CO-CREATION OF VALUE IN A SOCIAL ENTERPRISE OF AMATEUR
RUNNERS IN TURKEY: CHARITY RUN WITH ADIM ADIM

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ABSTRACT

CO-CREATION OF VALUE IN A SOCIAL ENTERPRISE OF AMATEUR
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ADIM ADIM is an organization which aims to raise funds for the civil society
organizations in Turkey and to increase the awareness of these institutions in society
with charity running activity which was conducted for the first time in 2008 with a
group of people and it has become a social phenomenon with its increasing number of
followers. As the co-founders recognized the gap between the individuals and the non-
profits, they initiated an enterprise to act as a bridge between individual donors and the
charitable institutions permanently. Therefore, the co-founders of Adım Adım can be
named as change-makers who aim to start a social transformation in the field of
individual charitable giving. To reach its goal, the enterprise has many stakeholders
such as the amateur charity runners, the non-governmental organizations, the donors
and its administration team. The aim of the present study is to put forward how value is
co-created in Adım Adım and its network. With respect to the aim of this study, firstly
the context of Adım Adım was conceptualized in line with the results of interviews and

ethnographic study. Later, the value co-creation processes were delved into with respect to the related literature. As a result of the research, it was revealed that Adım Adım is a social enterprise with different aspects and its members are involved in prosumption processes. It is also understood that its hybrid nature paves the way for value co-creation processes and it actively performs marketing practices.

ÖZ

AMATÖR KOŞUCULARDAN OLUŞAN BİR SOSYAL GİRİŞİMDE ORTAK
DEĞER YARATIMI: ADIM ADIM İLE YARDIMSEVERLİK KOŞUSU

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Adım Adım ilk kez 2008 yılında gerçekleştirdiği kollektif iyilikseverlik koşusu ile Türkiye'deki sivil toplum örgütlerine fon yaratma ve bu örgütlerin ülke çapında tanınırlığını arttırmayı amaçlayan bir oluşumdur ve günümüzde gittkçe artan üyesi ile sosyal bir fenomen haline gelmiştir. Kurucular Türkiye'de bireyler ve sivil toplum örgütleri arasındaki boşluğu fark ederek, bu iki taraf arasında daimi bir köprü görevini üstlenen bir girişim başlatmışlardır. Adım Adım'ın kurucuları bu yönleri ile bireysel bağışçılık alanında sosyal bir değişim yaşanmasını amaçlayan değişim önderleri olarak tanımlanabilmektedir. Bu doğrultuda, bu sosyal girişimin amacına ulaşabilmesi için amatör bireysel koşucular, sivil toplum örgütleri, bağışçılar ve yöneticiler gibi birçok paydaşı bulunmaktadır. Bu çalışmanın amacı ülke çapında faaliyet gösteren Adım Adım'ın paydaşları ile nasıl değerler yarattığını ortaya koymaktır. Bu amaçla ilk olarak Adım Adım içinde bulunduğu bağlam Adım Adım'ın paydaşlarıyla yapılan mülakatlar ve etnografi çalışması doğrultusunda kavramsallaştırılmış ve devamında oluşum ve

paydaşları arasındaki her türlü ortak değer yaratım süreci incelenmiştir. Yapılan çalışma sonucunda; Adım Adım topluluğunun farklı özellikleri bünyesinde barındıran ve tüketirken üreten bir tüketim topluluğu olduğu, Adım Adım'ın bu melez yapısının farklı değer yaratımlarına elverişli ortam hazırladığı ve oluşumun gönüllülük ilkesi üzerine kurulu yapısına rağmen pazarlama faaliyetlerini aktif bir şekilde gerçekleştirdiği ortaya konmuştur.

Anahtar Kelimeler: Bireysel Bağışçılık, Gönüllllülük, Sosyal Girişimcilik, Tüketirken Üretim, Birlikte Değer Yaratma.

To my lovely mother, Pandispanyam Saniye BİROĞLU

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My special thanks go to my brother Meriç Biroğlu and my father İbrahim Biroğlu who are my lifelong heroes. Thank you for being my family. I am so lucky!

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CHAPTER 1

INTRODUCTION

1.1. Background

"You think running a marathon is difficult? Try chemotherapy!"

This question changes the life of Itır Erhart radically when she sees that charity running advertisement motto at the bus stop. After her first trial in the USA, she wants to carry charity running to Turkey with a different and broader concept. Thanks to her friends, she is introduced to an extraordinary man like her, Renay Onur who has been the first individual charity runner of Turkey. Renay is also aware of the fact that charity running should be performed by masses to end up with an ultimate aim, social transformation. They recognize the prevailing distrust of individuals towards civil society organizations in Turkey. They see the huge gap between individuals and non-profits waiting to be connected. So, two co-founders and the people who believe in their mission come together to initiate a social enterprise which hosts a number of non-profit organizations to raise funds by performing endurance sports such as running, climbing or cycling. ADIM ADIM[1] leads NGOs to publish their financial annual reports with the support of its sister company called Açık Açık Foundation which acts as a charity navigator

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[1] Adım Adım is abbreviated to AA for the rest of the text.

platform. Now, the organization consists of 5 main province formations in İstanbul, Ankara, Bursa, İzmir, and Antalya.

In the first years of their journey, the co-founders of both of these enterprises had many troubles to make people believe in their dream. They state that it was hard to find people who were willing to be with them. Today, they are in the position where they start to choose their sponsors, co-partners, the NGOs to work with. The present study conducted by the organization examines this social phenomenon as its subject which managed to collect ₺49.376.168 with nearly 464.606 donors until today (Renay and Ergun, 2018). However, what AA tries to do with its stakeholders for 11 years means a lot more than the numbers.

In the present study, it is aimed to understand how value is collectively created in AA and its network. The qualitative research design is adopted as the research question is based on the experiences, meaning-making, memories or the standpoint of the participants (Hammarberg et al., 2016). As I have been a member of AA Ankara since January 2018, I had the opportunity to conduct an ethnographic study to observe the organization's practices in Ankara. Additionally, I had interviews with AA's four main stakeholders including non-profits, administration, charity runners and donors. At least five people from each category were interviewed to find an answer to my research question. I prepared specific questions for each category to understand their relationship with AA, which is shaped by their roles in the organization. I added the NGO representatives to the categories after the advice of the AA executive. The statements of the representatives supported what I observed during my ethnographic research and the responses of other stakeholders.

The findings of interviews are evaluated under two main headings: the conceptualization of the context and value co-creation in the organization and its network. The occurring themes showed that there is a blurring point especially in the minds of donors and charity runners. While donors confused AA with an association or a for-profit organization, the charity runners, who are also members of other amateur running communities, could not differentiate the function of the organization from a foundation. So, it is required to conceptualize the context of AA.

There occurs the theme of prosumption which was coined by Toffler (1980) as a result of runners' producing activities during their charity running campaigns. There are many co-creation processes in which its stakeholders generate different types of values collectively. Inspired by the study of Karababa and Kjeldgaard (2013), the collaboratively generated values will be explored within the scope of its practices. It is good to bear in mind that the practices which are analyzed in detail have emerged after the dyadic contributions of AA and its enthusiasts for many years.

In the discussion, why AA and its stakeholders, as a whole, should be classified as a social enterprise is discussed and its differences from charities are presented. Moreover, the charity runners' prosumption practices are reviewed by referring their roles as consumers. Lastly, in provided venn diagram, AA and its volunteers are at the core of the value creation process and AA has a multiparty relationship with its stakeholders. The marketing and communication practices are the source of different value co-creations. Lastly, co-creation of different values can occur within its discourse of social entrepreneurship.

In conclusion, the limitations of the present study and the recommendations for further research are provided after stating some implications for AA executives, and also social

entrepreneurs. The implications are obtained only after the analysis of interviews and observations.

1.2. Aim and Scope of the Study

The aim of the present study is to examine a social enterprise whose stakeholders are in co-creation processes to come up with a change which affects individual charitable giving tradition in Turkey. In order to do that the main and supportive questions are stated below.

1.2.1. Research Questions

This study mainly focuses on the value co-creation process in a hybrid community that raises funds by means of charity running. In order to understand how community members and community stakeholders create different types of value collectively, the main research question is stated below. In addition to the main research question, the sub-questions are located to support the main question.

Main Research Question is

- How is value co-created in AA as a social phenomenon and with its network?

Sub Research Questions that are supportive in answering the main question are:

- How can the context of AA be conceptualized?
- Can AA be delineated as a social enterprise? Why?

- Do charity runners go through a process of prosumption when they initiate a charity running campaign?

1.2.2. Significance of the Study

This research is significant in many ways. Firstly, it focuses on the phenomenon of entrepreneurship within the context of the non-profit sector. Since social entrepreneurship is a developing concept in Turkey, the existing literature needs to be studied. This study aims to contribute to the literature on civil society in Turkey by conceptualizing AA in its context. The hybrid nature of the organization paves the way for analyzing the community in terms of its different features, mainly its entrepreneurial and prosumer aspects.

This study accepts the charity runners as one of the consumers of the products and services provided by AA and examines the charity runners' prosumption activities. Furthermore, the present research contributes to the value co-creation theory since the organization practices are explored in terms of occurring value types with the guidance of the article of Karababa and Kjeldgaard (2013). So, it can be stated that the value types mentioned in that research are examined in the context of a social enterprise in Turkey and the present study reinforced the authors' statements.

Lastly, this study recommends some implications for the executives of AA. These implications can be generalized to the context of social enterprises which have a similar structure with AA. What is crucial to state that the companies or non-profits with multiple stakeholders are better to take into consideration the recommendations provided at the end of this thesis.

CHAPTER 2

LITERATURE REVIEW

2.1. Introduction

This chapter covers a review of the literature related to the research question by explaining some of the concepts that will be used in the analysis. In the first part of the literature review, a general idea about charitable giving and volunteerism will be outlined as the research topic requires to understand AA's context. Secondly, the concept of social entrepreneurship and how it differs from charity will be explained. Lastly, the value co-creation concept and the value types will be explored in detail in line with the research question of this study which is 'how value is co-created within the boundaries of the organization and its external stakeholders'.

2.2. Charitable Giving and Volunteerism

Charitable giving has been a research area in various disciplines and marketing literature. Some terms such as donation behavior, charitable giving, charitable behavior, philanthropy, altruism, sharing, gift-giving have been used interchangeably (Belk, 1979; Sherry, 1983; Sargeant, 1999; Webb, Green, and Brashear, 2000; Sargeant and Woodliffe, 2007; Bekkers and Wiepking, 2011; Grace and Griffin, 2009; Belk, 2010).

While clear-cut definitions for charitable behavior cannot be provided, it is accepted that an extensive literature on private philanthropy has emanated throughout the last few decades. Firstly, Belk (1979) focused on 'sharing' activity and defined it as an act of distributing what belongs to someone to others for their benefit. Belk and Coon (1993) included symbolic value into the functional and economic meaning of gift-giving. On the other hand, many researchers focused on the types of giving such as money and time and discussed their nature. While Brown and Lankford (1992) argued the way in which the types of giving complement to each other, Duncan (1999) claimed the types of giving can only substitute for another. Darr (2014) dealt with 'the gift exchange' phenomenon which is believed to have a variety of functions such as economic, social, moral, religious, aesthetic and juridical.

Some authors have searched for the factors that affect charity giving decisions. According to DiMaggio and Anheier (1990), the act of charitable giving is a culmination of a decision-making process involving a wide range of variables. Attitude to the cause, personal involvement or related experience, and belief whether the charity will use its funds appropriately are factors affecting donation decision-making. To Kahneman and Knetsch (1992), the motivation of altruism could be to get moral satisfaction. Additionally, Bendapudi et al. (1996) emphasized the charity image as it determines the perception of the donor when the thought of need occurs. The authors defined some factors affecting evaluations of donors of non-profits; familiarity with charity, the efficiency of charity in terms of the proportion of the funds to charity's performance, the amount of money spent for administration and fundraising, and the perception of the donor for the efficiency of charity in matching its goals. Furthermore, Torlak ve Tiltay (2015) examined the effects of conspicuousness, empathy, altruism, and intrapersonal religiosity on anonymous donation behaviors of individuals.

So, who benefits from charitable giving, then? Srivetbodee et al. (2017) stated that the producers, the workers of the charitable work, are directly affected by charitable giving while society is the secondary beneficiary. On the other hand, Hassay and Peloza (2009) defined the beneficiaries of donations as consumers and depicted the volunteers and donors as charity supporters.

Here is another question: how trust is built in charitable organizations? Some researchers such as Hankinson (2004) stated that donors decide to donate their money to non-profits only after they gain trust in their brands. Carlzon (1987) defined 'moments of truth' as critical at which a donor feels connected to the organization which communicates with herself. So, different communication channels are to be applied by the non-profits different in nature and target consumer (Wray, 1994). The channel of connecting donors is determined in terms of the characteristics of the organization. Additionally, to define charity and its cause clearly and to distinguish charity from its competitors it is required to motivate potential customers and to maintain current customers for nonprofit organizations (Saxton, 1995).

Volunteerism can be counted as a type of charitable giving. Volunteerism can be defined as a prosocial behavior without its own market (Stürmer and Synder, 2010). Dingle (2001) determined 3 common factors of volunteering in his work: (i) the volunteer work should not be conducted for financial gain, (ii) it should be based on the free will of volunteers (ii) it is beneficial not only for others but also for self-improvement. Volunteerism has an extensive definition since its extending role of voluntary citizen engagement is needed while building a community and voluntary citizen engagement may include advocacy work, unpaid campaigning, etc (Leigh et al.,2011).

According to Laverie and McDonald (2007), volunteerism is found to have a critical role in marketing, so the individual level of volunteerism needs to be investigated by micromarketing researchers. While some researchers mostly dealt with the motivations of volunteerism (Meier and Stutzer, 2007), the researchers like Ellemers and Boezemen (2010) discussed the difference between volunteering and paid work in terms of the employees' and the volunteers' commitment. Furthermore, Valerie and McDonald (2007) aimed to find ways of volunteer commitment of paid employees in their workplace.

As the subject of the thesis is a social enterprise in Turkey, the recent developments in civil society are given briefly. Third Sector Foundation of Turkey (TÜSEV) was founded in 1993 by 23 leading civil society organizations to improve the legal, financial and functional infrastructure of the third sector in Turkey (TÜSEV, 2019). To achieve its goal, it holds national meetings, organizations and publishes bulletins and reports on civil society in Turkey. The foundation published *Highlights on Civil Society in European Commission's Turkey Report* in 2018. In this report, it is asserted that there are more than 23.000 NGOs in the country. Furthermore, the most recent related law is *The Act on the Relationship Between the Associations and Foundations with Public Institutions and Organizations with the number of 5072* and it dates backs to 2004.

Third Sector Foundation published a report on Individual Giving and Philanthropy in Turkey in collaboration with Koç University on the topic of individual charitable giving and volunteerism (TÜSEV, 2016). The previous research on the same topic was conducted 12 years ago. The report analyzed individual charitable giving under two main headings: direct giving to those in need and donations to NGOs and participation in activities. The report also listed the motivations of individuals for charitable giving according to the results of the conducted survey. These are religious concerns, social traditions, feeling indebted to society, personal satisfaction (TÜSEV, 2016:38).

Furthermore, %52 of the participants did not prefer to donate to non-profits since they thought their contribution was quite low. Therefore, most of the respondents asserted that they prefer to donate money to acquaintances, the people in their neighbourhoods. It is alleged that transparency and accountability should be enhanced in the country as only % 33 the participants said to have access to reports about the activities of the charity they donated to. According to the report, only %4 of the participants in Turkey thought that responsibility of helping people in need belongs to institutions like foundations and associations while the rest of the participants considered that taking care of them is the duty of the government (TÜSEV, 2016). So, it can be summarized in a way that people do not feel responsible for the causes surrounding them and the recent law can be revised with respect to the needs of the actors of the sector.

2.3. Social Entrepreneurship

Bill Drayton is the man who coined the term of social entrepreneurship in 1980 when he founded the first extensive social entrepreneurship network, Ashoka. It is a social entrepreneurship platform where the fellows of the network are chosen to help social entrepreneurs establish and extend the scope of their enterprises until a desired social change turns into a systematic one. In that platform, social entrepreneurs are seen as pioneers of social value creation for purchasers including members of the society and government. Its structure is based on 3 main pillars: (i) investing in strategies that pave for long term stability for the targeted sector, (ii) mutual trust and strong relationships between entrepreneurs to maximize the transition of expertise and talent, (iii) client-based financial organizations for the citizens to achieve social goals (Sen, 2007).

As one of the most important actors in AA's network, Ashoka has a great impact on the founders of AA. Since the foundation of the world's first and largest social entrepreneurship platform in 1980 by Bill Drayton in the USA, Ashoka gathers social entrepreneurs who offer effective and lasting solutions to urgent social problems. Today, more than 3,500 Ashoka Fellows from 92 countries make a difference in various areas such as human rights, development, environment, health, education, and civic participation. Prominent Ashoka Fellows include social entrepreneurs such as Kailash Satyarthi, the Nobel peace laureate of 2014 and leader of the movement against child labor, Jimmy Wales, the founder of Wikipedia, and Paul Rice who launched the Fair-Trade certification system. Ashoka Turkey takes its strength from nearly 30 social entrepreneurs serving in various areas such as education, health, environment, human rights, youth, and civic participation and it plans to carry the concept of social entrepreneurship into a new stage with contribution from its fellows (Ashoka Turkey, 2014).

Although social enterprises carry on their activities for many years, there has been an ongoing discussion in the delineation of social entrepreneurship (Short, Moss and Lumpkin, 2009; Peredo and Chrisman, 2006). While some researchers accepted that social entrepreneurship is similar to nonprofits (Reis and Clohesy, 2001), others argued that it is more related with philanthropy and pointed to the activities with social objectives since philanthropy is more about finding out a long-lasting remedy (Austin, Stevenson and Wei-Skillern, 2006). Furthermore, there is an approach stating that social entrepreneurship is a combination of charitable and philanthropic activities with the aim of generating revenue. Nevertheless, it is hard to say where social entrepreneurship stands in the context of charitable activities (Mair and Marti, 2006; Short et al., 2009).

While a group of authors pointed out the fact that social enterprises, as nonprofit based initiatives, struggle to find alternative business models in creating social value (Boschee, 1998), another group of researchers underlined the social enterprises' capacity of accelerating social transformation (Alvord et al., 2004). According to Sen (2007), social entrepreneurship compromises following innovative points of view in addressing social problems: being opportunistic, persevering and reliable. Dees (1998) also assumed that the social entrepreneurs are expected to be highly accountable, dedicated, socially alert while Lefebvre highlighted the innovative feature of social entrepreneurs as social issues and causes are treated within a framework for innovative solutions in social entrepreneurship (2009).

Many researchers tried to understand the reason for the birth of such a phenomenon. Zahra et al. (2009) considered that socially conscious individuals are to improve innovative business models to solve social problems as they are neglected both by governmental and nonprofit organizations and pointed out the mandatory aspect of the entrepreneurs' motivations. According to Lefebvre (2011), the studies have mainly focused on social change at the individual level as they thought that the laws, cultural norms and infrastructure of a society can be transformed through an accelerated individual behavioral change.

The researchers also pointed out both similarities and differences between commercial and social entrepreneurship (Alter, 2007) and recommended approaching social entrepreneurship in a more systematic way (Austin et al., 2006) as social enterprise is expected to find a balance between social and commercial objectives (Pharoah, Scott, & Fisher, 2004).

According to the social enterprise sustainability equilibrium, if an enterprise has a sustainability strategy in which commerce methods support social programs, this enterprise can have the potential to be a social enterprise (Alter, 2007). So, a non-profit with income-generating activities can be a social enterprise. On the contrary, the academic research and the policymakers in UK sometimes require %50 income from trading as a benchmark to differentiate a charity from a social enterprise (Smallbone and Lyon, 2005). The use %50 income generation from trading is also adopted by the researchers of British Council (2019). According to Ridley-Duff and Bull (2008), that requirement ignored the fact that trading income is not enough to define an enterprise as a social enterprise. Ridley-Duff (2008) also claimed that if an organization manages to maintain its autonomy and strengthens its market power, it has right to be defined as a social enterprise. Furthermore, Kerlin (2006) asserted that the definitions of social enterprise can differ according to the contexts of the nations.

Tracey (2007) underlined the hybrid nature of social enterprises and mentioned two main challenges of social enterprises during defining and reaching social goals: (i) hybrid nature of enterprises, (ii) training of entrepreneurs. It was concluded that the trade-off between economic and social concerns constitutes a challenge for social enterprises. Bajde (2006) argued that the gap between philanthropy and business has diminished by the emergence of hybrid formations such as "venture philanthropy", "philanthrocapitalism" and "social entrepreneurship." Doherty et al. (2014) emphasized the results of hybridity in social enterprises such as mission diversion as there are many stakeholders with different concerns and gaining legitimacy. Because of conflicting concerns of each stakeholder, time and resources should be invested in networking, communicating, lobbying between stakeholders in order to develop strategies. Social networks, as a way of transmitting innovation, have the ability to affect the learning

process of the entrepreneurs, capacity to multiply the solutions and construct new entrepreneurial ideas (Kolleck, 2013).

According to Montgomery et al. (2012), recent studies underline the heroic features and success stories of social entrepreneurs; however, they ignored the collaborative aspect of social entrepreneurship, which leads to more expansive social change. Entrepreneurs from both similar and different fields may help develop strategies that increase the amount and diversity of supporters, improve trust and save costs. Authors made a list of activities that accelerate the success of collective entrepreneurs: (1) framing, (2) convincing, (3) multivocality. Framing is action-oriented principles which make the decision-making process quicker. On the other hand, convincing means convening individuals to take a collaborate action against a problem. The last principle is to protect the multiplicity of group members as it enables to attract various types of audience, donors, customers, consumers.

