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Momfluencing beyond individual influencers: brave motherhood, amateur nano-influencers, and digital parenting in the Nordic context

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Momfluencers are widely recognized as key actors in influencer marketing, blending intimate representations of family life with commercial communication on social media. Existing research has largely examined momfluencing as an influencer genre centered on individual influencers and their self-branding practices, with less attention to how these practices are embedded in organizational and infrastructural arrangements beyond the individual influencer-based business model. Addressing this gap, this article employs a media–marketing configuration lens to examine whether and how momfluencing practices are mobilized within other business models. Drawing on a qualitative multi-method study combining cross-platform mapping with analysis of organizational arrangements, participation infrastructures, and aesthetic and communicative strategies, we examine two Danish branded formations: TestFamily and Momkind. These business formations, situated in a Nordic welfare context characterized by high levels of digitalization, gender equality norms, and comparatively strict advertising regulations, serve as cases for examining the intersection of digital parenting and media–marketing. The analysis identifies characteristic aesthetic, labor, and community-based participation patterns through which parental intimacy, peer knowledge, and authenticity are rendered commercially valuable, taking distinct organizational forms in each case. TestFamily operates as a hybrid cross-platform branding platform built on a distributed network of families who produce and circulate product reviews across the company’s digital magazine and their own Instagram profiles, systematizing family visibility as branded promotional labor. Momkind integrates e-commerce, community engagement, and postpartum storytelling into a branded maternal-care model centered on “brave” motherhood, where care, commerce, and peer support are tightly interwoven. Taken together, the cases show that momfluencing extends beyond individual influencers and becomes embedded in wider media–marketing configurations that intersect with everyday family contexts. We conceptualize this as momfluencer logics: the recontextualization and integration of influencer-based aesthetics and modes of labor and community building within other parenting-oriented business models, raising questions of transparency, unpaid promotional labor, and the commercialization of family life.

KEYWORDS

branded content, digital parenting, influencer marketing, marketing communications, media–marketing, momfluencer, sharenting

1 Introduction

Momfluencers have become key actors in the influencer economy and social media-marketing, blending intimate depictions of family life with commercial communication (Holiday et al., 2021). Existing research shows that momfluencers mobilize styled authenticity, vulnerability, and intimate family imagery, and forms of peer-oriented community building to generate attention, trust, and commercial value (Abidin, 2015, 2017; Nielsen and Nielsen, 2024). In this sense, momfluencing functions as both a business model and an aspirational profession characterized by recognizable aesthetics of care and identification. While much research privileges the individual influencer as the primary unit of analysis, less attention has been paid to how momfluencer practices become embedded in broader organizational and infrastructural arrangements beyond individual influencer-based business models. We therefore shift the analytical focus from professional momfluencers to business formations that mobilize momfluencer culture without relying on individual influencers as campaign front figures. To address this gap, we approach momfluencing through a media-marketing configuration lens. In this article, we use the term media-marketing configuration to refer to organizational and infrastructural arrangements through which branded content, commercial communication, and participation are coordinated across platforms, actors, and everyday practices (cf. Hardy, 2022).

Rather than treating momfluencing solely as an influencer genre, this perspective examines how those aesthetics, practices, and modes of participation are recontextualized and integrated into broader commercial formations. Our empirical study examines TestFamily,¹ a product-testing community that organizes hundreds of families as amateur reviewers, and Momkind,² a maternal-care brand that combines e-commerce, community building, and advocacy for postpartum health. These business formations, situated in a Nordic welfare context characterized by high levels of digitalization, gender equality norms, and comparatively strict advertising regulation, serve as analytically generative sites for examining the intersection of digital parenting and media-marketing. Drawing on a qualitative multi-method design combining cross-platform mapping with analysis of organizational arrangements, participation infrastructures, and aesthetic and communicative strategies, we analyze how TestFamily and Momkind organize participation, family visibility, and commercial value. Cross-platform mapping enables us to delineate the infrastructural contours of each formation, which in turn guides our close analysis of selected posts, campaigns, and communicative formats. The analysis identifies how these media-marketing configurations organize parental intimacy, peer knowledge, and authenticity as commercially valuable resources, taking distinct organizational form in each case. Building on this analysis, we conceptualize the operative principles of these configurations as *momfluencer logics*: the recontextualization and integration of influencer-based aesthetics and modes of labor and community building within parenting-oriented business models. The article contributes to branded content and influencer studies (Bansal et al., 2024; Hardy, 2022; Arnesson and Reinikainen, 2024; Enke and Borchers, 2019) by advancing a media-marketing configuration lens (Hardy, 2022) for analyzing momfluencing as an organizational and infrastructural phenomenon rather than solely as an influencer genre.

This perspective shifts attention from individual influencer personas to the organizational and infrastructural conditions under which momfluencer culture becomes embedded, normalized, and commercially productive across branded formations and everyday parenting contexts. Finally, the article reflects on the governance questions that become visible when children's and families' visibility, maternal emotional labor, and peer-oriented support are operationalized as resources within media-marketing arrangements.

2 Theoretical framework: the Nordic context for influencer culture and motherhood

To analytically anchor the concept of momfluencer logics, we draw on Hjarvard's (2014) institutional conceptualization of mediation. Hjarvard argues that new media operate through a double-sided development: they function as semi-independent institutional infrastructures while simultaneously integrating into other social domains to foster the institutionalization of specific patterns of social interaction. In this context, momfluencer logics refer to the specific configuration of "rules and resources" (Hjarvard, 2014) and platform affordances (e.g., algorithmic amplification, searchability, and engagement metrics) that govern how care and domestic life are displayed, valorized, and commercialized. We employ this term as a synthesizing heuristic concept to capture how parental intimacy and self-branding are formatted according to these commercial incentives. To understand how these logics take shape, our theoretical framework first outlines the structural Nordic conditions for digital parenting, before turning to international research on commercial sharenting, authenticity, and platform labor.

Nordic momfluencer culture emerges within a distinctive configuration of welfare institutions, gender norms, and digital infrastructures that differs from the Anglo-American context that dominates existing scholarship. Across the Nordic region, universalistic family policies, such as subsidized childcare, individual parental-leave rights, and strong labor market protections, support a dual-earner/dual-career model that makes full-time maternal employment both structurally possible and widely expected (Rostgaard, 2014). In Denmark, women's labor force participation has largely converged with that of men, and women now surpass men in higher education attainment (Statistics Denmark, 2022; Danish Ministry of Employment, 2025). However, time-use studies document persistent gendered divisions of labor. While both mothers and fathers have intensified their parental care time (Bonke and Christensen, 2018), women continue to account for most of the unpaid domestic work, whereas men spend more hours in paid employment. These patterns are reinforced by the "mental load": the largely invisible cognitive and emotional work of anticipating, organizing, and coordinating family life, which falls primarily on mothers, even in formally gender-equal societies (Dean et al., 2022). Nordic motherhood is shaped by a structural tension between high labor market integration and persistently gendered care obligations, a tension that generates a sustained cultural demand for recognition, practical advice, and emotional validation that influencer cultures are particularly well positioned to address.

These structural conditions intersect with a high degree of digitalization. Denmark ranks among the most digitalized societies in

1 Website: <https://www.testfamilien.dk>, accessed February 23, 2026.

2 Website: <https://www.momkind.dk>, accessed February 23, 2026.

Europe: household Internet access is nearly universal, welfare services are delivered through digital platforms, and social media use is pervasive (Statistics Denmark, 2024). Research on mediatized parenthood shows how digital communication is woven into both the practical and emotional routines of family life, shaping how parents organize, reflect on, and perform care (Damkjaer, 2017, 2018, 2024). This aligns with broader late-modern dynamics in which identity and intimacy are reflexively managed (Giddens, 1991). In this environment, social media functions as a key arena for making parental identity visible and accountable. Finch's concept of "displaying families" highlights how kin relationships are legitimized through recognizable representational practices (Finch, 2007), a premise underpinning Damkjaer's notion of "parenting display," the everyday mediated acts through which care, competence, and intimacy are made visible and narratable (Damkjaer, 2017). Against this backdrop, sharenting refers to parents' sharing of information, images, and narratives about their children on digital platforms, encompassing everyday documentation, peer-oriented exchanges, and participation in platformed parenting communities (Damkjaer, 2018). As Blum-Ross and Livingstone (2017) emphasize, such everyday sharenting involves parents' reflexive and ethical negotiations around visibility and the boundaries of the digital self. Rather than being incidental, these negotiations normalize the mediated display of family life and establish recognizable repertoires for narrating intimacy and care online. Commercialized influencer practices do not emerge separately from these routines; they build on and intensify already familiar forms of making family life visible. Influencer cultures amplify and crystallize these dynamics. Nordic influencers participate in a broader shift in which visibility labor, self-branding, and affective engagement become core mechanisms for generating cultural, social, and economic value (Abidin, 2016; Duffy, 2017; Khamis et al., 2017). Successful influencer work relies on constructing a "sellable authentic self" that is both relatable and optimized for algorithmic distribution (Arriagada and Bishop, 2021; Jerslev and Mortensen, 2025). High gender equality norms in the Nordic region help legitimize feminized digital labor, framing momfluencing as a socially acceptable profession (Abidin et al., 2020; Nielsen and Nielsen, 2024). At the same time, the gendered mental load positions mothers as culturally authoritative interpreters of family life, enhancing the perceived legitimacy of momfluencers as everyday experts on parenting, domestic coordination, and emotional labor (Heeris Christensen et al., 2024).

Denmark, Finland, Norway, and Sweden maintain comparatively stringent rules on commercial disclosure, gift taxation, and sponsored content labeling (Abidin et al., 2020). In Denmark, incentivized consumer reviews and product "tests" produced by participating families fall under the Danish Marketing Practices Act's ban on covert advertising (Marketing Practices Act, §6). This requires clear commercial disclosure whenever a material connection (e.g., free products, discounts, payment) exists. This is operationalized in the Danish Consumer Ombudsman's guidance on social media marketing, which explicitly requires labeling of such incentivized content as advertising (Forbrugerombudsmanden, 2023). Influencers must use clear and unambiguous language to mark all commercial posts, including gifted products and affiliate arrangements, to ensure transparency for ordinary consumers. Norway has extended this regulatory orientation by requiring labels on retouched body images in specific advertising contexts (Arnesson and Reinikainen, 2024). These measures do not diminish promotional culture; rather, they structure how commercial intimacy must be signaled, narrated, and integrated into influencer

storytelling. Nielsen and Nielsen, (2024; cf. Duffy and Hund, 2019) show that Nordic 'authentic' influencers navigate a double requirement: they must express emotional sincerity while adhering to increasingly formalized transparency norms.

