
**SUSTAINABLE DEVELOPMENT AND SOCIAL AND SOLIDARY
FUNCTION OF THE COMPANY FROM THE COLLABORATIVE
CONSUMPTION PERSPECTIVE**

***DESENVOLVIMENTO SUSTENTÁVEL E FUNÇÃO SOCIAL E
SOLIDÁRIA DA EMPRESA NA PERSPECTIVA DO CONSUMO
COLABORATIVO***

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ABSTRACT

Objective: this article analyzes the use of collaborative consumption as a mechanism to combat environmental degradation, with the aim of making it ecologically balanced. The objective is to demonstrate that it is a tool to assist the fulfillment of the social and solidarity function of the company, exploring the possibility of applying the idea of objectification of the natural person, idealized by Immanuel Kant, in violation of the ecologically balanced environment.

Methodology: based on the deductive method, documentary and bibliographic research, the article seeks to understand, from a scientific perspective, the reasons that contribute to the degradation of the environment.

Results: it is concluded that the collaborative consumption undertaken by the companies, in addition to proving to be fundamental for the fulfillment of its social and solidarity function, also contributes to the sustained internal development.

Contributions: to understand, from a scientific perspective, the reasons that contribute to the degradation of the environment, as well as to the phenomena of global warming, atmospheric pollution, the improper use of natural resources and the improper disposal of objects of nature, such as factors of overpopulation, consumerism, digital self-centeredness and obsolescence.

Keywords: Environmental reification; Collaborative consumption; Social and solidarity function of the company; Development.

RESUMO

Objetivo: o presente artigo analisa a utilização do consumo colaborativo como mecanismo de combate à degradação do meio ambiente, com o escopo de o tornar ecologicamente equilibrado. O objetivo é demonstrar que se trata de uma ferramenta de auxílio ao cumprimento da função social e solidária da empresa, explorando a



possibilidade de aplicação da ideia de coisificação da pessoa natural, idealizada por Immanuel Kant, na violação do meio ambiente ecologicamente equilibrado.

Metodologia: com base no método dedutivo, na pesquisa documental e bibliográfica, o artigo procura compreender, numa perspectiva científica, os motivos que contribuem para a degradação do meio ambiente.

Resultados: conclui-se que o consumo colaborativo empreendido pelas empresas, para além de se mostrar fundamental para o cumprimento da função social e solidária desta, contribui, igualmente, para o desenvolvimento interno sustentado.

Contribuições: compreender, numa perspectiva científica, os motivos que contribuem para a degradação do meio ambiente, bem como para os fenômenos do aquecimento global, da poluição atmosférica, da utilização indevida dos recursos naturais e do descarte indevido de objetos da natureza, tais como os fatores da superpopulação, do consumismo, do egocentrismo digital e da obsolescência.

Palavras-chave: Coisificação do meio ambiente; Consumo colaborativo; Função social e solidária da empresa; Desenvolvimento.

1 INTRODUCTION

In the last decades, the human being has been using predatory and exacerbated natural resources for their survival, satisfaction, enjoyment or delight, which has been negatively reflected in the balance of the environment, as a source providing the elements necessary for the maintenance of all and any form of life, such as human life itself.

In the current era of hypermodernity, where there is an increasing number of human beings who, inhabiting the planet, disrespect the environmental balance, to which is added the mass cultural movement that has led nations to the path of need, will and taste consumption and disposal of more and more finite natural resources. Effectively, we are witnessing a negative transformation on the planet, which has been affecting the Earth's atmosphere and causing damage to present and future generations.



So, as never before seen, everything that is not human has been used as a thing, as a means to achieve its ends, under the pretext of dignifying the existence of the rational being. However, how does the existence of the natural person dignify itself when it promotes the predatory use of all the elements necessary for the continuity of its own organic life? Breathing, eating and hydrating are not objects of consumption, but necessary and essential purposes for human life. Therefore, it is imperative to recognize the fact that there will be no life without any of these limited elements.

In view of this, considering that the planet is the only one currently known that can house human life, it is imperative to highlight that the degradation of the environment can reach the point of making that same life impossible. It happens that, with death, the human being ceases to be a natural person, becoming a simple thing, from which no dignity can be attributed. For this reason, the environment, ecologically balanced, is fundamental for the maintenance of human life. Consequently, it cannot be treated as an object of consumption, which is why it should not be re-objectified, since the result is the re-objectification of human existence itself, since, through this process, there may be a time when the planet will cease to be able to shelter human life, consuming the planet itself.

In this sense, it is necessary to change the way of inhabiting the planet, using natural resources in a more sustainable way. It is in this context that collaborative consumption emerges, as a more ecological and sustainable means of consuming, living and human beings to interact in society, through a process of sharing resources. This new behavioral paradigm would make it possible to promote greater durability of things, combating the obsolescence of products and contributing to sustainability and environmental balance for present and future generations. Even collaborative consumption shows adequate skills to be used in business practices, respecting the constitutional principles and precepts, as an instrument to combat consumerism and digital self-centeredness, which has resulted in the increase and accumulation of waste,



which has been to effect, directly and negatively, this environment, which is intended to be ecologically balanced.