Defourny and Nyssens (2010) distinguished two schools of thought which represent earned income school and social innovation school. The first school of thought defines social entrepreneurship according to the income level. On the other hand, for the second school, the earned income is not fundamental, and the innovativeness is appraised. In line with Defourny and Nyssens's arguments (2010), Dees and Anderson (2002) tried to answer the question whether income generation is required to be classified as a social enterprise and they concluded in a way that income generation is not a mandatory element to be considered as a social enterprise.

Recently, extensive research has been conducted by the British Council with collaboration with METU, Istanbul Bilgi University, TED University and many important institutions such as the Social Enterprise UK, Ashoka Turkey. One of the most

important sections of the report (British Council, 2019:27) focused on finding a clear definition of social enterprise. According to the report, social enterprises in Turkey are mostly commercial initiatives of associations and foundations; social cooperatives, companies aiming to create a social impact and new generation companies founded directly as social enterprises. It is stated in the report that there is no clear-cut definition of social enterprise and it tries to make use of its most accepted features as criteria. These criteria are (i) the main purpose of the establishment (or its starting point), (ii) generating commercial income and (iii) the use of profit/income. While defining the concept, the researchers conducted interviews and surveys. The subjects of these surveys and interviews were eliminated if their very first goal was to create profit. Secondly, companies, the commercial income of which was less than 50% of their total income were also removed from the list of social enterprises. Finally, companies, whose profit or surplus revenue was distributed to partners or shareholders of the company, were also removed from the list of social enterprises again as they do not fit the criteria of a social enterprise. It was also noted in the report that the legal status quo is not included in the defining process. A foundation or an association was included in the list if they earn income through selling products and services (British Council, 2019).

To conclude, there is not a consensus on the definition of social enterprise since it is open to the new point of views and comments. Since the same confusion occurs in the context of AA, in the following section, the literature on the differences between charities and social enterprises will be given in detail.

2.3.1. The Differences between Charities and Social Enterprises

Dees (1998) claimed that social entrepreneurship is an expansion of analytic problem-solving as he evaluated charities and social enterprises according to their problem-solving capacity. He believed in combining these two cultures for the success of a social entrepreneur. Then, he revealed 5 main differences between the point of views of charity and social enterprise. While charity is unplanned, there is logical thinking of social return in social entrepreneurship. In charities, the sacrifice of money or time is respected while there is a need for skills and mastery to overcome challenges in social enterprises. Charity means pure giving while social enterprise's approach to the events is business-like. While charity tries to diminish deprivation, a social entrepreneur does not only solve problems but offers the solutions. The charity cares for living things while social entrepreneurship strengthens living beings. With respect to Dees's arguments (1998), Santos (2012) related social entrepreneurship with developing a sustainable and long-lasting solution to a social problem. Its solution should be adopted by a greater group of people and it is related to the process of value creation.

In the article Acs et al. (2013), six main social value dimensions are depicted as role, social structure, purpose, sustainability, financing and time frame while defining social entrepreneurship and charity. In the first dimension of the role, charity deals with income distribution while social entrepreneurship deals with changing agents and bringing social innovation. In the second dimension of the social structure, charity is believed to take structure as given while social entrepreneurship alters the structure. In the third dimension of purpose, a charity aims at alleviating the suffering of living things in need while social entrepreneurship aims to improve the social conditions of society. In the fourth dimension of sustainability, charity is not seen sustainable while social entrepreneurship provides sustainability. In the fifth dimension of financing, the source of a charity is donations

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while social entrepreneurship is founded through a business model. Lastly, in the last dimension of time frame, charity finds immediate solutions while the solutions of social entrepreneurship are for the medium term. Furthermore, Dart claimed that social entrepreneurship differs from the nonprofit sector in terms of strategies, structures, norms and values (2004). Social entrepreneurship brings an alternative to the constraints of both government funding and philanthropic inclinations of individuals (Dees, 2001).

It is known that the number of stakeholders in social enterprises is more than nonprofits. This makes the relationship between stakeholders and social enterprises more complicated since each of these stakeholders' expectations should be met. In addition, as entrepreneurship gets larger, the expectation of donors should be supported by statistics and transparent financial reporting (Sud et al., 2009). According to Sud et al. (2009) the desire of nonprofits to gain legitimacy by emphasizing economic outcomes, may discredit the field and blur the minds of customers. The second argument of the authors is isomorphism meaning that organizations in similar sectors are destined to resemble one another at the end. Entrepreneurs are all expected to meet the existing operations. They give an example of Ashoka, whose aim is to help social entrepreneurs build networks. These networks let the common practice of entrepreneurs spread among potential entrepreneurs.

In a nutshell, it can be stated that charities and social enterprises differ in many ways according to marketing researchers. It can be summarized that social enterprises seek a long-term solution with an opportunistic, innovative and businesslike perspective. In the following section, the two main aspects of AA will be analyzed.

2.4. Prosumption

As the organization consists of stakeholders who consume while producing, the literature on prosumption will be provided in that section. Firstly, the definition of presumption will be explained. Toffler (1980) coined the term of prosumption to imply consumers' production activities for their own consumption in his book *The Third Wave*. Additionally, in Ritzer's *Mcdonaldization of Society* (1993), it was asserted that the consumers are assumed to be forced to work while they are consuming goods and services. With respect to the main studies on the subject, it can be stated that prosumption is a process rather than a single act (e.g., purchase) and consists in an integration of physical activities, mental effort, and socio-psychological experiences (Xie et al., 2008).

Tian et al. (2017) gave an idea about the ongoing discussion related to the prosumption phenomenon in their article. According to them, information prosumption is the basis of consumer prosumption. The consumers' prosumption activities on the internet can be a basis for an enterprise value co-creation as blogs, forms, panels are where value co-creation takes place. In practice, the producers pay more attention to meet consumers' interests by using the consumers' search analysis results. Therefore, the more qualified and competent products have been produced thanks to big data technologies. So, the companies support their consumers' prosumption process by maintaining some examples of blogs or forums to leave them space to interact with each other. In the article, it is emphasized that there is no in-depth research on how prosumption activities create value as it is the main form of consumer prosumption.

Ritzer and Jurgenson (2010) gave some early and timely examples of prosumption such as gas station or user-generated Web 2.0 in their research and they thought that digital

prosumption may be a new type of capitalism. In contrast to the previous researchers, they argued that the companies intervene in the production process of consumers less in prosumer capitalism. Although prosumption is not invented in web 2.0, it developed and became popular and one of the most significant promoters of prosumption there (Ritzer and Jurgenson, 2010). Marketing researchers also dealt with the concept of brand volunteerism. Arnould (2007) stated that volunteering for brand development is not abusive. However, Cova and Dalli (2009) asserted that brand volunteers are exploited during their prosumption processes. Ritzer and Jurgenson (2010) did not agree with Cova and Dalli's statement since the prosumers of Web 2.0 seem to have fun. According to the authors, consumers enjoy their moment of production while they are uploading or editing videos, articles, forums or blogs. The authors also explained why prosumption of consumers cannot be seen as exploitation in such a way that prosumers cannot be controlled on the internet as there is abundance rather than scarcity and quality is appreciated rather than quantity within the Web 2.0 prosumers.

Prahalad and Ramaswamy (2004a) argued the trend of prosumption with the point of value co-creation in their research. According to the authors, co-creation is the creation of value jointly by the company and consumer, and a problem is also solved collaboratively. 'It allows the customer to co-construct the service experience to suit her context' (2004:8). Additionally, Xie et al. (2008) also pointed out that value creation can be analyzed through prosumption and marketing point of view has changed from "to consumers" to "with and among consumers" and the value of the service can be measured at the time of its use (Vargo and Lusch, 2004). Furthermore, Sheth and Uslay (2007) asserted that the extension of value co-creation leads to two main value creators: consumers and producers. So, trust-building between those two actors will be more necessary than it used to be. Researchers such as Jaworski and Kohli (2006) proposed

that the co-creation of value should be examined by further studies as it is necessary to disclose the desires and needs of the customers.

In a nutshell, prosumption is associated with consumers' co-creation processes as consumers have a role of consumer and producer with the development of service-dominant logic. Consumers actively participate in the value creation processes and direct producers according to their desires, tastes, and creativity. This participation paves the way for the value co-creation theory.

2.5. Co-creation of Value

According to the research of Galvagno and Dalli (2014), the theory of co-creation can be examined under two main topics including co-creation through consumer experience and service-dominant logic. That is to say, marketers can learn from consumers' experience. According to Gummerus (2013), service-dominant logic features the consumers with two roles as co-creator: active doer and interpreter of experiences. The prosumption activities are mainly based on the freedom and creativity of the consumers (Zwick et al., 2008). Consumers' involvement in the co-creation processes leads the consumers to share their experiences (Prahalad and Ramaswamy, 2004a).

Some authors representing a stream underlined customers' participating role in the production of the goods and services (Prahalad, 2004; Prahalad and Ramaswary, 2000). Some authors emphasized the role of consumers as co-producers (Vargo and Lusch, 2004). Later on, the term of co-producers turned into the term of co-creators by Vargo and Lusch (2006). Rather than putting the firm into the center of value creation or treating co-creation as a part of a huge system, the authors such as Grönroos (2011) and Voima

and Grönroos (2011) perceived co-creation as a platform where mutual relationships are generated.

Maclaran and Brown (2005), discussed the creation of utopian meanings that are created during the consumption of space. According to the authors, the meanings are subject to change between producers and consumers of the space (Maclaran and Brown, 2005). The new idea of utopia may refer to collective action and group solidarity and can be seen in a number of everyday practices such as TV programs like Survivor, film theatres, etc. The authors recommend conceptualizing the notions of value to improve the understanding of marketing values.

Lusch, Vargo, and Tanniru (2010) studied the concept of value network and defined it as sensing and reacting to value structures generated between economic and social actors who are in interaction with institutions and technology. The authors concluded that these networks included the co-production and the exchange of offered services and the co-creation of value. When consumers are seen as a part of the network, it can be assumed that information sharing increases. It is asserted in the article that there is no one in the system that can dominate or own the value network (Lush et al., 2010).

With respect to the co-created values in the present case, it is also necessary to give information about value types in marketing literature. To start with, economic value is examined under two main topics in marketing: economic value to customer and value in use. The components of economic value can be listed as performance, reliability, technology or price (Tzokas and Saren,1999). On the other hand, what Karababa and Kjeldgaard (2013) scrutinized in their study, as economic value is more about the way consumers evaluate the worth of products or services while making a comparison

between competitors. They were influenced by the book of Graeber (2001) in which the value types in marketing are explored as economic, semiotic and social values.

 In terms of social value creation, there are two types of social values in terms of their created benefits which are needed to be analyzed in the context of the present case. The first one improves the lives of people, communities, and societies (Stevens et al., 2014). The second one refers to the linking value of product and services and it holds people together as community enthusiasts. According to the second type of social value, the products which make individuals feel isolated from others lose their popularity and the products which gather people will be used by a greater number of people (Cova, 1995).

Identity value was introduced to marketing literature by Holt and Thompson (2004) and it was explained that it contributes to the way the consumers express themselves. On the other hand, the experiential value reflects consumers' perceptions of experiences as a result of consumers' use of products and services (Keng and Ting, 2009). It refers to the excellence of the service provided by the firms (Mathwick, Malhotran & Rigdon, 2001). Additionally, experiential value perceptions interact with the use of the product and service with their evaluations by the consumers (Mathwick, 2002). Lastly, perceived value is consumers' perception of the utility of the product (Zeithaml, 1988).

CHAPTER 3

METHODOLOGY

3.1. Introduction

In this chapter, the purpose is to present the research methodology adopted for this qualitative study whose subject is a run for charity platform and its fundraising strategies. As a countrywide peer to peer-run for charity platform, AA consists of five main province unionizations, namely Istanbul, Ankara, Izmir, Bursa, and Antalya. To collect data, I met the co-founders, the executives and the trainers of AA Istanbul as it is the leading province in the management of the organization. Additionally, thanks to my one and a half year-long experience at AA Ankara as a member, I observed how the events are organized and the relationship between group members evolves.

The research plan, which includes the methodology, the participants of the research, process of adding participants from the list of interviewees, coding methods employed during the analysis and ethical issues are the primary elements of this chapter.

3.2. Research Question

-How is value co-created in AA and with its network?

Research Questions that are supportive in answering the main question are:

- How can the context of AA be conceptualized?

- Can AA be delineated as a social enterprise? Why?

- Do charity runners go through a process of prosumption when they initiate a charity running campaign?

3.3. Data Collection & Conduct

A qualitative research method is an appropriate way of conducting research when the researcher aims to explore a phenomenon by referring to an individual's experience in a unique situation (Stake, 2010). That is why this approach was adopted to understand the roles of AA volunteers in the process of value-creation and to test a theory on the co-creation process among its stakeholders.

Observations, having interviews and examining artifacts including documents are the most common methods of qualitative research (Stake, 2010). As the qualitative research method is chosen, the methods of observation and interviewing are adopted to collect useful data to answer the research question. Secondly, the visual materials reflecting the process of the fundraising activities organized by the volunteers and the organization were used to support the themes emerged during the interviews. Lastly, both visual and documented secondary sources were used in the research since the events like campaigns or races were documented, interpreted and commented on in these sources. Another source I used was the official report of AA (Onur and Ergun, 2018), which outlines all the operations performed by AA in 2018 and it also helped me understand the organizational structure of the organization.

3.3.1. Data Collection First Phase: Ethnography

The main purpose of ethnography is to describe the participants by observing them in their cultural environments. What is crucial here is to associate the results of observations in terms of individual behaviors with the cultural characteristics of the environment (Agafonoff, 2006). Therefore, an ethnographic work was conducted to closely observe community dynamics and to accommodate the results of these observations to the context of the enterprise. As a runner, I am a member of both AA Ankara and another amateur running community called Ankara Koşuyor. I started to attend the training of Ankara Koşuyor in December 2017, a month before AA Ankara and I ran my first half marathon with Ankara Koşuyor. On the other hand, the first time I ran with AA Ankara was on the occasion of a costume running in January 2018 at Eymir Lake. I participated in both of these communities as anyone can train with them without prior consent. However, it is expected from a runner to kick off her charity campaign in AA Ankara. So, I ran for a TEMA[2] project in which the children are taught planting.

Consequently, I became both a participant and an observer in two running communities where one encouraged charitable giving while the other was more about socializing and improving self-running performance. I had the chance to observe the current developments in both communities and compared the reactions of community members to changes. The data collected during the observation of two communities helped me conceptualize the organization.

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[2] The Turkish Foundation for Combating Soil Erosion, for Reforestation and the Protection of Natural Habitats

The ethnographic study was performed from January 2018 to the present. During the fieldwork, I attended the following events:

- Running with costumes in the first week of the year: It was my first running trial with a running community. I was following the social media accounts of the running communities in Ankara. The time and place of the events were announced by the community leaders through social media accounts. Although I knew that the training was open to anyone, I asked whether I could join them before I went to Eymir Lake. The AA Ankara members were very kind and welcoming to me. The event was organized by Adım Adım Ankara and METU Marathon members. The costumes of the runners were creative as they can be seen in Figure 3.1.

- Partnership with other running communities like Ankara Koşuyor and Run for Life for collecting materials for a charity in 2019: The running communities can be involved into the charitable activities such as collecting books or clothes for those who are in need. For example, the runners prefer to buy books or bring their own books for the students in primary schools. When a running community decides to organize such an event, the managers of the community let other community leaders know about the event and they join their forces to help people. When I attended one of those events, which took place at Anıttepe running track, I observed the power of synergy. The charity representatives came to Anıttepe with the students and the runners walked with those children and had conversations to motivate them to be hardworking students. Both the charity representatives and the runners were content with the organization and the runners decided to reorganize such events regularly. Like in the system of AA, the runners helped people while they were training.

- Attending Runatolia Maraton in Antalya with Ankara Koşuyor in 2018 and with AA Ankara in 2019: It can be stated that most of the runners start to attend

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marathons with Runatolia as it is famous among runners. It is attractive thanks to its ambiance and its participants. It is commemorated with AA as it is the first race in which AA runners conducted their first charity running. The places of start and finish of the marathon are also important since runners plan their accommodation according to the ending place of the races. Therefore, the runners can socialize there easily compared to İstanbul Marathon since their hotels are closer to each other and the runners can see each other again after the races.

- Attending training of the team once a week: The focus of the ethnographic study is AA Ankara. The community meets every Tuesdays and Sundays. The training on Tuesday takes place at Anıttepe on Tuesday and at Eymir Lake on Sunday. The training program is announced weekly through social media accounts and the most frequently used platform is Instagram. During the writing process, I tried to join training. After the training, the community members go to a coffee house which is close to the places to run. For example, after the training at Anıttepe, the runners go to Simit Café to socialize while they go to One Tower to drink coffee after the training by the lake of Eymir. The community members sometimes prepare cakes or cookies to consume together after training.

Figure 3.1 **First Day of the Fieldwork –The Costume Running of 2018**

Retrieved from https://www.haber50.com/genel/iyilik-icin-kostumler-giyerek-kostular-h234532.html

While some running communities perceive the relationships between different communities in such a competitive way, it can be expected to see the practice of evangelizing. *Evangelizing* is a common practice among brand communities, and it is a practice of community members to convince others to transfer into their own community (Schau, Muniz and Arnould, 2009). Concordantly, I also observed that some newcomers of AA Ankara preferred to be members of Ankara Koşuyor. It should not be concluded in such a way that these transitions are a result of evangelizing practices of Ankara Koşuyor since its activities are already more diversified and multiple compared to other

running communities. For instance, the aforementioned activities include interesting running practices such as "the longest day run on the 21st of June" which starts at 9.00 pm by the lake of Eymir or cycling together in one of the newly opened sports centers at Atakule. Some creative events are also organized by AA Ankara in addition to charity events. Here is an example of field notes taken on the first day with AA Ankara:

> I was following the social media account of AA Ankara for a long time. I asked their permission before attending their training for the first time through their account. Their reply was prompt and intimate. What a coincidence that it was the first trial of the group to run with costumes by Eymir Lake, Oran. I had a cloak that I had bought for a Christmas party when I was an Erasmus student. I brought it with me but couldn't dare to wear it until I saw people with costumes. That was one of the most awkward moments in my life. They never let me feel like I was a stranger. We represented different creatures as if we were wandering in the Wonderland of Alice. There were many characters like kings, cavaliers, clowns, doctors, cowboys, Frida or Snow White with her apple. Another astonishing thing was that journalists were waiting to interview us and to take our pictures while we were running and jumping around. We were in a utopian-like place.

As it can be seen in the field note, welcoming practices of AA Ankara make newcomers feel at home and motivated for future training. Below, is a piece of a field note from the first charity running in Runatolia Antalya Marathon in March 2019:

> I felt nervous as I had attended the training of another amateur running community, Ankara Koşuyor more compared to the training of AA before I decided to start a campaign for charity. In contrast to what I had expected, the members of AA Ankara welcomed me and did not mind my irregular participation in their training. The only thing they cared for was my decision to run for a charity project which means running for goodness. What we did together was doing a favor for the society in which we live together.

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3.3.2. Data Collection Second Phase: Interviews

The use of semi-structured interviews is quite popular in qualitative research because it brings flexibility and accessibility to the research and it is one of the most influential ways of collecting information (Kvale and Brinkmann, 2009). Therefore, I preferred to conduct semi-structured interviews with 33 participants to understand the organizational structure and activities. The semi-structured and open-ended interviews were conducted with the current and former executive board members, trainers, charity runners, donors, and non-profits. I tried to contact former volunteers in addition to the current ones. The interview question kits for the group of interviewees are listed in Appendix A and B.

I took some notes during interviews and I audiotaped face-to-face interviews after getting the consent of each interviewee. The interviews were audiotaped by a mobile phone. We started with an introductory small talk as it builds trust and makes an interviewee feel more comfortable by talking about her/himself a little bit instead of engaging in a professional speech (Mellon, 1990). The interviews started with open-ended, warm-up questions to get information on what position interviewees were working in the organization and how they started running with AA.

Table 3.1 *The List of Interviewees*

Roles	Name	Education	Occupation
Co-Founder and Spokesperson	Itır Erhart	Graduate	Academic
Co-Founder and Fundraising Coach	Renay Onur	Graduate	Engineer
Branding Coach	Kıvanç	Bachelor's	Advertiser
Fundraising and IT Manager	Aytaç	Bachelor's	Engineer

Table 3.2 (Cont'd) *The List of Interviewees*

Roles	Name	Education	Occupation
Ex-Sponsorship Coach	Emre	Bachelor's	Photographer
Sponsorship Coach	Doğan	Bachelor's	Leasing Manager
Coach of Trainers	Memnune	Bachelor's	Translator
Ex-NGO manager	Nihan	Bachelor's	Business Manager
Brand manager	Kadriye	Bachelor's	Bank Employee
Trainer in İstanbul	Ceren	Bachelor's	Client Manager
Leading Trainer in Ankara	Aykut	Bachelor's	Sales Manager
Trainer in Ankara	Sibel	Bachelor's	Teacher
Trainer in Ankara	Özgür	Bachelor's	Soldier Pilot
NGO manager in Ankara	Özge	Bachelor's	Insurance Broker
Communication and Social Media Manager in Ankara	Zeynep	Bachelor's	Engineer
Charity Runner in Ankara	Dilek	Bachelor's	Engineer
Charity Runner in Ankara	Hesna	Bachelor's	Teacher
Charity Runner in Ankara	Kürşat	Bachelor's	Soldier
Charity Runner in Ankara	Oktay	Bachelor's	Soldier
Charity Runner in İstanbul	Yersu	Bachelor's	Competition Specialist
Charity on Education	TEGV	Bachelor's	Charity Employee
Charity on Natural Disaster and Rescue	AKUT	Bachelor's	Charity Employee
Charity on Waste Food	TİDER	Graduate	Charity Employee

Table 3.3 (Cont'd) *The List of Interviewees*

Roles	Name	Education	Occupation
Charity on Illness	TOHUM OTİZM	Bachelor's	Charity Employee
Charity on Illness	SERÇEV	Bachelor's	Charity Employee
Donor	Dilara	Graduate	Translator
Donor	Nazlı	Graduate	Officer
Donor	Nihal	Bachelor's	Translator
Donor	Deniz	Graduate	Student
Donor	Ersin	Bachelor's	Translator
Donor	Berna	Bachelor's	Pilot
Donor	Yağmur	Graduate	Engineer
Donor	Dilara-2	Bachelor's	Flight Attendant

Once I took the approval and the protocol number from the ethical committee, I started to pick participants by making use of the snowball effect method. I commenced with AA Ankara volunteers and asked them who to contact for further interviews. It was crucial to reach the volunteers in Istanbul as they knew more about the organization than the volunteers in Ankara. I reached the names of executives from the public annual report of the organization (Onur and Ergun, 2018). It showed the structure of the administration and gave details about the process of charity running conducted by the community in 2018. Then, I sent e-mails and messages through social media accounts of predetermined executives. The interviews were conducted, and discussions were recorded only after receiving the consent of the interviewees. The interviews lasted 27 hours and the transcription consists of 101 pages, single space. As the executives provided the most

extensive information about the organization and how it functions, the focus of the interviews became the practices of AA İstanbul.

