

**THE SHARED ECONOMY AS A WORLD POTENCY: AN ANALYSIS OF
BIOPOLITICS ACCORDING TO ANTONIO NEGRI**

***A ECONOMIA COMPARTILHADA ENQUANTO POTÊNCIA MUNDIAL: UMA ANÁLISE
DA BIOPOLÍTICA A LUZ DE ANTONIO NEGRI***

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ABSTRACT: The objective of this paper was to analyze the shared economy as a world potency from an analysis made by Antonio Negri in his book *El trabajo de la multitud y el tejido biopolítico*, highlighting the Schizoanalysis, which differentiates biopower and biopolitics, as well as emphasizing the power of *multitud* in accomplishing biopolitics via the scope of that new economic model and the way it is sustaining the emergence of consumer society in face of the worldwide concern regarding the principles of sustainability. In such scenario, this article is committed to point out the suggested changes within the scope of shared economy, demonstrating what has been interfering in the social-economic environment by means of the pure power of *multitud*, starting from the issue of the clarification of real situations in order to make the debate less theoretical and more evident for the reader. In order to do so, it has been made use of the deductive research method, based on bibliographic and documentary analysis in order to develop required subsidies for the comprehension of the theoretical context in a global way, which can be conceived as a Neo-Marxism, a concept that has not been spared of severe academic critics.

Keywords: Multitud; Neo-Marxis; Schizoanalysis; Sustainability.

RESUMO: O trabalho em tela teve como objetivo analisar a economia compartilhada enquanto potência mundial, partindo da análise realizada por Antonio Negri em “*El trabajo de la multitud y el tejido biopolítico*”, destacando a esquizoanálise que distingue biopoder e biopolítica, e realçando o poder da *multitud* em realizar a biopolítica por meio do alcance deste novo modelo econômico e a forma como está amparando a emergência da sociedade de consumo diante da preocupação universal quanto aos preceitos da sustentabilidade. Nesse diapasão, o artigo dedicou-se a apontar as mudanças sugeridas no contexto da economia compartilhada, demonstrando o que vêm interferindo para o meio sócio econômico com a potência pura da *multitud*, partindo da problemática da elucidação de situações reais, a fim de tornar o debate menos teórico e mais claro ao leitor. Para a sua confecção, utilizou-se do método dedutivo de

pesquisa, tomando por base a análise bibliográfica e documental, a fim de construir subsídios necessários para a compreensão do contexto teórico de uma forma global, que pode ser concebida como um neomarxismo, que não tem escapado de duras críticas acadêmicas.

Palavras-chave: Multitud; Neomarxismo; Esquizoanálise; Sustentabilidade.

sumário: Introduction; 1. Biopolitics and multitud power in Antonio Negri's Point of view; 2. Contemporary consumer society and biopowers; 3. The power of shared economy; 3.1 Shared economy reach; 3.2 The changing promise of capitalist model; Conclusion; References

INTRODUCTION

Based on Antonio Negri analysis on biopolitics and *multitud*, considering it a kind of world-class resistant Empire, in which the power of logic is reversed to the community, which shall have the power to achieve control scale overall, this work on the current socio-economic scenario, proposed meditate Shared Economy phenomenon as a global power, exercised by *multitud* and the changes that cause the post-modern consumer society. Here, we highlight the consumption itself, transforming the side of world capitalism to prioritize the sharing of goods at the expense of the property. In this bias, in short, it is the justification of the theme.

It is this fact that the post-modern consumer society is in the true state of alert in relation to the three aspects of sustainability, which are: environmental, social and even economic. The Shared Economy, changing the logic of ownership of consumer goods to use pure, simple, efficient and rotary has the power to resurrect amounts once forgotten, restores human values along the way and shows how valid is the new economic model.

The major problem that will be highlighted refers to the way of how the Shared Economy has been heeded by society, that with still view class workers, under the necessity of State domain, does not consider the positives achieved in global scale through the services offered in this era; defending the argument of unfair competition because the companies in this new economic model function unbureaucratic way, rejecting the sustainable benefits.

Thus, the aim of this study is to analyze the power *multitud* in the socio-economic scenario from the model of Shared Economy, which has been presenting an innovative and beneficial logic consumption to contemporary society, that has influenced the shape of traditional capitalism and generated more heated discussions around this model.

This study demonstrates the relevance of the economic revolution that this model will cause to the global community, demystifying the wrong look that still hangs over the shared economy and its actors, unseating the mistaken image that the simplification of the negotiation process and the new way of consuming. We can say that came to undo the economic process, on the other hand, came to innovate and adapt to the perennial needs of contemporary society.

