Cultural Branding in the Sharing Economy

How Røde Kors’ second-hand shops can attract young, female consumers

Degree: Cand.Merc.MCM
Type: Master Thesis
Student: Amalie Ida Torp-Pedersen
Counselor: Anne Martensen
Handed in: 28th of May 2015
Characters / Pages: 174,688 characters / 77 pages
Executive Summary

Røde Kors (RK) second hand shops are experiencing issues attracting young, female consumers, despite the rise of the sharing economy and a higher frequency of redistribution of goods such as clothes. This paper defines a set of strategic measures for RK to leverage on the consumption dynamics of the sharing economy, and hereby increase brand relevance and consumption motivations of RK.

The theoretical framework is made up by 4 main chapters:
1) Defining the consumption patterns of the sharing economy. It is outlined how consumption is focused on consumer-to-consumer relationships, and more power of consumers to choose and access consumption. This results in a so-called sharing system, where the consuming mass can influence the cultural meaning of brands by their social interaction.
2) Defining the brand in the cultural perspective. The brand is a cultural symbol that is kept alive and developed by consumers, and that has the ability to influence cultural meaning. To optimize significance, brands should provide distinction in cultural clashes.
3) Defining consumption motivations in a social context. Consumption is evaluated based on individual motivations and social influences, and how the act affects the social life of the consumer by providing positioning in relation to tribes and building identity.
4) Defining how RK cultural meaning and consumption motivations are affected by the fact that the brand is a charity organization.

A list of 19 propositions was defined from the theoretical framework that outlines the agenda of nethnographic observations and qualitative interviews of current RK consumers.

Based on this, it is identified that RK should engage in the three following strategic exercises to increase amount of young female consumers:
1) Position the brand as an opinion leader in a cultural clash, such as labels vs. no-labels, mass-production vs. recycling, or social responsibility vs. indifference.
2) Differentiate the brand more from other second-hand shops, by putting emphasis on the relationships to volunteers or the indifference to labels.
3) Engage in initiatives that makes it more socially acceptable for consumers to speak about their RK consumption, without it being perceived as excessive self-promotion.
## Table of Contents

1.0 INTRODUCTION .................................................................................................................. 6

1.1 INTRODUCING THE SHARING ECONOMY .................................................................. 6

1.2 WHAT IS IT REALLY ABOUT? ......................................................................................... 6

1.3 WHAT DOES IT MEAN TO A BRAND? ......................................................................... 7

1.4 RESEARCH QUESTION .................................................................................................... 8

2.0 LIMITATIONS ..................................................................................................................... 9

3.0 DEFINITIONS ..................................................................................................................... 9

4.0 METHODOLOGY ............................................................................................................... 10

4.1 THE END OF BRAND COMMUNICATION IN THE FORM OF PROPAGANDA ................. 10

4.2 SOCIAL CONSTRUCTIVISM ............................................................................................ 11

4.2.1 ANTI-ESSENTIALISM – USES AND CONSEQUENCES ............................................ 11

4.2.2 ANTI-REALISM – USES AND CONSEQUENCES ....................................................... 12

4.3 FOUNDATIONS OF THE SHARING ECONOMY .............................................................. 12

4.4 CULTURAL BRANDING – DEFINING THE BRAND ......................................................... 14

4.5 REASONS FOR CONSUMING ......................................................................................... 15

4.6 ETHICAL CONSUMPTION ............................................................................................... 15

4.7 QUALITATIVE STUDIES .................................................................................................. 16

4.7.1 ETHNOGRAPHY, METHNOGRAPHY AND INTERVIEWS ...................................... 16

4.7.2 ANALYZING QUALITATIVE DATA ............................................................................. 17

5.0 INTRODUCTION TO RK ................................................................................................. 18

5.1 WHY IS IT INTERESTING? ............................................................................................... 18

5.2 THE CURRENT SITUATION ............................................................................................. 18

5.2.1 THE STORES ........................................................................................................... 18

5.2.2 THE CAMPAIGN ‘GOD STIL’ .................................................................................. 19

5.2.3 THE IMAGE ................................................................................................................ 19

5.2.4 DIGITAL COMMUNICATION .................................................................................... 19

5.3 THE PROBLEMS ............................................................................................................. 20

6.0 THEORY ............................................................................................................................. 20
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.1 THE SHARING ECONOMY</td>
<td>21</td>
</tr>
<tr>
<td>6.1.1 CONSUMPTION AND THE MARKET</td>
<td>21</td>
</tr>
<tr>
<td>6.1.2 CONSUMER RELATIONS</td>
<td>22</td>
</tr>
<tr>
<td>6.1.3 ACCESS TO MORE OPTIONS</td>
<td>23</td>
</tr>
<tr>
<td>6.1.4 THE SHARING SYSTEM</td>
<td>24</td>
</tr>
<tr>
<td>6.1.5 CONCLUSION – CONSUMPTION IN THE SHARING ECONOMY</td>
<td>25</td>
</tr>
<tr>
<td>6.2 DEFINING THE ROLE OF THE BRAND</td>
<td>26</td>
</tr>
<tr>
<td>6.2.1 THE DEFINITION OF A BRAND</td>
<td>26</td>
</tr>
<tr>
<td>6.2.2 BRANDS AS MAINTAINERS OF CULTURE</td>
<td>28</td>
</tr>
<tr>
<td>6.2.3 BRANDS AS MORAL COMPASSES</td>
<td>31</td>
</tr>
<tr>
<td>6.2.4 ENABLERS OF CULTURAL GROUP IDENTITY</td>
<td>33</td>
</tr>
<tr>
<td>6.2.5 CONCLUSION – THE ROLE OF THE BRAND</td>
<td>35</td>
</tr>
<tr>
<td>6.3 REASONS FOR CONSUMING</td>
<td>35</td>
</tr>
<tr>
<td>6.3.1 FOUNDATIONS OF BEHAVIORAL INTENTION</td>
<td>36</td>
</tr>
<tr>
<td>6.3.2 SOCIAL BELONGING AND DISTANCING</td>
<td>41</td>
</tr>
<tr>
<td>6.3.3 BRAND CONSUMPTION AS SELF-EXPRESSION</td>
<td>43</td>
</tr>
<tr>
<td>6.3.4 BRAND CONSUMPTION AS FEATURING SOCIAL STATUS</td>
<td>45</td>
</tr>
<tr>
<td>6.3.5 CONCLUSION – REASONS FOR CONSUMING</td>
<td>47</td>
</tr>
<tr>
<td>6.4 CONSUMPTION OF THE ETHICAL BRAND</td>
<td>48</td>
</tr>
<tr>
<td>6.4.1 A SYMBOL OF THE GREATER GOOD</td>
<td>48</td>
</tr>
<tr>
<td>6.4.2 PERIPHERAL VS. CENTRAL TO THE EXTENDED SELF</td>
<td>48</td>
</tr>
<tr>
<td>6.4.3 CONCLUSION – CONSEQUENCE OF THE ETHIC PERSPECTIVE</td>
<td>49</td>
</tr>
<tr>
<td>7.0 ANALYSIS</td>
<td>49</td>
</tr>
<tr>
<td>7.1 METHOD OF THE ETHNOGRAPHIC ANALYSIS</td>
<td>50</td>
</tr>
<tr>
<td>7.1.1 WHY ETHNOGRAPHY?</td>
<td>50</td>
</tr>
<tr>
<td>7.1.2 EXTRACTING AND QUALIFYING DATA</td>
<td>51</td>
</tr>
<tr>
<td>7.1.3 IDENTIFIED DATA</td>
<td>54</td>
</tr>
<tr>
<td>7.2 METHOD OF THE QUALITATIVE INTERVIEWING</td>
<td>54</td>
</tr>
<tr>
<td>7.2.1 QUALIFYING RESPONDENTS</td>
<td>54</td>
</tr>
<tr>
<td>7.2.2 PLANNING THE INTERVIEW</td>
<td>55</td>
</tr>
<tr>
<td>7.3 PROCESSING DATA</td>
<td>56</td>
</tr>
<tr>
<td>7.4 RESULTS</td>
<td>57</td>
</tr>
<tr>
<td>7.4.1 THE ROLE OF THE BRAND</td>
<td>58</td>
</tr>
</tbody>
</table>
1.0 Introduction

1.1 Introducing the Sharing Economy

When I go traveling I rent out my flat to strangers. When I buy clothes some of it are purchased from strangers. When I go places I sometimes catch a ride from strangers. When I buy food I sometimes buy it from strangers who made too much for themselves – and sometimes I sell my own leftovers.

Or at least I have the option of engaging in the just described activities, courtesy of the so-called ‘sharing economy’, ‘collaborative economy’, or any of the other names used to describe this phenomena (Web 1). All though no clear definition seem to have reached the status as the commonly approved one, the ‘sharing economy’, that I shall name it in this paper, is widely discussed among marketing practitioners. Some with voices trembling from fear, some with light in their eyes of excitement.

Is this the beginning of the end for business and brands? Is it the beginning of a new era for the actors of the capitalistic world, with new glorious opportunities to pursue? Or is it actually not that big of a deal?

What will happen if, as some claim, power is redistributed (Web 2) for the benefit of the consuming mass? Brand managers can fear that it will result in consumers turning their back on the brands, but also hope that it will mean increased consuming activity for the benefit of the brands.

The answer to these questions seems impossible to answer at this stage, but one thing is clear to this author – Brands in our modern world will not be able to ignore the tendencies of consumers to engage in more consumption activities directly with one another.

To disregard the role of brands in the future society seems excessive, but in the light of the new behavioral patterns in consumer behavior, each brand will have to redefine or reestablish its role in the lives of the people that consume it. Or at least investigate whether there is a need for such actions.

1.2 What is it really about?

When considering the effects of the sharing economy, it should be included what exactly defines it. Both in terms of what characterize the consumption patterns, but also which motives consumers have to engage.
A major factor to consider is the fact that consumers seem to be working more in collaboration with other consumers, and less with the brands that represents the products shared. See Web 1 for examples of services that are founded on sharing products of other brands – one of the older ones being Ebay (Web 3). Ebay is itself a brand, but the service offered by the online portal is based on the trading of branded products that are not necessarily related to the Ebay brand. In this sense, Ebay is a mean for consumers to trade branded products directly with one another, without the involvement of the company that originally manufactured the product traded.
This does not mean that the brands are losing their significance, but it appears that they are given a different role in the consumer life.
What this role is seems unclear, but it appears that the brands are a mean to connect consumers to other consumers. This is both relevant to the brand that facilitates the consumer-to-consumer interaction, but also to the brands that provide the products traded.

Motives for engaging in consumer-to-consumer transactions are relevant for brands to understand, if they want to maintain significance in the sharing economy. Many goods provided for consumers, by consumers, appear to be promoted with cost savings, but other benefits may be present. For instance, if renting out a flat via AirBnB (Web 4) for your travel, you may get a more ‘authentic’ experience from not living in the typical tourist areas. When sharing rides with other private consumers via GoMore (Web 5), you leave less of an ecological footprint than had you each taken your own car. And so on.

One of the major triggers of the sharing economy appears to be as simple as the opportunity for consumers to act the way they do. Without social and digital media consumers would not have the same ability to reach each other to the extent it is possible today. After all, consumer-to-consumer trade is not new, but the share of it in the global economy is new in size (Web 1).

### 1.3 What does it mean to a brand?

Many brands have appeared as a consequence of the sharing economy, such as those mentioned in the previous. But there are also brands that have been founded on the principles of the sharing economy long before the digital innovations revealed the true potential of the phenomenon.

One of these is the part of Røde Kors (RK in the following) that deals with second hand clothing. Røde Kors, the Danish subsidiary of Red Cross, has been running its second hand shops for more than 37 years (Web 6). People donate their used clothes to the stores, and the part of it approved for re-distribution is featured in the shops (Web 7).
The sharing economy might prove to be both an opportunity and a threat to RK second hand clothing. The opportunity lies in the interest in and support of the dynamics of the sharing economy that RK second hand clothing is built on. The more natural consumers find it to shop for used goods, the more likely it is for RK to appear as an option for shopping purposes.

On the other hand, RK is facing an increasing amount of competitors when online portals are making it possible for consumers to exchange clothes without entering a second hand shop. Trendales (Web 8) is an example of such a portal, although not necessarily targeted the same audience that enters brick-and-mortar second-hand shops.

A sign that RK is not fully leveraging on the dynamics of the sharing economy, is the fact that they are experiencing issues from attracting the amount of young females to the store that they want (Appendix 1.1). They have campaigns running to change the image of RK to appear more attracting to the younger women (Web 9), but none seem to be leveraging on the inter-consumer relationship sprung up in the sharing economy.

As a result of the thoughts shared in this chapter, the following paper will investigate which consumption patterns define the sharing economy. On the basis of this, it will be investigated how RK second hand clothing should leverage on the societal dynamics of the sharing economy, in order to attract the segment of young female consumers.

1.4 Research Question

How can RK best attract more young, female consumers, by acting as an intermediate of consumers in the context of the sharing economy?

- Which consumption patterns define the sharing economy?
- How is the role of RK in the sharing economy defined, and how is RK fulfilling this role?
- What motivations exist for current consumers to engage in RK consumption, and how could they possibly be relevant to a larger group of young women?
- How is the brand role and consumption motivations influenced by the fact that RK is a charity organization?
2.0 Limitations

In order to answer the research question within the scope of this study, some limitations have been defined.

This project will only be dealing with the part of the RK organization in Denmark, and only the part that is the second-hand clothing stores. It is acknowledged that the main part of the organization in Denmark, and the international Red Cross organization may have an impact on brand value and consumption motivation. However, the impact is not covered in this study.

The study is only focused on Danish consumers in Denmark.

The only consumers perceived are the young females that RK wishes attract on a larger scale than currently. As such, the study limits itself from considering other segments of consumers. For future reference, consumers, unless otherwise specified, refer only to the young females targeted.

3.0 Definitions

In order to seek alignment with the reader, some definitions of used terms are put forth:

**Sharing economy**: The sharing economy is a widely used, and not very well defined term. In this study, the term sharing economy is used to describe the tendencies of consumers to trade items directly with each other, without the involvement of the organization that manufactured the item being traded. The processes considered are occurring on offline as well as online channels.

**Goods vs. brands**: In this paper, there will not be a distinction between 'goods' and 'brands, all though there are inconsistencies between using one of these two terms across the theories applied. The scope of this study does not cover a discussion on whether or not the different theories put different meaning into the terms, and it is the assumption that brands and goods can work as synonyms in the context of this paper. This is due to the fact that focus is on intangible values, in which case goods and brands become somewhat similar expressions. For this reason, the term 'brand' will be used regardless of which of the terms 'brand' or 'good' is used in the source referenced to.

**Culture**: In the light of the focus on consumer interaction, the abstract term of culture will play a large role in the theoretical foundation and analysis. For the purpose of the research, culture is defined as a
pattern of meaning that portrays the interpretive needs of the current situation (Douglas & Isherwood, 1996). This means that the term culture is considered to describe the recipe for interaction patterns to be used in consumption situations.

**Cultural meaning:** Is used to describe the meaning fragments of the pattern that is culture.

### 4.0 Methodology

The filter used to observe society and consumption will in no doubt have an effect on the conclusions on this paper. The following will inform the reader of the methodology chosen, and the opportunities and consequences that follow it.

#### 4.1 The End of Brand Communication in the Form of Propaganda

The aim is to perform a study where existing theory is combined and developed, serving as the foundation of an analysis of the ways RK should act as a second hand clothing provider in the sharing economy.

More specifically, a theoretical framework will be combined in an attempt to fully explain 1) what characterizes consumption in the sharing economy, 2) what is the role of a brand, 3) what are the reasons for consumption, and 4) how is consumption affected by the brand being representing an NGO. To the knowledge of the author such a framework does not exist prior to this study. This framework will lay the foundation of the analysis that will seek to answer how RK provides value for its younger, female consumers, and preferably how this value can be used to expand the consuming group.

In the light of the discussed consumption patterns introduced by the sharing economy, this paper wishes to focus on the relationship between consumers.

As a consequence of this, the value brought by brands is perceived to lie in their ability to support and enhance consumer-to-consumer relationship and value transfer, and ideally bring extra value to the exchange of goods.

To support this research aim, the theoretical framework constructed revolves around studying human interaction in relation to consumption, more specifically consumer-to-consumer interaction. This is partly to define how brands can provide value as an actor in the social network, and to investigate how it may be possible to influence the behavior of the consumers when interacting.
The brand is no longer the dominant messenger capable of forcing propagandist messages on passive buyers. On the contrary, it appears that the brand has become the servant of the consumers and their social network.

To understand how the brand is to bring value to the consumption interactions, and influence consumer behavior in a beneficial way, this study will put the social processes in the main spotlight.

### 4.2 Social constructivism

The paradigm of social constructivism is based on the belief that our reality is a constantly developing and changing construction formed by social processes (Fuglsang & Olsen, 2009).

As this study presupposes that brand value and influence is shaped by the social dynamics that make up the sharing economy, it shares with the social constructivism the perspectives on essentialism and focus on social processes as opposed to static structures (Fuglsang & Olsen, 2009). With this follows, that the theories within the social constructivist paradigm provides useful tools for supporting the scope of research and analysis of this paper.

#### 4.2.1 Anti-essentialism – Uses and Consequences

A source of validity of the study is found in the anti-essentialist foundation of the social constructivist paradigm, which justifies the method of studying social processes to analyze values of goods and behavioral consumption patterns. This due to the fact that individuals and society are believed to be constructed from these processes, as opposed to being pre-defined by an ‘essence’ that constitute the so-called true nature of the subject or object (Fuglsang & Olsen, 2009).

If social dynamics form brands, decide how their value is evaluated, and define consumption behavior, then the study of brands and behavior should indeed focus on these dynamics.

Reliability proves more complicated to provide, as the research object is not a stable structure, but formed by a myriad of individual human interactions (Fuglsang & Olsen, 2009). This threatens to question not only the accuracy of the conclusion derived from this study, but also its practical value. The idea is that any insight will explain a momentarily pattern that will have vanished by the time the conclusion has been articulated. As a consequence, it will only be useful for explanatory purposes, and not to influence future behavior that will be guided by new momentarily patterns.

To overcome this obstacle of reliability, this paper relies on the theory of Berger & Luckmann, stating that social processes can in fact take form of institutions that are, to a certain degree, stable (Fuglsang
Via externalization and objectification, social acts are spread beyond the individual occurrence, and made stable across social settings and time (Fuglsang & Olsen, 2009). This is not to insinuate that they become eternal, as the theoretical framework presupposes that social processes are in constant motion to re-form and develop our society. However, it does make it possible to hypothesize that the research object will remain sufficiently stable, for the conclusions to be reliable and contain value of future use.

4.2.2 Anti-realism – Uses and Consequences

The anti-realistic aspect of the social constructivist paradigm causes a threat to the reliability of the study. By presupposing that our view on and knowledge about reality is an interpretation as opposed to a factual truth (Fuglsang & Olsen, 2009), the theoretical foundation inhibits the faith in an objective conclusion that can be replicated by other researchers.

As a consequence, the quest for objectivity is put aside, and replaced with the recognition of the fact that the researcher will always be part of the research object. Conclusions are contextual in relation to the research setting, and will not be directly transferable to other settings.

For this to be compatible with high research validity, it is important to not direct focus towards identifying objective facts, as such are perceived to be non-existent. This is compatible with this study, as the research purpose is not to find a generic greater meaning behind the consumption of second hand clothing, but to analyze how consumption value is generated for the consuming group in question, specifically for this consuming activity. The processes that define value do not have an objective and essential form, whereas the subjectivity of the researcher provides the access to performing the analysis in the first place.

The context specific nature of the research underlines the need for further analysis if the conclusions are to be used for a different social setting. Nonetheless, it is the belief of the author that the research and analysis performed will provide valuable insights and useful knowledge for RK to provide value for its consumers in the context of the sharing economy.

4.3 Foundations of the Sharing Economy

The first part of the theoretical framework will focus on defining what dynamics lie behind consumption when dealing with the sharing economy. This is related to the focus on interaction
between consumers, that is believed to be continually more significant via the interaction capabilities brought in by social digital media.

The purpose of this part is to outline the social dynamics that characterize the sharing economy, in order to grasp the consumer context of RK.

Douglas & Isherwood (2002) have developed a theory over decades, that studies consumption based on the assumption that reality is socially constructed. This provides a tool set for defining the sharing economy in relation to consumption processes.

For this research project, the theory creates a link between general consumption and culture, hereby identifying what role brands play in the life of consumers and their interaction. Focus is not here on individual consumers, but how consumption enables interaction and meaning creation between the consuming beings. This is essential to adequately answer the research question in relation to what value goods bring in the consumer-to-consumer interaction, and to identify if some patterns are changing in the sharing economy.

Cova & Cova (2002) adds to the framework by supporting the focus on consumer-to-consumer relationships, and supplying insights on how these relationships must be supported via consumption. The focus is on the so-called micro social level, made up by social processes and human interaction on a day-by-day basis (Cova & Cova, 2002). As such, it can identify important characteristics of interaction based on consumption, and relate it to how these interactions can be supported.

The link between cultural meaning and specific consumers is provided by McCracken (1986). He describes how culture shapes the value and meaning of the products of a society, and identifies a range of processes that transfer the cultural meaning on to products, and from here on to the consumers. It will be debated whether the sharing economy brings in a new system of this meaning transfer.

Belk compliments the McCracken (1986) perspective by analyzing how consumers embrace the meaning that consumption objects represent, and transfer it to include it in self-construction. The original Belk theories include the cultural perspective in the sense that cultural meaning is the aim when consuming. However, the work focuses mainly on how individual consumers engage in the consumption activities of singularized products (Belk, 1988; Belk, 2013a). Only later is the theory extended to focus more on brands rather than singularized products (Belk, 2013a), and on consumption activities as social processes that are co-constructed identity projects involving fellow consumers (Belk, 2014). This extension is essential in ensuring the true compatibility of Belk's theory and the theoretical framework of this study, and it's value in the analysis of consumption patterns in the sharing economy.
4.4 Cultural Branding – Defining the Brand

Having established the consumption patterns that characterize the sharing economy, the second part of the theoretical foundation will seek a definition of the role of the brand in this context. This will enable the identification of a set of factors that are important in understanding the value of RK to its consumers.

Due to the focus on consumer-to-consumer relationship that characterizes the sharing economy, this study shares the consumption perspective of the so-called consumption studies (Østergaard & Jantzen, 2000).

A main part of consumption studies is the belief that relationships between consumers are more important than the consumer-brand relationship, making it useful in this research (Østergaard & Jantzen, 2000). Furthermore, the main research focus is on the metaphysical universe created by consumption (Østergaard & Jantzen), which reveals that this perspective is built on the social constructivist view on social processes as creators of the social setting of brands.

By viewing consumers as social tribe members (Østergaard & Jantzen, 2000), culture becomes an important aspect of understanding a consumption setting. According to Douglas & Isherwood (2002), consumption of brands is essential in keeping culture alive and evolving, since brands serve as the visible part of culture, that enables access to and continuation of meaning creation. As such, the insights of Douglas & Isherwood (2002) will be used to explore which factors enable brands to assist in the process of creating and re-creating cultural meaning in the context of the sharing economy.

The theory by Holt (Holt, 2004) shares the focus on social dynamics that make it adaptable to the theoretical framework, and adds the dimension of how brands can act upon cultural trends and clashes to become culturally significant. He argues that cultural branding is a research method that can bring an understanding as to why some brands reach higher consumer involvement than others (Holt, 2004). His insights will be put to use in this paper to explore the ways of RK to gain cultural status in the lives of the consumers in question.

Holt distinguishes between iconic and identity brands, and states that iconic brands are the ones who have mastered cultural branding techniques (Holt, 2004). This research will not engage in this distinction, but simply consider the methods of Holt to be best-practice cultural branding.
4.5 Reasons for Consuming

After having defined the main aspects of the sharing economy, and which factors are important for brands to have value in consumer interaction, the next part of the theoretical framework will seek to establish the aspects of consumption motivation. The aim is to establish a set of factors that are important when investigating why consumers communicate with each other via the consumption of a brand.

The fundament for theoretical insights on consumer behavior is sought in the Theory of Planned Behavior (Fishbein & Ajzen, 1973; Ajzen, 1991). This theory is focused on defining attitude towards acts, and will in this study work as a foundation for identifying important aspects of how consumption work as meaning creation in a social context.

By focusing on quantitative formulas in an attempt to predict behavior to a certain statistical accuracy (Fishbein & Ajzen, 1972; Fishbein & Ajzen 1973, Ajzen 1991), the Theory of Planned Behavior is not perfectly compatible with the social constructivist framework of this study. The belief in anti-realism simply ridicules the idea of an attempt to seek an objective description of an act that can work as a perfectly replicable prediction of the future. For this reason it must be stated, that the Theory of Planned Behavior is not sought for its ability to predict, but more so for its ability to explain and understand factors of consumer acts.

The Theory of Planned Behavior will work as a basis of consumer behavior theory, but will be supported by other theories that incorporate the cultural aspects of meaning creation, that consumption is believed to evolve around. This means a focus on the social aspects of the factors in the Theory of Planned Behavior – Attitude Towards the Act, Normative Belief, and Perceived Control (Ajzen, 1991) – and the sub-factors that affect these.

Ideally, this will result in a set of factors that can guide the investigation of how RK supports social interactions of consumers, and hereby how this interaction can be positively influenced.

4.6 Ethical Consumption

As a final part, the theoretical framework will include a discussion of factors relevant for identifying which influence the status as a charity organization has on the role of the RK brand, and consumption motivations in relation to the brand.
This is due to the belief that brand value may be affected in particular by the fact that RK is based on a charity motive. Furthermore, the charity consumption is by some authors considered to be of less cultural importance than other consumption activities (Belk R.W., 1988; Belk & Llamas, 2013). This will be discussed in relation to how it should affect the analysis.

4.7 Qualitative studies

Due to the nature of the focus of the study, it is necessary to take on a qualitative research approach. In the initial part of the study, a qualitative method is necessary in order to include the researcher as part of the research object, and gain access to the subjective meaning behind the social processes studied.

Ongoing, the qualitative method enables a constant focus on the context of the act.

As stated by Østergaard & Jantzen (2000), insights from social and cultural theory should be the foundation of the research of consumption studies. This means sociological and anthropological research methods (Østergaard & Jantzen, 2000). Investigating the meaning behind consumption acts enables a better understanding of the factors of the cultural significance of RK, and of its use in consumer interactions.

A complication with a qualitative approach is the degree of which the research sample is representable. Where quantitative data may not bring as many insights as are valued in the framework of this study, the lack of it makes it difficult to conclude on whether the insights apply to the entire group of consumers relevant, or simply those that have been sampled.

This research scope relies on the previously addressed externalization and objectification/reification processes of social acts (Fuglsang & Olsen, 2009) to explain how conclusions can be considered adaptable on a larger scale. The belief in the existence of these processes enables the presumption that the research will not be observing individualized and one-time-only acts and consumption processes. Instead the observations will be examples of the consumption acts that are institutionalized by cultural meaning, and shared by members of the culture.

