View metadata, citation and similar papers at core.ac.uk

brought to you by CORE

provided by Hal - Université Grenoble Alpes

It is Worth More When It is Shared: Exploring Values Related to Shared-Use New Products

Haithem Guizani, Meyer Haggège, Gilles Roerich

▶ **To cite this version:**

Haithem Guizani, Meyer Haggège, Gilles Roerich. It is Worth More When It is Shared: Exploring Values Related to Shared-Use New Products. 2013. <halshs-00911352>

HAL Id: halshs-00911352

https://halshs.archives-ouvertes.fr/halshs-00911352

Submitted on 29 Nov 2013

HAL is a multi-disciplinary open access archive for the deposit and dissemination of scientific research documents, whether they are published or not. The documents may come from teaching and research institutions in France or abroad, or from public or private research centers.

L'archive ouverte pluridisciplinaire **HAL**, est destinée au dépôt et à la diffusion de documents scientifiques de niveau recherche, publiés ou non, émanant des établissements d'enseignement et de recherche français ou étrangers, des laboratoires publics ou privés.

Sciences Po Grenoble
working paper n.3

It is Worth More When It is Shared: Exploring Values Related to Shared-Use New Products

Haithem Guizani, Univ. Grenoble-Alpes, Sciences po Grenoble, PACTE
Meyer Haggège, University of Grenoble, CERAG
Gilles Roerich, University of Grenoble, IAE Grenoble, CERAG

November 2013

Partners //

Pacte
UNITÉ MIXTE DE RECHERCHE CNRS

It is Worth More When It is Shared: Exploring Values Related to Shared-Use New Products

Abstract.

Recent research has shown that exchange value goes beyond utilitarian and functional aspects of goods or services. Value can be considered as symbolic, social or emotional. Post-modernism resurgence enhances significantly the appearance of new value categories. The growing importance of new behaviors shed a new light on a specific consumption way: shared consumption, i.e. simultaneous and coordinated consumption of the same product by more than one person. However, literature has brought mainly an individualistic response by identifying values for the sake of the individual consumer. Therefore, our research aims at investigating dimensions of value creation in case of innovative products linked to shared-usage. Three focus groups have been conducted. Subjects were asked to give their perceptions about three products concepts whit inherent shared-use characteristics. We ask them to imagine themselves in a real situation of concept use. Content analysis has revealed the categorization of news values, namely Synergy, Shared Expertise; Accuracy/Shared Contemplative Sensitivity, Conviviality, Integration/Domination, Reassurance, Tribalism and Communion. From a theoretical standpoint, this typology completes the individualistic Holbrookian model. Managerial contribution remains in the fact that this new typology can help R&D managers to explore shared-use values in new product development and use it in the different steps of new product elaboration.

Keywords: Shared-Use Value, Value Experience, Symbolic, Social Values

Introduction

“This red paperclip is currently sitting on my desk next to my computer. I want to trade this paperclip with you for something bigger or better, maybe a pen, a spoon, or perhaps a boot. ”. This is what Kyle MacDonald, a 26 year old Canadian citizen, had offered to trade off a frivolous gadget on his blog. First, he has exchanged his paperclip for a funny pen-shaped fish, which have been immediately exchanged for a hand-sculpted doorknob. The news spread across the web and created a huge buzz. One year later, after numerous steps, he became a house owner.

This tale reveals how subjective and intricate the product evaluation process is. Each unitary exchange was unbalanced, that is the product received by Kyle worth more on the market than the product he gave. It can be said that, at the end, he exchanged a house against a paperclip. Why did people accept these unbalanced exchanges? One possible explanation is that they valued being a member of the experience Kyle was conducting on the Web. Said differently, they valued the opportunity to share something with others. The monetary value lost in each unbalanced exchange was counterbalanced by the value of sharing.

The growing importance of new behaviors (social networking, carpooling, house sharing, multiplayer games, co-working, etc.) shed a new light on a specific consumption way: shared consumption, i.e. simultaneous and coordinated consumption of the same product by more than one person. Sharing activities are not new. It is already present in very old activities like sport, theater or tourism, for example. What is happening is that shared activities are becoming ever more numerous and visible (Raghunathan and Corfman, 2006). As a consequence, firms which are developing new products which usage is related to sharing are facing the question of the value of sharing.

The concept of value has been the subject of research in numerous domains: philosophy, psychology, sociology, economics, etc. In marketing, and more especially in consumer behavior, value is perceived in an individualistic perspective. As such, value is seen as the consequence of the usage one makes of something in a specific situational context. For example, the most famous value frameworks (Holt, 1995; Holbrook, 1996; Richins, 1994) mainly focus on individual possession or consumption behavior, not on shared possession or usage.

It is obvious that the shared-usage of a product has a different value (inferior or superior) than its individual usage. For example, flat-sharing reduces the load of the rent, limits the freedom of use and enhances social advantages. Going deeper inside the additional value provided by the sharing of a product possession or usage appears of great interest.

The question of the value related to a product is crucial in the case of innovation (e.g. Brandenburger and Stuart, 1996; Shane and Ulrich, 2004). Developing the most valuable product is the acknowledged objective of innovation process. This objective appears particularly critical for new products implying shared usage.

The main objective of this article is to explore which specific values are related to share consumption, in the context of new product development. To achieve this goal, we conducted three focus groups dealing with three products concepts developed in collaboration with industry. Scenarios method was used in order to help participants better project themselves into usage situations. Different usage scenarios were created for each product and presented at the beginning of each interview. Results reveal that sharing and interaction induce specific values, not explicitly presented in consumer value frameworks. Borrowing the structure of the Holbrook's model (1996), we show that these new values can easily be integrated in this model. A new extended integrative model of consumer values is finally proposed.