Initially, on the development of this paper, a Schizoanalysis of the term biopolitics will be carried out, demonstrating that it must be divided in biopowers and biopolitics. Subsequently, the deductive method of research will be used to manage the legislation and the bibliographic research that contribute for the comprehension of the theoretical context, pointing out functional examples of companies regarded to the new economic model as a way to subsidize the comprehension of the theoretical context in an overall approach of the subject, which can be considered Neo-Marxist, although it has not been immune to criticism.

1. BIOPOLITICS AND *MULTITUD* POWER IN ANTONIO NEGRI'S POINT OF VIEW

Antonio Negri in the book *La fabrica de porcelana: una nueva gramática de la política*, specifically in its second chapter "El trabajo de la multitud y el tejido biopolítico", an analysis of

the concept of biopolitics formulated by Michel Foucault, concerning on its ambiguity, in which on one side, has life as domain object of governmentality, that is, object of biopowers, and on the other as an instinct of resistance, not fully restrained, the true biopolitics.

However, to the extent of biopolitics, Antonio Negri highlights the importance of understanding the modernity crisis and the emergence of new postmodern paradigm in the context of the political lexicon, pointing the break between interior and exterior in modernity and postmodernity, as well as the lack of distinction between these two extremes (NEGRI, 2008, p. 37-38). This author's analysis reflects the passage of Imperialism to the Empire, that the presence of the state area is clear, there is the figure of a dominant and dominated; in the Empire this dynamic loses importance, prevailing conditions of inclusion of the disciplinary society with the control one.

The Italian political philosopher, based on his intention to settle the notion of biopolitics reveals that two problems surround it: the first one is the contradiction found in own exhibitions of Michel Foucault, which points in the first texts in which the term appears, the maintenance of order and discipline through the state's growth and its administrative organization; but then reports that biopolitics appears, however, to record the moment of overcoming the traditional division State / society, in favor of a political economy of life in general. In this second formulation, therefore, there is another problem that arises, thinking on biopolitics as a set of biopower, recognizing a genuine form of power and meaning of life. Antonio Negri concludes that the concept of biopolitics, therefore, can only be understood based on the conception that Foucault had about power, not considering a unified and stable institution, but a set of power relations involving complex historical conditions and various effects; power, therefore, is a broad and changing field of powers (NEGRI, 2008, p. 39-40), in which life must seek its role as a protagonist.

Therefore, if the definition of power is not consistent, clearly it will have a totally different meaning in the Postmodern Era in relation to the Platonic tradition of modern thought. In this way, the various legal models of sovereignty that have states, reflect how the power will be employed in the social body, earning hence the variability of phenomena resulting from state action. However, the complexity of this movement is precisely to know where the subjective processes happen, of resistance and insubordination.

From these various elements, Antonio Negri points out that the genesis of biopower design will be modified depending on the conditions that it is presented, focusing in the second chapter of his book, the mutation lived in work organization in the industrial era, with the passage of disciplinary system to the control of the regime, that is fulfilled the crisis of Fordism, at the time the Taylorist organization of work was not done more than enough to discipline the social movements, when, therefore, macroeconomic techniques of Keynesianism were no longer able to assess the extent of the study. (NEGRI, 2008, p. 40-41)

The passage of the Fordist production model into Toyotian model characterizes the link between production and consumption, revealing a new and vital role in the production, giving the information and communication highlights service sectors of the economy. However, the production of services does not result materials and durable goods and therefore is considered immaterial labor, which also has its emotional side, grounded in human relations (MATACÁS, 2014, p. 281), showing biopolitics production *multitud*, production of immaterial labor, therefore, is the subjectivity.

It is clear, therefore, that the fundamental specificity of biopolitics, created by the relationship between power and life, becomes immediately on the free subjectivity production space without indiscriminate lifetime determination; biopolitics is the attempt to build the thought from lifestyles, both individually and collectively, it is a new scenario built into the political thought, crossed by the power of subjective processes.

From this point of view, the idea of a biopolitics view within the postmodern period, Antonio Negri points out that in the last historical moment power relations are permanently interrupted by the resistance of individuals to which they apply, noting that the possibility of building an effective biopolitical speech is possible only if the matter is discussed in a constitutive vision, based on a number of devices (control or regulatory) having a subjective origin, or from a combination of practices and strategies featuring a state of power at a certain time (NEGRI, 2008, p. 44-45). By "device" we can understand a constitutive thought whose development comprises the movement of desires and reasoning, linking, therefore, power relations that run through society, institutional determinations, as well as individual practices.