4.7.1 Ethnography, Nethnography and Interviews

Accepting the consumption studies paradigm, is accepting that consumers are not rational, and not fully aware of own action motives, meaning a need to perform fieldwork and observations to
investigate consumption (Østergaard & Jantzen, 2000). This means that an analysis will need to rely (at least partly) on observing the social processes analyzed, as opposed so just asking about them.

Agafonoff suggests that studies of consumers should be performed in the consumers’ environment and on their terms (Agafonoff, 2006). When considering the purchase of second-hand clothing, this could be in the purchase situation, but also in the consumption situation when wearing the clothes.

To overcome this issue of geographical spread, and to include the digital communication means believed to mediate the consumption behavior of the sharing economy, this study will look at social media when observing consumption.

Nethnography is less intrusive observation method, but requires thorough immersion to ensure the complete understanding of the social processes observed (Kozinetz, 2006)

It is not in the scope of this study to engage in a time-consuming observation study over the course of a longer time period. To cope with the time restraints, a non-participant study will be performed, and supplied with qualitative interviews to support reaching a deeper understanding (Agafonoff, 2006).

4.7.2 Analyzing Qualitative Data

To derive useful data from the qualitative studies, the method of Corbin & Strauss (2008) will be used. They share with this study a focus on human interaction and social processes (Corbin & Strauss, 2008), and will as such be useful for managing the data gathered during nethnographic observations and qualitative interviews.

The idea behind the method of Corbin & Strauss (2008) is to derive theoretical concepts from qualitative data. To do this properly, the researcher must either be deeply immersed in the social context, or have sufficient professional experience (Corbin & Strauss, 2008).

Neither will be fulfilled in this research, as the author does not have professional experience or the time resources to be fully immersed in the social network of the RK consumers. Due to the choice of complementing nethnography with qualitative interviews, it is the assumption that the method chosen will be able to identify the main theoretical constructs that the data has to offer. The conclusion will undoubtedly be richer from further analysis including more data identified during longer courses of time. However, the concepts identified from this research will act as an important foundation for understanding how RK brings value to its consumers in the context of the sharing economy.
5.0 Introduction to RK

With reference to chapter 2.0 concerning limitations, the following will be concerned with the part of the RK that deals with distribution of second hand clothing.

5.1 Why is it Interesting?

The trigger of interest in RK came in the form of an article on the website of Huset Markedsføring in May 2014, that described the recent marketing efforts of RK, in the form of a campaign called ‘God Stil’ (Web 9). In short, the communication aim of ‘God Stil’ was described as being directed towards attracting more female consumers in the age span of 15-35 years (Web 9). Also, it was the intention of changing the motive of shopping at RK from being mainly concerned with price, to be directed towards the fashionable findings one can do in the RK stores (Web 9).

The campaign was mainly built on print material, with the slogan ‘RK butikker – det er god stil’ (RK stores – That is classy) (Web 9). This is leveraging on the double meaning of the last sentence, as it can both refer to style or to doing a good deed.

Considering the thoughts shared in chapter 1.0, this is a very classic approach to brand communication, that does not appear to be directed towards the support of consumer-to-consumer relationships. It has since then been the aim of this author to tackle the problem of attracting young women with a different approach, that is more in tune with the consumption patterns we see today.

5.2 The Current Situation

Information in this chapter is based on an interview with Ann-Christin Lystrup from the main office of RK. The entire interview is found in Appendix 1.1.

5.2.1 The stores

There are 234 RK stores throughout Denmark, each of them driven by the local RK branch. The main office in Copenhagen supports the stores via guidance and manuals for suggested approaches, but do not have ruling power over the individual stores.

The stores give a certain amount to the main charity organization, and the rest is distributed to charity picked by the individual store.
In general the stores are doing well, but there is a wish to have a greater representation of younger females. RK realizes that even though younger women are interested in fashion and second-hand clothing in general, not enough are not making their way to the RK stores.

5.2.2 The Campaign ‘God Stil’

‘God Stil’ is an attempt to make the communication more about fashion, and less about RK, to attract the younger females. For this reason, the younger and more fashion-oriented communication is something RK wishes to continue with in the future.

According to Ann-Christin, ‘God Stil’ succeeded in involving around half of the stores, all though some took extra persuasion, as they did not think that young women are a relevant target audience to their store. When explaining that the whole point is to attract more young women than currently, more store volunteers got on board.

Questioning of the volunteers after the campaign indicated that they increases sales during the campaign, and more young people were visiting the stores.

5.2.3 The Image

RK wishes to be perceived as of higher quality than other second-hand clothing stores. They perceive this as a challenge, as all stores can potentially have the same goods, whereas differentiation must lie in the store. Volunteers in the stores make efforts to have nicer looking and less smelly stores.

They currently have no image measurements, but they say that people are visiting the stores to engage in a ‘treasure hunt’ to find a good clothing item for less money. According to Ann-Christin, the fact that purchases are supporting a good cause is only a secondary benefit.

5.2.4 Digital Communication

RK is working on how embrace digital communication. A recent online shop lasted two years, but it was not possible to keep it running due to the great amount of resources required to introduce the items on sale. However, the shop was well received, and was growing for as long as it was kept alive, suggesting an interest of the consumers.

It is an aim for 2015 to consider how digital communication can be better managed. Currently many of the stores have own Facebook pages that are driven by the individual stores, but some stores have
nothing mainly due to the older age of the volunteers. The main office would like to find ways to better support all stores so they can make the digital communication work.

5.3 The Problems

It appears that there is an issue to attract younger women between the age of 15-35, but no real idea of what the females think of RK, and how the brand could prove to be valuable to this segment.

RK appears to be working from an inside-out perspective, as they are more interested in what to communicate, than what is currently being said about them. In the light of the sharing economy and the consumer-to-consumer relations that characterize it (cf. chapter 1.0), it will be necessary for RK to consider how to support consumer relations. This includes looking at the brand situation from an outside-in perspective, to investigate how the brand is currently considered, and how it is bringing value.

The theoretical framework of this paper will seek to identify which factors are important for RK when investigating the consumer group of the 15-35 year old females. Following this, the analysis will then uncover how RK brings values to its younger female consumers, and how this value might spread to make the consumer group larger.

6.0 Theory

In order to identify how RK can increase its amount of young, female consumers in the context of the sharing economy, a theoretical framework will be outlined, consisting of the following four main parts:

1) The first part will seek to identify what characterizes consumption in the sharing economy. The aim is to identify how consumption patterns have changed, and how that should affect the focus of the theoretical foundation.

2) The second part will identify what role brands have, in the context of the sharing economy. This is to identify which factors are important to consider, when researching the meaning behind the presence of the RK brand.

3) The third part will look at consumer motivation, and seek to identify factors that are important for triggering consumption of a brand such as RK.

4) The fourth part will outline theoretical implications based on the fact that RK is a charity organization.
The theoretical outline will consist of chapters with a concluding ‘fact’ or ‘proposition’.

The purpose of the facts is to frame the research, explain standpoints that will affect the outcome of the analysis, and to establish points that will support other parts of the theoretical framework. The facts are mainly found in the first part of the theoretical outline.

The purpose of the propositions is to establish relevant factors for later analysis. They are presented to give the reader a clear idea of what is highlighted in the theory, and what will be further investigated in the analysis. When performing the ethnographic analysis and qualitative interviews, the propositions will be guiding in terms of what to look for and ask about. The propositions are found in the second, third and fourth part of the theoretical outline.

6.1 The Sharing Economy

As this research is built upon a wish to study consumption in the sharing economy, it will be necessary to identify which factors characterize the consumption scene in this sharing economy.

The following will seek to establish which consumption processes make up the sharing economy, and where they differ from earlier consumption patterns.

6.6.1 Consumption and the Market

In their work on describing consumption by using anthropological methods, Douglas & Isherwood (1996) seeks a definition of consumption from earlier theory. Although admitting to the fact that it is not optimal, consumption is viewed as a matter of individual activity that takes place when the market ends (Douglas & Isherwood, 1996).

Firstly, the part claiming consumption to be an individual activity causes a problem. The very foundation of the paradigm chosen is a belief in the sociality of human interaction as a creating force, whereas no act can be considered individual, and be studied in isolation with a purposeful outcome. By accepting the consumption studies paradigm, we accept that brands are not simply valuable in what they mean to individuals, but also what they communicate to others (Østergaard & Jantzen, 2000).

Secondly, it is believed by this author that the entrance of the sharing economy marks the end of the separation of market and consumption act. Consumption is now, more than ever, intertwined with the trade of goods, making it impossible to distinguish between exchange of goods and the actual acts of consumption.
It is therefore the premise of this paper that consumption is a social act, and that it is inseparable from the market place.

**Fact:** When consumers are purchasing products via RK, they are also taking part in the consumption act itself, and they are doing it in a social context that affects their behavior.

### 6.1.2 Consumer Relations

Consumer relations are an important aspect of the research. By using consumption as a mean of communication, the very act of consuming brands becomes a mean for consumers to relate to each other (Østergaard & Jantzen, 2000).

Insights from tribal marketing tell us that social ties have much more influence on behavior and consumption than classic marketing approaches (Cova & Cova, 2002). This justifies the focus of this research being on inter-consumer relationships, rather than the relationship between individual consumers and the brand. Consumption is not about establishing a relationship with a brand, but about participating in the meaning creation of the tribe (Cova & Cova, 2002), and hereby create, maintain and embody culture (Douglas & Isherwood, 1996). In this aspect, the tribe is the brand centered social context that the consumer seeks linking to via consumption (Cova & Cova, 2002).

The meaning creation is social (Belk R., 2013), and the main value of consumption is its so-called linking value (Cova & Cova, 2002). By this it is said that it is not cultural meaning in itself that provides value, but rather how it enables consumer-to-consumer relations.

All acts related to a brand is considered consumption, include those of the purchase process (cf. chapter 6.1.1). This means that all social interaction that involves a brand, can be considered part of the meaning creation and social linking that the brand supports.

As such, all acts related to RK can be considered a reenactment and development of cultural meaning, in an attempt to connect to other consumers. The consumption of RK creates a communication system that transmits cultural meaning, both when purchasing the second hand clothes, and when performing acts related to the clothes later on. To work optimally, these signals must have linking value to consumers.

**Fact:** Inter-consumer relationships are dominating the sharing economy, and all acts related to RK can be perceived as consumption activities. All social interaction involving RK is relevant to study, and should be considered in relation to how meaning creation and social relations are assisted by the brand presence.
6.1.3 Access to More Options

Belk has argued, that in collaborative consumption, what he considers a hybrid between market exchange and sharing, access is more important than ownership (Belk R. , 2014). Surely this is obvious in relation to sharing where no goods switch owner permanently, such as the AirBnB service mentioned in chapter 1.0. It is also true for the brands that themselves are not represented by goods that can be owned, but instead work as a service to provide access to redistributable goods (cf. chapter 1.0).

RK is an example of this – consumption of the brand is not related to a quest to achieve ownership of the brand itself, but instead gain access to the service provided.

Already in his earlier work, Belk deals with the concept of access, stating that money means access to more brands (Belk R. W., 1988). In his later work acknowledges consumption as becoming increasingly more social via digital media (Belk R., 2013).

By combining the earlier and later statements, we reach the conclusion that money means more access to consumption, and whereby the meaning creation and linking value it is targeted towards in the sharing economy (cf. chapter 6.1.2).

These days, the sharing activity is rich in presence, partly made possible the digital means of communication (Belk & Llamas, 2013). If sharing means a higher focus on access than on ownership, and the consumption patterns are supporting a very high frequency of sharing, then this dynamic appears to work as another mean to the consumption benefits.

This is not to say that sharing has replaced money, which obviously still plays a large part in our way of exchanging goods. But it is claimed that engagement in sharing activities is a complement to money when seeking consumption value, and hereby in itself an access provider to more linking value. In this way, engaging in sharing activities gives access to more brands and social relations than accessible without the sharing activities.

**Fact:** In the sharing economy, the legitimacy of RK is found in what the brand enables access to in terms of cultural meaning and social linking. The opportunity to gain access is increased via the new consumption patterns, which means more power of the consumers to choose between brand offerings.
6.1.4 The Sharing System

It appears that the sharing economy is the manifestation of a less centralized consumption pattern, since we no longer consider brands the centers of consumer relations (Cova & Cova, 2002). The digital media gives consumers more power (Cova & Cova, 2002), and the sharing dynamics gives access to more brand options (cf. chapter 6.1.3). This means that consumers have more access to consumption of the brands, and hereby the meaning creation that evolve around the brands.

McCracken’s view on goods as cultural meaning is mainly built on a centralized system in terms of transferring cultural significance to brands (McCracken, 1986). He identifies the advertising and the fashion system, of which the later can be in the form of society’s peripheral subcultures (McCracken, 1986), yet still clearly defined and characterized by a certain purpose of acting as a group. As such McCracken claims that cultural meaning is transferred to the brand by singular, dominant actors.

In the sharing economy, with the growing rate of direct consumer relations and increase of consumer power, meaning creation and linking can be done without centralized actors as moderators. This means that a decentralized system of meaning creation occurs in the sharing economy that is not covered by the current theory.

McCracken acknowledges the authorship of the consumer, but only in the process of transferring cultural meaning from a brand to the individual consumer. Via consumption, the consumer becomes the ‘final author’ in the meaning transferring process (McCracken, 1986), in the sense of how the individual embodies the brand meaning.

The process of consumer authorship is done via different types of ‘rituals’, that are social actions with the intent of manipulating cultural meaning for individual or collective communication (McCracken, 1986).

For future reference, this research considers rituals consumption acts that have to some extent become an objectified institution (Fuglsang & Olsen, 2009), and hereby been extended to occur across situations and/or individual consumers. This means that rituals are considered repeated actions in relation to consumption.

In his definition of rituals, McCracken opens up for the idea that cultural meaning can be manipulated by consumers.

What lacks in this theory is acknowledging that the consumer meaning creation can have an effect on a larger scale, and influence the cultural significance of brands. The empowerment of consumers
creates another system of meaning creation made up by the decentralized consumer mass. Consumer authorship is not only relevant to individual brand consumption, but can influence and define how the brand is perceived in the social context and society.

This system of authorship, that transfers meaning from consumer culture to brands, will be referred to as ‘the sharing system’ for future reference. It has similarities to the exchange ritual defined by McCracken, as he describes how meaning is transferred when consumers exchange brand meaning with one another (McCracken, 1986). The difference between exchange rituals and the sharing system, is that the later defines the forces of the sharing economy where meaning created can be extended from the single consumer relation to the brand. In this sense, it is not only the advertising and fashion system (McCracken, 1986) that defines the cultural meaning of the brand, but also the way the brand is being used in consumer relations.

Fact: The consumption of RK via consumer relations, is not only relevant to the specific actors involved, but will have an effect on the broader cultural meaning of the RK brand. To understand the significance of RK, an analysis must include an investigating of how current consumers are using the brand when interacting with other consumers.

6.1.5 Conclusion – Consumption in the Sharing Economy

A set of characteristics of the sharing economy have been formulated, that will guide the following scope of the research.

The act of consumption in the sharing economy is considered a social one, and involves all actions related to the brand. This means that all activities that involve RK is considered consumption, and should be investigated based on how they create cultural meaning and enable consumer relations.

Sharing activities of consumption are directed towards access as opposed to ownership, and the sharing system provides consumers with more access, and hereby more power to choose than previously. This empowerment means than consumers can influence the cultural meaning of the brand, by how they interact and create social linking to other consumers via brand consumption.

For this reason, the focus of this study will be on the meaning generation occurring amongst current consumers. The aim is to grasp the cultural significance of RK, and the motives for engaging in consumption, and to evaluate how these insights can be used to expand the group of consumers.
6.2 Defining the role of the Brand

Having defined the special characteristics of the consumption patterns in the sharing economy, the following part will establish which role the brand is considered to have.

The aim is to define a set of factors that defines the cultural significance of RK, and how cultural meaning is generated in relation to the brand.

6.2.1 The Definition of a Brand

Firstly it will be clarified how a brand is defined in the paradigm chosen for this research paper.

The theory of consumption studies is built on the presumption that consumption is characterized by the creation of a metaphysical universe, where brands represent a certain meaning (Østergaard & Jantzen, 2000). This is an important perspective when dealing with the sharing economy as described in chapter 6.1, as consumption is believed to be acts of meaning creation.

The perspective has indications for how to perceive a brand such as RK, and hereby which factors should be included when analyzing its cultural presence.

6.2.1.1 A Symbol of Rich Information

Following the logic of consumption studies, the ontology of consumption is symbolic (Østergaard & Jantzen, 2000), indicating that brands should be considered symbols of the meaning they carry.

Levy supports the notion of brands as carriers of symbolic meaning, and argues that the amount of factors that is part of brand evaluation has increased from mainly consisting of price (Levy, 1959). There are a myriad of influencing factors when evaluation the symbol that a brand represents (Levy, 1959).

With this follows that brands work as reference points that contain a rich amount of information.

In line with the statement of consumption as meaning creation (cf. chapter 6.1.2) it can be concluded that brands are the outcome of the meaning creation of consumption. The nature of the symbol is complex as multiple factors are valued and evaluated when brands are defined.

Fact: Brands carry complex symbolic meaning that is a result of the related consumption activities. A study of RK must begin with identifying which factors to focus on to comprehend the complexity of meaning.
6.2.1.2 A Tangible Layer of Culture

When consumption processes create the symbolic meaning of brands, the brands become products of the consumer culture.

McCracken uses the term cultural categories of concepts such as gender, age and status, that are used to sort cultural meaning (McCracken, 1986). He defines cultural principles as concepts that explain the ideas behind the categorization (McCracken, 1986) – In terms of gender it could be that females are considered emotional and men strong etc.

According to McCracken, brands are the records of our cultural categories, and as such symbols that explain how cultural meaning is categorized (McCracken, 1986). He also states that brands are signs of the principles behind the categorization, and provide less arbitrary information than language does (McCracken, 1986).

Douglas & Isherwood support this logic by stating that goods are the accessible part of the consumer information system that is culturally defined (Douglas & Isherwood, 1996). In their perspective, brands are the tangible part of the information system used for culturally founded communication (Douglas & Isherwood, 1996).

This means that brands make culture more accessible, by acting as representations of cultural meaning and principles behind this meaning. Culture in itself is not a tangible thing to hold and feel, but brands can provide the access by representing a more tangible and comprehensible way of communication.

According to Holt, a brand exists when there is a collective understanding that has become firmly established (Holt, 2004). Again focus is on the meaning represented by the brand, but added is a layer of consistency across individuals, to reach a broader level. To be categorized as a brand, the meaning representation must be established on a collective level.

To RK this means, that the brand must be associated with a certain meaning that is perceived by all consumers. This is an ideal, as there will always be deviations and inconsistencies across individual consumers. However, it should be investigated if there are certain cultural aspects that are consistently appearing, when the brand is described by the consumers.

**Proposition 1**: A brand provides value by enabling consumers to access to intangible cultural meaning, and hereby supporting a cultural meaningful system of communication. The significance of
RK should be evaluated in the sense of which cultural aspects the brand symbolizes on the collective consumer level.

6.2.1.3 Conclusion – A Cultural Symbol

Brands are information rich symbols that provide access to the more intangible cultural meaning they represent. They are complex as they must include many factors of consumer evaluations, and signify meaning on a collective consumer level. In addition they function as the basis of a more tangible and less arbitrary communication system than that of language.

When analyzing RK, focus should be on investigating which meaning it represents to its consumers. The remaining part of this chapter will aim to identify a set of factors to focus in, when trying to grasp the complex meaning RK has to its consumers.

6.2.2 Brands as Maintainers of Culture

By defining brands as indicators of cultural meaning, it follows naturally that brands themselves are part of the forces that maintain culture.

This is due to the ability of brands to stabilize, transfer and develop meaning via their status as cultural symbols. This will be elaborated on in the following to identify important factors of meaning creation to investigate in the analysis of RK.

6.2.2.1 Providers of Cultural Stability and Access

It is indicated by Douglas & Isherwood that consumption makes up the battle ground for defining culture, and the visible outcome is the bulk of brands and more importantly the meaning they have been attached (Douglas & Isherwood, 1996). The members of a culture are depending on the brands as information markers to be able to maintain their system of meaning (Douglas & Isherwood, 1996). In this sense, brands are not just cultural symbols (cf. chapter 6.2.1), but also a necessity for culture to be able to exist.

When consumers engage in rituals (cf. chapter 6.1.4) related to brands and their cultural meaning (cf. chapter 6.2.1), they keep fragments of meaning alive. The ongoing nature of these processes is what make up culture, and what make the cultural categories and principles somewhat stable in nature.
By taking part in the rituals of consumption, consumers embody culture by allowing the brands to become part of their constructed identity (Belk R. W., 1988). As such, consumption keeps cultural meaning alive, and enables consumers to identify with, and become immersed in, that culture.

**Proposition 2:** Cultural meaning related to RK is kept alive via consumption rituals that enable consumers to embrace that specific culture. Investigation of the brand must include focus on which rituals exist that allow for access to the brand meaning.

### 6.2.2.2 Providers of Meaning Sharing/Transfer

The aspect of cultural communications was mentioned in chapter 6.2.1.2, which characterizes another important part of the brand in a cultural context. Brands do not only stabilize cultural meaning, but assist in spreading it via social processes of communication.

This is not surprising, as it would be incorrect to speak of the cultural brand without including the social aspect, as the brand is a set of cultural associations that is shared across individuals (cf. chapter 6.2.1.2)

It is claimed by Douglas & Isherwood, that anthropologists believe, that a brand provides greater value for consumers when sharing its meaning, than when simply stating it (Douglas & Isherwood, 1996). Surely the latter is necessary for it to be identified with a specific meaning, but the end goal is to use it in relation to others.

As such, the individual consumer will not find it sufficient to state the RK values in private, but instead the true value of brand consumption will lie in the ability of the consumer to share the values with other consumers.

For this reason, consumption rituals must be evaluated not only in relation to how they enable culture access, but also in how they enable the communication and sharing of the brand’s symbolic meaning.

**Proposition 3:** When performing consumption rituals in relation to RK, value is added in relation to which signals are sent to other consumers. Analysis of the brand must therefore include an aspect of how consumers share consumption activities with each other.

### 6.2.2.3 Providers of Meaning Development

It has been establish that brands are a product of culture, but according to McCracken brands are not simply constituted, but also constituting (McCracken, 1986). In continuation of this Holt believes that brands lead culture (Holt, 2004) as opposed to just portraying it. This means that brands are not just
canvasses portraying elsewhere-defined cultural meaning, but themselves creators of the meaning they offer.

The ability of brands to constitute culture in the sharing economy is provided by the sharing system (cf. chapter 6.1.4). Consumption rituals are able to develop and redefine the brand meaning, and hereby affect the appearance of cultural categories and principles (cf. chapter 6.2.1.2).

This means that brands enable culture to exist, and are the means for the co-creation that keeps the culture developing.

To avoid confusion it should be stated that ‘stabilizing’ culture and ‘developing’ culture is not considered opposites. Stabilizing is meant as an act of objectification (Fuglsang & Olsen, 2009) that is the prerequisite of an actual use of the fragment of cultural meaning. For a brand to provide value, the cultural significance it symbolizes must be stable enough for it to be able to send signals that other consumers are able to receive. Without a certain degree of stability there is no certainty how other consumers will receive the signals, whereas the act of sending them becomes useless. This is, however, not the same as saying that the meaning fragments needs to be permanent in their expression for eternity, to deliver value. Brands develop, and so does the meaning they symbolize. The development just needs to happen in a pace that allows cultural members to embrace the new meaning fragments and reproduce them.

**Proposition 4**: Consumption of RK involves rituals that develop the meaning of the brand, which in affect influences the culture the brand is a part of. It should be identified which potential rituals exists that could change the current symbolic meaning of the brand.

**6.2.2.4 Conclusion**

It has been argued and concluded that brands are maintainers of culture by acting as stabilizers of meaning, tools for meaning transfer, and developers of new meaning. These processes happen via the consumption rituals that evolve around the brands.

As such, it will be investigated which rituals exist that enable consumers to embrace the cultural and keep the meaning alive, to share cultural meaning with others, and to develop the current brand associations.
6.2.3 Brands as Moral Compasses

As brands maintain culture, it is relevant to determine how culture has an effect on the consumption arena. As McCracken states it, culture constitutes our world by providing it with meaning (McCracken, 1986). The importance of cultural meaning should be pretty clear now, but not how it influences consumption in the practical sense.

The following will identify how brands work as ways for consumers to differentiate between certain ways of behaving.

6.2.3.1 Brands Communicate Rules

Culture is defined as a pattern of meaning indicating the interpretive needs of a situation (cf. chapter 3.0). As such, culture gives cues about a particular situation and defines a set of ‘interpretive needs’ that should be met. In this sense, culture can be seen as a set of rules to follow that can guide cultural subjects when navigating in their social world.

Brands make culture and this rule set accessible. This is verbalized by Douglas & Isherwood, as they claim that a consumption item sends a signal, but also works as a representative of a certain set of social relations and a corresponding appropriate consumption activity (Douglas & Isherwood, 1996).

Focus of this author is the notion of the word ‘appropriate’, that insinuates the presence of an inappropriate consumption activity. Culture is a rule set of right and wrong to lead social consumers, and brands are what creates and delivers this rule set.

According to Twitchell, brands are performing services to consumers that were previously delivered by religion (Twitchell, 2004). This is a process that happens by indicating rules of behavior.

**Proposition 5**: To have cultural significance, RK must communicate a certain set of rules to be used by consumers in their social navigation. The existence of such will be explored in the analysis.

6.2.3.2 Brands Provide Distinction

If brands provide rule sets (cf. chapter 6.2.3.1), then the navigation between brands is a navigation between different sets of rules. This means that brands can provide distinction between different fragments of cultural meaning, and between different cultures.
More specifically, the cultural categories and principles (McCracken, 1986) communicated by a brand, are chosen by a consumer when engaging in consumption. The brand then works as a navigator of behavior, but also a communicator of the cultural meaning embodied by the consumer and the alternatives that was disregarded.

It is the belief of Holt, that brands should address acute contradictions in society (Holt, 2004). This means a clear symbolic communication in terms of which cultural alternatives are disregarded when choosing to consume the brand.

In relation to this, consistency is not key to a cultural brand, but instead cultural fit must be present (Holt, 2004). This means that the cultural symbolism of the brand, and the alternatives it disregards, must be relevant to the present cultural dynamics.

In relation to the sharing economy, such a contradiction could be 'luxury clothing vs. second hand', that could be an indicator of 'materialism vs. recycling', etc. It is a rather obvious assumption that RK has a significant stand in such a contradiction, but it is not something that can be concluded prior to the analysis. Furthermore, there may be other cultural contradictions that prove to be relevant to RK consumption.

Due to the decentralized sharing system of meaning generation (cf. chapter 6.1.4), the investigation of brand relation to cultural contradictions should be investigated in the consumer context.

**Proposition 6:** To have cultural significance, RK must symbolize a distinction in a cultural contradiction that is relevant to the present. It will be investigated whether current consumption activities indicate such a distinction, and whether or not it is related to a cultural clash that is perceived as important.

