the brand commitment. In turn, higher brand commitment to the NPO will result in higher levels of involvement in co-creation, which again, may strengthen communal ties even more. Thus, it is a self-perpetuating process. On the other hand, individuals with a lower sense of community identification and consciousness of kind will be less inclined to participate in frequent co-creation activities or display behavioral loyalty (time investment and frequency) with the charity. It should be noted that individuals may still be highly motivated to co-create and find social interaction with their close friends rewarding, but with overall lower commitment to the brand as seen with Stine and Christina.

7.2.3.3 *Co-creating away from the DCS brand epicenter*

As seen in the above section, all interviewees deemed some kind of social interaction related to co-creating with the DCS to a lower or higher extent relevant and rewarding. However, a central aspect for all of the individuals' involvement in co-creation practices is that co-creation is often related to other things than the DCS brand itself. It is evident that the DCS brand steps to the background, while the *cause,* and for some the community, is in the center during their co-creation.

It becomes evident that it provides meaning to them to be involved in the DCS's cause, so much, that some of them feel like they are DCS "colleagues". They become advocates who evangelize, not the brand, but the cause, preaching DCS's mission from the mountaintop. This feeling can be found especially with Josephine, Robert, and Carl:

Josephine: "I definitely feel like a part of the DCS… For example, we were invited to their representative meeting in Aarhus earlier this year (…) And then you feel like a part of it. I feel like they are very involving. I definitely feel like a part of the DCS."

Robert: "I guess I feel a little like a part of the DCS, because, after all, they did write me and ask me about those thing, and have written that they think it is really nice, the things I do. Then you feel like part of the team, you could say."

Carl: "So in a way, you could say that I am helping the DCS fighting cancer, in a more practical sense maybe."

To a lower extent, Christina and Stine feel this connection to the brand, perhaps due to their lower sense of community commitment as found in previous sections. When asked about how her relationship has changed with the DCS after she became a collector, Christina explains:

Christina: "I can now have a clear conscience when I see the bad stories about cancer. That has to be the biggest game changer for me that I am now contributing in some way."

This takes us back to the motivational factors, as the main deciders for the identification with the brand. It appears that if the main motivators are only egocentric and protective, the identification with the brand on a deeper psychological level will be less likely to occur, while opportunity/goal, learning, and altruistic factors, are more likely to result in brand identification and thus higher levels of co-creation.

8. Discussion

In accordance with our research question, we will now sum up the findings from the analysis and discuss the patterns we have seen in relation to our theoretical framework from chapter 6.

8.1 Making sense of the individual stakeholder

As part of the theoretical framework for this study, it was argued that in order to fully understand consumers' motivations for participating in co-creation processes and the meaning it provides individuals, it is necessary to understand their underlying psychological factors, i.e. life themes and life projects. It was interesting to adapt this theory to the NPO context with the purpose of understanding the meaning that stakeholders gain from their co-creation processes with the DCS.

The analysis showed that most of the interviewees' life themes were centered on being responsible. This may be indicative of the kind of person one has to be in order to gain meaning from voluntarily spending time co-creating with an NPO brand like the DCS. It can be argued that NPO brands are

different from commercial product brands, as they do not offer the same kind of material rewards as product brands, which constitutes a challenge of engaging people in co-creation. In relation to motivation theory, one might think that the immediate and strongest motivational factor for getting involved with the DCS would be the altruistic, based on the brand's altruistic mission. However, the analysis proved differently, since the interviewees were mostly motivated to co-create by the more personal and egoistic meaning that the involvement provided them. This pattern can be argued to reflect the various life projects that were evident from the analysis. As Mick & Buhl (1992) argued, this indicates that the interviewees' current life circumstances and stage in life cycle are highly determining for the choice of involvement, because these factors help define the person's core concept of self. In that way, it is evident that knowing a brand's stakeholders in depth can be very useful. It enables the management to understand what motivations drive their different stakeholders and the different meaning that it provides depending on the stakeholders' current life situations. Furthermore, the stakeholder perspective is also central in co-creation theory, which has become very popular in today's branding paradigm. It is argued that in order to create brand meaning, value, and manifestations, the brand has to include all stakeholders in all branding processes, allowing stakeholders to become co-owners of the brand (Hatch & Schultz, 2010). Thus, the theory of life themes and life projects as well as the motivation theory could be useful for the DCS in order to optimize branding efforts and ensure that they provide meaning to the stakeholders and efficiently motivate them. This might prove to be a difficult task in practice when dealing with a complex target group like DCS's. Berthon, Pitt, & Campbell (2009) however argue that companies who overlook multiplicity of stakeholder perceptions may risk missing out on valuable opportunities. We argue that this study supports this point and emphasizes the importance of taking the stakeholders' perspective and striving to know their personal motivations for being involved with the brand as it may lead to a better understanding of the meaning they gain from it, which reflects directly back into the brand and creates value.

This will be discusses further in the following.

8.2 The value and risk of co-creation in NPOs

It is evident that co-creation can be beneficial for a brand, such as the DCS, because it provides stakeholders meaning for them to be engaged in co-creation practices withan NPO. It can be argued that this meaning makes them voluntarily, sometimes unconsciously, create valuable meaning to the brand e.g. through a factual voice on the Facebook page (Robert), by helping to retain volunteers (Josephine), by spreading the brand's message in other networks than the brand community (Stine and Christina), by using the brand every day (Hans), and by encouraging people to take signs of cancer

seriously (Carl). Especially for an NPO, this is very valuable as they are highly dependent on free labor. They depend on their members to continually spread the right message and trust the organization without any monetary reward (Hassay & Peloza, 2009). Furthermore, given the high market competition facing NPOs including other NPOs as well as commercial brands, organizations have become more aggressive and creative in their efforts to attract individuals and other stakeholders (ibid.). Thus, it can be argued that co-creation, i.e. involving people in branding processes, can potentially influence the formation of public opinion and create high value for a brand through commitment and loyalty, as evident in this study. As noted by Mia Due Jensen from the DCS (see appendix), it is also evident that the DCS's marketing initiatives, which encourage participation of their stakeholders, receive far more traction and engagement than traditional push marketing. This supports the finding that dynamic co-creation processes create more value than static one-way communication. By allowing the stakeholders to co-create brand meaning, the DCS are relinquishing control of the brand, resulting in a higher level of transparency, access, and dialogue with their stakeholders. According to Hatch & Schultz (2010), these are valuable outcomes of co-creation and may potentially result in higher levels of trust and loyalty.

However, it can be argued that strategically managing or controlling co-creation might be a difficult task for a multifaceted brand like the DCS (research, prevention, support, lobbying, etc.). Thus, co-creation also entails risks. By relinquishing control, brands risk losing control of the branding process. The result may be that dynamic outcome of stakeholder co-creations may be different from what the brand initially intended. This gap may cause confusion of what the brand stands for, which may cause stakeholders to switch brands (Hatch & Schultz, 2010). Furthermore, co-creation makes a brand vulnerable of antagonistic behavior e.g. on social media as seen on the DCS's Facebook page. This has potentially damaging consequences for the DCS. Brand evangelists may here prove to be a valuable asset, as illustrated by Robert, who defends the brand and co-creates brand meaning, which makes him feel like a co-owner of the brand. Another risk of co-creation may involve stakeholders feeling exploited by the organization if they are not rewarded for their contributions (ibid.). Managers must be prepared to tackle or proactively work to avoid these risks through open communication and by recognizing valuable stakeholders for their co-creation in order to encourage them to continue (Hatch & Schultz, 2010). For example, it is evident that Robert continues to co-create with the DCS because he is recognized for his significant role.

Thus, relinquishing control of the creation of brand meaning allows stakeholders to become co-owners of the brand (Fournier & Avery, 2011; Fournier & Lee, 2009). While it is not without risks, the potential for increased transparency, access, and dialogue, can lead to great opportunities for a brand like the

DCS. As Hatch & Shultz (2010) argue, increasing organizational transparency through self-disclosure and reducing organizational boundaries can further stimulate dialogue with the extensive stakeholder network. Thus, if the DCS manages to view itself as part of the stakeholder group, who create brand meaning on equal terms as all the other stakeholders, it has potential to pay off for the brand's credibility and the external stakeholders' trust in the brand. This can further be argued to be especially relevant for NPO brands like the DCS, where credibility and trust is important because their brand represents an emotional and heavy subject like cancer.

Having their stakeholders be co-owners of the brand and senders of the brand's messages might be one of the reasons why the DCS brand has a good reputation today and is experiencing high levels of support and trust from the Danish population. Further, this study suggests that as an NPO it is worth making the effort in embracing the diversity of brand meaning co-created by the stakeholders.

8.3 The community's influence on co-creation

In trying to answer the overall research question regarding the meaning that co-creating with the DCS provides stakeholders, the role of social interaction with other stakeholders was a central aspect. According to the theoretical foundation for the present study, it was argued that individuals are influenced by the social context and the meaning they derive from social factors, adding to this the notion that all brand relationships are made through social forces, extending beyond brand-consumer dyads (Muniz & O'Guinn). The empirical findings supported this, as we found that all the interviewees to some extent were influenced by the social context in their involvement with the DCS. All the interviewees enjoyed being involved in social relations with other people, be it family, friends, colleagues, or total strangers. However, it was found that this was not tantamount to feeling like a part of the brand community, underscoring Sullivan (2002)'s notion that *"(…) while the vast majority of the public supports some charity or other (Sullivan, 2002), not all supporters of a given charity are prospective members of that charity brand community, just as not every Jeep owner is a member of its brand community"* (Hassay & Peloza, 2009: 27).

While all six interviewees felt a certain extent of consciousness of kind, defined by *"the intrinsic collective sense that members feel towards one another and the collective sense of difference from others not in the community"* (Muniz & O'Guinn, 2001: 413), not all felt moral responsibility towards that community, i.e. some did not feel *"a sense of duty to the community as a whole, and to the individual members of the community"* (Muniz & O'Guinn, 2001: 424). Even though it was found that all six interviewees participate in different acts of co-creation, which resemble brand community practices, two out of six

interviewees did not identify with other brand members except on a superficial level. Despite shared values and beliefs towards the cause of fighting cancer, it had not evolved into a deeper psychological sense of community. One interviewee explicitly did not *wish* to associate with others, because it violated her privacy. For Stine, her involvement with the DCS connected purely to protective and egocentric motives, and she found it highly inappropriate to share it with strangers, and Christina was not interested in gaining new acquaintances, but just do her "duty". Thus, it is argued that nonprofits cannot always be certain that active supporters will be willing to construct brand communities, proving that Schau et al. (2009)'s notion that consumers will form communities around any brand if given the means to, does not hold true for NPOs. A reason for this might be that the rules of the game are different in case of a sensitive subject like cancer compared to brand communities of commercial brands, such as Nike where stakeholders may collectively worship the brand (Schau et al., 2009).

On the other hand, it was evident that for some of the interviewees, the brand community played a central role in their co-creation with the brand and they did gain meaning from other members. Especially for Josephine, Carl, and Robert, the community was an amplifying factor in their co-creation. They felt like part of a community as they identified with other brand interest group members, establishing friendships extending beyond the borders of the brand as evident through Fournier & Lee (2009)'s notion of *webs*. The non-geographical premise of Muniz & O'Guinn's community definition was demonstrated through their use of Facebook on which real-life friends and strangers got together in another complimentary reality (Fournier & Avery, 2011). From our study it appears that some DCS supporters feel connected to strangers, as Facebook supports the discourses amongst them by connecting and empowering them (Wallpach et al., 2013). They enjoyed social interaction with other members providing them a feeling of belongingness, allowing them to strengthen previous social relations further, and to get valuation of their desired self.

Furthermore, it was evident that the social aspect actually had a positive influence on the level of co-creation, which in turn positively influenced more identification and involvement with the community through different practices. Thus, Hassay & Peloza's assertion that the potential for building charity brand communities depends on social interaction of consumers and/or supporters, which can be encouraged by rituals and traditions, is relevant for the DCS. Their brand community appears to foster a deeper perceived sense of community (moral responsibility), enhancing identification, and encouraging further brand involvement (Hassay & Peloza, 2009). Josephine exemplified this to the highest extent, as it was evident that she identified highly with the community due to participation in many shared rituals with other members of the volunteer community.

In the theoretical framework, it was proposed that charities might have the potential for higher identification (consciousness of kind) than commercial brands (Hassay & Peloza, 2009). Based on this study, it can be argued that there is indeed potential for NPOs like the DCS to utilize this community factor to encourage further involvement. However, a significant factor in the interviewees' perception of their identification in the community and the meaning they ascribed to their social involvement was found to be dependent on the individual's personal motivations of being involved with the DCS. It can be argued that it is likely that those who are not initially motivated by social factors will be less likely to develop deeper psychological sense of community (moral responsibility). Both Christina and Stine were initially purely egoistically motivated, and they still do not place significance on the community in their co-creation with the brand. The community simply does not add any extra value, due to underlying personal psychological factors and needs. Thus, identification with the community will most likely not occur. However, it was found that they are still valuable stakeholders for the DCS brand. This supports Merz et al. (2009)'s notion that all stakeholders are now seen as contributing to a brand's value, whether or not these stakeholders are part of a brand's social network and adhere to the markers of community (Merz et al., 2009) as found in the introduction.

Yet, cultivating the brand community for members who co-create due to social motivations, can provide them extra meaning through co-creation practices with other members of the brand community. Thus, it infers that robust communities are built through extensive understanding of the stakeholders' lives and the relationships they engage in with the brand and other stakeholders.

Based on the analysis, it can be argued that brand communities can have a significant impact on nonprofit organizations, representing a unique opportunity for NPOs to develop and nurture involvement and identification with other members of the charity brand community. This has potential to elicit supporters' deeper, longer-lasting commitment to the NPO, and may further attract and engage new supporters (Hassay & Peloza, 2009).

9. Conclusion

The present study took its outset in our curiosity about the evident success of the DCS in involving people in co-creation activities despite the fact that they do not receive anything in return in the form of a product or a service. While there is growing attention to co-creation as a strategic branding tool to gain more brand value and the fact that people want personal, engaging, and involving brand

experiences, their wants and needs are constantly changing in a dynamic manner, depending on each individual stakeholder as well as social influences.

The study first sought to understand the drivers of stakeholders' willingness to co-create with the NPO, the Danish Cancer Society, and the meaning it provides each individual. Mick & Buhl (1992)'s concepts of life themes and life projects were helpful to understand how the interviewees' different socially constructed personal histories, current life circumstances, and life cycle stages, were defining and determining for their meaning creation. A qualitative exploratory study of six of the DCS's important stakeholders confirmed the relevance of exploring each stakeholder's sources of meaning as a starting point, and revealed some patterns about the value of co-creating with NPOs; insights which may be interesting for NPOs to use in their strategic brand management. Significant for the interviewees was that the involvement with the DCS provided meaning in very different ways for each person, especially depending on their current life projects. This showed the complexity of DCS's target group, and that stakeholders' motivations and meaning creation for participating in co-creation practices change in accordance with changes in life circumstances and life cycle stages.

The psychological factors also provided a foundation for exploring the interviewees' different motivational factors for co-creating more in depth. The interviewees were found to be motivated by various motives, emphasizing the complex target group and dynamic nature of stakeholder involvement in NPOs. Despite the fact that the core mission of the DCS is an altruistic mission to fight cancer, the altruistic motivation was not the initial motivation for the six interviewees, however, it was present as an underlying factor based on their common life themes of being responsible. This indicates that responsibility is a common personal trait of stakeholders who are willing to co-create withan NPO. However, another interesting pattern was that the six interviewees were initially motivated by egocentric and self-protective reasons, which gave us an understanding that that co-creation provides meaning to the individuals depending on selfish needs and desires. Thus, it was argued that it is unlikely that NPOs can encourage stakeholders to get involved in co-creation by only appealing to their empathic values of helping others. Furthermore, it was found that the co-creation act itself had to be hedonically stimulating in order to hope for continuous participation.

Turning to community theory in order to understand the outcomes of the individuals' various co-creation processes, Schau, Muniz & Arnould (2009)'s value creating practices model allowed us to understand the collective processes of value creation and the meaning this provided each stakeholder. Furthermore, the theoretical model by Hassay & Peloza (2009) based on charity brand communities enabled us to

gain an understanding of the meaning that each interviewee ascribed to the community, and how this was mirrored in their level of co-creation with the DCS.

The study revealed that stakeholder co-creation in NPO communities is complex and dynamic in nature. It was evident that consumers engage in a wide variety of processes of co-creation, which reflect their interactive involvement with the brand and provide meaning to their lives, continuously creating new meaning to the brand and brand community. It was found that stakeholders may engage with the NPO brand at different levels of intensity over time, depending on their life circumstances, which is reflected in their engagement states.

The empirical study found that the interviewees did not place equally high importance on the social relations with other stakeholders in their brand involvement. Rather, the brand community played a different role to each stakeholder illustrated by the different meanings they ascribed their relationships inside the community. It was found that some stakeholders had developed a strong psychological connection to other members through co-creation activities, placing high importance on the social relations in their co-creation. Furthermore, while some felt connected to the community occasionally e.g. during collection "brandfests", some never really felt like a part of the community. It was evident that those individuals who did not develop prolonged consciousness of kind and a deeper psychological sense of community did not place significant importance on the brand community. Further, it was evident that if the main motivators are only egocentric and protective, the identification with the brand on a deeper psychological level will be less likely to occur.

On the contrary, it appeared that those who were motivated by opportunity/goal, learning, and altruistic factors were more likely to identify with the brand community. Those who felt more deeply connected with other members, extending beyond the borders of the brand, ascribed the social factor high relevance for their brand involvement. It was further argued that those who place a higher importance on the social dimension i.e. experience a higher level of consciousness of kind and psychological sense of community, will participate in more co-creation practices and shared rituals both inside and outside the community because it provides meaning to their lives. Thus, it was evident that participants derive social and hedonic value from the community experience, supporting Fournier & Lee (2009)'s notion that members of a community take part in communities to cultivate interests, expand their networks, and feel safe among likeminded people. These stakeholders displayed high levels of behavioral commitment and loyalty, such as time investment and frequency with the charity.

As such, the study indicates that stakeholders of NPOs gain different meaning in their lives from being involved in co-creation processes withan NPO brand. Furthermore, brand communities may provide an opportunity for NPOs, as they may allow socially motivated stakeholders to forge meaningful and affective bonds. In conclusion, it is argued that if NPOs provide platforms and the right stimuli for positive brand discourse and co-creation activities, it will create more meaningful brand experiences, resulting in more value for stakeholders as well as the brand.

10. Managerial Implications

So what does the present study implicate for the Danish Cancer Society management? In this section, we will offer our final reflections based on the outcomes of this study, and how the DCS brand management and other NPOs can implement this knowledge for improving branding efforts.

From this study, it has become clear that co-creating with the DCS provides meaning and value to peoples' lives. This implies that DCS management should continue to build and engage with their stakeholders in a dynamically stable manner to stimulate a positive brand discourse between its members.

As argued in the discussion, acting as an equal with its stakeholders provides potential for a brand in making stakeholders feel closer connected to the brand. Thus, the DCS should acknowledge brand management as an active member of the community, and thus as a prominent part of social co-creation processes with stakeholders (Mühlbacher & Hemetsberger, 2008). Considering competition from commercial brands, new NPO entrants on the market, as well as increased branding efforts from existing competitors, co-creation may provide a valuable tool to make members feel committed to the DCS in the fight against cancer. This requires building emotional bonds with their stakeholders, for example by encouraging and complimenting them for their hard work and good ideas in order to keep them supporting the DCS. This can ultimately result in or enhance trust and loyalty, stimulating further positive brand related discourse.

As evident from this study, NPO users are often very different and may engage with the brand for complex and changing reasons. Thus, knowing their stakeholders is very important for an NPO in order to know what motivates them to co-create and the meaning it provides them. Even though it may prove a difficult task to know all stakeholders, management should at least incorporate it as a backbone in their branding strategy and strive to know their stakeholders. This implies allocating the necessary

resources to support this network research and maintenance. The descriptive and unobtrusive method of netnography could be employed to understand the needs and decision influences of the online community (Kozinets, 2002). This method is useful for understanding the occurring behavior and subjective reality, as well as the emotional truth of involved actors, in order to understand the processes of discourse in a social phenomenon, such as a brand community (ibid). Additionally, in-depth interviews are a good tool to understand the deeper motivations of stakeholders, as seen in this study. Based on these findings of how stakeholders act and gain meaning from co-creation processes and from brand communities, as well as their motivations, brands can facilitate co-creation the best way possible, customizing their messages, communication, and co-creation initiatives towards individuals, stimulating further co-creation.

Brand communities are seen to play a significant role to some stakeholders, while being less significant to others. It is therefore suggested that NPOs should focus on understanding those who are part of the community, rather than try to make those not involved more engaged in the community. It was found that those who are not initially socially motivated most likely will not feel attracted to the community, while those socially motivated will associate with the community. Thus, efforts should be put into encouraging further social discourse between those who identify emotionally with the community. To maintain credibility and build relationships with the brand community, management should further promote, coordinate, and moderate network activities (Hatch & Schultz, 2010). This is likely to engage stakeholders in the core work, and contribute to the co-creation of relevant content and dialogue on the meaning of the brand, as seen with e.g. Josephine and Robert. It is important to note that those not deeply engaged in the community, are still important co-creators of the brand, and thus, they should also be engaged through brand involvement. Even though Christina and Stine are examples that show that brand communities are not always attractive to members, there is still potential to include these members in more co-creation activities.