Emotional labor plays a central role within this configuration. Building on Hochschild's (1983) foundational definition of the commercial management of feeling, we view this labor as a strategic professional capability. Consequently, recent scholarship conceptualizes influencers as "Personal Brand Emotional Laborers," who commodify relational and affective dimensions of their lives to sustain a self-brand that must continually attract attention and align with sponsor expectations (Heeris Christensen et al., 2024). This labor manifests in visual repertoires that exemplify what Abidin terms "calibrated amateurism," carefully staged ordinariness designed to appear spontaneous and real (Abidin, 2017; Jerslev and Mortensen, 2025).

These structural, digital, regulatory, and affective conditions converge within the sphere of family visibility. Nordic parents engage in diverse and often ambivalent sharenting practices, ranging from enthusiastic documentation to deliberate non-sharing (Damkjaer, 2018; Autenrieth, 2018). In commercial and quasi-commercial contexts, children's visibility may function as a form of "digital capital" that enhances the perceived authenticity and attractiveness of a maternal brand (Abidin, 2015; Ågren, 2023). At the same time, parental online practices are shaped by broader discourses of intensive, responsible, and reflexive parenting, in which being informed, emotionally attuned, and visibly engaged is framed as a moral expectation (Damkjaer, 2018; Egmoose et al., 2022; Chee et al., 2023). Against this backdrop, we turn to international scholarship on digital parenting, influencer culture, and branded content to situate momfluencing within broader dynamics of mediatized and commercialized family life.

2.1 International studies on digital parenting and momfluencer culture

Momfluencer culture fits within a broader international research field examining how motherhood, visibility, and commercial communication intersect across digital platforms. Momfluencer practices are closely linked to sharenting and the mediatization of parenthood, in which identity work, care routines, and commercial communication increasingly unfold through platform infrastructures. On social media, mothers connect around everyday challenges and uncertainties while navigating advice, products, and services that offer parenting support and the optimization of family life (Damkjaer, 2016). The transition to motherhood involves major practical, emotional, social, and relational changes, often accompanied by uncertainty and isolation (Cowan and Cowan, 1992; Emmanuel and St John, 2010). Whereas support for this transition previously came primarily from family networks, in-person groups, or public healthcare systems, media and digital platforms have become deeply embedded in the experience and navigation of early parenthood (Damkjaer, 2018, 2024). New mothers turn to online communities, social networks, and digital content during the early stages of motherhood (Lupton, 2016). At this juncture, peer support, institutional guidance, and market solutions intertwine, co-producing ideals of "good" mothering and redistributing authority over parenting knowledge across professionals, platforms, brands and peers (Damkjaer, 2016). Hays (1996) uses the term intensive mothering to describe a type of parenting that is "child centered, expert guided, emotionally absorbing, labor intensive

and financially expensive” (p. 8). To sharpen the conceptual bridge to momfluencing, we distinguish between (1) everyday sharenting as routine, relational sharing, and peer-oriented advice, (2) commercial sharenting where children’s visibility becomes entangled with platform incentives and marketing mechanisms, and (3) advocacy sharenting that mobilizes disclosures for awareness and support. While analytically distinct, these forms frequently overlap and converge in practice (Damkjaer and Soerensen, 2026; Jorge et al., 2022; Ruiz-Gomez et al., 2024). This international literature also clarifies how ordinary parenting communication becomes a site where advice, care, and consumption are increasingly co-organized—a dynamic captured by Hardy’s (2022) notion of the fateful merging of media and marketing.

2.1.1 Momfluencer culture as fateful merging of media and marketing

Besides the general mediatization of parenthood, there is also an increasing commodification of parenthood, families, and motherhood. The “fateful merging” of media and marketing (Hardy, 2022) helps explain how care, advice, and commercial communication co-appear within the same maternal communication spaces—one of the defining features of branded content. Influencer culture is characterized by blurred and sometimes collapsed boundaries between the personal and the promotional. Women are positioned simultaneously as users (engaging in peer communities), consumers (purchasing and endorsing products), and mothers (embodying lived experiences), thereby collapsing private identity and public performance within digital platforms where social, commercial, and intimate roles are structurally entangled. These configurations raise regulatory and ethical questions, particularly concerning commercial disclosure and children’s visibility in commercialized family communication (Abidin, 2017; Jorge et al., 2022; Hardy, 2022). Recent work on kidfluencers further demonstrates how parents actively navigate the commercialization of family life by negotiating children’s visibility, labor, and monetization within platform-specific logics. As Divon et al. (2026) note, parents strategically adapt to platforms’ languages—such as playfulness and memes—to integrate children into promotional ecosystems, effectively turning them into ‘concealed commodities’ while managing regulatory and ethical tensions.

Existing research situates momfluencer culture along a longer historical and commercial trajectory. Freitas et al. (2024) trace the growth of motherhood and consumption research since the 1980s, showing how mothers are positioned as central actors in family consumption dynamics. In this field, Crystal Abidin’s work has been particularly formative. Conceptualizing momfluencers as visibility laborers, she demonstrates how celebrity culture, calibrated amateurism, vulnerability, and intimate family imagery produce commercial value, often intensified through children’s visibility (Abidin, 2015, 2016, 2017). While Abidin’s empirical studies focus on Australia, Singapore, and South Korea, subsequent research across diverse national contexts confirms that momfluencers are both a global cultural phenomenon and an expanding international research field. Several studies foreground the tight coupling between sharenting practices and consumption. Based on qualitative interviews with 23 parents in India, Kaur and Kumar (2021) show how parents’ online sharing of children’s images and emotions aligns closely with purchasing decisions shaped by peer recommendations, product reviews, and participatory brand activities. From a more critical perspective, Krzyżanowska’s (2020) comparative study of influencer mothers in Poland and Sweden

examines how commercialized self-mediation contributes to normalizing a consumption-driven vision of motherhood. Situating this shift within broader neoliberal and celebrity cultures, Krzyżanowska (2020) argues that social media strategically reframes motherhood as an economic and labor-oriented practice. She further notes that this styled form of motherhood is associated with the affluent middle class, while excluding mothers who cannot follow the discursive celebrity-like lifestyle.

Expanding the geographical and cultural scope further, Mizoroki et al. (2025) analyze 100 mom-vloggers’ morning routines on YouTube across Japan, the US, Germany, South Korea, and Italy. Their trans-cultural comparison identifies two dominant value regimes: the entrepreneurial neoliberal mother who monetizes multitasking and the publicized traditional mother who displays hardship to foster maternal solidarity. Crucially, this study shows how platform values, such as aesthetics, authenticity, and affiliation, intersect with culturally specific motherhood ideals across national contexts. Finally, studies focusing on everyday labor and professionalization highlight the blurred boundaries that characterize momfluencer work. Drawing on interviews with 11 female content creators in Portugal, Jorge et al. (2022) show how ordinary family life is monetized through mumpreneurial labor, with limited differentiation between work, marketing, private life, and leisure. Similarly, Holiday et al.’s (2021) study of 52 US-based Insta-moms positions mothers among the earliest social media influencers and highlights the ongoing negotiation between maternal authenticity and brand promotion on Instagram. Across these studies, authenticity and ordinariness emerge as key resources in the commercialization of motherhood. To conceptualize how such resources are stylistically and strategically performed on platforms, we draw on a set of concepts that capture the aesthetic and communicative logics of influencer culture.

2.1.2 Styled authenticity, influencer creep, and microcelebrity

To better understand how the two Danish examples discussed later in this article *twist* and *utilize* momfluencer culture, we introduce a few concepts based on our literature review: styled authenticity, calibrated amateurism, influencer creep, and microcelebrity. As a reaction to the increasing professionalization of the influencer industry, we see attempts to return to the original ordinary, amateur, and authentic qualities of influencer marketing. Influencers are defined as “ostensibly ordinary platform users who accrue followings on social media via ‘authentic’ (yet stylised) coverage of their everyday lives” (Bishop, 2025, p. 2110). However, when some influencers turn into professional brands making big money, they no longer represent ordinary users or everyday life. Abidin (2017) presented the concept of calibrated amateurism as filler content on social media: “Calibrated amateurism is a practice and aesthetic in which actors in an attention economy labor specifically over crafting contrived authenticity that portrays the raw aesthetic of an amateur” (p. 1). This performance relies on what Chidgey (2021, p. 1062) identifies as “activist capital at work in the display of vulnerability.” Thus, authenticity in an online environment is staged and calibrated, encompassing certain stylistic, narrative, and visual features. At the same time, such staged authenticity often draws on—and remains entangled with—everyday, non-commercial repertoires of sharing and care, blurring any neat boundary between “intrinsic” and commercially oriented authenticity. Nielsen and Nielsen (2024) state that authenticity is the cornerstone of influencer

culture. In their study of Danish momfluencers, they illustrate how prominent practices like sharing crying selfies and confessional body images express vulnerability in motherhood (p. 129–132). On the one hand, crying selfies question conventional narratives that idealize motherhood. On the other hand, they reinforce traditional gender roles in which authentic emotional performance of motherhood becomes ‘both a form of resistance and a point of connection’ (Nielsen and Nielsen, 2024, p. 132). The expectation of authenticity in influencer culture creates its own form of labor and tension: as Banet-Weiser (2012) observes, authenticity is a “messy” and gendered construct, with female influencers required to continuously perform a balancing act between appearing genuine and vulnerable while also remaining appealing and monetizable. Through these performances, narratives about maternal mental load, body image, and birth trauma circulate widely and coalesce into a shared discourse. Curated vulnerability, tears, confessional bodies, and behind-the-scenes performances as “staged authenticity” (Abidin, 2017) are all effective communication strategies on social media to attract and keep followers. However, as influencers increasingly become professional brands, there is an increasing need for other commercial brands to include amateurs and “ordinary” people in their communication to secure trust, identification, and authenticity.