**6.2.3.3 Conclusion**

Brands act like moral compasses by featuring a certain way of living that includes a certain set of rules. To be significant, the rules communicated should be relevant in a cultural contradiction perceived by the consumers.

As such it will be investigated which ways of living are associated with RK, and whether or not they are relevant to societal contradictions of our present.
6.2.4 Enablers of Cultural Group Identity

The previous have defined how brand are maintainers of culture and work as moral compasses for consumers. An important final part is to establish how the brand meaning generation is relevant on the collective consumer level (cf. chapter 6.2.1.2), as opposed to the individual consumers.

As such, this chapter will emphasize how brand symbolism is relevant to the formation of consumer relations.

6.2.4.1 Group Identity and Brands are Co-Dependent

It has previously been stated that an important cultural role of brands is to provide distinction between sets of rules (cf. chapter 6.2.3.1). This is brought to a social level by Douglas & Isherwood, as they claim that brands work like flags, helping consumers decide for and against in relation to their social lives (Douglas & Isherwood, 1996). Consumers are not just navigating between rules, but between social relations.

Belk deals with the collective consumer level when he talks about how shared consumption symbols can work to bring an identity to the ‘group self’ (Belk R. W., 1988). Brands do not only provide cultural access and guidance to individual consumers, but also on a collective level to groups of consumers. Since there is a linking intention, and this is considered in relation to a brand, groups will be considered similar to tribes (cf. chapter 6.1.2)

Consumers use brands as tools to navigate between different tribes (Østergaard & Jantzen, 2000). As such, the tribe self that is portrayed by the brand is used by consumers to choose types of social relations.

Cova & Cova states that the ideal state is not mutual reciprocity of brands and tribes, but instead co-dependence (Cova & Cova, 2002).

Co-dependence is considered optimal practice in the 'latin view' (Cova & Cova, 2002), but the paradigm of this research defines is as a necessity. Since a brand is a product of its cultural context, and a creator of it (cf. chapter 6.2.2), it is by definition in a co-dependent relationship with the consumers, whose activities is a result of, and influences, cultural meaning.

The brand is depending on its social, cultural context to exist, and the context can only exist due to the brand holding it together.
Without tribal activity, RK will not gain cultural significance. As a brand in the sharing economy, the sharing system dynamics of meaning creation (cf. chapter 6.1.4) is necessary to leverage on the potential of the consumption patterns. This is done by the activity of a cultural context of tribes that keep the brand meaningful and relevant.

**Proposition 7**: The cultural meaning of RK has the social effect of providing a sense of self to the tribe of consumers. The symbolic meaning is essential for the tribe to exist, and the tribe is essential in keeping the meaning and hereby the brand alive. It will be investigated which perceived tribes are present in relation to the RK brand.

6.2.4.2 Meaning is Shared Socially via Story Telling

The way to express the cultural meaning represented by brands is via storytelling (Twitchell, 2004) (Holt, 2004).

According to Holt, story telling should be the center of the brand strategy (Holt, 2004). In this perspective, the story telling is not only via the advertising system (McCracken, 1986) that includes brand management, but also via the previously defined sharing system (cf. chapter 6.1.4).

In no way does this mean that the sharing system is the only one relevant. However, the decentralized meaning creation system has great importance on the story telling about the brand, especially related to a brand that embraces the dynamics of the sharing economy such as RK.

This means that the important stories are not just those told by the brand, but also those that emerge via consumption rituals.

As such, story telling is considered a social act amongst consumers. The consumption rituals consumers engage in, in order to embrace the brand meaning (McCracken, 1986), and the way they incorporate the meaning to their own identities (Belk R. W., 1988), is on a tribal as well as an individual level. As such, consumer relations are enabled via brand consumption and participation in the story telling.

In this way, brands provide what can be considered manuscripts for social interaction, to be used by consumers in their engagement in relations. Via these manuscripts, consumers create and re-create the cultural meaning that is associated with the brand via their interactions and story telling.

**Proposition 8**: Brand meaning is expressed via story telling, which is a social act amongst consumers to relate and create a tribal identity. It will be investigated if there is a certain story told about the RK brand amongst consumers and potential tribes.
6.2.4.3 Conclusion

Just as the brand is dependent on the social context of its presence, so is the social context dependent on the brand. Brands provide a choice of certain social relations of tribes, and the tribes embracing the culture keep the brand story, and hereby the brand, alive by engaging in social rituals and story telling about the brand.

The act of story telling enables a way to keep the brand associations alive and participate in the meaning generation, and can be perceived as a manuscript of consumer interaction.

It will be investigated if there are any perceived tribes in the eyes of the RK consumers, and which ways of story telling define these tribes and the RK brand.

6.2.5 Conclusion – The Role of the Brand

This chapter has defined some important factors to focus on when investigating how meaning generation occurs in relation to RK.

In the field observation, these factors will be used as guiding points to understand the complex meaning of the RK brand, and how the meaning is created by its consumers.

The relevant focus points are related to the meaning associated with RK, the rituals that re-create this meaning, the rules of living indicated by the brand, and which tribes are united by the RK. It is also relevant to investigate if RK is relevant in any cultural clashes, and how story telling is performed by the consumers, to promote the meaning of the brand.

6.3 Reasons for Consuming

Chapter 6.1 concluded that consumption in the sharing economy is directed towards creating cultural meaning and social relations, and that these processes are increasingly controlled by the consumers.

In continuation of this, chapter 6.2 has identified important factors to notice when investigating cultural meaning of brands, and how they enable consumer relations.

The next part of the theoretical outline will focus on which consumer motivations exist in order to engage with a brand such as RK. The aim is to understand how RK can increase cultural relevance, by attracting a large consuming audience to activate the brand meaning.
The aim of this chapter is to identify components of consumer motivations to investigate in the analysis, in order to understand the reasons behind brand consumption, and which options exist for motivating potential future consumers.

6.3.1 Foundations of Behavioral Intention

This study is built on the belief that there are certain components that make up human behavior, and that these provide the access to understanding behavior, and possibly influencing behavior.

The next chapter will elaborate on the framework by Ajzen & Fishbein (1972) that will work as the basis of consumer behavior theory. The intention is to concretize the framework and its specific use for this study.

According to the studies of Fishbein & Ajzen, behavioral intention is made up by Attitude Towards the Act, Normative Beliefs (Ajzen & Fishbein, 1972) (Ajzen & Fishbein, 1973), and Perceived Behavioral Control (Ajzen, 1991). The following will concretize the factors and their use for this study. Furthermore the relationship between the factors will be discussed, and the significance of reference groups.

6.3.1.1 Attitude Towards the Act in a Social Context

Attitude Towards the Act relates to how the specific individual perceives the specific consuming act in question, such as purchasing and wearing clothes from RK. It is listed as a separate factor, although it may be influenced by the Normative Beliefs (Ajzen & Fishbein, 1972).

Suggesting that there is a correlation between Attitude Towards the Act and Normative beliefs, is indicating that attitude may be formed in a social context. In this study such correlation is a prerequisite, due to the fact that all consumption is considered social in nature (cf. chapter 6.6.1).

In this sense, Attitude Towards the Act is not considered an isolated opinion of an individual. Rather, it is considered to be the socially shared culture manifested in the individual consumer. Attitude Towards the Act may be focusing on the individual consumer, but the sub-factors of her attitude will be a product of her participation in social interaction with other consumers. For this reason, the focus on Attitude Towards the Act is not considered an escape from the focus on social relations, but a way of investigating how social relations and culture affects the consumer. This can bring important insights into how the brand provides value, and how consumption can be motivated.
Attitude Towards the Act is formed of the individual’s belief of a certain outcome, the perceived value of this outcome, and the perceived likeliness of the outcome to happen (Ajzen & Fishbein, 1973). General attitude is better at predicting general behavior, whereas specific behavior is more affected by immediate factors and specific attitude (Ajzen, 1991).

For this reason, this study will be focusing on general attitude. The intention is not set up a certain scenario and view consumer actions based on this, but to get insights regarding their general attitude of the consumption activities related to RK.

Ajzen discusses expanding from simply considering evaluative judgments, to including affective judgments (Ajzen, 1991). This is very relevant to this study, as the focus is on intangible cultural values. All factors brought to attention will be considered, along with the symbolic meaning that can be attached to them.

**Proposition 9:** Investigating the attitude of individual RK consumers, is to access insights about the cultural effect of the brand on the individual. It should be investigated which general consumption outcome is expected, the perceived chance of it, and how much it is worth to the consumer.

### 6.3.1.2 Normative Beliefs as the Entry Point to Cultural Meaning

The definition of Normative Beliefs is originally unclear, but is said to most likely be influenced by the beliefs of ‘significant others’ (Ajzen & Fishbein, 1972). Later in the Theory of Planned Behavior, Normative Beliefs are effectors of the Subjective Norm component, and defined as the likelihood of reference groups to comply (Ajzen, 1991). For the purpose of this study, the Normative Belief will be considered the influence of the social context. In relation to RK consumption, the normative beliefs of the individual consumer, are the influences from other consumers and cultural rules.

The Normative Beliefs introduce a social aspect to the model. Besides influencing the Attitude Towards the Act (cf. chapter 6.3.1.1), the Normative Beliefs may to some extent be made up the perceived Attitude Towards the Act of the reference group (Ajzen & Fishbein, 1973). This means that the consumer will have an own attitude towards consumption of the brand (Attitude Towards the Act), and an idea of how the social context will perceive the consumption (Normative Beliefs).

As such, investigating the Normative Beliefs of an individual RK consumer is a way of accessing the culture that characterizes the social context. Hereby, the study can reveal consumer insights on a
larger scale than the single individual studied. However, the insights revealed via this will only be from the perspective of the individual consumer that is subject to observation and analysis.

The issue with perspective can be partly overcome by introducing several individuals and hereby seek the greater understanding of the Normative Beliefs. The concept of objectification (cf. chapter 4.2.1) supports the generalization of social processes, and hereby the ability to identify social dynamics beyond the individual, via individual consumers.

In relation to RK, this means that the consumers will be consuming the brand in a way that is stated by culture, whereas their consumption patterns and rituals will to a certain extent be shared with other consumers.

As such, the investigation of Normative Beliefs of one or several consumers can be an entry point to understanding the culture that characterize RK consumption in the eyes of all its consumers. The more investigation performed, the more the analysis will be able to separate single consumer deviations from the cultural norm that is shared by the lot.

A factor influencing the Normative Beliefs is the Willingness to Comply (Ajzen & Fishbein, 1973). Both on the conscious and unconscious level there may be various degrees of willingness to act a certain way, to please a certain group or social norm.

**Proposition 10:** How the consumer perceives her social context will affect own attitude, and can bring insights into the culture of the brand consumption that is shared by other consumers. The study of RK will investigate which reference groups are present for the consumer, and how willing she perceives herself to comply with them.

**6.3.1.3 Perceived Behavioral Control**

The component Perceived Behavioral Control was added later than the previously mentioned two, and is related to the amount of control the consumer believes to have of the act (Ajzen, 1991). This component varies in the level of consciousness, and is made up from past experience and other available knowledge (Ajzen, 1991).

To include Perceived Behavioral Control is to acknowledge that the degree to which consumers have control of their actions, and feel they have control of their actions, varies. The level of (perceived) control will have an effect of their intentions to consume.

The influence of perceived control relates to factor such as how often the brand can be consumed, but also to the ways in which consumption can occur.
**Proposition 11:** A factor of RK consumption is the degree to which the user feels she has control to engage in the activities and get the received outcome. It will be investigated if there are limiting factors for consuming the RK brand.

### 6.3.1.4 Interrelationship of Components and the Brand

The three mentioned components have different relative strengths that are dependent on the situation, the specific behavior and the individual (Ajzen & Fishbein, 1973). As stated in chapter 4.5, this study is not aiming at predicting future behavior, whereas the calculation of exact relative strengths of the components is irrelevant. For the same reason there is a lack of interest in a possible gap between behavioral intention and actual intention.

This research is built on the presumption that consumption behavior is specific to social context, and not possible to accurately predict. Instead the purpose is to identify relevant factors that influences behavior, with the intent to influence future behavior, as opposed to predicting it.

It is implied that Attitude Towards the Act is the main driver out of the mentioned components in general (Ajzen & Fishbein, 1972; Ajzen, 1991). This author believes that it is difficult to separate the components as they affect each other, whereas they will all be investigated with equal attention. There will be no attempt to define which one has a greater effect than the other, but the investigation will seek to identify how they affect RK consumption, and how they can be influenced to increase this consumption.

A component that has not been mentioned is the object itself, or for this research, the brand. In the Theory of Planned Behavior it is due to the fact that an attitude towards a brand will not change consumption patterns, the consumption intention must change first (Ajzen & Fishbein, 1973). Previously it has been established how consumption activities, and the brand that they relate to, is intertwined and characterizing of the other (cf. chapter 6.2.4.1). Consumption acts are believed to affect the brand and its cultural significance, and in the sharing economy their significance have increased (cf. chapter 6.1.4). Focus on consumption acts is therefore a focus on the activities that define the brand, and as such it reveals aspects of the brands cultural characteristics.

**Fact:** The components that affect consumption intention are not evaluated in relation to their relative strength, and are believed to reveal important aspects of consumer motives and how the RK brand is culturally defined.
6.3.1.5 Reference Groups and the Social Context

As stated in the previous, reference groups are considered the contributors of the normative beliefs (Ajzen, 1991). As such, the reference groups represent the cultural context that is used by consumers for guidance.

A relevant reference group is situation dependent (Ajzen & Fishbein, 1973), meaning that the relevant influencers of an act of consumption will depend on the consumption situation. This introduces another way to influence behavior - By changing the situation, the reference groups can change, and as such the Normative Beliefs (Ajzen & Fishbein, 1973). Behavioral intention is affected by human interaction (Ajzen & Fishbein, 1973), and can as such change if the interaction patterns changes.

When speaking of reference groups the focus is on influence of behavior, and is therefore not to be mixed with the concept of tribes (Cova & Cova, 2002) mentioned in chapter 6.1.2 and 6.2.4.1. Tribes are concerned with linking value and bonding (Cova & Cova, 2002), and all though there is surely talk about members influencing each other that is not the main aim, as it is when speaking of reference groups.

Another difference between tribes and reference groups is that the first is related to the brand, whereas the second is related to the consumer. A tribe is associated with linking and meaning creation via the cultural significance of a brand, whereas the reference group is the social context of the consumer that may not be associated with the brand in question.

This means that any given RK consumer can be considered a member of one or several tribes that interacts based on the brand, perhaps by shopping together, using the clothes the same way, etc. Besides this, the consumer can have ‘significant others’, that do not relate to the RK brand, but are considered important for the consumer in their evaluation of the purchases and the use of them.

As such, this study will speak of reference groups as non-brand related influencers, and tribes as groups of other consumers that are bonding in relation to the RK brand. It is relevant to investigate the presence and appearance of both reference groups and tribes to understand how RK has cultural significance, and how consumers can be influenced to increase brand consumption.

**Fact:** Reference groups are different to tribes, in the sense that they are related to the consumer, not the brand, and that their effect lies in the normative influence, not consumer linking. The reference group may change if the situation is altered, which is an option available for influencing consumption intention.
6.3.1.6 Conclusion

In order to evaluate consumption motivation, factors to investigate are how the individual consumer perceives the expected outcome, and the expected evaluation of reference groups. Consumption is also motivated by how much the consumer believes to be in control of the activity.

These factors can bring insights about the individual consumer’s attitude, but also to more generic cultural meaning and significance of other consumers.

All components are relevant to understand the consumption of the RK brand. They will not be evaluated based on their relative strength, but on how they influence and motivate consumption of the RK brand.

This has established the relevance of speaking of influencing behavior in a social context, and identified the main factors to do such. The following will look at subcomponents deemed relevant, when relating consumption motivations with meaning generation and social relations. In this way, factors can be identified that can guide the investigation of the reasons behind RK consumption.

6.3.2 Social Belonging and Distancing

By acting as cultural maintainers and centers and providing moral guidance, brands can be used by consumers to build relationships to connect with some social networks and create distance to others (cf. chapter 6.2).

The following will elaborate on how this quest for social relations affects consumption, and shape consumption motives.

6.3.2.1 Consumption Creates Social Ties

As discussed in chapter 6.1.2, consumption in the sharing economy is evaluated based on its linking value. The ability of a consuming act to provide a social link is more important than the brand the act is related to (Cova & Cova, 2002). This means that consumers need consumption to establish social contact, and will evaluate brands based on how well they support social linking.

Consumption rituals are seen as marks of friendship, and the consumption flow shows the pattern of social integration (Douglas & Isherwood, 1996). If consumers engage in consumption to relate, then acts of consumption are really social acts to maintain a network. The brand must be a contributor to such a relationship building, to fully provide value.
This means that RK should symbolize cultural meaning (cf. chapter 6.2.1) that makes it possible for consumers to relate to others, when expressing this meaning.

**Proposition 12**: Consumer motivation is related to the expected effect of consumption, on the social life of the consumer. It will be investigated how consumers perceive their use of the RK brand affects their relations with others.

### 6.3.2.2 Consumption Gives Access to Relevant Tribes

As it has been concluded in chapter 6.2.4.1, brands must be associated with meaning generating tribes to reach cultural significance. These tribes also serve the purpose of offering social linking to consumers (cf. chapter 6.1.2).

Tribes are held together by shared passion and emotion (Cova & Cova, 2002), and the purpose of consumption is to signal a certain tribal meaning (Østergaard & Jantzen, 2000). Consumers seek a meaningful inclusion (Douglas & Isherwood, 1996), which indicates that they will need to be able to relate to the tribe and the brand in question to be motivated to engage in consumption.

As such, consumers will seek the RK brand if it provides a meaningful reason for them to relate to other consumers and be included in the tribe. This indicates that the consumer will need to relate to the cultural categories and principles indicated by the brand, as the inclusion will otherwise not be meaningful.

**Proposition 13**: To maximize the value and cultural significance of the brand, the tribes that related to the brand must reflect values that makes it meaningful for the consumer to link to the tribe. It will be investigated if the potential tribes related to RK are appealing for consumers to link to.

### 6.2.2.3 Consumption Gives Distance to Other Tribes

Cultural meaning associated with the brand is important in how it distances from opposite statements (cf. chapter 6.2.3.2), but also in relation to how it distances from other tribal associations.

A shared group consumption symbol can be used to claim both membership and distancing (Belk R. W., 1988), which is both relevant in terms of brand symbolism (cf. chapter 6.2.1) and the tribal linking sought via consumption.

This means that consumers of RK will not only consume to get closer to RK related tribes, but also to distance themselves from tribes that reflect opposite cultural statements.
Proposition 14: Consumption will be motivated by how it enables distancing from certain tribes. As such, analysis will include investigations on whether or not there is a prevalence of certain tribes that the RK consumers wish to distance themselves from.

6.2.2.4 Conclusion

Consumption is motivated by how it will affect the social life of the consumer. For this reason, consumption is targeted towards connecting with tribes that communicate a set of cultural values that relate to those of the consumer. Also, consumption is directed towards creating distance to other tribes that the consumer is not able to relate to.

To investigate the value foundation of RK, it will be necessary to identify the potential tribes that are gathered via consumption of the brand, and the cultural values that characterize the social relations. Furthermore, observations and questions will be focused towards identifying potential tribes that RK consumers seek to distance themselves from.

6.3.3 Brand Consumption as Self-Expression

A consumption motive that is important in relation to cultural branding is related to the identity construction of the consumer. By working as cultural symbols that enable a communication of meaning (cf. chapter 6.2.1), brands and consumption hereof can enable the consumer to express own cultural values.

In chapter 6.1.4 the sharing system was described as a dominating force for transferring meaning from culture to brands. However, the consumption processes of the sharing economy are also targeted toward self-expression of the consumer.

The following chapter will elaborate on the factors of identity construction via consumption, as they should be investigated in order to understand the motivation behind becoming a RK consumer.

6.3.3.1 Consumption Accesses Identity Creation

As the final author, the individual consumer contextualizes the meaning associated with the brand in order to make it fit own needs (cf. chapter 6.1.4). This was discussed in relation to the sharing system that develops brand meaning on a larger scale, but it is also part of the immediate and continuous self-construction process of the consumer.
While consumption can give identity to the group self (cf. chapter 6.2.4.1), it can also work as a mean for self-expression of the individual consumer.

According to Belk, consumers engage in consumption by including the goods in their so-called extended selves (Belk R. W., 1988). In his early theories, Belk works with a core self, and different peripheral levels distinguished by their distance to the center (Belk R. W., 1988). This is later discarded, as the digitally active extended self is believed to me more decentralized (Belk R., 2013). This study will not engage in a discussion on whether or not the extended self has a core center, but simply work with the assumption that all consumed items are included as a part of the consumer’s identity.

The degree of significance of the consumed brand on the identity project will vary, and is important to consider when understanding the value of the consumption act. Some brands are important for the individual in expressing self, and some are less important.

The consumer gets value from consumption in the sense of assistance in building his or hers identity (Belk R. W., 1988). The brand makes physical, visible statements of the value hierarchy of its consumer (Douglas & Isherwood, 1996). As such, the inclusion of the brand symbols enables the consumer to communicate own values to the surroundings.

The brand acts as a symbol that will preferably join with, mesh with, add to, or reinforce the self-image of the consumer (Levy, 1959).

In this sense, consumption of brands provide the consumer with what you can compare to building blocks, that they can add to the image they wish to have as individuals and tribe members.

**Proposition 15**: Consumption has the purpose of construction of own identity, by adding brand meaning to the consumer self-expression project. The significance of the brand on the consumer identity will vary, and can be related to supporting, adding to, or challenging the current consumer image. Such factors will be investigated in the analysis to review the motives for including RK in self-construction.

**6.3.3.2 Consumption Accesses Narratives for Self-Expression**

An important consideration of self-expression is how consumers communicate the cultural values they embody via consumption. This is crucial in order to understand how RK is currently being used for self-expression, and how the processes could potentially be altered or expanded to more consumers.
Brands mainly give consumer values via their ability to facilitate social communication (cf. 6.1.2). In relation to clothes, it could be argued that it is easier than many other brand types to be used in identity construction, as it is possible to wear the brand representations during interaction with other consumers. However, the products purchased at RK varies greatly in physical appearance, and do not have the RK brand logo on them. It is therefore important that there are other ways for the consumers to include the brand in their extended selves (cf. chapter 6.3.2), than simply wearing the clothes.

According to Riesman, consumption is made up of processes where consumers construct narratives of self (Riessman, 2008). It is similar to the process of story telling (cf. chapter 6.2.4.2), but in this study narratives will be related to self-construction of the individual, as opposed to stories of the brand.

From this follows, that consumption is a process of narration, in which the consumer creates the story of herself for others to see. To have a part in the self-construction, RK must signify values that can be included in this story.

**Proposition 16:** Consumption is used to create a narrative of the identity of the consumer, which includes the cultural meaning of the brand consumed. It will be investigated which narratives the RK consumers are authoring to construct themselves, and how they perceive the part of RK in this project.

**6.3.3.3 Conclusion**

Consumers can access identity creation by including brands and their cultural meaning in their extended selves, and to a varying degree let it be a part of their constructed identity. This makes consumption a mean of communication of own values to others, a process made capable by consumers creating a narrative of their own identity.

Preferably the values of RK should be adaptable to this narrative, so the brand can get a central part in the identity construction.

**6.3.4 Brand Consumption as Featuring Social Status**

The last influencer of the components of consumption behavior to be considered as a main factor, is the ability of consumption to create and feature the social status of the consumer. This is considered the joining link of the two previously discussed components, social belonging/distance and self-expression, as it is characterized by self-expression in comparison to other individuals and tribes.

As such, status is considered as a comparison via many different parameters, and not as a fixed position in a locked hierarchy.
6.3.4.1 Status Brings Cultural Identification and Placement

To be fit for consumption, a brand must have the ability to circulate as a marker for a particular set of roles (Douglas & Isherwood, 1996). The brand must be able assist in building self-expression (cf. chapter 6.3.3), and it must make sense in the cultural context. This is what binds individual self-expression together with the social context, and what is considered when dealing with the term status in this research.

More specifically, status is not a simple indicator on a one-dimensional scale of high/low, but a way of relating the individual consumer to the social context. This means that RK can signify a certain social status, by not only expressing who the individual is (cf. chapter 6.3.3), but also how the individual is related to the social context. It may be that RK is associated with a set of tribes, and that different ways of consuming the brand indicates the different ways in which the consumer can be connected to the tribes. This may send the message of having a certain status in one or more of the tribes.

Cova & Cova discards the general societal social status, and states that it has been replaced with dynamic and flexible positioning (Cova & Cova, 2002). To this author this relates to a change from perceiving the individual position as stable, to acknowledging that it can change depending on context, tribe and situation. The definition of status used in this research can contain the flexibility of the ‘dynamic and flexible positioning’ described by Cova & Cova.

From this follows, that the status of the consumer is flexible and unstable. This means that the status is indicated by RK consumption, will depend on the consumer, the tribes, the reference groups, and other contextual factors.

When embodying and communicating the cultural categories and principles via consumption (cf. chapter 6.1.2), the consumers put their own self-expression in a context, and gives it meaning to others. This signifies social status, and connects the identity of the individual to the cultural context.

**Proposition 17**: Consumption includes the process of relating the constructed identity of self to the cultural context, and hereby defining how the consumer fits in. It will be investigated if there are certain kinds of statuses associated with consumption of RK.

6.3.4.2 Status is Relevant on Different Levels

The dynamic and flexible positioning that characterizes the status of the individual, is both concerning internally in tribes, and between different tribes (Cova & Cova, 2002). This means that the signals sent
via consumption can both send clues as to how the individual relates to a certain tribe, and one tribe relates to other tribes.

This is an important aspect to understand when investigating consumption motives, as there may be different motives related to the different levels of comparison and social status.

**Fact:** The status gained via consumption can be relevant on several levels, including how the consumer relates to one tribe, and how that specific tribe relates to other tribes. Observations of RK consumption will seek a holistic understanding of how the consumer relates to her context.

### 6.3.4.3 Conclusion

Social status, in the sense of how the individual is connected to the social context, is what relates the individual self-expression to the social belonging/distancing achieved by consumption. This is the link that makes identity creation meaningful, as it gives it cultural significance.

Social status is present both within tribes and across tribes, and both levels should be considered when investigating consumption motivation. It is an aim of the analysis to identify certain status characteristics of RK consumption.

### 6.3.5 Conclusion – Reasons for Consuming

A set of propositions to evaluate reasons for RK brand consumption has been identified, in order to understand why the brand is appealing to consume. These propositions will guide the field studies and analysis, and will be important for discussing how potential future consumers can be motivated to become RK consumers.