The DCS should continue to let all stakeholders be co-owners of the brand, and to an even higher extent involve them in co-creation processes. It is evident that relinquishing control and letting stakeholders co-create may increase support of the brand, and thus increase the brand value.

11. Suggestions for further research

In this final reflection, we will present our suggestions for further research in the area of co-creation in the NPO sector.

There are a number of suggestions for further research into the value of co-creation in NPOs. First of all, this study only concentrated on stakeholders who are positive towards the brand, however, research into negative co-creation might also provide valuable insights. In the present study, we found that the so-called antagonists are co-creating with a negative outcome on a daily basis, potentially damaging the brand. Thus, by understanding their motivations and the meaning that this co-creation provides them, the DCS may be better equipped to deal with the negative outcome of their co-creation. Furthermore, more research into the motivation for negative co-creation can provide insights, which may enable the organization to change negative opinions and behavior.

In the scope of the study, we chose to include six different stakeholder types, delimiting other important stakeholder types. Further research could therefore be conducted to include other stakeholders such as employees, the hospital service, the government, etc. to provide a full picture of the meaning and value that co-creation provides these stakeholders, and to understand the value that each group provides the brand.

While it was found that co-creation provides the DCS's stakeholders meaning in different ways, it is not a given that other nonprofits can utilize co-creation in the same way. Therefore, it would be interesting to replicate the study for other NPOs like the DCS, and to make a comparative study of the DCS and other Danish NPOs in order to explore the differences in the way people co-create with different NPOs and the meaning they gain from it.

Since no other research has focused on the meaning and value that co-creation provides the NPO brand, the brand community, and the individual stakeholder in a single study, theory from a range of different contexts were applied including commercial branding, which were used with adaptations in this NPO context. Further research into nonprofit co-creation, the various stakeholders, and the different online and offline stakeholder co-creation practices, may provide fertile ground to develop an NPO co-creation model, which could be useful for NPO brands in optimizing their branding strategies.

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13. Appendices

Appendix 1: Image Report 2014

Kræftens Bekæmpelses imageposition

IMAGE BLANDT BEFOLKNINGEN SOM HELHED

Kræftens Bekæmpelses image ligger fortsat i kvadranten Berømte. Kræftens Bekæmpelse har historisk været den organisation, der opnåede det højeste kendskab og vurdering blandt befolkningen som helhed – men i 2014 er Kræftens Bekæmpelse vurderingsmæssigt overgået af Læger uden Grænser

Røde Kors ligger også placeret bland de Berømte organisationer. Røde Kors opnår både et signifikant lavere kendskab og vurdering end Kræftens Bekæmpelse, og dermed har Kræftens Bekæmpelse en signifikant bedre imageposition end Røde Kors i den danske befolkning

IMAGE BLANDT EGNE MEDLEMMER/STØTTER

Kræftens Bekæmpelse opnår en endnu bedre imageposition blandt egne medlemmer/støtter, og ligger markant bedre end alle de andre organisationer

Dette betyder, at Kræftens Bekæmpelse også blandt egne medlemmer/støtter ligger i kvadranten Berømte

IMAGEPOSITIONENS UDVIKLING OVER TID

Kendskabet til Kræftens Bekæmpelse overgår niveauet for 2012, og det gælder både i befolkningen og blandt egne medlemmer/støtter

Vurderingen af Kræftens Bekæmpelse ligger meget stabilt, både hvad angår befolkningen og blandt medlemmer/støtter

Røde Kors opnår både en kendskab- og vurderingsmæssig fremgang i befolkningen, mens der blandt medlemmer og støtter af Kræftens Bekæmpelse ses et fortsat fald i vurderingen, mens kendskabet er på niveau med sidste år

aim create

Bedste resultater for Kræftens Bekæmpelse

Ud af de 14 imagedimensioner får Kræftens Bekæmpelse det højeste niveau på disse tre, som er de samme som sidste år:
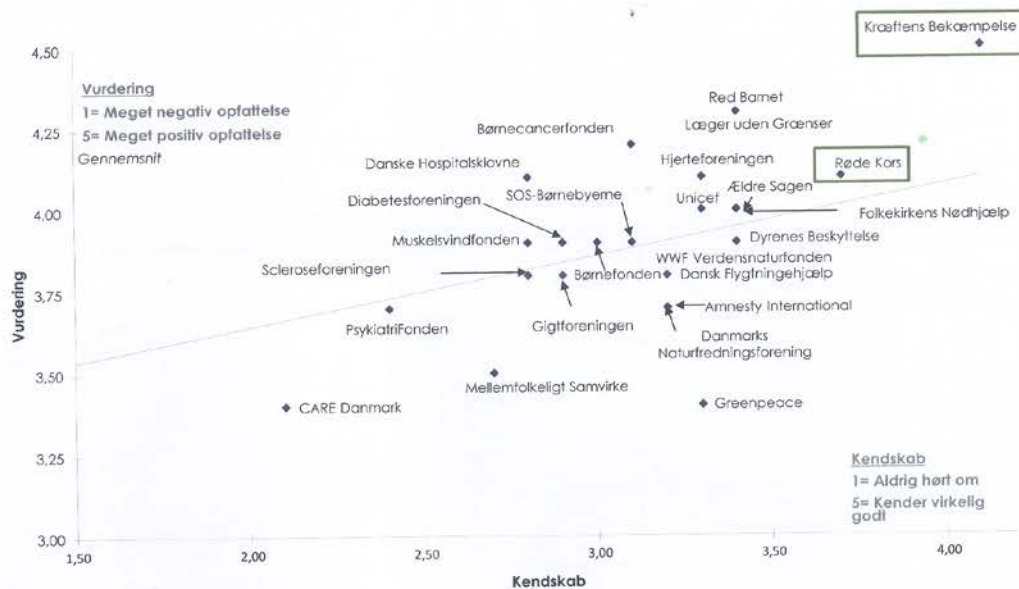
Er en troværdig organisation

Er en organisation, jeg godt kunne finde på at støtte økonomisk

Er en organisation med stor synlighed i pressen

Q5-1B: Kendetegn for organisationen
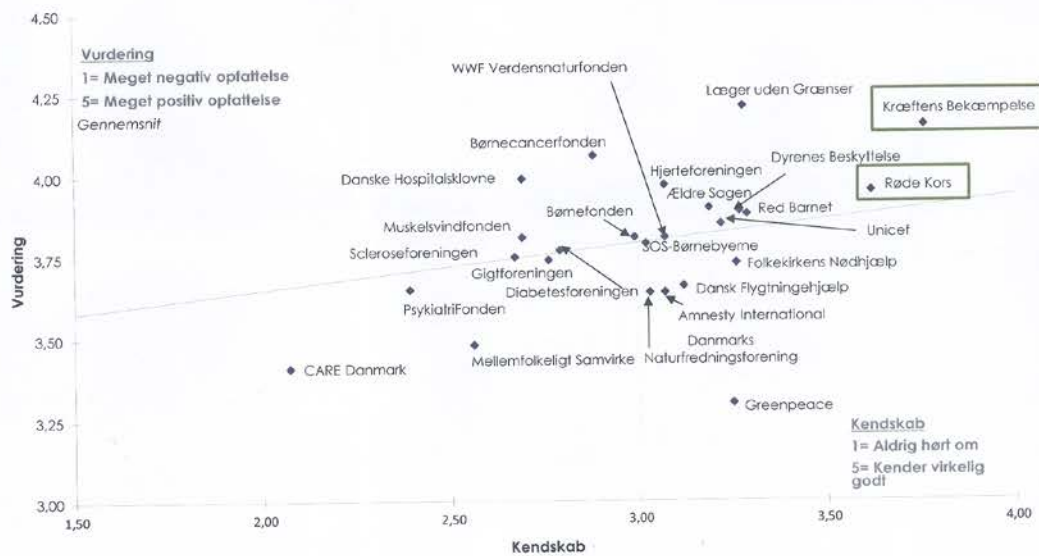Base: Alle (1.459)

aim create

Imageposition blandt støtter/medlemmer af Kræftens Bekæmpelse

Kræftens Bekæmpelse

Vurdering
1= Meget negativ opfattelse
5= Meget positiv opfattelse
Gennemsnit

4,50

4,25

4,00

3,75

3,50

3,25

3,00

Vurdering (y-axis)

Red Barnet
Læger uden Grænser
Børnecancerfonden
Hjerteforeningen
Røde Kors
Danske Hospitalsklovne
Ældre Sagen
Diabetesforeningen   SOS-Børnebyerne
Unicef
Folkekirkens Nødhjælp
Dyrenes Beskyttelse
Muskelsvindfonden
WWF Verdensnaturfonden
Scleroseforeningen
Børnefonden   Dansk Flygtningehjælp
Amnesty International
PsykiatriFonden   Gigtforeningen
Danmarks Naturfredningsforening
Mellemfolkeligt Samvirke
CARE Danmark   Greenpeace

Kendskab
1= Aldrig hørt om
5= Kender virkelig godt

1,50   2,00   2,50   3,00   3,50   4,00

Kendskab

Q3: Hvor godt kender du nedenstående organisationer?
Q4: Nu vil vi gerne vide, hvor godt eller dårligt du synes om de enkelte organisationer?
Base: Støtter/medlemmer n=759

aim create

Imageposition i befolkningen som helhed

Vurdering
1= Meget negativ opfattelse
5= Meget positiv opfattelse
Gennemsnit

4,50

4,25

4,00

3,75

3,50

3,25

3,00

Vurdering (y-axis)

WWF Verdensnaturfonden
Læger uden Grænser
Kræftens Bekæmpelse
Børnecancerfonden
Dyrenes Beskyttelse
Danske Hospitalsklovne
Hjerteforeningen
Røde Kors
Ældre Sagen
Børnefonden
Red Barnet
Muskelsvindfonden
SOS-Børnebyerne
Unicef
Scleroseforeningen
Folkekirkens Nødhjælp
Gigtforeningen
Dansk Flygtningehjælp
Diabetesforeningen
PsykiatriFonden
Amnesty International
Danmarks Naturfredningsforening
Mellemfolkeligt Samvirke
CARE Danmark
Greenpeace

Kendskab
1= Aldrig hørt om
5= Kender virkelig godt

1,50   2,00   2,50   3,00   3,50   4,00

Kendskab

Q3: Hvor godt kender du nedenstående organisationer? Base: Alle, n=1.500
Q4: Nu vil vi gerne vide, hvor godt eller dårligt du synes om de enkelte organisationer? Base: Har minimum hørt om organisationen

aim create

Appendix 2: Interview with Mia Due Jensen, Social Media Manager, the Danish Cancer Society, 22th Januar 2015

IV = interviewer

RS = respondent

IV: Hej Mia, tak fordi vi må interview dig. Kan du starte med at fortælle os hvem du er, og hvad din stilling i Kræftens Bekæmpelse er?

RS: Ja, jeg hedder Mia Due Jensen og jeg arbejder som Social Media Manager hos Kræftens Bekæmpelse, hvor jeg har måske en af de mest konktaktfyldte roller i Kræftens Bekæmpelse hvis man kan sige det sådan. Jeg sidder hver dag og opdaterer alle vores sociale medie platforme, Facebook, Instagram, Pinterest og Twitter og LinkedIn. Og udover at sende budskaber ud, så er det også mig, der tager dialogen derinde i alle dagtimer og aftentimer – selvfølgelig med noget hjælp. Så jeg har rigtig meget kontakt med alle brugerne derude. Så ja, der er de daglige opdateringer, der er driften, og så er der hele planlægningen af hvordan vores aktivitet skal være på de sociale medier og hvad vi gerne vil ud med.

IV: Kan du prøve at beskrive, hvad det er jeres strategi har været for de sociale medier fra starten af?

RS: Vi startede på Facebook omkring 2009. Strategien er at formidle viden ud – sådan har det altid været. Førhen var det meget at få forskningsbudskaber kommunikeret ud, få vist folk, hvorfor det er så hamrende vigtigt at støtte Kræftens Bekæmpelse, hvad folks penge går til, hvilke gode projekter KB fik startet – simpelthen envejskommunikation, fordi vi pludselig fik en ny kanal, hvor vi kunne nå ud til nogle andre end vi gør med vores nyhedsbreve, som man jo skal signe op til. Med Facebook kunne vi pludselig pushe lidt mere. Og det var også lidt det der var starten med Instagram. Instagram startede kun for to år siden, hvor det startede med, at vi sendte billeder ud og så ligeså langsomt, så har medierne ændret sig lidt. Både med de tekniske ting, hvor fx Facebook algoritmen simpelthen har ændret sig, så hvis du bliver ved med at pushe ud og sælge, så når du ikke ud alligevel, for det har Facebook simpelthen sat en stopper for. Det, det handler om i dag, er at skabe noget værdi for brugerne og det, som alt viser er, at det der skaber værdi for brugerne at få lov til at debattere og deltage. Så fra at det har været os, der har set det som en push-kanal, hvor vi kunne sende ting ud, ser vi det nu som et dialog-værktøj, og vi stiler efter at få mere dialog, mere deltagelse og mere bruger-medskabelse på alle platforme. Det arbejder vi allerede meget med på fx Instagram, hvor vi overgiver kanalen til en bruger. Tiltaget hedder

#ugensfighter, hvor man følger en brugers uge gennem billeder. Strategien er at vise, hvad kræft egentlig er og gøre det gennem dem, der har kræft. Og hvordan det er at leve med det, fordi vi sidder jo som en masse eksperter, men det er jo ikke det, der virkelig har relevans for folk. Så der har vi faktisk overgivet ret meget af indholdet til brugerne selv. Og det gør vi også ligeså langsomt på de andre kanaler.

IV: Hvem er det I når på de sociale medier? For når man kigger på fx Facebook, så har I jo tæt på 300.000 følgere, men det er jo langt fra alle der engagerer sig eller er aktive. Er der en tendens til, hvem der bidrager, og hvem der er aktive, så I også kan bruge det til at skabe jeres brand?

RS: Ja, det er faktisk også en ting, der står indskrevet i 2020 målene, også bare i 2015 målene, at vi simpelthen ikke når mændene. Vi når ikke de blå mænd – vi når ikke dem i udkants Danmark. Vi når fx ikke min egen far, som er håndværker og bor i Jylland, fordi vi ikke har noget indhold, der er ligeså interessant, og fordi kræft meget er en følesag. Det er et følsomt emne, som kræver at man taler en masse om det, og der er kvinder bare dominerende, og det er kvinder, der leverer indhold, det er kvinder, der poster billeder, det er kvinder, der deltager i debatterne, når vi stiller et spørgsmål osv. og vi kan se, at det er 80 % af vores følgere, der simpelthen er kvinder. Vi kan derudover se, at det er middelaldrene kvinder, der også ligeså langsomt får tid til at engagere sig, det er ofte det samme der går igen i dem der fx er frivillige i KB. Det er også primært middelaldrene og lidt ældre kvinder, som engagerer sig. Og det er det samme som sker inde på de sociale medier. Det er kun 18 % af de mænd, der følger os, der engagerer sig – dvs. Skriver en kommentar eller deler noget. Så det her er vores største udfordring, og det er også noget vi arbejder på. Der er faktisk blevet iværksat et helt projekt, som skal prøve at lave noget indhold til dem. Det gør sig gældende for langt de fleste interesseorganisationer såsom Kræftens Bekæmpelse.

IV: Kan du løfte sløret lidt for, hvad det er for nogle aktiviteter I er i gang med at lave til mændene?

RS: Ja, det kan jeg sagtens. Der er iværksat sådan en lille projektgruppe, som skal lave nogle film. Det bliver baseret på film, da film bare er det der hitter på Facebook lige nu. Det er det, der vender ind, det har høj ranking, og det er det som mænd de ser. Altså korte film, fordi det er sjovt. Så der bliver faktisk lavet noget indhold, som har så lidt med kræft at gøre som overhovedet muligt. Der bliver lavet nogle små film, der kommer til at basere sig tæt op af et amerikansk lille talkshow, der hedder park bench, hvor der sidder en mand – her bliver det en kendt mand i 50'erne, og så skal han have sådan nogle små talkshows med andre mænd. Og de skal ikke tale om kræft. De skal måske tale om et eller andet, der interesserer de her mænd. Og så skal der være en eller anden lille mikro kort afmelding, der handler om kræft. Et eller andet med, husk at sætte pris på hverdagen – afsender: Kræftens Bekæmpelse. Et eller andet i den stil. Det skal bare overhovedet ikke handle om kræft og det skal helst være sjovt og

der skal helst være masser af sort humor osv. og måske skal en af dem også foregå, mens de er ved at bygge et skur eller sådan noget. Noget som fx min far ville synes var sjovt og som han kunne finde på at sidde og se i almindelig flow-tv og nu får han det så også præsenteret på facebook. Det er det ene koncept. Det andet koncept er at lave et cykelmagasin, som også handler om, hvordan fikser du din cykel. Så får vi fat på en eller anden cykelekspert, og så skal han så vise andre mænd man fx skifter kæde, og så igen en ultra kort afmelding omkring at motion nedsætter risikoen for kræft – et eller andet… Det skal være brugbart og ikke være følelsesladet. Og så kommer der måske også en tredje serie, der hedder store bøffer uden kræft – som er et madmagasin, som skal vise, at man altså godt kan lave god grillmad, som ikke er kræftfremkaldende. Den er vi stadig i gang med at konceptudvikle. Men i det hele taget handler det om at lave indhold, der ikke handler om kræft.

IV: Vi skal have lavet indhold der engagerer og som ikke prædiker, for det viser alle undersøgelser og stikprøver også – mænd de tænder helt af, hvis man taler direkte til dem og fortæller dem noget om kræft. Det gider de ikke høre på. Det skal være mere subtilt.

RS: Der har været meget følelsesporno, og det har vi gjort fordi rent pengemæssigt, så har det vist sig, at det sælger bedst. Fx blev der lavet en undersøgelse under Knæk Cancer showet, altså imens at showet var i gang, blev der lavet en pole på, hvor mange penge, der kom ind. De kunne sidde og se, at fra hvert indslag, hvor mange penge kommer der så ind, og der kan de se, at så snart, der kommer noget følelsesporno, så strømmer pengene ind. Så altså der er en grund til, at man gør det. Men ja, man kan godt mærke, at folk tager en lille smule afstand, når det bliver for meget. Hvis vi kører for meget på børn, der har kræft, så er folk i starten helt med på den, men tredje gang, så siger de, nu må I altså til at stoppe. Det er feje midler, for hvem vil ikke støtte det. Og der er trods alt ikke så mange børn igen, der får kræft. Så er det noget folk reagerer på. Og det kan godt være, at det har været med til at få omdømmet til at falde lidt, men det er en svær balancegang – hvad vægter højest.

IV: Hvis du skulle give dit bedste bud på, hvorfor omdømmet er gået støt nedad de sidste 10 år, hvad ville det så være?

RS: Hvis man ser bort fra, at der har været nogle personsager, hvor en direktør napser af pengene osv., så tror jeg det har noget at gøre med konkurrence på markedet. Der er simpelthen så mange forskellige organisationer at støtte og så mange flere sager. Og måske har der været en overeksponering af kræft og af kræftsager, og jeg tror også at Knæk Cancer har haft noget at gøre. Det er jo en hel uge – faktisk flere måneder i princippet, hvor folk virkelig bliver spammet med det. Jeg tror det spiller ind. Alle tendenser viser jo også lige nu, at folk er meget mere tilbøjelige til at støtte mere specifik frem for at støtte en organisation som helhed. De vil hellere støtte… det er faktisk lige nu en kæmpe tendens, at

folk støtter private indsamlinger – det boomer helt vildt. Fx var der ham her Magnus i sidste uge, som har fået konstateret kræft, der har været en kæmpe artikel i Jyllandsposten og alt muligt om det. Han kunne ikke helbredes herhjemme og skulle til udlandet. Det eneste sted han kunne få den rette behandling var i Seattle, hvor han skulle have en mega dyr operation, som det danske sundhedsvæsen ikke ville betale for. Den kostede 800.000 kr. Det var hans eneste håb. Han blev erklæret uhelbredelig og drengen var 8 år. Helt forfærdeligt. Så familien startede en Facebook gruppe for Magnus. Vi har faktisk fået en del klager på Facebook om, hvorfor vi ikke vil give nogle af alle de her Knæk Cancer penge til lille Magnus, men vi kan selvfølgelig ikke vælge én ud af så mange kræftramte. Men den her familie fik indsamlet 1,4 mio. kr. sammen gennem private donationer – folk der sidder derude, der bare har mobilpay'et familien. 1,4. Mio. til Magnus, så nu skal han til USA og have den her operation. Det har simpelthen været kæmpe stort og vi er blevet spammet med det og presseafdelingen i KB har holdt øje og haft svar klar. Men det er bare for at give et virkelig godt eksempel på, hvad der sker lige nu med de her private indsamlinger, hvor du kan se, at dine penge går til noget helt konkret – fx Magnus. Det vil man hellere end at man vil kaste dem ned i en bøsse til en organisation, som garanteret bruger alt for mange penge til administration osv osv. Og her har de sociale medier været en facilitator for, at sådan noget kan ske.

