



I share, therefore i am? The (re) construction of consumer identity by collaborative consumption

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Abstract

This article aims to investigate how the practice of collaborative consumption, which privileges the "use" in detriment of "possessions" of goods, influences the construction, reconstruction and deconstruction of consumer identity. The practice of coworking was chosen as a means to conduct the research. The study was theoretically based on the themes: culture and consumption, collaborative consumption, coworking and identity. Using a qualitative, ethnographic methodology, the study focused on people who use coworking to work, and sought to identify and analyze aspects related to their consumption habits and identity traits. The study collected the data through participant observations and in-depth interviews, producing results that enabled the articulation with the CCT - Consumer Culture Theory. It was found that the collaborative consumption is part of the social and cultural universe of this group of consumers to the extent that, in addition to coworking, this is an environment that presupposes collaboration. The fact that they are working in this environment and living with other people in the same situation, makes this climate of collaboration extrapolate the walls of coworking and influence them in order to adopt other attitudes and collaborative habits, which shows a relationship between consumption and identity.

Keywords: Culture and consumption. Collaborative consumption. Coworking, Identity.

Introduction

"I buy, therefore I am." From this paraphrase of Descartes, Campbell (2006) leads us to understand that people define themselves through their individual tastes and preferences. For this author, consumption is a form of self-assertion and exploitation of the self. In other words, by buying, we establish ourselves as "authentic" human beings and we trace our profile - which is continually transformed, since people vary their tastes and preferences. Consistent with this thinking, Belk (1988) argues that our goods are the major contributor to the reflection of our identities and therefore there is no longer how to understand consumer behavior unless we seek to understand the meanings that consumers give to their possessions.

Barbosa and Campbell (2006) call to attention the fact that, currently, the concept of consumption has been expanded to other spheres besides goods and services: the processes of social life. In this way, consumption is configured as a complex field of research, which encompasses several activities, actors and goods and services that are not characterized only in the form of commodities. That is, other forms of provision different from the traditional movement of buying and selling goods (Barbosa & Campbell, 2006, p.25). One of these new "manifestations" of consumption and that is the object of analysis of this article is the collaborative consumption.

Understood as a form of consumption that privileges the use to the detriment of possession, whether through exchange, sharing, loan, leasing and donation (Botsman & Rogers, 2011), collaborative consumption has aroused interest in the academy as a theme that offers far beyond the simple curiosity, inquiries, assumptions and interpretations to be studied.

The object of empirical research of the present study will be coworking offices, or collaborative spaces of work. A coworking office is usually characterized as a place where it is possible to rent a work table for a flexible period of time where entrepreneurs, freelancers, artists and researchers, among others, share the same working environment and have the possibility to create contact networks and share experiences and information (LEFORESTIER, 2009).

Identity is, in turn, a construct that needs constant studies. Among the authors of the theoretical field of culture and consumption there is a consensus that, through consumption, we construct, deconstruct, reconstruct, and even challenge our identity. In this way, identity is configured as a rich construct, which evokes the realization of studies like this one. Thus, this article proposes to discuss the following question: how is the practice of collaborative consumption articulated in the construction, deconstruction and (re)construction of the identity of the individual as a consumer? In the bulge of this question, other questions arise: What is the nature of the motivations that lead to collaborative consumption (need, opportunity, opportunism, among others)? What are the consumption habits, and other products, services, brands and locations associated with collaborative consumption? In what way is collaborative consumption part of the social and cultural universe of this group of consumers? How are symbols, activities, forms of sociability and belonging present in the work activities carried out by coworking consumers?

This study is justified by the finding that, despite the increasing number of studies and publications on Brazilian culture, consumerism and identity, to study how the

articulation is established between these axes in the context of the collaborative consumption shows something current and pertinent. Moreover, more than the lack of consensus on the origin of the term "collaborative consumption", there is still much to be studied by the academy, especially the Brazilian, in which a small volume of academic productions on the subject has been identified. In this sense, it is perceived that a more dense academic production on the subject is necessary for a better understanding of the concept of collaborative consumption, its forms of manifestation and implications for the market, as well as its relation with constructs such as identity.