Bishop (2025) introduces the term “influencer creep” to describe how certain mindsets and communicative techniques rooted within influencer culture creep into the communicative practices of ordinary social media users and professionals in other fields. Bishop’s study is based on British artists and not on mothers or momfluencers, but there are many similarities. Based on an online ethnography of 100 UK artists’ and makers’ Instagram communication and self-promotion, Bishop argues that “influencer creep has the following three key tenets – self-branding, optimisation and a performance of authenticity” (p. 2109). Abidin’s work on influencer-celebrity culture adds an extra layer to the online performance of authenticity. Referring to Senft’s (2008) theories about microcelebrities as ordinary people building their own brand identity by communicating online using videos, blogs, and social media, Abidin argues that the children of influencers are micro-microcelebrities who “are used, framed, and appropriated by their mothers for advertorials” (2015, p. 3). For momfluencers, images of small children secure online attraction and follower engagement, making the momfluencer brand interesting for sponsors. Momfluencers offer brand possibilities for the sponsors, since posting images of one’s own children is generally accepted and lawful, although there are legal limits (e.g., concerning Child Sexual Exploitation Material, CSEM) and increasing media scandals and ethical debates surrounding these practices.

2.1.3 Postfeminist branding and brave motherhood

The types of branded content observed in our cases are deeply intertwined with contemporary post-feminist sensibilities. Postfeminist brand culture refers to how feminist ideas such as women’s empowerment, body positivity, and solidarity are rearticulated within consumer culture as marketable values. Nielsen and Nielsen (2024) argue that within influencer culture, the feminist imperative takes a new guise in which public visibility and vulnerability become a tool of empowerment for female influencers. As they note, “the display of vulnerability, the baring of emotional truths (...) transcends the individual” (p. 125). Gill (2007, 2016) similarly observes that

postfeminist media emphasize individual empowerment, choice, and self-improvement, frequently articulated through consumption. Banet-Weiser (2012) further shows how brands promote empowerment and community building for mothers while at the same time anchoring these practices in commercial enterprises. The notion of “authenticity labor” (Arneson, 2023) is useful here. Momfluencers must continuously assert that their commitment to mothers’ well-being is authentic rather than merely strategic. This is achieved through transparent engagement in campaigns with genuine informative value, such as highlighting the World Maternal Mental Health Day or sharing expert advice on postpartum recovery, and by featuring user-generated stories aligned with brand advocacies. The affective payoff is mutual: mothers feel recognized and supported, while momfluencers strengthen their brand communities and market positions.

Within feminist branding theories, there is an ongoing discussion on how to conceptualize the forms of empowerment and brand activism enacted by momfluencers. These practices may offer empowerment, visibility, and income, while also involving significant risks and intensive affective and communicative labor. Momfluencers can therefore be understood as brand activists. Brand activism is commonly defined as strategies that seek to influence citizen-consumers through campaigns grounded in political values (Manfredi-Sánchez, 2019). This logic applies both to influencers operating as brands and companies articulating political positions through brand communication. From a corporate perspective, however, such engagements are frequently criticized as forms of “woke-washing” aimed at optimizing brand value and sales rather than effecting substantive changes (Sobande, 2020; Vredenburg et al., 2020). Following Chidgey (2021), we adopt a differentiated perspective that resists homogenizing celebrity feminism, recognizing instead that contemporary feminist activism and branding practices intersect under uneven conditions in which commodification and advocacy coexist (pp. 1057–1058). D’Amelio (2024) analyzes this configuration through the lens of digital maternal ambivalence. Drawing on two Italian momfluencers and digital activists, she demonstrates how maternal activism centered on gender equality and women’s rights challenges the dominant ideals of intensive mothering. In the Italian context, where many women leave or lose paid employment after becoming mothers, this digital ambivalence reframes “good motherhood” as a socially engaged practice that foregrounds gender inequality in caregiving, workplace discrimination, and insufficient institutional support.

In summary, momfluencer culture has attracted growing scholarly attention over the past decade. This expansion reflects not only the increasing visibility and marketization of momfluencers across national contexts but also the theoretical tensions that emerge when branded content intersects with amateur influencer culture, post-feminist sensibilities, and politicized motherhood.

3 Methodology: a qualitative study of two Danish cases

This article draws on a qualitative case study (Stake, 1995; Flyvbjerg, 2006) of two Danish branded content formations, TestFamily and Momkind, which illuminate contrasting configurations of motherhood, commercial communication, business models, and user participation within a Nordic media-marketing configuration. The cases were selected because they represent

two distinct organizational arrangements: TestFamily as a decentralized testing and branding infrastructure in which participating families produce product reviews that circulate across the company's digital magazine as well as through their own social media profiles; and Momkind as a brand-led maternal-care formation that integrates e-commerce, advocacy, and community-building into a coherent universe centered on postpartum support and the articulation of "brave" motherhood. Both cases reflect recent developments in maternal digital entrepreneurship and media-marketing integration in the Nordic region. Taken together, they allow us to trace how maternal identities, audience and user addresses, and forms of commercial value are articulated and organized across platforms and business models, and how momfluencing practices are mobilized within broader organizational and infrastructural arrangements beyond individual influencer-based business models.

To guide the empirical analysis, we employ media-marketing configuration (Hardy, 2022) as an analytical lens directing attention to organizational arrangements, participation infrastructures, and cross-platform coordination of commercial communication. We collected data between February and June 2025 through systematic cross-platform mapping of each brand's public-facing media presence, supported by manual archiving of webpages and platform displays (PDF exports and screenshots). The mapping encompassed brand websites (including product-related subpages, service descriptions, and mission statements), as well as other owned media formats and associated social media profiles and groups through which interactions with followers, customers, and users are organized and facilitated. Particular analytical attention was given to Instagram (brand profiles, posts, and associated hashtags) and Facebook (brand pages and groups), where participation infrastructures and communicative strategies were most visible. As part of the mapping process, we made brief observational notes during platform visits to register variations in content types and characteristic aesthetic and communicative conventions. Cross-platform mapping enabled us to identify how each brand assembles a coherent media mix across platforms, formats, and communicative functions; how branded content circulates between touchpoints; and how products, services, and participation mechanisms are coordinated in relation to each business model, including the explicit and implicit rules governing access, participation, and visibility. For the TestFamily case, supplementary contextual information on testing procedures and coordination practices within the network was drawn from a master's thesis based on interviews with participants concerning their motivations for and experiences in the TestFamily Network (Hargaard and Soendergaard, 2024).

Building on the cross-platform mapping, we conducted close textual and visual analyses of selected communicative formats and content that were analytically significant for each formation's media-marketing configuration. The mapping guided our focused observation of how aesthetic styles, modes of address, and maternal identities are articulated across platforms. Drawing on social semiotics (Kress and van Leeuwen, 2006) and positioning theory (Davies and Harré, 1990), we examined how roles such as mothers, consumers, testers, and community members are produced, invited, and normalized within these branded communities. In parallel, we analyzed how storytelling, community building, and user participation are organized in relation to core business-model functions, including product positioning, branded content production, and loyalty-building practices. Particular attention was paid to how these

organizational arrangements intersect with momfluencer aesthetics, authenticity repertoires, participatory labor, and children's and families' visibility. Taken together, this analytical progression enabled us to move from mapping organizational arrangements to identifying characteristic patterns in how intimacy, care, participation, and commercial value are articulated within each case. In the following analysis, we examine how these dynamics take shape in TestFamily and Momkind as distinct media-marketing configurations.

4 Case 1. TestFamily – an amateur nano-influencer infrastructure

Founded in 2014 by the Danish influencer Mie Iversen ("Mammarose"), TestFamily emerged within the influencer network Bloggers Delight and has since developed into a structured, multi-platform configuration centered on family life and product testing. Today, it presents itself as an "online family magazine" and a community of "honest family testers." The TestFamily site uses familiar blog-style conventions (serial posts, first-person experience accounts, and an everyday-life tone), but the content resembles service journalism organized primarily around tests of products aimed at children, parents, and everyday family life, with recommendations by reviewers referred to by their first name, embedded in the practicalities of caregiving and domestic coordination. The tests hosted on the website gather and showcase selected product reviews from across the network in a stable, searchable format that complements the much more ephemeral circulation on social media. While the tests hosted on the website are primarily product-centered, highlighted by numerous photos of the product and detailed descriptions of its qualities, this advertorial-style format diverges from the highly personal narratives and endorsements characterizing the product tests shared on Instagram, which often mimic professional influencer aesthetics. The visual aesthetics of the homepage banner reinforce this positioning. Its hand-drawn illustration of a family—placing the child at the center, framed by two adults beneath a heart—invokes intimacy, care, and normative togetherness, mirroring the brand's intended family audience. At the same time, this visual centering of the child performs an important symbolic function within the brand universe, where children's visibility contributes to anchoring authenticity and affective value, functioning as what Ågren (2023) conceptualizes as "digital capital," especially in the tests shared on Instagram. Social media icons are integrated into the same naïve visual universe, visually tying family life to social media participation and content sharing. One adult is depicted at a laptop while the other reads a branded "TestFamily" book, a visual articulation of how promotional labor is rendered as part of ordinary family routines—an example of how influencer logics become normalized rather than exceptional, resonating with Bishop's (2025) concept of "influencer creep." The aesthetic positions the infrastructure within an affective register of innocence, authenticity, and everyday domesticity.

Beneath this benign framing, however, TestFamily operates as a commercialized visibility infrastructure that systematically channels familial intimacy, everyday routines, and parental identity work into promotional content. According to the organization, more than 500 families have completed over 3,000 product and experience reviews for 500+ corporate partners, illustrating how domestic life becomes a

resource for content production and commercial value creation within the contemporary Nordic influencer economy.

