

# Mothers Supporting Humanitarian Causes on Facebook, a Philanthropic Endeavour with Archetypal Echoes

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## Abstract

Nowadays, social media users can easily become victims of an extension of the fake news phenomenon, namely the fake humanitarian fundraising campaigns, which has slowly but consistently led to distrust in such endeavors. Yet, the distrust in such philanthropic online call-to-action campaigns does not seem to influence a particular Facebook group for mothers in Romania. However, on the contrary, with each new humanitarian campaign launched by La Primul Bebe, the results astonish more than the previous one. Over the past 12 years, the La Primul Bebe Facebook community has raised 5.700.000 euros in fundraising campaigns organized online, with the participation of over 160.000 parents nationwide. Awarded by Facebook as one of the most impactful 100 communities in the world with a special distinction, unique for Romania as there is no other Facebook Group in Romania included on that list, La Primul Bebe is a successful case study of an online Facebook Group that manages to gather hundreds of thousands of parents, primarily mothers, to engage them in meaningful conversations that offer informational, emotional, affirmational and instrumental support to each other, while following community strict guidelines, avoiding as much as possible cyberbullying and hate speech. Moreover, they raise substantial amounts of money for social causes twice yearly through their humanitarian campaigns. The new perspective brought through this study explores the idea that the role of archetypal traits that online users exhibit enhances their humanitarian response to such social causes, by triggering social validation and social conformism responses. Applying the theory of archetypes – generally considered models of thought and patterns of behavior that can help better understand human reactions – it is visible that archetypes can be catalysts for positive action and social involvement, as our research has proven. Moreover, we tested the importance of group moderators in applying peer pressure to online users to generate more participation. This exploratory quantitative research gathered 41 respondents for the online survey. Half of the respondents were regular social media users selected randomly from the La Primul Bebe Facebook Group, while the others were the same Facebook Group admins. Moreover, discovering some predictors that influence their online pattern of behavior in the context of humanitarian campaigns gave us a sense of the extent to which a new mother can reach out for help and offer to help others in the digital world of today.

## Keywords

Archetypes; Facebook Groups; Fundraising Campaigns; Motherhood; Social Conformism; Social Media Platforms; Social Validation.

## Introduction

Nowadays, social media platforms are held accountable for many risks that online users are exposed to while online browsing, besides the undeniable benefits they also bring into their lives, such as broad access to information, the possibility to connect easily and constantly to friends and family (Serafinelli, 2020), easily obtained social aggregation driven by common interests and values (Aiken, 2019), positive social impact by enhancing philanthropic campaigns through online accessibility of

fundraising tools (Aiken, 2019), access to countless possibilities of spending the time or shopping experiences that strengthen the feeling of “endless choices for consumers” (Rushkoff, 2016). Such benefits of using social media are overshadowed by the distrust in the validity of information encountered on social media platforms as fake news becomes more widespread (Corbu et al., 2020; Masullo et al., 2020). Moreover, the fact that online users seem to consider they can recognize fake news more easily and efficiently than others, also known as third person effect (Corbu et al., 2020), enhances the undesirable impact of becoming a victim of fake news spread since the self-perceived fake news literacy may inhibit the actual defense mechanism when facing disinformation. A paradox pointed out also by a report published by the Global Anti-Scam Alliance (GASA) supported by ScamAdviser.com: “a significant 69% of global participants express confidence in recognizing scams, showcasing a broad self-assuredness in scam identification across the world. Contrarily, a substantial 59% of individuals worldwide still face encounters with scams at least once a month, marking a stark contrast between self-perceived awareness and actual vulnerability to scams” (The Global State of Scams, 2023).

In this context, users can easily become victims of an extension of the fake news phenomenon, namely the fake-humanitarian fundraising campaigns, which has slowly but consistently led to distrust in such endeavors. Previous quantitative research has shown such reluctance can be quite common among online users in Romania as a form of self-protection, as “almost one out of two respondents (44.4%) feel the need to always verify information by himself to proceed with the donations or promoting the cause. Another 21.7% of the respondents admit they often have the feeling of being victims of online fraud and do their own research before getting involved in charity efforts, while 19.7% confess they will follow the topic to find the truth and decide if the cause is worth the donation” (Galeriu-Olteanu & Câmpeanu, 2022).