Although Gaião, Souza and Leão (2012) have already identified that the identity theme is the one that has been most worked in the studies involving the CCT in Brazil, it is possible to glimpse gaps between identity and new forms of consumption as the collaborative, for example. In this sense, the present paper rightly fills this gap in knowledge by exploring how "sharing" can influence the identity of a consumer for whom, until then, "possession" was (and in many respects still is) the way in which he expressed himself in the consumer society.

Another issue that is important to be highlighted in the work and still little explored in consumer studies is the attempt to articulate between the construct identity and the concepts of collaborative consumption and coworking. This seems to be an interesting contribution both to the studies involving identity and to those studies that focus on the issue of collaborative consumption.

Theoretical Review

Collaborative Consumption

Russell Belk (2007, 2010, 2013, 2014, 2016) is an author who has dedicated himself to the study of collaborative consumption in international literature. Although the consultant Ray Algar (2007) is named as the one who "launched" the term collaborative consumption in an article in the Leisure Report Journal and Botsman and Rogers (2011) are the authors who "popularized" the theme and offered us a more "educational" view on the origins and manifestations of collaborative consumption, Belk has been highlighted by continuous research and publications on the subject, such as articles on consumption, possession, materialism, the relationship between consumption and self, sharing and even "pseudo sharing," which would be a concept designed by the author to classify acts that resemble but do not consist in the "genuine" act of sharing.

More than collaborative consumption, Belk (2010) studies "sharing", which would be a communal act that binds us to other people. The author points out that this is not the only way in which we can connect with others, but it is a way through which feelings of solidarity and connection emerge. We can share for functional reasons as survival (FINE, 1980, as quoted by Belk, 2013, page 2) or for altruistic reasons, understood as acts of courtesy or kindness towards others (BELK, 2013).

Unlike 'commodity exchange' and 'gift giving', terms commonly confused with sharing, Belk's concept of sharing (2007) is about uniting communities, saving resources, and creating synergies between people. Sharing, rather than distinguishing

what "is mine" from "is yours," defines something that "is ours." In this way, both parties benefit (positively or negatively) from the shared item.

Collaborative consumption has nothing to do with forced and educated sharing. On the contrary, it puts into effect a system in which people share resources without losing appreciated personal liberties and without sacrificing their lifestyle (Botsman & Rogers, 2011). Thus, in collaborative consumption, collaboration can be local, or the consumer can use the internet to connect and form groups with people who have the same interests. Sastre and Ikeda (2012) emphasize the close relationship between collaborative consumption and the internet, since the improvement and popularization of this platform seems to have facilitated the exchange of information between consumers and also between consumers and companies. Costa (2014) adds that collaborative consumer practices can not only originate online, but also be extrapolated to the outside world.

Collaborative consumption is composed of three systems: (1) a system of products and services in which various products from one company is shared or rented, which brings as a benefit the fact that users do not need to buy the products and, if they need to increase the quantity of these items, just ask; (2) market redistribution system, which encourages the redistribution and reuse of items that could possibly be discarded, and (3) collaborative lifestyles, which consist of the interaction of people with similar lifestyles and who want to share their resources with other people (Botsman & Rogers, 2011).

Among the various collaborative consumer systems already identified in the world, there are the local trading systems, exchanges, sharing of land, food, toys, clothing, cars, bicycles, cohabitation (people dividing the same house), systems in which people from around the world accommodate strangers at home in exchange for the same benefit in their travels, crowdfunding (collective financing), carpooling and work spaces - also known as coworking, object of study of this article (Botsman & Rogers, 2011).