4.1 TestFamily's business model and communication flow: from testing to influencing

The organizational structure comprises three interconnected components:

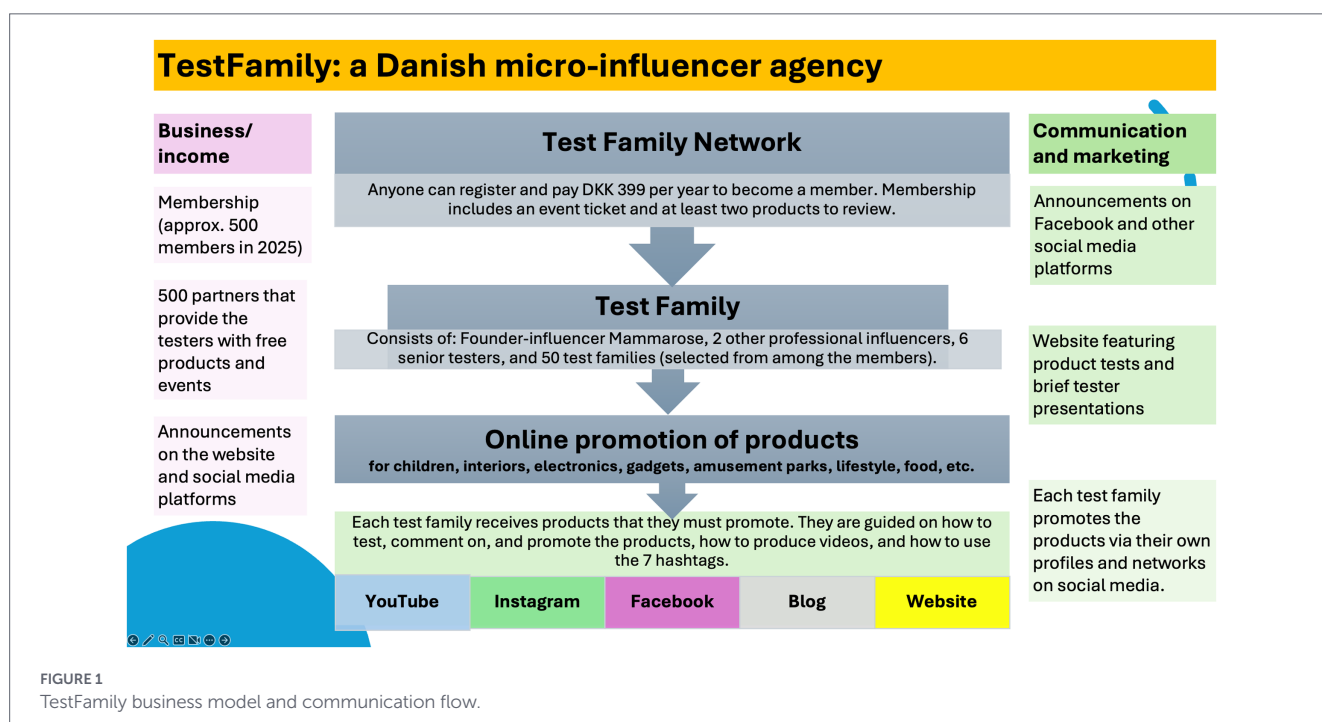
- TestFamily Network (open membership tier), an accessible entry layer that provides scale, diversity, and a continuous flow of participants willing to engage in product testing and content creation as amateur nano-influencers.
- TestFamily (curated core tier), a selective, high-visibility group of permanent test families who deliver more polished and frequent promotional content and function as aspirational exemplars for the broader membership.
- A cross-platform promotional infrastructure spanning Instagram, Facebook, YouTube, participant blogs, and the TestFamily website, through which content is produced, circulated, coordinated, and amplified.

Together, these components form a distributed promotional infrastructure that supports amateur influencer activities and leverages the mundane rhythms of family life for commercial visibility, while sustaining the platform's public narrative of community, authenticity, and peer-based product assessment. Analytically, this model illustrates a bottom-up extension of momfluencing logics into ordinary family routines: membership infrastructure, genre conventions of "testing," and platform coordination translate everyday domestic visibility into commercial value. In this arrangement, parents are positioned simultaneously as consumers, community members, and organized promotional labor, while children's visibility functions as a key authenticity resource (Figure 1).

4.2 Reframing the "product test" genre

TestFamily's promotional output is organized under the genre designation *product test*, a term that carries cultural authority in a Nordic context. In Denmark, as across the wider region, the notion of a *test* is historically anchored in the work of the Danish Consumer Council's magazine Tænk ("Think"), which conduct standardized, laboratory-based evaluations of products' safety, chemical composition, durability, and functional performance. Therefore, the genre invokes an epistemic expectation of methodological rigor, impartiality, and consumer advocacy that is deeply embedded in Nordic consumer culture. Within TestFamily's promotional economy, however, this authoritative genre is recontextualized. In alignment with the consumer test genre, TestFamily operates with its own rating criteria (utility, durability, price, and quality), which can be assessed as excellent, good, fair, or poor. Companies pay to have their products tested and matched with interested test families. The "tests" published on the platform take the form of subjective, experience-based reviews that foreground personal narrative, everyday usability, and authenticity rather than systematic evaluation. Lower ratings are rarely used. Rather than problematizing this slippage, the platform actively harnesses the associative credibility of the test genre while recalibrating its epistemic foundation from scientific objectivity to experiential authenticity, a situated, affectively invested form of judgement rooted in domestic routines, parental expertise, and quotidian care practices.

This recalibration enhances the perceived trustworthiness of the content and aligns the platform with broader Nordic influencer norms, in which lived experience, intimate disclosure, and the aesthetics of calibrated amateurism function as central markers of legitimacy (Abidin et al., 2020; Nielsen and Nielsen, 2024). In effect, TestFamily fuses a culturally authoritative epistemic form with promotional rationale, producing a hybrid mode of "authentic" advertising that derives its force precisely from its embedding in everyday family life. As such, TestFamily mobilizes contemporary demands for advice, guidance, and optimization regarding lifestyle choices, family



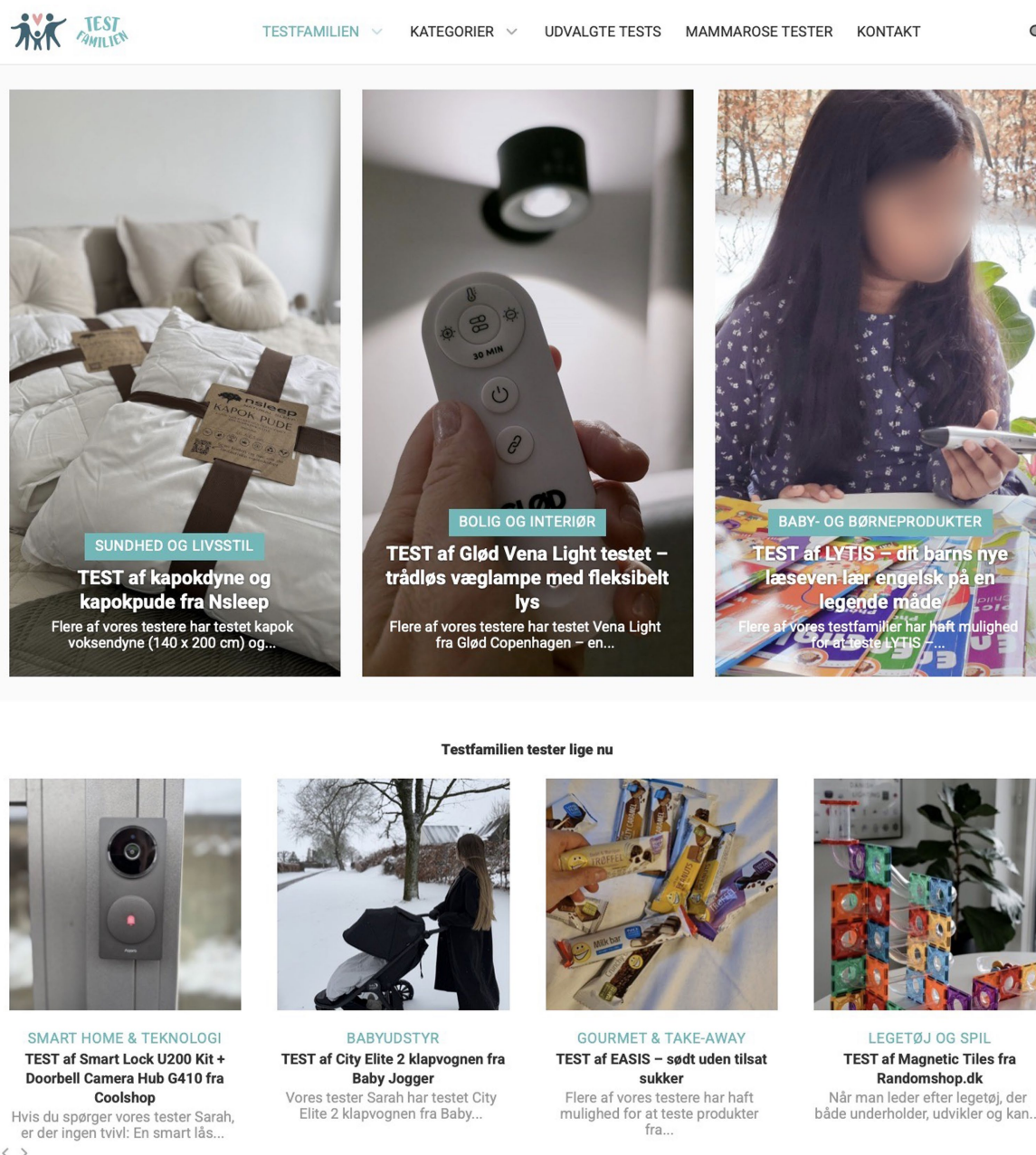


FIGURE 2
Screenshot of the TestFamily homepage. Reprinted with permission from TestFamily.

leisure practices, and parenting. These demands are themselves deeply embedded in, and continually reproduced through, commercialized infrastructures of market-driven expertise and consumer-oriented products.

4.3 TestFamily network: the entry-level membership tier

TestFamily Network constitutes the open entry layer of the organization. Anyone may join upon paying an annual membership fee (400 DKK, ~54 EUR), which grants access to at least two products or experiences per year, typically valued at a minimum of 1,000 DKK, as well as entry into the platform's intranet Test Portal and private Facebook group. Together, these infrastructures form the

operational backbone for communication, coordination, and distribution of campaign-related information. The products distributed for testing span a wide range of categories, including children's items, lifestyle goods, home interiors, electronic gadgets, food and household products, and family attractions, thereby supplying the organization with a steady and diverse stream of promotional content (Figure 2)³.

Membership is marketed as access to an “engaged community” offering enjoyable family-oriented experiences throughout

³ The screenshots reproduced in the figures are from the companies' current websites and social media platforms (March 2026). The empirical material analyzed in the article was collected earlier, as described in the Methods section.

the year. This framing appeals to both a desire for belonging and a calculative economic rationale, positioning membership as a favorable exchange in which the value of received products exceeds the cost of participation. The affective anticipation associated with obtaining a “good deal” or “mystery bag” reinforces this appeal. Membership, however, is conditional on adherence to a clearly articulated set of participation requirements. Members must maintain a public Instagram profile, share their product experiences through posts or stories, register on the intranet, and join the private Facebook group. They are also required to follow guidelines for timely, visually coherent, and hashtag-specific product presentations. While the foundational tier is publicly presented as a community, insights from [Hargaard and Soendergaard \(2024\)](#) show that the intranet and the Facebook group operate as managerial interfaces for the organization. These communication infrastructures are used to issue instructions, announce campaigns, distribute links, monitor deadline compliance, and coordinate engagement activities. They also facilitate systematized “like rounds,” an institutionalized adaptation of what [O’Meara \(2019\)](#) terms “engagement pods,” in which members are prompted to follow each other’s Instagram profiles and like and comment on one another’s promotional posts. In this way, TestFamily Network functions as an entry-level network within the amateur nano-influencer infrastructure, and as a formative space in which participants rehearse the aesthetic, relational, and emotional labor characteristic of contemporary Nordic influencer cultures ([Figure 3](#)).