In the point of view of Antonio Negri, biopolitics is therefore an adversarial context (resistant) of life, which by its very definition, shows the extent of contradiction in the economy and politics on the whole social context, but also represents the emergence of individualization in which the resisters are permanently crossed (NEGRI, 2008, p. 47)

Well, but it proves to be important to understand exactly what is the production of subjectivity, which should be considered from the point of view of historic achievement, the constitution of the subject, that is regarded as a product, so production of subjectivity is a produced subjectivity. The engine of this production of subjectivity, therefore, is within the power relations, i.e., the complex set of relationships that are always crossed by a human desire. Then, as this desire for life means the emergence of a power resistance, the resistance becomes the actual engine production subjectivity.

The power of the machine in the context of postmodernity is recognized by Antonio Negri as the only functioning corporate policy that is not reducible to the mechanics of power, due to the time it is conditioned to pass the practice to the government exercise, we mean the exercise of authority and control, it is incapable of performing his own mechanical dimension of unilateral and necessary form, not intended for reabsorbing the subjective productions, blocking new lifestyles as a way to raise other resisters, other exceedances.

The power, therefore, is the logic used by the state policy, within capitalism, gave its relations an ordinary figure of negotiations and a unilateral resolution of the problems. But when the issue of power is used in the context of biopolitical relations, which produces subjectivity, is effectively the emergency break, the intensity of exceedance.

As regards the design of exceedance or excessive notion, the author studies show that the idea that came from a review of work organization, when the value becomes the cognitive and immaterial product of a creative action and escapes by the same law of labor value. The idea also operates the ontological asymmetry that exists between the operation of biopowers and the power of biopolitics resistance, in which the power is still measurable, regarded as precious instruments of discipline and control, the power is, on the other hand, no measurable contrast, the pure expression of non-reducible differences.

Thus, observing the theory of exceedance at the state level, it denotes a power output, forming v. g. the state of exception, but that, however, can only be defined in the relationship which unites inseparably, power and endurance. So concluded the Italian philosopher that State power is never absolute, only its form of representation is, that due to always be composed of a complex set of relationships including resistance to what the State is. The state of exception, so even applied for brief periods, will be resisted by the "free spirits" which will use this feature to seek efficiency in an extreme situation.

After these essential analysis in his reflection, Antonio Negri discusses again the problem of the actual dimensions of the work, its transformations in the transition from modern to postmodern and interpretation, although part of the production of subjectivity through the work of social activity, pointing out the importance of the trend of current Italian workerists and French poststructuralist thought on the specific point of the link between the production of subjectivity and the transformation of labor regimes.

The work has new dimensions and the first notable element is the transformation experienced by the dimension of time in the postmodern modification of productive structures. In the Fordist era, temporality was measured as a function of the law of labor value, work is a result of an analytical moment, abstract and quantitative, that as opposed to the human labor time will result in the production of capital value (RIBEIRO; MIRANDA, 2016, p. 141). In the post-Fordist era, in contrast, temporality is not contained only within the structures of constant capital, intellectual production, immaterial, affective reveals an exceedance. The abstract temporality, i.e. the temporary work measure is incapable of understanding the creative energy of the work itself.

After highlighting the terms of biopower, biopolitics, discipline and control, this study concludes its second chapter approach pointing to the definition of *multitud*, warning that any analysis is only an assumption. Therefore, our point of view embraces a kind of temporary support point to reshape and modify the definition of *multitud* that arises from the relationship between a constitutively and practice of power. The author argues that before it was possible, through the field of governmentality, that capital could reduce the multiplicity of singularities to something organic and unitary, a class, a people, a mass, a set; in our times, therefore, this process does not work anymore, the *multitud* should be thought of primarily as a non-organic variety, distinctive and powerful and therefore suggests that the logic of power is reversed for this *multitud* (NEGRI, 2008, p. 57).

Such Negri's point of view, which can be considered as a Neo-Marxism, has faced various critics, once is based on the premise that it would be possible to achieve the communion between capital and work, which, for orthodox Marxists, would be completely unfeasible (SEABRA, 2009). Despite recognizing such apparent contradiction, this article is based on the premise that biopolitics, according to Negri, by positioning life as the protagonist, may be used to explain shared economy, which indeed does not preach the end of capitalism; instead, aims to make it more human and sustainable.

2. CONTEMPORARY CONSUMER SOCIETY AND BIOPOWERS

There is no denying that contemporary society has the most diverse and sophisticated bio-political control mechanisms, however, are not clearly discernible.