IV: Kan du prøve at beskrive yderligere, hvad det er for nogle opslag, der deles bedst og mest…? Hvordan engagere folk sig på SOME?

RS: Der er to slags opslag, der klarer sig allerbedst. Fx hvis det er et opslag af et billede af fx en mand, som har kræft og som direkte citerer, at han overvandt kampen. Altså vi stiller mediet til rådighed men videreformidler egentlig bare hans succeshistorie. Hvor han taler til de andre brugere. Den der private historier. Det er det, de vil have. De vil have historier fra rigtige mennesker frem for fra organisationen Kræftens Bekæmpelse. Derudover er der selvfølgelig også de her sygdomsrelaterede ting som optager folk helt vildt – fx HPV vaccinen, cannabis-behandling, men det er små tilfælde og det er fordi det er noget som er lidt farligt at røre ved, og det kan folk godt lide at debattere om. Derudover er der en helt ny type opslag, som vi er begyndt at lave, hvor vi beder dem om at komme med indholdet til hjemmesiden. Vi skulle fx skrive nogle nye sider om børn og sorg og til cancer.dk og så tænkte vi, vi har en masse eksperter som jo sidder her, og de kan godt skrive det, men vi ved egentlig ikke, hvad hvad I vil vide derude. Hvad vil I egentlig vide? Har du fx et barn der er ramt af sorg eller kræft – fortæl os hvad du har brug for. Og det strømmede ind. De kom med tanker osv osv. 8 af dem har været aktivt indvolvret uden at få penge for det. Det er en måde at være med til at hjælpe uden at skulle donere penge. Og bare gøre en lille indsats. At de faktisj kan få lov til at hjælpe. Det er det der virker.

Vi hører jo også hvad de synes om os ude på de sociale medier. Noget jeg ligger mærke til er, hvor overrasket de tit bliver over hvor meget patientstøtte arbejde som KB har. Netop det med kræftrådgivnignerne, som du nævnte og vores rådgivere og telefonlinjen, som er gratis. Og det er faktisk ret interessant at finde ud af, hvordan man kunne udbrede det. For de fleste tror bare, at vi er indsamling, forskning, skræmmekampagner og det er det. Der er mange der glemmer at vi også har hele det her patientstøtte-ben, hvilket er det vigtigste ben overhovet vil jeg sige. Så der er helt sikkert noget i kommunikationen fra os til omverdenen. For det er jo det der er alfa omega – det er jo kræftpatientén som vi er der for. Hvad enten det er at helbrede eller hjælpe, rådgive osv. – det hele hænger sammen. Det hele munder ud i den her patientstøtte, hvilket er det vigtigste. Der ser vi gentagene gange at folk bliver overrasket over at vi har de rådgivninger. Og gud ja, har I også online chat og telefonlinjen. Og det bliver nødt til i høj grad at være patientens ord. Fx at en patient skriver, at jeg har fået simpelthen så meget hjælp i fx Vejle rådgivning, og så går det stærkt på FB, for så stiller folk spørgsmål. Men det kræver også at vi får et bedre lokalt samarbejde op og kører og et samarbejde med hospitalerne.

Appendix 3: Interview with Robert Madsen, Debater, 20th February 2015

IV = interviewer

RS = respondent

IV: Mange tak fordi du vil hjælpe os. Vi er jo i gang med vores speciale om Kræftens Bekæmpelse og omkring deres forhold til forskellige brugere. Og du er jo én af dem kan man sige, vi vil gerne snakke med lidt forskellige typer brugere, altså, nogle frivillige, nogle indsamlere... og ja, sådan en som dig, der er aktiv inde på de sociale medier. Så det er derfor vi har valgt dig. Så skal vi bare komme i gang. Vi håber det er okay, at vi optager, det er jo som sagt en fortrolig opgave, så der er ikke nogen der kommer til at høre dit interview eller noget?

RS: Ja det er helt fint.

IV: Super! Robert, kan du måske lige starte med at introducere dig selv, hvem du er, hvordan din opvækst har været og hvad du laver?

RS: Ja, jeg hedder som sagt Robert, jeg er 44 år, bor i Nordjylland. Jeg arbejder med IT i Nykredit, så det er en lidt tør stilling. Men, så er jeg et familiemenneske med børn. Jeg er sådan meget videnskabeligt orienteret og sådan noget. Jeg var opdraget på den måde. Det var forlangt af mig at få en god uddannelse og mine forældre har altid gået meget op i at fortælle os [ham og hans søskede] at være fornuftige mennesker og aldrig bare stå og se til og være ligeglade med vigtige ting. Og så selvfølgelig altid holde os til sandheden om alt. Jeg har nok arvet nogle af de rimelig stærke værdier til hele tiden at være informeret om hvad der sker i vores verden.

IV: Hvad er dit møde med kræft?

Mit direkte møde med kræft... det mest direkte, er nok at min svigermor har haft brystkræft, og min nærmeste kollega lider nu på tiende år af forskellige typer af kræft, og en anden kollegas mor endte med at dø af hendes brystkræft. Det var egentlig den kollega, hvis mor der døde, der indirekte fik mig ind på Facebook på Kræftens Bekæmpelse. Jeg er meget lidt Facebook-bruger ellers. Jeg opdaterer aldrig min egen profil med noget som helst. Jeg tror det er 2 år siden jeg har skrevet noget sådan direkte, men jeg kunne se at han havde en forholdsvis hård kamp mod især kannabis-tilhængere. Dvs. Folk der mener at kannibis kan kurere hvad som helst inde på KB. Og jeg er sådan videnskabelig

orienteret, jeg kan godt lide at holde mig opdateret på videnskab og den slags ting. Og så gik jeg ind dér og fandt ud af at så stikker man godt nok sin kæp ned i en hvepsebo, når man prøver at gå imod de her folk som ja, hvis jeg skal være lidt grov, så synes jeg egentlig at de er nogle uuddannede tåber, for de mener selv at de ved mere end læger og forskere fordi de har set et eller andet på YouTube. Og så påtog jeg mig ret hurtigt rollen som værende den lidt saglige stemme, men jeg gør meget ud af at tale pænt til folk derinde. Det betyder ikke at jeg ikke er spydig, men jeg kalder dem ikke for spassere eller idioter. Det overlader jeg dem til. Det kalder de så mig nogle gange, så siger jeg bare at det er et skolegårdssprog. Så det er dén vej ind jeg har. Hvad kan man mere sige om min person... Jeg har 3 børn og er fodboldtræner.

IV: Fedt! Nu har du jo selv været lidt inde på det her med din tilknytning til Kræftens Bekæmpelse, men kan du måske uddybe det endnu mere og fortælle os lidt mere omkring det?

RS:Ja! Helt tilbage da jeg så startede, og havde kørt det i en tre-dage, så opdagede jeg som sagt at når man taler til de her folk, så starter man nemt sådan en shitstorm mod sin egen person og sådan noget. Det er jo bare den måde de diskuterer på. Mange af dem er sjællændere, jeg er ked af at sige det, men de fleste af dem er faktisk københavnere. Så man får virkelig sine fordomme bekræftet, om de her autonome kontakthjælpsmodtagere der sidder et eller andet sted og har en holdning om alt. Og de mener verden er bunduretfærdig og KB osv. Men det første jeg gjorde da jeg opdagerede at det skaber så meget storm, det var at jeg sendte en besked til Kræftens Bekæmpelse for at høre hvad deres holdning var til om vi bare skulle lade det passere i stilhed, fordi det var så tåbeligt det de skrev, eller om de syntes at det hjalp dem at jeg gjorde det. Der fik jeg faktisk at vide at de synes det var rigtig fint, fordi de havde netop svært ved det fordi de jo i forvejen er så forudindtaget over for Kræftens Bekæmpelse, de her typer.. At der så kom sådan en udefra som mig indover. Og så tænkte jeg, at så er der Carte Blanc til at skrive til dem hele tiden. Så det var egentlig sådan det startede. Og så førte jeg faktisk en kalender, fordi de første otte måneder hvor jeg var aktiv derinde, det startede omtrent den 15.-16. december forrige år, hvor jeg gik derind. Og jeg var så inde på Kræftens Bekæmpelse flere gange om dagen simpelthen, og man kunne se, at det var altid 3 emner, der typisk gik igen. Det var kannabis, ahornsirup eller D-vitaminer folk de vil hellere have en holdning til kan kurere hvad som helst. På det seneste så kom der også e-cigaretter ind over. Det er så ikke så meget med at kurere kræft, mere med at de er sure over at KB ikke synes man skal ryge e-cigaretter. Jeg havde så en kalender, hvor da jeg så kiggede på den efter et år, kunne jeg se at der ikke var gået en dag simpelthen hvor der ikke var kommet en ny ind. Vi kunne også se at de her pseudoforeninger, fx medicinsk kannabis forening, at de mere eller mindre opfordrer deres medlemmer til at gå ind og skrive det samme, altså lægge de

samme indlæg ind på KB's hjemmeside, og det er jeg lidt imod. Det er fair nok hvis man har en holdning, men hvis man bare blindt kopierer andres, så... Men det endte så med at jeg faktisk skrev til KB at de burde stramme op på deres husregler, for det var alt for meget... Det er jo sisyfosarbejde, altså den klassiske med at det er hårdt at diskutere med idioter fordi de trækker mig ned på deres niveau og så slår mig med erfaring. Det tog de faktisk til sig, Kræftens Bekæmpelse, så vidt jeg kan se. Jeg bestemmer jo ingenting, jeg er jo bare udefrakommende, men de har i hvert fald udvidet deres husregler, således at de meget nemmere kan henvise til folk, der kommer med de der påstande eller injurier mod Kræftens Bekæmpelse. Altså KB har ikke en forpligtelse til at lægge væg til deres udgydelser, så nu kan de bare slette dem for det står jo sådan set derinde, at hvis du kommunikerer på den her måde, så skal du bare lade dem være. Ellers så må du lave din egen side. Det er også interessant synes jeg, at ca. en tredjedel af dem var altid falske profiler dengang jeg startede. Det er helt tydeligt, at der kommer indlæg ind fra en man ikke har set før, så klikker man lige på ham for at finde ud af hvilken type mennesker er det her, og så kan man se at det er en uge siden at facebookprofilen er oprettet. Så kan man regne ud at det nok ikke er vedkommendes almindelige facebookprofil men bare en der er oprettet for at kunne poste de her ting. Det er som om folk ikke rigtig vil stå ved det de mener. Fordi de har jo sikkert også en eller anden i familien der har haft kræft, og så er det måske også sådan lidt ildeset at være så hidsig over for Kræftens Bekæmpelse som de her bliver. Så jeg synes det er lidt hyklerisk. Det lægger jeg heller ikke skjul på når jeg skrive til dem. Så det er jo egentlig sådan det startede. Det var lidt sjovt at holde styr på, hvor meget det egentlig skifter, men jeg vil så sige at omkring november december, at de lavede de der ændrede husregler, så døde det fuldstændig ud. Så der sker næsten ingenting derinde. Der er en enkelt der kommer ind igen, der har lige været en gammel kending. Det er et større arbejde hvis man vil gøre det så grundigt, som jeg gør. Når det er hver dag mere eller indre man skal derind. Det kan godt være det virker sådan lidt stalkeragtigt, men jeg skriver simpelthen ned hvad folk de har skrevet, især hvis de kommer med nogle lidt uhyrlige påstande, for så kan jeg ligesom bruge det imod dem senere. Der var en der på et tidspunkt at... Fordi nogle gange ryger vi jo ud i nogle rimelig lange tangenter, det handler skam ikke om kræft det hele... Men hvor han så for eksempel skriver, at alle ved jo (i gåseøjne alle) at mikroovne får næring til at forsvinde fra mad, så hvis du har 'nuket' din mad, så er der ingen næring tilbage i det. Fordi at alle næringsstoffer og salte de forsvinder, og vi kan jo så køre på ham med at sige at jeg kan ikke forstå hvorfor mine mikrobølgepopkorn de bliver ved med at smage salt. Men det er sådan noget vi oplever tit. Og så har de et eller andet link til en obskurt artikel af en anden helsehelgen, der har lavet et eller andet på sin blog, men det gør det jo bare heller ikke rigtigt. Det er jo ikke evidens. Det er ligesom når de henviser til ham danskeren, der påstår han kan leve

af lys. Det gjorde han så i tre måneder. Det har vi faktisk danskere, der har gået ni år i skole, som påstår. Jeg driller lidt min kone, hun er folkeskolelærer, så jeg siger til hende: "ham her har I også tabt" [haha].

Der er også nogen af dem man skriver med, der bliver tvære, at hvis jeg alligevel altid er imod dem, hvorfor jeg så overhovedet er derinde. Mit form, altså jeg synes selv, at hvis de selv får kræft, så synes jeg da endelig.. Det er jo sådan at jeg har en lidt darvinistisk holdning, at jeg synes da endelig de skal forsøge at helbrede sig selv, så de kan dø, for at være lidt kynisk. Men det jeg nødigt vil have er, at der er nogle usikre der kommer derind [på KB facebook, red.] og så læser, men at der skulle være noget alternativ behandling.. Fordi det er der ikke. Hvis I ser mine posts derinde, skriver jeg altid alternativ behandling, hvor alternativ står i gåseøjne fordi det er ikke et alternativ.

IV: Hvordan vil du beskrive din tilknytning til fælleskabet?

RS: Selve KB har jeg jo ikke rigtig noget med at gøre, jeg kender jo ikke rigtig nogen af dem der sidder derinde. Jeg kan jo se engang imellem, typisk i weekenden, dengang det gik stærkest, der var det altid i weekenden de her typer de skrev, for der vidste de godt at det også er studerende, de fleste som KB bruger. Så de kan godt se at i weekenden er de ikke så meget på arbejde, så der kan de jo lægge deres påstande ud og så kan de stå der og være uimodsagt helt ind til de møder ind om mandagen. Og når jeg så har været inde og svare på dem, kan jeg se at KB liker det vi skriver. Men når jeg siger vi, så er det jo egentlig de her to-tre mennesker jeg har lært at.. altså de fleste, de to af dem, er kollegaer, den tredje er søster til en af kollegaerne, så det er egentlig den gruppe jeg mener når jeg siger vi. Det er tydeligt at se at der er relativt få der hele tiden går ind og kommenterer på de her folk der skriver derinde. Men det er jo selvfølgelig også fordi der er mange der sidder derude, jeg har jo selv bekendte, som også liker mig en gang imellem, men de holder sådan lidt op for ellers så nogle gange bliver deres facebookvæg overfyldt med alle mine kommentarer, det kan jeg også godt se er træls [hehe]. Fordi når først sådan en diskussion starter, så kan der godt komme rimelig mange beskeder frem og tilbage. Så vi er ikke så mange kan man sige.

IV: Hvordan er du engageret med KB i dag?

RS: Da det gik værst til, der røg jeg op på omkring to timer om dagen alle dage, så det var jo så 14-15 timer om ugen, der gik med det. Nu vil jeg tro at det er måske en time eller halvanden om ugen, fordi man skal jo lige ind og vende og se om der er nogen der har skrevet noget.

IV: Har det at gøre med de her retningslinjer KB har sat op inde på Facebook?

RS: Det er mit bedste bud. Måske har de været inde og simpelthen er begyndt at blokere folk, for det har de jo også skrevet derinde, at de forbeholder sig ret til at blokere folk der bliver ved med at bryde reglerne, det gider de jo ikke. Om det er derfor der er blevet så stille eller de bare simpelthen har givet op og de er vel udmagrede, for man kan sige at med den liste jeg har af navne over modstandere, så er vi i hvert fald ikke flest, og det synes jeg er lidt skræmmende i et land som skal forestille at leve af viden langt hen ad vejen.

IV: Det er her fællesskab vi snakker om her, ift. de tre andre der er med til at debattere. Kan du forklare nærmere den tilknytning I har?

RS: Ja, vi er egentlig mest to der skriver derinde. Det er som jeg sagde i starten med at jeg prøver altid at tale pænt til folk, dog med spydighed så snart de begynder at kalde mig ting. Men min ene kollega, han kalder folk for en spade, hvis han synes de er det, og også gerne noget mere. Det gør jo så at det kan være rigtig skægt, for så tænder folk af på mig, fordi de har læst en kommentar fra ham, så kan jeg så sige at de jo ikke engang kan læse. Så på den måde er der lidt rollefordeling med det. Men det er ikke noget der er sat i struktur, det er bare hans måde at formulere sig på, så jeg ved ikke om vi har et fællesskab, men det er jo sådan et pseudofællesskab, for det er jo rart at jeg kan komme ind og så se at Trine som den ene hedder, søsteren til ham jeg nævnte før, har været inde og kommentere på det. Så tænker jeg det var rart at hun har været ude og google de ting for svar, så behøver jeg ikke gøre det. Så på den måde føler man ligesom at hun har gjort noget af mit arbejde for mig. Så liker jeg bare hendes kommentar, og så er jeg egentlig ude igen. Så det er egentlig et fællesskab på dét niveau. Og så griner vi selvfølgelig af det, fordi vi sidder i et storrumskontor til hverdag, så når den ene har lige har set en særledes dum kommentar fra de her typer, så kan vi have mig sjov med dét. Så kan vi spekulere på hvordan vi kan hidse dem mest op i debatten. Det er jo det med at når jeg har siddet og kommenteret om aftenen, så når jeg møder ind på arbejde næste dag, får jeg en kommentar på at 'det var da vist op ad bakke at forklare ham dér noget som helst i går' og så kan vi godt grine af det. Så på den måde giver det et kollegialt. Så er der én ting mere at snakke om med kollegaerne. Men det er vigtigt, det med at Nykredit har ikke nogen aktie i det her. Der er en ovre fra jer af, der har en helsebutik, og hun er meget insisterende på at hun, netop fordi hun kan jo godt se at når der er tre som arbejder for Nykredit, så endte hun faktisk med at skrive til Nykredit inde på deres facebookside, og slog op hvorfor det var Nykredit de ikke ville lade folk komme til orde inde på KBs side osv. Og så fik vi besked fra vores kommunikationsmedarbejder derinde hvad hun havde skrevet, og så måtte vi jo skrive til hende at det er fritid det her. Vi er jo blevet bedt at Nykredit om at skrive at vi arbejder der, vi er IT folk, dengang man stadig hyrede IT branchen der brugte man jo også facebook til at hyre IT folk med, så helt tilbage fra

dengang, der opfordrede de os til at skrive at vi var Nykredit, og det kan man selvfølgelig se hvis man kigger på profilen, at jeg arbejder for Nykredit. Og det havde hende her så straks, fordi hun ser konspirationer alle steder, hvis du er et firma på mere end 3 personer så er du en del af landets større illuminatier... Så hun kunne jo ikke have at der var tre fra en relativt stor virksomhed, der gik imod hende og hendes teorier i gåseøjne, så hun skrev.. Men det var ikke svært at overbevise vores kommunikationsmedarbejder om at hun er tosset, for vi kunne jo bare linke til nogle af de ting hun har linket til på Kræftens Bekæmpelses hjemmeside.. Så på den måde er det jo ikke et arbejdsfællesskab. Når I nu engang kommer ud i arbejdslivet for alvor vil I opdage at grænsen mellem kollegaer og venner bliver lidt flydende. Om det er venner eller kollegaer, det er jo folk men ser hver dag, så det er jo selvfølgelig lidt afhængig af ens privatliv.

IV: Så det er lidt inspireret af dig at de også er derinde nu?

RS: Den ene af dem, ham med de mere sure posts, det var ham der startede. Ham der inspirerede mig til at komme ind, og den tredje han har jo kræft, og han ved jo at det virker, for ellers var han jo død for længst. Hvis man både har haft nyre, lunge og hjertekræft og nu kræft på bugspytkirtlen, så ved man at medicin det er altså kommet længere.

IV: Hvad mener du KB gør for deres brugere inde på Facebook?

RS: Der skal jeg jo også skelne mellem brugerne, for der er jo tre forskellige slags brugere. Der er dem, der kommer direkte derind for at få noget råd og vejledning, og dét får de prompte, synes jeg. Det kan jeg jo se, at hvis man spørger om et eller andet derinde, så får man ret hurtigt et svar. De svarer selvfølgelig ikke personlige ting, men de gelejder folk over til deres kræftlinjer eller til sider hvor de kan læse om det, eller sider hvor de kan læse om hvad de har ret til og sådan noget der. Og så er der den helt, største del af brugerne derinde der givetvis har fået hjælp af KB eller kender nogen der har fået det, og egentlig bare frekventerer stedet for at følge med og så like de ting der kommer på, altså fans. Og så er der den tredje gruppe som slet ikke kan tåle noget som helst af det KB gør, de vil ikke anerkende noget af det som værende godt, og mener bare det er en pengemaskine. Og dem kan jeg så også stille op i grupper. Der er dem som dybest set har en holdning om at de vil gerne have legaliseret hash, og det har jo ikke noget med medicinsk brug at gøre, men det er faktisk dét der er deres bundlinje, for de kan godt se at hvis nu hash kunne bruges som medicin, så var det nok også lettere at få legaliseret det til at ryge skidtet. Og det er jo to forskellige ting.. Den tredje gruppe er dem som bare ikke kan lide Kræftens Bekæmpelse fordi at de [KB, red.] jo ikke vil godtage de holdninger de har. De er fundamentalt uenige og man kan ikke overbevise dem. Det er ligesom at diskutere politik eller religion med folk, man har en holdning og det er jo ikke en diskussion, for den ene del lærer i hvert fald ikke noget af det. Man

kan sige, jeg lærer nok heller ikke noget af det for jeg tror stadig ikke på deres argumenter, så jeg er måske ligeså fundamentalistisk som dem [hah]. Men jeg synes faktisk, jeg er jo nok ikke helt objektiv, men jeg synes faktisk at KB svarer folk som har ærlige spørgsmål eller behov derinde, det gør de rigtig fint.