Despite these structured expectations, participants are categorized not as full test families but as guest testers. Advancement to the more exclusive tier is possible only after at least 1 year of active participation and a motivated application. In this way, the membership tier

functions both as a broad recruitment base and as a filtering mechanism to identify participants suitable for progression into the curated core.

4.4 The curated core: TestFamily

Above the broad entry layer is the curated core, TestFamily, which constitutes the organizational center of visibility, legitimacy, and commercial value within the platform. This tier comprises the founder influencer (“Mammarose”), two additional professional influencers, six senior testers, and approximately 50 permanent test families selected annually from the wider TestFamily Network. Progression into this tier entails a formalized, two-part application process that reinforces both the platform’s promotional logic and its criteria for selection. Prospective test families must submit a written motivation, typically emailed to the founder, accompanied by a publicly visible Instagram post using designated recruitment hashtags (e.g., #blivtestfamilie2025). In this post, applicants introduce their families, articulate why they should be selected, and demonstrate their capacity to produce engaging and aesthetically coherent content. This combined format allows TestFamily to evaluate not only applicants’ reliability and commitment, but also their representational skills, aesthetic alignment, and potential for audience engagement.

While the entry layer supplies scale and diverse content, the curated core concentrates symbolic capital and functions as the aesthetic and communicative anchor of the brand. Permanent test families collaborate more frequently with commercial partners and typically receive higher-value product packages and exclusive experiences. TestFamily provides detailed guidelines for content creation, covering photographic conventions, captions, video formats, and the mandatory use of seven predefined hashtags that collectively shape the



FIGURE 3

TestFamily Facebook profile page showing the same banner used on the homepage (screenshot).

representational repertoire associated with the brand. The TestFamily website and blog serve as the primary showcase for this curated output. Here, permanent test families are introduced through professionally produced portraits and personal profiles that emphasize authenticity, relatability, and family values. Their reviews, experience reports, and guides are displayed in a format reminiscent of lifestyle media, reinforcing their status as aspirational exemplars, whose practices the wider membership are encouraged to emulate.

In this configuration, the curated core performs two functions. First, it anchors the brand's aesthetic and affective conventions, as seen on the TestFamily Instagram brand profile, dominated by neutral color palettes, natural materials, playful domestic scenes, and warm, child-centered intimacy, thereby modelling the communicative standards that guest testers are socialized to reproduce (Figure 4). Second, it embodies the horizon of aspirational mobility, which structures the entire system. The possibility of upward progression from “guest tester” to “test family” depends on the cultivation of a recognizable influencer persona: consistent posting, visually coherent branding, affective engagement with followers, and readiness to integrate products into everyday family narratives. Thus, the curated core operates as both the professionalized face of the organization and the motivational engine. It materializes what Duffy (2017) characterizes as aspirational labor: future-oriented, affectively charged, and often unpaid efforts invested in the hope of achieving greater recognition and symbolic value. In

TestFamily's case, this aspirational horizon is anchored not in entrepreneurial independence or financial gain, but in the promise of belonging to a culturally recognized cohort of “test families” who embody a sanctioned and aesthetically codified form of Nordic family life.

4.5 The cross-platform promotional infrastructure

Beyond its tiered membership structure, TestFamily relies on a cross-platform promotional infrastructure that integrates the organization's managerial, aesthetic, and affective operations. Whereas the entry-level tier and the curated core supply labor and content, this infrastructural layer coordinates how visibility is produced, circulated, and stabilized across platforms. Instagram functions as the primary site for display and evaluation. It is where guest testers perform the everyday aesthetics of “family life (Figure 5),” where aspirants stage their suitability during annual recruitment rounds, and where permanent test families maintain a polished, coherent visual brand. The platform's algorithmic logics are amplified through TestFamily's coordination practices, such as hashtag standardization and scheduled engagement rounds, which strategically boost metrics and extend reach within and beyond participants' follower networks.

In this sense, Instagram acts as a portfolio, promotional stage, and informal ranking device within the TestFamily hierarchy. Facebook and

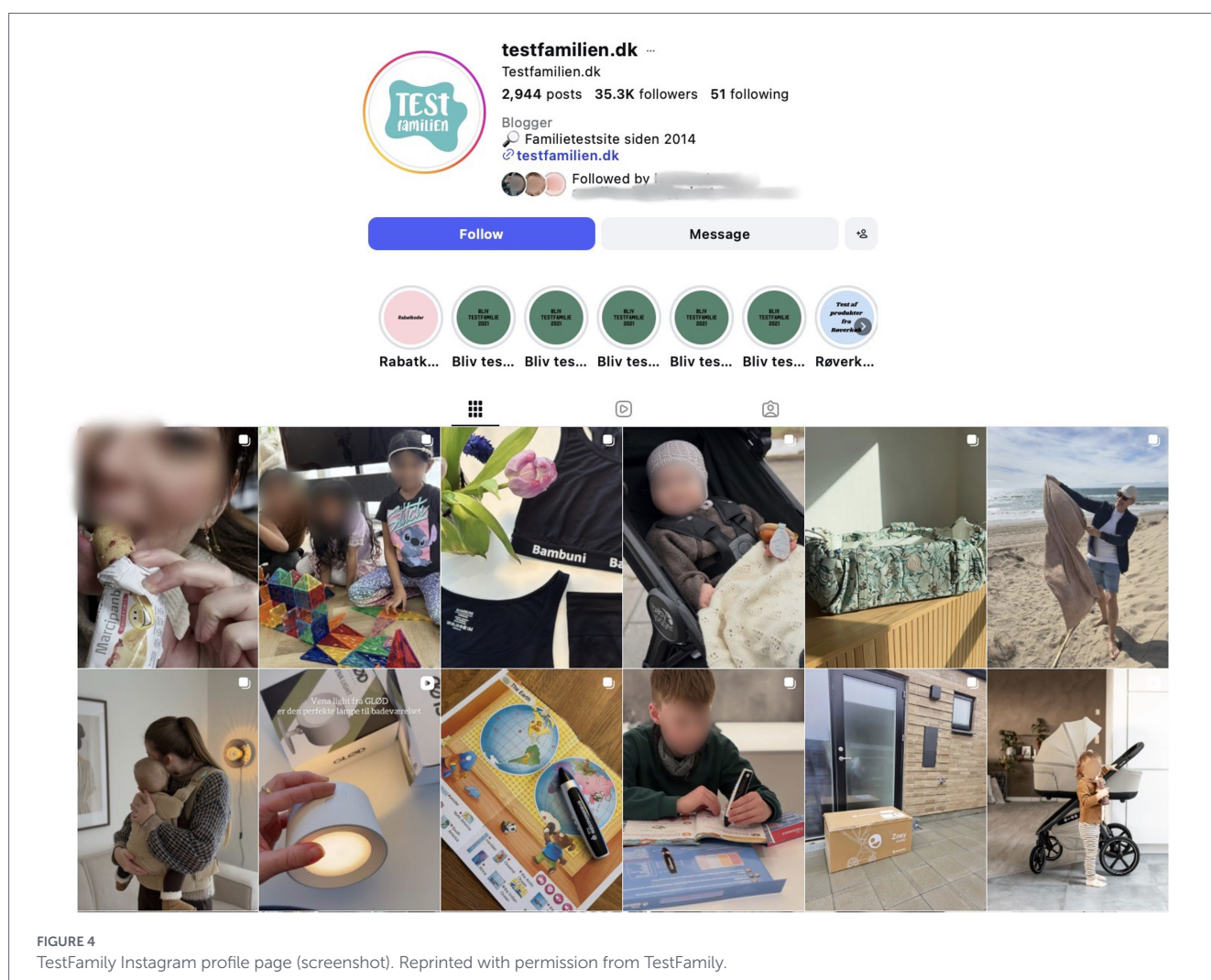


FIGURE 4
TestFamily Instagram profile page (screenshot). Reprinted with permission from TestFamily.