Within the scope of Grounded Theory which is a qualitative way of moving from personal knowledge to collective knowledge (Strauss and Corbin, 1990), it is possible to include or omit some interview questions (Creswell, 2013). As a part of this theory, Creswell (2013) asserted that open coding and axial coding were adopted since I compared the themes occurred within interviewees according to their roles in the organization. In axial coding, the researcher goes back to the categories occurred in open coding to see what triggered a phenomenon to occur, what the actors gave a response to that phenomenon as a reaction, what the context was and what results were achieved at the end. As Creswell (2013) stated, axial coding facilitates a researcher's understanding how subcategories are related to categories. In the organizing scheme of the authors, there are three main parts consisting of conditions, actions, and consequences. While actions answer the questions of by whom and how the consequences answer the question of what happens as a result of these actions.

As marketing was once seen in a negative way by non-profits (Dees and Anderson, 2002), I tried to soften some marketing terms such as a competitor. I thought that the managers of the NGOs and the managers of AA would not welcome some basic, standard marketing terms as they would be inclined to associate marketing terminology with for-profit organizations. I was not mistaken since I was confronted by some participants who didn't accept some of the marketing terms as they were stated in the interview question kit. Therefore, they recommended me to use alternative terms such as "goodness partners" instead of sponsors. They stated that they had no expectations from the organization and AA did not need to pay an extra effort to improve "brand loyalty". On the other hand, some interviewees were familiar with marketing literature and open to discuss fundraising

strategies of AA by using the terminology of marketing. As a result, the members of the same executive board approached marketing terminology in different ways.

I had no plan to interview NGO representatives when I started interviewing. Aytaç recommended me to add NGO representatives to the list of interviewees since he considered that my research would have been incomplete if I had not interviewed any representative from NGOs. He also gave me the names of some of NGOs which would be willing to be interviewed. After such a change, the interviewing consisted of four main categories of interviewees: executives, runners, donors, and NGOs.

I determined some criteria while selecting NGOs. I tried to include both old and new ones into my list and tried to take into consideration the locations of NGOs while drawing up my list. As the organization was established in Istanbul and the founders and the executive board members lived there, the interviews were conducted in İstanbul.

As there are only three nationwide 'run for charity campaigns' within AA program in a year, I especially paid effort to attend at least one of those to understand the process of fundraising activities of runners and their connection to the organization. I also thought that I could reach the executives more easily if I conducted a charity campaign once. Accordingly, many of the interviewees confessed that they checked my Run for Charity[3] profile before meeting me.

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[3] Abbreviation for Run for Charity (İyilik Peşinde Koş) is RFC.

3.3.3. Data Collection Third Phase: Visual Materials

To have a good qualitative data, a researcher can collect audio-visual materials including photographs, videotapes, etc (Creswell, 2013). This is one of the multiple ways of data collection. Therefore, the photos taken during charity running campaigns by runners or professional photographers are used in the present study. Additionally, charity runners of AA Ankara volunteered to share their social media posts to contribute to the thesis project.

There is a growing body of literature that is based on visual research methods to examine local production and consumption practices (Pink, 2012). Moreover, using visual materials can be useful while breaking down the data (Creswell, 2013). Its use is also proper in some contexts where the visuals are created by the prosumers themselves as the subjects of the research (Banks and Zeitlyn, 2015) like in the case of AA. In line with the provided literature on the use of visual materials in academic research, some social media posts of charity runners are used within the scope of the present study. As the charity runners will be classified as prosumers in the analysis, it has become mandatory to show their creative contents to announce their campaigns.

3.4. Data Analysis

The data was collected through 3 main ways: observation and participation into the community activities of AA Ankara, interviews with different stakeholders in two cities and using the social media posts of charity runners on their social media accounts. In this section, the steps to analyze the collected data will be explained.

3.4.1. Analysis of Field Notes & Ethnography

There are three data collection methods in this research. For the ethnographic study, I took field notes about important events such as races, the campaign of mine and other runners. I paid attention to transcribe the notes on the same day in order not to lose attention and motivation. I attended Runatolia-Antalya marathon in two consecutive years of 2018 and 2019. These marathons were a source of data to take some field notes. In the previous one, I was not a charity runner. Thus, I could compare being a charity runner and a racer in the second participation where I observed the atmosphere while AA volunteers were celebrating the birthday of AA and organizing seminars, presentations, yoga or karaoke sessions.

I adopted descriptive coding while analyzing the field notes. As Wolcott (1994) and Saldana (2009) emphasized the descriptive aspect of ethnographic studies, I tried to be as descriptive as possible. As I live in Ankara, I had chance to observe AA Ankara closely. Subsequently, I followed other provinces' social media accounts. According to my observations, other provinces such as Istanbul, Izmir, and Bursa were more active than Ankara in terms of diversity and frequency of events.

There are main codes resulting from the ethnographic study:

- Moral Responsibility: A problem of a community member is solved by other members instantly. The WhatsApp group is actively used for that purpose. It is a platform where urgent issues such as blood transfusion are discussed.
- Discussions about NGOs and their projects: The charity runners tell about the projects they run for. It is a kind of responsibility to talk about them in detail. The

AA Ankara members also decided to run for SERÇEV last year since it is an emergent charity in Ankara. They thought that they could raise awareness if they act collaboratively.

- Organization structure: There are roles appointed to the community members according to their willingness to have a responsibility in the community and their regular participation in the training program. For example; trainers should have good communication skills or complete a marathon and be recommended by previous trainers. On the other hand, someone who is responsible for the NGOs should maintain coordination between the charities and AA Ankara.

- Inclusiveness: There is no hint of political or social messages in the community. The community members paid a visit to a community member who works at the Turkish parliament. No matter which political party he works for, the community members wanted to show that they are supporting each other like family members.

- Convergence: When I started to run with running communities 1.5 years ago, the running communities were not integrated into each other as much as today. For example, a runner of a community was running only with that community. Today, the runners prefer to run together with different running communities such as Run for Life, METU Marathon, Ankara Koşuyor, Kolejliler Koşuyor (TED graduates), etc. It can be stated that the community membership is transient and the members only care for their shared emotions which are all the features of neo-tribes (Canniford, 2011). As a result, it can be stated that the boundaries between communities are vanishing thanks to the friendly manners of community managers and members.

3.4.2. Analysis of Interviews

After coding my data in detail, I continued with the occurring themes and tried to compare the similar themes for different interviewee groups. As stated above, there are four main interviewees: donors, charity runners, executors (both executive board members and trainers) and NGOs. In the analysis of interviews, I applied in vivo coding in understanding what AA is. I tried to translate the descriptions of interviewees word for word. I made use of descriptive coding in terms of the activities of organizations and used axial coding to compare the answers of four main groups of interviewees.

As I had the interviews in Turkish, I transcribed the interviews in Turkish. However, I translated the text into English in coding, categorizing and theorizing. I tried to translate the unique terms word by word to save the meaning. Moreover, the secondary sources helped me determine my interview questions as I tried not to ask similar questions on the previous interviews.

In the interview question kit, there are questions related to the stakeholders. During analysis, I recognized that these questions are not explained by the interviewees as detailed as the previous parts such as organization structure, branding or brand community questions. Especially, most of the respondents did not find the rating the stakeholders necessary. They thought that all the stakeholders are equally important in terms of their contribution to the organization.

Another issue to be remarked is the detailed questions about brand community practices of AA. In the very beginning, we were planning to put forth the brand community practices of AA İstanbul and Ankara. Later, we noticed that AA carries some of the brand

community practices such as consciousness of kind or moral responsibility (Muniz and O'Guinn, 2001), but it cannot be classified as a brand community, either. The community members in Ankara have no idea about the co-founders or its foundation history. AA İstanbul has various types of events which make them closer to each other. On the other hand, AA Ankara members are less in number and do not follow the events in İstanbul. In the article by Muniz and O'Guinn (2001), the authors asserted that brand community members do not necessarily be in the same location. Despite being geographically dispersed, community members have similar aspects and conduct similar activities. In the case of AA and its province formations, it can be observed that brand loyalty and brand community practices of members in İstanbul and Ankara differ. That is why the focus of the conceptualization turned to be entrepreneurial features of the organization and its runners prosumption activities.

3.4.3. Analysis of Visual Materials

We used the posts of charity runners to visualize how they create contents while inviting their network to donate for a charity project. The runners use different ways of informing their friends about their campaign. They can share their training photos and videos, or they can make people see the race atmosphere by sharing their moments in the marathons. As the campaigns start 2 weeks before the race and continue 2 weeks more after the race, the runners have the opportunity to talk about AA for a month. There are some advisory e-mails sent by AA executives to increase the efficiency of the advertising of charity runners. As the AA executives measured the most productive days of donation, they let the runners know about these days and how to attract the donors by sending sample e-mails.

Additionally, we tried to support the data generated from the interviews with complementary sources such as newspaper articles, blogs, TEDx talks and interviews of the founders on YouTube.

3.5. Trustworthiness

Transferability is a synonym of fittingness (Sandelowski, 1986) showing that the findings of the present study will be the same and meaningful for similar situations. Accordingly, generalizability is not sought by qualitative researchers, but transferability matters as similar findings are expected to be applicable to another setting and further studies (Lietz and Zayas, 2010). Transferability may be restricted in this research as it differs from any charity running activity in the world as AA business model targets to host tens of non-profits and tries to conduct its activities without having a legal entity and its own employees. Normally, a charity running is done for the sake of one charity.

Lincoln & Guba (1985) asserted that an interviewee should have the chance to speak about the phenomenon before the interview to guarantee the credibility and transferability of a case study. My interviewees fulfilled that measure since especially the co-founders, trainers and the brand coach were interviewed many times before my interview and invited to conferences as guest speakers. The phases the co-founders of AA passed through during Ashoka interviews also prove that they had time to discuss why they initiated such a peer to peer fundraising platform with the concept of charity running. The co-founders highlighted the fact that in-depth interviews of Ashoka experts helped them understand why they needed to run such an organization and the experts guided the founders to their childhood to find answers.

The interviewees included not only the current executives but also the previous ones. Therefore, I had the chance to ask why ex-managers left their positions on the executive board. This feature of the executives increases the objectivity of the present study as the previous executives have no fear to be excluded from the organization. As an interviewer I saw that they needed to manage their time according to their jobs and families. So, time became an important factor in terms of their volunteering practices in AA.

Lastly, the researcher's bias affects not only the process of data collection but also the analysis of the collected data to some extent by the experience and the knowledge of the researcher (Ramos, 1989). To overcome this bias, the researcher constructs self-awareness which declines the influence of the researcher on the analysis and this process is called reflexivity (Drisko, 1997). With this purpose, I tried to refrain from any subjective interpretations while analyzing the data. Furthermore, memos help researchers minimize bias, therefore, they provide objectivity (Birks & Mills, 2011). With respect to this, the field notes helped me minimize my bias, to separate my thoughts from the facts and the information emerged from the data I collected. On the other hand, the interviewees answered the interview questions in quite a similar way and their answers were also in line with my own observations. After a certain point, they did not contribute much to the analysis, which is a situation called data saturation (Heigham & Croker, 2009), then I stopped interviewing the community members.

3.6. Ethical Considerations

In terms of ethical challenges in qualitative data, there may be some participants who included a statement of self-disclosure (Denzin and Giardina, 2008). However, the participants did not demand their names to be concealed. So, I put the names of the

interviewees as they are. Except for the co-founders, only the first names of the participants were given in the present study.

I also promised the interviewees not to disclose the details they want to keep within the organization. So, I ensured ethics remained a top priority throughout the study. The NGO representatives, donors or charity runners confirmed that I can use their statements in the thesis as they are.

3.7. Limitations of the Data Collection Process

In the research, it was not possible to reach each NGO registered in the association of Açık Açık Foundation as their number increased to 91 while I was writing this research. The interviews with the NGO representatives were conducted through Skype except for TOHUM OTİZM[4], TİDER[5] , and SERÇEV[6]. After I had an interview with Itır Erhart, I attended her conversation session in the headquarters of TOHUM OTİZM in Istanbul. After that session, the NGO executive of TOHUM OTİZM accepted to sit down for an interview with me.

Another limitation was the inability to reach each leader of coaching groups in the organization. Furthermore, I did not have interviews with the sponsors and business

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[4] TOHUM OTİZM is a foundation operating for the care of people with autism.

[5] TİDER is foundation to distribute basic food to poor and disabled people.

[6] SERÇEV is a foundation which operates for the children with cerebral palsy.

alliances of AA such as NewBalance, Eker or Sor'un. I confined myself with four main groups consisting of donors, runners, executives, and NGOs.

3.8. Summary

To find an answer to the research question, the data collection methods of ethnography and interviewing were applied. To support the collected data, visual materials and secondary sources were used especially to show the practices of charity runners as prosumers. The visual samples were helpful to visualize runners' production of information about the charity projects for their audience on social media. In terms of trustworthiness, I tried to be reflective while documenting my observations and transcribing interviews. I took field notes on the day I had my observations, especially after training. I shared my observations with my advisor as soon as possible and she advised me the marketing articles accordingly. In terms of ethical consideration, the issues that the interviewees did not want to reveal are not included in the analysis.

CHAPTER 4

FINDINGS

4.1. The Conceptual Context: AA

In Chapter 4, the analysis will be conducted under two main sections. In the first section, the goal is to conceptualize the context of AA. As a social phenomenon, AA will be examined according to the selected themes after coding of interviews. The emerging themes are mainly its social entrepreneurial and prosumer aspects related to the practices of the AA enthusiasts. In section 2 of the analysis, we will continue with value co-creation theory in the conceptualized context of AA and demonstrate the types of co-created values during interaction with the organization and its stakeholders.

AA is a peer-to-peer fundraising platform in which the charity runners perform endurance sports including running, swimming and cycling and make use of their social network to raise funds for civil society organizations. It has no budget or a bank account since it is a platform which does not make profit. It is not a legal entity either as it is neither an association nor a foundation. It functions as an intermediary between associations and donors. Its aim is to raise awareness about charitable activities in the country and make people trust in institutions that work for the sake of civil society. It guides institutions to publish their annual financial reports and administrative information on the website of Açık Açık Foundation, which was built as a sister company to support AA in reaching its target. That being said, Açık Açık functions as a charity navigator through which donors can access associations' information. Currently, the website hosts more than 90 NGOs

and offers a variety of alternatives for donors. As a result, NGOs can access greater resources to solve the social problems of the society and individuals will know how their money is being used by institutions. It means that individuals are going to be more aware and sensitive about how social problems impact their environment. A social transformation will be achieved as long as charity runners run for charity projects by making use of their bodies and social network. Furthermore, individuals who are willing to donate a part of their income will have more alternatives to choose from and may become volunteers for associations they once donated to.

According to the interviews, the organization was founded in 2008 and made its first charity running in Antalya Marathon with its first volunteers for an association operating for the care of people with paraplegia. To be able to manage its internal and external stakeholders, it adopted a business-like structure. Today, it consists of an executive board and a group of trainers at the administrative level consisting of around 50 people. It has a partnership with more than 90 associations and has collaborated with many sponsors. The administration includes 8 main coaching groups and 15 supervisors. These groups are specialized in the fields of fundraising, branding, communications with NGOs, individual runners, corporate teams, sponsorship, operations, and human resources. The administration also involves NGOs support group and professional volunteers (e.g. lawyers). Each coaching group consists of 3 administrative staff (one coach, two managers) based on their expertise (Onur and Ergun, 2018). As an example, an IT specialist is responsible for the RFC platform's technical improvement while an advertiser is the branding coach in the organization. In addition to coaching groups within the management, there is a pool of trainers who volunteer to prepare the newcomers for races and a group of volunteers who are ready to offer consultancy services to NGOs. It is organized in 5 provinces: Istanbul, Ankara, Izmir, Bursa, and Antalya.

Here are two main themes occurred in the analysis of the interviews. These themes paved the way for the need of conceptualizing AA as an enterprise with its network.

4.1.1. AA as a Social Enterprise

While conceptualizing the context of AA, the first theme of the analysis was the social entrepreneurial aspect of AA. Another main theme was prosumption practices of charity runners. It was seen that AA carries some features of brand communities and neo-tribe. However, it was not possible to define AA either as a brand community or a neo-tribe. Instead of delving into the aspects of brand communities and neo-tribes, the prosumption practices of the charity runners are analyzed in the first part of the analysis since the community members are producing and consuming at the same time.

Social enterprises are the enterprises to be founded to decrease or eliminate a social problem with the principles of a business model (Alter, 2007). In line with the definition of Alter, the position of AA should be clarified in terms of its practices and features. While AA was defined as a platform with no legal entity in the report of British Council (2019), Açık Açık Foundation was given as a successful example of social enterprise since it has a legal entity as a foundation and it is a commercial company with its employees such as its own accountant. It generates income through donations collected by NGOs and corporations that organize charity runnings. A predetermined percentage of the collected donations is spared for the operations of the foundation.

The co-founders asserted in interviews that AA is an example of social enterprise since its starting point was to find a remedy for a social issue. Moreover, it has an income-generating model even though the money is not collected under its entity. As an academic

herself, the co-founder Itır Erhart has an interest in social entrepreneurship and pointed out that,

> *A social enterprise should firstly have an income-generating model. Secondly, all the generated income should be spent for the sake of a social issue. I am on the side of the supporters of the use of the money just for the sake of social problem while delineating a social enterprise. I call it a starting point. The enterprises, which are founded to make a profit and spare some of it to a cause, cannot be classified as social enterprises. The starting point of a social enterprise should be problem-solving. To solve that problem, of course, it is mandatory to have a profit-making profile.*

As it is visible on her comments, Mrs. Erhart had a different view on income distribution. She supported the idea that all generated income should be used only for the sake of a social issue. Both co-founders claimed that they are among the few Ashoka fellows who were not financially funded by Ashoka social entrepreneurship network. However, the network introduced them to tens of social entrepreneurs who are ready to offer pro bono support.

Renay highlighted the importance of the support offered by Ashoka when he faced with troubles. He believed that networks like Ashoka are mandatory especially when someone is an entrepreneur in the field of civil society. He asserted that,

> *When I passed some of my workloads to my colleagues, I faced much more workload at the past. The work done with minimum care and effort made me so unhappy that I felt so lonely during those moments. However, Ashoka reminded me that I was not lonely. It is a great network that a social entrepreneur can benefit from.*

The co-founders, who are also Ashoka fellows, underlined that the way an enterprise leads to social transformation is the most important aspect of a social enterprise. They

pointed out that social transformation is taught to be the ultimate goal of a social entrepreneur by Ashoka representatives. They stated that they are expected to continue their entrepreneurial efforts until they achieve the transformation desired within society as Ashoka Fellows.

> *Ashoka taught us to change society as much as we can. Being content with what you have done so far is not in line with the principles of Ashoka. During the interviews of Ashoka for fellowship, we even went back to our childhood to understand why we initiated such kind of an organization thanks to the detailed and conscious questions of the experts. Ashoka taught us to be professional. I am sure that AA performs its activities more professional than most of the NGOs in Turkey.*

One of the most important aspects of AA is to provide a long-term remedy as investing in strategies which bring long-lasting stability in the focused sector is one of the principles of Ashoka network (Sen, 2007). No matter what the situation of charity culture is in the country, the co-founders, as change-makers, struggle to transform the society radically. Emre assumed:

> *The increasing number of runners, donors and the collected amount of donations have been promising in years despite the stagnant economic situation of the country. So, the situation is triggering and hopeful. There is always something to do. The hobby of the youth of that country should not be watching a TV series. I cannot accept that if I can manage to run and steer my network after the age of 35. Such a social transformation can only be managed by being active and good examples to our children or nephews. My son wants to teach how to play basketball to a disabled person within the scope of his term project. This is what I mean. There is always something to do rather than complaining.*

There are some criteria to define social enterprises used by some countries like UK although a consensus on the definition cannot be maintained. The criteria match with the features of Açık Açık, which is its sister company. Açık Açık Foundation works for the

better function of the AA platform with the motto of *"both my heart and mind are clear"*. AA is more transparent and trustworthy thanks to the operation of Açık Açık as an association watchdog.

Last but not least, we define Açık Açık as the most effective actor in its network and accept AA and Açık Açık as a whole to achieve the goal of social transformation. It is known that Açık Açık was founded after the co-founders' interviews to be selected Ashoka Fellows. The presence of Açık Açık fortifies the functioning of AA and both organizations aim to increase visibility and accountability of the non-profits in Turkey. Moreover, we need to bear in mind that the co-founders Itır Erhart and Renay Onur were accepted as Ashoka Fellows in 2014, which is the most important social entrepreneurship network in the world.

Lastly, AA is a non-profit with income-generating activities according to the equilibrium of Alter (2007). So, it has the potential to be defined as a social enterprise as it is a further step from being a traditional non-profit to a traditional for-profit. The co-founders discussed about turning into an organization, which can spare some part of the generated income to hire employees. However, they do not prefer to do so since their starting point to invest all the donations for the sake of charities. It is not for sure whether AA will change its structure to manage its operations. Their current preference does not necessarily affect its classification as a social enterprise since social entrepreneurship does not have a clear-cut definition in marketing literature.