The (Re)Construction of the Identity through Consumption

In the studies on consumption, goods are viewed from an angle that goes beyond their utilitarian and denotative character, and identity plays a fundamental role in this construction by conferring a symbolic character to them (AYROSA, FIGALE & TUCCI, 2008). Belk (1988) states that our possessions contribute a lot to defining who we are. Consciously or unconsciously, we determine the items we have as part of us. The author adds that by asserting that something is "from them", people also come to believe that this item "is themselves" - which he termed as extended self. Such objects act as reminders and confirmations of our identities, so that our identities can reside more in objects than in individuals. Understanding identity as a process, and in agreement with Hall (2000), Campbell (2006) states that in contemporary society, individuals change their tastes and preferences and continually recreate themselves, whether by following a "trend" or simply by pursuing a higher social status. Such discussion becomes even more interesting when we turn to the object of study of the present article, considering that the collaborative consumption is a practice that puts the use to the detriment of the possession. If we are what we have, why then does a person give up his own office

to work in an environment shared with unknown people? These are questions like the one I set out to investigate.

At this point, it is essential to highlight a key point. Given the previous discussions, it can be seen that the study has elements that make it eligible and adherent to the set of theoretical perspectives called CCT - Consumer Culture Theory. It is worth noting at this point that the CCT explores the heterogeneous distribution of meanings and the multiplicity of cultural groups and manifestations that exist in the various current socio-historical formations (ARNOULD & THOMPSON, 2005). In this sense, Pinto and Lara (2011) add that the central theme of consumer theory is the way in which it articulates questions about the way society is organized.

Coworking

Coworking is, as already discussed, a sharing system of workspaces where professionals can share not only the workspace, but also ideas, experiences and services. The great attraction of a coworking environment is that, in addition to offering lower costs, the environment allows for the exchange, networking and even the generation of business (LEFORESTIER, 2009; MORISET, 2014; MUNHOZ et al., 2013; WOLFARTH & COSTA, 2014). In the face of the previously mentioned "systems" of collaborative consumption, coworking can be classified as a "collaborative lifestyle", since people with common interests share the same workspace, can get to know each other, exchange experiences and generate new business.

The word co-working was created by Bernie DeKoven in 1999 to designate the extent of working from conventional environments to online environments or home offices. American entrepreneur Brad Neuberg is credited with initiating the coworking movement that same year in 2005 when he founded "Spiral Muse," a coworking business located in San Francisco, USA (BOTSMAN & ROGERS, 2011; SPINUZZI, 2012). Five years later, more than 700 coworkings were identified worldwide (DESKMAG, 2011; SPINUZZI, 2012).

Methodology

This research has elements that adhere to the interpretative perspective (Hirschman, 1986; Schwandt, 2006), since it seeks to understand subjective aspects of the (re)construction of the identity of individuals associated with the symbolic meanings attributed to collaborative consumer practices.

Common methods were used for an ethnographic research - participant observation and in-depth interviews (Geertz, 1989; ROCHA, BARROS & PEREIRA, 2005). It was also convenient to include the analysis of secondary data that were obtained through queries to sites related to the topic of collaborative consumption. Participant observation occurred in the first phase of the survey and lasted three months. During this period, one of the authors carried out 25 visits to a coworking environment alternated between morning and afternoon. All of these visits were documented through a field journal. After this phase, in-depth interviews with an average duration of 1.5 hours were started with 15 individuals, of whom 08 define themselves as coworkers, 02 are

individuals who have already worked in coworkings but are no longer working in these environments and 05 are owners and/or coworking managers. The coworkers selected for the interviews were professionals who regularly attended the environment, and who paid a monthly fee to work there. They were interviewed locally and, in some cases, in places of their own, such as cafes and restaurants.