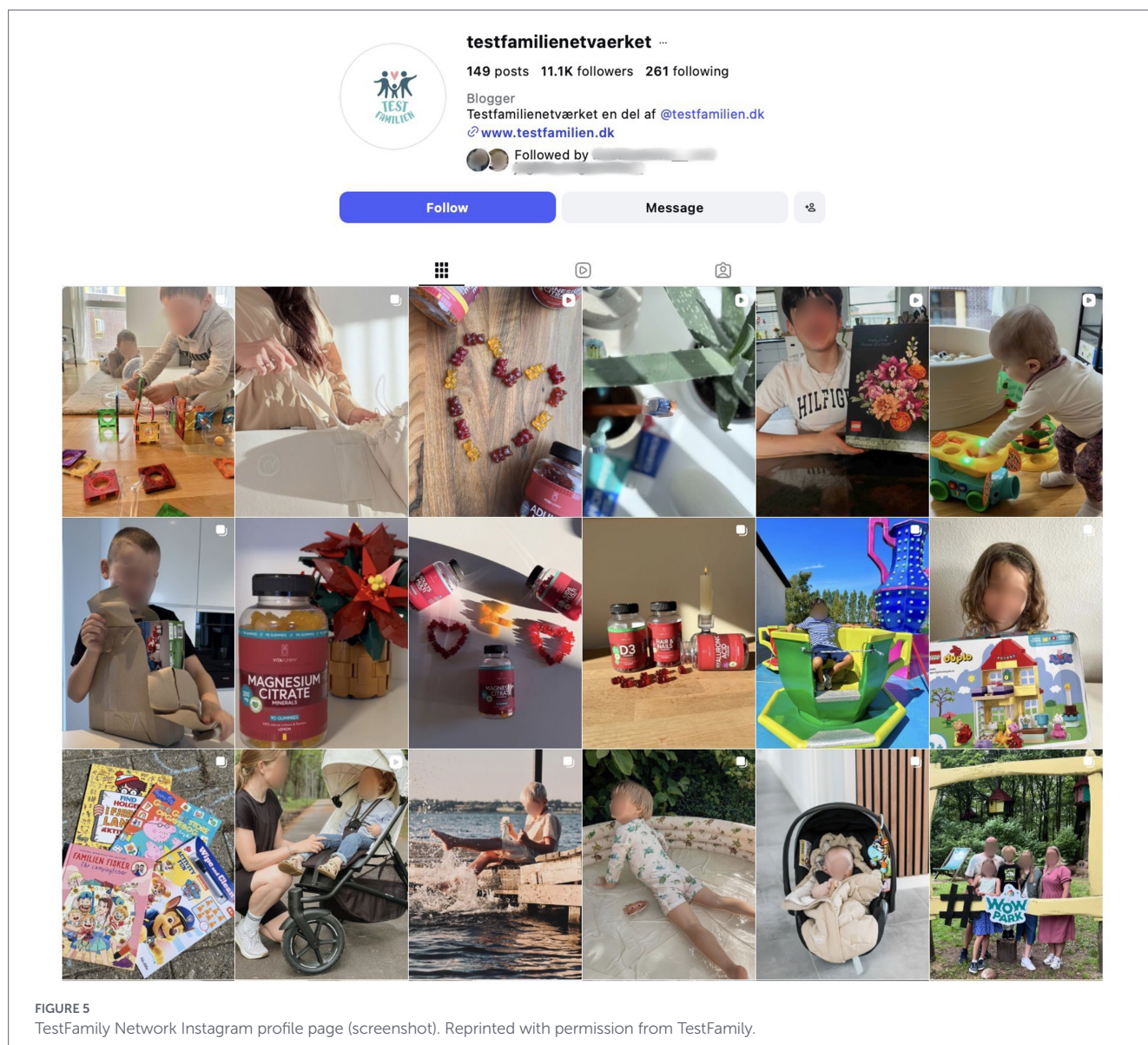


FIGURE 5

TestFamily Network Instagram profile page (screenshot). Reprinted with permission from TestFamily.

the intranet (Testportalen) form the organizational backbone. While Facebook is primarily a communicative and coordinative interface through which campaign announcements, deadlines, and engagement tasks are disseminated, the intranet formalizes these processes by hosting campaign briefs, instructions, and submission tools. Insights from Hargaard and Soendergaard (2024) indicate that these infrastructures serve managerial rather than community building functions: they standardize workflow, secure compliance, and choreograph distributed promotional labor across the network. To ground our analysis empirically and illustrate this operational flow, we draw on a campaign example for the vitamin supplement VitaYummy identified through our cross-platform mapping across the TestFamily website and participating members' Instagram profiles. The process begins on TestFamily's intranet, where members receive a structured campaign brief outlining mandatory talking points, visual guidelines, predefined hashtags, and the legally required disclosure tag #reklame (#ad). The tester then produces the content on her private Instagram profile, which TestFamily and the partner brand may subsequently recirculate. Although participants are categorized as "amateurs," the output frequently mirrors the aesthetic conventions and narrative formats of professional

momfluencers, thereby blurring the pro-am boundary. In the VitaYummy campaign, one carousel post shows a blond toddler unwrapping the package and smiling while hugging the vitamin jars. The accompanying caption marked "#ad," describes the gummies as "tasty" and "indispensable," noting that they "taste like candy," and includes a personalized discount code and purchase link. This configuration exposes a governance tension. While TestFamily complies with disclosure requirements under the Danish Marketing Practices Act (Forbrugerombudsmanden, 2013, 2023), the structural inclusion of children in promotional communication raises regulatory and ethical questions. Danish authorities maintain strict guidelines concerning the marketing of dietary supplements and impose particular restrictions when marketing may appeal to children (Fødevarestyrelsen, 2024; Forbrugerombudsmanden, 2023). Here, the child's visible enjoyment operates as an implicit endorsement, functioning as an affective amplifier and as what Ågren (2023) conceptualizes as "digital capital." In this sense, children become what Divon et al. (2026) term "concealed commodities": not framed as workers, yet infrastructurally central to the promotional infrastructure. The case illustrates how unpaid amateur participation, everyday family intimacy, and commercial endorsement

converge within a branded infrastructure in ways that complicate existing regulatory frameworks.

The TestFamily website and blog function as the platform's legitimizing front stage. Here, the curated test outputs, portraits, and narrative profiles of permanent test families are consolidated into a stable, magazine-like archive that mirrors the conventions of lifestyle and consumer media. This editorialized presentation reinforces the narrative of authenticity and trustworthiness central to TestFamily's public identity, while offering brands durable visibility beyond the ephemeral temporality of social media posts. Additional channels, including participant blogs and occasional YouTube content, extend the representational repertoire by enabling longer-form storytelling, particularly for high-value products and family experiences.

Although peripheral compared to Instagram or the main website, these outlets contribute incremental layers of visibility and support TestFamily's positioning as a multiplatform family lifestyle brand. In general, the cross-platform promotional infrastructure enables mothers to perform as amateur influencers. Influencer culture creeps into the way families and parents think, behave, and engage in consumer culture. Analytically, this is not only a cultural "creep" but a business-model mechanism: platform interfaces (Facebook + intranet + website/archives) standardize tasks, choreograph deadlines, and translate domestic routines into branded visibility that can be packaged for partners.

5 Case 2: Momkind – an online store and online community displaying brave motherhood

Momkind was established in 2019 by Danish media personality and the former model Nanna Schultz Christensen and has since evolved into a recognizable hybrid maternal care infrastructure within the Nordic mamasphere. Momkind is an advanced online store that sells the company's clothing brand for mothers, which is showcased in an online brave motherhood community and supported by offline activities. Brave motherhood encompasses a combination of maternal activism and vulnerability. Although Christensen's public profile lends initial visibility, the brand's identity is not anchored in the influencer celebrity but in the ethos of "momkindness," a communicative and commercial principle that foregrounds care, honesty, and solidarity among mothers. This ethos resonates with broader Nordic trends, where maternal vulnerability, openness, and recognition circulate as valued affective and commercial resources (Abidin, 2017; Nielsen and Nielsen, 2024). Momkind meticulously positions itself as a supportive companion for women entering early motherhood and offers a coherent universe of products, events, expert-informed guidance, and community interaction. Christensen's early experiences of inadequate postpartum support and institutional absence underpin the brand narrative—an experience echoed by many Danish mothers. Momkind positions itself as an auxiliary caregiver in moments when public support appears insufficient. The mission statement, "Momkind is my helping hand to you," establishes an emotional register that frames the company as a maternal ally providing empathy, recognition, and practical relief. This positioning is made explicit in the description of the private Facebook group, which welcomes members with the statement: "Here we talk openly and honestly about pregnancy, the time after birth, and becoming a mother – the good, the bad, the hemorrhoids!" The founder further discloses: "Becoming a mother is one

of the hardest things I have ever gone through – physically and mentally... Why the hell did no one tell me how hard this would be?" Such statements foreground vulnerability as both personal testimony and brand foundation.

5.1 Momkind's business model and communication flow: care through commerce

As shown in Figure 6, Momkind operates through a hybrid maternal care infrastructure organized around three interconnected principles.

- care through commerce,
- community as market infrastructure, and
- maternal authenticity and brave motherhood as brand capital.

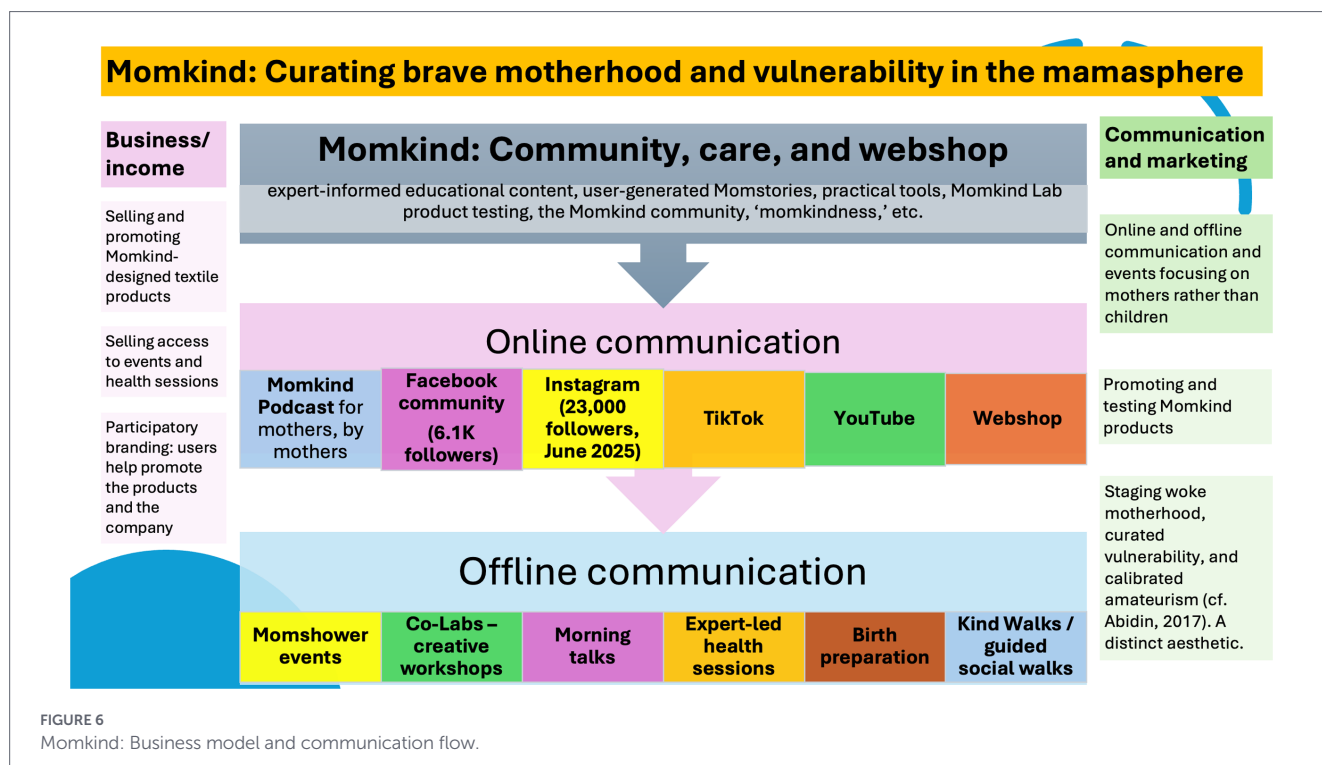
These logics structure the brand's integrated commercial and communicative architecture and are unfolded in the following analysis.