4.1.2. AA as a Prosumption Community

As pointed out in the introduction, charity runners benefit from the services offered by AA in multiple ways. They search for the annual reports of the associations on the website of Açık Açık, which hosts many associations and foundations that accept to be transparent and accountable. In addition, charity runners consume AA products such as flags, T-shirts, badges, car stickers and ornaments that are provided by sponsors.

It was seen that AA carries some features of brand communities and neo-tribes as a consumption community. However, instead of delving into the aspects of brand communities and neo-tribes, the prosumption practices of the charity runners were analyzed in the first part of the analysis since the community is both producing and consuming.

According to Firat, Dholakia and Venkatesh, the consumers are required to be analyzed as they are a part of moments in which symbols are consumed, produced or distributed (1995). As it can be referred from this statement, the authors approached prosumption activities in a post-modernist perspective. They believed that the separation of production and consumption processes destroys the produced values since prosumers are included in both interpretive and productive processes. According to Xie and Bagozzi (2007), prosumption is a process that includes physical activities and mental effort. An individual contributes to the process by spending money, time, efforts or skills. Both physical activities and mental efforts are provided by charity runners and executives in the structure of AA. While physical activities can be manufacturing, combining or changing the physical effort of charity runners, mental efforts can be counted as planning, organizing, directing (Xie and Bagozzi, 2007) like in the social media posts of runners

during the campaign period. Xie and Bagozzi (2007) summarized this process as value creation by consumer activities that result in the production of products they eventually consume. Their value creation becomes their consumption experiences like consumption journey.

As prosumption refers to produce during consumption, it is required to show who is the consumer in the context of AA. The charity runners are consumers as they wear AA T-shirts in their regular training and in races or carry an AA flag after their training to take a photo. Furthermore, they use AA badges, stickers, automobile ornaments, AA flags, etc. All the accessories are provided by the sponsors of AA, but it does not mean that they are for free. A charity runner deserves to take a T-shirt only after reaching at least five donors until the end of a campaign period. During a charity running campaign, which is a runner's way of consumption, s/he is required to attract potential donors in her network. The interviewees found this practice to be in line with the aim of the organization as each task such as training runners, attending races or answering e-mails depends on volunteerism.

Web 2.0 resembles "social factories" where prosumers simultaneously produce and consume ideas (Ritzer et al., 2012). The emergence of prosumption on these platforms also help them express their true selves (Xie et al., 2008). Moreover, prosumers remain connected to the community and its actions through participating festivals or rituals which can be defined as "authoritative performances" (Xie et al., 2008). Charity runners reproduce, alter, design and customize the default messages send by AA administration. So, they produce their own contents by customizing the campaign announcements while they consume the goods of services AA provides and they contribute to the value co-creation processes of AA and its network. These processes will be explored in detail in the second part of the findings.

To sum up, we conceptualized the context of AA with its province formations under two main headings. AA is a hybrid community with multiple actors and various aspects. Although it carries some brand community and neo-tribe aspects in it, its features of social enterprise and prosumption community came to the fore as a result of the analysis of the data collected during the research.

It can be concluded that the organization succeeds to be a very well-known brand in civil society thanks to its heterogeneous nature. In the following section, how co-creation of value within AA and it is network will be explored by referring to the types of value generated during consumption.

4.2. Value Co-creation Processes in Adım Adım and its Networks

In this section, the value-creating practices (Schau et al., 2009) of AA will be examined to gain insight into the co-creation processes within the organization and its network. Value co-creation is a process in which the consumers are seen as co-creators of the service provided by producers (Vargo and Lusch, 2006). It will be explained how the activities generate value in terms of the research conducted by Karababa and Kjeldgaard (2013). The authors aimed to conceptualize value creation as value types are disconnected in market and consumption contexts. Inspired by Graeber's (2001) evaluation of value under 3 main categories, namely economic, semiotic and social, Karababa and Kjeldgaard (2013) discussed the relationship between those three main values. With respect to the authors' research, the co-creation of value types will be examined in the context of AA in terms of its main practices.

In the context of AA, there is neither a typical for-profit company nor a charity. The service is provided by the volunteers of AA including the executives, trainers, and sponsors. The trainers and the executives can also have two kinds of roles if they conduct a charity running campaign in the following race: the service provider (producer) and the consumer.

On the other hand, charities contribute to the mechanism as their representatives attend the training and apply the procedures AA demanded from them. They distribute charity T-shirts and communicate with AA and donors during the campaigns. In addition, the charities are the beneficiaries of the service provided by AA. With the efforts of individual runners and the donations of their donors, charities make their annual projects real. In the context of AA, it cannot be stated that the executives know where value creations take place. They experiment every possible value co-creation process with its stakeholders. It is a collective activity and the best way of managing the process is co-learned.

According to Defourny (2001), one of the aspects of an ideal social enterprise is its nature inviting the people who are affected by the enterprise to be involved in the operation process. So, it can be alleged that social entrepreneurship requires participatory actions in terms of the consumers of its users. According to Itır Erhart,

> *The associations manage to be transparent, but they do not know how to speak to individuals. AA teaches them how to address to a greater audience. AA has the power of social transformation. For instance, there is an example of a new initiative called NOTA NOTA. The music students of İstanbul Bilgi University copied the functioning of AA and are planning to offer the musicians to call their fans to donate charities in their concerts. The desire of a radical change in ongoing system can be seen in that example.*

In the case of AA, the roles of producer and consumer are intertwined. A trainer of the runners can initiate a campaign on the education of children in Turkey at the same time. An executive board member can continue her administrative responsibilities while running for the employment of illiterate women in Turkey. Although the producers are not only producers, the organization offers service for donors, runners and NGOs. This aspect of the organization facilitates the process of value co-creation. The executives and the team of trainers are open to any kind of criticism and contribution of each stakeholder since they are in the process of learning to improve the facilities of a social initiative. Value co-creation in AA means both sacrificing time and effort for the sustainability of its mechanism and enjoying it by shaping it according to the directions of its stakeholders.

In Table 4.1 below, the values analyzed in the thesis, its creators and their practices are summarized.

Table 4.1 *Value Analysis*

Values Co-Created	Practices	AA stakeholders
Economic Value	Determining a Target Donation	Runners, Donors
Experiential Value	Use of Platform	Executives, Runners, Donors
Social Value	Customization of Posts	Runners, Donors
Experiential Value	Personal Challenge (Rıza Martaş)	Runners, NGOs
Perceived value	Design Procedures	Executives, NGOs
Linking Value	Co-Design of company T-shirts	Company Employees as Runners, Companies
Social Value	Volunteering in NGOs and Collaboration between NGOs	NGOs, Runners
Linking Value	Language	Executives, NGOs, Runners
Linking & Experiential Value	Runnings with Differing Concepts	Runners, Executives
Linking Value	Pro Bono Activities	AA Volunteers
Linking Value	Feedback	Executives, NGOs, Runners
Identity Value	Co-branding	Sponsors, Organizers, AA Volunteers

4.2.1. Value Co-creation Through Fundraising Campaigns

AA's main activity is fundraising for the projects of the associations and the foundations. The fundraising journey of each charity runner starts with the initiation of a campaign. The campaign lasts a month, starting two weeks before the race and continuing two weeks after. The runners form their own pages through the RFC platform before the race starts and get their RFC codes, which are needed by donors when they decide to transfer money.

The exchange value is a dominant approach in marketing and defines marketing as a continuous value exchange between different parties (Bagozzi, 1975). Consumers use value to judge the worth of the provided products and services to compare their alternatives. From the seller's point of view, consumer-oriented pricing strategies determine the value of the product or service the firm provides (Karababa and Kjeldgaard, 2013). So, the default donation amount on the platform defines the economic value of the service AA provides in our example. The donors evaluate the default amount and can increase and decrease that amount according to their evaluations. Renay Onur told that they measured the effect of the proportional increase of default donation amount on the total donations. For example, a %25 increase in default donation amount dissuaded the donors while a %5-10 increase improved the collected donations in total. According to him, such changes in consumer behavior should be studied and developed.

Moreover, donors determine a target amount before a race and the number of people they want to reach during their campaigns. They determine the potential economic value of charity running projects by taking into consideration of the demographics of their social network. When runners reach the predetermined amount once, they are able to upgrade the amount as much as they can until the end of the campaign. From the donors'

perspective, it is their turn to help their runner friends to reach or surpass their targets. In this case, the economic value of the provided service is created collaboratively.

As mutually satisfactory and long-lasting relations should be improved (Kotler and Keller, 2009), marketers develop many ways to attract consumers and keep them interested in the brand alive. Vargo and Lusch (2004) also asserted that technology should be applied as competence to increase the performance of the provided service. Gamification is one of those communication tools that has been adopted with the advancement of online technologies. Gamification is defined by Huotari and Hamari (2012) in such a way that it is a process developing the service with gameful means to provide a space for user to create value. Gamification started to be used in marketing in addition to non-business contexts such as politics, education (Muntean, 2011). The target audience of these mechanisms can be customers or the public in general (Singh, 2012).

The branding coach Kıvanç asserted that gamification tools have been improved to make the platform preferable in the eyes of donors and runners. There are many features of RFC profiles. If there is a star above the picture of a runner with number 10, it means that the runner achieved her/his target amount with at least 10 people. The impacted creatures from the campaign are also given in numbers and there is also a medal signifying the rank of the runner. These can be seen as concrete memories of experiences and motives that can be associated with brand meanings. Therefore, these are examples of *badging* in the study of Schau et al. (2009), in which the experience of consumers is reminded with symbols. The use of motives like stars and badges or the user-friendly chatbot on the website are examples of experiential value co-creation. These elements are used to enhance the process of economic value co-creation for charities. Charity runners as the enthusiasts of AA are encouraged to have fun through the platform practices while they raise funds.

4.2.2. Value Co-creation Through Practices of Charity Runners and NGOs

Kaplan and Haenline (2010) defined social media as a group of applications paving the way for the development of user-generated contents. Not only photos but also the videos are examples of advertising created by consumers. Photos and videos include reviews about a product and a service, and they are a spectrum of creativity (Berthon et al., 2008). Social media has become a very effective way of communication where dialogues take place (Kaplan and Haenline, 2010). Similarly, the dialogues between donors and charity runners are generated mostly in social media. There are some social media posts and product designs that can be seen as examples of prosumption practices.

In Figure 4.1, there is an example of a T-shirt, which was distributed by an NGO and co-designed by the donors of Özgür later on. Özgür wanted to add value to the NGO T-shirt and declared on his social media account that he was going to write the names of the donors on his T-shirt. As Özgür stated, his donors contributed to his plan by buying a special durable pen to write the names on the T-shirt when his donors learned about his plan of designing a charity running T-shirt together.
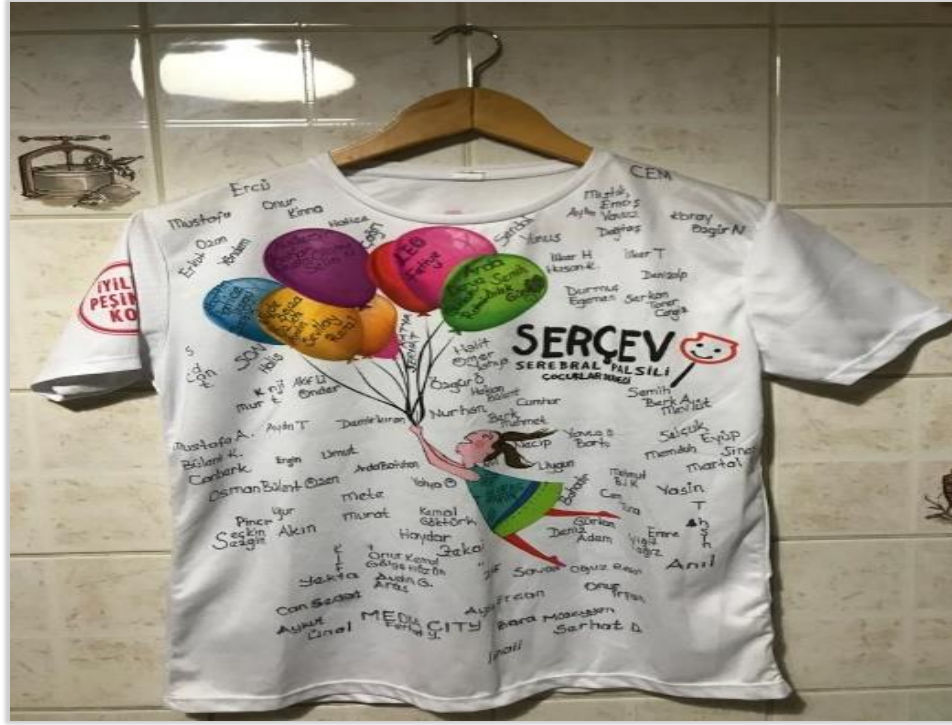
Figure 4.1 **The NGO T-Shirt of Özgür**

In Figure 4.2, Kürşat shared the links of his RFC code and the social media accounts of the charity, AA Ankara and Runatolia race. This example is one of the best ways to show where he is going to run and for which charity he runs. Thanks to the given links, donors can reach the event organizer's and charities' social media accounts. Moreover, with the motto of *Do not hide, donate* on his post, he teased with his friends who kept ignoring his calls for donation in a fancy way.

Figure 4.2 **The Post of Kürşat**

In Figure 4.3, Hesna used her pet as a figure to draw attention to her campaign by saying *Do not make me threaten you. Donate, so that I do not unleash my dragon on you!* According to her, charity runners should find an entertaining way of calling for donation. She thinks that sharing photos while training also evokes the donors' senses to be active and to do something for others.

Figure 4.3 **The Post of Hesna**

Charity runners determine the amount they want to collect until the end of their campaign. They are able to upgrade their donation target in the platform if they achieve it before the campaign ends. In the example below, Emine asked her friends in her social network whether she should continue her campaign or not. So, the donors and the runners decide on the future of the campaign collectively.

Figure 4.4 **The Post of Emine**

To conclude, charity runners are the consumers of the service provided by AA and they customize AA's sample messages before they share these messages with their network. Instead of copy-pasting similar statements, they co-create value by being involved in the production of campaign messages. They share customized e-mails, stories, videos, and

tweets though their social media accounts and these practices can be an example of the practice of *customizing* which *includes fan fiction/fan art in the case of intangible products* (Schau et al., 2009:45). The fan art included posts of charity runners is an example of social value creation for the sake of society. This process can also be an example of *empathizing* practice in the article by Schau et al. (2009) as it is one of the ways of value-creation. As an activity of a consumption practice, value is created with an effective and sympathetic social network.

Another specific example unique to AA is Rıza Martaş who decided to run from the east to the west of Turkey and to share his journey on his social media accounts. He planned to start running on the World Peace Day and complete it on the Turkish Republic Day and ran from Van to Izmir in nearly 2 months. No matter which province he ran through, not only AA volunteers but also the residents helped him to complete his journey. As an example, some AA members and charity representatives accompanied him during some of the 1830 km-long way to motivate him and to show him he was not alone. He told about 'the run for charity concept', its benefits and the achievements to each person he encountered on his way. Additionally, the brand coaching group of AA prepared video clips showing his roadmap and created a hashtag of #whereisrıza (#rızanerede). To conclude, Rıza did not confine himself with the organization's activities and showed that people can raise awareness through various methods, of course with the support of AA community members in different cities and the collaboration with the NGOs. This exemplifies an experiential value co-creation in the organization as experiential value reflects the consumption experience of consumers such as emotions, fun, etc (Holbrook and Hirschman, 1982).

Furthermore, not only individual charity runners but also non-profits create contents for their campaigns and share posts to provide a general idea about their present projects.

There is an example post of a foundation on education with the quotation of Nelson Mandela.

Figure 4.5 **An Advertisement of Buldan Foundation**

Retrieved from https://twitter.com/buldanvakfi/status/1051493358928060416

The features such as the place and the size of logos which belong to non-profits and AA are determined by the manuals distributed to the charity representatives. As Itır Erhart

stated, these procedures about the use of logo were adopted thanks to the consultancy of a designer and painter called Bülent Erkmen. It can also be stated that such rules provide a corporate image to AA and can be an example of the practice of governing in which the behavioral expectations within a community are determined (Schau et al., 2009). The NGO representatives are expected to be in line with AA community rules. As a result of this process, both the perceived value of the NGOs and AA is co-created since those parties managed to create their own way of communication to the public collaboratively.

4.2.3. Value Co-creation Through Corporate T-Shirt Designing

Figure 4.6 **Examples of Co-designed Charity Running T-Shirts of Companies**

Retrieved from http://adimadim.org/uploads/pdf/AA-2018-Faaliyet-Raporu.pdf

Individual runners can attend charity running campaigns as groups to represent their companies. The company managers support their employees' corporate charity running

projects within the scope of corporate social responsibility (Onur and Ergun, 2018). The theory and the recent study also showed that corporate social responsibility affects the consumer's approach towards the company positively (Lichtenstein et al., 2004). The employees decide collectively on the features of the design of the T-shirts which reflects the company identity the best way possible. The most significant aspect of participatory design of products is that it makes users have a sense of possession (Kang et al., 2015) and levels out the hierarchies so that everybody in the organization can contribute to the design process equally (Palmas and Busch, 2015). As employees' sense of ownership increases and the hierarchy between co-workers vanishes during the co-producing process, linking value is created between employees and the companies thanks to the existence of AA's mission.

Moreover, AA chooses the best corporate T-shirt design, the company with the highest number of personnel and the company which collected the highest amount of donation each year. The branding coach Kıvanç explained that they choose the best company since the corporations demand it and asserted that the runner and companies want to be ranked according to their success. This is a way of increasing competition among runners and entertaining the participants and making them feel a part of AA at the same time.

Briefly, the corporations invest in linking value to build a successful brand. According to Canniford (2011), the created linking value becomes more important than co-created products and services. This is what happens in the example of T-shirt design of corporate runners. The sense of belonging increases during the co-production process and the employees become more loyal to their companies. Therefore, the managers support such collaborative charity events through sports.

4.2.4. Value Co-creation Through Being Volunteers in the NGOs

Nation-wide social transformation is one of the aims of AA as a social enterprise. After managing a campaign and interacting with charity representatives during the campaign through e-mails, a runner may decide to volunteer for the annual projects of the charity s/he ran for. So, the interaction between the associations and foundations turns into a permanent link from a temporary one. The branding coach Kıvanç stated that,

> *Strong bonds between individuals and charities can be maintained thanks to the personal experience of the charity runners. While some runners may empathize with the disabled people and run for TOHUM OTİZM as there has been a person in her/his family suffering from that illness, some may have lost her/his relatives because of cancer. There is an emotional link between the charities and the runners for sure.*

Social values are indispensable for every individual and society (Rokeach, 1979). In line with that, charity runners can be named as "*goodwill ambassadors*". Cova (1996) and Maffesoli (1996) underlined the linking value of products between consumer and society in a post-modern context. In this example, the linking value of the campaign starts from company level and turns into social transformation by expanding its boundaries. It was also mentioned by many interviewees that the NGOs registered in the AA platform collaborate with each other during the races and recommend other NGOs which did not apply to the platform yet. Nihan stated that the NGOs which are accepted to make charity runnings with AA are respected and treated positively by the audience of AA,

> *The NGOs which are mentioned in AA's activities are very well regarded. To be under the roof of AA is like an award from their point of view. Individual donors and companies automatically treat them more respectfully. We can liken our roof/hosting to a certificate of compliance. Consumers buy and consume the products with a compliance certificate more comfortably.*

As seen in the quotation, AA has become a platform in which the NGOs support each other rather than seeing each other as competitors and RFC platform develops with the contribution and solidarity of the NGOs. The charities work hand in hand to raise social awareness, which can be seen as social value co-creation between the NGOs and AA for society. The NGOs and their representatives also helped Rıza Martaş in every possible way during his individual challenge. The support of the NGO representatives helped to construct a warm and long-lasting relationship between him and the charity he ran for.

The branding coach of AA, Kıvanç suggested that the NGOs contributes to the social value co-creation process by generating unique projects for the upcoming charity runnings. Their creativity motivates not only donors to donate but also the AA executives to feel supported. According to Kıvanç, there is a win-win situation in which charities show AA how the civil society functions in Turkey and AA teaches the charities to speak to individual donors and to show their own accountability. To conclude, the social value for society is co-created between the charity runners and the NGOs.

4.2.5. Value Co-creation Through Language

The organization has created its specific terms. One of those terms is *rookies* and there is a Facebook fan page consisting of beginner AA runners. These people define themselves as rookies since they are not interested in being champions in races or even improving their finish time. As an example, Emre feels like a rookie although he has spent many years in the community. However, he has nothing to do with the ranking races. Therefore, he wants to remain as a rookie as long as he runs for charity. The use of that term shows that AA welcomes every type of runner from different levels and tries to show the group is more sympathetic by making them feel connected to the AA family through linking

value co-creation. This practice *empathizing* is an example of value co-creating practice, in which emotional and physical support is lent to brand users (Schau et al., 2009). The rookies are backed by the idea that the pace does not matter when someone runs for goodwill.

There are many other terms to be used to define the NGOs according to the AA administration. For example, the NGOs are named according to the amount of donation they collected. The associations whose individual donation is less than ₺100.000 are called *Star NGOs* while the ones whose individual donation is less than ₺1.000.000 are called *Young NGOs* and the ones whose individual donation is more than ₺1.000.000 are called *Mature NGOs* (Onur and Ergun, 2018). Furthermore, AA uses some terms such as *the bee* and *the ant* runners to motivate charity runners during their campaign. These are the runners who manage to collect the highest amount of donation and the highest number of people during their campaigns. Although the interviewees stated that these do not bring a status in the community, it can be stated that charity runners feel motivated to be named as *the bee* or *the ant* of the year. Accordingly, the way that AA uses specific terms are the examples of linking value co-creation as both the runners and the NGOs work hard to deserve these terms.