The propositions are related to how the consumers perceive the consumption act, how it will be evaluated by significant others, and how much the consumption can occur as the consumer intends. Also, different aspects of how the consumption act influences the social life of the consumer, and which tribes she links to and distances herself from will be investigated. A part of this is to discover if the consumer can relate to the tribes associated with RK, and how she uses the consumption of the brand to create her own self-narrative.
6.4 Consumption of the Ethical Brand

A final part of the theoretical foundation is the consideration of the fact that RK is a charity organization. As a brand with ethical intentions, it is likely that RK will be associated with a specific set of cultural values that separates it from non-charity brands. Furthermore, the consumption motivations can be affected by the fact that the brand promotes ethical consumption.

6.4.1 A Symbol of the Greater Good

Being a cultural symbol is a brand aspect that is present regardless of whether the brand in question is a commercial brand or represents a charity organization. In this sense, the social processes defining the RK brand are fundamentally similar in nature to those defining other types of brands. But the outcome, in terms of cultural associations of meaning related to RK, may be affected by the fact that the brand is built on a foundation of charity work.

Due to this, the observations performed will seek to notice if the charity aspect of the brand plays a part in how the brand is perceived by its consumers.

Proposition 18: It will be investigated if there are certain meaning aspects of RK specifically related to the fact that the organization behind is a NGO.

6.4.2 Peripheral vs. Central to the Extended Self

In relation to consumption motivation and the extended self, Belk mentions that charity can be seen as a support of one’s extended self (Belk R. W., 1988). This is secondary to being an actual part of the extended self. Much charity consists of donations without an object in return, and this lack of a physical object to promote the consumption, may be the reason for categorizing the act as a support, rather than a part, of the extended self.

Even though consumption of RK is related to a product purchase, the product in itself is not branded as a RK product. RK is a provider of the service of second hand shopping, not the products themselves.

By not being symbolized by a product in itself, it can be more difficult to embody the brand values compared to other clothing brands, as the act of wearing the clothing in itself will not signify RK values. For this reason, RK can be compared to other kinds of charity, of which identity narration (cf. chapter 6.3.3.2) is not possible by simply featuring a physical product. A different script for storytelling is required, that does not rely on wearing a product with RK logos visible to the world.
According to Belk & Llamas, charity is done at an arm’s length, and not considered an inclusion to the extended self (Belk & Llamas, 2013). This may be due to the before mentioned lack of physical products to promote the brand inclusion. If there is no script for embodying the brand values and including them in self-expression, then the no cultural significance will be provided by the brand.

The task of RK is to ensure that the consumption of the clothing products can be done in a way that promotes the cultural significance of the RK brand, instead of the individual clothing items. If successful, the act of charity can potentially be included in the extended selves of the consumers.

**Proposition 19**: Acts of charity are mainly considered peripheral to self-construction. It will be investigated how consumers use RK consumption to promote a charitable act, and how central it is to their way of expressing self.

### 6.4.3 Conclusion – Consequence of the Ethic Perspective

As RK is a charity organization, there may be certain aspects of the associated meaning of the brand that is specifically related to its charity-based presence. Furthermore, the consumption patterns may be less central to the extended selves of the consumers, because charity acts traditionally do not have a large role in identity construction.

The observations and analysis performed will include a focus on how the brand meaning, and the consumption patterns that develop it, is affected by the fact that RK is a charity organization.

### 7.0 Analysis

The theoretical elucidation has clarified the perception of brand and consumption, and which factors make up brand meaning and consumption motivation.

This has resulted in 19 propositions that will be considered the building blocks of the analysis. On the basis of the propositions, the analysis will seek to reveal which cultural significance the RK brand has, and what consumption motives it offers to its current consumers. This will be the foundation of a discussion of how RK is valuable to its consumers, and how the brand can increase significance and motivation to consume the brand.

As stated in chapter 4.7, this will be done by combining nethnographic analysis with qualitative interviewing. The first approach will seek to identify meaning and behavior patterns that the irrational
The consumer will not be fully self-aware of, whereas the second will be performed to grasp the deeper meaning of the consumption patterns.

### 7.1 Method of the Nethnographic Analysis

The nethnographic analysis will work as an introduction to the consumption patterns of RK. This is to identify categories of interest to analyze as qualitative data, in an attempt to understand what RK means to its young female consumers, and which processes and interactions are present when consuming.

Besides bringing valuable insights in itself, the purpose of the nethnography is to provide a data foundation to work with when performing the qualitative interviews.

#### 7.1.1 Why Nethnography?

The choice of a nethnographic approach, as opposed to an ethnographic, is not based on the assumption that offline behavior is not relevant.

Although the role of digital media in the appearance and extent of the sharing economy has been discussed (cf. chapter 1.0), this author does not claim that online behavior is the only one to be considered. Especially not with a brand such as RK, which currently do not offer purchases via online channels. There are individually managed Facebook groups of many of the RK stores, but the main part of the business is still in the form of brick-and-mortar shops. On top of this, a large part of consuming the items purchased at RK is done via wearing the clothes physically, which is not in itself a digital act.

This may cause the belief that online behavior is not important when considering RK, but in the perspective of this study that would be an incorrect decision. As discussed in chapter 6.1.3, the digital communication opportunities available to consumers has intensified the presence of consumption activities that characterize the sharing economy. This makes it relevant to look at consumption patterns within these media, as we can expect the social dynamics to be if not stronger, than at least just as strong on digital platforms. Furthermore, the consumer will seek the construction of a stable identity (Belk R., 2014), whereas the digital behavior will likely be reflecting the same social patterns as the physical behavior of the consumer. Ideally, the study would include both ethnographic and nethnographic analysis.

This study does not include ethnography in a physical setting, mainly due to the lack of an occasion that unites a large group of the target audience in a common geographical location. Waiting in a store
for one or more young females to arrive and interact with the clothes and each other would have been an option without the limits of time resources. This kind of study would mean a large portion of observations spent without relevant phenomena to observe, meaning a weak analysis outcome unless a significant amount of time could be spent in the stores.

The lack of ethnographic observations is partly excused by the point of consumers reflecting the same social patterns online as offline. It is expected, that what is observed online, would also be observed when looking at offline behavior. On top of this, the qualitative interviews are added, that do not focus specifically on online or offline aspects. Their purpose is to support the reach of a deeper understanding, but they will also include the aspect of offline behavior.

As a consequence of this, the conclusions of this analysis are believed to be relevant to understanding and influencing both online and offline behavior, all though future observations of physical behavior might complement the findings.

### 7.1.2 Extracting and Qualifying Data

A large part of the data has been found via the social media monitoring tool Netbase. This gives access to all public content posted online on social channels within a certain range of time.

The Netbase data found the highest share of relevant posts among the Instagram profiles, but these are only available 1 month backtracked. For this reason, a manual investigation of Instagram hash tags was performed to retrieve data up to a year back.

Besides this, some relevant reviews were found on the online community Yelp (Web 10). Links to the specific posts are provided in the corresponding appendix.

#### 7.1.2.1 Data Criteria

The data extracted is qualified based on a range of terms that makes them relevant to this study.

Firstly, only posts and comments expressed by young females have been qualified for further analysis. The exact age of the females have not been found in all instances. In the cases where the age was not given, the images of the users have been viewed, and if the user appeared to be in her 30's or older the post have been excluded.

Secondly, only posts expressing personal statements and comments have been included. As this study is partly targeted towards investigating personal consumption motivation, it is important that the post
represents the consumer. For this reason, post such as news articles, even though written by female authors, have been excluded. As an exception, comments made within an article by a respondent have been included, if they can be perceived as stating the opinion of the respondent.

Thirdly, only posts that express a consumption act related to wearing or purchasing a product from RK have been included. This study does not cover consumption related to donating clothes to the RK stores, whereas posts related to such are not considered relevant.

All data from Netbase is tracked from 1st of April 2014 until the 1st of April 2015. This excludes Netbase extraction of Instagram posts, that could only be backtracked a month – from the 8th of March until the 8th of April 2015. When performing the manual Instagram search, it included posts from the 1st of April 2014 until the 24th of April 2015.

7.1.2.2 Netbase – RK and clothing / second hand

The primary analysis was conducted by pulling out all online posts containing at least one of the following terms: ‘røde kors’, ‘rødekors’, ‘rodekors’, and ‘rode kors’. Secondly, a filter was added to only include those that contained at least one of the following phrases: ‘tøj’ (clothing), ‘genbrug’ (recycling), ‘secondhand’, ‘second hand’, and ‘delditfund’ (share your find, part of a RK campaign). This was done in an attempt to exclude the majority of posts related to other activities of the RK organization.

The posts were then manually processed, and the ones that live up to the requirements (cf. chapter 7.1.2.1) was selected.

That resulted in 16 posts, plus 18 comments, that are available in Appendix 2.

7.1.2.3 Instagram – Single Hash Tags

Some of the hash tags discovered via the data extraction from Netbase can work alone to search for RK relevant second hand clothing. This is opposed to other hash tags that requires a combination of several to ensure relevance, such as #rodekors and #genbrug – Individually they relate to broader terms, but the combination of the two increases the chance that the post is relevant.

On Instagram it is possible to search for single hash tags, but not several, unless they are in a specific sequence without other text separating them. For this reason, it is not possible to perform a manual search for the combination of #rodekors and #genbrug. It would be necessary to go through all posts
containing one of the two, and then manually sort out the relevant ones. The amount of data is too
great to be processed within the time frame of this project.

However, it is possible to perform manual search on the following terms: #rødekorsbutik
(RødeKorsStore), #rødekorsgenbrug (RødeKorsSecondHand), and #munufea (a specific RK store
targeted younger women). They are all specifically relevant to the second hand stores, and searching
for them manually on Instagram will enable the backtracking to go beyond a month historically.

That resulted in 15 posts, plus 24 comments, that are found in Appendix 3.

7.1.2.5 Instagram – Single User Exploration

During the Instagram investigation some users were discovered that often post messages about
clothing purchases in RK.

A manual investigation was performed to find all their images posted on or after April 1st 2014, that
refers to RK and clothing. This includes a blog owned by one of the Instagram users.

That resulted in 12 posts, plus 38 comments, that are found in Appendix 4.

7.1.2.6 Yelp – Online reviews

Some online investigation revealed a bunch of reviews on the Yelp-community (Web 10). This is an
online review site where users can earn a certain status by providing the community with a specific
amount of reviews of places such as restaurants and stores. The nature of the community allows for
users to promote themselves via personal profile text and images. Furthermore, aspects mainly known
from Facebook are incorporated, so users can rate and like each other’s reviews, connect to each other
via the ‘friendship’ feature, and send private messages. This setup encourages users to spend time
grooming their profile, and as such it can be argued that the Yelp-profiles are part of the users’
extended selves (cf. chapter 6.3.3). This means that the reviews put out by Yelp users are part of their
social self-construction, and will as such reveal valuable cultural patterns.

The Yelp community provides bonuses for amount of reviews, whereas it can be argued that users are
motivated to write about places that do not play a significant part in their lives. For this reason, only
reviews that expressed a pattern of repeat visit to the specific store or other RK stores were included,
to maximize the chance of authors being regular consumers.

All 9 reviews, and relevant meaning fragments identified for each review, are available in Appendix 5.
7.1.2.7 Facebook – Groups

In the interview with Ann-Christin from RK, she mentions that many of the individual stores have got own, well-functioning Facebook pages. For this reason, a search was performed on Facebook for all groups related to specific RK stores in Denmark. That resulted in the discovery of 19 Facebook groups (Appendix 6).

The content on the Facebook group is mainly related to opening hours, promoting new arrivals, and to praise donators of clothes. All posts have few interactions, and no comments were found related to the purchasing and consumption of the clothes. For this reason, the data qualified for analysis does not include content from the Facebook groups of the individual stores.

All though not resulting in data directly, the investigation of Facebook groups resulting in the finding of two of the respondents for the qualitative interviews. This will be elaborated on in chapter 7.2.1.

7.1.3 Identified Data

The data gathered was extremely low in volume, as the total amount of posts within the time frame ads up to 132.

There may be a lot of private data, that is unavailable, that contains more material that would be useful to this study. However, based on the available amount of data, it appears as though public, digital consumption of RK is rather limited. Non the less, meaning fragments were identified that will be supplemented with data from the qualitative interviews to create theoretical concepts of data and insights (cf. chapter 4.7.2).

7.2 Method of the Qualitative Interviewing

The low amount of useful data identified in the nethnographic observations, makes the importance of the qualitative interviews greater. The idea is to elaborate on some of the concepts already identified, and potentially uncover additional concepts that explain RK significance and consumption motivations.

7.2.1 Qualifying Respondents

The respondents for the qualitative interviews have been qualified due to the fact that they are within the age span of 15-35 years, and consider themselves regular shoppers in the RK stores.
The first respondent – Mette – was found via her review of RK on Yelp (Appendix 5, review 2).
The next respondent – Karen – was found because she posted a comment on the Facebook page of Fremtid (Appendix 6), a RK store driven by younger volunteers.
The third respondent – Simone, was found because she posted a comment on the Facebook page of MUNUFEA (Appendix 6), a RK store driven by younger volunteers.

They were all three contacted, and confirmed that they consider themselves regular shoppers of RK, and are within the age span of 15-35 years.

It has been a conscious choice to not focus on a certain frequency of purchases as the definition of being a ‘regular’ shopper, but simply use as qualifier that the females consider themselves regular shoppers.
The idea is to get consumers that embrace RK shopping in their creation of cultural meaning (cf. chapter 6.1.2). In relation to this it is more important that they define themselves as regular shoppers, then how often they actually enter the stores.

Only respondents from Copenhagen participated in the study.

7.2.2 Planning the Interview

The interviews are explorative in nature, but aimed towards getting insights in relation to all propositions identified in the theoretical outline. For this reason it has been semi-structured interviews, meaning that they are made up by questions that correspond to the propositions, but flexible in terms of reacting to the conversation and changing the order of the questions.

To set the scene, interviewees was initially informed that they were allowed to speak outside of what was directly asked about, and that the primary topic was the RK store, not the remaining part of the RK organization. To encourage them to speak freely, they were told that everything related to why they shop in RK is relevant for the interviewer to hear, also potential aspects they were not asked directly about.

The main interview agenda is found in Appendix 7, in a version translated from Danish to English. Readers should keep in mind that this is the plan for the interviews, but not necessarily how the interviews have played out, due to the semi-structured nature of them.

The actual interviews are found in Appendix 1.2-1.4 as recordings in Danish. The choice of speaking Danish is due to the intent of not bringing in an unnecessary language barrier.
### 7.3 Processing Data

As stated in chapter 4.7.2, all gathered posts are analyzed using the approach of Corbin & Strauss to derive meaning from qualitative data (Corbin & Strauss, 2008).

This means that a set of concepts has been identified, by gathering posts/statements with similar meaning.

As an example, it was discovered that there were a tendency of posts/statements to include mentioning of an element of surprise when describing the RK shopping experience. The different variations of such mentions have been gathered to form the ‘Surprise’ concept.

The concepts identified have been categorized into a set of meta concepts, that gives an overview of the different topics to address when analyzing the findings.

As an example, the previously mentioned ‘Surprise’ concept have been gathered with ‘Playfulness’ and ‘Hunting treasures’, to form a meta concept called ‘Entertainment’.

This is to create a pyramid of meaning - The top of meta concepts serve an explanatory purpose, and the bottom level of individual posts provide specificity (Corbin & Strauss, 2008). The middle layer – the individual concepts – is the link between the bottom and top of the pyramid.

This has resulted in the following meta concepts, and corresponding concepts:

<table>
<thead>
<tr>
<th>Meta Concept</th>
<th>Concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td>A better world</td>
<td>Recycling, The good cause, Politics / Opinions, Against trends</td>
</tr>
<tr>
<td>Associating with others</td>
<td>Similarity of friends, Similarity of other shoppers</td>
</tr>
<tr>
<td>Benefits</td>
<td>Price, Good stuff, Convenience, Individuality of stores</td>
</tr>
<tr>
<td>Entertainment</td>
<td>Surprise, Hunting treasures, Playfulness</td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>Insiders / Experts</td>
<td>I know the truth, Recommendation, Inspiration</td>
</tr>
<tr>
<td>Me-time</td>
<td>Store atmosphere, Stressful environment, Shopping along, Mental preparation</td>
</tr>
<tr>
<td>Part of self</td>
<td>Identity, Attachment</td>
</tr>
<tr>
<td>Prejudice of other shoppers</td>
<td>Financial status, Age of audience, The activist, Personal taste</td>
</tr>
<tr>
<td>Private matter</td>
<td>Excess self-promotion, I don’t talk about it</td>
</tr>
<tr>
<td>Relating to the world</td>
<td>Opinion of others, Signals sent by the items, Providing a statement</td>
</tr>
<tr>
<td>Standing out</td>
<td>Good stories, Uniqueness, Make your own</td>
</tr>
<tr>
<td>Vouching for it</td>
<td>Trendy, Labels, Pre-selection of clothes</td>
</tr>
<tr>
<td>Well-being</td>
<td>Approval, Excitement, Gratefulness in the store, Achievement, Clear conscience</td>
</tr>
</tbody>
</table>

Appendix 8 provides a full overview of all individual posts/statements that form the individual concepts.

### 7.4 Results

The theoretical outline resulted in a list of propositions that characterize important factors of focus when analyzing the cultural significance of RK, and motives for consuming the brand.
The data gathered will be put in relation to these propositions, and will as such work as the foundation for a later discussion of how RK works as a valuable intermediate of its young, female consumers. This will enable an understanding of how the size of the same consumer group can be increased.

7.4 The Role of the brand

In order to grasp the complex meaning of the brand, the following propositions were identified as having relevance in the research and analysis. The data revealed will be presented in its relevance to each proposition, to increase awareness of how RK provides brand value to its consumers.

7.4.1 Proposition 1: The Symbolism of RK on a Collective Consumer Level

The meta concept ‘A better world’ includes the charity and second-hand aspect that is an impacting factor when consumers describe the stores. It does not appear to be the main factor when deciding whether or not to enter a store, but when thinking what the stores represent, the fact that RK is a charity organization is an association of importance. As part of the second-hand movement, RK is considered a positive contribution to the fight against our use-and-throw-away culture. All though not claiming themselves to be very politically active, all interviewees mentioned political thoughts, or opinions on ways to live life when speaking of the brand. The comments relates to left-wing political standards, and the general belief in helping others who need it.

In relation to this, the category ‘Clear conscience’ describes how consumers can increase their ‘Well-being’ because purchasing RK items is related to a good deed.

Another aspect of RK is that of ‘Entertainment’, and playing with your appearance. RK is considered the fun part of the outfit for the interviewee that does not shop all her clothes in second-hand. The other two makes almost all their purchases in second-hand shops, because they like the thrill of finding stuff and spending time in the store. Evidence of this is also found in the nethnographic studies, where excitement is often verbalized in relation to a shopping experience. This is related to the category ‘Me-Time’, as both some of the social posts and the interviewees express the importance of store atmosphere and the older volunteers that makes the experience more personal. In the interviews it was identified that the purchase situation is connected to a state of reducing stress.

Lastly, RK appears to be related to ‘Standing out’. Not necessarily the fact that you shop there, but also that everything is different, you never know what you are going to find, and you are not going to look like everyone else.
7.4.1.2 Proposition 2-4: Rituals for Accessing, Sharing, and Developing the Meaning of RK

Accessing meaning: As discovered as part of the ‘Me-time’ meta concept, shopping is often done alone. On Instagram it is visible that the shoppers take pictures of themselves with the clothes, without ever having a friend along to take the picture. The interviewees state that they shop alone, and that they prefer it that way. It allows for them to focus on the task in the store, and chat to the older ladies – an aspect both online posts and interviewees express great delight in. This is what makes the experience more personal, and you can enjoy the less stressful environment and, so it appears, get in contact with the brand values.

Another way to access the meaning is by combining it with other stuff in your own way, or altering the clothes by cutting and/or sewing, as the ‘Standing out’ concept reveals.

Sharing meaning: A very small amount of public social media posts was identified, maybe due to the ‘Private matter’ meta concept that appeared in the interviews – It is considered overly self-promoting and pushy to share the RK purchase experience if not asked first.

Meaning sharing can happen anyway, as the interviewees believe they can spot other people who shop second-hand, as the ‘Prejudice of other shoppers’ meta concept reveals. It makes sharing of RK meaning more tricky, as the ability to identify others relates to second-hand in general, not RK specifically.

The social media posts identified indicates that there are some who don't mind sharing their purchase experiences, but they appear to be few in number.

Developing meaning: It appears that there the young females are changing the brand association from simply being about older people (‘Prejudice of other shoppers’, ‘Associations with others’), to being more relevant for a younger audience. It appears that there is a belief that older people are more into shopping at RK because of the support of a good cause (‘Prejudice of other shoppers’), whereas the younger consumers do not have that as primary reason.

The younger generation reveals, expressed in the category ‘Standing out’, that the uniqueness of the clothes is a factor that can be pursued in RK, instead of shopping clothes that will not be used, simply to donate to charity.

7.4.1.3 Proposition 5: The Rules of Living Emphasized by RK

The political statements associated with RK (‘Political opinions’) imply a rule set of caring for recycling and helping people in need (‘A better world’). One interviewee believes that some people think of her as ‘someone who cares a lot about saving the whales’. However, they also express a certain normalness
of second-hand shopping, that makes it less likely that there are strong associations between RK shopping and certain political statements.

Both the nethnographic studies and the interviews saw signs that there is an appreciation of the volunteers in the shops, and a respect of their work (‘Store atmosphere’). There is a certain way of acting that requires patience, and one should not rush while in the store.

In terms of consumption, there are also indications that regular, young shoppers are creative in their way of combining and wearing the clothes (‘Prejudice of other shoppers’).

7.4.1.4 Proposition 6: The Cultural Clash that RK Relates to

In terms of providing a statement in a cultural clash, it is easy to assume that RK has a say in terms of: 1) Helping people in need - as opposed to not caring, and 2) Supporting recycling – as opposed to mass production and a ‘use-and-throw-away’ attitude (‘A better world’).

It does appear though, that choosing RK is not in itself a statement that you have such viewpoints. Many of the profiles on Instagram have other pictures of purchases from more mainstream stores, such as ‘pickastyle’ (Appendix 4), who according to her profile purchases many things in the clothing chain Monki (Web 11). In an interview, Simone states that there are too many people shopping second-hand for it to mean something in itself – It is simply too ‘normal’ (Appendix 1.4).

When investigating the social media posts, there is an almost non-existing mentioning of labels. During the interviews, both Mette and Karen unmotivated mentioned that they don't care about labels (‘Labels’, Appendix 1.2, Appendix 1.3). This indicates that choosing RK, can be a choice of choosing a life where labels are not important. However, there are no indications that RK stands out from other second-hand stores in relation to this.

7.4.1.5 Proposition 7: The Tribes that Relate to RK

All though shopping alone (‘Shopping alone’), there are indications of tribes that are associated with RK.

One is the elder people that volunteer in the stores (‘Store atmosphere’), that keeps the atmosphere nice, and makes the visit personal and cozy to the females by being ready for a small chat, and showing appreciation of their visit. Karen goes as far as saying that it is like visiting you grandmother, but shopping at the same time (Appendix 1.3), indicating a sort of family bond to the people in the stores.
Another tribe is made up of young and creative shoppers, that are style oriented ('Prejudice of other shoppers') and can give inspiration and recommendations to others ('Insiders/Experts'). They are not necessarily in touch with each other, but they can be recognized by their style ('Signals to others').

7.4.1.6 Proposition 8: The Stories that are Told About RK

The online studies indicate that consumers talk about the specific items they purchase, how nice they are, and how good the prices are ('Benefits'). The interviews supported the focus on the clothing and the prices as an important factor of RK consumption and how the consumers talk about it.

There is also, both in terms of social media posts and in the interviews, found an indication that the uniqueness of the items is important. This is both in the sense that you can get stuff no one has ('Standing out'), and that there is a hunt for treasures going on that is very involving ('Entertainment').

The amount of stories is limited due to the fact that consumption is considered mainly private ('Private matter').

7.4.1.7 Conclusion – RK in the Eyes of the Consumers

There are a number of things that makes RK stand out from other types of stores, all though not other second hand shopping. It symbolizes the support of recycling, uniqueness, and standing out. By shopping you become associated with the group of young, creative people that have a talent for creating their own, trendy style. Lastly, by being a second-hand store, RK provides excitement and well-being by hosting a treasure hunt for consumers to enjoy the moment and escape a stressful environment.

These are all positive attributes, but not some that differentiate RK from other second hand stores.

The things that appear to be more unique to RK are the prices – RK is cheaper than most other second-hand shops. Another thing is the support of a good cause that is mentioned by majority, but not consciously perceived as a major factor.

RK has a tribal association, that seems to make it stand out from other stores and second-hand stores, that is the group of older volunteers managing the shops. They make the brand appear as the provider of a more personalized experience, and they embody rules of acting respectfully and not rushing while in the stores.

The brand values are accessed by engaging in the unique and personal shopping experience, and by combining outfits when dressing. Consumption of RK is considered a private matter due to fear of excessive self-promotion. Values are mainly shared by individuals recognizing the second-hand style,
but this is not unique to RK. Consumption is developing from being mainly focused on the good cause, to be mainly about style, creativity and individuality.

7.4.2 Consumption Motivation

The following will present identified data categories relevant for the theoretically outlined propositions in relation to consumption motivation.

7.4.2.1 Proposition 9: Consumption Intentions and Expectations of RK Consumers

When entering a store, there is an intention to get an item out of it, that live up to the expectations of the factors of 'Benefits', by being nice and cheap. According to the interviews, this is often supplied. The intention of getting de-stressing alone time ('Me-time'), and fun out of the treasure hunt ('Entertainment') is almost always supplied, making it a good and stable consumption argument. Mette reported that if she has had a bad experience, she will consider her next visit more carefully (Appendix 1.2), indicating the importance of the store experience.

In terms of wearing the clothes, there appears to be an intention to stand out ('Standing out'), or being playful in terms of outfit ('Entertainment'). The social media posts include remarks of uniqueness and funny stories related to the clothes, and experimenting with new things. The interviews compliment this by the females verbalizing that they like that there is a story to the item and the purchase situation, and that they enjoy provoking or challenging perceptions with their clothes from RK ('Relating to the world').

The ethnographic observations revealed a need for the female consumers on Instagram to get approval from others for their purchases ('Approval'), which indicates a quest for well-being ('Well-being') in their consumption. This was supported by the fact that Mette and Karen reports an interest in getting approval from friends with similar style, and sometimes intentionally provoke their audience via their clothes (Appendix 1.2, Appendix 1.3).

All intentions appear to be of great importance to the females, both in terms of deciding upon engaging in consumption, and in general in their life. They express feelings of identifying with the items and the stores ('Identity'), and it affects their mental state ('Well-being').
7.4.2.2 Proposition 10: Reference Groups and Their Influence on RK Consumers

As mentioned in previous chapter, there is a tendency of the females who added posts on social media to show great gratitude towards approvals of their followers. The online followers can be considered a reference group in relation to clothing purchases, including those made in RK.

The interviews suggest that friends with similar styles are the reference groups in relation to RK consumption. Based on the interviews, it appears that the reference groups identified are very similar in style ('Associating with others'), indicating a high willingness to comply (cf. chapter 6.3.1.2). This is supported by the appearance of statements related to 'Vouching for it', as they speak of why the clothes can be considered trendy, and of the stores that pre-select the clothes so it has been marked by someone as acceptable. This makes the risk smaller, and hereby increases the chance of the reference groups to like the clothes. As such, there are many indications of a rather high willingness to comply with the reference groups.