We organize the rest of the article as follow: the next section presents the notions of values, usage, shared-usage and shared usage values. Then are described the data collection procedure. The results are presented and then discussed. Finally managerial and theoretical implications are presented and possibilities for further research are suggested.

1 Literature Review

It is well established that the value of a product emerges during usage (Holbrook 1999; Vargo and Lusch 2004) Benefits taken from the product only appear use after use. We firstly define consumption values and then turn to the concept of product.

1.1 Consumer values

The business literature emphasizes the fact that value is at the heart of firm-market relationships (Zeithaml, 1988; Parasuraman, 1997; Woodruff, 1997; Woodall, 2003). However, the meaning of value is not exactly the same for both parts of the exchange process:

firms seek profits (exchange value) when customer seeks satisfaction of their values (usage value).

The distinction of value (what a good worth) and values (reasons why it worth) is also well documented (Woodall, 2003). People can make choices because they are guided by values, as landmarks helping to define what relevant or not for them. In that perspective, lists of values have been proposed (Rokeach 1993; Schwartz 1992). Even if the value concept has not been apprehended from the same perspective by the majority of scientists, they seem to be unanimous to consider that (Rokeach, 1973): (1) it is possible to identify a list of values that lead human beings, (2) each individual has his own hierarchy of values (3) this hierarchy varies across choice conditions and (4) a choice corresponds to a tradeoff between values which are satisfied (benefits) and those which are not (sacrifices).

For about 30 years, customer values have deserved an increasing interest (Holbrook and Corfman 1985; Sheth et al. 1991; Gallarza et al. 2011). As stated by Oliver (1996), “value derived from consumption does not share a one-to-one overlap with values desired by individuals in general (p. 144). Customer values (CV) are those values which satisfaction derives from consumption activities.

Among the different propositions (Sheth et al. 1991; Holt 1995; Lai 1995; Richins 1994; Evrard & Aurier 1996; Holbrook 1999), the probably most comprehensive framework has been proposed by Holbrook (Holbrook, 1994; Holbrook, 1996; Holbrook, 1999). The structure of this framework is based on three dimensions (self or other orientation, active or reactive situation, extrinsic or intrinsic focus) and highlights 8 meta-values: efficiency, excellence, acknowledgement, esteem, play, aesthetics, ethics and spirituality. The framework is displayed in Table 1.

		Extrinsic	Intrinsic
Self-oriented	Active	EFFICIENCY (Output to Input ratio, Convenience)	PLAY (Fun)
	Reactive	EXCELLENCE (Quality)	AESTHETICS (Beauty)
Other-oriented	Active	STATUS (Success, Impression Management)	ETHICS (Justice, Virtue, Morality)
	Reactive	ESTEEM (Reputation, Materialism, Possessions)	SPIRITUALITY (Faith, Ecstasy, Sacredness)

Table 1. Holbrook's consumer value framework

For Holbrook, a consumer value (CV) is “an interactive relativistic preference experience”. It is interactive as it is revealed by the interaction between one person and one object, relativistic as it depends on the situation, related to preference because it leads to a choice and an experience because it is related to personal inner feelings and thoughts. For example, a person learning how to use a smartphone may discover how simpler his life can be (efficiency), how funny it is to use it (Play), notice a shift on how others look at him, etc. If these discoveries provide him with a feeling of well-being and pleasure, he will positively value the new behavior.

Holbrook’s framework has already been criticized by different authors. Smith (1996) has questioned the choice of the three dimensions, suggesting that others, like emotion or economy, could have been considered. Others (Brown, 1999; Wagner 1999) have questioning the difference between the Status and Esteem values and between Ethic and Spirituality values. This interrogation led Sánchez-Fernández, Ángeles and Holbrook (2009) to merge

Status and Esteem values into Social values and Ethics and Spirituality values into Altruistic values.

At our knowing, none seem to have noticed the individualistic bias of the frameworks proposed in the literature. Research consider individual consumption, i.e. the usage of one product by one consumer for own satisfaction. At no moment they seem to envisage that the product could be simultaneously used by more than two or more interacting persons and that the interaction could be of value for participating consumers. As an illustration, here is how Holbrook (1999) illustrates two values: efficiency which is self-oriented and status, which is other-oriented:

- Efficiency: "… extrinsic value that results from the active use of a product or consumption experience as a means to achieve some self-oriented purpose. Obvious examples would include many of the objects that I typically carry around in my pockets such as keys to open my doors, Kleenex to blow my nose, …" (p. 13);
- Status: "… the active manipulation of one's own consumption behavior as an extrinsic means toward the other oriented end of achieving a favorable response from someone else. … politically, we seek status by adjusting our consumption in a manner that affects those whom we wish to influence" (p.15).

These two examples clearly illustrate the implicit individualistic view of Holbrook. They depict an individual who has personal behavior for himself or in front of others. We now turn to usage in order to show that product usage is increasingly shared.

1.2 Usage

In the day to day language, usage and use are equivalent, as they are in the management literature (Ram and Jung, 1989; Grönroos 2011). At the origin, the word *usage* is associated with "customary practice" (Oxford Dictionary 2010). It generally refers to "a habit, habitual use, established practice, or custom" whereas *use* generally means "the act of using something, or the fact of being used. Product use is the accomplishment of a specific task (take one's car to go to work), where usage encompasses all the different tasks that can be accomplished with the product (buy a car, clean it, drive for holidays, go to work, etc.).