The denotations above are the examples of linking value co-creation between the organization, the NGOs and charity runners since these are demanded by the charity runners and the NGO representatives who are willing to compete although the result of the whole mechanism is raising funds for the associations and the foundations.

4.2.6. Value Co-creation Through Multiple Running Activities

AA Running is another activity of AA Istanbul and is conducted in the first week of every month as one of the most significant activities of the organization (Onur and Ergun,2018). Although it is mentioned by its organizers that AA Running is not an official race, AA volunteers experience a marathon-like atmosphere. Before the race, the runners are given numbers and barcodes to record their finish time and to determine their ranking. Thanks to this, the runners feel as if they attend a marathon each month. This activity can be compared to a brand fest (Hassay and Peloza, 2009) that holds volunteers linked to one another as if they participated in a marathon. According to the executives and the charity runners in İstanbul, this activity successes to gather a greater number of people at the same time in the Forest of Belgrad, İstanbul.

The branding coach Kıvanç stated that AA Running is organized as it is demanded by the charity runners. They like to be involved in a competition as they enjoy their time and ask the executives to organize such events frequently. They can see their personal improvement of performance by comparing their previous rankings and the features such as their finish time or pace. Now, the executives are working on an application on which the charity runners in different cities can attend AA Running simultaneously. The executives saw that the runners cannot attend AA Running as it takes place only in İstanbul. Therefore, they decided to include other runners with that application.

Additionally, there are runnings with different concepts like International Autism Day, Mother's Day, Women's Day, etc. Additionally, the runnings with costumes are one those specific runnings where some special days are commemorated. These runnings take place in the first week of a year and are open to the public. Dilek explained why she liked these

types of runnings with different concepts since AA is talked about a lot more thanks to its surprising and enjoyable nature. Because the unique nature of these events, they can be classified as an experiential value co-creation between charity runners and the organization.The branding coach Kıvanç also gave an example for Women's Day on which the men wait at the finish line with fake dollars for their partners and only the women compete in memory of Women's Day. Moreover, only the children are included in a running event on the National Sovereignty and Children Day of Turkey. They are given medals from cookies with the same number since the ranking is not important in that race.

Figure 4.7 **An Example of Costume Running in 2017**

Retrieved from https://allevents.in/istanbul/aa-kost%C3%BCml%C3%BC-ko%C5%9Fu-ocak-2017/1739670746361318

In a nutshell, the costume running, runners think about the design of their costumes both individually and collaboratively. For example, their costumes may represent a cartoon character like Smurfs, so smaller groups in the community can come together and co-

design their run costumes. The variety of costumes depends on the imagination and creativity of runners. With that event, the organization directs runners to have fun and to be creative while they are running as a community. In addition to costume running, other running events on special days fortify the linking value co-creation in which the enthusiasts of the brand socialize with other community members (Cova and Cova, 2002).

4.2.7. Value Co-creation Through Pro Bono Activities

As stated in Chapter 2, pro bono is a prevalent application among social entrepreneurs and this practice can also be seen in the context of AA. Pro bono can be defined as professional charity and means mostly unpaid work performed by lawyers (Christensen,1981). AA has also a lawyer as a pro bono service however it seems that it is used in a broader sense. For example, yoga classes have been included in the schedule of the organization practices thanks to the volunteer yoga teachers in the network of AA since the executives believed that yoga is a supportive activity for sustainable running life. On the other hand, the NGOs provide their management buildings to the AA runners for the activities such yoga, formative seminars, etc.

There are several video clips on the website of AA. These informative video-clips outline how a charity running campaign is executed for newcomers. The characters in these video clips were drawn by volunteer designers. The branding coach Kıvanç stated that during the design of the video clips, the AA executives and the designers interacted with each other to show the platform user-friendly and up to date.

Figure 4.8 **A Picture Taken from İstanbul Marathon**

Vanlı, Mehmet. (2017). Adım Adım. Retrieved from http://www.mehmetvanli.com/

As it can be seen in Figure 4.8, disabled people find an opportunity to attend a marathon and complete it thanks to the race-long support of volunteers. Mehmet Vanlı is a professional photographer living in Germany and comes to Turkey to catch priceless moments like in the Figure above. All the given examples of pro bono practices empower the sense of belonging to a community (Muniz and O'Guinn, 2001).

The logo design was designed by Bülent Erkmen, a famous artist and designer. He taught the executives the rules of using the logo in designing T-shirts. Thanks to his recommendations, the company T-shirts started to be designed according to the procedures sent by the executives to the company runners before the race starts. So, the company members co-design their T-shirts accordingly.

In addition to these specific examples, it can also be stated that the coaching groups are shaped according to the expertise of the volunteers. Aytaç is the vice manager in fundraising coaching group since he is able to manage the platform or improve its function thanks to his knowledge in information technology. Also, the branding coach Kıvanç is working in the sector of advertising.

The given activities can be accepted as examples of linking value co-creation between the community members as the enthusiasts of AA brand can see that AA can success to affect tens of creatures' lives thanks to volunteer efforts and the sense of community empowers.

4.2.8. Value Co-creation Through Feedbacks Provided by its Stakeholders

Formative feedback aims to improve learning or performance and to form skills for the learners (Shute, 2008). It helps the managers recognize the negative findings previously ignored (Kluger and DeNisi, 1996). It is also stated by the co-founders that the feedback system is so important that it is one of the best ways of improving the current operations. After each race, the executives ask for charity runners to share their ideas about the fundraising process through e-mails. Similarly, AA sends an e-mail to charity runners before the race, which summarizes the regret list of previous charity runners who were

asked what they would have done better if they had been given a second chance to start a campaign for the first time. The most frequently given answers are listed to be shared with all AA members to increase the donation potential from the start.

Moreover, meeting NGO representatives is a way of communication between the beneficiaries and the suppliers. These face-to-face contacts strengthen the link between the NGOs and the AA administration. The results of such meetings such as an increase in the numbers of the NGOs on the charity running platform are shared through the website and social media channels. To conclude, these examples co-create a linking value between the NGOs, AA and the runners. The NGOs have the perception that their thoughts are taken into consideration in developing strategies for the future of the organization. As feeling a part of the AA community, the brand enthusiasts contribute to the improvement of the process.

Lastly, the branding coach Kıvanç told that they try to determine some criteria for new province formations. The executives collected feedback from the province leaders about the possible criteria to accept a city as a province formation of AA as many cities want to be an AA province and form a weekly running program like five current provinces. According to Kıvanç, the city has the potential as long as the runners from that city continue to run regularly. Additionally, they should be crowded enough to be called an AA community. What is interesting here is that AA executives let the event organizers (like marathon organizers) about the runner population in that city. So, the organizers may plan to manage an event in those cities and the participation to the event will be above the average since AA foresees it. In the end, the runners will not need to travel to run a marathon if there is a race in her/his city.

In a nutshell, the linking value is co-created between the AA executives, the province leaders, charity runners, and the NGO representatives. When the contributors see that their recommendations are evaluated, they will be motivated to improve the ongoing system. It is also told by the branding coach that the contributors are informed why their recommendations are not applicable in the context of AA. So, the contributors know the system better and try to change and develop their way of thinking according to the features of the organization.

4.2.9. Value Co-creation Through Co-branding Activities

AA has many co-branding partners and continues to improve its dialogue with many companies as it can be seen in its recent agreements in 2019. The engagement with organizations such as KoçFest and FestTogether developed the process of co-creation and improved the link between charity runners into a level where the volunteers become more integrated with event producers, according to the executives. FestTogether is the first sustainable music concert in Turkey and AA attends this festival as a partner where there will be events of running in the morning and concerts in the evening. The branding coach Kıvanç stated that AA collaborates with the organizers of FestTogether as the ultimate aim of the festival is in line with the mission of AA: to have a sustainable life and to leave no waste behind. Such kind of collaboration with FestTogether can attract the attention of an individual who respects and identifies themselves with recycling and that individual who participated in the festival can be a member of AA in the future. So, AA's practice can be an example of *evangelizing* in which other people are inspired to use the brand instead of others (Schau et al., 2009).

As Dickinson and Barker (2007) argued, co-branding between the non-profit and a company can be risky from the point of the non-profit since there is a threat of mismatch between the brand of non-profit and its co-partner. With respect to the statements of authors, the executives refrained from being remembered with very assertive brands. For example, the partnership with Eker Dairy Products is what the co-founders are proud of since this collaboration is not *a barnburner partnership* according to them. They heard about some unsuccessful examples at past, in which the co-partner got ahead of the social enterprise. Renay Onur thought that co-branding with well-known brands would have overshadowed AA. He explained that they would have addressed only the subscribers of that brand if they had accepted the offer of a famous mobile phone network company. They did not want to limit their target audience.

On the other hand, AA attended KoçFest for the first time in 2019. So, the volunteers found an opportunity to tell about AA and its activities to university students. In this example, AA identifies itself with a young group of people. It is in line with the interviewees' statements that it does not only address people above 35 and have a high level of income, but it also appeals to individuals from different ages, who want to start a campaign for the sake of projects of the associations.

Within the scope of co-branding, Ilicic and Baxter (2014) demonstrated that functional fit between a celebrity and a charity affects the individuals' approach to the charity and the celebrity in a positive way. What is surprising in that research was that the functional misfit between the charity and the celebrity had no negative effect on the thoughts of the donors. As it can be seen in the research, co-branding with a celebrity is one of the implementations of charities. However, the co-founders stated that they have never searched for a celebrity who can be identified with AA because they did not need it so. As one of the donors, Ersin alleged that the celebrities in Turkey have nothing to bring

something valuable to AA as the organization does not need such a support to be seen as valuable. So, co-branding with celebrities is not an implementation preferred by AA.

Additionally, identity value was introduced by Holt (2004) to the literature as it contributes to the way the consumers express themselves. The mission of the organization can make charity runners identify themselves with the organization, which can be called as identity value co-creation. Kadriye stated that they are here for a reason, maybe to fill in a blank in their lives. But no matter what the problem is in their lives, they are here to run for charity without expecting anything from the organization. Although AA enthusiasts stated that they have no expectation from the organization, both the NGO representatives and the charity runners want AA to preserve its principles related to professionalism. It can be concluded that AA volunteers identify themselves with AA's performance. So, AA's partnership with different companies and organizations has great importance in the eyes of its volunteers and contributes to its customers' identity value creation. The charity runners also attend these events which are organized with the co-branded companies. AA's partners help charity runners to link themselves with company practices. These partnerships with producers such as FestTogether, KoçFest, Eker or NewBalance all constitute AA's and its consumer's identity value co-creation.

One of the recent events was organized by AA and its sponsor Eker takes place in Kanyon shopping mall in İstanbul. All the mall visitors were invited to run on a treadmill to raise funds for an NGO the runners preferred. Eker donated to the chosen charities according to the kilometers the volunteers ran on the treadmill during the campaign. In that example, the amount of donation is determined by the efforts of volunteers in the shopping mall. This example can be a type of economic and experiential value co-creation. That event makes people ask themselves how many kilometers they can run for a charity when they are not prepared physically and mentally.

All the given practices above are co-created by AA and its stakeholders. As AA embodies multiple consumers and beneficiaries in it, it has a hybrid nature, and this creates a convenient environment for the generation of different value types. If we see AA as an organism, it will continue to develop new communication channels to enhance its relationship with its stakeholders. As long as it protects its dynamic structure, the value co-creation in AA and with its network will keep improving.

4.2.10. Challenges for Co-creation of Value in the Practices

The organizations may face some challenges for co-creation of value. These can be customer activation (Norman and Ramirez, 1993), heterogeneity (Prahalad & Ramaswamy, 2004b) or trust for customer loyalty (Prahalad, 2004), etc. In the case of AA, the main challenge is to sustain the system with its loyal volunteers. At least three interviewees from AA İstanbul recommended the organization to hire its own employees since the responsibilities of volunteers require it.

Three executives told that they are content with the time and effort they spent for AA family. On the other hand, they also underlined the workload and their sense of fatigue. This can be an example of a challenge for the process of value co-creation in the context of AA in the future. The trainers and the executives have been willing to spare their individual time and effort for the sustainability of the organization. In time, they recognized that such a professional process may need to be conducted by professional employees. They claimed that they need to earn money for their survival, and they have a family to care for. As a conclusion, the volunteers who have been in the organization for years may feel exhausted within years and may lose their enthusiasm to be in the co-creation process. To protect their loyalty may be the greatest challenge of the organization

if the organization cannot refresh its group of volunteers. If the interviewees had felt regretful to spend their time in the organization, the co-created different value types would not have been classified as co-creation. In contrast, there is no hint of regret in the presence of participants. It can be concluded that the organization as a social enterprise needs to find a way to attract devoted stakeholders, the executives and the trainers.

CHAPTER 5

DISCUSSION AND CONCLUSION

5.1. Discussion

The main purpose of the present study was to understand how value is co-created in AA and its network. For this reason, the context of AA has been conceptualized according to its main features such as a social enterprise and a prosumer community. To find an answer to the research question of the present study, a qualitative research design was adopted. Both ethnographic research method and interviews were implemented since the research question is based on consumers' experiences and emotions (Holbrook and Hirschman, 1982).

The ethnographic research started in January 2018 and finished in August 2018, lasting more than one and a half years. In addition to this, 33 participants were interviewed, namely administrators, charity runners, donors, and NGO representatives. Additionally, the posts of charity runners on social media were also used in the analysis of value co-creation as social media ensures the development of user-generated content and dialogues between consumers mostly take place there (Kaplan and Haenline, 2010). Accordingly, the use of visuals is appropriate in some contexts where these visuals are produced by the consumers (Banks and Zeitlyn, 2015) like in our case.

A survey was conducted by Third Sector Foundation in 2016 to have a general idea about individual charitable giving in Turkey (TÜSEV, 2016). Most of the respondents of the

survey asserted that they prefer to donate the people they know closely and think that taking care of people who are in need is the responsibility of the government rather than individuals. This is in line with the statements of Itır Erhart and Renay Onur that people in Turkey believe that their individual contributions remain insignificant to find a remedy for a social issue. On the other hand, the co-founders and members of the organization try to alter that way of thinking by running such an initiative for 11 years. In the following sections, a dialogue between the case of AA and marketing literature will be provided.

5.1.1. The Conceptualization of the Context: AA

After coding of the interviews, there occurred repetitive themes which contributed to the conceptualization of AA's context. Firstly, it was understood that donors were thinking that AA is a charity with its own legal entity and its employees. To make it clear, the existing literature was explored and seen that there are some differences between charities and social enterprises. According to Dees (1998), charity is about pure giving and unplanned cares for living things and cares to decrease the level of deprivation. On the other hand, social entrepreneurship is dynamic, about finding a lasting solution and it cares for strengthening the living creatures. With respect to the literature (Dees,1998; Austin et al., 2006; Sen, 2007), the dynamic, innovative and accountable aspects of AA reinforce the idea that AA is a social enterprise with its aim of initiating a nation-wide social change.

Tracey (2007) stated that social enterprises have a hybrid nature and listed the hardships they social enterprises may face with: the hybrid nature of the organization, the education of social entrepreneurs and the balance between the economic and social concerns. As the donations are directly transferred to charity accounts, AA has no economic concern

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of profit-making for itself. However, it is stated by some of the interviewees that the organization targeted much to increase the funds at the past, but it found its balance between increasing its donation potential and having good communications with its stakeholders. So, it can be concluded that AA also faced the challenge of balance between social and economic concerns of the enterprise.

There are six main stages in differentiating charities and for-profit organizations in terms of sustainability (Alter, 2007). As AA has its own income-generating model, it can be counted as a non-profit with income-generating activities. The starting point to transfer the donations to the bank accounts of the associations and foundations registered in the platform of Açık Açık Foundation. The co-founders do not want to change their starting point and continue their operations by not touching money. In the future, the structure of the organization may change or AA may hire its own employees and spare some amount of money from the donations like what Açık Açık does for survival. However, the executives' current preference of income distribution should not change the definition of the organization as a social enterprise.

As Defourny and Nyssens (2010) stated, the social innovation school of social entrepreneurship does not emphasize income generation but rather innovation. According to social innovation school of thought, AA can be accepted as a social enterprise despite its income transfer model. Its system paves the way for generating income, but the generated funds are transferred directly to the accounts of the charities. This does not change the proposition that AA is a social enterprise.

5.1.2. Value Co-creation Practices

In the second section, value co-creation processes in the organization were examined by referring to the study of Schau et al. (2009) in which the authors argued how consumption practices create value. Moreover, the research of Karababa and Kjeldgaard (2013) also provided guidance in evaluating different value types between AA and its stakeholders.

According to the authors such as Zwick et al. (2008), consumers can be creative while they are consuming the brand as long as they feel comfortable. Therefore, the platforms are suitable places where consumers can be in the process of prosumption. In the context of AA, charity runners consume and produce their own charity running campaigns. They customize the sample e-mails sent by AA administration to steer their social network. Instead of copying similar contents, they prefer to find a way of announcing their charity running challenge. The given examples in the analysis show the variety of the contents and how charity runners enjoy their journey and make the actors of their network witness their consumption journey. This process is in line with Tian et al. (2017)'s argument emphasizing the prosumption activities of consumers which can place in blogs, forms, and platforms. Furthermore, according to Ritzer and Jurgenson (2010), the early examples of prosumption evolved into a new level of prosumption in Web 2.0 and prosumers seem to involve in the production processes voluntarily. This kind of volunteerism can also be seen in the context of AA after the observations and interviewing of the participants.

The very reason for AA's existence is to create economic value for charities by fundraising activities. However, in addition to its main function, there are different types of values which are co-created by AA and its network such as experiential (Keng and

Ting, 2009), linking (Cova and Cova, 2002), social (Stevens, 2014), identity (Holt and Thompson, 2004) and perceived values (Zeithaml, 1988). In terms of social value types, it can be stated that the practices of AA have the nature to co-create two types of social values: social value for society and linking value for community members. This study aims to show where the types of value co-creation take place in the practices of the AA charity running community. It can be asserted that the co-created values mentioned in the findings occur at the intersections of the stakeholders and their practices.

The Figure 5.1 is inspired from the figure of Maclaran and Brown (2005) in which the dyadic relationship between consumers and the retailers is shown. In the value co-creation process, AA is at the center with its executives, trainers and runners. There are also other actors such as NGOs, donors, sponsors and organizers. As it is shown in the Table 4.1 before, co-creation can occur both between two actors and more than two actors.

Firstly, when a charity runner decides to be a charity volunteer, the social value is co-created by runners and NGOs and this value co-creation affects donors. Donors benefit from the social value co-creation and may decide to be a part of that co-creation process by being charity volunteers in the future. Secondly, making the donation platform user friendly and facilitating the donation process with Run for Charity codes are ways of co-creation of experiential value between donors, charity runners and the administration of the organization.
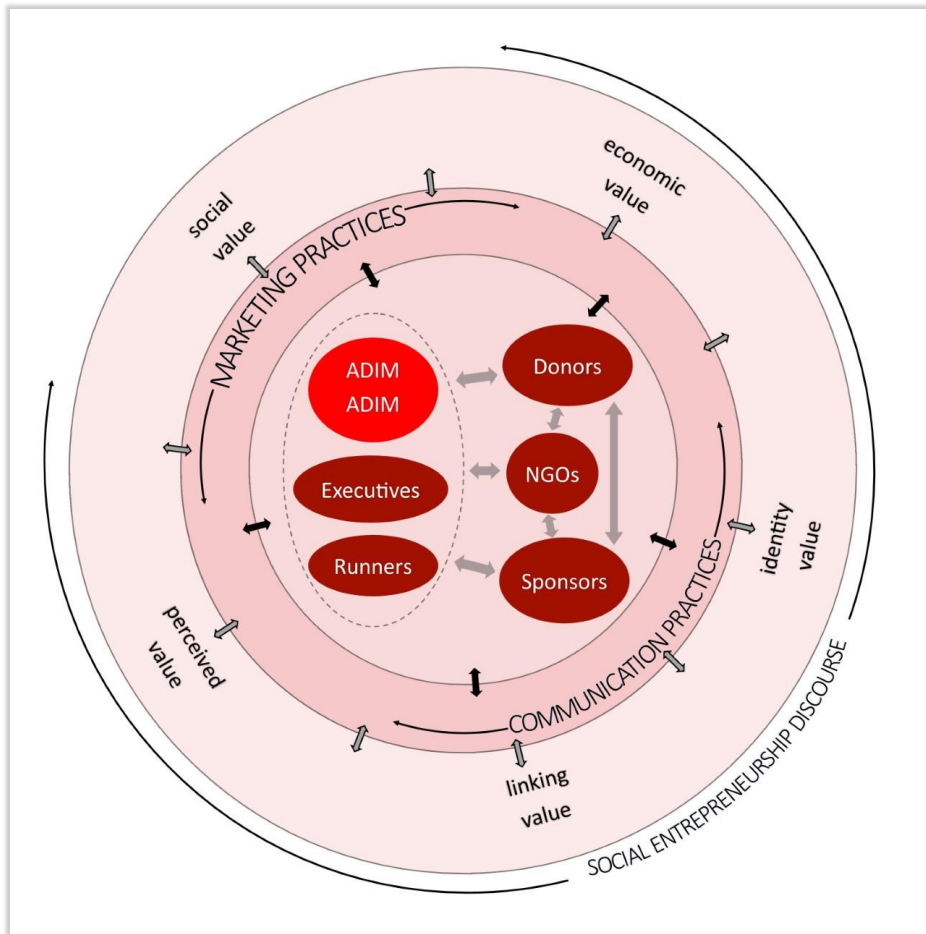
Figure 5.1 **The Co-creation of Social Transformation**

Thirdly, when a runner decides to donate, s/he is confronted with a page on which the default donation amount appears. That amount can be decreased or increased according to the will of the donor. The economic value of charity run is determined between two actors. Moreover, more potential donors may be attracked to be on its platform when AA decides to have a collaboration with a festival organization. Donors can associate themselves with the practices of AA and donate to AA or run with AA more easily. So,

its co-branding practices of AA with multiple partners such as FestTogether or KoçFest can co-create the identity value between the organization, donors and the sponsors.