However, there is also a tendency of the females to enjoy provoking, or not caring a lot about reactions ('Relating to the world'). This is a sign that the reference groups are not completely dominating the consumption situations. It appears to be related to the wish to be unique ('Standing out') – Simone reports that all her friends shop second-hand, but she 'would still say' (in Danish: 'jeg vil stadig sige') that they are different (Appendix 1.4). The phrase 'would still say' is an indication that the feels she needs to justify their relative appearances by noting that they do not all look alike. As such, it appears that she finds it the ideal state for individuals not to look too much like each other.

7.4.2.3 Proposition 11: Limiting Factors of RK Consumption

Consumption is not carried out as much as the interviewees would like, mainly related to 'Benefits' factors such as time and money.

In addition, the identified 'Private matter' concept is a sign that consumption has limits. By not being able to speak freely of the purchases, and explain where your outfit is from, due to the perceived social limits of not being overly self-promoting, it is harder to engage in the social consumption that characterizes the sharing economy (cf. chapter 6.1.2).
7.4.2.4 Proposition 12: The Effect of RK Consumption on Social Life

For the main part, the girls do not believe that their friendships are affected by their shopping, but they report that they probably know other people who shop a lot of second hand because they have the same views of life ways and politics (‘Associating with others’).

It appears that there is a tendency of the girls to reach a status of experts of the field (‘Insiders / Experts’), with an assumption of them having reached greater enlightenment than those not shopping in RK (‘Knowing the truth’). It appears that their consumption patterns places them in a position as a go-to-person if wanting inspiration within the field of second-hand shopping.

‘Recommendations’ are a large part of the consumption pattern, both spotted via the nethnographic studies and when conducting the interviews. By communicating recommendations and inspiring each other, the girls gets a way of communicating in relation to their personal styles.

Lastly, the attachment to the elderly volunteers should be mentioned in relation to affects on social life (‘Store atmosphere’). The females appreciate the bond formed with the volunteers when talking to them in the store, and enjoy how personal it makes their shopping experience.

7.4.2.5 Proposition 13: The Appeal of the RK Tribes to Consumers

As seen via the concept ‘Prejudice of other shoppers’, there is a lot of comments in regards to age, both of other shoppers and the store volunteers. It appears that there is a tribe consisting of older shoppers, who are mainly there to support, rather than to find nice stuff.

However, the females mainly talk about other young people, that are creative and good at finding nice clothes amongst all the ugly. This is a group of consumers that knows the truth about all the benefits of shopping second-hand in RK (‘Knowing the truth’), and appears to be considered appealing to the females.

There is also the tribe of elder volunteers that the females relate to, not because they consider themselves similar (‘Associating with others’), but because they are part of the stress-reducing (‘Me-time’) and entertaining (‘Entertainment’) shopping experience. Their titles as volunteers are mentioned often, and they appear to be reminders of the good cause support.
7.4.2.6 Proposition 14: Distancing from Other Tribes

During the observations and interviews no evidence of a conscious strive to distance from certain people was identified. However, the concepts constructed reveal some potential subconscious attempts of consumers to distance themselves from other tribes.

The most dominant one is related to 'Standing out’ – The consumers do not want to look like everyone else. As such, RK consumers perceive the presence of a large mass of people that are rather homogenous in their expression, and desirable to be associated with.

This is a distancing project that is possible via all second-hand shopping, not just that at RK.

Besides this, a need to be aware of certain political issues is identified (‘A better world’). As Karen expressed it – The people that don't buy second hand just don’t understand how important it is (cf. Appendix 1.3). This indicates that there is a wish to creating distance to those that are ignorant and not aware of societal issues.

An issue such as supporting recycling is generic to second-hand, but an act of supporting a good cause is not achieved via all second-hand shopping.

7.4.2.7 Proposition 15-16: Including RK in Self-Expression & Narration

The 'Identity' concept is an indication that the females are attached to their clothes, and the fact that they shop at RK. It appears that they are very attached to their purchases, and places importance on the fact that they shop at RK.

The interview reveals that RK has aspects of supporting, adding, and challenging their self-image (cf. chapter 6.3.3.1). They consider it to be typical for their personality to shop in RK (‘Identity’, ‘Associating with others’), but they also gets satisfaction from getting a more clear conscience (‘Well-being’) when having purchased something. The latter is an indication that there is value added by supporting good causes. Lastly there are indications of an aspect of challenging self-image when the females report that they like to cross boundaries with their outfits (‘Relating to the world’).

As previously indicated, there is a limit to how much the tail can be told ('Private matter'), making narration a challenged task. It does appear though, that the narration of subject experts in relation to second-hand-shopping and RK (Insiders & Experts) is a story that can be expressed when giving recommendations. However, the limits to narration make it more difficult to include RK in the extended self of the consumer (cf. chapter 6.3.3.1).
**7.4.2.8 Proposition 17: Status Indications of RK Consumption**

Certain status indications are mainly blurred due to the perceived normalness of second-hand shopping (‘Associating with others’). All though thinking that other people might have prejudice related to financial status and lack of taste (‘Prejudice of other shoppers’), it is not something the females think themselves. The previous mentioned aspects of perceived creativity and strong knowledge of the shoppers (‘Prejudice of other shoppers’), and expert status (‘Insiders / Experts’), indicate that there are only positive status aspects in the eyes of the females.

A RK shopper is considered trendy and stylish, and not necessarily opinionated in terms of matters such as recycling and supporting charity.

**7.4.2.9 Conclusion – Motives for Consumption of RK**

Consumers’ main expectations are to get an experience or find and item in the store, and to be able to provide a statement with the items discovered. These are of central importance, and very often the expectations are met.

The reference groups in question are mainly friends with similar style. The relationship with them is complicated, as their opinions matter, but the consumers still wish to stand out from the crowd.

The act of social consumption is limited by the fact that consumers perceive it as excessive self-promotion.

Linking value with the tribes of young consumers is desirable, and mainly provided by wearing the clothes that can be recognized by others. Social linking also occurs with the tribe of older volunteers, which mainly happens in the purchase situation.

It appears there is a wish to create distance to tribes of consumers that do not value individual style, and consumers that are ignorant to the political issues related to recycling and supporting good causes.

RK have a potential to be central to identity project of the consumer, but it is hard to communicate due to the perceived risk of being excessively self-promoting. Self-narration including RK is mainly by giving recommendations, and achieving the role of the expert of the matter of second-hand shopping in RK. This is the main status indication identified, along with the idea that RK shoppers are trendy and good at creating their own style.
7.4.3 The Ethical Aspect of RK

As the last part of the presentation of results, it will be outlined how the identified concepts relate to the propositions concerning the ethical aspect of the RK stores.

7.4.3.1 Proposition 18: Association of RK Related to the Charity Aspect

It is widely mentioned that RK is a charity organization, and that you know that the money you give goes to something nice ('A better world'). No-one claims that it is a primary driver, but together with recycling it is the driver behind providing a good conscience ('Well-being') after a purchase. This is evident in the nethnographic studies that have mainly revealed the 'Benefit' concept, but include several mentions of the aspect of the good cause. The interviews reveal that the good cause is mainly a factor when in doubt about purchasing an item, where it often works as a winning argument for purchasing.

It appears that the younger generation is taking a step away from letting the matter of the good cause be the main reason, and hereby engaging in different consumption reasons than the elder consumers ('Associating with others').

7.4.3.2 Proposition 19: The Degree to Which Charity Consumption is Part of identity Construction

As indicated in chapter 7.4.2.6 and 7.4.2.7, the consumers appear to put RK consumption in relation to values central to their identity construction, but have difficulties expressing it publicly.

The charity aspect plays an important role in making RK values important, as it is one of the main drivers behind providing a more clear conscience ('Well-being').
As such, it appears that RK could provide the females with a way to use a charity donation in a more central way in identity construction.

The main obstacle in making RK consumption more central to the extended self, is the previously discussed aspect of it being considered a 'Private matter'. All though it is considered an important part of their lives and identity, the females are limited in expressing it to the world.

7.4.3.3 Conclusion – The Charity Effect on Brand Association and Consumption

The fact that RK is a charity organization seem to be playing a large role to consumers, but they believe that it is of less importance to them than to the older segment of RK shoppers.
Consumers value their RK consumption highly, which is a good foundation for the brand to become a central part of the extended selves of the consumers. However, the previously discussed limit in relation to not engaging in excessive self-promotion is hindering consumers from expressing their charity consumption.

8.0 Discussion

8.1 RK and Current Consumers

The following will outline the current situations, and the perceived strengths and weaknesses with the current brand meaning of RK, and consumption patterns related to the brand.

8.1.1 The brand meaning

RK is associated with supporting a good cause and recycling of resources. It is also a symbol for standing out and playing with your appearance, and for providing consumers with private time to reduce stress.

It appears that there is an attitude towards not being able to dislike RK. That may sound positive, but in relation to cultural clashes it could mean that the RK brand is too vague in its cultural meaning. A strong brand should guide consumers in taking stands in cultural clashes (cf. chapter 6.2.3.2), and it does not appear as though RK is providing this standpoint.

One factor limiting the presence of a clear and specific standpoint is the factors that limit RK consumption in the social arena. Due to the fact that the brand is a charity organization and supports recycling, it is considered overly self-promoting to speak about the use of it. Besides the few people posting their purchases and making followers aware of the fact that it was from RK, there is a tradition for not speaking of RK purchases unless asked.

It appears as though the young consumers are mainly engaging in private consumption patterns, and replacing the RK associations related to the charity aspect, with associations related to creative living and standing out from the crowd. This makes it more relevant to the sharing economy patterns of recycling resources, but it also appears that RK is losing cultural positioning from other second-hand shops. The females believe that some people think that RK shoppers are very politically left-wing and active. This is not the general idea in the young, female consumer group though, where the RK shopper
is just another normal person. This may cause the brand to lose differentiation from other second-hand brands in the category.

A remarkable thing in relation to the young females consuming RK, is that there appear to be a consensus around not caring for labels. This could prove to be a potential cultural clash to take a standpoint in, that could separate RK form other second-hand shopping.

In addition to this, there is a possibility of using the perceived significance of the shopping experience to make RK unique compared to other second-hand stores. Where the thrill of the treasure hunt is a general thing, RK is unique in providing a more personal and home-like environment that makes the consumers feel more comfortable and in touch with the brand.

Lastly, RK is unique in the associated tribe of older volunteers. All though the consumers do not identify with this tribe, they do link to it and use it to embrace values of the brand. This is another brand association than can be used to make the RK brand more unique and culturally relevant.

8.1.2 Consumption Motivation

The consumers seek RK to express themselves creatively, stand out, and achieve well-being. RK consumption is about having fun, and coping with daily stress via the shopping activity that resembles a hobby. These are important values, and they are often provided, so they continuously increase future consumption motivation. As such, RK appears to be delivering well in relation to the consumption motivation.

The fact that the reference groups are important in evaluation, but that there also is a wish to be different and cause somewhat negative reactions that indicates a uniqueness of appearance, is interesting. This makes the social context important both in its direct acceptance of the consumption, but also in providing reactions that confirm the consumers’ status as unique individuals that stand out from the crowd.

Reference group opinions seem to be mainly related to the appearance of the consumer when wearing the items, and to a minor extent evaluating the statement of embracing RK values. It appears, that making the later more relevant to evaluations, would mean a better chance for RK to stand out from other second-hand shops. For instance, if opinions related to no-label interest, or the involving experience via getting to know the shop ladies, were altered, it may cause a different outcome in terms of choice of and relationship to the reference groups.

The consumption motivation of getting status as the expert that can guide friends to the world of second-hand does not appear to be unique to RK. Nonetheless, it is an aspect of consumption that can
help understand how social relations are affected by RK consumption. It is a motivator that can potentially be used to trigger a higher frequency of sharing brand messages, and attract new consumers.

The two main tribes identified, the older volunteers and the other young consumers, are considered appealing in each their way. All though very different, they each appear to be very important for the young consumers, and the combination of the two can prove to be a unique consumption motivation that can be impossible for competitors to replicate.

This allows for a good foundation for self-construction and narration, but this is also subject to the limitations of not wanting to tell an overly self-promoting story that will make people question the motives. As such, the reluctance to promote RK consumption limits the approval of the reference group (cf. chapter 6.3.1.2), the bonding with the tribes for linking value (cf. chapter 6.3.2.2), and the use of RK in identity creation and narration (cf. chapter 6.3.3.2).

8.1.3 The Charity Aspect

All though not verbalized as the main reason for shopping in RK, the fact that the stores is part of a charity organization is widely expressed both via online posts and in the qualitative interviews.

The young consumers believe that their reasons for shopping in RK are less built on charity reasons, compared to older consumers. However, it appears that they achieve a better conscience form purchasing at the stores because they are supporting a good cause. This is definitely a consumption motivation that is currently expressed via the current campaign ‘God Stil’ (cf. chapter 5.0). As such, insights supports the continuation of the communicative message of ‘God Stil’, all though the campaign implementation might not be most beneficial.

The negative aspect of RK as a charity project, is that it appears to be the main driver behind the limitations for public consumption. The consumers are reluctant to share their RK relations without being asked first, as they are afraid that it will make people question their motives. As one interviewee expressed it, if people talk about shopping there all the time, you start to believe that they don’t really care about supporting, but more about looking like a good person to others (Appendix 1.3).

RK is considered an important part of identity creation, but it is hard to express due to the limitations of speaking about it. This is likely one of the reasons for the limited amount of young, female shoppers – The news of the benefits of RK is not shared a lot, and once discovered they are mainly relevant for
private matters only. In the light of the sharing economy, and the value brands have mainly due to their linking value, this is an urgent issue for RK to address.

8.2 Potential for Future Consumers

After having clarified the current situation, the following will identify how to use the strengths of the RK brand to increase the consumer group of young females. This involves dealing with the current weaknesses that are thought to be the limiting factors to the consumer amount.

Overall it appears that RK is currently delivering values that are relevant to consumers, and providing a service that does a good job in motivating continuous consumption.

However, some factors have been identified that poses a threat for the cultural meaning of RK, and the motives for consuming the brand. The strategic suggestions for addressing these issues are presented in the following.

8.2.1 Taking a Stand in the Cultural Clashes

It has been argued that RK is not taking a stand in cultural clashes (cf. chapter 8.1.1), as is the recommended approach to maximize cultural significance (cf. chapter 6.2.3.2). Several potential cultural clashes relevant to the brand have been identified, that could provide a chance for RK to position itself in relation to.

One cultural clash identified is the matter of labels having significance, or no significance. To the current consumers, RK is a signal of uniqueness and fun, and not looking like everyone else. This provides a fundament for addressing the tendency of the current society to evaluate clothes on their labels. This approach requires communication that distances RK from label-lovers, and more so, given the power of the sharing system (cf. chapter 6.1.4), triggers the consumers to express their ignorance towards labels in relation to RK consumption.

Another cultural clash mentioned, is the mass-production vs. recycling tendencies that battle each other, and is very relevant to the sharing economy. RK is an obvious actor for this type of clash, but currently consumers are not perceived as being against mass production just because they shop in RK. To become a relevant actor in this conflict, RK must become in a position where consuming the brand is a clear statement that you wish to support resource recycling. This is opposed to the current situation, where it is mainly considered a complement to conventional shopping.
Last but not least, the aspect of supporting a good cause is a cultural clash to consider. The opposite of this is the act of not caring about getting involved in charitable causes. Potentially, RK could be associated with this distinction of beliefs, and brand consumption could imply that the consumer has an opinion in the matter. This is opposed to the current situation where the matter of supporting a good cause is mainly relevant in convincing to perform a purchase, and to have a better conscience after having spent the money.

Engaging in one or more of the three cultural clashes involves a cost-benefit analysis. Because taking a certain stand also means distancing from some, and potentially some that are currently consumers. The potential in the trade-off lies in the fact that it can cause new consumers to join, and increase the importance of RK for the new consumers, and the ones that chooses to stay with the brand. This appears to be a more aggressive approach than seen recently by RK, but it is important to note that the polarization can be sought on different levels. It does not have to be to the point where RK is directly excluding people with particular opinions, but to have significance RK should be associated with the support of one side of the cultural disagreement.

8.2.2 Standing out From Other Second-Hand Stores

The fact that RK does not stand out from many other second-hand stores is a problem, as the act of shopping second-hand is considered rather mainstream by the consumers. In this sense, being a second-hand brand is not in itself a way to have a strong cultural significance.

The charity aspect is an important one, and it is currently still a part of the RK campaigns (cf. chapter 5.0). The results prove that this is a wise choice, as this aspect is responsible for many of the values and consumption motives associated with the brand. One of them is the clear conscience that appears to have an effect on the consumers.

However, it appears that the charitable cause is not enough, as it is considered a bonus rather than one of the primary reasons for being a RK consumer.

In relation to this, it has been identified that the shopping experience is very significant in RK, due to the enjoyable atmosphere created by the older volunteers. This is described as something unique to RK, and an important motivator for spending time in the stores. It is also something that combines the young and trendy second-hand shopping, with a relaxed de-stressing experience that is considered unique by the consumers. This desirable combination of young fashion in a down-to-earth setting is perceived by the consumers to be only found in RK.

Leveraging on this includes promoting the fact that RK allows you be a young and trendy individual,
while embracing the values associated with the older volunteers of RK. This also means encouraging consumers speak about their shopping experiences.

Finally, a thing that makes RK stand out is the lack of a focus on labels, as discussed in the previous chapter. This is not only relevant to a cultural clash, but also in terms of positioning RK in the arena of second-hand shops. Where high-class vintage stores and online communities such as Trendsales (Web 8) appear to be more focused on what is written on the label of each item, RK is about finding the treasure that is not marked by a specific label. This aspect should be further embraced in communicative messages, as it is already one of the main motivations of the consumers.

8.2.3 Making it Socially Acceptable to Spread the Word

The last major issue identified is the issue of reluctance to share RK consumption, due to the perceived excess self-promotional nature of such an act. This is the one that is considered the most crucial issue to address in order to increase consumer amount. This is because it is preventing RK consumers to fully engage in the social consumption patterns of the sharing economy (cf. chapter 6.1.2), and hereby create dynamics that establish the cultural relevance of the brand (cf. chapter 6.1.4)

This issue covers some deeper lying cultural aspects that would be hard to manipulate, in relation to how much we are allowed to promote our own efforts to make the world a better place, without being too self-promoting. It is therefore not the belief of this author that it is realistic to change such opinions, whereas the strategy should be to work around it.

One way could be to create certain situations for the users where the reference groups and their role is different one from other RK consumption activities. The aim should be to present a situation for the consumer, with a reference group influence allowing her to openly support the positive aspects of shopping in RK.

An example of this could be to give users incentives to share their consumption publically to increase the support of RK. This way, the situation is no longer just about the individual consumer promoting herself, but about moving others to join a cause. The situation has changed, and the reference group might be a group of people more open to promoting causes, if the promotion helps the cause. It may also be that the consumer has a different willingness to comply, and feel more confident of sharing this message no matter what the reference group might think.

Another strategic opportunity found is in the status of the expert of second-hand shopping at RK. By triggering the instinct of acting as guides that know their way around the stores, it may become more
appealing to the consumers to engage actively in spreading the message of the value of the stores. This includes incentives to enlighten others about the treasures you can find in the stores, and good arguments for why the women should engage in such activities.

If overcoming the barrier of silence, RK can become more centrally valuable in the self-expression and narration process of consumers, hereby increasing brand importance for current consumers. In addition, the consumption patterns that define the sharing economy will be able to flow more freely and frequently, thus increasing the brand significance and ability to attract more consumers.

9.0 Conclusion

The aim of this study is to investigate how RK should navigate in the sharing economy, to seek to increase its amount of young, female consumers. This task is dealt with by 1) defining the consumption patterns of the sharing economy, 2) defining what the role of a brand is in the context of the sharing economy, 3) investigating which motivates are present for the social consumer of the sharing economy, and 4) investigating how the RK role is affected by the fact that it is representing a charity organization.

The aim of this research project is to identify opportunities for RK to increase brand significance and consumption motivations of current and potential consumers.

9.1 Methodology

The theoretical frame of this project is based on a social constructivist perspective, as the focus of the research is on social processes. This choice of paradigm supports a study of consumer-to-consumer relationships that is relevant to the sharing economy.

By attacking the question with the use of social constructivism, the analysis gets very context dependent, and harder to transfer to other cases without performing new observations. However, the approach makes it possible to investigate the social dynamics of the sharing economy.

The specific theories used to explain social dynamics are focused on linking culture to human behavior, by the act of consumption. Via this approach, it will become clear how brands play a part in cultural activities, and acts of cultural communication between consumers. It will also be apparent what motives exist for consumers to engage in consumption activities in a cultural context.
9.2 Defining the Issue

RK is currently not attracting enough consumers of young females between 15 and 35 years of age, even though this segment appears to be increasingly interested in second-hand shopping.

With the campaign ‘God Stil’ RK is trying to make the brand more fashionable, which appeared to have resonated with the females, and brought a younger audience to the stores during the time the campaign was running. However, the campaign was mainly focused on print ads, and does not appear to be targeted at supporting sharing economy dynamics by enhancing consumer-to-consumer relationships.

9.3 Theory

The first part of the theory defines the sharing economy as characterized by a consumer mass more powerful than previously, in terms of making brand choices and defining the cultural meaning of brands. This means that the social interactions of consumers are defining brands, which is why brand meaning of RK, and consumption motivations in relation to the brand, will be investigated by analyzing consumption patterns of current consumers.

The second part of the theory outlines 8 propositions that guides the analysis in terms of defining the role of the RK brand. They lead research focus to the symbolic meaning of the brand, and how this meaning is kept alive and developing by consumption acts of potential tribes, and how the brand provides statements in relation to cultural clashes.

The third part of the theory outlines 9 propositions that guides the analysis in terms of defining motivations for being a consumer of RK. They are related to how the consumer is influenced by own motivations and the social context, and how the consumption act will affect social bonds and relations to certain tribes. Furthermore, they direct observations towards the self-construction of the consumer, and how this is related to the social context.

The fourth part of the theory outlines 2 propositions that guides the analysis in terms of defining how the brand role and consumption motivations of RK are influenced by the fact that RK is a charity organization. The aim is to identify how the cultural meaning of the brand is affected by the charity aspect, and how RK can seek a central part of the consumer identity creation despite the usual peripheral role of charity consumption.
9.4 Analysis

Based on the defined propositions, ethnographic observations of and qualitative interviews with consumers were performed. They revealed a set of meta concepts and concepts that clarifies RK brand significance and consumption motivations.

The symbolism of the RK brand is related to good deeds, a healthy society, and a playful visual expression that stands out from the crowd.

Rituals for accessing the brand meaning mainly consist of shopping alone, and of using items in outfits in ways that make the consumer stand out. Sharing rituals are less significant, as there is a tendency to believe that RK consumption is a private matter. Rituals appear to me shifting focus from the good deed to uniqueness of appearance.

The consumers believe that second-hand shopping is too normal to provide a statement in itself, but mention political views of the left wing in relation to RK consumption. They also seem to be conscious about standing out from the crowd, and distancing themselves from a label-centered approach to shopping.

RK is associated with a tribe of caring, older volunteers that make the store visits personal, and one of young, creative consumers that can be recognized by their second-hand style. Stories told about RK are limited in amount, and mainly related to specific benefits of the items purchased, and the thrill of the hunt for treasures.

RK consumption motivations consist of hopes for a relaxing and thrilling shopping experience, and a unique appearance when wearing the items. This is of high value to the consumers, and often supplied. Reference groups affect consumption by providing approval and provoked reactions, but consumption control is limited by the reluctance to share brand stories.

Consuming the RK brand gives access to an expert role within the area of second-hand shopping and treasure hunting, and to the desirable tribes consisting of the older store volunteers and the young, creative consumers. This is opposed to the undesirable tribe of consumers ignorant to societal and political issues, and that of consumers with appearances similar to everyone else.

RK has the potential of being central to identity creation by providing positive status signals, and by having great importance to the consumers. However, the reluctance to include RK in narration is limiting to the role of the brand in the identity project.

The charity aspect of RK appears to have less significance for the consumers, than they perceive it has for older consumers. However, it is a widely mentioned fact when evaluating purchases.

By symbolizing values highly valued by the consumers, RK could potentially enable charity to become
central to the identity of consumers, if overcoming the barrier of narration being perceived as excessive self-promotion.

9.5 Discussion

The current situation indicates that RK does not play a remarkable role in any cultural clashes that could highlight the significance of the brand. A reason for this could be the reluctance to speak about consumption of the brand, as this results in less production of meaning that relates the brand to such clashes.

This results in RK losing differentiation from other second-hand brands, as the importance of the good cause is down scaled, and replaced with general second-hand values of standing out and being creative with a unique appearance.

RK is currently providing a strong set of motivations for consumers to choose the brand. These could be complemented by motivations to make consumption more related to the values of RK, and less to the benefits of the individual items, possibly by altering the focus of the consumption situation. If consumption could be related to a stand against focus on labels, or to the personal treasure hunt aided by the store volunteers, RK would reach a greater distinction from other second-hand brands.

Consumption of RK can access a status as expert of the field, which can be used to trigger current consumers to spread the consumption intentions. This, in combination with accessibility to the unique combination of tribes associated with RK, can make the cultural significance of the brand substantial, if public consumption is less limited.

The campaign ‘God Stil’ appears to be resonating with the consumers, as the communicative message supports the current consumption motivations – that being the combination of personal style and a clear conscience. The reason why this campaign has not reached and convinced a larger audience than it has, is likely to do with the fact that it is targeting messages that are difficult to spread without destroying a humble personal image.

The current situation calls for three main strategic approaches to increase amount of consumers:

1) The RK brand should be positioned to take a stand in a cultural clash. This could be related to labels vs. no labels, mass-production vs. recycling, or social responsibility vs. indifference. This would mean a risk of RK to scare some consumers away, but with the benefit of increasing its relevance to those that choose to stay, and potential future consumers.

2) In relation to other second-hand stores, RK needs to be more differentiated than currently. This is done by keeping a focus on the support of a good cause, but should be complemented with other
values that are considered more central by consumers. Two obvious ones are the aspect of the older volunteers that makes the shopping experience more enjoyable, and of the importance of the uniqueness of the item as opposed to the label.

3) Lastly, but most importantly, it must be made more socially acceptable to speak of RK consumption without being asked first. This can be done by altering the consumption situations, so perceived consumer self-promotion is exchanged with a necessary act to increase support of the good cause. It can also be done by encouraging the need of consumers to embrace their roles as experts of RK second-hand shopping, and triggering them to share their excessive knowledge.

By engaging in such strategic activities, RK will be able to encourage the social dynamics of the sharing system, and hereby increase brand relevance to current and potential future consumers.