Based on the deductive method, associated with documentary and bibliographic research, this article aims to analyze the use of collaborative consumption as a mechanism to combat environmental degradation, which is intended to be ecologically balanced. In this way, initially, a reflection will be made on the idea of objectification of the environment, addressing the reasons that contribute to its violation. In sequence, collaborative consumption will be investigated, through which it will be concluded that, this method of collaborative economy, in addition to achieving the fulfillment of the social and solidarity function of the company, also contributes to sustained internal development, as way of guaranteeing an ecologically balanced environment.

2 THE ECOLOGICALLY BALANCED ENVIRONMENT REIFICATION

Inserted in a bubble, desires and unnecessary accumulations, society has not been concerned, as it should, with environmental preservation. In reality, the renewal of consumer relations has often been based on the disposal of obsolescent goods, without proper use. This type of behavior, which is recurrent, generates the emission and dumping of waste in inappropriate places and without adequate recycling, polluting the environment. The consequence of this type of behavior has been noticed in the occurrence of some natural disasters, such as the death and even the extinction of several living beings of the terrestrial fauna, as well as atmospheric pollution and the degradation of flora. These reinterpreting factors are in close connection with the way of life in society, since for more than 50 years a way of life has been stimulated that exceeds the capacity of available resources, both financial and ecological (BOTSMAN; ROGERS, 2011, p. XVII).



For this reason, the breaking of the symbiosis among men and the environment, which would be intended to be ecologically balanced, is no longer unnoticed, given the signs of perishing in recent decades. Its impact has been felt by all of humanity, through increasing pollution in large urban centers, global warming and the increasingly systematic existence of major natural and environmental catastrophes. In fact, many of these catastrophes are a direct consequence of the improper exploitation of natural resources, which have as their sole scope to supply the uses and customs of human life, full of desires and vanities, since in the current historical era, we live with vanity and vanity we die (EÇA, 1948, p. 2).

Although we live in a hypermodern society (LIPOVETSKY, 2004, pp. 52) where connectivity and the transmission of information are instantaneous, and in which society lives inserted in a social and cultural revolution, on a global scale, the environment, which it intended to be ecologically balanced, it has been affected, degraded and reified, even though it is itself an essential factor for life on the planet. However, for the survival of human life, it is imperative to control the excesses of unrestrained consumerism and, as well, to avoid increasing environmental reification. For, although human beings may never truly be able to become the masters of our own history, at least they can and must find the means to take the reins of this world out of control (GIDDENS, 2007, p. 16).

Thus, the implementation of methods that contribute to the reduction of environmental degradation, requires the adoption of measures on a global scale, since in a negatively globalized planet, all the main problems are global (BAUMAN, 2007, p. 31). In fact, most of the environmental issues are global, which implies that the forms of intervention to minimize environmental risks will necessarily have to have a planetary basis (GIDDENS, 1991, p. 169).

With the exacerbated use of natural resources, in favor of the generation of wealth and economic growth, there is a break in sustainability and degradation of the environment, causing the very human beings, who in principle would benefit, to suffer the effects of this degradation and environmental unsustainability. In reality, it has been



human beings who have paid most of the bill for expenses with the environment, health and social costs of mining, deforestation, air pollution and now climate change (GANSKY, 2011, p. 73).

However, in order to preserve its own existence while being alive and organic, it is strictly necessary that human beings promote the preservation of the environment, ecologically balanced. Because, considering that the first, although not the main duty of a human being to himself, is to preserve himself his animal nature (KANT, 2003, p. 263), in the face of the factors that cause environmental reification, which it can be lethal to human life on the planet, it is no longer possible to consider that, in the man-nature relationship, man takes the place of the one who “owns and exploits” natural resources. It is, therefore, imperative to see man as part of nature, as being dependent on it, and not to be owner or owner (FREITAS; POMPEU, 2019, pp. 241-242).

For this reason, all other fundamental human rights presuppose a healthy and ecologically balanced environment as a sine qua non condition (FLORES, DORNELES, 2009, p.162). Effectively, without the preservation of the environment, there will be no preservation of the human being in its animal nature. In fact, there will not even be any human being on the planet subject to rights or dignity.

In these circumstances, in order to combat the re-enactment of the environment and work for the sustainable development of civilization, it is essential to understand the current state and the social factors that contribute or have contributed to it, consciously analyzing the possibilities of applying actions and policies more ecological. That said, there is a need to adopt a policy whose ambition is energetic, ecological and civilizational, and from which the first elements in the state of consumption can be spelled out (MORIN, 2015, p. 309). Sustainable development is based on the idea that the development process must meet the needs of the present without compromising the possibility for future generations to meet their own needs (MONTEIRO; FERREIRA, 2018, p. 95).