Furthermore, co-design of company T-shirts is a linking value co-creation for company employees, their companies and AA. The positions of the employees disappear thanks to the group work of the participant to come up with a T-shirt reflecting the company in a good way. On the other hand, the challenge of an individual like Rıza Martaş is an example of experiential value co-creation since both charity runners and NGOs helped him finish his journey and supported him in any possible way. He became a symbol of individual charitable giving in the family of AA and its followers. Additionally, collecting feedback from stakeholders and evaluating them is an example of collective linking value creation. NGOs and charity runners know that their thoughts are taken into consideration to develop the functioning of the system. Moreover, organizing running events with different concepts is an experiential value co-creation between the runners and the executives of AA. Charity runners enjoy their playspace while they are designing their costumes for the concept of the running. Lastly, perceived value is strengthened thanks to the procedures demanded by the AA executives for the advertisements of the charities. When the procedures are followed by the NGOs on the platform, a corporate image can be maintained. This increases the respect for the operations of AA. As a conclusion, AA functions as a nest of value-creating practices.

As it can be seen in the Figure 5.1, AA and its stakeholders are located at the core of the value co-creation process. Their communication and marketing practices such as the posts of charity runners, the user-friendly platform or co-branding practices of the organization, as the second phase of the co-creation process, are the source of co-creation of different values. Lastly, in the outer macro context, there is social entrepreneurship discourse adopted by AA. It operates with the principle of volunteering, which means it has no

employees. The organization's T-shirts, flags, badges, stickers are prepared by sponsors and the some of the services like web page design, preparation of video clips are provided by the pro bono practices of volunteers or voluntary work of other social enterprises. As a result, AA manages to create values within its social entrepreneurship discourse.

5.1.3. Implications for the Executives

One of the main aims of the research is to provide recommendations for AA executives and the leaders of social enterprises. The very first result of the analysis was the confusion about the definition of AA in the minds of its audience such as donors and amateur runners who have the potential to be AA volunteer in the future. While donors thought that AA is an association which spares some amount of donations for its operations, some of the amateur runners in other communities perceived AA as a running community regardless of its fundraising activities. Considering this, it is required to tell the cause of the organization to motivate potential customers (Saxton, 1995). Santos (2012) also alleged that the provided solution should be adopted by a greater audience and related that process to value creation. Therefore, charity runners have a special responsibility to tell how AA is managed. As there is still confusion in the minds of stakeholders, the informative posts on social media should be shared regularly by the executives for the newcomers and potential donors.

Although the research question of this study is not about the use of brand volunteers, the previous and present executive board members mentioned their concerns about AA's growing size. It can be seen that the organization has already adopted the policy of downsizing according to the executives. The volunteers in İstanbul and the NGO representatives think that AA may need to be incorporated soon if it continues to include

new charities into the RFC platform. So, this issue should be reconsidered if there are some precautions to be taken. Lastly, they should ask for opinions of the volunteers as much as they can.

As social enterprises have more stakeholders than charities, it can be hard to satisfy each of them simultaneously. However, providing financial annual reports is one of the best ways of informing the stakeholders about the ongoing operations of the organization (Sud et al., 2009). The given statistics related to the collected donations, the up-to-date developments, and plans were given in the annual report of the organization (Onur and Ergun, 2018). The executives should keep publishing annual reports to attract the attention of donors and potential charity runners.

It was recommended by some interviewees that member satisfaction surveys through e-mail should be conducted regularly by the executives to understand how the relationship between community members, especially in the province formations. The performance of the administratives in province formations should be evaluated. The members should be reminded that AA expects the volunteers to have good relationships with other community members.

As it can be seen in the example of the co-design process of corporations, preparing a product collectively contributes to the sense of community between employees within the scope of corporate social responsibility (Kang et al., 2015; Palmas and Busch, 2015). A similar application can be implemented in the province formations for an upcoming anniversary of the organization. For example, collectively prepared T-shirt designs from each province can be voted by the volunteers on the platform and the most preferred T-shirt can be produced by the main sponsor. It should be admitted that AA may need to change its sponsors in the future. In this case, a change of logo on the T-shirt will be

mandatory. For that occasion, it is adviced to the executives to call the volunteers to co-design a T-shirt. This practice can improve the linking value between community members.

As Montgomery et al. (2012) stated, social entrepreneurs should develop inclusive strategies and share inclusive messages that increase both the amount and diversity of their supporters. As a result, multivocality is the keyword of social entrepreneurs to have a greater social transformation. In line with that argument, AA co-founders and executives should be inclusive in terms of the use of language as much as possible.

Lastly, according to Tracey (2007), as a result of social enterprises' hybrid nature, it may be hard to manage it and therefore the social entrepreneurs should be educated. In the present case, the volunteers of AA should be taught to manage their sources efficiently since the existence of the organization depends on the sustainability of volunteer work of executives and charity runners.

5.2. Limitations of the Present Study

There are many limitations of the present study. Most of the limitations are related to the data collection process. In the category of the NGOs, two out of five NGO representatives were able to have an interview on Skype. Although I could not reach the members of each coaching groups, the executive board members in my list answered the questions in a pretty similar way. Another limitation of the present study was the absence of the sponsors and organizers' views about AA and its practices. Furthermore, I could not reach a person and an NGO which have a unique place for the organization. The first NGO with which AA opened a campaign was TOFD which seemed to have a unique

place in the history of AA. However, I could not manage to connect them although I sent e-mail many times. Secondly, I could not have an interview with Rıza Martaş although he accepted in the beginning but did not return to me later on.

As the adopted data collection method is qualitative, it is not possible to reach all the stakeholders and analyze their thoughts about the practices of AA. As the number of the participants is 33, the present research only reflects the opinions of interviewees.

Lastly, there are also province formations in Bursa, İzmir, and Antalya in addition to AA İstanbul and AA Ankara, whose community features are different. Therefore, I could not make a comparison.

5.3. Further Research

During the writing process of the present study, there occurred some research topics to be studied. The volunteers in both the executive board, the group of trainers and NGO representatives pointed out that the corporatization of AA is needed as long as AA plans to increase the number of charities it hosts. With the last apposition in 2019, the number of NGOs registered in the system increased to 91. Some of the interviewees claimed that corporatization is a mandatory change while some asserted that it should be reconsidered. On the other hand, the co-founders resist the idea as the starting point of the enterprise is not to "touch money" as it is thought to diminish the value AA has created so far. Some interviewees such Nihan supported the thoughts of the co-founders by saying that AA would be less attractive if it were a commercial initiative of an association or a foundation. With respect to various views on that subject, it may require further research to comment on whether some strategies such as *downsizing* work in the context of AA and the results

of the corporatization of a social enterprise based totally on volunteer work can be examined in further studies. Although there are various examples for charities (Maier et al., 2014; Padanyi and Ganier, 2004; McDermont, 2007; Graddy and Morgan, 2006; Aiken and Bode, 2009), the concept of corporatization can be examined in the context of a social enterprise whose operations are all based on volunteer work of its enthusiasts.

Secondly, researchers like Cova and Dalli (2009) and Arnould (2007) argued whether the consumer's involvement in brand value creation can be abusive or supportive. While Cova and Dalli (2009) found consumer involvement exploitative, Arnould (2007) underlined its improving aspect for the volunteers. So, in further research, the use of brand volunteers by a social enterprise can be studied. During the interviews, I was told that not only AA but also some associations like AKUT operate only with the contributions of volunteers. In further research, a social enterprise or a charity whose operations are based on only volunteer work can be studied within that perspective.

5.4. Conclusion

The main purpose of the study was to analyze AA's value co-creating practices with its stakeholders. As the study was based on qualitative research design, the ethnographic study was supported by the conduct of interviews. As a result of data collection and its analysis, there occurred two main themes as follows: the hybrid nature of the AA community and its ability to co-create differing types of values.

The analysis of the collected data showed that AA is a hybrid community with many stakeholders and a social enterprise with an innovative way of fundraising and income-

generating mechanism. As its mechanism provides its stakeholder's freedom to share their ideas to improve the whole system, multiple types of value can be co-created.

When the interaction of different value notions is analyzed, it can be seen that the value co-creation process includes both dyadic and multiparty interactions. It can be stated that value co-creation takes place between multiple actors. Although 9 main practices of AA are analyzed in the present study, the interactions are dynamic and ready to be improved. Donors, charity runners and NGOs participate in the value creation process from very beginning thanks to the structure of the organization. Their participation paves the way for emerging of different types of values.

Since only 33 participants were able to share their emotions and thoughts about the organization and its practices, it is not convenient to generalize the results of the ethnographic research and the interviews to the organization's whole population. However, some important lessons can be taken as the key actors of the community were already included in this research. With respect to this, it can be concluded that AA's stakeholders are content with its principles and its performance as it operates with the spirit of professionalism. On the other hand, some of the interviewees in the categories of the executives and the charity representatives are concerned about the size of the platform. So, AA may need to take managerial decisions in the future to govern its fundraising activities with success.

In conclusion, AA as a social enterprise operates thanks to the contributions of multiple stakeholders and its hybrid nature provides its customers with a platform where production and consumption take place simultaneously. Although the organization is constructed on its volunteers' performance, it is a great example of a social enterprise that is built on the principles of marketing. So, amateurship of its volunteers and the

organization's aim of charitable giving do not prevent the organization from being professional and adopting the understanding of marketing.

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A. INTERVIEW GUIDE

Firstly, thank you very much for accepting to have an interview within the scope of my thesis project. I try to conceptualize the context of AA and understand how value is co-created in AA and its stakeholders. All of the interview questions will be related to my thesis subject. Please do not hesitate to stop the conversation whenever you want and let me know if you want to keep the provided information confidential.

Interview Questions for the Administrative Staff

1. Can you tell us how you joined AA? How did you start working for the organization? What is your current position in the organization and how did you obtain this position? What are your responsibilities within the organization?

2. Do you have any role models that inspire you in what you do?

Social Entrepreneurship

1. Have you experienced a significant incident or a negative life experience which influenced your decision to be a social entrepreneur? If yes, what type of incident it was? What are three main characteristics social entrepreneurs must-have?

2. What are the most significant obstacles to the social change you aspire to create?

3. As AA, have you ever made a contribution to any legislative or regulatory change regarding non-governmental organizations or social entrepreneurship in Turkey?

If yes, what is it? Is there any legislative change that has not been implemented, yet expected to be implemented in the near future?

Questions About the Organization

1. What is the number of administrative staff in the organization?

2. How would you describe the organization? What is the main field of activity? Is AA a charity organization or a social enterprise?

3. What are the main sources of finance? Do you have any sponsors?

4. Why do donors choose to donate through AA? Why should donors choose to directly donate to AA rather than making a donation to an NGO?

5. How does the decision-making process work? How does the members' opinion affect the decision-making process?

Marketing Questions

1. Does your organization have a plan to promote the organization itself and increase the number of donors?

2. What makes the service provided by AA special? What makes it different from other social enterprises or charity runnings?

3. Do you receive any support from specific persons, organizations or institutions (celebrities, etc.) for promotion and fundraising?

4. Do you have sufficient resources to carry out these activities? (human resource, financial resources, time, etc.) If not, how should it be?

5. Which organizations might be described as alternatives to AA?

6. Can you tell us about the charity running? How can it be improved? Did you receive any feedback from your donors and charity runners? If you did, what was the outcome?

7. How are decisions concerning promotional activities and fundraising events made? How does the members' opinion affect the decision-making process?

8. How does AA reach voluntary runners and donors? Do you experience any difficulty in finding runners and donors? How would you define the runner and donor profile?

9. Do they cooperate with any other organization or company?

10. Is there any specific target group for AA?

11. How would you describe the perception or image AA wants to achieve?

Branding Questions

1. Do you think the organization has any problems regarding awareness/visibility? If yes, do you have any plans to cope with it?

2. What efforts does AA make in terms of improving reliability?

3. Is AA a brand?

Brand Group Questions

1. Do you organize any events to celebrate important days such as the foundation of the organization etc.? Are there any special events associated with AA?

2. Is there any tradition or ritual AA members follow?

3. What are the responsibilities of the members towards one another? How do you solve the problems or issues within the organization?

4. What do you think AA can do to promote its members' loyalty?

5. Have you ever considered designing more products bearing AA brand to promote their loyalty to AA?

Stakeholder Questions

1. Can you list your shareholders? (Donors, staff, runners, governmental organizations, media, competitors, etc.) Can you describe their roles respectively? Can you classify them as direct and indirect stakeholders?

2. Can you rank the stakeholders according to the value they hold for the organization? How do you prefer a stakeholder to another?

3. What could each stakeholder expect from the organization? Can you describe it?

4. Considering your description above, do you think the organization meets these expectations? (At this point please consider certain factors including profitability, brand loyalty, synergy, political influence, and brand awareness.)

5. What is important to you in the relationship with each and every stakeholder?

6. How could you evaluate your relationship with each stakeholder? Are you dependent on the stakeholders? Would you consider stakeholders or the stakeholder group as a driving force behind the organization? What about secondary stakeholders thought to have an indirect effect over the organization? (present, undisclosed or critical)

7. How can the value in each relationship be improved?

8. Can you describe your methods of communication with your stakeholders? Which stakeholders do you communicate directly? For which stakeholders, do you allocate resources to communicate?

9. Can you describe your public relations activities? How much of your budget is allocated to such activities?

Interview Questions for Charity Runners

Questions About Charity and Donation

1. How did you hear about the organization? How did you develop an interest in running and charity runnings?

2. How would you describe the role of running in your daily life? How often and with whom do you run?

3. What does AA mean to you?

4. Can you share your experience in AA?

5. Why did you prefer AA? What do you think about the mission of AA?

6. Would you consider joining other charity runnings in the future? Would you recommend other people to live this experience? Is there anyone you would particularly like to share it?

7. Had you ever volunteered for any other charity events before you took a part in charity runnings?

8. What are the benefits of joining charity runnings? Why do you take part in charity runnings?

Social Enterprise Question

1. What makes AA different compared to other social enterprises?

Marketing Questions

1. What do you think about the works carried out by AA to promote the organization, its visibility and to increase donations? In this context, do you have any suggestions for AA?

2. Do you think AA has any specific target groups?

3. Do you think there is any other alternative organization to AA? For which organization, would you take part in charity runnings, if not for AA?

Brand Group Questions

1. Do you know the story and organizational history of AA?

2. Is there any tradition or ritual AA runners follow?

3. Can you tell us about the events organized by AA? Can you detail both charity runnings and other events? What are your favorite events and what is the most recent event you took part in? What is the importance of these events for you? How often do you participate in such events? Can you describe your interaction with other charity runners within the organization?

4. How do people approach to new runners in the group?

5. How do you solve the problems or issues in the group? How important is it for you to be able to solve the problem of a member within AA?

6. How should the ideal relationship between runners be? How active is it? How sincere is it?

Questions About the Organization

1. How are decisions concerning AA made?

2. What roles have you taken in the organization so far? How do you distribute the tasks in the group?

3. What do you think should be done for you to continue your contributions to AA? What can be done to improve the relationship between AA and the runners? What do you expect from the organization?

4. To what extent does the organization meet your expectations?

Stakeholder Questions

1. Which stakeholder do you think is the most influential one in the organization? Why?

2. To what extent do you think the organization depends on you?

3. How does the organization contact you?

Branding Question

1. Do you think that AA is a brand?

Interview Questions for Donors

Questions About Charity and Donation

1. What do you think about charity and donation?

2. Why did you prefer AA?

3. What do you think about the mission and activities of AA?

4. What does AA mean to you?

Questions About the Organization

1. How does the organization contact you?

2. What do you expect from the organization? Has AA asked your opinion about the process as a donor? If yes, how? And were informed of the outcome?

3. To what extent does the organization meet your expectations?

Social Enterprise Question

1. Is AA a social enterprise?

2. If yes, what makes AA different compared to other social enterprises?

Marketing Questions

1. How does AA promote itself and improve its reliability and visibility?

2. How does AA reach its donors?

3. In this context, do you have any suggestions for AA?

4. Do you think AA has any specific target groups?

5. Do you think there is any other alternative organization to AA? For which organization, would you take part in charity runnings, if not for AA?

6. Would you consider joining a charity running for AA in the future? What would be the benefits of joining charity runnings if you participated in them?

Stakeholder Questions

1. To what extent do you think the organization depends on you?

2. Which stakeholder group do you think the organization is most dependent on?

Branding Question

1. Do you think that AA is a brand?

Questions for NGOs

Questions About the Organization

1. What is your position in the organization? Can you tell us how you joined the organization?

2. What is the number of administrative staff in the organization?

3. How does the decision-making process work? How does the members' opinion affect the decision-making process?

4. Have you ever made a contribution to any legislative or regulatory change regarding non-governmental organizations in Turkey?

Marketing Questions

1. Does your organization have a plan to promote the organization itself and increase the number of donors?

2. Do you have sufficient resources to carry out these activities? (human resource, financial resources, time, etc.) If not, how should it be?

3. Do you receive any support from specific persons, organizations or institutions (celebrities, etc.) for promotion and fundraising?

4. Is there any specific target group for your organization?

5. Does the organization cooperate with any other organization or company?

6. How does the organization reach its donors?

Branding Questions

1. Do you think the organization has any problems regarding awareness/visibility? If yes, do you have any plans to cope with it?

2. What efforts does the organization make in terms of improving reliability?

3. Is the organization a brand?

Questions About AA

1. Can you tell us about the process of organizing charity runnings with AA?

2. Can you tell us about the reasons why you joined the platform "AA Running for Charity?"

3. What has changed since you started to work with AA?

4. Do you have a specialist responsible for the relations with AA? If yes, what are the advantages?

5. What do you expect from AA? To what extent does AA meet your expectations?

6. What does AA expect from you? Do you think you can meet these expectations?

7. What suggestions can you make to improve your communication with AA?

B. TÜRKÇE GÖRÜŞME FORMU

Tezim kapsamında mülakatıma katılmayı kabul ettiğiniz için öncelikle teşekkür ediyorum. Ben araştırmamda AA'ın bağlamını kavramsallaştırmaya ve AA ile paydaşları arasında birlikte değer yaratımın nasıl geçekleştiğini anlamaya çalışıyorum. Sorularımın hepsi bu amaca yönelik olacaktır. Görüşmeyi istediğiniz zaman sonlandırmaktan lütfen çekinmeyin ve sunduğunuz bilginin gizli kalmasını istediğiniz takdirde beni bilgilendirin.

Yöneticilere Sorulan Mülakat Soruları

1. Bana AA'daki hikayenizi anlatabilir misiniz? Nasıl başladınız? Örgütteki şu anki konumunuz nedir ve bu konuma nasıl geldiniz? Örgütte nelerle yükümlüsünüz?

2. Yapmakta olduğunuz işte size ilham veren bir rol modeli var mı?

Sosyal Girişimcilik

1. Sosyal girişimci olma kararınızı etkileyen önemli bir olay veya olumsuz bir yaşam deneyiminiz oldu mu? Olduysa nasıl bir deneyimdi? Sizce bir sosyal girişimcinin taşıması gereken en önemli üç özellik nedir?

2. Sağlamaya çalıştığınız sosyal değişimin önündeki en büyük engeller nelerdir?

3. AA olarak Türkiye'de sosyal girişimcilik ya da STK'ler ile ilgili herhangi bir yasa, yönetmelik değişimi yaşanmasına katkı sağladınız mı? Sağladıysanız bunlar nelerdir? Henüz gerçekleşmeyen ancak yakın zamanda gerçekleşmesini beklediğiniz bir mevzuat değişikliği bulunuyor mu?

Örgüt Soruları

1. Örgütün yönetimdeki çalışan kişi sayısı nedir?

2. Örgütünüzü nasıl tanımlarsınız? Çalıştığınız örgütün faaliyet alanı nedir? AA bir yardım kuruluşumu mu yoksa sosyal girişim midir?

3. Örgütünüzün finansal kaynağı nedir? Sponsorunuz bulunuyor mu?

4. Donörler neden AA organizasyonu vasıtasıyla bağışta bulunmalıdır? Donörler doğrudan bir STK'ya bağış yapmaktansa neden AA'a bağışta bulunmalıdır?

5. Örgütle ilgili her türlü karar nasıl alınıyor? Örgüt üyelerinin düşünceleri örgütle ilgili kararlar alınırken ne kadar etkili oluyor?

Pazarlama Soruları

1. Örgütünüzün kendisini tanıtmak ve bağışlarını arttırmak için bir planı bulunuyor mu?

2. AA'ın sunduğu hizmeti özel kılan nedir? Diğer sosyal girişimlerden ya da bağış koşularından farkı nedir?

3. Kendinizi tanıtmak ve fon artırmak için destek aldığınız bir kişi, kurum ya da kuruluş var mı? (Ünlü kişi vs.)

4. Bu aktiviteleri yerine getirmek için yeterli kaynağınız var mı? (İnsan, finansal kaynak, zaman vs.) Eğer yoksa bu nasıl olmalıdır?

5. Hangi oluşumları AA'ın alternatifi olarak tanımlayabilirsiniz?

6. Bağış koşusu sürecini anlatır mısınız? Bu sürecin iyileştirilebilmesi için neler yapılabilir? Hem bağışçılardan hem de gönüllü koşuculardan geri bildirim aldınız mı? Uyguladıysanız ne gibi sonuçlar aldınız?

7. Kendinizi tanıtmak ve bağışları artırmak için gerçekleştirdiğiniz faaliyetleriniz ile ilgili her türlü karar nasıl alınıyor? Örgüt üyelerinin düşünceleri bu kararlar alınırken ne kadar etkili oluyor?

8. AA gönüllü koşuculara ve bağışçılara nasıl ulaşıyor? Bağış koşucusu ve bağışçı bulmada sıkıntı çekiyor musunuz? Koşucu ve bağışçı profiliniz nedir?