This distinction is similar to the one between practice and activity according to Institutional Theory (Jarzabkowski, 2005) or the one between transaction and relation in

Marketing (Webster, 1992). These analogies are of interest, as both literature, Institutional Theory and Marketing, acknowledge that the higher level concept (i.e. activity or relation respectively) means more that the only accumulation of lower level concept (practice or transaction respectively). As a consequence, usage must be perceived as larger than just the addition of uses.

A focus on usage provides a broader perspective. It explores the significations of usage by capturing the relation between the person and the product, that is, the meaning (Solomon, 1983; Kleine & Kernan, 1991) associated with continuous use. The usage and usage schemes are situated in a specific context of social practices (Warde, 2005; Araujo & Kjellberg, 2009). Usage is the result of a process of interaction and negotiation between the user and the resource (Ballantyne & Varey, 2006); it is more than the only interaction between the variety and frequency of use (Shih & Venkatesh, 2004).

It is of evidence that product value emerges during both use and usage. On the basis of Holbrook's customer value framework, we hypothesize that product use is more closely related to active values (efficiency, play, status and ethics), whereas product usage links more closely to reactive values (excellence, aesthetics, esteem and spirituality).

The advent of internet and the World Wide Web have favored the apparition of exchange oriented activities; i.e. activities that draw their value from the exchange with others: blogs, social and professional networks, on line gaming, etc. Although this kind of activities have been existing existed for long (play football, carpooling, etc), their growing importance in people's life shed a new light on them.

We define shared-usage products as those *products which must be simultaneously used by more than one person for providing full satisfaction to each user*. It is important to remember that for those products, people get part of their satisfaction from the interaction with others, not only from the outcome of usage: whatever you win or you lose, you are happy to play cards with friends. As said in the postmodern literature: "the link worth more than the thing" (Cova 1995).

2 Research Question

Although it appears to be more common as people think, co-consumption has been the subject of just a limited number of researches. According to Lin and Lu (2011), most research have

shown that motivation to continue using a social network is influenced by the feeling of sharing values or opinions with other members of the group. Gebbardt and Swindle (2007) approve this result, but they insist on the fact that it can occur in two situations: one where people share the same cultural values (cultural co-consumption) and another where they do not (a-cultural co-consumption). They consider that the latter is far more common than the former in the day to day life.

Raghunathan and Corfman (2006) demonstrate that satisfaction coming from shared-consumption depends on the congruency of one's opinions with others'. They demonstrate that relationship is mediated by two basic needs: the need for belonging and the need for accuracy. A congruent opinion reinforces the feeling of belonging as well as it confirms the accuracy of one's judgments. The main result is that the sharing provides the consumer with additional value. But no studies have tried to identify which values were involved.

3 Methodology

To address the research issues identified, we examine consumer shared use values in an empirical context. The following sections attempt to describe the methodological position, data collection and data analysis.

3.1 Context and main methodological choices

We choose to lead a collaborative research (Shani et al. 2008) where an international mass market firm has been involved in a research program. The objective of the project was to explore methods for concept testing. Three innovative concepts, coming from preliminary creativity sessions, have been used. The managerial objectives of this project were to evaluate the social acceptability of those concepts and assess the matching between the firm's brand values and the values related to the new concepts.

The three concepts are presented below. For each of them, shared-use is an intrinsic characteristic.

Concept 1 is an innovative digital camera that facilitates the transfer of pictures on social networks. It includes 3G connection and will be marketed at a very low price. The predicted target is the segment of vacationers.

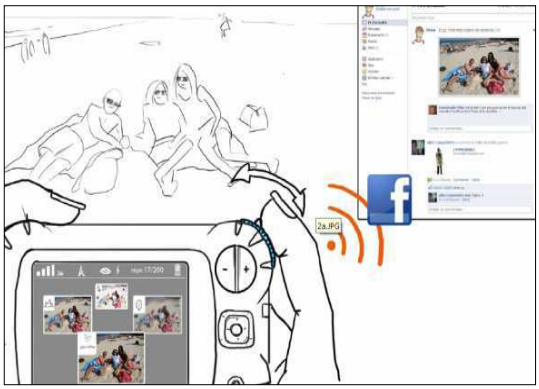

Figure 1. Illustration of concept 1

Concept 2 is very close to concept 1, except that it includes a Wireless connection. It targets a larger market. Picture management is made easier thanks to a function that transfers pictures directly to peripheral devices.

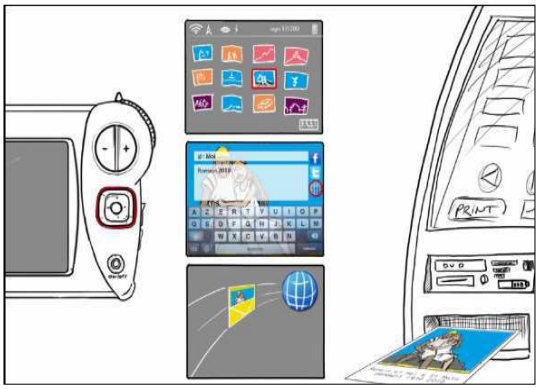

Figure 3. Illustration of concept 1

Concept 3 is a "Touch Pad" dedicated to children. Based on an *app* store, it includes a series of traditional games as well as educative tasks (e.g. holiday coursework's). Communicative functions are also included in order to familiarize children with mailboxes and messengers. Moreover, it has a robust design that can resist to children handling. Finally, parents can control of all the parameters of the Touch Pad and the access to Internet is restricted to secure websites.