Yet, the distrust in such philanthropic online call-to-action campaigns does not seem to influence a particular Facebook group for mothers in Romania. On the contrary, with each new humanitarian campaign launched by *La Primul Bebe*, the results astonish more than the previous one. What secret power drives this group towards such results? Is the vulnerability of mothers a factor that pushes them into the role of the good Samaritan? Or is it simply the power of archetypes resurfacing in a collective euphoria generating such a positive social impact? Or maybe the skilled leadership traits of the group leader, a mother who launched an online support community to alleviate her loneliness and lack of balance in the early days of motherhood and turned it into an online phenomenon of social solidarity at every level, expanding it beyond her own or anyone else’s predictions?

## Literature review

### *The new frontiers of philanthropy*

While recurrent throughout history, the act of social support of those in need has comprised various shapes, forms, and nuances. For example, if we go back to the Italian Renaissance, “we can distinguish << practical >> from << patronal >> charity, but they were not deeply opposing values quite so much as two distinct approaches to, or cultures around charity. (...) They reflected the traditional Catholic values of

misericordia and caritas, respectively.” (Terpstra, 2013, p. 20). While patronal charity was based on the alms-giving culture manifesting occasionally during the liturgical year, in correlation to saint days turned into feast days for the poor, practical charity was a more progressist approach at the time, focusing on trying to build a system through which the poor could practice self-help and learn about mutual assistance, as a more sustainable way to fight societal poverty (Terpstra, 2013). However, both approaches seem to keep a robust transactional side of the process, there had to be at least a symbolic gain for the givers as well. The patronal charity was more linked to religious symbolism and encapsulated the hope of the rich that they could buy afterlife redemption through their charitable deeds. Meanwhile, practical charity was more linked to societal development. However, even so, it comprised a transactional connotation by aiming to strengthen the horizontal bonds in society and somehow secure the sense of bringing value and utility to society, which can be translated now into buying the sense of self-esteem for the donors in a way. They both also symbolically brought a sense of meaningful actions for the ones organizing the charitable activities and fed the archetypal vanity of the rich to feel the saviors, the heroes, the capable leaders stirring society away from poverty.

Returning to modern times, we can easily notice that contemporary charity has evolved into a more sophisticated and dignified form: philanthropy. Partly because social inequality is not so steep nowadays, and the consolidation of the middle class smooths the social class differences, partly because technology brought countless ways to address the problem of alleviating people in need through creative tools, philanthropy goes through a reinventing process.

Nowadays, philanthropy is facing new frontiers, moving beyond grants, beyond foundations, beyond bequests, beyond cash, and becoming more diverse, more entrepreneurial, more global, and more collaborative (Salamon, 2014). The new paradigm emerging in the 21st century brings diversity “in terms of involving a wider variety of institutions, instruments, and resources of support” (Salamon, 2014, p. 4), but also, beyond the formal evolution, it brings the mindset evolution. In other words, “an investment orientation, focusing on social and financial return and seeking to build self-sustaining systems that bring permanent solutions” (Salamon, 2014, p. 6). Moreover, the new approach distances itself from the old-fashioned charity and the pity surrounding the entire process of helping those in need by encompassing the inclusivity of building a better tomorrow for everyone, in which the helper of today can be the beneficiary of tomorrow.

Another intriguing development nowadays concerns online portals; however, they are not yet at their full potential in terms of the reach and amplitude they can bring, yet already “are injecting new vibrancy and immediacy into traditional charitable giving and volunteering” (Salamon, 2014, p. 50). Moreover, social platforms are enhancing fundraising outcomes by simply offering the tools to instantly reduce the social distance between the giver and the receiver, as was prompted by a study based on the famous Dictator Game principles, “people donate on average twice as much when they’re shown a single identifiable victim compared to when they’re given the statistics” (Sanders & Hume, 2019, p. 91). So, people react better to emotional stories than scientific facts and seem more generous when they feel connected to the beneficiary of their help, thus activating their empathy.