The place chosen to carry out the research was the Guajajaras Coworking (<http://www.guajajaras.cc/>, recovered on December 7, 2014), a space located in the central region of Belo Horizonte. We also visited and conducted interviews with managers of two other coworkings in Belo Horizonte: Impact Hub Belo Horizonte (<https://belohorizonte.impacthub.net/>, accessed 11/30/2015) and The Plant Coworking, (<http://www.theplant.com.br/>, accessed on 11/30/2015). The interviews were face-to-face and previously scheduled. All interviews were recorded and transcribed.

The strategy chosen for data analysis was content analysis, which consists of a text analysis method developed in the Social Sciences (BAUER, 2002). This technique often implies a treatment of text clusters, through codification, in which a focal text is "translated" into a social context (BAUER, 2002) in order to elucidate its true meaning.

Finally, to analyse the data, the software Atlas.ti was used. Having as starting points the research problem and the general and specific objectives of this work, I used the software Atlas TI, version 4.1, to "break" the interviewees' speeches in sections and to codify them, starting from approaching common themes. Next, the key codes identified were categorized. The resulting categories for analyses can be seen in the following section.

Discussion of Results

In this section, we will make a comparison exercise between the notes made in the field diary, the analyzes of the in-depth interviews and the secondary data collected over the six months of empirical research.

To facilitate the reader's understanding, the discussions will be presented in sub-sections, distributed according to the categories: "Consumer Habits", "Consumer Identity", "Why Share", "Collaborative Consumption", "Coworking" and "Relationship Identity vs. collaborative consumption".

Consumer Habits

When asked about their consuming habits, many of the interviewees initially had difficulty expressing themselves, as if admitting consumption as a "habit" was a shame. The resistance of the interviewees seems to corroborate Rocha's (2002) words about a "negative" view built on consumption, which has been reduced by public opinion to "something alienating, at the edge of disease" (ROCHA, 2002, p. 3).

Part of the interviewees reported that they are rethinking their relationship with consumption, with the aim of making them more conscious and less conspicuous. The "having" in smaller quantity seems to be the result of a better thought. As the interview was being conducted, the interviewees were feeling at ease, and began to remember and report on the basic items they consume in their daily lives.

I hate buying. I buy food, drink and that's it. And things for the house, right? So, home shopping: food, cleaning ... recurring like that. This I like to buy. (A.M.)

Holbrook and Hirshman (1982) point out that the consumption of arts, entertainment and leisure denotes a very strong symbolism. Travel, cultural events, shows: this type of consumption was also mentioned among the interviewees as something habitual and that gives them a "pleasure" to consume. At such times, the "shame" when talking about consumption gave way to a distinct euphoria and sense of pleasure.

When asked specifically how they like to spend their money and what they would spend if they had a higher income than the current one, or if they won the lottery, for example, two items were cited with greater recurrence in the respondents' answers: trips and technological equipment. In addition, respondents said they had "consumption dreams" such as cars, houses and farms.

After asking the interviewees about their consumption habits and dreams, we asked them if they felt any regret in consuming a product or service that they use in their daily lives. Car, gasoline and other costs linked to mobility were recurrent points in the speech.

Consumer Identity

Since we are analyzing the relationship between identity and consumption in this study, we have elaborated several questions in the in-depth interviews that were aimed at exploring characteristics, preferences, memories and personality traits of the interviewees.

One of the questions asked was which brand looks more like the interviewee. Many were the answers, but the curious thing is that this was not the first time that some brand names were cited. In describing their own taste or characteristic, respondents spontaneously related it to a brand that influences their daily life, including professional decisions, not restricting their presence to a moment of purchase.

One characteristic we perceived common in the respondents is empathy for the other. This is not surprising considering the study object chosen for this study: a coworking environment in which people who are not known at the beginning and with different professional backgrounds are gathered in the same environment.

Friendship circles and the family seem to be important points of support and affirmation of their identity. According to Rocha and Barros (2006) it is also through consumption that social relations are codified and translated into systems of meaning. Associated with empathy and the taste of being close to people, there is the "openness" of knowing the other and to new ideas, products and business models, just like coworking.