IV: Føler du, at de er involverende i deres opslag? Lægger de op til at I skal overtage debatten og deltager de aktivt?

RS: Ja, de deltager aktivt i debatten. Vi er jo på arbejde, så jeg kan se at nogle af de spørgsmål der kommer ind fra den tredje modstandergruppen dér, dem svarer de jo også mere nøgternt på en gang imellem, så har de svaret og så svarer modstanderen, hashtilhængeren, og så er det som regel dér at vi går ind for det er også tydeligt at de [KB, red.] ikke har resurser til at følge de her diskussioner helt til dør. De bliver ikke ved med at kommentere i samme grad. Så de har helt klart den holdning, tror jeg, at når de har givet én kommentar eller to til et indlæg, så har de gjort deres, fordi igen, de ved også godt at de ikke kan omvende folk, og hvis de ikke vil tro på dem, hvis de i forvejen har den holdning, at KB lyver og bedrager alt og alle, så er det jo svært for KB at kommentere på noget inde på Facebook, fordi de folk de debatterer med, de mener jo at dem der sidder og gør det dér, deres job er at lyve og bedrage, så det er lidt op ad bakke for dem. Så er der jo de to store grupper, som har meget mere gavn af at få noget respons fra KB. Jeg synes det er helt fint at de bruger deres kræfter dér. Dybest set synes vi jo bare at de skulle slette de andre indlæg.

RS: De bad jo mig om at komme med et oplæg til husreglerne. En tredjedel af de nye husregler, er dét jeg skrev. Fordi de ligesom kan se at jeg er på deres side. Som sagt, jeg fornærmer ikke folk der ikke har kaldt mig rigtig slemme ting først, og så gør jeg det mere på en spydig måde, og dét gør også at jeg kan stå inde for det. Det er jeg også ved at lære mine børn, at dét man skriver på nettet skal man kunne stå ved, også om et par år. Det kan godt være lidt svært når man bliver rigtig sur. Jeg har jo en, der har lovet at ville skyde mig i baghovedet eller i hvert fald lovet mig tæsk hvis jeg kommer til Århus. Jeg har taget billeder af hans posts. Han er sådan en tyndarmet hashryger så jeg er ikke så bange, men det sjove var, at jeg så kommer ud i en diskussion om hvorfor han gør det her. Så skriver han at han er anarkist, så for ham er det hver mand for sig selv. Og så vil han ikke have de her store virksomheder går ind… Så skriver jeg så til ham, at hvis det er hver mand for sig selv, når nu det er mandag, om han så vil gå ned og framelde sin kontakthjælp. Så syntes han jeg var et arrogant svin fordi jeg påstod at han var på kontanthjælp.. Det var han godt nok, skrev han så [haha]. Han kan jo ikke vinde sådan en diskussion, når han nu er anarkist og alligevel gerne vil lukrere på vores velfærdssamfund. Det er lidt op ad bakke. Ham og en anden er de eneste to der fysisk har truet mig med noget man egentlig kunne

127

politianmelde. Ellers bliver man bare kaldt dum, osv. Så ryster man lidt på hovedet. Nogle gange er det også en lidt en retorisk udfordring at komme på nye måder at svine til på en virkelig pæn måde, sådan er der ikke er nogen der kan sige at jeg var alt for ubehøvlet men alligevel var jeg nok. Den bedste servicemedarbejder er den der beder en kunde gå ad helvede til på en sådan måde at kunden ser frem til turen.

Men det rører mig ikke når de kommer med tilsvininger. Jeg læser mange bøger og kan mange ord, så det er nemt at svare igen på det på en mere voksen måde. Jeg er klar over at dem som holder med de andre ikke pludselig synes jeg er mega sej fordi jeg fik ham her "prismejer" til at udstille sig selv. Men alle de andre, de to andre grupper, der håber jeg på at de andre vil fatte mere sympati for min holdning med den måde jeg skriver på, og måske endda også kunne trække på smilebåndene en gang imellem. Det er jo meget sjovt at jeg kan se, at nogle af de der helt gamle debatter, så har der været nogen inde og like mine posts selvom de er over et år gamle. Der er tydeligvis en der har fået hjælp af KB, der har siddet og smågrinet over den her ballade der var, når de kan se at nogle af de her får tørt på. Det er også med til at gøre det noget ved. Så det påvirker mig ikke… Men nogle gange er det lidt udmagrende for grunden til at jeg brugte så mange timer på det før, var at jeg insisterede på altid at have den sidste post. Så det var mig der skulle udmagre dem, også selvom de havde skrevet otte gange at nu gad de ikke mere, nu kunne jeg ligeså godt stoppe, så skrev jeg at "ja ja, du har jo heller ikke fundet på noget rigtigt at sige".. NU MÅTTE JEG GODT STOPPE" for de gad ikke mere. Jaja, men nå dine argumenter ikke er blevet bedre kan du ligeså godt stoppe. Så hele tiden køre den dér, så de til sidst giver op.

IV: Hvad betyder det for dig når andre brugere liker dine opslag?

RS: Det er der ikke så mange der gør, det er der ikke. Men jeg er ligeglad. Det er ikke for at like-hunte jeg gør det, for så ville jeg jo poste engang imellem også. Men det er da rart at gøre. Jeg kender godt den med at den sociale accept man får af det, når man kan se andre folk liker. Og "uh hvis nu ingen liker mine ting" betyder det så at de ikke kan lide dig, osv. Der er jeg for gammel. Det forstyrrer mig ikke så meget. Jeg gør det ud fra det som jeg sagde, at de ikke skal have lov til at stå uimodsagt, sådan så hvis nogen kommer ind og læser dem, så er der i hvert fald en modsat holdning nedenunder, som de kan vælge at læse. Så kan de selv danne deres billede derudfra. Det er derfor jeg gør det, det er ikke for likes.

IV: Hvordan føler du dig som en del af Kræftens Bekæmpelse?

RS: Jeg føler mig nok lidt som en del af KB, fordi de jo trodsalt har skrevet til mig og bedt om de ting, og skrevet at de synes det er rigtig fint de ting jeg gør. Så føler man sig som en del af holdet, kan man

sige. Dengang det gik højest til, tænkte jeg at det kunne være sjovt hvis Nykredit sendte mig til København igen, vi er derovre engang imellem, for så ville jeg skrive til dem og spørge om jeg måtte komme forbi med en kage, for det ville være lidt sjovt og møde dem man nu trodsalt havde lidt en kamp sammen med. Som man var på hold med, så at sige. Men det har ikke lige været aktuelt.

IV: Hvad tænker du om KB's marketingindsats?

RS: Det jeg ser af den, synes jeg virker vældig nyttigt. Jeg har også engang imellem set nogen der skiver inde på KB, hvor de er sure over at de får indkaldelse til indsamlinger, selvom de har nej tak til reklamer, hvor KB har forklaret dem at det her tæller faktisk ikke som reklamer. Der er det lidt sjovt, dem når jeg sjældent at svare for det er sådan noget, som den store gruppe eller den ene tredjedel af gruppen, som er KB fans, de går ind og skriver med det samme at hvis dét er noget man kan hidse sig op over, så har man godt nok et sølle liv. Så dem er jeg egentlig slet ikke inde over, den klarer de. Man kan sige, at dét sted jeg har det sværest er nok med deres e-ryger ting, for der har de måske ikke været helt præcise i deres udmeldinger, som jeg godt kunne tænke mig. Jeg kan jo ikke styre dem. Men det er svært at argumentere over for de her e-rygere, for hovedargumentet var jo at de skulle bare lade være med at ryge, punktum. Det accepterer de jo ikke, og det kan ikke rigtig forstå at KB ikke kan sige at e-cigaretter er et bedre en rigtige cigaretter, hvis du ikke kan lade være med at ryge, men de kan ikke forstå at en organisation som KB jo ikke kan gå ud og anbefale noget bare fordi det er mindre farligt. Det kan de jo kun hvis det er noget der ikke er farligt. Det kan de ikke rigtig indse. Så den diskussion er sværere…. Men jeg synes de gør det rigtig fint, det gør jeg. Jeg synes heller ikke de bruger for mange penge på de ting de gør mere. Jeg vil sige den gang den gode Poulsen fra Røde Kors, ham politikeren, der pludselig skulle have en million i fratrædelsesgodtgørelse. Det skulle man måske lade være med, for det kan godt være at, ud fra holdningen om at når vi andre lønslaver ikke kan få en million i fratrædelse, så er de heller ikke dét værd, med alt det badwill det giver. Når man siger "alle de millioner I sætter ind her – dem giver vi lige i fratrædelsesgodtgørelse." Hvis der har været nogle sager af dem med KB, så ville det også være slemt. Men jeg synes ikke der har været noget decideret med det. Altså, der er masser YouTuube videoer, som jeg.. Jeg ser jo meget af det her had mod dem også, fordi jeg er nødt til at gå ind og se dét som modstanderne linker til for at jeg kan argumentere imod det… Og der er nogen, de har godt nok ondt i røven over KB på alle mulige måder. De har svært ved at forstå (lyder overrasket) hvorfor de gider være så sure over nogen som de dybest set bare kan lade være med at støtte. Men igen, det er jo aldrig noget specifikt de angriber, for eksempel "vi kan ikke lide at Kræftens Bekæmpelses nye kampagne, gør sådan her. For det ville jo også være svært at skulle gå ud og blive sur over at nu kan jeg se de kørte den der reklamekampagne om at man skal holde øje med de 7 tegn

på kræft lige nu. Altså det er jo svært at blive sur over at man forsøger at gøre folk opmærksomme på at det faktisk er.. man kan gøre meget selv. Så jeg synes de gør det godt. Deres marketingindsats er sådan set fin, den måde de kører indsamlingerne på er fin.. Og jeg synes heller ikke den er så påtrængende heller, som nogen af de andre. Jeg er lige ved at tro at de der ulandsindsamlinger nærmest er mere påtrængende. De kommer jo på de store tvkanaler. Der kan man jo ikke tænde for noget uden skulle blive bombet til med dem. Ikke at det nødvendigvis er negativt, men der ligger Kræftens Bekæmpelse sig lidt mere i periferien.

IV: Føler du at de er involverende i den her indsats?

RS: Det de gør med deres facebookside synes jeg faktisk er rimelig involverende. Det sidste der var, i sidste uge kom de frem med et eller andet med at man skulle kysse kræften væk og opfordrer folk til at sende par-selfies ind for at sprede lidt positive historier, det er da i dén grad involverende synes jeg. Men ellers vil jeg så sige at når de poster nyheder derinde, så er det selvfølgelig bare information der kommer ud. Men andre gange vil de jo også gerne høre fra folk som har oplevet et eller andet, fordi hvis de skal til at rejse en sag i en af regionerne om et eller andet, så bruger de jo dét som talerør ud til at samle folk.. Så jeg synes egentlig det er vældig involverende. Altså nu er jeg jo ikke kommunikationsuddannet som I er, så jeg har svært ved at se om de kunne gøre det bedre eller.. Selvfølgelig kunne de godt lave mere, så ville folk måske føle lidt mere at man altid skal stå til rådighed for kræftens bekæmpelse, og det er jo også noget der kan få folk væk.

Jeg synes den dér Kys Kræften væk-kampagnen var et meget hyggeligt påfund. Men igen, det er jo ikke sådan noget jeg gør. Det deltager jeg ikke i. Det er nok fordi, at det har jeg ikke brug for ligger på nettet. Det går over min blufærdighed selvom jeg er IT mand. Det er måske netop fordi jeg er IT mand at jeg sætter en lidt mere skarp grænse for hvad jeg vil have ud om mig selv på nettet. Mit profilbillede er en edderkop og sådan noget, selvom mit billede på facebook godt nok er mit eget billede.

IV: Hvad er din holdning overordnet til Kræftens Bekæmpelse?

RS: Det er igen, sådan, det smitter jo af. Jeg er positivt stemt, ellers ville jeg jo ikke hjælpe dem. Man gider jo ikke være på hold med folk man ikke kan stå inde for. Så er der trodsalt andre steder man kunne lægge sin energi hvis det var. Så jeg synes faktisk de er.. Min holdning den er rigtig positiv, og jeg synes faktisk at netop det er flot, at de f.eks. bruger penge på at forske i kannaboider, om de kan bruges i kræftens bekæmpelse, og med resultater som de har sendt ud på verdensforskningsscenen. Både positivt og negativt. Hashhovederne ser på det positive.. men de yder! Jeg har indtryk af, at de yder. Jeg er jo ikke medicinsk uddannet, så jeg kan ikke vurdere deres resultater på nogen måder, men

jeg kan jo se, at når de bliver kåret som de bedste til kræftforskning i Europa af andre kræftforskningsinstitutioner, så er det jo ikke for sjov, det de gør. Så jeg har meget respekt for dem, både som, det er så især deres forskning, men igen, kva af mine kollegaer og andre bekendte der har været omkring Kræftens Bekæmpelse, de synes alle sammen at de har fået god råd og vejledning derfra og deres psykologhjælp er fin, osv. Så jeg synes pengene går til noget fornuftigt. Taget i betragtning af at det jo alt sammen er privat finansieret, så skal de også være meget påpasselige med og åbne omkring hvad de bruger pengene til. Og det synes jeg faktisk de er. Hvis man gider at læse om det, så kan man få ret meget ind i detaljen. Men jeg kan også godt forstå at de ikke gider skrive hvor mange penge der bruger på papkrus til kaffeautomaten, fordi så er der nogen der vil få ondt i røven over det. Så jeg synes de gør det helt fint.

IV: Er der andet du har lyst til at dele med os? Noget vi måske ikke er kommet ind på…

RS: Nej… Altså, man kan jo se, at der er mange der bruger det som en mur at spille deres frustrationer op ad, dét er jo nærmest et kommunikationsstudie i sig selv. Det er spøjst at se at folk der dybest set ikke er ret kloge de mener, at så skal man bare råbe ad noget stort og udefinérbart, fordi de her mennesker ville jo aldrig gøre det hvis det var deres nabo, der arbejdede for KB, så ville de jo ikke stå og råbe hen over hækken til ham er jeg ret sikker på. Men når det er sådan en anonym ting derude, så kan man godt. Det kan man jo især se med dem der bruger falske profiler, at de har behov for at komme af med noget, men de har ikke sådan helt behov for at andre folk kan se at de kommer af med det. Så det lugter lidt af 'trolling' det de gør. Jeg går også nogen gange ind og ser på dem der har bedømt Kræftens Bekæmpelse, hvis de går ind og kun giver dem én stjerne udelukkende fordi - man kan jo ikke give dem mindre end én stjerne - de ikke vil godtage kannabis som behandling. Så kan jeg jo ikke lade være med at skrive til folk noget i retning af at hvis man kun skal træde ved af én gang, så må man godt nok være svær hvis man nogensinde bliver forældre, fordi så skal man jo hade sine børn hver gang eller første gang de ikke laver deres lektier… fordi alt det andre gode som Kræftens Bekæmpelse også gør med de her psykologer og samtaler, pres på regionerne for hurtigere kræftbehandlinger, alt det forskning, som så godt nok ikke alt sammen vejer som kannabis men som dog er forskning i andre midler, og bedre mere målrettet kemo og alt det de gør, hvorfor de ikke kunne anerkende dét i det mindste og så bare give dem tre stjerner. Alle de her bedømmelser ligger stadig derinde.

Appendix 4: Carl Hülsen, Facebook follower, 6th March 2015

IV = interviewer

RS = respondent

IV: Kan du starte med at fortælle os lidt om dig selv?

RS: Ja, jeg hedder Carl, jeg er 83 år og jeg bor i Nykøbing Sjælland sammen med min kone, som jeg har været gift med i 63 år. Jeg er gammel smed og har også beskæftiget mig meget med lokalpolitik. Jeg har været tungen på vægtskålen i en periode på fire år. Jeg har haft kræft i tarmen, den diagnose fik jeg stillet i 2003. Men har nu fået stomi og er ikke syg længere. Jeg har været med til at starte et fjernvarmeværk, men gik på pension, da jeg var 63 år. Jeg var i smedelære i fem år. Mine kone ville ikke så gerne have at jeg skulle ud og sejle, men så kunne jeg være maskinmester på landjord. Jeg kom ikke ud og sejle, men blev gift i stedet for- det har vi været i snart 63 år. Ja, det er jo en sjældenhed - folk i dag så har travlt med at rende fra hinanden og deres ansvar, og det er jeg meget imod. Jeg var altid opdraget til at tage ansvar for det og dem jeg beskæftigede mig med. Så det er en meget vigtig værdi for mig. Og i den tid har jeg beskæftiget mig med en masse forskellige ting, blandt andet lokalpolitik. Og så skulle vi starte i fjernvarmeværk, hvor jeg søgte ind som varmemester, som det hed i første omgang. Der var 72 ansøgere og sorteret 8 fra. Og så var jeg så den, der blev valgt. Og der har jeg så været bestyrer i 30 år. Og været med til at gøre det til Danmarks største privatejede fjernvarmeselskab, og det fjerde billigste i DK gennem 22 år. Så jeg har prøvet lidt af hvert. Jeg gik på pension, da jeg var 63 år. Derudover kan jeg fortælle, at jeg er vokset op i en familie med meget stærke holdninger om ting og sager. Jeg er altid blevet opfordret til at deltage i vigtige debatter, så ja, det har nok været med til at skabe min stærke holdning til politik og foreningsarbejde og den slags.

IV: Kan du prøve at beskrive, hvad det er for en tilknytning, du har til Kræftens Bekæmpelse?

RS: Jeg har den tilknytning, at da jeg selv har prøvet at være ramt af sygdommen og selv prøvet at gennemleve det og alt det forfærdelige inden operationen, og hvordan ens familie er ved at bryde sammen og er meget kede af det, og alt sådan noget. Det er noget man rigtig lægger mærke til, når man er ramt af det. Det der er det mest forfærdelige ved det er, at man kan ikke mærke, at man får kræft. Og det kan så godt overraske. Og derfor skal man lægge utrolig meget mærke til ændrede forhold i ens livsførelse og velbefindende, og det er derfor jeg synes, at sådan en brochure, som Kræftens Bekæmpelse lige har udgivet med de her 7 tegn på hvad man skal lægge mærke til er rigtig fin. Og derfor kæfter jeg op til alle og enhver, om hvor opmærksom man skal være, og hvor meget man

skal passe på sig selv i den retning, fordi jeg oplevet at miste en nær alt for mange gange, og har også selv været ramt af det. Fx var jeg nede og begrave min gamle ven i går som var død af leverkræft. Jeg har mistet fem venner til hjernesvulster, og jeg bryder mig bare ikke om det. Så man må bare ikke sige nej til muligheden for en gratis undersøgelse eller vaccine. Man skal sige ja tak og få det forebygget eller taget i opløbet. Og det er fx en ting, jeg har kommenteret på inde på KBs Facebookside. Der var en dame, der ikke ville have en gratis undersøgelse. Det kunne hun vente med, til hvis der eventuelt var noget. Men så var det jeg skrev til hende, at så var det muligt, at det ville være for sent. Så derfor skal man være utrolig opmærksom på det. Og ja, derfor kæfter jeg op om det i tide og i utide om det der. Så på en måde kan man vel sige at jeg er med til at hjælpe DCS med at bekæmpe kræft, bare på et lidt mere lavpraktisk plan måske.

IV: Føler du, at der er et fællesskab omkring Kræftens Bekæmpelse?

RS: Ja, det føler jeg da. Men altså, det er ikke sådan, at jeg er begyndt at kende andre følgere inde på Facebook. Der er aldrig nogle, der har kontaktet mig derinde. Men jeg føler da helt sikkert, at der er et fællesskab. Især blandt dem, som har eller har haft kræft. Men nu tør jeg ikke sige, hvordan folk ser på det, som ikke har været ramt af kræft i. fht. hvordan jeg ser på det. For jeg tror som sagt, at man ser helt anderledes på det, når man har haft kræft inde på livet. For så bliver man betydeligt mere opmærksom. Det er jo klart. Og det er sådan noget, som gør at folk involverer sig. Det er nok mest dem, som har haft kræft eller har det, som råber højest eller vagt i gevær, vil jeg tro. Og det er også dem, der involverer sig mest med og i Kræftens Bekæmpelse. Det er min opfattelse. Det er i hvert fald særligt derfor jeg gør. Jeg var særligt involveret i fællesskabet da jeg var kræftpatient, det er klart. Du render rundt med ligestillede og ting ender ud på forskellige måder. Og så snakker du en del med dine omgivelser. Og har været til en masse kontroller gennem årene. Den sidste kontrol, var da jeg var 75 år. Det har jo så noget med sygehusene at gøre.

IV: Hvad betød KB for dig den gang og hvad betyder de for dig nu?