At its commercial core, Momkind operates a comprehensive online store and flagship boutique in Frederiksberg, Copenhagen. This spatial positioning subtly signals an aspirational maternal lifestyle and situates the brand within an urban, financially secure, wellness-oriented demographic, mirroring Nordic consumer culture around parenting and lifestyle optimization. The product line spans maternity wear, pelvic floor care, breastfeeding bras, intimate care items, and postpartum recovery tools. These goods are framed not as discretionary commodities but as essential supports for navigating the embodied labor of early motherhood. This framing resonates with research on intensive and involved parenting in the Nordic region, where parental responsibility is expected to be emotionally absorbing, labor intensive, and financially demanding (Hays, 1996; Forsberg, 2009; Bach, 2014). From a strategic perspective, Momkind repeatedly describes these goods as "essentials" for navigating pregnancy and postpartum life rather than as an optional lifestyle upgrade. Postpartum kits, absorbent underwear, and nipple balms are framed as what a "prepared" or "cared for" mother ought to own. This rhetoric reinforces the sense that the embodied labor of early motherhood must be actively managed and optimized, and that the most realistic way to compensate for gaps in institutional care is to assemble the right privately purchased toolkit.

This value proposition becomes concrete in the strategically bundled postpartum care kits. Small, medium, and large versions, including specialized cesarean kits, encourage the immediate adoption of comprehensive solutions. The marketing copy emphasizes that products are developed "from shared stories and common experiences," aligning the commercial offer with peer-driven maternal wisdom. Communication frequently signals institutional insufficiency, echoing findings from studies of postnatal care gaps in Denmark (Nielsen and Nielsen, 2024) and positioning the product line as a corrective infrastructure.

5.2 Community as market infrastructure

Momkind's cross-platform communication infrastructure cultivates affective engagement, emotional openness, and sustained brand loyalty. The private Facebook group, "Momkind community – a loving



and honest community for mothers,” includes more than 23,000 members and functions as the primary social hub. As shown in research on mommy groups and digital support communities, such spaces facilitate emotional exchange while also generating market-relevant insights (Ågren, 2023; Abidin, 2017). Within this infrastructure, frankness and taboo-breaking humor are mobilized not just as branding, but as essential tools for sustaining member engagement and affective loyalty. The group is actively and explicitly moderated. In a pinned post titled “IMPORTANT INFO – WITHOUT RULES, CHAOS,” the admin team clarifies that all anonymous posts are screened before publication and that posts are rejected if they violate group rules. Rule number one states: “Keep it relevant. In this group, it is about the mother and not baby/child.” Members are encouraged to report rule-breaking content, and the administrators note that moderation is intentionally strict in order to “keep the focus on MOM.” This structured moderation illustrates how intimacy and openness are curated within defined thematic and commercial boundaries.

While the brand positions itself as “breaking taboos” and encouraging radical honesty (Figure 7), this openness operates within clearly defined boundaries. The insistence that the group is “about the mother and not baby/child” is analytically striking, given that motherhood is inherently relational. By structurally filtering out child-centered discussion, moderation practices narrow the scope of permissible maternal experience. In this sense, taboo-breaking vulnerability is encouraged—but only insofar as it aligns with the brand’s thematic and commercial focus on the maternal body and maternal self. What appears as unrestricted openness is therefore a curated form of vulnerability embedded within a managed communicative infrastructure. Participatory product development is formalized through the Momkind Lab (Figure 8). Mothers test prototypes, provide feedback, and contribute to campaigns soliciting user-generated content, including week-by-week postpartum stomach images. The instruction to crop faces protects anonymity while allowing the maternal body to function as an authenticity device, mobilizing lived postpartum

experience as credible, collective knowledge rather than individualized self-presentation.

Experiential revenue streams deepen this communal ethos. Momshowers, Co-Labs, Morning Talks, health sessions, birth preparation courses, and guided Kind Walks combine social rituals, emotional support, and structured consumption. These events produce emotionally resonant encounters while generating a steady flow of visual and narrative material, demonstrating what Hardy (2022) distinguishes as content marketing within the brand’s owned media properties. Unlike native advertising placed on third-party platforms, Momkind utilizes a coordinated presence across its own Instagram, TikTok, YouTube, and Momkind Podcast to integrate emotional, informational, and commercial touchpoints. The podcast, described as “for mothers, by mothers,” draws dilemmas directly from the Facebook community, reinforcing the feedback loop between maternal experience and market-making. Collectively, these platforms constitute a cohesive brand universe that organizes the mother’s transition to parenthood as a media-tized and commercialized life phase supported through shared vulnerability, peer recognition, and curated consumption. Unlike TestFamily, where children function as affective amplifiers and authenticity resources, Momkind centers the maternal body and mother-to-mother solidarity, constructing a universe in which motherhood is articulated primarily through women’s embodied experiences and peer recognition rather than through family display.

5.3 Aesthetic strategies: brave motherhood in pink and beige

Momkind’s brand identity is consolidated through a distinctive aesthetic and linguistic repertoire that positions the company within contemporary cultures of maternal vulnerability, authenticity, and quasi-therapeutic communication. While the commercial architecture described above provides the structural backbone of the formation,

FIGURE 7
Momkind 'About us' webpage, presenting the brand's mission together with links to community, articles, and webshop ('We are fighting to break taboos, be more honest, and upgrade mothers,' English translation) (screenshot). Reprinted with permission from Momkind.

FIGURE 8
Momkind Lab (website screenshot). Reprinted with permission from Momkind.

Om momkind



“Med momkind har vi skabt et ærligt og unikt univers, hvor vi gennem fællesskaber og produktudvikling gør op med de tabuer der omgiver graviditet, fødsel, postpartum og moderskab.”

Nanna Schultz, CEO & Founder af momkind

FIGURE 10

Momkind founder and brand narrative on the website (screenshot), including the statement: ‘With Momkind, we have created an honest and unique universe in which, through communities and product development, we challenge the taboos surrounding pregnancy, birth, postpartum, and motherhood’ (English translation). Reprinted with permission from Momkind.

enact the fateful merging of media and marketing, as described by Hardy (2022), where care narratives, community belonging, and commercial offers are mutually reinforcing rather than conceptually distinct. This integration ensures that mothers encounter a unified brand universe where emotional resonance, practical solutions, and peer-based recognition converge as part of the same maternal support system (Figure 10). In summary, Momkind illustrates how momfluencer logics can be fully consolidated into a corporate brand, where maternal vulnerability, feminist advocacy, and community support are operationalized as resources for commercial value creation within a branded maternal-care infrastructure.

6 Discussion: Nordic momfluencing and branded content beyond individual influencers

Synthesizing the two cases, we argue that momfluencer logics do not reside solely in individual creators but can be operationalized through different organizational arrangements: as distributed nano-influencer infrastructures (TestFamily) or as vertically integrated branded care systems (Momkind). TestFamily extends momfluencer logics bottom-up by converting ordinary families into a distributed promotional infrastructure, an instance of what Bishop (2025) terms “influencer creep.” Momkind institutionalizes these logics top-down: a corporate brand directs momfluencer logics toward consumers by integrating care narratives, feminist advocacy, and e-commerce within a branded maternal-care model delivered through owned platforms and community infrastructures. Read together, the cases show how motherhood, peer advice, emotional disclosure, and children’s visibility function as resources within branded content infrastructures shaped by Nordic welfare conditions, digitalization, and authenticity norms. Specifically, as Nielsen and Nielsen (2024) argue, the Nordic welfare safety net may afford these actors a greater freedom to perform vulnerability and “bad motherhood” without the immediate threat of financial ruin, thereby allowing them to mobilize authenticity as a

distinct commercial resource. As such, although the two branded content examples reflect Nordic motherhood in different ways, they do not represent a distinct, essentialist “Nordic motherhood”; rather, they reflect how Nordic parenting cultures are intertwined with global market conditions (Hardy, 2022). Grounded in a Danish welfare context, these cases indicate how momfluencer logics become embedded in business models beyond individual creators. Whereas TestFamily redirects existing expectations of reflexive and visible parenthood into a commercialized testing infrastructure, Momkind mobilizes popular feminism to reframe maternal vulnerability within a branded maternal-care formation. Within the broader Nordic configuration, both cases illustrate how influencer-driven mechanisms are organized through the infrastructural conditions of everyday parenting practices. Nordic parents are addressed as reflexive managers of family life, navigating the practical and emotional complexities of caregiving through digital communication practices that render parental identity visible, narratable, and accountable (Damkjaer, 2016, 2018). TestFamily folds itself neatly into this landscape by offering a ready-made format through which attentive and responsible parenthood can be publicly performed: testing, evaluating, and recommending products for one’s children and family. In doing so, it mobilizes ideals of involved parenting and meaningful “quality time” within time-pressured family structures, effectively reframing branded content production as a natural extension of everyday leisure and parenting display. At the same time, Nordic parenting culture remains shaped by gendered patterns in which mothers tend to assume primary responsibility for organizing and narrating family life, patterns reflected in TestFamily, in which most testers are women. Because the platform routines mirror familiar practices of documenting and curating everyday family moments, participation can appear as a seamless extension of existing maternal media habits rather than an added obligation. A key strength of the case lies in how it illuminates the layering and reorientation of different sharenting practices within commercialized media-marketing formations.

Much of the content produced within TestFamily Network resembles everyday sharenting: cozy domestic scenes, milestone moments, and small vignettes of family life that sustain peer connections and familial intimacy. However, once these representations are created

within the framework of assigned tasks, deadlines, and brand briefs, they shift into commercial sharenting (cf. Damkjaer and Soerensen, 2026; Jorge et al., 2022). The same visual resources that ordinarily serve relational purposes become instrumentalized as promotional assets. Advocacy sharenting and mobilizing children's images for rights, support, or awareness is almost entirely absent. Instead, children appear primarily as affective amplifiers whose presence enhances credibility, warmth, and relatability. This distribution highlights how TestFamily normalizes a commercial variant of sharenting, in which children's visibility is structurally expected and routinely attached to brand communication. Within this configuration, children acquire what Abidin (2015) and Ågren (2023) conceptualize as "digital capital." Their inclusion supports the evidentiary structure of the "test" genre and strengthens the authenticity cues central to influencer cultures (Van Den Bossche et al., 2026). Finally, the TestFamily case reveals multiple boundary collapses characteristic of contemporary media-marketing configurations. Private domestic spaces double as promotional stages: community frameworks operate as managerial infrastructures; gifts function as remuneration; and members oscillate between being paying customers, unpaid laborers, representational assets, and target consumers. These configurations echo the broader dynamics of Nordic influencer culture, where stringent transparency regulations coexist with increasingly sophisticated forms of branded intimacy (Abidin et al., 2020; Nielsen and Nielsen, 2024). What TestFamily adds is a fine-grained view of how these dynamics operate at the nano-influencer level, where ordinary families—particularly mothers and their children—become infrastructural to branded content production without being recognized, or recognizing themselves, as participants in a labor system. As illustrated in the VitaYummy example analyzed above, this nano-influencer infrastructure also brings specific regulatory tensions into view. The post is explicitly marked "#ad," thereby formally complying with Danish disclosure requirements. Yet compliance with transparency norms does not exhaust the governance questions at stake. As shown in the analysis, the structured use of rating criteria and the language of "tests" mobilize the credibility of independent product evaluation, even though the testing is embedded within a paid matching system—a tension that resonates with recent interventions by the Danish Consumer Ombudsman concerning misleading product test claims (Forbrugerombudsmanden, 2025). Moreover, the prominent inclusion of a young child enthusiastically engaging with adult-labeled vitamin products illustrates how the routine incorporation of family intimacy in promotional communication can blur distinctions between target audiences, everyday sharenting, and commercial endorsement. Together, these dynamics demonstrate how influencer-based infrastructures may satisfy formal regulatory criteria while simultaneously raising questions that extend beyond traditional advertiser-influencer models.