I make my first "friendship" in coworking. The girl I thought I was a designer, R., is actually in advertising, as I had found days ago. She asks me how my research goes, and I say it is going well, despite the little time I have been able to dedicate myself to it. From there she says that she also intends to get her másters degree, only in London, in the areas of branding and communication. (Excerpt from the Diário de Campo, dated May 22, 2015).

During the research, it was also found that not only the consumption habits, but the personal references of the interviewees contribute to the formation of their identities. Friends, relatives, spouses, boyfriends and girlfriends, personal idols, professional references, books, films, brands are elements that contribute in some way to these people to define themselves and to be linked to certain groups (Cuche, 2002). The relationship with consumption influences and is influenced by all these factors, making the identity of these subjects a continuous construction and allowing them to reinvent themselves and mold themselves to certain moments of life without losing what they are in their essence.

Why Share

Understanding that the act of sharing is at the heart of the practice of collaborative consumption (Botsman & Rogers, 2011), we introduce the subject by questioning: "What comes to your mind when I talk about sharing? ". The initial responses revolved around primary associations to the word.

As the interviewees spoke, they would express their opinion on the subject more elaborately. Many of them associate "sharing" with a pleasurable act that not only brings one person closer to the other, but also generates a feeling of satisfaction when, in some way, one person helps another.

Access brings more happiness than ownership. Possession only isolates you from the other, like that. Because possession is a means to say that you are different from the other. And the access is to say: "We are together. We have the same need, let's share the cost of it." (R. A.)

The interviewees' speeches go to Belk (2007), who states that in sharing, two or more people can enjoy the benefits (or costs) flowing from the holding of something. Thus, instead of distinguishing "what is mine" from "that is yours," sharing defines something as "ours."

When asked how people can share something, respondents cited the internet and other digital media. The possibility of user assessment provided by digital platforms seems to ensure confidence - or at least lessen mistrust - that two strangers who share something may come to have. In this context, digital platforms function as a mediator. Confidence is pointed out by respondents as a sine qua non condition for sharing, while their absence hinders exchange.

Possessiveness, fear of scarcity and lack of familiarity with the habit of sharing are pointed out by the interviewees as impediments to sharing. Belk (2007) argues that in order for sharing to take place, there must be feelings of ownership over something. Without a good in our power, there would be nothing to share. On the other hand, if the notion of property provides for sharing, the feelings of possessiveness and attachment to the things we possess can discourage us. And, to the extent that we feel that something we possess is our extended self, we are more likely to want to keep them.

The discussions about sharing stimulated a reflection about the concept of collaborative consumption, as can be seen in the following topic.

Collaborative Consumption

When asked about how much they knew about the concept of collaborative consumption - or if they knew its meaning - one of the respondents stated that they knew it only in practice. Even so, they all "risky" some definitions, which were divided into three pillars: (a) access over ownership, (b) dividing or sharing something, and (c) collective construction.

Bardhi and Eckhardt (2012) called this practice "access-based consumption". That way, instead of buying and owning things, consumers want to access goods and prefer to pay for the experience of having them on a temporary basis. Such access, according to the authors, would be mediated by the market.

Belk (2007) defines collaborative consumption as a form of consumption that includes the joint organization of the acquisition and distribution of a product in exchange for compensation, which may be monetary or otherwise. The author's definition also covers barter and barter. In this sense, for the author, collaborative consumption would be a "middle ground" between "pure and simple" sharing and marketing exchanges.

Collaborative consumption is seen by some of the respondents as a paradigm shift. Rifkin (2016), and Botsman and Rogers (2011) see collaborative consumption as a practice that contributes to a change in consumer mentality. The author believes that the "shared economy" has the capacity to overcome the current capitalist model, since we are evolving into a "post consumer society" in which ownership of things will no longer be a priority for people.