RS: De betyder ikke noget for mig som sådan nu, for jeg har ikke nogen grund til at kontakte dem nu. Jeg har det ganske godt, men jeg vil gerne involvere mig mere, hvilket jeg også kommer til at gøre. For de har lige lanceret en kampagne for sådan en patientforening, hvor man kan tilmelde sig som frivillig tidligere kræftpatient for at hjælpe andre, som er ramt af det nu. Så det vil jeg rigtig gerne, og det har jeg tænkt mig at gøre. Jeg synes virkelig, at Kræftens Bekæmpelse gør det godt, og dette tiltag er jo noget helt nyt.

IV: Hvad synes du om Kræftens Bekæmpelses offensive markedsføring og kommunikation?

RS: Det synes jeg rigtig godt om. Jeg synes, de gør det rigtig godt. De kommunikerer udmærket og på en god måde.

IV: Hvad har været motivationen for at like Kræftens Bekæmpelse på Facebook?

RS: Jamen, jeg er meget på Facebook. Jeg debatterer meget derinde om forskellige forhold. Det er både om forhold som jeg godt kan lide og ikke kan lide osv osv. Jeg har aldrig lært at holde min kæft, det er det der er galt. Og jeg har fulgt dem lige siden jeg kom på Facebook. Og så har jeg også en lillesøster, der går meget op i det og vi kommunikerer også en del om det. Og så deler vi mange af KBs kampagner, fx Støt Brysterne og hvad der nu ellers kommer fra KBs side af gode ting og når det så har stået på i noget tid, så piller vi det af igen og så kommer der noget nyt på. Vi delte blandt andet også det der med hjertet, hvor man kunne skrive inden i det, lægge det op og få folk til at dele det på de sociale medier. Det var en kampagne sat i gang af Kræftens Bekæmpelse. Den synes jeg også var meget god. Ja, sådan nogle forskellige ting involverer vi os i, og det bliver vi ved med. For det synes jeg er en god ting. Og vi prøver også at få andre folk til at gøre det og dele tingene. Derfor er det også rart, når andre folk de liker eller deler det man siger derinde, for så ved man, at folk har læst ens budskab, og det er godt.

IV: Kan du prøve at uddybe din motivation for, hvorfor du og din søster deler så meget inde op Facebook og generelt er aktive derinde?

RS: Ja, altså det er fordi folk skal altså være meget opmærksomme på den sygdom, for den er så helvedes lumsk, som den er. Og derfor kan de godt risikere at det er for sent, når de opdager det. Så derfor skal man advare dem i tide. Altså ikke for at forskrække dem, men tale åbent om, hvad det er for noget. Og også om operationen osv. Der er ingen grund til at rende og holde kæft om sådan noget jo. Man kan lige så godt få talt åbent om det, så andre kan have glæde af det. Så vi kan få informeret så mange som muligt. Jeg fx også medlem af vores lokale skakklub her, hvor jeg bor, og der sagde jeg til dem, da jeg kom derop, at jeg var blevet opereret, og at jeg havde fået lukket røven, sagde jeg lige ud, og havde fået stomi, så hvis der kom en lyd fra mig i ny og næ, så var det altså ukontrolleret og så vidste de det. Og de grinede jo bare, og det er også det de skal. Så sådan er det.

IV: Hvor meget tid bruger du på inde på Facebook?

Jamen altså, jeg får alt det Kræftens Bekæmpelse lægger op inde på min mail, og så går jeg så i gang med at dele det med venner og bekendte og så slår vi (hans søster og ham, red.) det så op på Facebook. Så jeg er dagligt inde og tjekke, hvad der sker på Facebook. Jeg er meget aktiv på Facebook. Og ikke kun med kræft, med alt muligt andet også. Men jeg er glad for, at jeg til hver en tid kan gå ind på deres

hjemmeside og så sidde og læse, hvad der er osv. osv. Og det er vel også derfra, man kan gøre sig erfaringer om, hvilke andre kræftformer, der er, og hvad man kan gøre imod dem. Og så er det jo ud fra den viden, at man drøfter og diskuterer det.

IV: Føler du, at KB er gode til at få involveret dig i debatter og kampagner?

RS: Ja, det synes jeg. Men jeg tror det bunder rigtig meget i folks indstilling, hvorvidt man bliver involveret eller ej. Du kan kigge lidt rundt i hele vores verden og så se, hvad du kommer til at interessere sig for. Jeg beskæftiger mig måske endnu mere med Læger uden grænser måske. Og blindesamfundet. Jeg kender egentlig ikke nogen der er blinde, men jeg synes også, at de skal have en hjælpende hånd undervejs, ligesom Læger uden grænser skal og Kræftens Bekæmpelse. Jeg beundrer sådan nogle folk, der går op i sådan noget. Vi har fx også Kræftens Bekæmpelse lokalt heroppe, hvor der bliver holdt møder og konferencer. Og så går man op til sådan nogle møder og taler åbent og ærligt omkring det hele. Netop om, hvordan man har gjort i forskellige situationer, osv. osv. Så der er masser af måder at involvere sig på.

IV: Hvad er din holdning til KB som brand?

RS: Det er ganske udemærket. Jeg er meget positiv overfor det. Jeg er tilfreds med det.

IV: Er der andet, du tænker, der er relevant for os at vide noget om?

RS: Jeg tror det i høj grad handler om at få fat på de mennesker, som bliver ramt af det, inden de skal opereres. For det er der, de ikke aner noget som helst og kan være meget bange og frustrerede over det hele. Så der skal man være opmærksomme på, at de har brug for ekstra hjælp. For når man så er blevet opereret, så kan man ånde lettet op en lille smule, hvis man får at vide, at man nok skal klare det. Generelt er det bare vigtigt at holde modet oppe. Jeg var tilbage på afdelingen for noget tid siden, hvor sygeplejerskerne sagde, at de gerne ville have mig tilbage, haha. Men så sagde jeg, at det ville jeg sgu ikke. Men det var virkelig også sådan, at når man gik ned ad gangene, så var der så trist og gråt. Og folk de er i gang med at slå sig selv ihjel. Hvis ikke de kan finde de lyse sider frem, så er den helt gal.

Appendix 5: Interview with Christina Hjelmager, collector, 23rd February 2015

IV = interviewer

RS = respondent

IV: Hej RS, og tak fordi du vil være med til vores interview til vores speciale. Vil du fortælle lidt om dig selv, hvem du er og hvad du laver, osv.?

RS: Jo, det kan jeg i hvert fald godt. Jeg er 31 år og jeg er uddannet fra CBS og til dagligt er jeg økonom i en statslig styrelse og sidder med budgetter og sådan noget, meget talagtigt [hehe]. Og det er så dét. Og til dagligt bor jeg sammen med min kæreste, og vi har et lille barn sammen, i en lejlighed her på Vesterbro. Jeg er den eneste i min familie, som er involveret i sådan noget her som Kræftens Bekæmpelse.

IV: Hvordan kan det være, tror du?

RS: Hmm, måske har det noget at gøre med, at jeg altid gerne har villet være en del af en god sag. Jeg ved det ikk… Måske er jeg bare ansvarsfuld på den måde. Det ved jeg ikke. Men altså, jeg er storesøster og tog faktisk rimelig meget ansvar for min lillebror og lillesøster, da vi var børn og vores forældre gik igennem en skilsmisse. Ikke at vores forældre er dårlige forældre, for det er de bestemt ikke. De har opdraget os godt. Men det er vel bare en hård tid for alle familier, så jeg var sådan den, der så efter mine søskende i den tid, husker jeg.

IV: Det er super.

RS: Super.

IV: Så lad os gå videre til selve spørgsmålene omkring det her med Kræftens Bekæmpelse, som er vores case virksomhed i vores speciale, og kan du starte med at beskrive hvad din tilknytning er til Kræftens Bekæmpelse?

RS: Ja, altså, min primære tilknytning til det er egentlig at jeg har været indsamler, og det mener jeg kan kunne huske at have været siden 2009. Men så med to års pause, dels var jeg i udlandet og så dels efter jeg fik min søn. Men det er noget som jeg godt kan lide at gøre, så derfor er det også noget jeg har tænkt mig at gøre fremadrettet også.

IV: Og hvorfor startede du oprindeligt som indsamler?

RS: Jeg tror at jeg havde sådan en eller anden ide, eller et behov for, at have en eller anden sag som jeg på en eller anden måde ikke brændte for, men i hvert fald at jeg bidrog positivt til med et eller andet. Og der tror jeg bare Kræftens Bekæmpelse, det er meget nemt godt at kunne lide det, man kan nærmest ikke sådan være imod det og der er mange der er berørte af det, så det er også nemt at stå inde for dét brand. Altså når du fx er ude og indsamle, er det ikke noget folk nødvendigvis bliver negative over. Så jeg tror det er sådan en meget nem case, og så har jeg også et enkelt familiemedlem der er død af kræft, så jeg kan da ikke frasige mig at det også har haft betydning for det, at man på en eller anden måde har haft det inde på livet. Nu må jeg da også indrømme at det får mig til at føle at jeg gør hvad jeg kan for også at beskytte min egen lille familie. Man ved jo aldrig hvem det rammer.

IV: Så du har haft kræft inde på livet?

RS: Ja, det har jeg, men er det gudskelov ikke nu.

IV: Lad os snakke om indsamlingen. Hvad er din opfattelse når du er ude og indsamle?

RS: Folk er for det meste: ”ej hvor er det fedt I gør det” og de vil helt vildt gerne give. Så er der også nogen som ikke kan finde råd til det, men det meget interessante er, at man også tit får folks historier. Folk bliver meget åbne omkring det, og [siger] ”ja, jeg vil meget gerne støtte det, fordi jeg har selv kræft]” eller man kan godt blive meget berørt af sådan nogle ting. Men folk bliver meget åbne omkring hvorfor de også vil give. Det synes jeg er helt vildt. Men så synes jeg også det har været meget vildt at se, at dem som giver allermest er faktisk dem som man umiddelbart skulle tro er dem som har allermindst. Altså når jeg har været i nogle af de der sociale boligbyggerier på Amager, så er det dér vi har fået klart flest penge. Hvorimod andre steder, hvis jeg har været på Christianshavn, har det været knap så gode år... Det er faktisk ret vildt. Og så har jeg hørt fra en af mine bekendte, at når hun har samlet ind rundt i Charlottenlund for eksempel, så er folk supernærige.

IV: Det er faktisk en sjov tendens. Gad vide hvad det skyldes…

RS: Ja, jeg tænker at de måske har midlerne til selv at kunne klare det hvis det brænder på en dag, hvor de andre er lidt mere afhængige, folk fra lavere sociale lag, at det offentlige er der for dem.

IV: Ja, det er sikkert derfor. Hvordan din tilknytning til Kræftens Bekæmpelses fællesskab?

RS: På dagen føler jeg mig meget som en del af et fællesskab. Der er det sådan ”hej” når man møder de andre indsamler, man kan se, vi går alle sammen rundt med sådan nogle plastikposer og sådan noget. Så man kan kende de andre bøtter. Så siger man hej og føler at ”vi er ude og gøre noget rigtig

godt". Men til dagligt er det ikke noget jeg tænker vildt meget over. Jeg kan da blive glad når jeg ser en historie i medierne, kan jeg tænke, "okay, jeg gør i det mindste noget for det her". Man bliver jo altid berørt af de kræfthistorier, fordi de altid er meget rørende og fortalt meget direkte. Det er jo hårdt. Det er jo hårde historier. Tit er der også mange gode historier. Men der kan jeg have det godt med mig selv. Det tror jeg også er en stor del af det at man bliver ved, sådan "jeg bliver ved med at gøre noget, for så har jeg det godt på den måde". Og det er måske lidt en måde at købe aflad på, det er totalt klamt, men altså sådan er det lidt, ik?

IV: Hvad føler du at Kræftens Bekæmpelse gør for dig som bruger?

RS: Jeg oplever det ikke så meget, fordi jeg ikke involverer mig så meget i brandet, udover lige på indsamlingen. Men når man er på indsamlingen, eller den måde man ligesom sørger for at man samler ind, er at de lige ringer til en og de ringer gerne flere gange hvis man ikke lige tager telefonen. De er også begyndt at sende mails. Men så på dagen er det sådan noget med at når man skal aflevere pengene og faktisk også når man henter sine ting, så er der mad til dig, og de prøver at gøre det lidt hyggeligt for os. Sidste år eller forrige år begyndte de med de der flag, hvor man kunne skrive hvorfor man samlede ind, for at gøre det personligt. Det lagde de også meget op til at man gjorde.

IV: Gjorde du så det?

RS: Nej, det gjorde jeg faktisk ikke. Gad vide hvorfor jeg egentlig ikke gjorde det. Det sagde mig bare ikke så meget tror jeg. Jeg behøver ikke vise folk hvorfor jeg gør det, jeg har det egentlig bare godt med bare at gøre det. At vise at man handler, i stedet for. Der behøver ikke være en grund til det, som folk skal se.

IV: Jeg kunne godt tænke mig at høre om dit forhold til Kræftens Bekæmpelse har ændret sig fra før du blev indsamler til nu?

RS: Lidt, som jeg også sagde før, jeg kan ligesom have god samvittighed, når jeg ser de forfærdelige historier om kræft. Det må være den helt store forskel for mig, at jeg nu bidrager til det på en eller anden måde.

IV: Hvordan opfatter du Kræftens Bekæmpelses måde at lave markedsføring af brandet og indsamlinger?

RS: Som udgangspunkt er jeg jo egentlig positiv over for det, bortset fra at jeg ikke opsøger det. For eksempel ser jeg dem ikke på Facebook, eller jeg har ikke liket dem på Facebook, og jeg følger dem heller ikke på Instagram, fordi jeg synes det bliver.. Jeg har ikke brug for at se de der historier.

Jeg møder dem en gang imellem fordi nogle af dem jeg følger på Instagram   liker et billede fra deres profil af, og så kan jeg godt gå ind og klikke mig ind på det, og så se... Så på den måde er jeg også lidt vidende om hvad der foregår. For eksempel var der på et tidpunkt en dreng, som var i gang med en kræftbehandling, hvor man så fulgte ham, jeg tror måske i en uge, så meget var jeg ikke inde i det, men det var jeg da inde og se, men det får mig ikke til at følge dem, fordi det har jeg slet ikke behov for. Også når man bliver mor og sådan, så har jeg slet ikke behov for at blive påmindet om sådan nogle skrækkelige ting som kræft. Der er i forvejen masser ting i mit eget hoved, som nok skal bekymre mig i forhold til   at jeg er i en familie nu, så derfor er det ikke noget jeg opsøger. Men jeg synes det er relevant, og det de siger, det er relevant at fortælle at rygning er farligt, at solarier er farlige. Det er jo super relevant information, men jeg har det også på den måde, at jeg tænker at meget af det også er sund fornuft. Jeg går ikke i solarie og jeg ryger heller ikke, så jeg tænker måske at jeg i en vis grad ikke nødvendigvis behøver det pga. min sunde fornuft. Men på den anden side er det jo også deres arbejde, der har gjort at den holdning er i samfundet. Jeg kan da også godt blive skoldet på stranden en dag, men man tænker pis noget lort, og jeg ved godt alle de dårlige ting der er i det. Men det sker alligevel en gang imellem.

IV: Er det i forhold til de her forebyggelseskampagner der kører hele tiden?

RS: Ja. Selvfølgelig så vil jeg se dem og støde på dem, hvis de er ude i det offentlige rum fordi der bevæger jeg mig sindssygt meget lige for tiden. I hvert fald hvis det er busstoppesteder, nu har jeg ikke lige set nogle busstoppesteder med Kræftens Bekæmpelse…

IV: Hvad er din holdning til Kræftens Bekæmpelse som brand?

RS: Jeg synes de har en sindssygt vigtig funktion. De er sat i verden for at bekæmpe kræft og oplyse om kræft, og også det med at de, jeg kan godt lide at de ikke bare er hardcore "vi skal forske i kræft og vi skal bare sørge for at det bliver udryddet" men at de også tager hånd om pårørende. Kræft er en sygdom der berører rigtig mange udover bare den der har kræft. Og det synes jeg er vildt fedt, at de også har det perspektiv på det og rigtig vigtigt.

IV: Hvor meget ved du om KB som brand?

RS: Det er faktisk et meget godt spørgsmål. Jeg har faktisk været inde på Kræftens Bekæmpelse, fordi jeg har en veninde der lavede sin ph.d. derinde. Jeg synes eller jeg tænker, at de må bruge sindssygt mange penge på kampagner og alt sådan noget. Jeg kan også tænke nogen gange, "okay er det liiige dét værd? "Jeg håber det bliver beregnet på at det i sidste ende er noget værd. Og det ved jeg godt man ikke nødvendigvis kan gøre op i støttekroner, fordi det jo også er noget med hvordan folks

velbefindende er når de har været berørt af kræft, om de føler de er blevet hjulet af Kræftens Bekæmpelse og sådan. Det kan ikke bare gøres op i kroner og ører. Men jeg synes de er meget tilstede. Jeg kom også til at tænke på, om måske deres meget store tilstedeværelse, går ud over nogle ligeså vigtige sygdomme. For eksempel er der sindssygt   mange der dør af hjertekarsygdomme. Bliver det   på   bekostning   af   dén   sag   at   de   er   meget fremme i medierne. Det er måske en anden diskussion.

IV: Nej det er da meget interessant.

RS: Ja, det kan være den lidt "down-side"n. Det man kan have af negative ting. Men der er jo ikke. Man kan ikke have noget imod dem på den måde. Det kan jeg i hvert fald ikke.

IV: Vil du blive ved med at indsamle?

RS: Ja, det vil jeg! Jeg synes det er vigtigt.

IV: Hvor meget involverer du dig med KB?

RS: Jamen indsamlingen er én gang om året og så er det nogle timer. Hvis man føler man har totalt meget overskud, så tager man flere ruter. Man får nogle ruter, og så kan man så vælge en eller flere ruter. Og så gør jeg det altid med en veninde, så det er altid sådan noget med at man går ud og hygger sig bagefter, gør en dag ud af det. Mere gør jeg faktisk ikke.

IV: Hvordan er dit forhold til de andre KB brugere?

RS: Den ene anden [haha]. Jeg har overhovedet ikke noget forhold til de andre indsamlere. Det har jeg ikke behov for. Jeg vil sige, at der er en af mine tidligere kollegaer hvis mor døde af kræft, som går helt vildt meget op i det også. Hun er også indsamler for KB. Og når hun lægger noget op på Instagram eller Facebook synes jeg det er positivt og så liker jeg. Når andre folk viser at de gør noget for Kræftens Bekæmpelse, så synes jeg godt om det! Det rører noget i mig. Så er man sådan lidt et fællesskab, og sådan "yeah mand, du gjorde det også" og sådan, så får man lige et like. Ikke at jeg gør mere ud af det end det, men alligevel, på den måde kan man se det lidt som et fælleskab.

IV: Ja. Hvor meget må KB blande sig i dit liv?

RS: De må rigtig gerne blande sig rigtig meget i mit liv, hvis jeg blev berørt af kræft. Men derudover synes jeg egentlig det har et meget passende niveau nu. Hvis en af mine nærmeste fik kræft, så ville jeg elske at de stod og sagde "vi har de og de og de tilbud til dig" men ellers har jeg egentlig ikke behov for at se på det og sådan noget. Så synes jeg det er fint at se et indsamlingsshow i fjernsynet en gang

om året, eller blive ringet op af dem for at jeg kan komme og indsamle. Jeg har faktisk ikke doneret i de der shows som Knæk Cancer. Og det   tror jeg faktisk hænger sammen med at jeg allerede bidrager ved at jeg samler ind. Og det jeg samler ind er mere end jeg selv ville kunne give. Så på den måde føler man sig, det lyder totalt makabert, men lidt i plus. Jeg giver min tid på en eller anden måde.

IV: Hvordan er din opfattelse af hvad pengene bliver brugt til?

RS: Det ved jeg ikke, men jeg tænker at jeg godt kan finde ud af det hvis jeg vil. Det er jo en offentligt støttet virksomhed så derfor så tænker jeg at hvis man gerne vil vide det, så kan man godt finde det inde på deres hjemmeside. Man skal være sindssygt åben.

IV: Det var ret interessant det du sagde med at hvis du blev berørt af kræft, så ville du gerne have at de blandede sig i dit liv… [kort pause].

IV: Har du ellers nogle tanker du gerne vil dele med os i forhold til Kræftens Bekæmpelse?