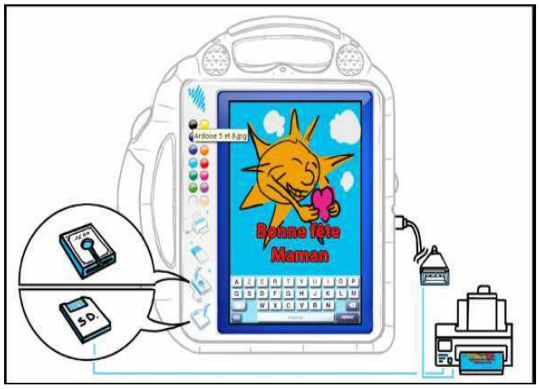

Figure 2. Illustration of concept 3

Three focus groups have been organized to test the above mentioned concepts. According to Fontana and Frey (2005), group interviewing is a qualitative data collection method that relies on the systematic questioning of several individuals simultaneously in a formal or informal setting. It is adapted to the pretesting of elements of a survey design.

Focus groups have been associated with the presentation of scenarios to participants. This methodological choice has been inspired by scenario based design methodology (Caroll, 2000). Scenarios concretely took the shape of comic strips (cf. Figure 1, Figure 2, Figure 3) coupled with a narrative text that were explaining a user's case manipulating in a context the product. This form of representation is interesting because it can help the participant to transpose himself in the usage situation.

Each focus group has involved 8 to 9 participants. Participants were selected on the basis of three characteristics (Table 2). Each group was dedicated to just one concept testing and subjects were all accustomed to use cameras and Internet. For concept 3, we chose exclusively six parents and two grand-fathers. More detailed information about the sample constitutions is available on Table 2.

		Gender		Age		
		Men	Women	-30	30-50	+50
Focus Group 1	Concept 1	3	5	2	4	2
Focus Group 2	Concept 2	5	4	5	1	3
Focus Group 3	Concept 3	5	3	2	4	2

Table 2. Sample characteristics

3.2 Data collection

Each focus group lasted three hours each. After roundtable presentations, the scenarios were presented to the participants who had a few minutes to think about the product and its usage. Then discussion began. Each session has been audio and video recorded and then entirely transcribed to avoid loss of data (Silverman 2006). Transcription of the material obtained through this process represents an amount of 180 pages (around 90 000 words).

3.3 Data analysis

For analyzing the data, we used mainly the transcribed material. Two independent judges conducted a manual content analysis (Peräkylä 2005). For data codification, they were asked to firstly identify verbatim related to collective situations. After that first step, a meeting between both judges produced a list of selected verbatim.

In a second step, both judges had to classify verbatim into categories defined by Holbrook's dimensions: Self-other orientation, extrinsic-intrinsic focus and active-reactive situation. Due to difficulties encountered for other oriented values, we decided to follow Sánchez-Fernández, Ángeles and Holbrook (2009) and only consider the Social and Altruistic Values. Litigious verbatim have been submitted to a third judge.

4 Results

According to Holbrook's framework, interaction occurs when a consumer experiments the product involving at the same time an object (e.g., a product) and a subject (e.g. a consumer). Based on this distinction, our analysis reveals many situations where the interaction encompasses an object and many other subjects. This assertion is explicitly approved through these verbatim:

> *'Yes! The fact that the child will not be alone is important… (Speaking about playing with the touchpad). I think that we can have two ways for using this device: My child can play alone in his room, like a single mode. And in other circumstances with me and his father. It's really depends on product and 'apps' contents" (Focus group 3)*

> *'This digital camera may be for family members. As it is sturdy, children also can use it. It becomes therefore like a family object.' (Focus Group 2)*

This first result confirms our intuition that some product use is inherently shared and not limited to an individualistic goal. It is now of interest to investigate which values are addressed by this shared use. Our analysis revealed that the basic three dimensions of Holbrook's framework could be used to classify shared values, providing that a new dimension were added, which we called "shared use", as opposed to "individualistic use". **Table 2** displays the new values revealed by our analysis. Each proposed value is then supported by one or several *verbatim* and will be precisely define.

		Non shared dimension		Shared-use dimension	
		Extrinsic values	**Intrinsic values**	**Extrinsic values**	**Intrinsic values**
Self-Oriented	*Active*	Efficiency	Play	Synergy	Conviviality
	Reactive	Excellence	Aesthetic	Shared expertise	Accuracy/Shared contemplative sensitivity
Other-Oriented		Social Values	Altruistic values	Integration/Domination/ Reassurance	Tribalism/ Communion

Table 3. New typology of customers values including shared-use dimension

Synergy is an active, self-oriented, extrinsic shared value. That is, this value emerges from the functional sharing of product use. In other words, the fact of using simultaneously the same product increases group efficiency. The following quotation illustrates this statement:

> *'We can do it at all. When we teach colors and do coloring, it is interesting to show him that mixing red and blue make purple. Parents can be here to do that with them. The screen seems big enough to do that as is if we were doing real painting'. (Focus Group 3)*

Sharing expertise is a reactive, self-oriented, extrinsic shared value. This value is satisfied by the mere thought of sharing the way of using a product or service and/or the result of this use with others. Sharing expertise is a reactive value because consumers base their judgment on a projective thinking not an actual experience. It refers to what we discover from others about product functionalities and cues. Sharing expertise refers to co-learning process and knowledge transmission due to shared use of product. As the following verbatim illustrate:

I'm a grandparent and if my grandchildren visit me, they could bring the device and show me pictures from their home, other product features and some stuff like that…It would be like continuity: what they do with their parents, they could do it with me…'

Conviviality is an active, self-oriented intrinsic shared-value. This value is satisfied by a mutual experience of using a given product. Conviviality refers to a warm and jovial consumption shared experience and encompasses symbolic and emotional cues. Interviewees address the idea of having good time and funny moments when sharing the use of product with others:

'We do not spend all our time spending pictures instantly. We have a good time, we enjoy and after that we share it.' (Focus group 2)

'I think that children can spend good time by taking pictures together. Especially under water, it would be so funny'. (Focus group 2)

Accuracy is a reactive, self-oriented intrinsic shared-value. This value refers to the need for accuracy (Raghunathan and Corfman, 2006), that is the need of calibrating one' emotions and feelings against others'. If people feel a sharing of such affective state, they could experience some s*hared contemplative sensitivity.* Shared sensitivity refers to the discovery that one shares the same aesthetic feeling or admiration about the shared contemplation of a product. As compared with conviviality value, which encompasses emotion due to interaction experience, accuracy/admiration and contemplative values are generated from a shared symbolic experience of the product (e.g. Two persons are sharing specific emotion when they are looking at a painting).

'I start ... I still compare to some of my friends. I imagine them posting pictures on Facebook by commenting: 'we are facing the sea, it's really amazing, beautiful sunset...'' (Focus Group 1)

We call *Group Cohesiveness* values those social values which emerge when shared use values are considered. It is important to notice that distinction between active and reactive dimensions of values is not clearly operated in this study because of the complexity of

distinguishing between in-group and out-group equivalent worth. This group cohesiveness encompasses two forms of shared-values:

Integration/Domination. This value is obtained from others by sharing the use of a product with them. In others words, consumers can enhance their status and their social position in a given group by taking advantage from a shared-consumption experience.

> *'For example, the photographer of friends group … Its position will reinforce status and group belonging. He automatically holds a strategic position in the group because .he will then forward the pictures. This is a kind of favor given to the community' (Focus Group 2)*

Reassurance. This value is obtained from others by knowing that we share with them the same way to share the use of a product. We can assume that this characteristic is specific to some subgroups consumption manners (e.g. engineers using the same operating system). This idea was voiced strongly by parents in the sample:

> *'The child will see its parents using their touchpad. And perhaps by using the touchpad itself, he will say that he is also an adult. And that is important! Finally, I've noticed that is important to do like adults. When I'm with my child we try to make the same movement, we reproduce the same motions...' (Focus Group 3)*

The second set of value refers to more altruistic and spiritual values as perceived in a particular sharing consumption experiences. The following values give more details about this meta-dimension:

Tribalism. Value satisfied by demonstrating to others our specific way of using a shared product. Two or more consumers can get added value by showing to other consumers how they use the product together. An interviewed mother imagines herself chatting with other mothers. The touchpad will be a mean for her to demonstrate her consumption lifestyle and practical educational rules and habits.

> *'I think that it is depends on the apps available on the touchpad. There are some parents at school that would be happy and proud to say "with my boy, we can do many things with the touchpad" They show to other*

> *parents how they can do it. But sometimes I think it is too much when some parents says "oh really your daughter do not yet know that?" (Focus Group 3)*

Communion. Value satisfied by showing to others how group members share the same symbolic representation of a product. According to the Holbrook's model, this level of value refers to self-spiritual and consecration benefits from consumption. In this study, we broaden the scope of this value by adding others shared uses consequences. Spirituality can be perceived as a form of communion and collective emulation with other consumers.

> *'When we see that there have been tens of thousands of people camping together for days in order to get the new iPhone…it is amazing, I think that only a big company like Apple can create this kind of emulation.'(Focus Group 2)*

In summary, new values can be added to Holbrook's model. Interviewees clearly distinguish between situations where they are co-using product and situation where they project themselves in a hypothetic co-consumption experience. They expressed values which could not be integrated into the classical Holbrook's model. However, adding the new "individualistic/shared consumption" made it possible to integrate all the shared values revealed by the respondents into the expanded model.

5 Discussion

Perceived value is sometimes coated with symbolic, social or even emotional cues, going beyond utilitarian and functional characteristics of goods and services. Consumers can even consider products and brands as an extension of their selves-concept (Belk, 1978), especially when they interact with others. The interaction between human beings and products is both egocentric and others-oriented (e.g. my car acts as prosthesis for me as long as it reflects my own personality, significantly impacting my social connections with others). Other oriented meta-dimension of consumer values is emphasized as a signal send by a consumer to others and not due to shared use of a product (Holbrook, 1999). According to Anderson (1959), there is a difference between appreciating something and using it. This difference lies in the social relations and norms, within which we produce, maintain, distribute, preserve, and enjoy.

Our results confirm the presence of active, reactive, extrinsic as well as extrinsic dimensions. Nevertheless, we reveal that a set of values inherent to interaction and shared consumption experiences supervenes as a new dimension that encompasses novel forms of values. By integrating this new meta dimension to Holbrook's model, we propose an expanded model including these shared-values.

In this section we detail shared use values and compare them to Holbrookian values and peripheral literature.