From the interviews and the opinions of the interviewees I realized that collaborative consumption is not to lose, but it is to potentiate something that can be good for an entire community. Collaborative consumption is present, in one way or another, in our daily lives. Following this path of thought, I started these questions by asking how the interviewee identifies with the concept of collaborative consumption.

It was possible to verify that the majority of the interviewees makes use, in some way, of other types of collaborative consumption besides coworking, such as cars and shared bicycles. Belk (2013) says that young people are apparently losing interest in buying cars because of the high costs involved and the low practicality that cars can offer in some situations. The exchange of books was also an activity pointed out by some. In addition, some coworkers have also made use of crowdfunding, which enables the viability of projects in several areas, through the collective financial contribution. The exchange of knowledge and experiences by the interviewees was also cited as a form of identification with the collaborative consumption. It is this exchange that coworking environments seek to propitiate (Leforestier, 2009).

Some interviewees reported that they are prioritizing the use of collaborative practices in their daily lives. In this way, we can perceive the real dimension of collaborative consumption. Bardhi and Eckhardt (2012) argue that today, "access-based consumption" competes "at the same level" as possessions, given its "cool" image and the ever-increasing convenience that the former offers.

After understanding how the interviewees saw and related to the collaborative consumption, the last part of the interview script consisted of going deeper into the object of study of this work - coworking.

Coworking

The Guajajaras Coworking was founded with the aim of promoting the empowerment and connection between entrepreneurs through the space, events and courses offered. Coworkings function as accelerators of 'serendipity'- opportunities arising from chance (MORISSET, 2014). In this context, coworking fosters discoveries through the environment it offers and the community it proposes to train.

Leforestier (2009) cites a survey conducted by Coworking Wiki (2013) with 120 coworkers worldwide that revealed that the main benefit that professionals seek in these workspaces is the "sense of community", followed by the "ability to receive advice from colleagues." This can be seen in the fieldwork, since we perceive the formation of a community, or of several "small communities", formed by individuals with similar tastes and professions, among coworkers.

We could see that the stimulus to exchange and creation of new businesses promoted by coworkings like Guajajaras is different from the purpose of the so-called "shared offices", that are companies that offer only a workspace – the so-called "cubicle" and the infrastructure for such. Leforestier (2009) states that these environments exist for many years, but they act with a purpose to only supply the functional needs of the professionals who work there. This fact is also recognized by the interviewees.

We have an experience of exchange and sharing of information and environment, when you have this cool experience, that's where you consume more, that you interact more. That's the concept of coworking, that experience you have. And in the shared office you have nothing, you arrive like in an ordinary office. You arrive, say good morning to the secretary, go to your room, work and leave. Here is something else. (F.G)

The relaxed atmosphere of Guajajaras attracted our attention, both for the informality and for the "cult" style of the place and the people. And that seems to be decisive in causing identification - or not - of those who visit there to rent a workspace. As already discussed, we construct, deconstruct, and reconstruct our identity through consumption (BARBOSA & CAMPBELL, 2006). In this way, the choice of Guajajaras, and not another office, says a lot about those who work there.

More than the environment, the difference of purpose between a coworking like the Guajajaras and shared offices seems to cause identifications in the people who look for and opt for Guajajaras.

In this way, we verified that a significant part of the people who look for Guajajaras end up identifying with the place, and remaining. We also perceive the formation of a community, or of several "small communities", formed by individuals with similar tastes and professions, among coworkers. In addition to being pointed out in the literature as one of the characteristics of "real" coworkings, community formation was, in fact, the intention of the founders of Guajajaras.

Guajajaras is, like all coworking, a business that has, among other objectives, profit. In light of this observation, it is easy to see that, on the part of those who opt for a coworking, there can also be functional motivations linked to other, more "ideological" motivations. However, this duality of motivations does not appear to be conflicting.