RS: Dét, at når de så går ud… De [KB] sidder jo dér som organisation, men så er der nogen som har kræft eller har haft kræft inde på livet som så bidrager med deres historier. Det er jo også involvering med Kræftens Bekæmpelse. Jeg synes at de er vigtige, de dér personlige historier. De gør at det kommer ned på et niveau hvor vi alle sammen bliver berørte af det. Når man får at vide at lille Oscar på 10 år har leukæmi og nu skal du høre hans historie, så får man en klump i halsen. Og alle dem der sidder og siger "jeg troede aldrig det ville ramme mig", det rammer altid naboen… Så går det op for én at det altså også godt kan ramme mig. Så på den måde synes jeg at de er nogle vigtige personer i at skabe brandet for det bliver meget mere nært. Det bliver meget nemt at relatere sig til det… i stedet for kræft. Jamen, kræft, okay, kræft det er celler der er gået amok. Men nu kommer der ligesom en historie. Et eller andet sted bliver dem der fortæller historien vigtigere end Kræftens Bekæmpelse kan man sige. Det er deres historie der gør at man får den her følelse frem for hvis det bare er KB går ud og fortæller denne historie. Det er dem der ligesom for gjort kræft virkeligt. Og noget man får respekt for. Der er mange kræfttyper man har gode chancer for at overleve nu, men   det var stadigvæk det der med at du har haft kræft, og det er vildt forfærdeligt, og tanken om at der er noget inde i din krop der prøver at tage over, hvis du først er blevet helbredt for kræft, så kan du sagtens få tilbagefald. Det er der jo mange der gør. Jeg kom til at tænke på at min rigtig gode venindes mor har kræft lige for tiden, det er noget der er meget tæt inde på livet for mig. Og DÉT kan jeg se, dét er benhårdt. Hun har haft det af flere omgange, om nu er det så nok sidste gang hun har det, men det er sgu ikke sjovt. Det berører én rigtig meget.

Også på sigt hvis jeg skulle blive ramt af kræft. Så har jeg i det mindste bidraget positivt til et eller andet,

f.eks. forskningen. Der er mange der bliver ramt af det, så det kunne jo ligeså godt være mig selv. Hvilket er den værste tanke overhovedet. Man hører også om det der med at nu er der rigtig gode chancer for at overleve. Brystkræft går vist okay. Der sådan nogle forskellige kræfttyper hvor det egentlig går okay, men så er der også for eksemplet med Chris McDonald's vis far fik kræft, og hvor man ved hjælp af kosten kan holde det nede. Hvis man fik en kræftdiagnose, så er der noget at kæmpe for. Selvom du bliver opereret og kureret for kræft er der jo også nogle ting fysisk som du skal have med dig, altså hele vejen rundt, ikke kun psykisk.

Appendix 6: Stine Skonning Plasmann-Hansen, collector, 10th March, 2015

IV= interviewer

RS = respondent

IV: Hej Stine, tak fordi du vil være med i vores interview. Vil du starte med at fortælle lidt om dig selv, hvad du laver og din opvækst?

RS: Ja. Jeg hedder Stine, jeg er 25 år gammel og jeg er lige kommet tilbage på CBS efter en orlovsperiode. Har rejst de sidste par år en hel del men skal nu tilbage til studiet, og er forhåbentlig færdig og kandidat om et år. Jeg føler da, at jeg har haft en god opvækst. Vi, min bror og jeg, har altid fået at vide, at vi skulle få os en god uddannelse og være opdateret på, hvad der sker i verden. Så jeg tænker, at man vel kan takke mine forældre for hvor jeg er i dag, hvorfor det også er så hårdt at jeg har mistet min far. Han var sådan en god støtte og fortalte mig altid, at hvis jeg gjorde noget godt for andre, så ville der ske gode ting for mig.

IV: Hvad er din tilknytning til KB?

RS: Jeg har ingen fast tilknytning til organisationen, det er mere.. Altså, jeg er med som indsamler hvert år, eller det har jeg været siden min far døde, så er det klart, at så er det blevet en lidt vigtigere sag for mig. Så jeg har været indsamler og gør det sammen med min mor hvert år. Nu er det snart 3 år siden han døde, men specielt i starten var jeg meget inde og kigge og se hvad de gjorde og se om der var nogen tilbud til mig som jeg kunne bruge. Og nu så er det bare noget jeg følger med i når der er indsamlinger eller snak om det i forvejen.

IV: Kan du fortælle lidt mere om det med, at din far døde af kræft?

RS: Ja, sommeren 2012 døde han. Før da var jeg ikke indsamler, men jeg donerede altid. Vi har altid… Vi har aldrig haft nogen i familien med kræft men vi er altid blevet opdraget til at det var en vigtig sag. Så vi har altid vidst når der var indsamlinger, og altid været sørget for at være hjemme så man kunne give nogle penge til det. Ellers har jeg ikke haft noget, sådan, særligt forhold til det.

IV: Hvordan føler du at dit forhold er til KB efter din far døde af kræft?

RS: Jeg kan huske den første indsamling vi var til, det var i.. ja det er så 3 år siden, så det har været lige da vi fik at vide at han var syg tror jeg. Næh, det var lige efter han død. Der kørte de en kampagne der hed 'Vis flaget', det var egentlig en ældre kampagne men som de tog op igen mener jeg, fordi den var så god og fik involveret så mange mennesker. Og der var vi ude og samle ind og der fik vi så selvfølgelig alt materiale man kunne give til folk, men så fik man også sådan nogle stofflag hvor man kunne skrive på grunden til hvorfor man var indsamler. Og der var mange kan jeg huske, der skrev bare et eller andet.. et citat eller et eller andet.. men det var virkelig svært for mig at finde på noget fordi det var så personligt for mig at være der. Men jeg kan huske, at det var det stærkeste eller der hvor jeg har følt mig stærkest knyttet til dem. Hvor jeg ligesom skulle fortælle hvorfor jeg var der. Der kan jeg huske at jeg skrev to flag. Èt hvor der stod "for dem der kæmper" og på det næste flag "for dem der kæmper med dem", netop fordi jeg har kæmpet med en, og at der også skal være fokus på dem. Og min mor skrev så på sit flag "fordi han var far til mine børn" tror jeg det var. Og det var bare virkelig betydningsfuldt for os at gå rundt med de flag. Og jeg ved ikke hvor mange når vi har ringet på, der overhovedet har set på det, men jeg synes virkelig det var to-tre timers terapi for mig, også fordi det var så nyt for mig at være en der kendte noget til kræft, sådan… Så efter dét – det var i den periode hvor jeg var meget aktiv og skulle dele ting – der er en svensk organisation der hedder Ung Cancer, hvor jeg også købte nogle 'Fuck Cancer'-armbånd og var med til, på de svenske medier, at dele nogle ting. Der var en periode hvor jeg helt forhippet på at skulle være en del af det. Og jeg lavede selv en indsamling faktisk. Man skulle poste et billede og så et beløb man gerne ville have indsamlet, og så kunne anonyme eller venner eller hvem der ville så indsende penge til min indsamling. Det var gennem KB, den hed vist Knæk Cancer. Så der gjorde jeg det, og det var faktisk ret underligt for mig, for det var det første jeg havde gjort på for Facebook. Jeg synes det er en meget svær balancegang, hvor meget man skal poste og ikke poste når det har noget med død og sådan noget at gøre. Man kan meget hurtigt blive stødt over eller synes at folk exposer for meget, altså det kan godt virke lidt for selviscenesættende på en grim måde hvis man gør det for meget. Så jeg var virkelig nervøs for om jeg skulle gøre det eller ej, men så startede jeg den indsamling og så kunne jeg se at tidligere chefer og gamle slægtninge sendte pludselig penge ind, og min gode venindes mor som jeg aldrig havde mødt sendte også penge til den. Så følte man pludselig at man var en del af det… Det var lige et par måneder efter han var død. De to ting, både Vis flaget og indsamlingen det var i efteråret 2012.

IV: Hvad var dine følelser omkring det?

RS: Jamen på det tidspunkt har det nok været for min egen skyld, hvis jeg skal være helt ærlig. Og så var det en fin ting at min mor og jeg havde indsamlingsdagen sammen, og nu her til april skal vi gøre

det igen. Så ja, der har det nok egentlig været for min skyld. Men det er jo ikke nogen penge jeg nogensinde ser noget til eller der redder min far, så på den måde er det jo ikke for min skyld, så der har det været for sagens skyld og for at hjælpe andre. Men lige dér var det i hvert fald god terapi for mig, og jeg kunne se at jeg fik god feedback på indsamlingen fra folk der skrev, så det var rart at man syntes man var med til at gøre et eller andet.

IV: Hvordan er din tilknytning til KB fællesskabet?

RS: For mig er det, eller det er det jo stort set for alle, det er en privat sag. Det er ikke sådan at jeg føler mig som en del af fællesskabet, det vil jeg egentlig ikke sige. Men det er en god måde for mig at få bearbejdet nogle ting og have dét som en ting sammen med min mor og min storebror. Jeg kan mærke at for min mor betyder det rigtig meget. Så på den måde er det et lille fællesskab. Men det er ikke sådan at jeg går ud og føler mig tættere knyttet til de to andre indsamlere der går lige i hælene af os. Det er ikke sådan at jeg føler at det er en fælles sag med dem. Jeg føler det er min egen sag, og min families sag. Da min far dødede var en af de værste ting, jeg kunne forestille mig, at han skulle blive glemt. Jeg kan huske, at jeg ville sikre, at han altid ville beholde sin plads her i verden og i vores familie. Og jeg tænker, at det også er derfor jeg gør det her.

IV: Hvordan føler du dig involveret af KB?

RS: Jeg synes de er gode til at få mig involveret faktisk. Den første indsamling jeg var med til det var i Nordsjælland et sted, og den leder eller hvad de nu hedder, har flere gange skrevet i løbet af året med opdateringer om hvornår der er indsamlinger i det område og at de håber at se mig igen. Så i år gør jeg det på Frederiksberg, så jeg har måtte skrive tilbage, at jeg ikke kommer til deres distrikt men altså er her. Men det er ikke bare en automail. Jeg svarer faktisk altid på dem, jeg ved så ikke om de læser dem, men man føler lidt at man bør svare på det. Og så synes jeg bare der er mange af kampagnerne man husker. Det med at alle havde et lille logo på deres facebook-profilbillede, og så den med Vis flaget. Men igen kan det godt være fordi man selv er involveret, at man ved det. Men jeg synes at det er nogle gode kampagner de har haft og sådan er bemærkelsesværdige. Før jeg selv var berørt af kræft. Bare ved indsamlingerne kom der altid en forbi, og ellers så hvis ikke man var hjemme fik man så et kort så man alligevel kunne donere. Så har der været… Jeg ved ikke om det var været officielle arrangementer eller et lokal. Men der var et på den skole jeg arbejder for, hvor man kunne sende de der stoflys eller lanterner op. Man er da stødt ind i det. Men jeg synes også der er kommet meget mere fokus på det inden for de sidste 5 år eller sådan noget, og at det lidt er noget man skal støtte og som folk gerne vil støtte.

IV: Hvordan deltager du i KBs aktiviteter?

RS: Det er egentlig bare ved indsamlingerne. De fleste af min omgangskreds ved jo godt at jeg har mistet min far, så jeg vil heller ikke overspamme dem med kræftrelaterede ting. Men nu gør jeg det her de næste par uger måske fordi der er indsamling snart, og så synes jeg bare at tilmeldingen er vigtig i hvert fald, så den poster jeg bare for at opfordre andre til at gøre det samme hvis man alligevel ikke skal noget den dag. Og det tager 2,5 timer og så er man færdig. Jeg har også lige postet et billede på min væg i dag faktisk, hvor en lille kræftramt pige skriver 'I wish cancer got cancer and died' på et spejl. Det var bare fordi jeg synes det var et sødt billede, og dét vi faktisk alle sammen går lidt og tænker. Men det er skægt for jeg prøvede at trykke mig ind på de hashtags jeg havde lavet, men jeg synes ikke rigtig der kom noget op på facebook, og det der kom op var ikke så nyt. Kun cancer, da jeg trykkede på den kom der en masse op, men ikke 'knækcancer' eller 'fuckcancer'. Nu tjekkede jeg ikke lige hashtagsne på Instagram, men det undrede mig at der ikke var mere. Men jeg ved ikke om det har at gøre med at folk ikke deler det på facebook som jeg har gjort og så bare har delt det på Instagram.

IV: Det tror jeg der er noget om, altså det med hashtaggene, det kører de meget på Instagram. Er du på Instagram egentlig?

RS: Ja, det er jeg. Det er derfra jeg deler billederne. Jeg har taget det fra Instagram og delt over på Facebook.

IV: Ahh, okay

RS: Det er måske det her sidst med, at det er det som folk ikke gør. De lader det måske bare blive på Instagram. Men lige de to billeder, ville jeg gerne dele på Facebook. Ellers er det heller ikke alt jeg har lyst til at dele på Facebook. Men lige med de to.. Jeg synes det er vigtigt, at folk støtter op om det. De armbånd, som jeg har købt, jeg ved ikke om I har set dem (viser os armbåndene), hvor der står fuck cancer på, har jeg egentlig købt nogle gange, fordi jeg kommer til at smide dem væk. Men det går så til den svenske støtteforening, og der ved jeg, at der var der fem-seks af mine venner, der også købte dem, og om ikke andet så er det da en lille smule, og hvis de så også siger det videre… Ja så skabes der jo bare et eller andet.

IV: Lægger du meget op på Instagram, som ikke kommer på Facebook, som har med KB at gøre?

RS: Nej, det tror jeg ikke. De fleste tror jeg faktisk egentlig, at jeg har delt. Nu er det noget tid siden, at jeg har lagt noget op med det, vil jeg så sige, fordi jeg har været ude og rejse osv.

146

IV: Hvad synes du om de her hashtag-kampagner, fx #KissCancerGoodbye, hvor de opfordrer folk til at lægge et billede op og så hashtagge det med det?

RS: Dem har jeg faktisk ikke rigtig set. Eller været opmærksom på de kampagner faktisk. Men nu er jeg jo også en person, der hele tiden smider sin telefon væk, så jeg ofte en telefon, der ikke kan gå på Instagram.

IV: Så det er meget på eget initiativ, det, du deler?

RS: Ja

IV: Men det er jo meget fint, at du siger, at du op til Landsindsamlingen fx vil poste noget og dele noget for at skabe noget opmærksomhed omkring det. Det er jo genialt. Prøv at overvej det. Alle de mennesker der deler og poster, så når Landsindsamlingen er der, så er folk mere opmærksomme på det og vil måske donere noget mere eller selv melde sig til indsamlingen.

RS: Ja, for sådan resten af året, så, og det er ikke fordi det er uvigtigt for mig, men man skal også tænke på, at det er ikke er ligeså vigtigt for andre, som det er for mig måske eller for nogen, der har haft det tæt inde på livet. Derfor vil jeg heller ikke spamme folk med alt muligt hele året, men jeg kan så lige gøre det i et par uger op til, og så kan jeg lade folk få fred igen.

IV: Så din motivation er ligesom din baggrund eller hvad kan man sige, din historie med kræft?

RS: Ja. For at være helt ærlig, så var det det, der gjorde, at jeg kom med i indsamlingen. For altså i bund og grund er vi jo egoistiske mennesker. Vi ville jo heller ikke samle så mange penge ind, hvis ikke det var for at nærmest alle kender en eller som har kendt en, som har haft kræft. Det er jo fordi det er noget vi kan forholde os til på en eller anden måde. Eller kender nogen, der kan forholde sig til det. Og der er jo mange andre ligeså vigtige sygdomme derude, men de vinder bare ikke ligeså meget empati og sympati hos folk, fordi det ikke er noget vi kender ligeså godt til. Jeg ville nok ikke have samlet ind, hvis jeg aldrig havde haft kræft inde på livet, hvis jeg skal være ærlig. Så ville jeg stadig bare give penge, når de kom, men jeg ville nok ikke involvere mig. Måske ville jeg hellere støtte fattige børn i Afrika eller sådan.

IV: Kan du prøve at uddybe, hvordan du opfatter Kræftens Bekæmpelses forholdsvis offensive markedsføring af sig selv og kampen mod kræft?

RS: Jeg synes det show der er i forbindelse med Landsindsamlingen, har jeg lidt et ambivalent forhold til. For jeg er klar over at når man sætter så meget i gang og i gære og så mange folk ude på gaden og har kørt kampagne i så mange uger op til, så skal der selvfølgelig også være et brag af et show, men

samtidig synes jeg også bare at det er sådan lidt.. Det bryder jeg mig ikke rigtig om. Så er det vi når hen til udstilingsdelen. Altså jeg synes det bliver udstillet og jeg synes, det bliver et underholdningsshow. Og det bryder jeg mig egentlig ikke om. Men derudover så synes jeg, at de i den uge, hvor der er Landsindsamling, der bliver der typisk sendt en masse dokumentarprogrammer osv. i fjernsynet og så er der deciderede reklamer, som jo begge to er direkte afsender fra Kræftens Bekæmpelse, og det synes jeg er helt fint. Men grunden til man ikke synes det er for meget er at det ligeså meget er folk selv, der deler og kommer ud med det, så man føler ikke man bliver spammet fra Kræftens Bekæmpelse. Altså, man føler lidt det er befolkningen, der spammer en og så er det ikke negativt. Og man synes ikke, det er et mediestunt eller for anmassende. Jeg synes det er helt fint. Og grunden til, at befolkningen spammer sådan er jo fordi folk reelt går op i det. Altså 80-90 % af markedsføringen er jo os selv, der laver den faktisk. Med at dele, sende videoer ind og billeder og hvad man ellers gør.

IV: Liker du og kommenterer du på andres KB relaterede billeder og posts osv.?

RS: Jeg kan finde på at like, men jeg tror aldrig at jeg ville kommentere medmindre det var en, jeg havde en tæt forbindelse til. En eller anden form for personlig forhold til. Det ville jeg nok ikke. Altså et officielt opslag ville jeg måske kommentere på, hvis jeg synes det var godt nok. Men jeg ville ikke kommentere på en eller anden random persons post.

IV: Hvorfor ville du 'like' det?

RS: Hvis budskabet er godt. Altså fx hvis det var det billede, som jeg har lagt op nu, synes jeg har et fint budskab og har ikke nogle personlige relationer til det, så ville jeg gerne like, fordi jeg synes budskabet i billedet er godt. Havde det nu været en eller anden Lotte på 37 der skrev om sit familiemedlem, der var død og nu skal vi kæmpe sammen, så ville jeg ikke like det. Fordi så er det en personlig sag. Men hvis det er et billede eller et godt budskab på en eller anden måde, som ikke i den forstand er personlig, så kunne jeg godt finde på det.

IV: Noget som måske går ind og rammer dig, som du kan relaterer til?

RS: Ja, men uden at der kommer navn og alder og familierelationer på.

IV: Hvad er din holdning til KB generelt?

RS: Hmmm, altså jeg synes…… Jeg synes det er utroligt.. Og jeg synes det er interessant at finde ud af, hvad det er – for jeg synes det er et meget succesfuldt brand. Altså de har jo været dygtige til alle kampagner. Alle kender jo brandet og ved hvad de står for og på en eller anden måde er de kommet ind i folks bevidsthed om at det er nogle man støtter. Men det jeg synes der er spændende er at finde

ud af om det er dem selv, der er kommet til det eller om det er fordi det virkelig er en hjertesag for de fleste mennesker i Danmark. Men umiddelbar har jeg kun gode associationer med brandet. Der er bare lige det der finaleshow eller hvad de kalder det, som jeg synes er sådan lidt for meget.

Appendix 7: Interview with Hans Buhl, Cancer patient & member of DCS, 4th March, 2015

IV = interviewer

RS = respondent

IV: Hej Hans. Rigtig hyggeligt at møde dig, og endnu engang tusind tak fordi du vil snakke med os her i dag! Vil du starte lidt med at fortælle om dig selv, din opvækst og din baggrund?