9. Herhangi bir başka örgüt veya firma ile ortak çalışıyor mu?

10. AA'ın hedef kitlesi bulunuyor mu?

11. AA bağışçıları ve koşucuları tarafından nasıl algılanmayı hedefliyor?

Marka Soruları

1. Örgütünüzün bilinilirlik/görünürlük problemi olduğunu düşünüyor musunuz? Var olduğunu düşünüyorsanız bunun üstesinden gelmek için planlarınız bulunuyor mu?

2. AA güvenilir olmak için neler yapıyor?

3. AA bir marka mıdır?

Marka Grubu Soruları

1. Örgütün tarihi ya da özel günlerini kutladığınız etkinlikleriniz var mı? AA ile özdeşleşen etkinlikleriniz bulunuyor mu?

2. AA üyelerinin gelenekleri bulunuyor mu?

3. Örgüt üyelerinin birbirlerine karşı sorumlulukları nelerdir? Örgütte sorunlar nasıl çözümlenir?

4. Sizce AA, gönüllülerinin örgüte daha sadık olabilmeleri için neler yapmalıdır?

5. Gönüllülerin AA'a olan bağlılığını arttırabilmek için üzerinde AA markasını taşıyan daha çok ürün tasarlamayı düşündünüz mü?

Paydaş Soruları

1. Faaliyetlerinize devam ettirmek için paydaşlarınızı sayabilir misiniz? (Bağışçılar, çalışanlar, koşucular, devlet, medya, rakipler vb.) Her birinin organizasyon için rolünü tanımlayabilir misiniz? Bu paydaşları organizasyonu doğrudan ve dolaylı olarak etkileyen paydaşlar olarak sınıflandırabilir misiniz?

2. Her bir paydaşın organizasyon için sahip olduğu değere göre paydaşları sıralayabilir misiniz? Bir paydaşı diğerine tercih etmede sebebiniz nedir?

3. Her bir paydaşın organizasyondan beklentisi ne olacaktır? Tanımlayabilir misiniz?

4. Yukarıdaki tanımlarınıza göre organizasyonunuz sizce kendisinden bekleneni ne kadar karşılayabiliyor? (Burada karlılık, marka bağlılığı, sinerji, politik etkiler ve marka bilinilirliği gibi faktörler göz önünde bulundurulacak)

5. Her bir paydaşla olan ilişkinizde önemli olan nedir?

6. Her bir paydaşla olan ilişkinizin değeri nasıl ölçülebilir? Paydaşa bağımlı mısınız? Paydaş ya da paydaş grubu organizasyon üzerinde bir itici gücü bulunuyor mu? Organizasyon üzerinde dolaylı etkisi olduğu düşünülen ikincil paydaşların durumu nedir? (mevcut, gizli ya da kritik)

7. Her bir ilişkinizdeki değer nasıl geliştirilebilir?

8. Paydaşlarınızla olan iletişim yolunuzu tanımlayabilir misiniz? Direkt iletişime geçtiğiniz paydaşlarınız hangisi? İletişime geçebilmek için kaynak ayırdığınız paydaşlarınız hangisidir?

9. Halka ilişkiler ile ilgili çalışmalarınızı anlatabilir misiniz? Buna ne kadar bütçe ayırıyorsunuz?

Bağış Koşucularına Sorulan Mülakat Soruları

Yardımseverlik ve Bağış Soruları

1. Organizasyondan nasıl haberdar oldunuz? Koşuya ve daha bağış için koşuya ilginiz nasıl başladı?

2. Günlük hayatınızda koşu nasıl bir yer tutuyor? Hangi sıklıkta kimle nerede yapıyorsunuz?

3. Sizin için AA ne anlam ifade ediyor?

4. AA'daki deneyimlerinizi anlatabilir misiniz?

5. AA'ı neden tercih ettiniz? AA'ın amacı hakkında ne düşünüyorsunuz?

6. İleride yine gönüllü koşuculuk yapmak ister misiniz? Bu deneyimi bir başkasına önerir misiniz? Özellikle önermek isteyeceğiniz biri var mı?

7. Gönüllü koşucu olmadan önce yardımseverlik aktivitelerinde bulunmuş muydunuz?

8. Bağış koşusu yaptığınızda elde ettiğiniz fayda nedir? Neden bağış koşusu yapıyorsunuz?

Sosyal Girişim Sorusu

1. AA'ın diğer sosyal girişimlerden farkı nedir?

Pazarlama Soruları

1. AA'ın tanıtımı, görünürlüğü, sivil toplum örgütleri toplanan bağış miktarını arttırmak için yaptığı çalışmaları nasıl buluyorsunuz? AA'a bu kapsamda önerileriniz var mı?

2. Sizce AA'ın özel olarak hitap ettiği bir grup var mı?

3. Sizce AA'ın bir alternatifi bulunuyor mu? AA olmasa başka hangi oluşum için yardım koşusu yapardınız?

Marka Grubu Soruları

1. AA'ın tarihi gelişimi veya hikayesini biliyor musunuz?

2. AA koşucularının gelenekleri bulunuyor mu?

3. AA'ın etkinliklerinden bahseder misiniz? Hem koşu etkinlikleri hem de koşu dışındaki etkinlikler hakkına detaylı bilgi verir misiniz? En çok sevdiğiniz ve en son katıldığınız etkinlikler nelerdir? Bu etkinliklerin sizin için önemi nedir? Bu etkinliklere ne kadar ne sıklıkta katılıyorsunuz? Bu etkinlikteki diğer koşucularla olan etkileşiminiz nasıldır?

4. Gruba yeni gelen bir bağış koşucusuna yaklaşım nasıldır?

5. Grup içinde sorunlar nasıl çözülür? Grup üyesinin AA ile ilgili bir problemini çözebilmek sizin için ne kadar önemlidir?

6. Gönüllü koşucular arasındaki ilişkiler nasıldır? İlişkiler ne kadar aktiftir? Samimiyet derecesi nedir?

Örgüt Soruları

1. AA ile ilgili kararlar nasıl alınıyor?

2. Organizasyonda şu ana kadar hangi rolleri aldınız? Grup içinde görev dağılımı nasıldır?

3. AA organizasyona olan katkınızın devam etmesi için sizce neler yapmalıdır? AA ve gönüllü koşucular arasındaki ilişki nasıl geliştirilebilir? Organizasyondan beklentileriniz nelerdir?

4. Organizasyon beklentilerin ne kadarını karşılıyor?

Paydaş Soruları

1. Sizce organizasyon üzerinde en çok etkiye sahip paydaş hangisidir? Neden?

2. Sizce organizasyon size ne kadar bağımlıdır?

3. Organizasyon sizinle nasıl iletişime geçiyor?

Marka Sorusu

1. Sizce AA bir marka mıdır?

Bağışçılara Sorulan Mülakat Soruları

Yardımseverlik ve Bağış Soruları

1. Yardımseverlik ve bağış hakkında görüşleriniz nelerdir?

2. AA'ı tercih etme sebebiniz nedir?

3. AA'ın faaliyetleri ve amacı hakkında ne düşünüyorsunuz?

4. Sizin için AA ne anlam ifade ediyor?

Örgüt Soruları

1. Organizasyon sizinle nasıl iletişime geçiyor?

2. Organizasyondan beklentileriniz nelerdir? AA bir bağışçı olarak süreçle ilgili görüşlerinizi aldı mı? Aldıysa nasıl ve sonuçlarından haberdar oldunuz mu?

3. Organizasyon beklentilerinizin ne kadarını karşılıyor?

Sosyal Girişim Soruları

1. AA bir sosyal girişim midir?

2. Eğer bir sosyal girişim ise AA'ın diğer sosyal girişimlerden farkı nedir?

Pazarlama Soruları

1. AA tanıtımını, güvenilirliğini, görünürlüğünü nasıl sağlıyor?

2. AA bağışçılarına nasıl ulaşıyor?

3. AA'a bu kapsamda önerileriniz bulunuyor mu?

4. Sizce AA'ın özel olarak hitap ettiği bir grup bulunuyor mu?

5. Sizce AA'ın herhangi bir alternatifi bulunuyor mu? AA olmasa başka hangi oluşum için yardım koşusu yapardınız?

6. Siz de ileride AA için yardım koşusu yapmak ister misiniz? Bağış koşusu yaparsanız elde edeceğiniz fayda ne olacaktır?

Paydaş Soruları

1. Sizce oluşum size ne kadar bağımlıdır?

2. Sizce oluşumun en çok bağımlı olduğu paydaş grubu hangisidir?

Marka Sorusu

1. Sizce AA bir marka mıdır?

STK'lere Sorulan Sorular

Örgüt Soruları

1. Örgütteki konumunuz nedir? Örgütteki hikayenizi anlatabilir misiniz?

2. Örgütün yönetimdeki çalışan kişi sayısı nedir?

3. Örgütle ilgili her türlü karar nasıl alınıyor? Örgüt üyelerinin düşünceleri örgütle ilgili kararlar alınırken ne kadar etkili oluyor?

4. Türkiye'de sivil toplum kuruluşları ile ilgili herhangi bir yasa, yönetmelik değişimi yaşanmasına katkı sağladınız mı?

Pazarlama Soruları

1. Örgütünüzün kendisini tanıtmak ve bağışlarını arttırmak için bir planı bulunuyor mu?

2. Bu aktiviteleri yerine getirmek için yeterli kaynağınız var mı? (İnsan, finansal kaynak, zaman vs.) Eğer yoksa bu nasıl olmalıdır?

3. Kendinizi tanıtmak ve fon artırmak için destek aldığınız bir kişi, kurum ya da kuruluş var mı? (Ünlü kişi vs.)

4. Örgütünüzün bir hedef kitlesi bulunuyor mu?

5. Örgütünüz herhangi bir başka örgüt veya firma ile ortak çalışıyor mu?

6. Örgütünüz bağışçılara nasıl ulaşıyor?

Marka Soruları

1. Örgütünüzün bilinilirlik/görünürlük problemi olduğunu düşünüyor musunuz? Var olduğunu düşünüyorsanız bunun üstesinden gelmek için planlarınız bulunuyor mu?

2. Örgütünüz güvenilir olmak için neler yapıyor?

3. Örgütünüz bir marka mıdır?

AA ile ilgili sorular

1. AA ile bağış koşusu yapma sürecini anlatabilir misiniz?

2. AA İyilik Peşinde Koş Platformu'na başvurma nedenleriniz nelerdir?

3. AA ile çalışmaya başladığınızdan beri neler değişti?

4. AA ile ilişkilerden sorumlu bir uzmanınız bulunuyor mu? Bulunuyorsa faydaları nelerdir?

5. AA'dan beklentiniz nelerdir? AA Beklentilerinizi ne kadar karşılıyor?

6. AA'ın sizden beklentisi nedir? Siz beklentileri karşılayabildiğinizi düşünüyor musunuz?

7. AA ile iletişiminizin daha iyi olması için neler önerebilirsiniz?

C. APPROVAL OF METU HUMAN SUBJECTS ETHICS COMMITEE

SOSYAL BİLİMLER ENSTİTÜSÜ
GRADUATE SCHOOL OF SOCIAL SCIENCES

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12 Haziran 2019

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Eminegül KARABABA

Danışmanlığını yaptığınız **Merve BİROĞLU'nun "Amatör Koşucuların Yardımseverlik Koşu Aktiviteleri Sürecinde Marka Grubu Oluşturma Sürecini ve Oluşumun Tüm Paydaşları ile Olan Etkileşimini Anlama: Adım Adım Koşu Vakası'dır"** başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve **256-ODTÜ-2019** protokol numarası ile onaylanmıştır.

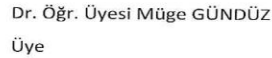Saygılarımızla bilgilerinize sunarız.

Prof. Dr. Tülin GENÇÖZ
Başkan

Prof. Dr. Tolga CAN
Üye

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D. TURKISH SUMMARY/TÜRKÇE ÖZET

"Maraton koşmanın zor olduğunu mu düşünüyorsun? Kemoterapiyi dene!"

Bir maraton reklamına ait bu ifadeyi otobüs durağında beklerken gören Itır Erhart'ın hayatı o günden sonra sonsuza kadar değişir. Erhart Amerika'daki ilk yardımseverlik koşusundan sonra yardımseverlik koşusunu daha farklı ve kapsamlı bir şekilde Türkiye'ye taşımaya karar verir. Arkadaşlarının önerisi ile daha önce bireysel olarak yardımseverlik koşusunu gerçekleştirmiş olan Renay Onur ile tanışan Itır Erhat, yardımseverlik koşusunun daha geniş kitleler tarafından benimsenmesi gerektiğini düşünmektedir. Kurucular Türkiye'de bireysel bağışçılar ile sivil toplum örgütleri arasında devam eden güvensizliğin farkına varır ve bu iki taraf arasındaki boşluğun kurulacak köprü ile kapatılması gerektiğine karar verir. Bunun sonucunda, kuruculara ve kurucuların edindikleri misyona inanan gönüllüler koşu, yüzme ve bisiklete binme gibi fiziksel dayanıklılık gerektiren sporlar vasıtasıyla fon arttırmak üzere birçok sivil toplum örgütünü bünyesinde bulunduran bir sosyal girişimi kurmaya karar verir. Başlangıçta çatı olarak görülebilecek bu girişimde az sayıda sivil toplum kuruluşu olsa da, zamanla platformdaki örgüt sayısı artmıştır ve Adım Adım'ın ilkeleri doğrultusunda da artmaya devam etmektedir. AA sivil toplum örgütlerini adeta bir dernek navigatörü işlevi görerek faaliyet gösteren Açık Açık Derneği vasıtasıyla finansal tablolarını paylaşmaya davet etmektedir. Mevcut durumda, İstanbul, Ankara, Bursa, Antalya ve İzmir olmak üzere 5 il oluşumu bulunmaktadır. Kurucular oluşumun ilk yıllarında kendilerine sponsor bulmakta sıkıntı çekerken, oluşum günümüzde sponsorlar arasından kendi çizgisine en uygun olanı alternatifler arasından tercih edebilen bir konuma gelmiştir. 11 yılda yaklaşık 450.000 bağışçı ile neredeyse 50.000.000₺'ye ulaşmayı başaran organizasyonun ortaya koymaya çalıştığı değer aslında rakamlardan çok daha fazlasını teşkil etmektedir.

Bu çalışmada organizasyonu oluşturan sivil toplum örgütleri arasında ortak değer yaratımının nasıl gerçekleştiği araştırılmaktadır. Çalışmanın araştırma sorusu bireylerin deneyimlerine, anlam yaratımlarına, anılarına ya da olaylarına bakış açılarına dayandığından (Hammarberg et al., 2016), çalışmada niteliksel araştırma yöntemi benimsenmiştir. Öncelikle, Ankara'daki koşu topluluklarına üye olduğumdan hem AA hem de diğer koşu topluluklarını yakından gözlemleme ve aynı zamanda bu toplulukların faaliyetlerine katılma imkanım oldu. Bunun yanı sıra AA'nın dört ana paydaşı ile mülakatlar gerçekleştirdim. Son olarak da, yardımseverlik koşucularının tüketirken üretim sürecini destekleyici görsellere çalışmada yer verdim.

Çalışmanın bulguları iki ana başlık altında ele alınmıştır: AA'ın bağlamının kavramsallaştırılması ve organizasyon ile organizasyonun iç ve dış paydaşları arasındaki değer yaratımı. Öncelikle, yapılan araştırmada mülakata katılanların ve gözlemlenen bireylerin AA'yı tanımlamakta zorlandıkları görülmüştür. Hem bağışçılar hem kendini AA'ya rakip gören diğer koşu toplulukları AA'yı ya sadece bir koşu topluluğu olarak görmekte ya da sadece bir sivil toplumu örgütü olarak kabul etmektedir. Bu tanımın net bir şekilde yapılması ile hedef kitlenin zihnindeki kafa karışıklığının giderileceği düşünülmektedir. Kavramsallaştırma sürecinde ilk ele alınan konu AA'ın sosyal girişimcilik özellikleridir. Buna ek olarak, AA'ın üretirken tüketen bir topluluk özelliğini taşıyıp taşımadığı da incelenmiştir. Bu tanım ilk kez Toffler tarafından ele alınmıştır (Toffler, 1980). Analizin ikinci bölümünde ise kavramsallaştırılan bu topluluk içerisindeki değerlerin ortak yaratımı detaylı bir şekilde başlıklar altında incelenmiştir. Değer yaratımları için Karababa ve Kjeldgaard'ın (2013) makalesi çalışmaya yol gösterici olmuştur. Yazarların araştırmasında yer verdikleri değer tipleri AA bağlamında detaylı bir şekilde incelenmiştir.

Çalışmanın sonuç bölümünde ise araştırmanın sınırlılıklarına değinilmiş ve sosyal girişimcilere birtakım önerilerde bulunulmuştur. Öneriler AA gibi sosyal girişim özelliği olan ve birden fazla paydaşı olan organizyonlar için yol gösterici olacaktır.

1.   Araştırma Sorusu

Bu çalışma hibrid yapıdaki bir sosyal girişimin toplumda büyük çaplı bir sosyal değişimi amaçlarken paydaşlarıyla nasıl ortak değer yaratımı süreci içine girdiğini anlamayı amaçlamıştır. Bu amaçla sorulan araştırma sorusuna aşağıda yer verilmektedir.

-Bir sosyal fenonmen olan AAve paydaşları arasındaki değerler ne şekilde birlikte yaratılmaktadır?

Araştırma sorusunu destekleyen alt sorular ise aşağıda yer almaktadır.

-AA'nın bağlamı ne şekilde kavramsallaştırılabilir?

-AA bir sosyal girişim olarak tanımlanabilir mi?

-AAkoşucuları bir yardımseverlik kampanyası başlattıklarında tüketirken üretim sürecinde bulunurlar mı?

2.   Çalışmanın Önemi

Sosyal girişimcilik Türkiye'de gelişen bir kavramdır ve bu alandaki çalışmalara bakıldığında, bu konudaki araştırmaların gelişime açık olduğu görülmektedir. Türkiye'ye

özgü çalışmaların büyük çoğunluğunun Üçüncü Sektör Vakfı (TÜSEV, 2006) tarafından yayınlandığı ve ilgili raporların bir durum tespiti yapmanın ötesine geçmediği söylenebilmektedir. Aynı zamanda British Council'in 2019 yılı Temmuz ayında ODTÜ'nün de dahil olduğu bazı üniversiteler ve uluslararası arenada faaliyet gösteren kuruluşlarla gerçekleştirmiş olduğu ve Türkiye'deki sosyal girişimlerin durumunu ortaya koyan raporda sosyal girişimin tanımı üzerinde durulduğu görülmektedir. Dolayısıyla, Türkiye'de bir inceleme alanı olarak sosyal girişimciliğe olan ilgi giderek artış göstermektedir.

Bu çalışmanın bir diğer kayda değer bölümü organizasyonun paydaş rollerinin net bir şekilde ortaya konmasıdır. AA koşucuları tüketirken üretebilen bir topluluk olarak tanımlanmıştır. Yardımseverlik koşuları koşularını gerçekleştirirken koşucular AA'nın ürünlerini tüketmekte, bununla birlikte kampanyalarını yaratırken kendi içeriklerini yaratmaktadırlar. Diğer yandan donorler de Açık Açık Derneği'nin sunduğu hizmetten faydalandığından bir tüketici olarak görülebilmektedir. Sonuç olarak, AA'nın içinde birden çok tüketiciyi barındıran oldukça hibrid bir yapıya sahip bir sosyal girişim olduğu söylenebilmektedir.

Son olarak, bu çalışmada tüm sosyal girişiciler için genelleştirilebilecek birtakım öneriler sunulmaktadır. Bu öneriler çok taraflı paydaşa sahip organizasyonlar, özellikle AA'nın yapısı ile benzerlik gösteren sosyal girişimler için yol gösterici olacaktır.

3.   Yöntem

Niteliksel araştırma yöntemi, eşine kolay rastlanılmayan bir durumda bulunan kişilerin deneyimlerine dayanan bir fenomen açıklanmak istendiğinde başvurulacak uygun bir

yöntemdir (Stake, 2010). AA gönüllülerinin değer yaratımındaki görevlerini anlama amacı taşındığından, bu çalışmada da niteliksel çalışma metodu benimsenmiştir.

Gözlem, mülakatlar çalışmada faydalanılan niteliksel araştırma yönetmlerinden bazılarıdır (Stake, 2010). Aynı zamanda, yardımseverlik koşucularının üretirken tüketim içinde bulunma süreçlerini ortaya koymak amacıyla da, görsel metaryallerden ve ikincil kaynaklardan faydalanılmıştır. İkincil kaynak olarak, 2018 yılında hazırlanan Adım Adım Faaliyet Raporu (2018) da tez yazım sürecinde oldukça yol gösterici olmuştur.

Agafonoff'un (2006) da dediği gibi, niteliksel araştırma bir oluşumun dinamiklerini o oluşumun bulduğu bağlam ile ilişkilendirmeye yarar sağlar. Bir amatör koşucu olarak hem Ankara Koşuyor hem de AA Ankara'nın bir üyesiyim. İki koşu topluluğuna da 2018 yılının başlangıcında katılmıştım. Dolayısıyla bir yılı aşkın süredir topluluk dinamiklerini yakından takip edebilme ve bu sayede bu araştırmada etnofi çalışması yapma imkanım oldu. Her ne kadar araştırma konum olmasa da, üyesi olduğum iki koşu topluluğunu kıyaslayabildim. Aynı zamanda tezi tamamlamadan önce, ilk yardımseverlikseverlik koşumu gerçekleştirdim. Bu sayede hem bu süreci daha iyi anlayacaktım hem de AA gönüllülerine daha kolay ulaşacaktım. Etnografi çalışması kapsamında katıldığım etkinlikler: Yılın ilk günü yapılan kostüm koşusu, diğer koşu grupları ile ortaklaşa yapılan yardım koşusu ve yardımı, Runatolia Yarı Maratonu'na iki kere katılım ve toplulukla haftanın iki günü antreman. Bu süreçte elde ettiğim bilgiler en çok AA'nın sosyal girişim olarak kavramsallaştırılması bölümünde yarar sağlamıştır.