On the contrary. Those who opt for coworking, even if they do so because of practical motivations, seem to remain in place for other reasons. The "collaborative" relationship in a coworking seems to be developed and its meaning gains strength over time.

Interviewees' statements indicate that there is a combination of motivations that lead to the choice of a coworking: financial, convenience, possibility of new business, networking, community building, collaboration. Coworking also seems to be an aggregative environment for professionals who wish to perform activities that they really enjoy, and which they often were not able to perform in their previous jobs.

The relationship between coworking and collaborative consumption was also clear: the first does not exist without the collaboration between the participants and this is provided through the formation of a community. This characteristic also seems to be the main point that distinguishes coworkings from "shared offices".

In addition, it is plausible to state that "being" in a coworking seems to influence people's lives beyond work. Some coworkers have reported changes in habits in their lives after they have been developing their activities in Guajajaras - their habits being related to consumption, health or even some personal values. Botsman and Rogers (2011, p.62) state that "people with similar interests are meeting to share and exchange less tangible assets ... what we call a collaborative lifestyle." That is, when they are part of a coworking, these people begin to adopt a lifestyle, and to have a greater contact with other forms of collaborative consumption. This seems to influence them in some way.

Moving on to the conclusion of this study, the following topic is an exercise in reflection on the relationship between identity and collaborative consumption, with coworking as a cut.

Identity and Collaborative Consumption

Through interviews and participant observation it is noticeable that there are some identifications of those interviewed with the concept of collaborative consumption. It does not seem correct to say that the identification is "total", since some forms of "traditional" consumption still preponderate between the habits of the interviewed ones. In any case, there is an evident opening of this public to the practice.

The goods are loaded with meanings, which are coproduced by us; such meanings help to define us (BELK, 1988). In the same way, the act of sharing goods also defines us as citizens and consumers (BELK, 2013). Whether they are familiar with the definition of collaborative consumption or not, and whether or not they use collaborative products and services in addition to coworking, respondents say they like to share. In this sense, the act of dividing something seems to be an intrinsic characteristic to the identity of these people.

In addition to the appreciation for sharing, respondents report satisfaction in helping, and especially seeing that this help was valid for others. Belk (2010) states that the act of sharing can connect people and feelings of solidarity. Such feelings seem to encourage people to adopt more "solidary" behavior, which ultimately influences their attitudes and, consequently, their identities.

For Belk (2007), when we have a shared identity with other people, whether in our neighborhood, group, city, state or nation, - or in a coworking - we have a sense of

moral obligation to them. Such a "moral obligation" may explain why people entering a coworking transform, even if only in some ways, their consumption habits. Behaviors shaped by a community also seem to explain these changes (ALGESHEIMER, DHOLAKIA & HERRMANN, 2005).

With the pace of technological change increasingly rapid, we may see a shift towards what he calls "shared ownership" - sharing, with other people, of certain goods. This creates a new concept of "owning", by inverting the logic of possession into the possibility of access. (BELK, 2013).

The inversion of this consumption logic leads us to believe that our perceptions of property are changing to something more experiential (Botsman & Rogers, 2011). In this way, the act of sharing would be something more valued than "owning." This context refers to the issue of experiential consumption, studied by authors such as Holbrook and Hirschman (1982), and Carù and Cova (2003). Thus, it is inferred that working in a coworking office is therefore an "extraordinary experience" (ARNOULD & PRICE, 1993) for coworkers.

Transitional Considerations

Rescuing the research question enunciated in the introduction section of this article together with the inquiries that have emerged from it, this section, of the character of what we call transitory, because they are susceptible to debate, criticism and new articulations, aims to bring to light some considerations perceived by us.

Throughout the field work, it was evident that in the interviewees' imagination, the concept of collaborative consumption involves three aspects: (1) access, or a "democratization" of previously inaccessible products and services; (2) the sharing - or division - of goods and services with other people who have common or convergent goals; And (3) the collective creation of projects, products and services.