According to Holbrook's model, efficiency is measured by comparing what the consumer gets in an exchange relationship. In a co-use situation, consumers perceive positive synergy due to the interaction and exchange with others. *Synergy* refers to an objective gain in performance that is attributable to group interaction (Larson 2010). The efficiency seen by the spectrum of interactionism refers to Aristotelian axiom: "the whole is greater than the sum of its parts" (Corning 1998). The product can have a priming effect on the co-operative consumption. As opposed to active version of this value, consumers project a co-consumption situation and may share their expertise and specific ways of using products.

Product excellence value refers to the relational judgments of goodness/badness. This point makes excellence value as a cognitive concept that does not necessitate affect. When consumers are discussing about the product use, they evaluate the goodness of the product by inferring cognitive judgment. According to us, it refers to a form of shared expertise. For Rooks (1985) and Mitchell and Dacin (1996) expertise is defined as necessary knowledge to select an appropriate product for particular use situations. We argue that this knowledge is more extended and more reliable when consumers refer to a shared use experience.

From an interactionism standpoint, hedonic shared-values can be divided into active and reactive types. Active form refers to the fact that consumer can release values from mutual and jovial co-use consumption experience. The product enhances conviviality importance. Bauman (2001) describes it as 'the fireside by which we warm our hands'. Research shows that conviviality virtues are related to reciprocity and community concepts (Bergami and Bagozzi 2000). At a societal level, conviviality helps building solidarity, creating and maintaining balance in social relationships.

According to our framework, the reactive form of the hedonic shared-value refers to seeking for accuracy and sharing contemplative sensitivity. This shared-value has two related

facets: help people calibrate their emotional reactions and enjoy the experience of sharing feeling or even intimacy with other consumers when speaking about or representing the product. Walton (1993) investigates the concept of Aesthetic value and its relationship with admiration. According to the author '*Aesthetic pleasure consists in pleasure taken not just in an object, but in an attitude one has toward an object, the attitude being either admiration or something else'* (p. 17). In our case, this form of admiration is shared between co-consumers. Based on artistic experience examples, Abbing (2002) demonstrates that aesthetic value is not independent but a social value instead. For sociologist, aesthetic is not a sum of individual values. Aesthetics choices are rather marked by the social position of the users that exercise the constitutive dispositions of their *habitus* (Bourdieu 1987).

In the present study, when values are extrinsic and other-oriented, two values have emerged: Integration/Domination and Reassurance. According to Ellemers et al. (1999), relative status can be considered as a central group characteristic in both theory and research on social identity and intergroup relations. Consumption is shown to be an intermediate tool for integration and/or group domination (Fisher, 1998). Consumers express the need for esteem from others by presenting them a shared use consumption experience. They are not looking for in-group favoritism, but trying to express their self-concept to others (Hinkle & Brown 1990). From an out-group perspective, social identity is established and evaluated through the comparison of the in-group with relevant out-groups. Social identity is part of the self, and individuals generally strive to maintain a positive self-image (Tajfel, 1978). In this study, Reassurance can be considered as eliciting response about whether others care about the self (Joiner et al., 1992).

Beyond the egocentric ethic value, in a co-usage or shared consumption, we distinguish between Tribalism and Communion worth. These two values lie outside the scope of classical market fields (Smith, 1999; Sánchez-Fernández et al., 2009). Even if we take into consideration egocentric typology proposed by Holbrook, the distinction between spirituality and ethic is not obvious, because ethical ritual can also be considered as a new form of spiritual aspiration. To resume this idea, Cova and Cova (2002) explain that the " *construction or possession of meanings through shared experience and their enactment through rituals is most potent form of maintaining tribal identity in our postmodern societies" (*p. 598). Research on rituals and spiritual consumption restrict these concepts to religious or mystical contexts (Rook, 1985). Otherwise, it seems important to mention that rituals are and

habits represent overlapping sets because not all habits involve rituals, nor do all rituals necessarily represent habitual activity. Rituals can be differentiated from habits by a dramatic script, a larger spectrum and because they occur in plural experience (Leach, 1958).

6 Conclusion

Consumer's value perception becomes a widespread issue for both academics and practitioners. Our research results give an original perspective for understanding value creation mechanisms. In fact, new products require more and more new forms of consumption such as shared usage and group experience consumption (e.g. Game consoles, technological devices, communication software, social media…etc.). In this study, we investigate specific values inherent to shared use product. In a shared use condition, new values have emerged from the analysis namely: Synergy, Shared Expertise; Accuracy/Shared Contemplative Sensitivity, Conviviality, Integration/Domination, Reassurance, Tribalism and Communion. This study fits in the line with postmodern paradigm since we are emphasizing on the interaction dimension of consumption. According to Stuart-Menteth et al. (2006), new consumers are in a permanent search of new experiences and co-creation and shared consumption.

From managerial contributions and perspectives, this typology can help R&D managers to explore shared use values in new product development. Accurately, we can use this model in different steps of a new product elaboration from design to usage test (e.g. focus group and living lab experiments). New devices using Internet technologies are indubitably using sharing functions. This model assists consequently managers to understand how values are created within new technologies. By extension, it can give to managers interesting opportunities to create new services based on sharing values (e.g. carpooling…).

7 Limitations and Future Research

This study suffers from some limitations due mainly to the exploratory position of the research. We intend to validate the exploratory grid by testing a psychometric measurement scale of shares use values. Multilevel conceptualization of value can be gathered by a second order factors. Hence, we can psychometrically distinguish between terminal and instrumental values (Rokeach 1993). In addition, scale development can facilitate intercultural conception

of sharing consumer values. In fact, research shows that individualism and collectivism behaviors differ from one culture to another (Schwartz 1994).