RS: Hmm, min opvækst, spørger du. Jeg har altid boet i Købanhavn og jeg voksede op med én anden søskende og mine forældre i en lille lejlighed. De var gode forældre, men jeg tror en smule mere strikte end forældre er i dag. De var meget opsatte på og fokuseret på god opførsel og uddannelse, hvilket var med til at gøre mig til en god og flittig elev. Jeg er 68 år gammel og har været syg i 8 år med en kronisk kræftsygdom. Den form for kræft der har vokset rigtig langsomt, det er derfor der går de 40-50 år inden man får metastaser. Den form for kræft jeg har hedder Adnoidsystiskarsonol. Og det er noget der udvikler sig fra svedkirtler og eventuelt spytkirtler, og sådan noget. Og formegentlig har den udviklet sig fra en svedkirtel i øregangen og så vokset ned, og det passer meget godt med ti-femten år. Og den vokser langs med nervetrådende så derfor er den meget svær at påvise ved scanninger. Den vokser ganske, ganske tyndt langs med nervetråden indtil den når en vis størrelse, så begynder den at give en tumor, som man kunne se. Det der især slår mig det er jo, at jeg blev opereret i januar 2008 og fik fjernet kræften, den sad i øregangen og var vokset herned [peger på sin venstre side af halsen] og så fik jeg massiv strålebehandling, der er det eneste der virker på det dér. Og så var jeg, efter bivirkninger og det der strålebehandling, så var jeg begyndt at arbejde og alt muligt, og så pludselig i foråret 2012, der kunne jeg pludselig ikke huske ord, især navne, gulerod for eksempel. Jeg kunne sagtens huske hvordan den så ud og tegne den, jeg kunne bare ikke huske ordet for den. Og dengang vidste jeg jo ikke hvad søren det var der skete. Og det illustrerer ret godt den her problemstilling – så snakkede jeg med nogen om "jeg har altså det der problem" – "nååårh, det har jeg jo også, det kender jeg jo også, nåh ja, hvad er det han hedder..." og sådan noget. Men jeg havde det jo sådan, og det prøvede jeg at forklare, jeg følte at jeg ikke var i kontakt. Jeg kunne så få at vide, at den hed en gulerod, altså nu er det bare et eksempel... Fem minutter efter kunne jeg ikke sige gulerod. Og der gik alligevel nogle måneder inden jeg blev klar over hvor galt det egentlig var. Jeg blev faktisk indlagt på psykiatrisk afdeling akut fordi jeg blev helt rundt på gulvet til sidst. Det var en lidt speciel oplevelse, fordi.. ja, det er meget kompleks. Men jeg kom så i antidepressiv behandling pga. noget fagligt omkring dét her. Der gik jo seks år før jeg fik stillet diagnosen, og måske kunne jeg i virkeligheden have fået stillet den femten år før. Allerede omkring 1990 havde jeg det sådan at jeg ikke kunne sove på den her side [peger på sit

venstre øre]. Det gjorde ondt og var ubehageligt, og når jeg trykkede blev det ubehageligt. Jeg blev faktisk også undersøgt, man troede det havde noget med balancenerven at gøre, selvom jeg egentlig ikke var svimmel. Men det viste ikke rigtig noget. Så begyndte min hørelse at blive rigtig dårlig, og det var sådan set begge ører, så fik jeg høreapparater til begge ører og så kunne jeg simpelthen ikke have høreapparatet i det her øre, det var ubehageligt. Men så lod jeg være med at bruge det. Så jeg begyndte at bruge det på det højre øre kun og så kunne jeg snakke i mobiltelefon og telefon i det venstre, og så kunne jeg snakke med patienter med det højre øje. Så begyndte jeg at få flere og flere smerter, og så fik jeg nogle anfald hvor jeg var helt rundt på gulvet. Det gjorde simpelthen så ondt at man tror det er løgn. Det tog måske ti minutter et kvarter, så holdt det op igen. Og så blev jeg virkelig undersøgt på kryds og tværs. Så viste det sig, at jeg havde en lille hævelse i øregangen her, de blev ved med at sige var betændelse, og jeg blev ved med at sige, at nej, det kunne ikke bare være betændelse. Det var sådan at når de kiggede ind, så var jeg lige ved at tangere loftet, så ondt gjorde det. Til sidst var den ved at lukke øregangen, og så siger ørelægen, "ja, nu er jeg nødt til at skære det væk for ellers så lukker det jo, og så kan du slet ikke høre noget på det venstre". Og så insisterede jeg på at der blev taget vævsprøve. Så ringede han tolv dage efter og sagde "ja, det var kræft". Og der havde den så vokset ned i kæbeledet og alt det der, og det fik jeg så fjernet. Og så fik jeg den der massive strålebehandling. Og så troede man faktisk det var psykisk og jeg blev indlagt på psykiatrisk afdeling, for jeg havde jo det der med ikke at kunne huske, så blev jeg overflyttet til en hukommelsespsykiatrisk afdeling, og der sikrer man så at der ikke er noget med selve hjernen. Så der blev jeg skannet, "åååh hold da op, der er sgu noget dér". Og så blev jeg jo haste indkaldt, og blev sat i binyrebakhormon og allerede 2 dage efter kunne jeg godt sige gulerod. Og så sagde man, at det var metastaser. Nu lyder det meget grotesk dét her. Og så blev jeg opereret og overflyttet fra psykiatrisk afdeling. Der lærte jeg i øvrigt noget. At psykiatri hører under det socialforvaltningen, det sagde man jo er noget socialt, mens neurologi og neurokirurgi og øre og øjenlæge hører under sundhedsforvantlingen. Så det var nærmest sådan at man skulle have pas eller visum for at komme over. To dage efter sad jeg bare og ventede på neurokirurisk, så opererede han mig, og så siger han dagen efter – "det er altså mærkeligt, jeg kunne næsten ikke finde det, men jeg fik jo ud fra billedet og sådan noget, men jeg bliver nødt til at scanne dig i morgen om vi har fået det hele". Og det var jo ærligt nok. Så fik han billederne og sagde han at det var som det skulle være. Så nu skulle de tage stilling til hvad de så skulle gøre, men han skulle ud og rejse så det blev nogle andre.. Så var jeg i kontakt med ham ti dage efter og så skulle han høre hvordan det gik og det hele, og det gik fint, og det var helet. Så spurgte jeg ham "hvad sagde egentlig vævsprøven?" "Nåh ja, det skulle de jo have kigget på, jeg kigger lige". "Nå siger han så, det må jeg nok sige, det er strålingsskader. Det er jo slet ikke metastase. Du skal jo ikke strålebehandles så. Det havde de ellers besluttet.

IV: Hvor er du i dit forløb nu?

RS: Jamen så fik jeg den behandling, og så den skade. Men jeg er kronisk syg. Det er derfor jeg også svarer i den der samtalegruppe for kroniske kræftpatienter. Dengang jeg fik at vide at ham, der sagde det ikke var noget, men hvor det så alligevel var noget. Så trøstede han mig med at "nåh ja, men så lever du jo 10-15 år inden den kommer igen og så er du nok død af noget andet". Det var ikke lige planlagt. [lang pause] Men det illustrerer meget godt det med at være patient og være den der skal tage sig af den ene patient efter den anden. Det illustrerer det her med at gå her i Kræftens Bekæmpelse sammen med andre der fejler noget, end at gå ude i den store verden, hvor måske hver tyvende man kommer forbi og tilfældigvis snakker med, fejler noget. …

IV: Ja, det er rigtig svært at sætte sig ind. Det kommer vi også lidt ind på med vores spørgsmål.

IV: Du har været lidt inde på det, men kan du måske forklare os lidt nærmere omkring din tilknytning til Kræftens Bekæmpelse?

RS: Altså… Jeg meldte mig ind i KB inden jeg blev syg og jeg synes at de gør en stor indsats. Man kan altid kritisere det ene og det andet, og der var jo også noget ballade med den tidligere direktør og alt det der. Men generelt synes jeg de gør en stor indsats. Og så fik jeg jo selv kræft og blev aktiv bruger. Og jeg synes det er en meget positiv måde de håndterer det på. Det er jo faktisk sådan, jeg har indtryk af at man godt kan gå her, også selvom man ikke er syg. Da det sidste kom her – og det er en meget positiv oplevelse med det her – jeg følte at jeg bliver nødt til at snakke med nogen om det og på en eller anden måde at få perspektiv. Det der med hjerneskaden, det påvirker mig meget psykisk. Jeg kan simpelthen ikke leve med det. Jeg synes det er håbløst. Og så har jeg så også fået noget bevægelsesproblemer, jeg er lidt svimmel, jeg går lidt usikkert, strålingsskaden har også gjort at jeg dårligt kan løfte venstre arm, musklerne forsvinder og sådan noget. Så jeg ville egentlig godt snakke med nogen som havde en faglig erfaring i det. Så ringede jeg til Kræftens Bekæmpelse og snakkede med dem, og så sagde han at hvis jeg ville, kunne jeg tage til Hillerød og gå hos en neurolog, der er der, han har nogle ledige. Der gik jeg faktisk i et år. Altså, det er jo fantastisk. Det er bare som eksempel. Så jeg har fået god støtte i min tid som kræftpatient. Det er en meget positiv oplevelse synes jeg.

IV: Hvordan er dit forhold til de andre brugere her?

RS: Jeg synes det fungerer godt. Der er nogen der er meget indesluttede og prøver – det gør vi jo alle sammen – at passe på os selv eller sig selv. Men gennemgående synes jeg at jeg har meget god kontakt til de andre. Jeg prøver også at hilse, og 'hvordan går det' og sådan. Der er selvfølgelig nogen man er tættere på. Jeg går mest til sådan noget fysisk genoptræning, og der er vi et hold, og der er så nogen

jeg har mere kontakt med end andre. Men gennemgående synes jeg det er meget positivt. Det er jo en anden virkelig verden på en måde. Jeg gik jo til den her samtalegruppe i et halvt år, og der kom man meget, meget tæt på hinanden, det var helt tydeligt. Virkelig. Og nu har jeg så fortsat, der er en frivillig samtalegruppe, som mødes en gang om ugen, og det kan være lidt barskt. For der er folk så langt, os der kommer der er så langt henne, at næsten hver gang er der en der er død eller har fået det væsentligt dårligere.

IV: Hvordan har dit forhold til KB så ændret sig ift. før du fik kræft?

RS: Mit forhold til Kræftens Bekæmpelse har vel ændret sig på den måde, at før jeg blev syg, så var det jo bare en forening. Nu er det jo blevet noget meget konkret jeg har brug for. Jeg skal måske lige sige at jeg altid har været meget aktivt foreningsmenneske, og jeg var aktiv i lægeforeningen. Dengang jeg fik stillet diagnosen var jeg faktisk næstformand i Lægeforeningen, og formand for det der hedder etisk udvalg. Så det var meget udadvendt, så det var meget underligt at stå i den situation. Jeg deltog aktivt i hvordan hjælper jeg kollegaer som føler eller hvor patienterne klager, og støtter dem i at forsvare sig. Og pludselig stod jeg i den modsatte.. Men allerede dengang havde jeg kontakt med Kræftens Bekæmpelse og ham der var direktør. Ham havde jeg igennem tiden meget kontakt med. På den måde havde jeg en kontakt på en lidt anden plan.

IV: Hvilken rolle har KB i jeres forhold til hinanden som brugere?

RS: Vi snakker ikke om det, om KB. Man føler det er et helle. Jeg føler jeg kan mærke at når jeg kommer ind af døren, sætter sig og får en kop kaffe, kigger lidt i aviserne eller snakker lidt med dem. Det er ligesom et helle. Her kan jeg bare slappe af og være. I modsætning til når man starter ude i den fri verden eller hvad man skal sige, og skal fortælle om "jeg fejler dét og dét"… "Nååårh, ja men altså, det jo ik..'" og så videre og så videre.

IV: Det lyder rigtig rart. Kan du forklare nærmere hvorfor kommer du her?

RS: Jeg kommer her ikke bare for at sætte mig og drikke en kop kaffe. Jeg kommer fordi der er et formål med fysisk træning eller noget andet. Jeg er her fast 2-3 gange om ugen. Det er dejligt at der er sådan et sted. Jeg føler at ift. medlemmerne, brugerne, så synes jeg der bliver gjort rigtig meget. For eksempel ham psykologen jeg gik til i Hillerød, 'ham' siger jeg, det er meget positivt ment. Jeg skal måske også sige at jeg går til kajakroning i Lyngby gennem Kræftrådgivning i Lyngby. Jeg føler jo, at… at være fysisk aktiv.. En af tingene, det vil mange patienter også opleve… jeg var jo fuldt aktiv, og tre møder om ugen i Lægeforeningen, havde patienter hver dag og sådan noget… BUM! [knipser med fingrene]. Ingenting. Og der er eddermanme forskel på at gå på pension, fordi "bum! Du skal på pension",

invalidepension, eller beslutte sig for "ah, nu trapper jeg ned, og så finder jeg en aftale med en der overtager, og så stille og rolig". Og så var det jo så jeg var inde… Jeg har altid sejlet meget.. Og så var jeg inde og tjekke, hvad der egentlig var af muligheder. Og så fandt jeg det dér kajakroning, så ringede jeg derud og de sagde "nåh, men du kan da bare komme". Det er så torsdag formiddag kl. 9 mødes vi ude i Charlottenlund ude ved fortet, der er en klub. Og så tænkte jeg, at jeg skulle jo starte efter sommerferien, men tænkte at det var da eddermandme dejligt vejr, jeg cykler lige derud og ser hvad er det egentlig. Så kommer jeg derud… Min oplevelse af det er at mange af dem som er aktive og med kontakt til os brugere, det er sådan noget de er grebet af, altså frivilligt, eller i hvert fald har en følelse af at det virkelig er noget. Så kommer jeg derud og de to ældre okkinokker, de er sådan helt kajakorienterede, dem der har arrangeret det. Og hun kommer så hen til mig den ene af dem og spørger "skal du ikke være med?" og jeg siger "nej jeg har da overhovedet ikke.." "du låner da bare af os".. Altså.. Oplevelsen af at.. det gjorde jeg så ikke, jeg ville gerne lige se på. Oplevelsen af at man tager sig meget af hinanden, hjælper hinanden og sådan noget. Det er meget positivt synes jeg. Og det beskriver jo også Kræftens Bekæmpelse at de kan tiltrække nogen, altså hun har, hende fra kajak, hun plejer at sælge kajakker og lejet ud og alt det der, og så er hun gået på pension, og så har hun haft en masse til overs og skaffet nogen via nogle fondsmidler. Og så er hun gået sammen med en tidligere folkeskolelærer som også er tidligere kajaktræner, og de to de sørger for det dér. Og vi andre kommer så og nærmest bare tager en kajak og så hygger man sig og ror i to-tre timer, og så slutter man af med kaffe og sidder og snakker lidt og hygger sig.

IV: Er det hende selv der har kontakt Kræftens Bekæmpelse?

RS: Ja det tror jeg. Jeg tror de har sagt vi vil egentlig godt stille os til rådighed og så er det så Kræftens Bekæmpelse der organiserer det, og det er også via dem man melder sig til, og man henvender sig ikke til dem. Formentligt stiller de også økonomi, kunne jeg forestille mig. Og det er så en anden ting ved Kræftens Bekæmpelse i forhold til det jeg sagde med Hillerød. Jeg bor i København men så kan du jo bare tage til Hillerød eller Lyngby. I modsætning til det offentlige. Det dækker ligesom hele landet. Selvfølgelig giver det også fleksibilitet.

IV: Er du på de sociale medier?

RS: Nej Facebook, nej det har jeg simpelthen ikke lyst til. Nej, det er jeg ikke.

IV: Hvad synes du om Kræftens Bekæmpelse i medierne?

RS: Jeg synes tonen.. der var jo en overgang, hvor tonen ikke var så god. Der var jo også noget med den forrige direktør, og hvor blev pengene egentlig af, hvem styrede og hvem bestemte. Men nu synes jeg tonen er meget positiv. Jeg synes det er meget regelret.

IV: Hvad tænker du om KB's indsamlingsshows?

RS: Altså der må jeg nok sige.. Det synes jeg måske er… Det er lidt businessagtigt på en måde. Jeg ser heller ikke TV2. Jeg HADER reklamer. Så har jeg set et program på TV2, så kommer der reklamer, så slukker jeg. Det har nok noget med alder at gøre, og min opvækst og 68-oprør og alt det dér. Jeg synes jo, for eksempel de her indsamlinger der er om flygtningen i fjernsynes, hvor de står dér, og shows og alt muligt.. Det må jeg indrømme at jeg har det lidt svært ved. Jeg synes det er for meget underholdning, for lidt den virkelighed de stakkels afrikanske eller syriske børn skal leve med. De har jo en frygtelig opvækst. Og mange af dem ender måske med en eller anden identitetskonflikt, som gør at nogle af dem bliver terrorister og det dér. Og nu, ja, nu er vi langt ude af tangenten, men det har jeg det lidt svært med. Men jeg kan godt se – og det er det andet af det – at det handler jo om at tjene penge [knipser med fingrene] business. Og det er sket så meget synes jeg. Jeg er jo sidst i tresserne. Fra at man samlede penge ind fordi det havde et formål, så er det blevet mere underholdning. En af grundene til det er vel at det giver… øh… Jeg tænker, at I jeres generation må det være dén virkelighed der er. Dengang jeg var barn, var der jo ikke fjernsyn eller dvs. der var én eller to i landsbyen der havde fjernsyn.

IV: Nej det er klart.

RS: Dét man kan sige om den måde jeg involverer mig på, det er at jeg gør det for min egen skyld… som bruger af det. Og der kan man sige, at hvis jeg havde mere overskud, så ville jeg også naturligt involvere mig er jeg ret sikker på, for at støtte Kræftens Bekæmpelse, og være med til at samle ind og sådan noget. Men lige nu kæmper jeg mere for at holde mig oven vande.

IV: Mm, det er klart. Hvordan er dit forholdet til KB?

RS: Jeg føler at der er en vis dialog. Vi får jo også nogle gange en forespørgsel om, hvordan synes I dét og dét fungerer, har I et forslag, og sådan noget. Jo, jeg synes der er gensidig dialog. Nu må jeg så sige, at en af de ting som har slået mig er at.. øøh.. der er flere kvinder end mænd, der bruger det. Og mange af de ting, mindfuldness som jeg har gået til for eksempel. Der har tre ud af fire eller flere været kvinder. Faktisk så var det i en periode, et halvt år, der var jeg den eneste mand som kom hver gang. Hvis jeg kunne i hvert fald. Og så af og til så kom der en mand og var der én eller to gange, som regel faldt han i søvn og måske ligefrem snorkede, og så kom han ikke mere. Og var det ellers kun mig og de der kvinder der kom. Og jeg er altid ikke feminist og jeg er ikke homofil, så.. det har virkelig slået mig.

155

Jeg ved at nu har de arrangeret nogle tilbud hvor det kun er for mænd. Og jeg har været med en enkelt gang. Og det blev sgu alligevel for meget. Der har jeg så tænkt på om det er fordi jeg så har gået til der hvor kvinder var de mest dominerende. Den der kronikersamtalegruppe som jo er en forlængelse af den samtalegruppe for kroniske kræftpatienter eller syge, som jeg har gået hos, og hvor jeg også blev ringet op af en af dem der ledet den, og spurgt om jeg ville deltage… Der var der jo i princippet lige mange mænd og kvinder. Det var som regel kvinderne der kom og så var vi en to-tre mænd. I den dér kronisksamtalegruppe der er vi kun to mænd og ellers er det kvinder.

IS: Hvorfor tror du, at det er sådan?

RS: Jeg tror det er meget… Eller jeg kan illustrere det på den måde. Jeg går også til svømning her på Østerbro, og der er sauna, og der er mande og kvinde sauna. De var så nedlagt i en periode, så man skulle mødes i fællessauna. Og gang på gang sad man og slappede af, når jeg er i sauna slapper jeg fuldstændig af. Og så når der kom kvinder ind som regel kom der kvinder ind, ja som regel sad de flere og så [siger lyden] kvækkvækkvæk-kvækkvækkvæk [griner], og når de svømmer sammen én eller to kvinder ved siden af hinanden, så [siger lyden] kvækkvækkvæk-kvækkvækkvæk. Og jeg prøver at svømme udenom. Det har virkelig været slående. Kvinder har mere behov for at snakke med hinanden og være sammen, og være veninder og sådan et eller andet. Og mænd, de er mere sådan.. Det der skete til det der madlavning kun for mænd, det var at vi mænd sad og skulede lidt til hinanden til at starte med, og så var der pludselig to der overtog, og så snakkede de simpelthen og kæmpede om at være lederen.. Være høvdingen. Og det var ikke sådan, kontakten, det var dét at være høvdingen. Dét slog mig virkelig meget, og det kunne jeg så godt genkende for til alle de der møder og bestyrelser jeg har siddet i, der handlede det for mænd meget om at være dén der bestemmer. Kvinder er mere sociale og mænd er gennemgående… For eksempel, er mindfulness ikke rigtig noget for mænd.. men til den fysiske træning, der er lige mange mænd og kvinder.

IS: Har du så prøvet at få tiltrukket flere mænd?

RS: Altså, jeg har prøvet at snakke med dem om det, men jeg synes ikke det… Altså nu laver de det dér… men jeg er ikke rigtig klar over om det er Kræftens Bekæmpelse der er med i et samarbejde med Københavns Kommune, der laver det madlavningskursus for mænd, det er i hvert fald Københavns Kommune. Det dér kajakroning, det var så lidt tilfældigt, er et mandehold. Der er tre hold – en mandehold og et kvindehold og et blandet hold. Og jeg er så tilfældigvis inde på mandeholdet, og der kan man sige der skal man heller ikke rigtig konkurrere. Man sidder jo i hver sin kajak, så der er ligesom ikke… Men altså, jeg kan ikke huske at have snakket direkte med dem om det direkte.. Der er det der med madlavning, hvor en fra Københavns Kommune spurgte om jeg ikke havde lyst til at være med på

dét. Og grunden til at hun spørger er nok at vi har været inde på det dér. Jeg har intet imod at være på et kvindehold. Der er i øvrigt én ting der var… Det første jeg startede til herude var yoga. Og dét var et mandehold, men det er så nedlagt. Det er der jo ikke noget at gøre ved.

IV: Nej, men det var da ærgerligt. Har du ellers noget du gerne vil fortælle?