### ***The Motherhood Journey: a roller-coaster of emotions in shaping a new identity***

Although a natural process happening for millennia, the transition to motherhood seems to be a tormenting process, and even if every historical era has had its challenges to overcome concerning motherhood, nowadays it seems to be especially difficult to navigate this process, as society itself goes through a process of becoming more inclusive and redefines the concept of family and social pressure of what is or is not socially acceptable or normal in relation with family and motherhood (Voicu, 2015).

Apart from inherent physical changes that occur after giving birth, experiencing a high level of stress, extreme fatigue, and hormonal imbalance while balancing the motherhood role with other social roles and obligations, the identity shifts any new mother experiences seem to be common ground among testimonials regarding motherhood (Psarias, 2018; Bîră et al., 2020; Hogenboom, 2021; Glaser, 2021). One of the hardest parts in the process of crystalizing the new identity of a new mother seems to be balancing the needs of the baby and her own needs, trying to integrate her new role as a mother in her life without completely losing the sense of who she was before that (Psarias, 2018; Bîră et al., 2020; Hogenboom, 2021; Glaser, 2021). Partly a struggle, partly a mission, this effort puts even more pressure on any new mother, along with the social pressure to be a good mother, following all the best practices, often contradictory depending on the source, and even more confusing thus.

Social networks seem to help alleviate the solitude of new mothers (Bîră et al., 2020) by mirroring the same struggles shared with those facing the same insecurities and hardships in adjusting to the new role, "all in need of someone to listen to them, and virtual shoulders to lean, laugh and cry on" (Psarias, 2018, p. 18). By validating their feelings and normalizing their struggles and difficulties, social networks and explicitly socializing online groups dedicated to motherhood and parenthood bring a comforting sense of normalcy (Bîră et al., 2020; Glaser, 2021). Observing that going through these emotions and hardships is conforming to the norm seems to have a compensatory effect for the unrelenting state mothers experience in the early stages of adjusting to the new role.

Even so, the guilt of not doing enough remains a constant (Psarias, 2018; Hogenboom, 2021), silently shaping the self-representation of not being a good mother under "the effect of the social desirability bias" (Berger, 2017). As reflected upon by Hogenboom, "one thing mothers have in common is that feeling of guilt, that we are never quite doing enough. So many forces make this almost inevitable, from the pressures of intensive mothering to the pursuit of perfection to our ever-present mother's worry. Guilt is another contributing factor for burnout – the feelings stem from how high our expectations are for ourselves, coupled with social comparisons" (Hogenboom, 2021, p. 194-195). Basically, the need to conform (Berger, 2017; Goldsmith, 2005) is deeply ingrained in our social instincts, and vulnerable times make it even more poignant.

The fear of not being a good mother was also one of the drives that led the creator of La Primul Bebe Facebook Group to reach out to other mothers and get help in trying to make sense of the new role and implications it brought to her life, as she is reminiscent in her testimonial book (Boca, 2024). The beautiful complicity among mothers was one of the reasons that helped her keep going and feel less alone in the new adventure

called motherhood, as she points out, recollecting how reassuring it was to realize that "we all go through more or less the same emotional roller-coaster, filled with anxiety, loneliness and anxiousness. We are all more vulnerable than we have ever been since that tiny being has become dependent of us." (Boca, 2024, p. 62). The instant bond felt with other mothers going through the same struggle felt so powerful and transcended the screen 12 years ago when *La Primul Bebe* Facebook Group was created, continuing to this day to support and empower new mothers to go through this transition to their new role and new identity.

Since then, the *La Primul Bebe* Facebook community has flourished into a social phenomenon, awarded by Facebook as one of the most impactful 100 communities in the world with a special distinction, unique for Romania as there is no other Facebook Group in Romania included on that list, *La Primul Bebe* is a successful case study of an online Facebook Group that manages to gather hundreds of thousands of parents, mostly mothers, to engage them in meaningful conversations that offer informational, emotional, affirmational and instrumental support to each other (Bîră et al., 2020), while following community strict guidelines, avoiding as much as possible cyberbullying and hate speech. Moreover, they manage to raise important amounts of money for social causes twice per year through their humanitarian campaigns, adding up to a total of 5.700.000 euros in the fundraising campaigns organized online up to this point, with the participation of over 160.000 parents across the country (Boca, 2024). How is that possible, and what is the role of archetypal traits that online users exhibit in enhancing their humanitarian response to social causes? What roles do social validation and social conformism play in this? We will try to grasp the answers to that as follows.