Giorgio Agamben, Italian philosopher argues that one of the bases that support the power is *nuda vita* phenomenon or the translation of the native language "bare life" and that it is a kind of income, which has close financial relationship of power sovereign. "The fundamental performance of sovereign power is the production of bare life as original political element and as threshold of articulation between nature and culture, *zoé and bíos*." (AGAMBEN, 2002, p. 187)

It is therefore important to emphasize that the Greeks believed that there were two kinds of life: *zoé and bíos*. The definition of *zoé* would be just the bare life, human existence itself, since the *bíos* are the ways of living, the individual's political relations alone and with the social environment that integrates. Giorgio Agamben, therefore, argues that one of the contemporary biopolitics characteristics is precisely the separation of the *zoé* of *bíos* shapes or, in Aristotelian terms, advocates untying nourishing power of the other powers of *Psykhé*. (AGAMBEN, 2008, p. 55). Such view, however, has also been questioned, so much that Alejandro Médici (2011, p. 59) *zoé* and *bíos*, unlike withdrawing, interlock themselves.

In agreement to the understanding of the Italian philosopher, though, Hannah Arendt, in her book *The Human Condition*, presenting the distinction between labor and work, denotes that the work would be *zoé*, it is considered the activity that corresponds to the biological process of the human body, whose natural growth, metabolism and eventual decay translate vital needs produced and inserted by labor in the life process. The human condition of labor is life itself; and the work is *bíos*, means by which the existence of the individual is based, in which he/she gives meaning to the world, that is, through the work that produces an artificial world of things unlike

any natural environment, housing each individual, although the world is dedicated to resist and transcend the entire community. The human condition of work is worldliness. (ARENDR, 2007, p. 15)

At the present time, therefore, both terms appear in the social context as synonyms, the labor, however, never designates a final product and this has made the need to work to become less covered by individuals. The *homo faber* is the man who does the work and produces durable goods, which give meaning to the world, so they answer to the human condition of worldliness, from the construction of a world of things about the natural. The *laborans animal*, is who consumes. *Homo politikos* in turn, is the one who perpetrates political action. For the capitalist machine, the *animal laborans* is the one who has the biggest highlight, given that it is through the action of a totalitarian hedonistic society that goods elements produced by *homo faber* achieve their purpose to meet the human condition through consumption, act that arises, therefore, of labor. The *laborans animal* has a natural need to consume, in the case of an act inherent in the human biological process to conserve and supply vitality. (ASSY, 2009, p. 16)

Contemporary society also known as consumer society, is, therefore, the one that exercises control over the lives of its individuals. The controller model was through the basis of consumption, allowing the capitalism, the current system, the ability to infiltrate the lives of people an everyday control logic of them, however, this influence has become a habit, a routine for individuals who are living without realizing voluntary servitude to the world of consumed goods. As stated above, the capitalist system is the result of the *animal laborans* victory over *homo faber* and *homo politikos*, being the latter responsible for the production of the means which sense of the world and political action. (MOURA, 2010)

The social dynamics of production and consumption excludes all individuals who fail to integrate this society that preaches be pleased the supreme good of life and that this pleasure is possible only through the repeated act of consumption. These individuals, who do not consume, do not participate in the capitalist system, do not cooperate with the logic installed by capital. Considering the principle of *zoé*, the existence and relationships of individuals revolve around the consumer; the question of the state revolves around the control over the lives of individuals, all consumers in this contemporary society, exercising the field of governmentality through biopowers.

It is, therefore, through means of biopolitics that the consumer society is controlled by the state; this acts dictating what rules should be followed in social within , revealing what is right, wrong and convenient , then exerting a force majeure way to build a kind of society that, nowadays, is aware that full bliss consciousness relies on the accumulation of material goods , referencing the logic of being from the having. The ideal of happiness is like that, the one that the system induces. The solution for such scenario approached in this paper is that, through Antonio Negri's lessons, those biopowers may be substituted by biopolitics and, by means of shared economy, it may be possible to achieve a capitalism that is minimally sustainable.

3. THE POWER OF SHARED ECONOMY

On the sidelines of the legal regulations and the market itself, the shared economy emerges in post-modern consumer society as a power, which aims to bring people interested in that new economic model, reducing the bureaucratic aspects surrounding consumer relations. The above approach between the subjects of the relationship of consumption, consumer and supplier, is possible thanks to the hallmark of postmodern consumer society, the connection through new technologies, which has reach beyond internal borders of a country. (BATTEZINI; REGINATO, 2016, p. 180) The connection on one network has the power to encompass much more, approaching the whole world and allowing this new economic model in its shared, impact and change the way the act of consuming is known and performed today.