Coworking, as one of the forms of sharing that could be understood as a mode of collaborative consumption, has been seen as a practice whereby people with different professions and life histories have access to an office environment in which they share the environment and infrastructure, paying for a fraction of this space. In addition to this characteristic, through the readings, participant observations and the speeches of the interviewees, we can conclude that coworking leads to the creation of a community - and that this is the main characteristic that differentiates a coworking from a shared office - around common goals.

We find that the collaborative consumption is part of the social and cultural universe of this group of consumers to the extent that, in addition to working in a coworking, this is an environment that presupposes collaboration. The fact that they are working in this environment and living with other people in the same situation makes this climate of cooperation extrapolate the walls of coworking and influence them to adopt other "collaborative" attitudes and habits, as in a real community. Therefore, it is concluded that coexistence in this environment directly influences the consumption habits of coworkers.

As regards the symbols, activities, forms of sociability and belonging present in the work activities performed by coworking consumers, it is again necessary to point

out the formation of a community in Guajajaras - in addition to "sub communities". In these communities, bonds of friendship are developed which involve the celebration of birthdays, lunches (both inside and outside), snacks and group breakfasts, happy hours and, of course, a lot of mutual help, again both personally and professionally.

If we could sum up a symbol that characterized coworking, it would be the huge cabinet that holds the bins in which the coworkers store their belongings and which divides the environments of Guajajaras. The work tables, which are made of a material that allows you to write (and erase later) also "are the face" of space, by allowing the exchange of ideas. Another point that caught our attention was the "secret" page of the Guajajaras Facebook group, aimed only at coworkers - in which I was included in the period in which I was doing the participant observation - that seems to be an extension of the physical space in the virtual environment, in which people communicate, divide curiosities and questionings, and plan events to be performed inside and outside of the coworking office. The Guajajaras' collaborative playlist in the Spotify music application was also created, containing the songs suggested by the coworkers, further reinforcing the sense of community created.

In addition, although it is not possible to draw a "stereotype" of coworkers, it is possible to say that they have some characteristics in common: they are people who have a "digital" lifestyle, that is, "live" connected to the internet through devices such as smartphones, tablets and laptops; possibly because of this characteristic, they are visibly well-informed people who demonstrate their own opinion on different subjects. It is also possible to affirm that, for the most part, they have professions belonging to the so-called Creative Economy, whose professionals are those with a great critical and technological sense and who appreciate meritocracy.

Responding to the question to which this study proposed: how do individuals (re)build their identities as consumers through collaborative consumption? We conclude that identity is something that is continually constructed and that individuals construct, rebuild and deconstruct their identity by gradually adopting a collaborative lifestyle in which they share products and services with people who also have this purpose. We can also conclude that, given that consumption is a cultural phenomenon, it has been created around the world and in several configurations, "collaboration network", which is expanded whenever people, by increasingly witnessing others adopting sharing practices, are curious, "dare" to experience this form of consumption and possibly identify with it. Slowly, collaboration and sharing become "common" or "usual" practices of consumption, making not only possessions, but what we do not possess - the "shared" - an extension of individuals and a legitimation of our identities. As postulated by Arnould and Thompson (2007), the consumer has increasingly "challenged" the dominance of markets through "libertarian celebrations," in a movement that positions culture as a sphere of symbolic choices and allows reproduction and the creation of new identities. In this way, people construct, deconstruct and (re)construct their identity through collaborative consumption when they re-signify consumption - that is, when they give a new sense and meaning to it. These re-significances seem to us to be the "key issue" of collaborative consumption: through the act of sharing products and services they once owned or longed to own, people attribute new meanings to consumption. Even so, we sound hasty and somewhat "arrogant" to conceive the idea of a "100% shared" world. Excluding secular practices involving purchase, and especially

possession, seems to us something impractical considering the aspects that involve the consumer society in which we live. This only ratifies the need for further studies to delve deeper into these discussions.

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