### ***Online multiplication of good: believing and helping can be contagious***

Given the fact that "conformity to norms appears to be hardwired into society, but it's also ingrained in our psychology so that we're constantly subconsciously on the lookout for new norms to adhere to" (Sanders & Hume, 2019, p. 106), online communities are no exception when it comes to expressing implicit and explicit normative rules keen on maintaining specific group identity and engaging online users in a quest for conformity through peer pressure (Berger, 2017; Aiken, 2019). For those who might address taking into consideration the need to be different that humans also often claim, as a result of the social comparison process, we find that the concept of "optimal distinctiveness" (Sanders & Hume, 2019) can explain how the two tendencies are not opposite, and can, on the contrary, work together in enhancing social involvement and group affiliation. In short, optimal distinctiveness refers to finding the balance between "our need for belongingness and validation with our need for distinctiveness and individuality. We find the former within the group, while the latter is satisfied by comparing ourselves with other groups" (Sanders & Hume, 2019, p. 75).

For mothers experiencing isolation at home with a newborn, craving human interaction and feeling understood by someone going through a similar process, a Facebook group offering that support and the reassuring feeling of normalcy becomes a life barometer in many ways. After all, "belongingness is the feeling of being somewhere we fit – where we are wanted and accepted. It is one of the most powerful (and necessary) feelings for our wellbeing, and we get it from strong, well-functioning social groups" (Sanders & Hume, 2019, p. 10). Considering that, no wonder online

users of *La Primul Bebe* Facebook Group invest in the humanitarian initiatives of this group with a high level of trust, probably unconsciously avoiding the possibility of being excluded from the community, as “a strong sense of group membership – and a fear of being kicked out – leads to conformity” (Sanders & Hume, 2019, p. 8) specifically for guarding the groups’ cohesion.

So, there is no wonder that the level of belief in the validity of an argument presented by the group’s leader and the level of trust in the truthfulness of the social cause showcased with each humanitarian campaign launched by the same leader are amplified by the emotional links fostered within the group. After all, building a proper level of trust with the person you are trying to influence to get involved is crucial. Studies show that 40% of the reactions related to an idea pitch are based on how people can feel that they can relate positively with the person who delivered the idea (Erickson, 2009, p. 28). Trust is gained through a consistency observable in one’s behavior and exhibits of intuitively observed competence (Mercier, 2020). So, the humanitarian call-to-action presented inside the safe space of a trusted community, the online group that brought so much emotional support and comfort to its members, does play an important role in accepting the social cause as real and an even greater role in becoming invested in trying to help, in the same contagious way.

Also, the instinct to regulate a social injustice when observed is another reason to trigger a contagious reaction of social involvement through online channels. Aiken well describes the contagiousness of online reactions as one of the many ramifications of “the cyber effect” (2019), a mathematical multiplier of people’s reactions amplified online that can lead, among many other effects, towards an enhancement of altruism, making people more generous and responsive to online fundraising campaigns (Aiken, 2019, p. 13).

### ***Archetypes and the alchemy of making sense of symbols and patterns of behavior***

From Plato’s metaphysical ideas to Freud’s archaic unconscious reminiscence symbols coming out through dreams, throughout history, there has been an extensive interest in explaining patterns of behavior. Jung first named these patterns primordial images and later introduced the term of archetypes (Jung, 1919/2013), viewing them as universal symbols, categories of imagination, in a Kant-inspired manner and describing them as unconscious copies of instincts, thus tracing back their origin to heredity (Jung, 1994). Through the “process of self-actualization” pointed out by Jung (1946/2013), we might see how different instincts become more preeminent than others, urging people to adhere to beliefs that result in them behaving according to that pattern.

The concept of archetypes has since been stripped of some of the mythological resonance it initially held. In a modern key, it is presented as an “operative paradigm or schema in which an individual can experience the world, be compelled to action, and provide a model for behavior” (Shadraconis, 2013).