The shared economy, a result of mutations in the act of consuming via peer to peer, through the worldwide phenomenon of collaborative consumption (sharing of consuming goods) (BOSTMAN; ROGERS, 2011, p. 61-62), stands as an economic model that seeks sustainability, developing itself by means of the economic pillar, although without ignoring or diminishing the importance of the social and environmental pillars, operating in a more altruistic approach.

It is, therefore, a new economic model enabled through businesses linked to the sharing technique. The consumer in the shared economy does not acquire the property or possession of something because he or she is more interested, indeed, in satisfying his or her needs, which, many times, are fulfilled by a simple access to goods and services, standing out the idea of dividing/sharing the use of products and services with other consumers (SILVEIRA; PETRINI & SANTOS, 2016).

This new economic model has as the main engine the digital technology, this allows individuals to have direct relations of purchasing and selling any type of demand, the function is actually to approach consumers and suppliers, avoiding the dispersion of the flow among them, role played in the current model of consumption by intermediaries.

Regarding this, the first online platforms for the sale of products through the Internet emerged in the mid-90s, are examples: website eBay for used product sales and *Craigslist* classified page (HOLDEN, 2010, p. 284), giving the kick in the shared economy that has focused force to rescue values forgotten by the post-modern consumer society. Suppliers within the shared economy tend to offer high-level services, given that the maintenance of the companies in the market is based on the reputation of these. Consumers in turn are urged to establish a reliable link with the good or service providers you want to consume (BOSTMAN, 2012). The environment suffers less impact than the current model of consumption, since the consumption is around the need to use and not ownership, so the same may well be an object of consumption of various consumers, and resources used to manufacture a single time beyond the gradual decrease in the discarding of such consumer goods.

The new economic model, however, tend to thrive better in societies where trust is something common in the culture of certain people. In Brazil, the high degree of insecurity justifies the difficulty of acceptance of companies in the field of shared economy, recognizing its power in the global socioeconomic scenario, proposing this item to discuss some of the most emblematic questions on the subject.

3.1 Shared Economy Reach

In the traditional model of consuming, it is produced, sold and tends to discard something. Though as pointed out elsewhere, the first online platforms for selling products on the Internet have emerged in the mid-90s, opening the eyes of the economy for their shared, it was with the 2008 crisis, according to the columnist Thomas Friedman the New York Times, both the environment and the market reached its limits and revealed that the consumerist model in place was no longer sustainable. (FRIEDMAN, 2011)

The new economic model was driven by some key factors such as concern for the environment, the global recession, the global interconnection through new technologies, the new form of relationship through social networks and the consequent redefinition of community significance.

In 2008 appeared in the shared market economy the US company Airbnb, whose purpose was intended to mediate, via internet, rental houses, simple rooms for small and large seasons worldwide. This company covered so many places, meeting the expectations of those who had space for rent (suppliers) as well as those who had need to occupy certain space (consumers), unable to bear the value and the bureaucracies of the traditional business model of rent, which has become a reference of the new type of economy globally. (ANDERSON, 2010)

The possibilities offered by Shared Economy instigate, but also cause controversy regarding factors that come encouraging the movement. Some argue that it shows the entrepreneurial essence of the human being, coupled with the improvement of new technologies and media, driven by the economic crisis. Others, therefore, point out that the movement takes care of an intrinsic question the need, exalted by the increasingly unequal distribution of wealth in the outside world. Whatever is, the fact is that we are facing a world power, a new economic model controlled by *multitud*, which has exerted influence greatly the human customs, the current consumption act and on the list of performed business within the more traditional economy.

Antonio Negri in his book, *Exile*, says that, currently, with the transformation of the modern to the postmodern, the enigma hovers in *multitud*. Such wealth distribution inequality points to a breakdown of social classes, self concentration responsible for organizing social classes disappear. The *multitud* is thus the result of an intellectual mass, so that social part that slaughter to power all possible transcendence, calling the power to itself.

The scope of Shared Economy has been increasing over the years. As shown, this is a new economic model that has *multitud* in control, in an evident action resulting from biopolitics. Although the US company Airbnb, the market leader in accommodating consumers in "someone else's houses" (guests and hosts) throughout the world, there is no centralized power – monopoly – because every day new competitors arise, although they use means a little different, is worth the same software that centralizes the negotiations and have the same business proposal, enabling a mode that does not necessarily tend to worry about the economy, but people get closer, reduce bureaucracy consumption and avoid waste / disposal of goods consumed, worrying about the environment and focusing on current and next generations.