References

Abbing, H., 2002. *Why Are Artists Poor? The Exceptional Economy of the Arts*, Amsterdam: Amsterdam University Press.

Anderson, E., 1959. *Value in ethics and economics*, US: Library of Congress Cataloging in Publication Data.

Araujo, L. & Kjellberg, H., 2009. Shaping Exchanges, Performing Markets: The Study of Market-ing Practices. Dans *The Sage Handbook of Marketing Theory*. London: Sage Publications, p. 195–218.

Ballantyne, D. & Varey, R., 2006. Creating value-in-use through marketing interaction: the exchange logic of relating, communicating and knowing. *Marketing Theory*, 6(3), p.335–348.

Bauman, Z., 2001. Community: seeking safety in an insecure world, Cambridge: Polity.

Brandenburger AM, Stuart HW. 1996. Value-based business strategy. *Journal of Economics & Management Strategy* 5: 5–24.

Belk, R. W. (1978). Assessing the effects of visible consumption on impression formation. In Advances in Consumer Research, vol. 5, ed. H. K. Hunt, pp. 39-47. Ann Arbor, MI: Association for Consumer Research.

Bergami, M. & Bagozzi, R.P., 2000. Self-categorization, affective commitment and group self-esteem as distinct aspects of social identity in the organization. *British Journal of Social Psychology*, 39(4), p.555–577.

Bourdieu, P., 1987. The Historical Genesis of a Pure Aesthetic. *The Journal of Aesthetics and Art Criticism*, 46, p.201–210.

Brown, S., 1999. Devaluing value: the apophatic ethic and the spirit of postmodern consumption. Dans M. B. Holbrook, éd. *Consumer Value: A Framework for Analysis and Research*. London: Routledge, p. 159–182.

Caroll, J.M., 2000. *Making: use scenario based design of human-computer interactions*, Massachusset: MIT Press.

Corning, P.A., 1998. « The synergism hypothesis »: On the concept of synergy and its role in the evolution of complex systems. *Journal of Social and Evolutionary Systems*, 21(2), p.133–172.

Cova, B., 1995. *Au-delà du marché□: Quand le lien importe plus que le bien*, Paris: L'Harmattan.

Cova, B. & Cova, V., 2002. Tribal marketing: The tribalisation of society and its impact on the conduct of marketing. *European Journal of Marketing*, 36(5-6), p.595–620.

Ellemers N, Spears R, Doosje B, eds. 1999. *Social Identity: Context, Commitment, Content*. Oxford: Blackwell.

Evrard, Y. & Aurier, P., 1996. Identification and validation ofthe components of the person-object relationship. *Journalof Business Research*, 37(2), p.127–134.

Fisher R. 1998, .Group-Derived Consumption: The Role of Similarity and Attractiveness in Identification with a Favorite Sports Team.. *Advances in Consumer Research*, Vol. 25 Issue 1, p283-288

Fontana, A. & Frey, J., 2005. The Interview, <From Neutral Stance to Political Involvement. Dans *The Sage Handbook of Qualitative Research*. London: Sage Publications.

Gallarza, M.G., Gil-Saura, I. & Holbrook, M. B., 2011. Thevalue of value: Further excursions on the meaning and role of customer value. *Journal of Consumer Behaviour*, 10(4), p.179–191.

Grönroos, C., 2011. Value co-creation in service logic: A critical analysis. *Marketing Theory*, 11(3), p.279 –301.

Hinkle, S. & Brown, R.J., 1990. Intergroup comparisons and social identity: Some links and lacunae. Dans D. Abrams & M. A. Hogg, éd. *Social identity theory: constructive and critical advances*. New York: Harvester Wheatsheaf.

Holbrook, Morris B., 1999. *Consumer value: a framework for analysis and research*, London-New York: Routledge.

Holbrook, Morris B., 1996. Special session customer value: a framework for analysis and research in Advances in Consumer Research. Dans K. P. Corfman & J. G. Lynch Jr, éd. *Association for Consumer Research*. Provo, UT, p. 138–142.

Holbrook, Morris B., 1994. The Nature of Customer Value: An Axiology of Services in the Consumption Experience. Dans R. L. Olivier & R. T. Rust, éd. *Service Quality: New Directions in Theory and Practice*. Thousand Oaks, CA: Sage Publications, Inc, p. 21–71.

Holbrook, Morris B. & Corfman, K.P., 1985. Quality and value in the consumption experience: Phaedrus rides again. Dans J. Jacoby & J. C. Olson, éd. *Perceived Quality*. Lexington, MA: Lexington Books, p. 31–51.

Holt, D.B., 1995. How Consumers Consume: A Typology of Consumption Practices. *Journal of Consumer Research*, 22(1), p.1–16.

Jarzabkowski, P., 2005. *Strategy as Practice: An Activity Based Approach*, London: Sage Publications.

Joiner, T.E., Alfano, M.S. & Metalsky, G.I., 1992. When depression breeds contempt: Reassurance seeking, self-esteem, and rejection of depressed college students by their roommates. *Journal of Abnormal Psychology*, 101(1), p.165–173.

Kleine, R. & Kerrnan, J.B., 1991. Contextual Influences on the Meanings Ascribed to Ordinary Consumption Objects. *Journal of Consumer Research*, 18, p.311–324.