Bazı koşu gruplarının birbirlerini rakip olarak gördüğü göz önünde bulundurulduğunda, bu topluluklar arasında birbirlerinin üyelerini kayırma gibi faaliyetlere tanık olmak mümkün olabilecektir çünkü bu aktivite marka topluluklarında sıkça karşılaşılan bir durumdur (Schau ve diğerleri, 2011). Gözlemlerim sonucunda AA'ya ilk kez gelen

potansiyel amatör koşucuların bir bölümünün zamanla diğer koşu topluluklarına geçiş yaptığını söyleyebilirim. Ancak bu yazarların makalelerinde yer verdikleri üye kayırma faaliyeti sonucunda gerçekleşmemiştir. AA örneğinde, diğer koşu topluluklarındaki faaliyetler AA'ya katılmayı düşünen potansiyel amatör koşucular için daha çekici gelebilecektir ancak diğer koşu topluluğu kendini AA ile kardeş topluluk olarak görmektedir. Şöyle ki, iki topluluk birlikte organizasyonlar düzenlemekte, topluluk üyeleri birbirlerinin aktivitelerine katılarak birbirlerine destek olmaktadırlar. Koşu toplulukları arasındaki bu yakınlaşma bir seneden uzun bir süre önce topluluğa katıldığım zamanki süregelen durumdan farklılık göstermektedir. Bugün Ankara'daki birden fazla koşu topluluğu hiç olmadığı kadar samimi ilişkiler içindedir. Bu durum da Cova ve Cova (2002)'nın makalesinde yer verdiği bağ kuran değerlere örnek olarak gösterilebilmektedir.

Veri toplamanın ikinci aşaması olan mülakat yönteminde 4 farklı kategoride bireylere sorular yöneltilmiştir. Mülakat yöntemi öncelikle en etkili niteliksel veri toplama yöntemlerden biri olduğundan tercih edilmiştir (Kvale ve Brinkmann, 2009). Gönüllülerin AA'da üstlendiği görevleri farklılık gösterdiğinden, sorular belirlenen 4 ana paydaşa sorulmuştur: Donorler, sivil toplum örgütleri, yardımseverlik koşucuları ve yöneticiler. Mülakat sürecinde farklı kategorilerden toplamda 33 kişiyle görüşülmüş, görüşmeler 27 saat sürmüş, görüşmelerin yazıya dökümü ise 101 sayfa tutmuştur. Mülakatlar sürecinde en kapsamlı bilgi AA İstanbul ekibinden sağlandığından, etnografi çalışamasının aksine mülakatların odak noktasını AA İstanbul gönüllüleri oluşturmuştur. Bağlam sivil toplum olduğundan "rakip" gibi sözcükler soru setleri hazırlanırken yumuşatılmıştır ve mülakat yapılacak sivil toplum örgütleri tespit edilirken birtakım kriterler belirlenmiştir. Örnek olarak örgütlerin faal olduğu süreye ve bilinirliliğine dikkat edilmiştir. En başta, sivil toplum örgütleri ile mülakat yapma planım yoktu ancak organizasyonun Bilişim Koçu olan Aytaç Bey sivil toplum örgütlerinin görüşlerinin,

AA'nın hizmetinden faydalanan taraf olarak mutlaka tezde yer alması gerektiği önerisi üzerine dördüncü paydaş olarak sivil toplum örgütlerini mülakat listeme dahil ettim.

Veri toplama sürecinin son aşamasında ise niteliksel çalışmanın kalitesini arttırmak amacıyla bazı görsel metaryaller de kullanılmıştır (Creswell, 2013). Yardımseverlik koşusunu yapan koşucular bu süreçte kampanyalarını tanıtmak için yoğun bir tanıtım aşamasına girdiklerinden, yaratıcılığı önce çıkan bazı koşucuların soysal medya paylaşımlarına tez kapsamında yer verilmiştir.

4.   Bulgular

Bulgular iki ana başlık altında incelenmiştir. İlk başlıkta, AA ve gönüllüleri bir sosyal girişim ve üretirken tüketen bir topluluk olarak ele alınmıştır. Sosyal girişimin tanımının British Council'in 2019 yılında yayımladığı raporda da net olmadığı ifade edilmiş ancak uygulanagelen birtakım kriterlere göre Türkiye'deki sosyal girişimler mercek alına alınmıştır. AA raporda sosyal girişim olarak tanımlanmasa da, Açık Açık Derneği tüzel kişiliği, gelir yaratma modeli ve yarattığı sosyal fayda nedeniyle bir sosyal girişim olarak gösterilmiştir. Bu doğrultuda, Açık Açık Derneği'nin Ashoka sosyal girişimcilik ağı üye mülakat sürecinde AA'ın işlerliğini arttırmak için kurulan bir dernek olduğu göz önünde bulundurulduğunda, bu iki oluşum bir bütün olarak kabul edilmiş ve başarılı bir sosyal girişim örneği olarak kabul edilmiştir. AA tek başına, gelir yaratma modeline sahip olmasına rağmen, toplanan bağışın tamamını sivil toplum örgütlerine fon olarak aktardığından, kendi çalışanları olan ve kar elde eden tipik bir sosyal girişim örneği teşkil etmemektedir. Kendine ait bir tüzel kişiliği, banka hesabı bulunmamaktadır. Antreman kıyafeti, ulaşım, kalacak yer gibi birçok masrafını sponsorlar ve sosyal girişim ağında yer alan diğer girişimlerin gönüllülük çalışmaları aracılığı ile sürdürmektedir.

İlk başlığın ikinci bölümünde, AA bağış koşucuları yardımseverlik koşularını gerçekleştirirken herhangi bir maddi çıkar elde etmemelerine rağmen, AA yönetiminin ve gönüllülerinin sunduğu servisin tüketicisi olarak kabul edilmiştir. Bu noktada 'üretirken tüketim' (Toffler,1980) kavramına yer vermek yerinde olacaktır. Firat ve diğerleri (1995)'ne göre, tüketim ve üretim süreçleri birbirinden ayrılamayan iç içe geçmiş süreçlerdir. Xie ve Bagozzi (2007) ise üretirken tüketim sürecinin hem fiziksel hem mental çaba gerektiğini ifade etmiştir. Bu yönüyle AA koşucuları kampanyaları boyunca sosyal çevrelerini harekete geçirirken fiziksel ve mental efor sarf ettiklerinden üretirken tüketen bir topluluk olarak kabul edilebilirler. Aynı zamanda Web.2.0'nin de bir nevi "sosyal fabrika" olarak görüldüğü çalışmalar mevcuttur (Ritzer ve diğerleri, 2012). Bu çalşmalara göre sosyal media platformları üretirken tüketimi kolaylaştırmaktadır. Bu gibi mecralar, tüketicilerin kendilerini daha iyi ifade etmelerine imkan sağlamaktadır. AA koşucuları örneğinde de, her bir koşucunun kendi kampanyasını, hangi sivil toplum örgütü adına ne için koştuğunu çok farklı şekilde anlattığı, yardımseverlik koşusu sürecini kendi uslubuyla çevresine aktardığı görülmüştür.

Analizin ikinci bölümünü ise, AA ve paydaşları arasındaki ortak değer yaratımı süreci oluşturmaktadır. Ortak değer yaratımı dokuz ana başlık altında incelenmiş, bunlara ek olarak bir diğer başlıkta da ortak değer yaratımını kısıtlayabilecek hususlara yer verilmiştir. Ortaklaşa yaratılan farklı türde değerler analiz edilirken Karababa ve Kjeldgaard (2013)' ın çalışması temel alınmıştır. İlk olarak, ekonomik ortak değer yaratımı bağış miktarını belirlerken gerçekleşmektedir. AA bağış platformuna bağış yapmak için giriş yapan bağışçı, varsayımsal bir değer ile karşılaşmaktadır. Bu değer yine tüketici konumunda bulunan bağışçının algısına göre şekillenmektedir. Diğer tarafatan, AA koşucularının tüketirken üretim aktivitesi içinde oldukları göz önünde bulundurularak, koşucuların bağış kampanya süreçleri aynı zamanda ortak değer yaratımı

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olarak da incelenmiştir. Koşucular kampanyaları için geçirdikleri tüm aşamaları sosyal medya hesaplarında paylaşmakta ve sosyal çevreleri için sosyal ortak değer yaratımında (Stevens ve diğerleri, 2014) bulunmaktadırlar. Çevrelerini oluşturan bireyler ya bağış yaparak bilinçli bir bireysel bağışçı olmaya ya da bir dahaki kampanyada yardımseverlik koşusu yapmaya karar vermektedir. Sonuç olarak, Türkiye'deki sivil toplum örgütlerinin faaliyetleri hakkında toplum bilinçlenmektedir. Üçüncü olarak, kimi AA koşucuları bireysel hedefler koyarak AA faaliyetlerinin görünürlülüğünü arttırmayı amaçlamaktadırlar. Başlattıkları süreç hem kendileri hem sivil toplum örgütlerinin temsilcileri tarafından deneyimsel bir ortak değer yaratımına (Keng ve Ting, 2009) olanak sağlamaktadır. AA koşucuları ve AA sivil toplum örgütleri ortak bir hedef uğruna farklı deneyimlerin bir parçası olabilmektedir. Diğer taraftan, AA tanıtımlarında kullandığı broşürler, sosyal medya paylaşımları gibi içerikler için birtakım kurallar tespit etmiştir. Bu kurallar zaman içinde sivil toplum örgütleri ve AA arasında ortaya çıkan ihtiyaçlar sonucunda şekillenmiştir. Bahsi geçen kurallar, AA'nın hitap ettiği seyircinin algısının taraflar arasında ortaklaşa şekillendirilmesine imkan tanımaktadır. Ayrıca, organizasyonun faaliyetlerini devam ettirebilmesi için hem sponsor ve organizatörlerin desteğine hem de gönüllülerin uzmanlık alanlarındaki gönüllü çalışmalarına ihtiyaç duymaktadır. Pro bono (Christensen,1981) olarak adlandırılan gönüllülük hizmeti kapsamında, gönüllüler AA'nın profesyonel bir şekilde faaliyetlerini devam ettirebilmesi için organizasyona kendi görüşlerini ve katkılarını sunarlar. Bu paylaşım topluluk üyelerinin zamanla birbirine daha bağlı hissetmesini sağlar. Son bir ortak değer türü de kimlik değerinin (Holt ve Thompson, 2004) ortaklaşa yaratılması sürecinde karşımıza çıkmaktadır. AA'nın iş birliği içinde bulunduğu organizasyonlar ve AA'yı destekleyecek sponsorların seçimi AA'nın seyircisinin kendisini AA ile bağdaşlaştırmasına da olanak tanımaktadır.

5.   Tartışma

Bu tezde literatürdeki sivil toplum örgütleri ile sosyal girişimlerin arasındaki farklara atıfta bulunulmuş (Dees,1998; Austin ve diğerleri, 2006; Sen, 2007) ve AA kavramsallaştırılmaya çalışılmıştır. Bu kapsamda TÜSEV'in bugüne kadar yayımlamış olduğu bireysel bağışçılık ve yardımseverliği konu aldığı raporlar incelenmiştir. TÜSEV (2016) raporuna göre, bireyler Türkiye'de bireysel sivil toplum örgütlerinin devlet ve büyük şirketler tarafından fonlanması gerektiğini düşünmektedir. Dolayısıyla bireysel bağışçılar doğrudan sivil toplum örgütlerine bağış yapmayı tercih etmemektedir. Bu durumda AA kurucularının haklı bir çıkış noktasına sahip oldukları söylenebilecektir.

Tracey (2007)'in de bahsettiği gibi sosyal girişimler hibrid bir yapıya sahiptir ve kompleks yapıları nedeniyle kimi zaman girişimciler sosyal ve ekonomik hedefleri arasında sıkışıp kalabilmektedir. AA da buna benzer dönemlerden geçse de, sonunda iki farklı hedefi arasında dengesini sağlayabilmiştir. Alter (2007) bir girişimin sosyal girişim olarak sınıflandırılabilmesi için mutlaka bir gelir yaratma mekanizmasına sahip olması gerktiğini savunmuştur. AA bu kapsamda bu mekanizmaya sahiptir ancak yaratılan gelirin yani bağışların tamamı yine sivil toplum örgütlerinin hesaplarına aktarılmaktadır. Girişimin bu yaklaşımı tercih etmesi organizasyonun bir sosyal girişim olarak sınıflandırılmasının önünde bir engel teşkil etmemektedir. Defourney ve Nyssens (2010) de iki ayrı ana düşünce okulunun bulunduğunu, bunlardan bir tanesinde inovasyonun gelir yaratımından daha çok değer gördüğünü ifade etmiştir.

Son olarak, AA'da gerçekleşen ortak değer yaratımı Karababa ve Kjeldgaard'ın (2013) çalışmasında yer verdiği teorik sonuçların pratikte de gerçekleşebildiğini ortaya koymaktadır. Tian ve diğerleri (2017)'nin çalışmasına göre de platformlar, bloglar ve forumlar değer yaratımı için elverişli ortamlardır. Değer yaratım sürecinde AA ve

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gönüllüleri ile diğer paylaşları sürecin merkezinde yer almaktadırlar. Tanıtım, pazarlama ve iletişim aktiviteleri ise merkezde yer alan AA ve paydaşlarının birbirleri ile olan birden çok taraflı etkileşimleri sonucunda ortaya çıkmaktadır. Bu aktiviteler ise daha sonra ortaklaşa değer yaratımına olanak sağlamaktadır. Tüm bu süreç AA'ın benimsediği sosyal girişimcilik söylemi çerçevesinde gerçekleşmektedir.

6.   AA Yetkilileri için Sonuçlar

Bu çalışmanın amaçlarından biri de toplanan verinin analizi doğrultusunda AA yetkilileri ve sosyal girişim liderleri için birtakım öneriler sunmaktır. Yapılan görüşmeler doğrultusunda ortaya çıkan sonuçlardan ilki, donörlerin ve amatör koşucuların AA'yı tanımlamaları istendiğinde zihinlerinde oluşan belirsizliktir. Donörlerin büyük çoğunluğu AA'nın toplanan bağışların bir bölümünü faaliyetlerini sürdürebilmek için kendi bütçesine ayırdığını düşünürken, amatör koşu gruplarında bulunan koşucular ise AA'nın yardımseverlik koşu faaliyetlerini dikkate almadan AA'yı bir koşu topluluğu dolayısıyla bir rakip olarak kabul etmektedir. Bu duruma karşılık olarak, potansiyel tüketicileri motive etmek için organizasyonun varoluş amacının net bir şekilde açıklanması gereklidir (Saxton, 1995). Bu noktada, yardımseverlik koşucularına büyük sorumluluk düşmektedir. Aynı zamanda AA yönetimi AA'nın fonksiyonu ve çalışmaları ile ilgili açıklayıcı sosyal medya paylaşımlarına devam etmelidir.

Mülakatlarda AA'nın küçülme politikasını çoktan benimsemiş olduğu görülmüştür. Görüşmeye katılanların bir bölümü oluşumun kurumsallaşması gerektiği yönünde fikirlerini tez kapsamında tarafıma iletmiştir. Hala önemler alınabiliyorken, yöneticiler bu konuyu bir kez daha ele almalıdır. Bunu yaparken de, görüş alınabilecek mümkün olan en çok gönüllüye ulaşmayı hedeflemelidir.

Sud ve diğerleri (2009)' nin de ifade ettiği gibi, sosyal girişimlerin sivil toplum örgütlerinden daha çok paydaşı bulunmaktadır ve her birini aynı anda memnun etmek bazen zor olabilmektedir. Yapılan incelemeler sonucunda, AA'nın 2018 yılında ilk AA Faaliyet Raporu'nu yayımladığı görülmektedir (Onur ve Ergun, 2018). AA ekibi, bu ve buna benzer istatistiksel raporları çok sayıdaki paydaşını haberdar ve memnun edebilmek için yayımlamaya devam etmelidir.

Görüşmelerde kimi katılımcılar AA yöneticilerine şehir oluşumlarındaki değişkenleri takip edebilmeleri adına düzenli olarak memnuniyet anketi hazırlamalarını önermiştir. Bu sayede, illerdeki sorumlular AA'nın her zaman kendilerinden beklentisini hatırlayacaktır.

Daha önce yapılan çalışmalar, bir toplulukta birlikte ürün dizayn etme sürecinin, üyeler arasında bir topluluk olma hissini arttırdığını göstermektedir (Kang ve diğerleri, 2015; Palmas ve Busch, 2015). Benzer bir bakış açısıyla, AA yaklaşan yıl dönümü için gönüllülerini AA'yı en iyi şekilde yansıtan bir antreman kıyafetini dizayn etmeye davet edebilir. İnternet üzerinden yapılacak oylama ile en çok beğenilen kıyafet yıl dönümünde sponsor tarafından üretilebilecektir.

Montgomery ve diğerleri (2012)'nin de bahsettiği gibi sosyal girişimcilerin kapsayıcı bir yaklaşım içerisinde olmaları sosyal girişim için hayati bir önem taşımaktadır. Çok seslilik toplumda daha geniş kitlelere ulaşmak için vazgeçilmezdir. Oluşumun kurucuları da sosyal medya hesaplarını kullanırken kucaklayıcı olmalıdırlar.

Son olarak, Tracey (2007)'e göre, sosyal girişimler hibrid yapıları gereği yönetilmesi güçtür ve idareci pozisyonunda bulunanlar düzenli olarak eğitim görmelidir. AA özelinde de AA'nın faaliyetleri gönüllülüğün devam ettirilmesine bağlı olduğundan, hem antrenör

grubunda bulunan hem de idareci olarak görev olan gönüllüler düzenli eğitime tabi tutulmalıdır.

7.   Çalışmanın Sınırlılıkları ve Öneriler

Çalışmanın birçok sınırlılığı bulunmaktadır. Bu sınırlılıkların büyük çoğunluğu veri toplama süreci ile ilgilidir. Sivil toplum örgütü temsilcileri ile yapılan beş görüşmenin ikisi Skype yolu ile gerçekleştirilebilmiştir. Organizasyonun yönetim yapısı içinde yer alan her bir koçluk yöneticisine tez kapsamında ulaşılamasa da, ulaşılan koçlar mülakat sorularına birbirine oldukça benzer şekilde yanıtlamışlardır. Çalışmada eksik olan bir diğer nokta ise AA ile çalışan sponsor ve organizatörlerin görüşlerine tezde yer verilmemiş olmasıdır. Bununla birlikte, AA için önemli bir yere sahip olan bazı paydaşlara da ulaşılmaya çalışılmış ancak sonuç alınamamıştır. Örnek olarak, AA'nın adına ilk kez yardımseverlik koşusu düzenlendiği sivil toplum örgütü olan TOFD ve farkındalık yaratmak için Türkiye çapında bireysel koşusunu gerçekleştiren Rıza Martaş'a ulaşılmaya çalışılmış ancak taraflardan geri dönüş alınamamıştır.

Niteliksel veri toplama yöntemi kullanıldığından, AA'nın her bir paydaşına ulaşmak mümkün değildir. Çalışma yalnızca mülakata katılan 33 kişinin düşüncesini yansıtmaktadır.

Son olarak, İstanbul ve Ankara dışında AA'nın İzmir, Antalya ve Bursa'da da şehir oluşumları da bulunmaktadır. Etnografi çalışması kapsamında sadece Ankara'daki oluşumun üyeleri incelenebilmiş, yapılan mülakatlar kapsamında ise hem İstanbul'daki hem de Ankara'daki oluşum paydaşlarının organizasyon hakkındaki görüşleri alınabilmiştir. Ancak, etnografik çalışma kapsamında Bursa, Antalya ve İzmir'deki topluluk özellikleri hakkında gözleme dayalı veri toplanamamıştır.

Tezin yazım sürecinde, gelecek çalışmalar için öneri teşkil edebilecek bazı çalışma konuları ortaya çıkmıştır. Bazı sivil toplum örgütü temsilcileri, AA'nın antrenörleri ve koçları AA'nın Açık Açık Derneği ile bünyesindeki sivil toplum örgütlerini arttırmaya devam etmesi durumunda organizasyonun kurumsallaşmasının gerekli olabileceğine işaret etmişlerdir. 2019 yılında yapılan son güncelleme ile platfrom bünyesindeki sivil toplum örgütü sayısı 91'e ulaşmıştır. Yapısal değişimin bir zorunluluk olduğunu düşünenler olduğu gibi bu konunun yeniden değerlendirmesini öneren paydaşlar da bulunmaktadır. Oluşumun kurucuları ise çıkış noktaları olan "paraya dokunmama" ilkesini devam ettirmekte kararlıdır. Onları destekleyen ve görüşme yapılan AA gönüllüleri de oluşumun şirketleşmesi durumunda yaratılan değerin önemini ve tekliğini yitireceğini düşünmektedir. Sonuç olarak, gelecek çalışmalarda bu tarz bir organizasyonun küçülme ve kurumsallaşma politikasının sonuçları ele alınabilecektir. Hayır kurumlarının kurumsallaşması daha önce birçok çalışmanın konusu olsa da (Maier ve diğerleri., 2014; Padanyi ve Ganier, 2004; McDermont, 2007; Graddy ve Morgan, 2006; Aiken ve Bode, 2009), yarattığı geliri doğrudan sivil toplum örgütlerine aktaran bir sosyal girişimin kurumsallaşması bir inceleme konusu olarak gelecekte ilgililere önerilmektedir.

Son olarak, Cova ve Dalli (2009) ile Arnould (2007) gibi araştırmacılar, marka değeri üretimine tüketicinin dahil olma sürecini incelemiştir. Cova ve Dalli (2009) bu süreci sömürücü, Arnould (2007) ise tüketici için yararlı bulmuştur. Sonuç olarak, gelecek çalışmalarda marka gönüllülerinin sosyal girişimler tarafından kullanılması da ele alınabilecektir.

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