Data register that the US company ended 2013 with rapid growth, with more than 250,000 ads posted on the site, with approximately 550,000 accommodation deals around the world. Also in 2013, the company reached the total of 10 million individuals consumers hosted by the platform since the launch of the site in 2008. On the platform, there are more than 34,000 cities in over 190 countries registered spaces. New York has about 25,000 accommodations available, Paris is on a similar level. Even in places where the company has no office, a physical working space, as is the case of China, the site is considered the main intermediary in the rental branch to seasons in the shared economy mode. (GUIMARÃES, 2015)

Just for comparison, one of the largest companies in the tourist accommodation sector within the conventional model, the Hilton hotel chain, has about 600 thousand rooms spread across the planet. Airbnb company, along the lines of shared economy, however, has the important advantage which is the diversity of spaces available, with options for all tastes and possibilities. There are listings of more than 600 castles, private islands, tents, caves, houses of various models and structures and various other hosting forms available on the site for consumers this new era.

The difference between the business models emerge from the success that has been reaching the shared economy by enabling companies to maintain business with the same purpose as the traditional way without, however, needing the same business devices, such as Airbnb case that unlike Hilton network, maintains the same business as this without having any bed. The unbureaucratic way companies of the shared economy mode work has led to extremely positive results to enterprises, generating interest from the mass that will be worth the service made available either as a consumer or supplier, but has also been terror to the adherents to the traditional model the economy, which is under state control, motivating them to social and legal discussions.

New York state handled a lawsuit which had as a supposed discussion based facility by the companies of the shared savings model for teasing the tax authorities. It was raised the situation that a person can advertise several different properties, so that the platform enables the movement of significant business, without, therefore, the State receives no share of revenue in

taxes, and for this reason classic hotels claim that they are supporting a market under unfair competition. Defending Airbnb sticks to point out that the form of available venture, is something that had not been thought of yet, but before that there were already people and businesses, and specific rules for both. The mode of shared economy is just joining these two points: business and people. Despite its consistency and source of the defensive thesis of shared business, the action was upheld and the hosting service offered by Airbnb was declared illegal in New York City for violating local laws have a period of 30 (thirty) days, the minimum period for the temporary rental of rooms or buildings. For this reason, Judge Clive Morrick condemned the service user Nigel Warren to pay a fine for hosting Russian tourist in your property for 03 (three) days in December 2012. (JUIZ, 2013).

As previously highlighted, Airbnb is shown as the first shared economic model in this post-modern era, however, the shared economy has a much broader concept than just host strangers in someone else's house, other companies of this shared model has spread. For example, Lyft applications, Uber, Side Car and Ride Relay Rider developing a service for users to exchange or rent their cars, or to exchange ride for several cities around the world. In the clothing sector, the American Tradesy site enables women to sell, exchange, rent their clothes and accessories that no longer use, is therefore a way for people to negotiate in an extremely simple manner. This platform offers a unique apparel section for weddings, the same wedding dress was worn by three different brides, the first paid in the store in a Vera Wang US \$ 8000, selling through Tradesy the second wedding for \$ 3000, which in turn resold the same site for exact US \$ 3000. (GUIMARÃES, 2015)

In the national economic market Airbnb company has no legal restriction to act / work, however, the Uber within the Brazilian territory is the most controversial shared enterprise today.

The UberCab company, which is now known as Uber, was born in San Francisco in the United States, with the central idea of offering the provision of transport services for affordable small passenger cars with driver from an application installed on the smartphone. This service is pretty simple and can be easily used, since all the consumer/passenger has to do is to install the app, register his/her credit card for charging purposes, and the geolocation function activated and request the online service. Basically, the platform has the evaluation of the driver being requested, demonstrating the importance of the suitability of service, is therefore based on the evaluation of users in the application, after using the service, which qualifies the driver and keeps the application. The economic capital of the company is only invested if there is reputational capital, that is, the company only survives from the evaluation of the users on the app – the passengers, who, after using the service, rate the drivers and the service itself, keeping these active or not – this is something that elevates, consequently, the margin of profit of the shared entrepreneurship.

Uber's potential of development, as a shared economy, is conditioned to *multitud*, given that the main purpose of the app is to offer, in a wide way, the provision of a high-quality service, since there is an intention of building a reliability relationship between the users/consumers and the drivers/providers.