10.0 Future Research

The research of this paper has been made on the assumption that in the sharing economy, consumers are the main drivers behind brand meaning (cf. chapter 6.1.4). For this reason, focus has been on identifying brand significance for current consumers that are young females, and what threats are present that could cause limitations to attracting new consumers.

There is however, the potential of uncovering important data from studying females in the same age group that are not RK consumers, and identifying the reasons for them not being consumers. To complement the findings of this study, future research should include a study of the reasons behind choosing not to be a RK consumer.

Another interesting aspect could be to look at other second-hand types of shopping that are very popular amongst young females, to see what makes a large amount of this consuming group engage with a second-hand brand. An example of this could be Trendsales, that is mentioned as a competitor in the interview with Ann-Christin Lystup from RK (Appendix 1.1).

There should also be research conducted to increase knowledge of the current consumer group. One aspect of this is to perform ethnographic studies, with the intention of identifying how the physical purchase situation occurs, and how the consumers act when wearing the items and discussing them with others.

Another aspect is to perform more interviews with those consumers that are not afraid to share their RK relations openly with others, to investigate how this attitude is triggered.
To ensure a more holistic understanding of the consumers of RK, future studies should include interview respondents from the entire country, as opposed to excluding all outside Copenhagen.

Lastly, it should be mentioned that the supplying side of RK is important to consider when investigating brand value and consumption motivations. Social consumption of the sharing economy is both in relation to how purchases makes it possible to relate to other consumers in general, but also about how it is possible to relate to those supplying the items in particular. The relationship between supplying and demanding consumers can only be fully uncovered by including both parties in the analysis.
11.0 References

Web:

All web sites were last accessed on the 25th of May between 18 and 20 o’clock.


Web 2: http://www.thepeoplewhoshare.com/blog/what-is-the-sharing-economy/

Web 3: http://www.ebay.com/

Web 4: https://www.airbnb.com/

Web 5: https://gomore.dk/

Web 6: http://mitrodekors.dk/aktiviteter/genbrug

Web 7: http://www.rodekors.dk/det-goer-vi/genbrug/fakta-om-genbrug

Web 8: http://www.trendsales.dk/?ref=trendsales.com

Web 9: http://markedsforing.dk/artikler/kampagner/r-de-kors-er-nu-fashion-abelt

Web 10: http://www.yelp.com/

Web 11: http://www.monki.com/

Litterature


12.0 Appendix

Appendix 1 – Interview Recordings

This part of the appendix refers to the audio recordings on the attached memory stick. The following interviews are available:

Appendix 1.1 – Interview with Ann-Christin Lystrup

Interview with Ann-Christin Lystrup, consultant within Marketing from Røde Kors.

The interview was recorded on the Røde Kors office in Copenhagen, Blegdamsvej 27, 2100 Copenhagen Ø, on the 18th of November 2014.

The entire interview recording is available on the memory stick in the name 'APPENDIX 1-1 – RØDE KORS MØDE'.

Appendix 1.2 – Interview with Mette

Interview with Mette, a regular Røde Kors shopper identified via a review on Yelp (Appendix 5.2).

The interview was recorded on the 16th of April 2015.

The entire interview recording is available on the memory stick in the name of ‘APPENDIX 1-2 – METTE’.

Appendix 1.3 – Interview with Karen

Interview with Karen, a regular Røde Kors shopper identified via a post on the Facebook page of the Røde Kors store Fremtiden (Appendix 6).

The interview was recorded on the 19th of April 2015.

The entire interview recording is available on the memory stick in the name of ‘APPENDIX 1-3 – KAREN’.
Appendix 1.4 – Interview with Simone

Interview with Simone, a regular Røde Kors shopper identified via a post on the Facebook page of the Røde Kors store Munufea (Appendix 6).

The interview was recorded on the 30th of April 2015.

The entire interview recording is available on the memory stick in the name of ‘APPENDIX 1-4 – SIMONE’.

Appendix 2 – Social Media Posts from Netbase

This is an overview of all the social media posts that was extracted from Netbase and qualified as relevant for the study.

<table>
<thead>
<tr>
<th>Post</th>
<th>Date</th>
<th>User</th>
<th>Media</th>
<th>Link</th>
<th>Alder</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mit hippiehjerte banker stadig for genbrugsbutikker..</td>
<td>March 26th 2015</td>
<td>Celine Juel Hansen jueller91</td>
<td>Instagram</td>
<td>Link blocked - user is private (most likely the profile has been made private since Netbase registered the date)</td>
<td>Appears young in images, and is presumed to be from 91 based on her profile name</td>
</tr>
<tr>
<td>♻️❤️🌸 I dag fandt jeg denne grønne taske til 39 kr. 🙏❤️ #genbrug #Rødekors #taske #billigtergodt</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>En lille collage til at inspirere folk til at genbruge og støtte rødekors @rodekorsdk @rodekors #rødekors #rodekors #genbrug #recycle #secondhand #girly #support</td>
<td>March 11th 2015</td>
<td>Rikke R Fraulund</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/0FqfRZtfFu/">https://instagram.com/p/0FqfRZtfFu/</a></td>
<td>Appears young in images</td>
</tr>
<tr>
<td>#girlythings #clothes #happy</td>
<td>Fandt noget super lækkert sommertøj i røde kors butik @rodekorsdk idag... I❤😊 det var super billigt for godt tøj og så støtter det en god sag 😊 #genbrug #recycle #secondhand #rødekors #rodekors #denmark #danmark #happy #shopping #indkøb #bargain #girly #girlythings</td>
<td>March 11th 2015</td>
<td>Rikke R Fraulund</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/0FqLHNNfFW/">https://instagram.com/p/0FqLHNNfFW/</a></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>En tur i den lokale genbrugsbutik er altid hyggeligt💛#loppefund #rødekors #genbrug #strik #flea #krystal #ellernoget #kurveflet #bolig #interiør #interior #indretning #home</td>
<td>March 9th 2015</td>
<td>rinsedk</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/0AP_DeKSHA/">https://instagram.com/p/0AP_DeKSHA/</a></td>
<td>Appears young in images</td>
</tr>
<tr>
<td><strong>REPLY:</strong> Spændende!</td>
<td></td>
<td></td>
<td>wallplusdk</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>REPLY:</strong> Juhuu hvor fint og sødt ❤❤❤❤❤</td>
<td></td>
<td></td>
<td>mettevintherlarsen</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
REPLY: Sikke nogle fine ting! Tak for, at du lagde vejen forbi vores genbrugsbutik - foruden de fine fund, er du også med til at støtte vores hjælpearbejde :-). Hilsen Mille, Røde Kors

REPLY: Cool pic!

Som jeg skrev i mit seneste indlæg gav kontoen i januar måned ikke plads til meget sjov. Ikke engang til genbrugsguld. Meeen, jeg kom alligevel til at snige mig ind i en Røde Kors butik med kattevennen, og så hang den her blå sag og lokkede. Den ældre herre bag disken gav mig også ret i, at den var noget så nydelig.

REPLY: Du er så god til det der! Elsker alle de fine sager du har fundet :D

REPLY: Juhu TAK, det er jeg så glad for at læse Katrine! Det giver selvtillid til både shoppen og jeg. :)

February 11th 2015
Debbie
Blog (Debbie & Signe)
http://meowmeow.dk/genbrugsguld-13/
Appears young in pictures

February 18th 2015
Debbie
Katrine Guldbæk

rodekorsdk
dwsw.de
<table>
<thead>
<tr>
<th>**Den fineste forårs t-shirt og den blødeste vinterstrik, begge fundet i **Fremtiden. Luftede vinterstrikkken i går da jeg <strong>tullede rundt med kattevennen og den er bare noget af det rareste at pakke sig ind i!</strong></th>
<th><strong>No date (before February 11th 2015)</strong></th>
<th><strong>Debbie</strong></th>
<th><strong>Blog (Debbie &amp; Signe)</strong></th>
<th><strong><a href="http://meowmeow.dk/genbrugsguld-12/">http://meowmeow.dk/genbrugsguld-12/</a></strong></th>
<th><strong>Appears young in pictures</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Røde kors Megastore havde 50% weekend og jeg siger jo aldrig nej tak, til en god deal. ;) Med mig hjem kom H.C. Andersen, den grimmeste katte julestrik og en meget finurlig laktaske (som jeg nærmest fik skæld ud for at kigge på, af en emsig medarbejder – ’udstillingen’ er meget forbudt område!).</strong></td>
<td><strong>No date (before February 11th 2015)</strong></td>
<td><strong>Debbie</strong></td>
<td><strong>Blog (Debbie &amp; Signe)</strong></td>
<td><strong><a href="http://meowmeow.dk/genbrugsguld-12/">http://meowmeow.dk/genbrugsguld-12/</a></strong></td>
<td><strong>Appears young in pictures</strong></td>
</tr>
<tr>
<td><strong>Jeg ville gå uden om dem i starten af strøget der ikke er røde kors - ofte er tøjet dyrere end fra nyt</strong></td>
<td><strong>December 6th 2014</strong></td>
<td><strong>LadyFox</strong></td>
<td><strong>Woman Blog</strong></td>
<td><strong><a href="http://woman.dk/forum/6/topic/99735#p1408823">http://woman.dk/forum/6/topic/99735#p1408823</a></strong></td>
<td><strong>From 1988</strong></td>
</tr>
</tbody>
</table>
Som jeg skrev om i sidste uge, havde Røde Kors valgt at udarbejde magasinet Stil. Det udkom i torsdags, hvor jeg selv var på en genbrugstur, så jeg kunne hente mit reserverede eksemplar. Jeg har taget et billede af magasinets indholdsbeskrivelse som inspiration - der er virkelig nogle fine fine billeder i + dertilhørende genbrugshistorier. Jeg har desuden fået lov at låne et par billeder fra bladet. Jeg er lidt i tvivl om hvorvidt bladet stadig er til at få fingre i. Måske der er enkelte eksemplarer tilbage i Røde Kors butikkerne landet over!? I så fald er her en god grund til at kigge forbi - magasinet er virkelig mere end en gennemlæsning værd!

**REPLY:** Der er nogle tilbage i Herning :-)  
May 15th 2014  
Vivian Nielsen

**REPLY:** Fin servicemeddelelse :-)  
May 16th 2014  
Helene
Jeg synes, det er vigtigt, at vi i den her ‘brug-og-smid-væk-kultur’ får mere fokus på at genbruge og på at udnytte materialerne maksimalt. Vi har ikke uendelige ressourcer, og mens vi har overflod, så er der nogle mennesker andre steder i verden, der knap nok har råd til at forsørge sig selv. Mode behøver ikke være dyrt, for tøj kan sagtens være aktuelt, selvom det er gammelt.

<table>
<thead>
<tr>
<th>Born in 1985</th>
<th>Born in 1985</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 8th 2014</td>
<td>May 8th 2014</td>
</tr>
<tr>
<td>OH Land (Singer)</td>
<td>OH Land (Singer)</td>
</tr>
<tr>
<td>Cover Modenyt</td>
<td>Cover Modenyt</td>
</tr>
<tr>
<td>29 years old during data extraction</td>
<td>29 years old during data extraction</td>
</tr>
</tbody>
</table>

Jeg går rigtig meget i genbrug. Man kan få nogle virkelig fede vintage-ting, som japanske kimonoer, bomber-jakker fra Kina eller nordstatshatte. Jeg kan godt lide at have noget på, man ikke lige finder alle steder, og derudover er det fedt, når tøj har et formål, og det havde uniformer jo i gamle dage,
|---|---|---|---|---|---|
Anonymous:
What are the names of the thrift shops you thrift in? 
((Jeg bor også i København :P))
Hvis jeg skal svare på dansk skal du helst gå af anon, der er praktisk talt ingen af mine followers der forstår dansk :P
Jeg er vild med Diakonissestiftelsens genbrug på Peter Bangs vej, den er fantastisk!! Høj kvalitet (Frederiksberg, hallåå).
Ålholms Kirkelige Genbrugs på Ålholm Plads
Røde Kors ved Spinderiet i Valby
Røde Kors på Gammeltorv Kirkens Genbrug på Vesterbrogade (lige før Valby Bakke)
Kirkens Korshær på Ulrikkenborg Plads (Lyngby)
Røde Kors på Lyngby Hovedgade
Røde Kors ved Kongevejscentret (Hørsholm)
Jeg vil råde dig til at gå ind på Røde Kors’ hjemmeside og finde deres butikker nær dig :)}
Røde Kors har 150 års jubilæum og i den forbindelse udgiver de gratis magasinet Stil. Et virkelig, virkelig flot og inspirerende magasin der er blevet til i samarbejde med nogle af Danmarks dygtigste modefotografer, som har fotografet kendte danskere i tøj fra Røde Kors' genbrugsbutikker. Magasinet kan hentes gratis i en af Røde Kors' butikker fra den 8. maj. På hjemmesiden her, kan man oven i købet reservere et eksemplar af magasinet som så kan afhentes i ens lokale Røde Kors butik. Om man er til genbrug eller ej, så er det helt klart en tur værd at hente dette unikke og gennemførte magasin!

<table>
<thead>
<tr>
<th>REPLY: Glæder mig vældigt til at afhente magasinet på torsdag :-)</th>
<th>May 4th 2014</th>
<th>Helene</th>
<th><a href="http://blaamejsen.blogspot.dk/2014/05/stil.html">http://blaamejsen.blogspot.dk/2014/05/stil.html</a></th>
<th>Studerende</th>
</tr>
</thead>
<tbody>
<tr>
<td>REPLY: Det kan du roligt gøre! Det er virkelig flot, og en meget nytænkende, og inspirerende måde at iscenesætte genbrug på :)</td>
<td>May 6th 2014</td>
<td>Mejse</td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: Jeg er hamrende biased på dette punkt, men jeg er vildt med alt, hvad Røde Kors render og foretager sig. Især deres nytænkning på genbrugsområdet. Har just reserveret et blad!</td>
<td>May 4th 2014</td>
<td>Marina / cand.mor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: Fedt! Og ja, det er virkelig et flot stykke arbejde de leverer :)</td>
<td>May 6th 2014</td>
<td>Mejse</td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: Ej hvor fedt, men øv hvorfor kan jeg mon ikke afhente i min lokale Røde Kors :(</td>
<td>May 5th 2014</td>
<td>Binemor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: Ja, det var da virkelig irriterende!! Du må prøve at kigge forbi efter den 8. og se om de ikke har det og ellers så må du bare lige sige til så skal jeg nok sende dig et, jeg har et ekstra :)</td>
<td>May 6th 2014</td>
<td>Mejse</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Om en uge, torsdag d. 8. maj, udgiver Røde Kors magasinet Stil, et dansk magasin med fokus på alt det genbrugstøj som pt. hænger i genbrugsbutikkerne.

Magasinet skulle efter sigende være fyldt med fede billeder og historier om kendte danskere som selv har plyndret tøjcontainere og gjort fine fund i landets genbrugsbutikker. Et udsnit af en genbrugshistorie kan lige nu læses her.

Personligt er jeg allerede helt forelsket i den fine turkise skjorte Oh Land har på ovenfor, hvorfor jeg lige har reserveret mit eget eksemplar af magasinet, så jeg kan se mere. Dette kan gøres lige her. Magasinet er fantastisk nok gratis, og kan, hvis du har reserveret et eksemplar, afhentes i lige præcis den Røde Kors butik du selv vælger ifm.

May 1st 2014

Helene

Blog (Helene)

http://genbrugblirguld.blogspot.dk/2014/05/nyt-danskgenbrugsmagasin.html

22 år
<table>
<thead>
<tr>
<th>din reservation. Som en ekstra bonus, kan man jo lige tække sin lokale Røde Kors butik for skatte, nu hvor man alligevel skal hente sit magasin! Forsat dejlig torsdag!</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REPLY:</strong> Tak for tippet :)</td>
</tr>
<tr>
<td><strong>REPLY:</strong> Så lidt :-)</td>
</tr>
<tr>
<td><strong>REPLY:</strong> Tak for tippet, Helene :-o) Magasinet er allerede bestilt. Det bliver spændende at læse. Og tak for idéen til en Samsø-kollektion! Den har faktisk allerede ført til en kollektion mere: <a href="http://recyklisten.blogspot.dk/2014/05/de-danske-er.html">http://recyklisten.blogspot.dk/2014/05/de-danske-er.html</a> Glade flettehilsner fra Susanne</td>
</tr>
<tr>
<td><strong>REPLY:</strong> Selv tak, Susanne. Glæder mig virkelig også til at få hentet mit eksemplar.</td>
</tr>
</tbody>
</table>
# Appendix 3 – Single Hashtag Investigation on Instagram

This is an overview of all the Instagram posts found using the relevant hashtags, with content that is relevant to this study.

<table>
<thead>
<tr>
<th>Post</th>
<th>Date</th>
<th>User</th>
<th>Media</th>
<th>Link</th>
<th>Alder</th>
</tr>
</thead>
<tbody>
<tr>
<td>Havde holdt med mig i yndlings @munufea i dag - mønstret blå og hvid sweater, en paillettop og en brun lædertaske, til miig 👏💕😸</td>
<td>9th of April 2015</td>
<td>Debbiekat</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/1OBM60Nouv/?taken-by=debbiekat">https://instagram.com/p/1OBM60Nouv/?taken-by=debbiekat</a></td>
<td>Appears young in pictures</td>
</tr>
<tr>
<td><strong>REPLY:</strong> Lækker taske ! 🛍️</td>
<td></td>
<td>ceciliewoeldike</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>REPLY:</strong> Tak, @ceciliewoeldike jeg synes det også! 🐱🐱🐱</td>
<td></td>
<td>Debbiekat</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>REPLY:</strong> #genbrug #genbrugsguld #genbrugsfund #munufea #rødekors #vintage #sequins</td>
<td></td>
<td>Debbiekat</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>REPLY:</strong> Åh, jeg vil også snart finde en palliettop! ✨</td>
<td></td>
<td>dollsanddarlings</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>REPLY:</strong> Jeg synes godt nok det er sjældent jeg støder på dem,</td>
<td></td>
<td>Debbiekat</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>@dollsanddarlings 😊</td>
<td>så holdt den tæt ind til kroppen, da jeg spottede den 😍</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td>-------------------------------------------------</td>
<td>-----------------</td>
<td>-----------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>White cuteness 🌸❤️</td>
<td>12th of February 2015</td>
<td>Sinest90</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/zAdElii8Vg/?taken-by=sinest90">https://instagram.com/p/zAdElii8Vg/?taken-by=sinest90</a></td>
<td>From 90?</td>
</tr>
<tr>
<td>#whiteknit #cute</td>
<td>#secondhand</td>
<td>munufea @munufea</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Them Levi's 💍❤️❤️</td>
<td>12th of February 2015</td>
<td>Sinest90</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/zAaH5vI8Qc/?taken-by=sinest90">https://instagram.com/p/zAaH5vI8Qc/?taken-by=sinest90</a></td>
<td>From 90?</td>
</tr>
<tr>
<td>#levisjeans</td>
<td>#secondhand</td>
<td>#glkongevej #genbrug</td>
<td>#munufea #rødekors</td>
<td>#frivillig @munufea</td>
<td></td>
</tr>
<tr>
<td>Sparkly today at my favorite thrift shop emoji #vintage</td>
<td>January 10th 2015</td>
<td>Pickastyle</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/xsAr_flOrI/?taken-by=pickastyle">https://instagram.com/p/xsAr_flOrI/?taken-by=pickastyle</a></td>
<td>Appears young in pictures + Student</td>
</tr>
<tr>
<td>#secondhand #knit</td>
<td>#beads #blue #pleated</td>
<td>#skirt #weekday</td>
<td>#blonde #bob #ootd</td>
<td>#fashion #munufea</td>
<td></td>
</tr>
<tr>
<td>Godmorgen 🐱💤 så l, at jeg i går smed en ny omgang genbrugsguld op, henne på bloggen? Fire fine sager, fundet i</td>
<td>October 2nd 2014</td>
<td>Meowmeowdk (Debbie)</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/towIdvNWa6/?taken-by=meowmeowdk">https://instagram.com/p/towIdvNWa6/?taken-by=meowmeowdk</a></td>
<td>Appears young in pictures</td>
</tr>
</tbody>
</table>
Dagens genbrugsfund, fra fine @munufea 💖

<table>
<thead>
<tr>
<th>#genbrug</th>
<th>#genbrugsguld</th>
<th>#genbrugsfund</th>
<th>#secondhand #vintage</th>
<th>#munufea</th>
</tr>
</thead>
</table>

29th of September 2014

Debbiekat

Instagram

https://instagram.com/p/tiXHUNoue/?taken-by=debbiekat

Appears young in pictures

**REPLY:** Jeg gad godt eje din garderobe!

lassiefair

**REPLY:** Smukt

karenmariemunk

**REPLY:** Uhhh så fint 🧐

fraubitte

**REPLY:** Hah, hvor er du sød @lassiefair 😊

Debbiekat

**REPLY:** Tak kære @karenmariemunk 😊

Debbiekat
<p>| REPLY: 💕👗💕👚💕 | Debbiekat |  |
|-------------------|-----------|  |
| @mytrendreport    |           |  |
| REPLY: Tak @fraubitte, er også så tilfreds med fangsten 😊 | Debbiekat |  |
| can't believe it's already september, but i am slowly getting ready for autumn and looking forward to take my new thrifted maxi skirt and clutch for a walk... #munufea #cphscoop #rødekors #cphtreasures | September 2nd 2014 | juleschka | Instagram | <a href="http://iconosquare.com/p/800744165492581466_181977488">http://iconosquare.com/p/800744165492581466_181977488</a> | Appears young in pictures |
| REPLY: #vintage ♡ | minty_artsy |  |
| Munufea today with dress from @munufea :) #munufea #genbrug #delditfund #roedekors #vintage #retro #thrift #secondhand #thriftshop #ootd #hm #hmcrate #green #orange #pinklips | August 2nd 2014 | Pickastyle | Instagram | <a href="https://instagram.com/p/sMw7SUFOg5/?taken-by=pickastyle">https://instagram.com/p/sMw7SUFOg5/?taken-by=pickastyle</a> | Appears young in pictures + Student |</p>
<table>
<thead>
<tr>
<th>Ootd with new necklace from @munufea #vintage #retro #secondhand #thrift #thriftshop #thrifty #genbrug #delditfund #rodekors #munufea #necklace #accessories #cardigan #animalprint #bag #cheapmonday #pleather #skirt #hm #sneakers #snakeprint #deefeeter #fashion #ootd #metoday #dog #enzo #enzogram #frenchbulldog #frenchie</th>
<th>July 12th 2014</th>
<th>Pickastyle</th>
<th>Instagram</th>
<th><a href="https://instagram.com/p/qWunpwlOv7/?taken-by=pickastyle">https://instagram.com/p/qWunpwlOv7/?taken-by=pickastyle</a></th>
<th>Appears young in pictures + Student</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REPLY:</strong> Animal jacket from where?</td>
<td></td>
<td>tojnord</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>REPLY:</strong> Munufea @tojnord</td>
<td></td>
<td>pickastyle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hvid på hvid i @munufea #munufea #genbrug #glkongevej #rødekorsbutik</td>
<td>June 14th 2014</td>
<td>Sinest90</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/pOg3Xgo8T7/?taken-by=sinest90">https://instagram.com/p/pOg3Xgo8T7/?taken-by=sinest90</a></td>
<td>From 90?</td>
</tr>
<tr>
<td>New leather from @munufea! Dog approved I guess. #leather #vintage #retro #secondhand #thrift #thriftshop #thrifty #munufea #genbrug #delditfund #roedekors #shorts #jacket #leatherjacket #dog #enzo #enzogram #frenchbulldog #frenchie</td>
<td>June 13th 2014</td>
<td>Pickastyle</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/pMZXyFOIC/?taken-by=pickastyle">https://instagram.com/p/pMZXyFOIC/?taken-by=pickastyle</a></td>
<td>Appears young in pictures + Student</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>REPLY:</strong> Can you let us know what you think of our online store? <a href="http://www.Thriftermia.com">www.Thriftermia.com</a> we are new</td>
<td></td>
<td>thriftermia</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ootd. Vintage leather look-a-like from @munufea. #ootd #blazer #jacket #coatigan #black #snake #leather #vintage #retro #secondhand #thrift #thriftshop #thrifty #munufea #genbrug #delditfund #divided #hm #necklace #accessories #fashion</td>
<td>June 4th 2014</td>
<td>Pickastyle</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/o03HZMloSu/?taken-by=pickastyle">https://instagram.com/p/o03HZMloSu/?taken-by=pickastyle</a></td>
<td>Appears young in pictures + Student</td>
</tr>
<tr>
<td>Der kom lidt guld med mig hjem fra @munufea i dag. Der er glimt af herlighederne henne på bloggen nu 🐱💕 #meowmeowdk #genbrug #genbrugsguld #munufea #rødekors #newin #flowerprint #flowerprintetshirt #blog #blogger #blogpost</td>
<td>May 14th 2014</td>
<td>Meowmeowdk (Debbie)</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/n_bXmtWac/?taken-by=meowmeowdk">https://instagram.com/p/n_bXmtWac/?taken-by=meowmeowdk</a></td>
<td>Appears young in pictures</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>REPLY</strong>: Fin!</td>
<td>tanja_cph</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>REPLY</strong>: 😊👕🌸😁</td>
<td>Meowmeowdk (Debbie)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>@tanja_cph</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kiggede forbi Munufea i dag, i øsende regnvejr. Men når man finder SÅ fine sager, så er det til at leve med, at pandehår og persianer pels er fuldstændig gennemblødt 💦💕👍 @munufea #munufea #rødekors #genbrug #genbrugsguld #newin</td>
<td>May 14th 2014</td>
<td>Debbiekat</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/n-3Jy4NorS/?tagged=munufea">https://instagram.com/p/n-3Jy4NorS/?tagged=munufea</a></td>
<td>Appears young in pictures</td>
</tr>
<tr>
<td>REPLY: Den gule kjole er på grænsen til at være to die for!!! 😊</td>
<td>sidseljaeger</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: Årh kraven!! Jeg er en strikpige, så jeg bliver jo nødt til at eje sådan en... Kender du et sted, hvor de jævnligt er?</td>
<td>tinachristensen</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: Ja, den er så gennemført smuk 🖤 @caoyeaaaiu nej, det nemlig desværre det der er med disse kraver. De er svære at opstøve. I hvert fald til billige penge, @tinachristensen. Men jeg ser dem jævnligt på etsy. Dog til en lidt anden pris 🙃</td>
<td>Debbiekat</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: Oh.. Jeg få holde øje når jeg er på jagt. Hvis du støder på en, som du ikke selv skal købe, så tænk gerne på mig ;)</td>
<td>tinachristensen</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Appendix 4 – Single User Exploration**

This is an overview of all the relevant posts found by investigating profiles of qualified users on Instagram and a relating blog.