RS: Altså, det man kan sige, og gjorde at jeg overhovedet tog kontakt det var det med den der psykolog. Jeg følte at jeg havde et virkeligt behov for det, og tænkte det var nærliggende. Så jeg gik ind på deres hjemmeside og fandt ud af at man kunne ringe. Indtil da havde jeg egentlig opfattet Kræftens Bekæmpelse mere som forskning og faglig viden og del i debatten om at bruge pengene på den rigtige måde. Og jeg havde egentlig slet ikke tænkt på det dér med at tage sig af patienter. Og det jeg oplever nu er jo at tage sig af de syge, eller hvad skal man sige, medborgere meget mere end det andet. Og der kan måske nok sige at der kunne man gøre en indsats. Jeg har jo selv fundet ud af de her ting. Jeg har overhovedet ikke blevet vejledt. Og det har virkelig slået mig. Især med den hjerneskade prøver jeg meget, at (jeg går faktisk på Center for specialvoksen undervisning) Det er Københavns kommune som ude på Frederiksberg har centre for undervisning af hjerneskadet personer, og der har jeg gået til hukommelsestræning, og nu går jeg til datalogi og litteratur. Dét anede jeg heller ikke eksistensen af, det var helt tilfældigt at jeg fandt ud af at der var sådan noget. Og på den måde kan man sige, at det er jo en slags markedsføring eller mangel på samme, og der synes jeg måske de kunne være bedre til at få de praktiserende læger og onkologiske afdelinger og sådan noget til at anbefale "jeg synes du skulle.. og de har en særlig afdeling for prostata eller brystkræft" og så videre. Og så er der jo underafdelinger og de mødes her [Kræftrådgivningen i København] og holder møder og orienterer hinanden. Før jeg blev syg så jeg mere på det fagligt set, forsker de rigtigt, og så videre. Argumenterer for det ene og andet, er det nu rimeligt i forhold til det faglige, og sådan noget. Jeg tænkte egentlig ikke så meget på det med at tage sig af medlemmerne… Men nu mærker jeg, at det med at der bliver taget sig af sammenmedlemmer, det er eddermanme noget, det betyder virkelig meget. Og det kan jeg mærke på alle de andre jeg møder herinde. Men nu ved jeg jo ikke… vi er jo en brøkdel, især mænd, det er den anden side af det med mænd.. At der jo mange flere kræftsyge patienter end dem I ser her. Så der må være mange der holder sig for sig selv eller slet ikke ved at de kunne.. at de har de her muligheder. Jeg tror der var mange, især mænd, der benægter det og sådan siger "jeg er ikke syg", hvor kvinder er mere åbne for at søge hinanden, ligesom med det i saunaen.

Appendix 8: Interview with RS Josephine Gade, volunteer, 26th February, 2015

IV = interviewer

RS = respondent

IV: Hej Josephine, kan du starte med at fortælle lidt om dig selv, hvad du laver, og hvem du er, din opvækst og baggrund?

RS: Hej, ja, mit navn er Josephine, og jeg er 26 år. Jeg er lige blevet mor og blev færdig som Cand.Scient i Klinisk ernæring i december 2013 og nåede lige at arbejde i 9 måneder ude på Herlev (hospital, red.) i deres forskningsafdeling også inden for kost og ernæring, og nu er jeg så på barsel. I forhold til mit studie, så tror jeg altid, at jeg har været lidt en nørd. Jeg mener, jeg har altid været meget interesseret i den videnskabelige måde vores kroppe fungerer på og jeg tror da jeg var omkring 13 år, så gik jeg helt væk fra at spise sukker næsten, fordi jeg ville se hvad det kunne gøre for min dårlige hud, og det hjalp virkelig, så jeg blev ved det. Jeg elsker at grave helt ned i videnskabelige ting, det kan nogen gange få mig til at glemme tid og sted, hehe. Men jeg tror, det har været nødvendigt i mit studie, fordi, der har været så meget at læse og så mange termer at huske. Men jeg elskede det.

IV: Hvad med din opvækst?

Jeg vil da mene, at jeg havde en god nok opvækst, men min søster og jeg var ikke nogen som blev forkælet. Vores forældre var meget væk på grund af deres arbejde, så vi var ofte nødt til selv at lave aftensmad, gå i seng og lave madpakker. Det er i hvert fald noget, som jeg vil gøre anderledes nu hvor jeg selv er blevet mor. Men jeg tænker da, at det har været med til at disciplinere mig rimelig godt. Jeg har altid dyrket meget forskelligt sport. Det har hele familien egentlig. Vi var nok lidt afhængige af det. Ja, af sundhed i det hele taget. Det kunne godt blive lidt for meget nogle gange, da det nærmest blev en konkurrence, så der var ikke plads til at falde af på den.

IV: Super, tak fordi du vil være med til vores interview til vores speciale. Kan du prøve at beskrive over for os, hvad din tilknytning er til Kræftens Bekæmpelse?

RS: Ja, altså lige nu er jeg frivillig hos Kræftens Bekæmpelse. Det startede sådan set med, at jeg i starten af 2014 havde en kollega, som arbejde frivilligt inden for deres (Kræftens Bekæmpelse, red.) rygestopkampagne, og hun var også noget solformidler. Og jeg synes det lød spændende. Jeg arbejder

30 timer om ugen ude på Herlev og havde egentlig også overskud til at lave noget frivilligt arbejde ved siden af. Så jeg kom med ind i solkampagnen, og var faktisk kun med ude en eller to gange før det sluttede, for det var kun hen over sommeren. Og så undersøgte jeg selv, hvad jeg yderligere kunne involvere mig i. Så læste jeg, at de havde sådan nogle frivillige lederkurser, som de udbød, så jeg tog selv kontakt til ham, der er områdechef for region Hovedstaden – han sidder på Lyngbykontoret. Jeg fik så booket et møde med ham og samme dag, som jeg sidder til det der møde, der har han så møde med nogle andre også inden for rygestopkampagnen. Og vi kommer frem til under det der møde, at jeg skulle være med på rygestopkampagnen henvendt til unge. Jeg havde egentlig, fordi jeg har læst noget med ernæring, tænkt at jeg gerne ville være med i et eller andet kampagnemæssigt i forhold til noget med ernæring, men det kommer der måske, kunne jeg forstå, men det var der ikke på daværende tidspunkt. Men qua at det projekt jeg arbejdede på ude på Herlev, var med folk med lunge-cancer, så syntes jeg, det var ret oplagt at komme ind – sekundært valg, kan man sige, noget med netop forebyggelse inden for rygning. Og det var det, som hans møde handlede om efterfølgende. Så jeg blev efter mødet med ham og tog så til det der andet møde, hvor der var nogle andre frivillige også og vi har så efterfølgende dannet sådan en gruppe kan man sige, der på en måde er bindeled mellem andre frivillige og (Kræftens Bekæmpelses, red.) områdekonteret i Lyngby. Altså vi er også ude på events, ligesom de frivillige er – eller altså, vi er jo også selv frivillige, men vi er ligesom dem, der arrangerer forskellige events til de frivillige - F.eks. skal vi her d. 9. april holde sådan et socialt arrangement. Jeg er i gang med at arrangere sådan en socialt faglig aften, hvor der kommer en læge ud og fortæller om e-cigaretter, og så er der noget mad, og så skal vi lave en quiz eller sådan et eller andet, netop for at skabe noget fællesskab. Jeg er nemlig nu inde under noget, der hedder fastholdelse af frivillige, så vi prøver at arrangere sådan noget for de andre frivillige, så det er interessant for dem at blive ved med at være det og deltage aktivt i kampagnerne. Udover det, så har jeg så været på de der to frivillige lederkurser og har selvfølgelig taget alle de samme kurser inden for rygning, som de andre også har taget for at kunne komme ud på de her skoler og holde de her ryge-events, hvor vi fortæller unge om, hvorfor de skal stoppe osv.

IV: Den gruppe, som du sagde, I lavede efter de der møder, var det noget Kræftens Bekæmpelse gjorde, eller var det noget, I selv gjorde?

RS: Nej, altså ham områdechefen sad med til ret mange af vores møder i starten og har hjulpet os med at komme i gang og Mette Lindemand, som også er med i bestyrelsen har også nogle gange siddet med, så det er ikke noget, vi bare sådan kører. Og så er der også to faste praktikanter tilknyttet vores gruppe på den her rygestopkampagne, fordi den er ret stor. De sidder også med kampagnen til daglig

og på den måde er de lidt vores bindeled, så det er ikke sådan at vi bare selv kører det. Det er rimelig struktureret.

IV: Så I hører officielt ind under Kræftens Bekæmpelse?

RS: Ja, det er rigtigt – det kan man sige.

IV: Hvor meget tid bruger du på det her om ugen eller om måneden?

RS: Lige i starten var der møder 1-2 gange om ugen, som varede ca. 1,5 time. Nu har der været en slags vinterferie eller hen over jule og efter nytår var der lidt mere ro på, men nu er det ved at komme i gang igen. Men i snit fra jeg startede, har jeg nok brug ca. 1,5 – 2 timer om ugen på det.

IV: Hvorfor er du frivillig?

RS: Jeg har altid lidt drømt om at arbejde for Kræftens Bekæmpelse, og jeg så det lidt som en mulighed, og så havde jeg overskud til at gøre det på det tidspunkt i mit liv. Og fordi mit speciale handlede om, at vi skulle teste folk med cancer, som skulle tage sådan en drik inden de skulle opereres for bihulecancer og så testede vi det her af osv., men det var sådan der, hvor jeg første gang blev introduceret og havde snakket meget og også ret tæt med nogle af de her patienter med cancer. Og så projektet ude på Herlev, hvor vi havde at gøre med folk med lungecancer, der fik tilbudt madlevering hjem til sig, hvor man sidder der og laver en masse tests, og jeg var hjemme og besøge mange af dem, så man kommer bare rigtig, rigtig tæt på og ser, hvor grimt det er og hvor hårdt de har det. Så syntes, at det var noget, jeg gerne ville gøre (være frivillig i KB, red.). Også for en selv. Man har det jo godt, når man gør et eller andet for andre. Det er jo også en måde at have det godt med sig selv på. Det giver mig noget igen at kunne gøre noget. Og netop for kræftpatienter, qua mit arbejde og studie. Så syntes jeg, det var oplagt, at det lige var Kræftens Bekæmpelse, som jeg så også synes gør et rigtig godt stykke arbejde, skal det lige siges.

IV: Hvordan deler du med din omgangskreds, at du er frivillig i Kræftens Bekæmpelse?

RS: Min kæreste ved det selvfølgelig, fordi jeg sidder og arbejder med det herhjemme. Min familie ved det også, men de spørger ikke rigtig ind til det. Jeg har en veninde, hende som også er frivillig, som jeg snakker rigtig meget med det om. Jeg har talt meget med hende om hendes erfaringer med at være frivillig og fået mange gode ideer gennem hende. Vi tager også ud til arrangementer sammen og møder de andre frivillige. Det er rigtig hyggeligt.

IV: Hvordan vil du beskrive din tilknytning til Kræftens Bekæmpelses fællesskab?

160

RS: Jamen nu er det jo så blevet ret hyggeligt i den her gruppe. Vi har det ret hyggeligt sammen. Vi har været ude og spise, og så har vi også haft holdt en lille julefrokost. Og man får jo også snakket lidt privat til møderne, og vi er generelt kommet ind på livet af hinanden. En af grundende til, at jeg også rigtig gerne vil være med på den her kampagne indtil den er færdig er, at vi har fået det her fællesskab i gruppen. Og det prøver vi også selv at skabe og viderebringe mellem de andre frivillige, som er tilknyttet kampagnen – der er over 140 mennesker, der er tilknyttet, så der er jo rigtig mange og klart, at de ikke alle sammen kan kende hinanden. Men det vi blandt andet håber på ved at lave de her middagsaftener, som jeg talte om før, er jo netop også at de kan komme og møde hinanden, så der netop bliver skabt det her fællesskab. For ligeså snart, der kommer noget socialt ind i det, så er det jo også med til at fastholde folk. Og det er der i hvert fald kommet for mit vedkommende nu i den her gruppe.

IV: Hvordan er sammensætningen af køn, alder osv. i gruppen? Er I meget forskellige?

RS: Jah, det vil jeg sige faktisk. Der er en lærerstuderende, en medicinstuderende, en sygeplejerske, en biomediciner. Altså vi har alle sammen læst videre, så på den måde er vi selvfølgelig ens. Der er tre drenge og syv piger. Vi er faktisk også rimelig ens aldersmæssigt… Så jeg ved faktisk ikke lige, hvor forskellige vi er, når det kommer til stykket… for vi ligger i aldersgruppen 25-30 år ca. Men det er også præcis med den her kampagne, også de frivillige, der er tilknyttet er jo netop unge mennesker, hvor der er mange af de andre frivillige – nu fx, da jeg var på de der frivillige ledermøder, der mødte jeg så nogle andre frivillige rundt omkring i landet, hvilket var ret sjovt at høre sådan – der var nogle, der oprettede cafeer – altså det var sådan nogle helt andre ting de havde kørende – der er også noget, der hedder Stafet for livet. Men der var det helt klart lidt ældre eller meget ældre mennesker, så lige præcis på denne her kampagne er det sådan meget unge mennesker, og det kører også en del over Facebook og sådan nogle ting og det fungerer, fordi det netop er den her målgruppe, og det er også den samme målgruppe, som vi er ude efter, så det er den der ung til ung vi gerne vil have. Så hvor der er andre frivillige, som måske netop også er tidligere kræftpatienter, så er vi her mange unge. Jeg vil så sige, at der er også mange, der gør det frivillige for at få noget på sit CV. Det kan man tydelig mærke. Efter fem gange, så får de sådan et certifikat på, at de har været frivillige, og så er der mange, der ikke er aktive efter det. Så det er også derfor, at rekrutteringen også er en del af det, som vi også har løbende, fordi folk hele tiden hopper på og fra. Så der er mange, der også bruger det udelukkende for at styrke sin egen profil og sit CV, fx læger, som gerne skal have noget frivilligt arbejde af en eller anden art på CVet, når de er færdige. Jeg vil så sige, at jeg tror også, det har ændret sig lidt for ham, der i starten sagde, at det udelukkende var for at styrke CVet, fordi vi har fået den sociale del ind over. Og det er jo også det vi håber på at kunne skabe med de andre frivillige.

IV: Hvilken rolle spiller Kræftens Bekæmpelse i det her fællesskab?

RS: De har gjort rigtig meget for, at den her gruppe, som jeg er i ligesom blev oprettet, fastholdt og hjulpet, så de har spillet en stor rolle, og det synes jeg er rigtig positivt. De har også hjulpet os med at søge nogle penge, så vi har kunnet holde de her arrangementer. Jeg synes, der har været rigtig god støtte. Jeg ved ikke hvordan det er for andre kampagner. Men der er sat rigtig mange penge af til den her kampagne og nu skal vi også slås sammen med alkoholkampagnen, så nu bliver den endnu større. Jeg ved ikke, hvordan det er at være på et lidt mindre projekt. Men min opfattelse fra da jeg var på Solkampagnen var, at der ikke rigtig var styr på det. Så det skifter nok ret meget afhængig af, hvilken kampagnen, man er på. Også i forhold til, hvor mange penge, der er til rådighed. Rent politisk, tror jeg også det har en betydning ifht., hvor fokus er, og hvem der får penge. Så det kunne jeg godt mærke forskel på.

IV: Hvordan føler du dig involveret af Kræftens Bekæmpelse?

RS: De har givet os de overordnede mål med kampagnen, men har ellers givet os ret frie tøjler til, hvordan vi vil køre vores gruppe – fx det med fastholdelse af frivillige. Vi sørger fx også for at holde en indledende samtale med alle frivillige, når de melder sig ind i gruppen, for at de ved, hvad de går ind til. Og så vi ved, at vi kan regne med dem. Vi sørger selvfølgelig også for at invitere dem til at joine vores Facebookgruppe, hvor vi jævnligt kommunikerer med dem. Så jeg føler, at de har været meget involverende ifht. hvordan gruppen skal køres, men har samtidig været meget hjælpsomme, så det er jeg ret positiv over. Derudover udvider de deres frivillig-kurser, og sørger hele tiden for, at man kan tilegne sig noget ny viden inden for det her. Og det synes jeg er ret fedt.

IV: Hvordan føler du dig som en del af Kræftens Bekæmpelse?

RS: Jeg føler mig helt sikkert som en del af Kræftens Bekæmpelse. For eksempel blev vi også inviteret med til deres repræsentantskabsmøde i Århus senere på året af hende Mette, som sad med til mødet for nylig. Og så føler man sig som en del af det. Jeg føler de er ret involverende. Jeg føler mig helt sikkert som en del af KB. Vi holder fx også altid møder i deres lokaler på Strandboulevarden (KB).

IV: Hvad synes du om deres måde at kommunikere ud på og markedsføre sig på?

RS: Nu kører vi meget over Facebook. Og da vores målgruppe er unge mennesker passer det jo fint. Hvis det nu var ældre mennesker, vi skulle nå, så var det nok ikke derigennem, at vi skulle kommunikere. Jeg var faktisk også med ude på en anden kampagne her for nyligt. Den hedder Hold øje mand, hvor vi fx stod på Hovedbanegården i Kbh. og delte flyers ud, så det er måske en bedre måde at nå de ældre

på. Det synes jeg var ret godt, og i sådan en situation er de jo meget synlige. Og jeg synes det er vigtigt, at de er synlige i gadebilledet også. Fx kommer de også til at være tilstede i gadebilledet under Distortion med alkoholkampagnen. Så ud fra det jeg har lagt mærke til og ved, så synes jeg, gør det ret godt. Men jeg ved ikke helt, hvordan de formår at nå ud til de ældre, for at være helt ærlig.

IV: Hvordan opfatter du, deres kommunikation og markedsføring?

RS: De er mest forebyggende – både med solkampagnen, rygestopkampagnen osv…. så, øh….. men der er vel også tilbud og hjælp til kræftpatienterne og de pårørende. Jeg ved da, at der fx er mulighed for at få rådgivning til, hvad man skal spise, hvis man er under behandling osv. Men der hvor de bruger frivillige mest er meget til de forebyggende kampagner efter min overbevisning. Men jeg synes virkelig, de når rundt om det hele.

IV: Hvordan føler du, at kommunikationen er involverende?

RS: Ja, altså… involverende… altså det er det vel ude ved en stand, hvor man kan tage snakken med dem, der kommer forbi og gerne vil have svar på nogle ting. Ved derimod udelukkende at dele brochure ud er jo meget envejskommunikation, men det er jo også for at oplyse og fange dem, der mest har lyst til at tage hjem og læse om det selv. På Facebook kan jeg kun tage udgangspunkt på vores Facebookside, hvor vi prøver at få de frivillige til at lægge billeder op, diskutere og dele erfaringer med hinanden osv., men det sker ikke rigtig. Det er altså mest vores (styregruppen på 10, red.) doodler eller andre informationsting, der bliver lagt op. Nu er vi også gået i gang med nogle nyhedsbreve og sådan lidt forskelligt. Vi håber dog, at vi snart kan få skabt noget tovejskommunikation og et fora for, at de frivillige kan kommunikere bedre sammen.

IV: Så I føler ikke, at brugerne ligesom griber den, når I lægger op til involvering?

RS: Ikke inde på Facebook nej. Men ved fx de her arrangementer, som vi har holdt, så har folk virkelig haft en positiv oplevelse med det, og de ville meget gerne komme igen. Og der synes de netop, at den sociale del var fed. De ville faktisk gerne have haft mere tid til at sidde og snakke sammen. Så det er jo ikke fordi, de ikke vil involveres. Jeg tror bare det handler om at gribe ud og bruge det de nu giver ud. Og der bliver det måske alligevel for upersonligt på Facebook, hvilket det ikke er, når man sidder der face-to-face. Det var der i hvert fald meget positive tilbagemeldinger på.

IV: Følger du ellers Kræftens Bekæmpelses på de sociale medier?

RS: Ikke på Instagram, men jeg har liket Lokalforeningens i Københavns Facebookside og følger lidt med i, hvad de lægger op og sådan, fordi der kan komme nogle ret relevante ting. Fx ifht. nye kurser osv.

IV: Hvad med den officielle store Facebook side?

RS: Nej, det gør jeg faktisk slet ikke. Men jeg er heller ikke en, som til daglig er særlig aktiv på de sociale medier. Jeg liker og deler ikke alle mulige opslag, så jeg bruger det egentlig bare til informationsdeling, der hvor det er relevant for mig. Derfor har jeg også liket Lokalforeningens Facebookside, for den er meget god til give et indblik i, hvad der foregår i på de andre kampagner end dem, man lige selv er en del af. Men min gruppe, altså den på 10, vi har vores egen Facebook-gruppe, hvor vi kommunikerer rigtig meget. Det er faktisk der, hvor alt kommunikationen foregår. Vi har også delt en dropbox-folder.

IV: Hvordan er dit overordnede indtryk af Kræftens Bekæmpelses brand:

RS: Jamen, de har jo et mega stærkt brand. Det hjælper jo også, at TV2 fx går ind og faciliterer hele den der Knæk Cancer kampagne. Det får jo virkelig også pustet det op. Jeg vil sige, at de har et meget veletableret brand og alle kender dem. Det kan man jo også se i deres antal af frivillige. Dem ville de jo ikke have, hvis ikke det var et godt brand, som folk er positive overfor. De er totalt afhængige af de frivillige, og dem ville de ikke have, hvis ikke de havde et godt brand. Men de leverer jo også gode resultater, både forskningsmæssigt osv.

IV: Har du noget negativt at sige om Kræftens Bekæmpelse?

RS: Hmmm… De har ikke givet mig et rigtigt job endnu. Ej, men selvfølgelig kan alt jo blive bedre, men jeg kan ikke rigtig sætte en finger på noget lige nu. Jeg har ikke noget umiddelbart at slå ned på.

IV: Har du andet, du gerne vil tilføje?

RS: Nej ikke andet end at det at være frivillig har gjort, at jeg rigtig gerne vil arbejde for Kræftens Bekæmpelse til daglig. Altså være det som jeg 100 % kan bruge min tid på. Forhåbentlig inden for noget med ernæring, men det tror jeg også kommer, og så håber jeg bare, at jeg kan få et job.