Uber's provision of services, however, has arouse a great deal of discontentment by taxi drivers, throughout Brazil, especially in the capitals, where rage has been used in all its forms. On one side, the taxi drivers state that Uber practices unfair competition, once they do not have to pay taxes, they are not obligated to carry special driver's licenses, nor special insurances to transport passengers, as well as it is not mandatory for them to attend preparatory courses, nor present lack of criminal records, not to mention that they are not required to pay the car license; on the other one, Uber drivers emphasize that they have to pay other expenses that are not mandatory to taxi drivers, like Tax on Property Motor Vehicles (IPVA, in Portuguese) and expenses with the purchase of the vehicles, which the taxi drivers do not have to pay.

Thus, the Federal Law No. 12468 of 26 August 2011, which regulates the profession of taxi driver, the provision of art. 2, is a private taxi drivers the use of motor vehicle, own or third parties for individual public transport paying passengers, whose capacity will be a maximum of seven (7) passengers (BRASIL, 2011). But the Uber points out that the service does not provide for public transport but particular.

On May 2016, 82 regions around the world have been registered as regulated by the Uber service, among them, the city of Sao Paulo that, in the same month, approved the execution of individual transportation service by applications in the paulistana capital, conditioning the city to pay the license in the amount of R\$ 0.10 (ten cents) in the average (GOMES, 2016). The amount of bodies of the Brazilian Federation that is aware of the regulation of this new type of transportation of people has been growing, so much that the city of Belo Horizonte, through the Municipal Law No. 10.900/2016 established the service providers the obligation of tax collection and limited the permission of such activity for drivers certified at BHTrans (RODRIGUES, 2016).

However, despite the innumerable individualized initiatives from government bodies on regulating Uber in their territories, the Minister Fátima Nancy Adrighi, from the Superior Court of Justice (STJ, in Portuguese), during the 2nd Brazilian Congress on Internet, which took place in Brasilia, advocated that only a federal law would legitimate the activity, in what way if the issue goes to the Brazilian Supreme Court (STF, in Portuguese), it is the duty of this body to declare the unconstitutionality of the state and municipal laws regarding the issue. Uber's situation, in the concept of the Minister Fátima Nancy, did not match the 30th Article of the Brazilian Federal Constitution, because there is a distinction between the services provided by the taxi drivers and those provided by the app: "The taxi is an individual and public mean of transportation that must universally serve the passengers, while Uber is a private individual mean of transportation, in which prevails the autonomy of the driver's will, according to his or her convenience" (MINEIROS, 2016).

Regarding the minister's opinion, the fact is that to date there is still no court order or legal obligation, binding at the national level to set the Uber situation in the Brazilian state and cannot therefore speak on illegality in its activities, but only consider the power of *multitud* involved in this project on the community, which has been changing the way the user / consumer of transport services in small passenger vehicles, consequently boosting shared economy.

3.2 The Changing Promise of Capitalist Model

Proponents of this economic model recognize their power and warn to the new concept of consumption that is being developed. The post-modern society can no longer subsist from unsustainable practices without the necessary awareness with current and future generations; consequently, it is necessary to endeavor altruistically, cooperating so that the universe of consumption prevails and reinvents itself in its new concept – inverting the sole logic of consumption based in the purchase of the possession of goods into a consumption based on a shared use of them.

It is unquestionable that the consumer market is the major protagonist in the capitalist system, after all, everything is bounded to the act of consuming; daily lives, individuals, industry, modern technologies and publicity work for the creation of needs and human desires, rectifiable from the objects of consumption. Furthermore, the goods are already intentionally being produced not to last too long, either through its shelf life or by the rotativity of novelties launched in the consumer market, in which newly purchased products already become obsolete even if still useful. This set of factors enable the providers to profit even more insofar consumption becomes wider. The economy, thus, revolves pushed by the increasing purchase of consumption goods, boosting consumerism, cultivating the idea, for the consumer, that his role in the society depends

on the *quantum* and on what he or she consumes, that is why the need of consuming more and more, following the trends dictated by the market.

That model, however, reveals itself unsustainable and is already arousing risks for the human existence itself –, which goes in a path full of uncertainties for current and future generations, bringing a collective conscience, no longer individualistic for the consumers, something that has opened space, consequently, for new entrepreneurships in the world of Economics – emerging, thus, shared economy as the new world power.

Shared economy, however, does not arise to put an end or to demonize the economic standard model and/or the traditional way the consumer market is developed. It is all about an enhanced concept of entrepreneurship that also aims to profit. Therefore, there is no way of refuting the idea that shared economy will add up/contribute for the maintenance and development of the capitalist system.