When it comes to Momkind, the case reflects a popular feminism understood as an accessible, feel-good feminist discourse that exists in synergy with capitalist goals (Banet-Weiser, 2018). It also involves what scholars term relational or emotional labor: the work of generating and managing emotional connections with an audience to sustain brand value. Read through the lenses of mediatized parenthood and intensive mothering, Momkind illuminates structural ambivalences observable in Nordic momfluencer formations. On the one hand, the brand positions itself as a response to documented challenges in the Nordic welfare system, including public debates about insufficient postpartum care and the lack of sustained recognition of new mothers.

On the other hand, it precisely mobilizes these perceived deficits as the basis for commercial opportunity. The life-transition perspective on mediatization highlights how personal turning points are increasingly navigated through media environments that provide both support and scripts for identity work (Damkjaer, 2016, 2024). The brand's value proposition is tightly entangled with the cultural expectations of intensive and involved motherhood. Hays (1996) characterizes intensive mothering as child-centered, expert-guided, emotionally absorbing, labor intensive, and financially demanding. Nordic research on parental involvement and time use shows that such expectations are not merely discursive but also embedded in everyday life, where mothers are encouraged to invest heavily in children's well-being while maintaining high labor-market participation (Forsberg, 2009; Bach, 2014; Bonke and Christensen, 2018). Momkind precisely addresses this situation. Its products and events are marketed as tools that help mothers manage the embodied strain of early parenthood and navigate the mental load of coordinating care (Dean et al., 2022). Postpartum kits promise to assemble "everything you need" in one package; calendars, and checklists externalize planning labor, and expert sessions offer guidance on how to optimize one's recovery. In doing so, Momkind offers concrete relief but also reinforces the idea that good motherhood entails continuous self-management, ideally upgraded through informed consumption. As such, Momkind exemplifies a top-down institutionalization of momfluencing, where care narratives, feminist advocacy, and commercial infrastructures are systematically aligned within a single branded support system. As we see it, both dynamics of advocacy and commodification are in play at the same time, and our analysis does not attempt to resolve this tension normatively. Rather, we trace how commodification and advocacy are structurally entangled in ways that resist clean separation. While Momkind formally complies with advertising transparency norms, its model raises governance questions of a different kind—concerning how commercial actors increasingly assume welfare-adjacent roles and structure maternal support through curated, branded infrastructures. This analytical stance follows Chidgey's (2021) caution against premature judgments about celebrity feminist formations, while nonetheless foregrounding the governance questions concerning transparency, labor recognition, and children's visibility that these entanglements raise.

A key resource in this configuration is emotional and authenticity labor. Influencer research demonstrates how emotional display and managed intimacy function as core mechanisms for value creation in platformed cultures (Abidin, 2016; Heeris Christensen, 2022). Momkind's staff and collaborating mothers perform this labor by responding to comments, sharing personal accounts of birth trauma or postpartum anxiety, and publicly validating followers' struggles. This work is not incidental but integral to the business model. Emotional attunement sustains the trust required for mothers to accept the brand as a legitimate co-carer while also keeping the community engaged and generating a continuous supply of feedback, narratives, and potential customers. Gill and Banet-Weiser's analyses of post-feminist brand culture are instructive here: maternal self-care and mutual support are framed as forms of empowerment, yet the primary mechanism for enacting this empowerment is the purchase of goods and services that promise comfort, recognition, and resilience (Gill, 2016; Banet-Weiser, 2018). In the Nordic welfare context, this labor is shaped by both economic security and post-feminist ideals of self-realization. Representational repertoires such as crying selfies, confessional narratives, and unfiltered postpartum bodies can

function as therapeutic expressions, cultural commentary on embodied motherhood, and commercially valuable authenticity cues (Abidin, 2017; Nielsen and Nielsen, 2024).

Momkind's articulation of "moms supporting moms" also generates what Chidgey (2021) terms activist capital. The brand publicly aligns itself with causes such as improved maternal mental health care, destigmatization of postpartum bodies, and more honest conversations about the difficulties of birth and breastfeeding. These concerns are positioned as politically resonant within the Nordic welfare context, where maternal care is formally universal, yet often experienced as fragmented or insufficient. Campaigns that highlight pelvic pain, incontinence, or birth trauma are framed as breaking taboos and legitimizing experiences that have been historically marginalized. At the same time, they expand the emotional terrain within which commercial solutions can be offered. Absorbent underwear, pelvic-floor tools, and educational events appear as socially responsible responses to structural gaps. Activist capital and market capital thus reinforce one another; the more convincingly Momkind advocates on behalf of mothers, the more credible its product line becomes.

On a more general note, we propose analyzing momfluencer culture through a media-marketing configurational lens (Hardy, 2022), rather than treating it solely as a content genre or influencer niche. While a genre approach typically focuses on aesthetic styles, narrative tropes, or individual performances—such as the “bad mom” persona or “calibrated amateurism” (Abidin, 2017; Lehto, 2020)—a configurational approach exposes the underlying organizational infrastructures and business models that enable and capitalize on these performances. This shift foregrounds how momfluencer logics are embedded in organizational and infrastructural configurations that extend beyond individual influencer personas. By conceptualizing momfluencing as a configuration, we foreground how care, expertise, and intimacy circulate across interconnected actors and sites—including brands, platforms, peer communities, and ordinary families—rather than being located solely in singular influencer personas. This shift moves analytical attention away from individual performances and toward the infrastructural arrangements that organize participation, labor, visibility, and commercial value across actors. For future research, a media-marketing configuration approach invites comparative studies of how momfluencing is organized differently across welfare regimes, regulatory contexts, and life-phase markets - and how governance issues such as transparency, unpaid promotional labor, and family/child visibility are negotiated within these configurations as media, marketing, and everyday parenting increasingly converge. More broadly, this perspective enables researchers to examine how media, marketing, and everyday life increasingly converge through organizational and infrastructural arrangements that extend influencer logics into ordinary social and familial practices. Beyond state regulation and brand compliance (Abidin et al., 2020), these configurations also raise questions for platform governance (Hardy, 2022). Both cases rely on the affordances and monetization logics of platforms such as Instagram and Facebook, where visibility, engagement metrics, and algorithmic amplification structure what kinds of maternal content circulate and gain value (Bishop, 2025; O'Meara, 2019). While disclosure norms are regulated by marketing law, the broader conditions under which children's images, affective labor, and intimate family narratives are rendered searchable, persistent, and commercially scalable are governed by platform infrastructures that operate according to their own economic priorities

(Ågren, 2023; Ruiz-Gomez et al., 2024). As momfluencer logics become embedded in organizational models, governance thus becomes distributed across state regulation, corporate strategy, and platform architecture (Divon et al., 2026). The two cases emerge from a Danish context that may function as a fertile incubator for momfluencer logics. High digitalization, comparatively strict transparency regulation, strong gender-equality norms, and a dual-earner welfare model create an intensified setting in which maternal visibility, authenticity labor, and commercial communication can flourish simultaneously. Economic security lowers some entrepreneurial risks, while formalized advertising rules structure rather than prevent branded intimacy. At the same time, persistent gendered mental load within a formally egalitarian system sustains demand for recognition, peer advice, and maternal validation. While the empirical scope of this study is bounded by two specific Danish cases—requiring caution when generalizing to global industry shifts—we suggest that rather than treating the Nordic context as exceptional, it operates as an analytically generative site where broader platformed motherhood dynamics become particularly visible. Comparative research is needed to assess how these configurations unfold under different welfare and regulatory conditions.

7 Conclusion

This article examined two Danish branded formations to show how momfluencer logics extend beyond individual influencers and become embedded in organizational and infrastructural arrangements. We identified momfluencer logics as the recontextualization of influencer-based aesthetics, authenticity labor, peer-oriented participation, and family visibility within parenting-oriented business infrastructures. TestFamily institutionalizes these logics bottom-up by organizing ordinary families as amateur nano-influencers within a distributed promotional infrastructure. Momkind institutionalizes them top-down through a vertically integrated maternal-care brand that aligns advocacy, commerce, and community within a single branded universe. Situated within a highly digitalized Nordic welfare context characterized by gender-equality norms and comparatively strict transparency regulation, the cases illustrate how maternal visibility, emotional labor, and intimate family practices function as infrastructural resources in branded content formations. Approaching momfluencing through a media-marketing configurational lens shifts analytical attention from individual influencer personas to the organizational arrangements through which these logics are operationalized and normalized. By foregrounding momfluencer logics as infrastructural rather than merely stylistic, the study highlights governance challenges related to unpaid promotional labor, children's visibility, transparency norms, and the structural entanglement of advocacy and commodification. As these logics travel beyond individual creators and into corporate strategies and platform architectures, in a dynamic resonant with Bishop's (2025) notion of “influencer creep,” governance becomes increasingly distributed across regulatory, organizational, and platform domains. In doing so, the study theorizes momfluencer logics as an infrastructural phenomenon, shows how they operate through contrasting organizational models, and advances a configurational framework for analyzing how influencer cultures become embedded in broader media-marketing ecologies.

Data availability statement

The original contributions presented in the study are included in the article/supplementary material, further inquiries can be directed to the corresponding author.

Ethics statement

Ethical approval was not required for the study involving humans in accordance with the local legislation and institutional requirements. Written informed consent to participate in this study was not required from the participants or the participants' legal guardians/next of kin in accordance with the national legislation and the institutional requirements.

Author contributions

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