We start from the assumption that archetypes are meaningful compasses showing some of the triggers directing human behavior and, simultaneously, a magnifying glass pointing towards the inner instinctive reactions that behavior roots in. Pearson best describes the symbiosis between the behavior, mentality and archetypal trait: “how



we view the world is defined by what archetype currently dominates our thinking and acting. If the Warrior is dominant, we see challenges to be overcome. When the Caregiver is dominant, we see people in need of our care. When the Sage is dominant, we see illusion and complexity and strive to find the truth" (Pearson, 1991, pp. 7-8). Moreover, the concept of plurality concerning the psyche (Pearson, 1991) enlightens the complexity of human psychology. It legitimates that archetypes coexist and become more preeminent, triggered by life contexts.

### ***Archetypes, internal voices urging us to make social change happen***

Apart from being universal, multidimensional, and dynamic, archetypes also have a fourth important dimension: polarization. Based on the opposite sides of risk-related approaches and conformity tendencies, a comprehensive taxonomy (Mark & Pearson, 2001) identifies 12 archetypes. The first cluster is governed by the tendency to maintain stability and control, risk aversion, and the need to keep order in the world: The Caregiver, The Creator, The Ruler. On the opposite side in terms of risk approach, the ones that embrace risk for the sake of performing and making a difference in the world are The Hero, The Outlaw, and The Magician. We have The Regular Guy/Gal, The Lover and The Jester, oriented toward the community by enhancing the power of human connection. At the opposite pole, the archetypes that value individuality the most in a constant search for self-evolution are The Innocent, The Explorer, and The Sage.

Indeed, a closer look should be taken towards the archetypes inclined to find a way to impact society through their actions, or in other words, keen on "leaving a thumbprint on the world: Hero, Outlaw, Magician" (Mark & Pearson, 2001, p. 101) by embracing risk for the greater good. Courageously searching for answers and new tools that can harvest positive social change, "the Hero is invigorated by challenge, feels outraged by injustice and responds quickly and decisively to difficulty or opportunity" (Mark & Pearson, 2001, p. 107), embarking on adventures so he can return in glory with a solution that can positively impact the community. Motivated by a similar urge to help others as a facilitator of social change but more inclined to search for a challenging status-quo type of change, the Outlaw can „break outdated rules in a manner that feels liberating to people" (Mark & Pearson, 2001, p. 126) thus becoming a catalyst for revolutionary shifts that reform society rapidly and quite radically. Another type of change activator is the Magician who can turn the impossible into possible by believing in miracles and acting on that belief no matter the odds or distrust anyone feels (Mark & Pearson, 2001, p. 142).

While the ones bringing structure to the world through creativity (The Creator) or leadership (The Ruler) seem self-explanatory, the third accompanying them is the one encompassing devotion to helping others, The Caregiver, a healer and savior often associated with motherhood because of the power of sacrifice embodied.

Circling back to the instinctive nature of archetypes, we cannot ignore what Jung noted regarding the link between archetypes and collective neurosis, thus explaining the compulsive urge to act on that impulse. This kind of emotionally exacerbated reaction was the collective neurosis that dominated German people while following Hitler as a leader, Jung also explained at the time (Jung, 1994). By comparison, at the opposite pole of good and evil but sharing the same compelling need to act on an instinctive

urge, we can place the collective euphoria that a community might feel when their compulsive need to get involved in a humanitarian campaign gains momentum and a social impact close to a modern day's miracle. The guidance of the leader stirring the ship of such an online community seems to have a certain touch of miraculous activation of the Magician archetype that transforms society by believing nothing is impossible and thus beating the odds. By embracing the belief that the leader facilitates the activating stimuli of archetypes, we can further compare the tyrannical, oppressive leader with the Good Magician kind of leader by seeing how the first prosecutes as the second saves, the first self-proclaims itself as all-knowing as the second searches for answers and meanings in a collaborative way, the first conquers territories, while the second donates know-how and resources, the first confiscates freedoms, while the second facilitates dialogue and self-expression. Thus, each of them triggers a compulsive response from the masses, either a collective neurosis, a collective madness with a negative impact that remains in history to this day or a collective positive exaltation in generating positive social change through an online social movement that gains the dimensions of a waterfall of good deeds.

By using the lens of archetypes – in the sense of patterns of behavior helpful in better understanding human reactions –, the alchemy of urging communities to work for a common goal invests archetypes with the role of catalysts for positive action and social involvement.