On this track, the fact that there are businesses focused on mediating car pools, for example, does not put an end in the automobile industry, it just simply provides the consumer a different alternative of getting to his/her destination, even if not in his/her own car. Shared economy is, so to speak, the most latent representation of John Elkington's capitalism, spread in the world through his book *Cannibal with forks: The triple bottom line of 21st century business* – “Sustentabilidade: canibais com garfo e faca” (ELKINGTON, 2012, p. 52).

Capitalism remains the most proper economic and political system to prevail in the post-modern world; however, it no longer develops limitedly and/or restricted only by the economic pillar. The environment, which had been suffering the consequences of overconsumption, either for the finiteness of goods or by the improper disposal of consumed goods, found in shared economy a way to be less targeted. Solidarity, which had been gradually forgotten, with people concerned only about the condition of having something, without taking into account collective needs and those of next generations, is restored in this new model, since consumers and providers tend to behave themselves also in order to benefit the other. Despite this evolution, nevertheless, the shared model does not intend to annihilate the capitalist system, its purpose is to carry it on in a more humane way, balancing the three pillars of sustainability.

As noted, the Shared Economy presents a new way to consume, focused on the use, turning such use into a entrepreneurship, a phenomenon that has become a world power that has been shaping the current capitalism. It is not possible to evaluate shared economy through the traditional perception, otherwise it will not be possible to glimpse the array of benefits that are born with this movement. According to a research disclosed by *Forbes* magazine, it is estimated that shared economy produced, in 2014, an annual income of US\$ 3.5 billion for its users and it tends to grow 25% (twenty-five per cent) annually (AGUILHAR, 2014).

Changes through the Sharing Economy reach the way of understanding the relationship of supply and demand; human design built based on consumption, which have been conditioned to the logic of being from having. The benefits of Shared Economy reach, therefore, human relations in the individual, social, economic and the environment ways, without causing a decrease and/or weakening of capitalism as a political and economic system. It just simply presents a new aspect – sustainability.

CONCLUSION

Without the understanding of socio- economic emergency that contemporary society is living, the mistaken view of Shared Economy tends to be exceeded. The strength of the power generated by *multitud* in the consumer society by this new economic model has been promoting a new dynamics in consumerism, offering usage as the best option to meet demands, without necessarily having to detain the asset in order to do so.

By the Shared Economy, the *multitud* exercises biopolitics in society, conditioning companies to change the way the market flows traditionally developed a unique way of consumption, which has been working in an independent way regarding the Public Power. The power *multitud* therefore lies in how they adapted to the problems of the consumer society, rescuing emerging issues in the three aspects of sustainability: economic, social and environmental, without forgetting of whatever. The intention of the shared economy is force the economy without weakening the environment and society.

The fact is that society throughout history came through several transformations, ranging from a level necessary to reckless. The opportunity offered by the Shared Economy is to perform a movement on a global scale, dedicated to restoring forgotten values, increasing thus the survival of the mankind. The Shared Economy is only possible because those involved trust each other, they are aware of the importance of sharing consumer goods, and give more value to the actual needs, which once supplied pass on the consumer goods; it is thus a hope for possible improved economic crisis, because although the turnover of production of goods and output of these decreases, the issue is that consumers will still exist even if the way to consume is modified.

The biggest problem and therefore resistance, implicated in the format in Shared Economy, is that the working class, that is, one that feels "safe", taking life as the field of governmentality object, clings to the competition argument unfair, and total lack of knowledge of the scope of the Shared Economy phenomenon reflects the services provided by companies in the industry as providing illegal service.

For long arguments in the study, we sought to demonstrate that this view comes from a myopic look, forming a wrong image about the model of the economy, while the fitness function to study and discuss this phenomenon, initially in a technical way, raising socio-economic and legal issues, that later spread this research to the community with the help of the media available to reach the greatest number of people and thereby demonstrating the real importance of Shared Economy. Therefore, it is believed that through the spread of information it would be possible to widen the scope of vision regarding that phenomenon, which, taking into account the global reach, that is, the world economic power that is encompasses, that can be translated in a model that is here to stay and to transform the consumer society, with real conditions of balancing the principle of sustainability, pointing out that current days do not aim to annihilate the capitalist model and the way the economic activity has been developing itself. The adoption of the shared economy, however, will show that in this post-modern era collaboration is pretty much more productive than the predatory competition of the markets and that it changes the rules of the game – that is why the importance of understanding all the perspectives of that new economic model, which tends to turn capitalism into a more humane and sustainable model.

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