<table>
<thead>
<tr>
<th>Post</th>
<th>Date</th>
<th>User</th>
<th>Media</th>
<th>Link</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Earth day outfit! 🌿 #green #spring #ootd #andotherstories #pleated skirt #floralprint #cardigan #kimono #secondhand #thrift #thrifted #thriftshop #genbrug #delditfund #roedekors #earthday</td>
<td>April 22nd 2015</td>
<td>pickastyle</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/1ymY5dFOR5/?tagged=munufea">https://instagram.com/p/1ymY5dFOR5/?tagged=munufea</a></td>
<td>Appears young in pictures + student</td>
</tr>
</tbody>
</table>

**REPLY: 😍😍😍 wow!!!**

louisestrange
<table>
<thead>
<tr>
<th>Thrifting sparkly things</th>
<th>October 2nd 2014</th>
<th>pickastyle</th>
<th>Instagram</th>
<th><a href="https://instagram.com/p/tpNdgnFOn0/?taken-by=pickastyle">https://instagram.com/p/tpNdgnFOn0/?taken-by=pickastyle</a></th>
<th>Appears young in pictures + student</th>
</tr>
</thead>
<tbody>
<tr>
<td>October 2nd 2014</td>
<td>rozaz.1d</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thrifting sparkly things</td>
<td>October 2nd 2014</td>
<td>pickastyle</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/qwMKnolOjy/?taken-by=pickastyle">https://instagram.com/p/qwMKnolOjy/?taken-by=pickastyle</a></td>
<td>Appears young in pictures + student</td>
</tr>
<tr>
<td>From the thriftshop today</td>
<td>July 22nd 2014</td>
<td>pickastyle</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/ptGjTxfOrW/?taken-by=pickastyle">https://instagram.com/p/ptGjTxfOrW/?taken-by=pickastyle</a></td>
<td>Appears young in pictures + student</td>
</tr>
<tr>
<td>From the thriftshop today</td>
<td>pickastyle</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ootd with peplum top</td>
<td>June 26th 2014</td>
<td>pickastyle</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/ptGjTxfOrW/?taken-by=pickastyle">https://instagram.com/p/ptGjTxfOrW/?taken-by=pickastyle</a></td>
<td>Appears young in pictures + student</td>
</tr>
<tr>
<td>Ootd with peplum top</td>
<td>pickastyle</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: Plz follow me</td>
<td>rozaz.1d</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: chic!</td>
<td>bustownmodern</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: chic!</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>From the thriftshop today</td>
<td>pickastyle</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>From the thriftshop today</td>
<td>pickastyle</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ootd with peplum top</td>
<td>pickastyle</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ootd with peplum top</td>
<td>pickastyle</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: Husk paraply!</td>
<td>tojnord</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: I know :( @tojnord</td>
<td>pickastyle</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ootd with peplum top</td>
<td>pickastyle</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Pretty cute stuff from @rodekorsdk
#newin #thrift #thrifted
#thriftshop #dots #collar
#shirt #ladymanhattan
#secondhand #vintage
#delditfund #roedekors

<table>
<thead>
<tr>
<th>Pretty cute stuff from @rodekorsdk</th>
<th>May 9th 2014</th>
<th>pickastyle</th>
<th>Instagram</th>
<th><a href="https://instagram.com/p/nxeM">https://instagram.com/p/nxeM</a> J0Iou5/?taken-by=pickastyle</th>
<th>Appears young in pictures + student</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dagens gennemfund - stribet sæt fra @fremtiden og den fineste blondeskjorte fra Røde Kors 😻👏 #genbrug #genbrugsfund #secondhand #vintage #fremtiden #rødekors #nørrebro</td>
<td>November 7th 2014</td>
<td>debbiekat</td>
<td>Instagram</td>
<td><a href="https://instagram.com/p/vGto">https://instagram.com/p/vGto</a> VBNonH/?taken-by=debbiekat</td>
<td>Appears young in pictures</td>
</tr>
</tbody>
</table>

**REPLY:** Det stribede sæt 😊

**REPLY:** Så det på deres fb i går, @thevintagehausfrau og håbede viiiirkelig det stadig hang der i dag. Det gjorde det heldigvis 💕

**REPLY:** Hvor er de fine!

**REPLY:** Tak @keasfleur, jeg er også vældig tilfreds med dagens fangst!
Kom lige til at gå forbi @munufea på vejen hjem i dag og kom så lige til at købe to kjoler med hjem. Den røde synes jeg især er fantastisk fin og bedst af alt, har den hyggelige lommer 😊 #genbrug #genbrugsguld

**REPLY:** Øv var der lige i lørdags og måtte slippe fuld pris - hele 30kr 😱 Måske man skal forbi igen så 😃

**REPLY:** Der var heller ingen halvpris til mig, desværre 😞 men så igen, 90kr for to kjoler, så kan jeg ikke rigtig tillade mig at brokke mig. 😊 der var mange fine sager! @klykkeberg

**REPLY:** Den rød-blomstrede kjole er fantastisk 😊

**REPLY:** Jeg tænkte faktisk på dig, da jeg opdagede der var lommer i. En rigtig
Lou-kjole ☺️
@goldenghetto

**REPLY:** Var SÅ tæt på at tage den røde med hjem da jeg stod der sidste uge :)  

**pickastyle**

**REPLY:** Uh, det er jeg virkelig glad for du ikke gjorde, @pickastyle. ;) Jeg ville slet ikke have den af igen, da jeg prøvede den på herhjemme. :D  

**debbiekat**

**REPLY:** nice :D  

**pickastyle**

I går var jeg mine prikker utro og købte denne striberde sag, i en Røde Kors butik. I dag bliver den luftet 😊  

August 15th 2014  

**debbiekat**

Instagram  
https://instagram.com/p/rtH4WdNok2/?taken-by=debbiekat  
Appears young in pictures

**REPLY:** Tak @appel_gren 😁  

**debbiekat**

**REPLY:** Meget fin!  

**missejammer**

**REPLY:** Så god til dig jo 🎉  

**klykkeberg**

**REPLY:** Sød og fin :)  

**tinachristensen**

**REPLY:** Tak I rare damer @missejammer @klykkeberg  

**debbiekat**
<table>
<thead>
<tr>
<th>User</th>
<th>Message</th>
<th>Date</th>
<th>Platform</th>
<th>URL</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>@tinachristensen ☺️oubles</td>
<td>er også så glad for den!</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: #genbrug #genbrugsguld #secondhand #cos #stripes #me #metoday</td>
<td>debbiekat</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: Finemon!!!</td>
<td>forglemmigej</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: 😘 til dig dejligste Lamamon! @forglemmigej</td>
<td>debbiekat</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Genbrug er guld 🍁 #delditfund#kanikkefårskor skjorter</td>
<td>August 1st 2014 marianumedinsta Instagram <a href="https://instagram.com/p/rlyq6">https://instagram.com/p/rlyq6</a> BA-q3/?taken-by=marianumedinsta</td>
<td>Appears young in pictures</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: Hvor er den lækker! Hvorhenne?</td>
<td>idamariefriis</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: I røde kors i Viborg 😊 hæhæ @idamariefriis</td>
<td>marianumedinsta</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: Smil det er sommer :) !</td>
<td>holst00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY: Hellere surmund end trutmund ;) @holst00</td>
<td>marianumedinsta</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ældgamle men helt som nye :-) #loafers#genbrug #gottaloveit#thrift#shoes#delditfund #rødekors</td>
<td>May 14th 2014 chgra</td>
<td></td>
<td><a href="https://instagram.com/p/n_MRJXtJ5J/?taken-by=chgra">https://instagram.com/p/n_MRJXtJ5J/?taken-by=chgra</a></td>
<td>Appears young in pictures</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>REPLY</strong>: Lækre sager, du finder altid så meget fint på dine jagter :D</td>
<td>November 11th 2014</td>
<td>Anne</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>REPLY</strong>: jaaaa, god idé at vise ting på insta!! ☺️</td>
<td>November 11th 2014</td>
<td>Tina Christensen</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>REPLY</strong>: Det var dog nogle vildt lækre sager du har fået fat i, i denne omgang. Du må lige sige til, hvis du sælger noget af det ;)</td>
<td>November 11th 2014</td>
<td>Katrine Guldbæk</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY:</td>
<td>Helt sikkert interesse for shoppen :)</td>
<td>November 23rd 2014</td>
<td>Irene</td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>--------------------------------------</td>
<td>--------------------</td>
<td>-------</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hvor sjovt. Jeg har haft den første hvide skjorte tilbage først i 90’erne.</td>
<td>November 26th 2014</td>
<td>Ducky</td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY:</td>
<td>usind tak Anne. Det er jeg virkelig glad for du synes! :D</td>
<td>November 26th 2014</td>
<td>Debbie</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Juhu – Jeg gør det! :D</td>
<td>November 26th 2014</td>
<td>Debbie</td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY:</td>
<td>Tusind tak Katrine! Uh, følte mig altså også virkelig heldig. Måske er det fordi jeg virkelig ikke har nogen penge, er det ikke altid der man finder alle de gode sager?! Og det kan du tro jeg nok skal. Jeg deler løs, når det bliver aktuelt – fordi det gør det helt sikkert. :)</td>
<td>November 26th 2014</td>
<td>Debbie</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hvor er det dejligt at vide, Irene. Virkelig. Jeg glæder mig til at have mere at dele!</td>
<td>November 26th 2014</td>
<td>Debbie</td>
<td></td>
<td></td>
</tr>
<tr>
<td>REPLY:</td>
<td>Ej hvor er det pudsigt! Men så fik jeg da opklaret, hvornår den</td>
<td>November 26th 2014</td>
<td>Debbie</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
stammer fra. ;) Den er virkelig fin!

| Skjorten er fundet i Fremtiden (butikken, ikke den virkelige af slåsogen, det ville være særølt) og har reddet mig fra mange tøjkrizer da den er noget så pæn, men samtidig er løs og behagelig at have på. | No date (before August 18th 2014) | Debbie | Blog (Debbie & Signe) | http://meowmeow.de/blog/sort-og-hvid-med-strej-af-rod/ | Appears young in pictures |

Appendix 5 – Yelp Reviews

This is an overview of all the relevant posts found on the social network of Yelp.com, that is centered around users providing each other with reviews of places and experiences.

The parts of the reviews that are considered relevant themes are highlighted in yellow, and summarized and translated in the final paragraph of each review chapter.

Appendix 5.1: Røde Kors Vesterbro, Istedgade

http://www.yelp.dk/biz/r%C3%B8de-kors-butik-k%C3%B8benhavn-2

Lotte S – Mentions being on a trainee salary, and is therefore assumed to be young.


Her, har de heldigvis ikke mistet overblikket. Her tager de stadig en fornuftig pris, før de vare de
sælger. **Plus de ansatte eller frivillige, er meget venlige og søde at snakke med.** Jeg fandt for noget tid tilbage, det her virkelige flotte 3-dels jakkesæt, som **passede perfekt,** i nålestribet uld. **Til kun 300 kr.** og så passede det perfekt. Så er jeg lykkelig, lige noget min elevløn pung kan lide. 

Her **er tøjret rent og pænt,** der er ikke uoverskueligt meget tøj derinde. Lige nok til at **være underholdt i noget tid.** Ikke alt er noget man gider, at købe, men det forventer jeg ikke af noget butikker, slet ikke genbrugsbutikker.

**Themes:** older volunteers, nice to talk to volunteers, price – saving money, clean and neat, entertaining activity, support the good cause, Røde Kors is not a 'real' clothing store, clothes fit perfectly,

**Appendix 5.2: Valby Langgade 68**

http://www.yelp.dk/biz/r%C3%B8de-kors-genbrug-k%2C%2Bhavn-2?hrid=N508WLSC9vmWRT7Luw8jSQ

**Mette F – mentions getting student support, and is assumed to be young. When interview later on she reveals that she is 25 years old.**

Jeg har førhen haft en del forudtaget holdninger til Røde Kors butikker. Jeg tænkte at **der kunne man aldrig finde noget godt.** Jeg har dog langsomt indset at man kan finde det **bedste og cooleste tøj** og så oveni købet til under 100 kr. Det ka’ SU’en godt li'

Jeg går ret tit forbi denne butik og har flere gange taget mig selv i at stoppe op, fordi noget i udstillingsvinduet har fanget mit blik. Ofte har jeg også oplevet at hvis jeg har ventet længere end tre dage, så har en anden forbipassende haspet det foran næsen på mig. Det er jo bagsiden af Røde Kors butikkerne: **der er kun ene par guld sneakers.** If you snooze, you loose.

Selvom de er ret gode til at stille "trendy" sko og nederdele i vinduet, så virker medarbejderne sjovt nok altid **lidl forbavside, når en person under 50 år,** kommer inden for i butikken. Men det bare sædt og **en del af charmen.** De vil altid gerne sludre og hvis DE finder dig "trendy" nok, så kan de finde på at **spørge: ’Ville du gå i xx?’ og ’Tror du andre unge ville gå i xx?’**. Så vær ha moderådene klar!

**Themes:** Nice clothes, cool clothes, trendy clothes, price - cheap, unfortunately there is only one of each, you need to be quick to get the good stuff, surprised to see me because I am young, the chock of seeing young people is part of the charm, volunteers like to talk, volunteers seek my fashion advice,
Appendix 5.3: Røde Kors MUNUFEA, Gml. Kongevej

http://www.yelp.dk/biz/munufea-r%C3%B8de-kors-frederiksberg

Mai T – Is a student and writing her thesis, and is therefore assumed to be young.


M=Medmenneskelighed
U= Upartiskhed
N= Neutralitet
U= Uafhængighed
F= Frivillighed
E= Enhed
A= Almengyldighed

Themes: clothes is specially selected (MUNUFEA), good finds, nice decoration (MUNUFEA), chick volunteering girls (MUNUFEA), price – fair, finds can be done in 10 minutes, my wardrobe can quickly be expanded, The store has humanitarian purposes,

Appendix 5.4: Røde Kors MUNUFEA, Gml. Kongevej

http://www.yelp.dk/biz/munufea-r%C3%B8de-kors-frederiksberg

Emilie 'Mille' B – Her first concert was a Backstreet Boys concert, whereas she is assumed to be young.

Jeg bobler helt over af begejstring over denne Røde Kors forretning!
Jeg går forbi den dagligt, da den ligger rundt om hjørnet, og hver dag er der "nye vinduer".
Forretningen fokuserer på et ungt publikum. Dette afspæjler udvalget: det er ungt, hipt, moderne og trendy. Tøjet kommer fra hovedlageret i Køge hvor der sidder en pige og sorterer. Det er blevet
sorteret to gange inden og dernæst bliver det sorteret en ekstra gang af de søde piger i butikken.

And speaking of de søde piger: sjældent har jeg oplevet så fantastisk service i en dansk forretning. Her er velkomst, smil, grin, ros og verdens bedste attituder. Fik jeg nævnt at de står der frivilligt? Det er simpelthen en kæmpe fornøjelse at slå et smut forbi.

Jeg er heller aldrig gået tomhændet derfra. Udvalget er, som før skrevet, virkelig i top og priserne i bund! Der er endda to rækker af tøj hvor der er 50% på. I dag købte jeg b.la. en sort ægte læderlænket sat ned til 30kr.

Der er mest tøj til kvinder men der er også et lille udvalg til mænd.

Butikken har desuden en søsterbutik som ligger på Nørrebrogade.

FYI: Der er nye varer hver onsdag. Butikken modtager ikke brugt tøj.

Themes: I feel excitement, new stuff in the window every day, young audience, young and modern, items are sorted, nice girls in the store, good attitude form the volunteers, a visit is always a pleasure, cheap prices, discount prices,

Appendix 5.5: Vestergade 2b

http://www.yelp.dk/biz/r%C3%B8de-kors-butik-k%C3%B8benhavn-k

Helene S.B. – a student, whereas she is assumed to be young

Røde Kors butik i Vestergade er altså en rigtig fin og rimelig stor genbrugsbutik.

Meget af tøjet er hængt op i farvetemaer, og det kan jeg personligt rigtig godt lide, så kan jeg f.eks. helt lade være med at kigge på lyserødt tøj, og det gør altså det hele meget mere overskueligt.

Jeg finder næsten altid et eller andet i den her genbrug, sidst var det en kjole, gangen før - en sommerjakke. Der er altid noget jeg kan bruge, og pris og kvalitet hænger altid meget godt sammen.

Det skal dog nævnes, at siden dette er en genbrug i Indre by, er den også det dyrere, men det er jo stadig ikke en formue man kommer af med, og så går pengene jo til det godt formål.

Themes: Nice store, big store, comprehensible store, I always find something, always something for me, correspondence between price and quality, higher price in the city, money goes to a good cause,

Appendix 5.6: Vestergade 2b

http://www.yelp.dk/biz/r%C3%B8de-kors-butik-k%C3%B8benhavn-k
Agnete S.B. – A student and regular shopper in Røde Kors, but not particularly excited about the Røde Kors stores before entering this specific store.

Jeg går ofte på jagt efter genbrugskatte af diverse slags i byens genbrugsbutikker, men når det kommer til Dansk Røde Kors genbrugsbutikker, så er jeg ofte blevet skuffet pga. både udvalg og pris. Jeg var derfor en anelse skeptisk, da jeg i går trådte ind i Røde Kors butik i Pisserenden (Vestergade) i København.

Det var der dog ikke nogen som helst grund til at være. Butikken var nemlig super godt indrettet og jeg endte faktisk med at hive hele to ting med hjem (og overvejede stærkt en tredje).

Det kan måske synes svært at få en genbrugsbutik med folks aflagte kluns i alle størrelser, farver og materialer til at tage sig godt ud, men i Røde Kors butikken har man forsøgt sig med noget så enkelt som at farveopdele tøjet. Det kan synes banalt, men det gør altså, at både butikken og tøjet fremstår mere indbydende for potentielle kunder.

Prøverum er der nok af i butikken (en 3-4 stykker vist nok) og de var faktisk ganske rummelige. Jeg blev betjent af en meget sød ældre dame, som vist blev oprigtigt glad da jeg roste butikken.

Røde Kors butik i Vestergade tager imod dankort, så man kan roligt lade kontanterne blive derhjemme.

Jeg har været noget i tvivl om butikken skulle have 3 eller 4 stjerner, men da jeg synes, at denne Røde Kors gør det markant bedre end de andre Røde Kors genbrugsbutikker i byen, så lander jeg i denne omgang på 4.

Themes: Normally disappointed of selection, normally disappointed of price, nice decoration, store appears welcoming, clothes appear welcoming, nice older volunteer, volunteer was genuinely happy when I praised the store, accepts cash, better than other Røde Kors stores,

Appendix 5.7: Gammel Kongevej 135A

http://www.yelp.dk/biz/dansk-r%C3%B8de-kors-frederiksberg

Roxane J. – Studying, and was 11 when Spice Girls got famours, whereas she is concidered to be young.

Dansk Røde Kors er en af de største og mest kendte nødhjælpsorganisationer. Hos dem er det altid muligt at gøre et kup, hvis man er frisk på at snuse lidt rundt blandt deres hylder og stativer - som byder på alt fra mormor blomsterkjoler og Cher- lignende outfits til virkelig flotte gallakjoler og nice mærkevarer som fx. BY GROTH. Af og til kan man finde virkelig lækre designer varer til uanstændigt lave priser. Og det bedste er selvfølgelig at pengene går til en god sag, så alle indkøb foregår med god
**samvittighed** (hvad man jo sagtens kan bruge hvis man ender med liiiiidt for mange indkøb).

Butikken sælger kun tøj og tilbehør - nogle af deres addelinger sælger dog møbler, men husk lige at tjekke online. Og desuden så tager de ikke imod Dankort - så husk sedler og mønter.

**Themes:** charity organization, find a good deal, spend time looking around in the store, you can find lots of different stuff, everything from grandma's dresses to Cher outfits etc., sometimes you can find nice brands, low prices, for a good cause, clear conscience, only cash

**Appendix 5.8: Nørrebrogade 226**

http://www.yelp.dk/biz/dansk-r%C3%B8de-kors-k%C3%B8benhavn-n-2

**Agnete S.B – Author of one of the previous reviews.**

Jeg har efterhånden en del gange været forbi Dansk Røde Kors butik på Ydre Nørrebro, da jeg bor lige rundt om hjørnet, men jeg har 

aldrig præsteret at finde noget 

i butikken, som jeg kunne lide og derfor gad købe.

Rent indretningsmæssigt er butikken som sådan 

egentlig okay. Her er tøj, sko og tasker, udmærkede prøverum og venligt personale, men priserne er simpelthen lidt for opskruede i forhold til, hvilke varer der reelt er tale om. Jeg gider ikke betale 50-60 kr. for en kedelig og forvasket T-shirt, når jeg kan få en splinterny til samme pris i H&M.

Tøjet i Dansk Røde Kors butik er 

hverken vintage eller retro på den fede måde. Her er tale om helt almindeligt genbrugstøj, som 
tante Oda og moster Helga formentligt har indleveret med henblik på at støtte et godt formål. Det er såmænd også et 
sympatisk koncept, men det ændrer bare ikke rigtigt ved, at Dansk Røde Kors er 
dødkedelig genbrugsbutik.

**Themes:** never find anything, decoration is okay, nice volunteers, prices are too high, not the good kind of vintage/retro, for older people, empathic concept, boring store,

**Appendix 5.9: Nørrebrogade 226**

http://www.yelp.dk/biz/dansk-r%C3%B8de-kors-k%C3%B8benhavn-n-2

**Emilie B – Author of one of the previous reviews.**

Jeg vil give Agnete helt ret: denne Dansk Røde Kors butik er virkelig en 
dødkedelig genbrugsbutik. Her er godt nok ikke meget at komme efter.

For det første vil jeg gerne lige pointere at med genbrugsbutikker har jeg en højere terskel end for
andre butikker. Jeg vil virkelig gerne holde af dem. Og det er indenfor alle parameterne (pris, produkt, service, place osv.)

Når det så er sagt, så magter jeg altså ikke at der lugter for sygt af røg i det øjeblik jeg træder ind af døren. Og det er hver gang. Ved godt at det er frivillige, som står bag kassen og at det går til et godt formål, men altså; sorry jeg magter det bare ikke. Det var lige før det føltes som at træde ind i en bodega.

Derudover så torpet på ingen måde noget der tiltaler mig, måske der var en enkelt taske som var interessant - men mere var det heller ikke. Jeg kommer altså ikke igen.

Themes: I agree with the other consumer, boring store, not much to come after, I really want to like second-hand stores, price, product, service, place, store smells too much of smoke, it is volunteers in the store, for a good purpose, like stepping in to a bodega, the clothes is not appealing to me.

Appendix 6 – Røde Kors Store Facebook Pages

This is a list of all identified Facebook pages for specific Røde Kors stores in Denmark. All were accessed last on the 12th of May between 18 and 19 o’clock.

Megastore Hovedstaden: https://www.facebook.com/pages/Megastore-R%C3%B8de-Kors-Hovedstaden/609035579159882?ref=br_rs

Lyngby: https://www.facebook.com/RodeKorsButikLyngby?ref=br_rs

Munufea (Frederiksberg): https://www.facebook.com/MUNUFEA/info?tab=overview

Fremtiden (Københavnv): https://www.facebook.com/fremtidengenbrug?fref=ts

Egå (Aarhus): https://www.facebook.com/pages/R%C3%B8de-Kors-Eg%C3%A5/692697077472964?ref=br_rs

Ølby: https://www.facebook.com/pages/R%C3%B8de-Kors-butik-%C3%98lby/348390428649941?ref=br_rs

Arden: https://www.facebook.com/rodekorsarden?ref=br_rs

Aalborg: https://www.facebook.com/pages/R%C3%B8de-Kors-Butik-Aalborg-Genbrug/664820273529846?ref=br_rs

Ejby: https://www.facebook.com/pages/R%C3%B8de-Kors-Ejby/246281485543550?ref=br_rs
Appendix 7 – Interview Agenda

The following is an interview agenda that outlines the areas of interest to be uncovered in the three interviews performed.

As the interviews were semi-structured, the agenda should be considered an overview of main topics covered, rather than an exact outline of the conversation approach.
Intro

The qualitative interviews are performed in Danish, to make the setting as natural as possible for the respondents, and to not experience unnecessary language barriers.

The respondents consider themselves regular shoppers in Røde Kors, and are within the age span of 15-35 years of age. Due to the resource limits of this study, only respondents from the Copenhagen area have been considered.

Interview

The respondent is told that the conversation will be recorded.

The respondent is told that the focus is on the Røde Kors second hand stores, not the remaining part of the organization.

The respondent is told that this is an open conversation, and they should not be reluctant to share information they find useful, even if not asked specifically about it.

The respondent is told that the purpose is for the interviewer to discover all aspects of why she is a regular shopper in Røde Kors second hand shops.

Opening Question

Why do you shop regularly in Røde Kors?

Symbolic Meaning of Røde Kors

Cultural meaning

- What do you think Røde Kors symbolizes in terms of values?
- How would you describe the ‘typical’ Røde Kors shopper?

Rituals to access, share and develop culture

- Do you think you can relate to the values you associate with Røde Kors?
- What do you do to support these values?
- What do you do to get closer to these values?
- What do you do to share them and tell people that they matter to you?
• Do you think that your way of using Røde Kors is different from other people?

Moral compass

• Do you think Røde Kors symbolizes a certain way of living, and a certain way of behaving?
• Is this way of life relevant to our society today? How?
• Do you think you distance yourself from certain societal tendencies by shopping in Røde Kors?

Cultural Linking

• Do you relate yourself to a certain type of people via your Røde Kors shopping?
• Is there a certain community you engage in when shopping in Røde Kors?
• How are you related to these people, and how close?
• Do you do anything to tell other people that you are related to these people?
• If you were to convince someone to shop in Røde Kors, which things would you emphasize?

Consumption Motivations

Attitude towards the act

• What expectations do you have of the outcome of shopping in Røde Kors?
• How is it different from other types of shopping?
• How much do these expectations mean to you?
• How often do you feel your expectations are met?

Normative belief

• Which people matter in the evaluation of the items you shop in Røde Kors?
  o How is their opinion important to you?
  o How much do your individual taste differ within these groups?
• Are they different from the people relevant for other types of shopping?

Perceived control

• Do you shop as much in Røde Kors as you would like to?
• Do you wear your Røde Kors items as much as you would like to?
• If no – what are the limitations?

The social aspect
• In what ways do you feel that your social life is affected by the fact that you are a regular Røde Kors shopper?
• Are there people you feel closer to due to the fact that you shop in Røde Kors?
  o How?
  o Is this a desirable outcome?
• Are there people you feel more distanced to due to the fact that you are a regular Røde Kors shopper?

Identity creation

• What would you like to express when shopping and wearing clothes?
  o How much of this is aided by your Røde Kors shopping?
  o How much does it matter to you?
• What do you do, to ensure that the things you would like to express are visible to others?
• Do you have an idea of whether or not you are succeeding in expressing what you wish to express?
• In what ways would you say that Røde Kors suits your identity?
• In what ways would you say that Røde Kors complements your identity?
• In what ways would you say that Røde Kors is not a perfect match to your identity?

Status

• Do you think there is a certain status associated with shopping in Røde Kors?
• Is that positive or negative? Why?
• How do you feel that your social status is affected by the fact that you are a regular Røde Kors shopper?

Ethical Consumption

How much do you consider the fact that Røde Kors is a charity organization?

Do you do anything to tell others about how you are supporting a good cause?