## **Methodology**

The design of this research is based on a national survey on a sample of  $N = 41$  Romanian mothers using the Internet and active members of *La Primul Bebe* Facebook group, more than 70% members for over 3 years, with an average age of 41 years old, and one up to three children each, mostly highly educated, as 70.7% own a higher degree, 26.8% are first degree graduates, and only 2.4% a lower level of education. The data were collected in September 2024 through an online tool distributed through private messages addressed to regular members as well as moderators and admins of the studied Facebook Group for a better representation of both parties, the influential factors of the community, and the regular members.

The research theme was the quantification of the efficiency of an online philanthropic fundraising campaign and establishing the influencing factors for that efficiency, as well as pointing out to what extent we can claim that archetypes might influence the results of online philanthropic fundraising campaigns initiated on Facebook groups dedicated to mothers. The archetypes concerned in this research were The Hero, The Caregiver, The Ruler, and The Wise.

The novelty of this research and its most significant challenge resides perhaps in the courageous mix of concepts and phenomena that encapsulate complex meanings and outgrowth, such as motherhood, archetypes, philanthropy, social validation, and conformity. Each requires nuanced approaches to define and grasp, making the bigger picture of the study harder to access without a deep dive into the fields conveying meanings for each dimension.



The main research objective was to identify the impact of the archetypes in triggering the social validation and conformity tendencies (Goldsmith et al., 2005; Berger, 2017; Aiken, 2019) as enhancing factors for social solidarity manifested through the online activity of members the Facebook Group studied during the philanthropic campaigns launched by the group leaders.

The research hypotheses are as follows:

H1 Natural inclined behavior focused on helping others (pattern of behavior aligned to the Hero and Caregiver archetypes) increases the intensity of using the social platform during the humanitarian campaign and, therefore, also increase the intensity of the charitable involvement of the online users.

H2 Correlated to the strength of the archetypal responses linked to the valorization of the group membership, social validation, and conformity tendencies influence online group members' actions during the humanitarian campaigns and their overall intensity of the charitable involvement.

To identify key personality traits linked to the Hero, Caregiver, Ruler, and Wise archetypes, we created a custom 1 to 5 Likert scale with 20 items inspired by the Heroic Myth Index (Pearson, 1990), including four attributes or behaviors for each of the key archetypes, along with other four traits assigned each to one of other four archetypes (Magician, Fool, Lover, Innocent).

Another Likert scale with 11 items was deployed to measure the tendency to compare themselves to others (Gibbons & Buunk, 1999).

Last but not least, to test the addiction towards and the intensity of Facebook usage in general and usage of *La Primul Bebe* Facebook Group in particular, we applied revised versions of Facebook Intensity Scale (Ellison et al. 2007) and Bergen Facebook Addiction Scale (BFAS) according to Andreassen et al. (2012).

## Results and discussion

The study's findings provided a clear connection between archetypes and involvement in philanthropic online campaigns of *La Primul Bebe* Facebook Group, pointing out members of this group overpass reluctance to get involved in charitable campaigns that other online users might exhibit on different occasions. Online social engagement in humanitarian campaigns is enhanced by archetypal traits of The Hero and The Caregiver; such individuals are more likely to engage in the online activities of the said Facebook Group during the humanitarian campaign. H1 is supported by the correlation between the degree to which archetypal traits influence online users' behavior and the intensity of social media use in general and during the humanitarian campaign, in particular. A majority of 68% of the respondents who scored a high level of matching with The Hero and The Caregiver archetypal traits also reported frequent engagement on the platform.

The findings suggest that archetypes can indeed play the role of active motivators for social involvement, especially when the call-to-action is based on a message of solidarity that echoes deep into some of the traits of certain archetypes, such as The Hero and The Caregiver. The Scale investigating archetypal patterns revealed that the

most visible trait for The Caregiver archetype was the situation described as “finding it difficult to say no when I am asked to help,” with more than 80% high and very high scores cumulated. As for The Hero archetype, the situation that gathered almost a unanimous consensus with over 90% high and very high scores in identifying with the affirmation was that “any goal can be reached with discipline and determination”. When asked to identify more bluntly the archetypal traits that they believe are relevant to their personality, respondents evaluated as their strongest ability “being protectors of the weak,” a relevant trait for The Caregiver archetype, as 68% indicated they identify in high degree with the affirmation. Additionally, when asked to point out the main reason for their involvement in the humanitarian campaigns of *La Primul Bebe* Facebook group, 92.7% chose the “need to support those in need,” another clear indicator that they resonate with The Caregiver archetype.