Lai, A.W., 1995. Consumer values, product benefits and customer value: A consumption behavior approach. *Advances in Consumer Research*, 22, p.381–388.

Larson Jr, J.R., 2010. *In search of synergy in small group performance*, NY, US: Psychology Press.

Leach, E.R., 1958. Two Essays Concerning the Symbolic Representation of Time. Dans W. Lessa & E. Vogt, éd. *Reader in Com-parative Religion*. New York: Harper & Row.

Lin, K.-Y. & Lu, H.-P., 2011. Why people use social networking sites: An empirical study integrating network externalities and motivation theory. *Computers in Human Behavior*, 27(3), p.1152–1161.

Mitchell, A.A. & Dacin, P.A., 1996. The Assessment of Alternative Measures of Consumer Expertise. *Journal of Consumer Research*, 23(3), p.219–239.

Oliver, R., 1996. Varieties of values in the consumption satisfaction response. *Advances in Consumer research*, 23, p.143–147.

Parasuraman, A., 1997. Reflections on gaining competitive advantage through customer value. , 25(2), p.154–161.

Peräkylä, A., 2005. Analysing Talk and Text. Dans *The Sage Handbook of Qualitative Research*. London: Sage Publications.

Raghunathan, R. & Corfman, K., 2006. Is Happiness Shared Doubled and Sadness Shared Halved? Social Influence on Enjoyment of Hedonic Experiences. *Journal of Marketing Research*, 43(3), p.386–394.

Ram, S. & Jung, H.S., 1989. The Link Between Involvement, Use Innovativeness and Product Usage. *Advances in Consumer Research*, 16(1), p.160–166.

Richins, M.L., 1994. Valuing Things: The Public and Private Meanings of Possessions. *Journal of Consumer Research*, 21(3), p.504–521.

Rokeach, M., 1993. *Understanding human values individual and societal*, New York: The Free Press.

Rook, D., 1985. The Ritual Dimension of Consumer Behavior. *Journal of Consumer Research*, 12(3), p.251–264.

Sánchez-Fernández, R., Ángeles, I.-B. & Holbrook, Morris B., 2009. The Conceptualisation and Measurement of Consumer Value in services. *International Journal of Market Research*, 51(1), p.93–113.

Schwartz, S.H., 1994. Beyond individualism/collectivism: New cultural dimensions of values. Dans U. Kim et al., éd. *Individualism and collectivism: Theory, method, and applications.* Cross-cultural research and methodology series; Vol. 18. Thousand Oaks, CA US: Sage Publications, Inc, p. 85–119.

Schwartz, S.H., 1992. Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries. Dans M. Zanna, éd. *Advances in Experimental Social Psychology*. Orlando, FL: Academic Press, p. 1–65.

Shani, A.B. et al., 2008. *Handbook of Collaborative Management Research*, London: Sage Publications.

Shane S A and Ulrich K T (2004), "Technological Innovation, Product Development and Entrepreneurship in Management Science", *Management Science*, Vol. 50, No. 2, pp. 133-144.

Sheth, J.N., Newman, B.I. & Gross, B.L., 1991. Why we buy what we buy: A theory of consumption values. *Journal of Business Research*, 22(2), p.159–170.

Shih, C.-F. & Venkatesh, A., 2004. Beyond Adoption: Development and Application of a Use-Diffusion Model. *Journal of Marketing*, 68(1), p.59–72.

Silverman, D., 2006. *Interpretative qualitative data* Third edition., London: Sage Publications.

Smith, N.C., 1999. Ethics and the typology of consumer value. Dans Morris B. Holbrook, éd. *Consumer Value: A Framework for Analysis and Research*. London: Routledge, p. 147–158.

Smith, W.R., 1996. Product Differentiation and Market Segmentation as Alternative Marketing Strategies. *Journal of Marketing*, 21(1), p.3–8.

Solomon, M., 1983. The Role of Products as Social Stimuli: a Symbolic Interactionism Perspective. *Journal of Consumer Research*, 10(3), p.319–329.

Stuart-Menteth, H., Wilson, H. & Baker, S., 2006. Escaping the channel silo: Researching the new consumer. *International Journal of Market Research*, 48(4), p.415–437.

Tajfel, H., 1978. Social Categorization, Social Identity and Social Comparison. *In* H. Tajfel, Ed. *Differentiation Between Social Groups*. Cambridge, U.K: Academic Press, p. 61–76.

Vargo, S.L. & Lusch, R.F., 2004. Evolving to a New Dominant Logic for Marketing. *Journal of Marketing*, 68(1), p.1–17.

Wagner, J., 1999. Aesthetic value.Beauty in art and fashion. Dans Morris B. Holbrook, éd. *Consumer Value: A Framework for Analysis and Research*. London: Routledge, p. 126–146.

Walton, K.L., 1993. How Marvelous! Toward a Theory of Aesthetic Value. *The Journal of Aesthetics and Art Criticism*, 51(3), p.49–510.

Warde, A., 2005. Consumption and Theories of Practice. *Journal of Consumer Culture*, 5, p.131–153.

Webster, F.E., 1992. The Changing Role of Marketing in the Corporation. *Journal of Marketing*, 56(4), p.1–17.

Woodall, T., 2003. Conceptualising « value for the customer »: An attributional, structural and dispositional analysis. *Academy of Marketing Science Review*, 12.

Zeithaml, V.A., 1988. Consumer Perceptions of Price, Quality, and Value: A Means-End Model and Synthesis of Evidence. *Journal of Marketing*, 52(3), p.2–22.