Appendix 8

This is the full overview of all analyzed posts/statements of Røde Kors consumers, categorized in the order of the identified concepts and meta concepts.
<table>
<thead>
<tr>
<th>High Level Concept</th>
<th>Concept</th>
<th>Posts / Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Recycling</td>
<td>against the 'use and throw away' trend</td>
<td>optimal use of resources</td>
</tr>
<tr>
<td></td>
<td>I don't like mass production</td>
<td>it is a bonus that it is recycling, not the main reason for entering</td>
</tr>
<tr>
<td></td>
<td>the recycled stuff is just as good as new things</td>
<td>old but new</td>
</tr>
<tr>
<td></td>
<td>Røde Kors rethinks recycling</td>
<td>second hand is very hip</td>
</tr>
<tr>
<td></td>
<td>many people talk about the fact that you should not get new stuff all the time</td>
<td>I really want to like second-hand stores</td>
</tr>
<tr>
<td></td>
<td>not the good kind of vintage/retro</td>
<td>i think other people think you care about the environment if you shop at Røde Kors</td>
</tr>
<tr>
<td>The good cause</td>
<td>helping those in need</td>
<td>we have so much, they have so little</td>
</tr>
<tr>
<td></td>
<td>the purpose of the stores makes it okay to purchase more</td>
<td>it can convince me if I am in doubt about a purchase</td>
</tr>
<tr>
<td>Category</td>
<td>Description</td>
<td>Reason</td>
</tr>
<tr>
<td>-------------------</td>
<td>-----------------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Politics / Opinions</td>
<td>I think other people think that Røde Kors shoppers are left wing voters.</td>
<td>I think my friends share my opinions, but need inspiration to start shopping.</td>
</tr>
<tr>
<td>Politics / Opinions</td>
<td>I have friends that get annoyed if I talk about 'stuff like that'.</td>
<td>I have a friend group where we can talk about our common opinions about politics.</td>
</tr>
<tr>
<td>Against trends</td>
<td>you're not necessarily against mass production if you shop at Røde Kors.</td>
<td>you can still support mass production and shop at Røde Kors, so I don't think you distance yourself from anything by shopping.</td>
</tr>
<tr>
<td>Associating with others</td>
<td>My friends and I are very much the same.</td>
<td>I don't know many other people who shop at Røde Kors.</td>
</tr>
<tr>
<td><strong>Benefits</strong></td>
<td><strong>Price</strong></td>
<td><strong>my friends and I are a bit the same</strong></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>Similarity of other shoppers</strong></td>
<td><strong>I see many other people like me</strong></td>
<td><strong>they are like me in the city, but older outside the city</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>MUNUFEA shoppers care more about their style and look</strong></td>
</tr>
<tr>
<td></td>
<td><strong>I am not the typical shopper, but I don’t care, as long as I can find cool stuff</strong></td>
<td><strong>my mother is the typical shopper who likes to spend time looking</strong></td>
</tr>
<tr>
<td></td>
<td><strong>other shoppers are mainly females above 50</strong></td>
<td><strong>I think I am more critical than other shoppers</strong></td>
</tr>
<tr>
<td></td>
<td><strong>cheap price</strong></td>
<td><strong>fashion does not have to be expensive</strong></td>
</tr>
<tr>
<td>prices are fair</td>
<td>I will never be the kind of person who buys expensive clothes</td>
<td>sometimes I compromise because it is cheap</td>
</tr>
<tr>
<td>----------------</td>
<td>---------------------------------------------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>higher price in the city</td>
<td>can’t complain about the price</td>
<td>prices are too high</td>
</tr>
<tr>
<td>correspondence between price and quality</td>
<td>normally disappointed of price</td>
<td>nice clothes</td>
</tr>
<tr>
<td>the cheaper the better</td>
<td>prices could be higher because it is a good cause</td>
<td>I use the stores to save money</td>
</tr>
<tr>
<td>discount prices</td>
<td>product</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Good stuff</th>
<th>in love with the shirt in the magazine</th>
<th>comfortable clothes</th>
<th>nice stuff</th>
</tr>
</thead>
<tbody>
<tr>
<td>cute stuff</td>
<td>weird stuff</td>
<td>I only buy stuff that I actually like</td>
<td></td>
</tr>
<tr>
<td>cool</td>
<td>beautiful</td>
<td>not much to come after</td>
<td></td>
</tr>
<tr>
<td>clothes appear welcoming</td>
<td>they have quality items</td>
<td>the clothes is not appealing to me.</td>
<td></td>
</tr>
<tr>
<td>good stuff is primary reason for shopping</td>
<td>there is a lot of ugly stuff</td>
<td>random stuff</td>
<td></td>
</tr>
<tr>
<td>normally disappointed of selection</td>
<td>never find anything</td>
<td>I always find something</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Convenience</th>
<th>comprehensible store</th>
<th>accepts cash</th>
<th>placement of store</th>
</tr>
</thead>
</table>

Page 127 of 142
<table>
<thead>
<tr>
<th><strong>Individuality of stores</strong></th>
<th>I mainly shop in the stores close by</th>
<th>Its more of a hobby than just about convenience</th>
<th>I shop in the same stores because I like to know where to look</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pre-selection makes you able to find stuff faster</td>
<td>Entering a store outside the city would be a waste of time</td>
<td>Items are sorted</td>
</tr>
<tr>
<td></td>
<td>I don't have much time so I need to see something nice in the window to enter</td>
<td>I would shop there more if they had an online shop</td>
<td>I like that I have been in the store before and had a good experience</td>
</tr>
<tr>
<td></td>
<td>You can find something within 10 minutes</td>
<td>My wardrobe can quickly be expanded</td>
<td></td>
</tr>
<tr>
<td><strong>Entertainment</strong></td>
<td>I would not enter a store outside the city, because I would expect it to be messy</td>
<td>Difference in stores means there is something for everyone</td>
<td>Munufea is for a younger audience than other Røde Kors stores</td>
</tr>
<tr>
<td></td>
<td>Better than other Røde Kors stores</td>
<td>Fremtiden is a clever move because the clothes is pre-selected</td>
<td></td>
</tr>
<tr>
<td><strong>Surprise</strong></td>
<td>You never know what you might find</td>
<td>New stuff in the window every day</td>
<td>You never know what to expect</td>
</tr>
<tr>
<td></td>
<td>There is often new stuff in the store</td>
<td>I enter because of a curiosity to see what is there</td>
<td>Sometimes you find something, sometimes you are not so lucky</td>
</tr>
<tr>
<td>Hunting treasures</td>
<td>Look for treasures in the store</td>
<td>I kept it close once I found it</td>
<td>Found 'gold' today</td>
</tr>
<tr>
<td>outside the city you can really find treasures</td>
<td>I don't just enter to find something, also just to look</td>
<td>it is easier to find stuff in MUNUFEA</td>
<td></td>
</tr>
<tr>
<td>todays 'find'</td>
<td>good finds</td>
<td>part of the treasure hunt is lost when clothes is pre-selected</td>
<td></td>
</tr>
<tr>
<td>nice store</td>
<td>it is funny to find the clothes</td>
<td>I don't think my friends like that you have to look for the good stuff</td>
<td></td>
</tr>
<tr>
<td>I need to find the good stuff before the others</td>
<td>I almost always find something</td>
<td>sometimes you find something, sometimes you are not so lucky</td>
<td></td>
</tr>
<tr>
<td>new stuff in the window every day</td>
<td>you need to be quick to get the good stuff</td>
<td>exciting to look for the stuff</td>
<td></td>
</tr>
<tr>
<td>I like to dress up and play around with my clothes</td>
<td>it is funny to look at the clothes</td>
<td>it is funny because I can find something to cut in and change</td>
<td></td>
</tr>
<tr>
<td>I like to be creative and see opportunities in stuff</td>
<td>I don't care which signals I send as long as I think it is funny</td>
<td>I get the fun element in my outfits from Røde Kors</td>
<td></td>
</tr>
<tr>
<td>I believe vintage shoppers care about expressing themselves and being creative</td>
<td>people dress professionally at my job, and I try to challenge that a bit with other kinds of clothes</td>
<td>I like Copenhagen style because people still play a bit with their outfits</td>
<td></td>
</tr>
<tr>
<td>Insiders / Experts</td>
<td>sometimes I feel like my youth is dissapearing, so I like to dress young</td>
<td>I think it is funny when my colleagues tell me that I am wearing stuff that they wore when they were young</td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td>-------------------------------------------------------------------------</td>
<td>--------------------------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>I know the truth</td>
<td>people who think Røde Kors is for old ladies only think so because they haven't been there</td>
<td>people who think second-hand is disgusting just don't know better</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I don't care if people think it is ugly, as long as I like it</td>
<td>my friends don't go because they think it is all shitty stuff</td>
<td></td>
</tr>
<tr>
<td>Recommendation</td>
<td>you should go and find a store near you</td>
<td>where is it purchased? where can you find stuff like this?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I made my boyfriend start shopping</td>
<td>I applaud people who purchase second-hand</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I will be more likely to enter if a friend recommended it</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inspiration</td>
<td>its harder to imagine how you can combine clothes when they are not on dress forms</td>
<td>when i see other young people I look at what they look at to see if it is nice</td>
<td></td>
</tr>
<tr>
<td></td>
<td>if I got more inspiration from Røde Kors I would maybe enter more</td>
<td>some people are good at combining stuff in a way I would have never imagined, that inspires me</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I can better relate to real-life people, so they are the best inspiration</td>
<td>some of my friends have twisted second-hand purchases to make them look great</td>
<td></td>
</tr>
<tr>
<td><strong>Me-time</strong></td>
<td><strong>Store atmosphere</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>---------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>got advice from guy behind counter</td>
<td>officious guy in store did not like me looking at the bag</td>
<td>got disciplined for looking at the display section</td>
<td></td>
</tr>
<tr>
<td>store smells too much of smoke</td>
<td>I don't enter to find anything, I enter because it is cozy to look</td>
<td>nice girls in the store</td>
<td></td>
</tr>
<tr>
<td>a visit is always cozy</td>
<td>store appears welcoming</td>
<td>a visit is always a pleasure</td>
<td></td>
</tr>
<tr>
<td>nice older volunteer</td>
<td>good attitude form the volunteers</td>
<td>volunteer was genuinely happy when I praised the store</td>
<td></td>
</tr>
<tr>
<td>they look at me weirdly because I didn't buy anything</td>
<td>they watch you closely, I think that could scare some people away</td>
<td>I have friends who don't enter because they don't want to talk to the old ladies</td>
<td></td>
</tr>
<tr>
<td>like visiting your grandma's and shopping at the same time</td>
<td>I like the calm environment</td>
<td>The store atmosphere always live up to my expectations</td>
<td></td>
</tr>
<tr>
<td>the chock of seeing young people is part of the charm</td>
<td>nice decoration</td>
<td>volunteers like to talk</td>
<td></td>
</tr>
<tr>
<td>you need to be patient, because service is slow and that is just how it is</td>
<td>it is a more personal shopping experience</td>
<td>I dropped some stores that are too messy for me</td>
<td></td>
</tr>
<tr>
<td>service is good</td>
<td>cozy with the old ladies</td>
<td>you get a chat</td>
<td></td>
</tr>
<tr>
<td>big store</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stressful environment</td>
<td>I like shopping at Røde Kors because it is not as stressful as other stores</td>
<td>it makes me less stressed to go and look</td>
<td>it is important to me to go and be de-stressed</td>
</tr>
<tr>
<td>-----------------------</td>
<td>--------------------------------------------------------------------------------</td>
<td>------------------------------------------</td>
<td>---------------------------------------------</td>
</tr>
<tr>
<td></td>
<td>I can focus just on looking for clothes</td>
<td>I like the style of Copenhagen because it is a bit more relaxed</td>
<td></td>
</tr>
<tr>
<td>Shopping alone</td>
<td>I mainly shop alone</td>
<td>I almost get in a trance state of mind, and focus on finding stuff</td>
<td>You need to have more focus in the big stores with more clothes</td>
</tr>
<tr>
<td></td>
<td>I have all the time I need when I am alone</td>
<td>I get less stressed when I am alone</td>
<td>it has been three years since I went shopping with anyone</td>
</tr>
<tr>
<td></td>
<td>it is a habit of me to go in and look</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mental preparation</td>
<td>you need to be prepared when going to the big store with a lot of clothes</td>
<td>you never know what is there, so you need to prepare to spend some time</td>
<td>I like to go alone so I don’t stress, and I can focus on looking</td>
</tr>
<tr>
<td></td>
<td>you need to be patient in there</td>
<td>if I have had a bad experience I consider whether or not it is worth it to enter</td>
<td></td>
</tr>
<tr>
<td>Part of self</td>
<td>my hippie heart beats for recycling</td>
<td>my favorite munufea</td>
<td>I thought that this dress is 'just you'</td>
</tr>
<tr>
<td>Identity</td>
<td>it suits my personality that i second-hand shop</td>
<td>it sais something about a person, where the person shops</td>
<td>the most important thing is to feel comfortable with yourself</td>
</tr>
<tr>
<td>I can definitely relate to the Røde Kors values</td>
<td>I will never be the kind of person who buys expensive clothes</td>
<td>I am aware of what my style is, and what it is not</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>it has my name written all over it</td>
<td>(comment on Instagram photo:) 'you always find such great stuff'</td>
<td>it is easy to spot between me and my friend which one of use shops second-hand</td>
<td></td>
</tr>
<tr>
<td>second-hand shopping is a part of me</td>
<td>Before I did not believe that the stores had 'anything for me'</td>
<td>when shopping clothes I need to be able to validate for what I am wearing</td>
<td></td>
</tr>
<tr>
<td>I don't want to look like everyone else</td>
<td>I don't want people to think I wear the same stuff all the time</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I somewhat fit the prejudice of Røde Kors shoppers according to how I vote and my education</td>
<td>It is typical for my character to shop second-hand</td>
<td>I like the fact that I am a second-hand shopper</td>
<td></td>
</tr>
<tr>
<td>it is very typical for the person I am to shop in Røde Kors</td>
<td>my friend said that second-hand shopping is 'something you do', not me</td>
<td>entering a second-hand store will not change your personality</td>
<td></td>
</tr>
<tr>
<td>it is more personal</td>
<td>wearing it sais that i’m not afraid to wear different clothes</td>
<td>I think other people think you care about the environment if you shop at Røde Kors</td>
<td></td>
</tr>
<tr>
<td>Attachment</td>
<td>Instagrammers mainly take pictures with themselves wearing the clothes</td>
<td>volunteers seek my fashion advice</td>
<td>always something for me</td>
</tr>
<tr>
<td>------------</td>
<td>---------------------------------------------------------------</td>
<td>----------------------------------</td>
<td>------------------------</td>
</tr>
<tr>
<td></td>
<td>i didn't want to take it off again</td>
<td>I get happy from wearing exiting clothes</td>
<td>it is more personal</td>
</tr>
<tr>
<td></td>
<td>I like clothes that are 'not just a shirt' but has a story to it</td>
<td>I really like to shop at Røde Kors, it means a lot to me that it is more calm</td>
<td>sometimes you have to be more creative to make it work</td>
</tr>
<tr>
<td></td>
<td>when I feel the need to shop I do it</td>
<td>it makes me feel more special and individual</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Financial status</th>
<th>maybe someone thinks people shopping have less money, but I don't</th>
<th>Some people that don't like Røde Kors are probably the kind of people that like to show that they have money</th>
<th>it is not just for people who are poor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Predjudice of other shoppers</td>
<td>nice older volunteer</td>
<td>the chock of seeing young people is part of the charm</td>
<td>for older people</td>
</tr>
<tr>
<td></td>
<td>surprised to see me because I am young</td>
<td>for a young audience (MUNUF EA)</td>
<td></td>
</tr>
<tr>
<td>Age of audience</td>
<td>I see many other young people like me</td>
<td>People get surprised about where my clothes are</td>
<td></td>
</tr>
<tr>
<td></td>
<td>People get surprised about where my clothes are</td>
<td>I don't think the older shoppers have good taste just because they shop there, because they are probably more in it for the good cause</td>
<td></td>
</tr>
<tr>
<td></td>
<td>my friends don't shop there because they think it is for older women</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Private matter</strong></td>
<td><strong>Excess self-promotion</strong></td>
<td>from, because they think Røde Kors is for old ladies</td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td>--------------------------</td>
<td>--------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td><strong>The activist</strong></td>
<td>I think other people think that Røde Kors shoppers are left wing voters</td>
<td>I think other people think you care about the environment if you shop at Røde Kors</td>
<td></td>
</tr>
<tr>
<td>Personal taste</td>
<td>I assume the other shoppers are creative and express themselves via clothes</td>
<td>some people probably think that Røde Kors shoppers have bad taste, but I don’t think so</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I assume other people I see in there have good taste</td>
<td>I think that other people I see in there have a talent for spotting stuff</td>
<td></td>
</tr>
<tr>
<td>Private matter</td>
<td>I don’t want to be too pushy about telling that I shop at Røde Kors, I find that too self-promoting</td>
<td>I don’t make a fuss about who I am</td>
<td></td>
</tr>
<tr>
<td></td>
<td>it is people’s own choice what they do</td>
<td>I don’t mind telling people if they ask, but I don’t just put it out there</td>
<td></td>
</tr>
<tr>
<td></td>
<td>If people spoke too much about shopping there I would question their motives - ‘are you really there to help or to look good?’</td>
<td>I am not here to influence others if they like the current way they live</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I could see myself promoting Røde Kors because it is a good</td>
<td>I would never promote the stores in a way such as</td>
<td></td>
</tr>
<tr>
<td>Relating to the world</td>
<td>Opinion of others</td>
<td>cause, but I don’t actually do that</td>
<td>‘look how awesome I am because I support it’</td>
</tr>
<tr>
<td>-----------------------</td>
<td>-------------------</td>
<td>-----------------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>I don’t talk about it</td>
<td>I don’t do anything to tell people that I shop at Røde Kors</td>
<td>I don’t talk to my friends about shopping there</td>
<td>my friends who I don’t share political opinions with - I would never tell them that it was from Røde Kors without them asking first</td>
</tr>
<tr>
<td>I only get good feedback when I tell people that I shop at Røde Kors</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>I don’t care what others think</th>
<th>my friend said that second-hand shopping is ‘something you do’, not me</th>
<th>I don’t mind that people consider me the typical second-hand shopper</th>
</tr>
</thead>
<tbody>
<tr>
<td>I don’t experience prejudice because I shop at Røde Kors</td>
<td>I try to get my friends to the stores because they complement my clothes</td>
<td>I like it when people say my clothes is ugly, because I know that I know better</td>
</tr>
<tr>
<td>I don’t talk to my friends about shopping at Røde Kors, so I don’t know if they shop there</td>
<td>I don’t care if people think it is ugly, as long as I like it</td>
<td>it is a shame if you are afraid to shop because of what people might think</td>
</tr>
<tr>
<td>Sometimes I like it when people roll their eyes at my clothes, because it makes me stand out</td>
<td>I care about what people think that dress like I do - friends and classmates</td>
<td></td>
</tr>
<tr>
<td>Signals sent by the items</td>
<td>Providing a statement</td>
<td></td>
</tr>
<tr>
<td>--------------------------</td>
<td>-----------------------</td>
<td></td>
</tr>
<tr>
<td>the clothes can be like costume pieces</td>
<td>I feel great when telling people that I found this myself in a second-hand store</td>
<td></td>
</tr>
<tr>
<td>you can spot who shops second-hand</td>
<td>I like to communicate that I’m not afraid of wearing something else than black and white</td>
<td></td>
</tr>
<tr>
<td>other people I see there, I assume have good taste</td>
<td>I am not afraid to be different</td>
<td></td>
</tr>
<tr>
<td>maybe someone thinks it is for people with less money, but I dont</td>
<td>I think other people think you care about the environment if you shop at Røde Kors</td>
<td></td>
</tr>
<tr>
<td>MUNUFEA shoppers care more about their style and look</td>
<td>I am not, but I think other people think that a Røde Kors shopper is very politically left wing</td>
<td></td>
</tr>
<tr>
<td>I like to dress up and play around with my clothes</td>
<td>I don’t want to look like everyone else</td>
<td></td>
</tr>
<tr>
<td>I believe vintage shoppers care about expressing themselves and being creative</td>
<td>I would like to express with my clothes that I am female, young and from Copenhagen</td>
<td></td>
</tr>
<tr>
<td>you choose to be a part of the sharing economy culture if you shop at Røde Kors</td>
<td>there is a certain style I associate with second-hand</td>
<td></td>
</tr>
<tr>
<td>I will sometimes wear something to get a comment, and I almost always get the comment then</td>
<td></td>
<td></td>
</tr>
<tr>
<td>it sais something about that person, where the person shops</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I try to challenge the professional way of dressing at my work</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I like to communicate that I’m not afraid of wearing something else than black and white</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I don’t think about what I express alot, only a bit in</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I don’t necessarily want people to think that I am special</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Standing out</td>
<td>the morning and before going out dancing</td>
<td>stuff, but I don't see that myself</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------------------------------</td>
<td>-----------------------------------</td>
</tr>
<tr>
<td></td>
<td>there are good stories about the purchases</td>
<td>the stuff has more soul</td>
</tr>
<tr>
<td></td>
<td>it's not 'just a shirt', there is a story behind it</td>
<td>I like to talk to the store women about where the stuff is from</td>
</tr>
<tr>
<td></td>
<td>i like that things have a history</td>
<td></td>
</tr>
<tr>
<td>Uniqueness</td>
<td>you can find stuff you can't find anywhere else</td>
<td>clothes that have a purpose (like uniforms back then)</td>
</tr>
<tr>
<td></td>
<td>the way you combine the items is what makes it great</td>
<td>unfortunately there is only one of each</td>
</tr>
<tr>
<td></td>
<td>there is lots of random stuff</td>
<td>everything is different</td>
</tr>
<tr>
<td></td>
<td>I don't want to look like everyone else</td>
<td>Røde Kors is where I buy the weird stuff</td>
</tr>
<tr>
<td></td>
<td>it is not 'just a shirt', there is a story behind it</td>
<td>wearing something else than just black and white clothes</td>
</tr>
<tr>
<td>Make your own</td>
<td>Trendy</td>
<td>Vouching for it</td>
</tr>
<tr>
<td>--------------</td>
<td>--------</td>
<td>-----------------</td>
</tr>
<tr>
<td>I can redo the clothes if it doesn't fit, but I like it best if I don't have to.</td>
<td>I have more options than my friends because I can sew and adapt the clothes.</td>
<td>it's harder to imagine how you can combine clothes when they are not on dress forms.</td>
</tr>
<tr>
<td>it's fun to find something you can cut in and change.</td>
<td>it tends to work better if I don't have to adjust it.</td>
<td>you can make it your own without spending too many resources.</td>
</tr>
<tr>
<td>some people are good at combining stuff in new ways, I am not so good at that, but they can inspire me.</td>
<td>I have some friends who have twisted second-hand purchases to make it look great.</td>
<td></td>
</tr>
<tr>
<td>old clothes can still be relevant.</td>
<td>fashion does not have to be expensive.</td>
<td>celebrities buy it.</td>
</tr>
<tr>
<td>Røde Kors reinvents the recycling area.</td>
<td>clothes is specially selected.</td>
<td>MUNUFEA has pre-selected clothes so it matches better with current fashion.</td>
</tr>
<tr>
<td>they have stuff that was trendy a while ago.</td>
<td>some people probably think that Røde Kors shoppers have bad taste, but I don't think so.</td>
<td>clothes is ugly but still cool.</td>
</tr>
<tr>
<td>young and modern (MUNUFEA).</td>
<td>trendy clothes.</td>
<td>volunteers seek my fashion advice.</td>
</tr>
<tr>
<td>people that shop in MUNUFEA are more trendy.</td>
<td>it is nice that it appears they had a young consultant to pep up the place.</td>
<td>it is more of a gamble to buy stuff in Røde Kors, you don't know if others will like it.</td>
</tr>
<tr>
<td>Labels</td>
<td>chic volunteering girls (MUNUFEA)</td>
<td>you can spot second-hand because it is not 'that jacket from Zara that everyone is wearing this season'</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------------------------------</td>
<td>--------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>opposite walking into H&amp;M where you know what you can find</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pre-selection of clothes</td>
<td>don't care about labels</td>
<td>part of the treasure hunt is lost if clothes is pre-selected</td>
</tr>
<tr>
<td></td>
<td>pre-selection makes you able to find stuff faster</td>
<td>it is nice that the clothes is selected by younger people</td>
</tr>
<tr>
<td></td>
<td>it is clever to pre-select the clothes</td>
<td></td>
</tr>
<tr>
<td>Well-being</td>
<td>Instagram comments are mainly compliments of the clothes</td>
<td>thank you for your comments</td>
</tr>
<tr>
<td>Approval</td>
<td>i would love to own your wardrobe</td>
<td>users expresses gratitudes for the praising comments</td>
</tr>
<tr>
<td></td>
<td>it is more of a gamble when you buy stuff in Røde Kors, if other people will like it</td>
<td>sometimes I will wear something to get a comment, and I will most likely get a comment then</td>
</tr>
<tr>
<td>I like confirmation that my clothes is nice from someone that dresses like I do</td>
<td>I only get good feedback from shopping at Røde Kors</td>
<td>In general it is nice to get a compliment from someone you like</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>I agree with the other consumer</td>
<td>i like to tell others that I did a good job in finding treasures in the stores</td>
<td>I like it when others say my clothes is ugly, because I know that I know better</td>
</tr>
<tr>
<td>exciting</td>
<td>look forward to wear</td>
<td>I really like what I found</td>
</tr>
<tr>
<td>the purchase made it okay that it is raining and wet</td>
<td>I really like to go and look in the store</td>
<td>I get happy when my boyfriend finds something, because I know how good it feels</td>
</tr>
<tr>
<td>exciting to look for stuff</td>
<td>the clothes is exciting, not boring as in other stores</td>
<td>I shop not because I lack clothes, because I feel like I want something new</td>
</tr>
<tr>
<td>I feel excitement</td>
<td>boring store</td>
<td></td>
</tr>
<tr>
<td>volunteer was genuinely happy when I praised the store</td>
<td>they get happy in the store when I try on the clothes</td>
<td></td>
</tr>
<tr>
<td>Achievement</td>
<td>it is an achievement to find something you want</td>
<td>it is an achievement to find something nice amongst all the ugly stuff</td>
</tr>
<tr>
<td>Clear conscience</td>
<td>I get a more clear conscience from shopping at Røde Kors</td>
<td>I like that I don't support mass production</td>
</tr>
<tr>
<td>------------------</td>
<td>--------------------------------------------------------</td>
<td>---------------------------------------------</td>
</tr>
<tr>
<td>my friends can't find the same stuff I can</td>
<td>you need to be better at seeing the potential in stuff</td>
<td>I like to figure out how I can use it</td>
</tr>
<tr>
<td>its better if my friends that don't purchase second-hand likes it, because then I have convinced them</td>
<td>I try to challenge the professional way of dressing at my work</td>
<td>I think that other people I see in there have a talent for spotting stuff</td>
</tr>
</tbody>
</table>