Regarding actual involvement, an average of 100-euros donation for each humanitarian campaign seems to be the norm. However, some responses also went towards 1000 euros in the case of some respondents. Also, apart from donating money by buying products or services during the charitable auction, the respondents pointed out valuable other forms of involvement such as becoming a seller of products or services by donating their value to the charitable action, volunteering, supporting the cause inside the group by generating engagement through likes and comments or even outside the group by becoming an ambassador of the humanitarian campaign among friends and relatives, and many times all of them at once.

Although not so poignant at first glance, the role played by The Ruler and The Wise archetypes in the group dynamics provides an interesting frame of the importance of group admins and even the owner of the group, who are facilitators for social involvement and can motivate other group members to enhance their level of involvement. At a specific question regarding the reason that motivates them to get involved in such humanitarian campaigns, some respondents openly pointed out that the “trust in Atena” was the main reason, Atena being the original mother who founded *La Primul Bebe* Facebook group 12 years ago. This, along with the high level of pride in being part of the group measured through an intensity and addiction scale explicitly designed for *La Primul Bebe* Facebook Group activity, pointed out the high attachment towards this group that respondents admitted. The feeling of group affiliation scored a total of 48.8% of high and very high scores, and the affirmation regarding being “proud to tell others I am part of the group” scored a total of 48.7% of high and very high scores. Faced with the hypothetical prospect of the *La Primul Bebe* group being canceled, respondents to the survey would feel highly or very highly sad; namely, they reported a total level of 75.6% high and very high sadness. Although some of the respondents confirmed they are involved in other charitable groups on Facebook, when prompted to compare their activity on other charitable Facebook groups and *La Primul Bebe* humanitarian campaigns, their assessment of their involvement described *La Primul Bebe* involvement as much higher (46.9%).

All these bring us to the second hypothesis. H2 is also confirmed by the correlation between the tendency to compare to others, which leads to high levels of conformity, and as follows, also leads to a higher level of involvement in charitable activities during the humanitarian campaign. The study reveals that 74% of the survey respondents who received high social comparison scores based on their responses were the ones who also actively searched for social validation in exchange for their charitable

contribution. Another important insight to note is the fact that the highest overall score for a situation triggering social comparison was the one described as "I often like to talk to others about shared opinions and experiences," with 61% of the respondents opting for a high score and another 12% for a very high score, emphasizing the role of social comparison intrinsically linked with sharing information in general and online in particular.

## Conclusions

The research confirmed that The Caregiver and The Hero archetypes significantly influence the intensity of online social involvement in humanitarian fundraising campaigns among mothers gathered in an online community they trust and value. As anticipated, the sense of pride in being group members aligned with the need for self-comparison enhanced conformity levels, along with triggering peer pressure from the admins and owner of the Facebook Group embodying The Wise and The Ruler archetypes, with a pivotal role in motivating and mobilizing the community to enhance the level of involvement in the fundraising campaign.

By confirming the role played by archetypes in enhancing online engagement in online fundraising campaigns dedicated to members of the *La Primul Bebe* Facebook group, we believe this research brings value to anyone interested in designing and implementing various online fundraising campaigns by finding inspiration from a model already successfully applied for years and self-evolving with each new humanitarian campaign into a better version.

However, while testing the hypothesis is invigorating for any researcher, the fact that the research was explicitly addressed to a particular Facebook Group which members seem to exhibit strong group cohesion and a deep appreciation for their leader, leaves room for future research to clarify better if the role of the group's leader is not even more significant than initially believed in the recipe for success of this case study. Future research can also further explore new nuances regarding the role of archetypes in amplifying online social involvement, either by adding new demographic or psychological variables or by changing the approach from quantitative measurement to qualitative research that can deepen the understanding regarding this topic.

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