In this context, the constitutional principle of human dignity has an umbilical connection with environmental matters, as it has in almost all other legal matters.



Therefore, this principle is the epicenter of the solidarity project inscribed in the fundamental constitutional principles (CARDOSO, 2013, p. 134). So, consuming is considered, by the man himself, one of the elements that give dignity to the individual (FORNASIER, 2012, p. 206). However, if, on the one hand, the dignity of the human person is discussed, in another view, humanity itself, through the promotion of uncontrolled pollution and exacerbated consumption relations - which led to consumerism and programmed obsolescence¹ - is contributing to an evolutionary process of extinction of human life. The final consequence of the current evolutionary state will be the end of the very existence of the rational being that inhabits the planet. Through this situation, in a chain reaction, the dignity of the human person will be transformed into dust, bones and fertilizer for nothing.

Among the factors that contribute to the degradation of the environment, it is possible to mention the phenomenon of consumerism, which turns the raw material taken from nature into obsolete material, at a speed without size or parameter. In this way, the accumulation of garbage and other residues in all parts of the planet is promoted, based on the economy of deception, of which consumerism is its maximum exponent (BAUMAN, 2009, p. 108). This unbridled consumerism began in the 20th century, which corresponds to a historical time that in some of its elements seemed to give reason to the atrocious formula, according to which, human evolution is the growth of the power of death (MORIN, 2000, p.70). In effect, the consumer market is the 20th century version (admittedly mutant) of King Midas' dream come true. What the market touches, no matter what it is, becomes consumer goods (BAUMAN, 2009, p. 118).

The reality that presents itself, at the present time, is a society focused on consumption and environmentally unsustainable disposal, in which the human being is often indifferent to environmental problems, in the face of his eagerness for acquisition

¹ Programmed obsolescence is the purposeful imputation of useful life to a consumer product, implemented through its manufacturing and commercialization processes, in a way that makes it necessarily disposable in a certain period of time, forcing the consumer to buy another equivalent product.



and consumption. Thus, it consumes your hours of sleep, consumes the rights of others, consumes time, consumes your life and consumes the balance of the environment, both for your own generation and for future generations, generating an intergenerational debt. However, it is still true that in the "agorist" life of citizens, in the consumerist era, the reason for the rush is partly the result of the impulse to acquire and to join. However, the most pressing reason, which makes the rush really imperative, is the need to discard and replace (BAUMAN, 2008, p. 50). In triggering this "agorist" life, it is possible to observe four major forces that contribute to the manipulation and stimulation of hyperconsumption: the power of persuasion; the culture of buying now and paying later; the law of life cycles; and the "just one more" factor (BOTSMAN, ROGERS, 2011, p. 18).

In addition, as if all of the aforementioned factors harmful to nature and humanity were not enough, the technological revolution brought about a new problem: people now need to be publicized, that is, to be seen and to have their faces, tastes, customs and consumer goods exposed. This exposure is daily, and the greater the amount of exposure the better, for social status. This transforms the internet of things into a worldwide "menu" of figures, exposing their digital self-centeredness in an uninterrupted way, since in the race for individuality, there is no gap (BAUMAN, 2009, p. 35). This phenomenon shows that the dominant trend in the evolution of social relations in postmodern society is the rise of individualism, in all its manifestations (CASTELLS, 2003, p. 107).

Therefore, in this era of digital egocentrism, where it becomes almost impossible to observe human beings straying from their electronic publishing instruments, Bauman discusses the existence of what he calls an electronic confessional, thus providing:

Teenagers equipped with portable electronic confessionals are just apprentices training and trained in the art of living in a confessional society - a society notorious for eliminating the frontier that once separated the private and the public, for transforming the act of publicly exposing the private into a virtue and a public duties, and for removing from public communication anything that resists being reduced to private confidences, as well as those who refuse to confide them. (BAUMAN, 2008, pp. 9-10)



Through the spread of this confessional society and this digital egocentrism, in which showing others what you have is more important than having, using and enjoying, consumer goods are being replaced at an enormous speed. This fast and frantic replacement is not compatible with its own durability, without its proper use. This phenomenon has the consequence of creating and accumulating huge amounts of ash and waste, without the individual being aware of the polluting effects of this substitution. In reality, the consumer society is anesthetized in relation to its consequences (BOTSCHAN; ROGERS, 2011, p. 9), devaluing durability, equating "old" with "outdated" and, therefore, unfit to continue to be used and, consequently, destined to the garbage can (BAUMAN, 2008, p.31).

For this reason, in the face of this cultural homogenization and oriented consumption, as a form of pasteurized social domination, man is becoming a commodity of himself, re-making himself, for his own satisfaction, since in the society of consumers, no one can become a subject without first becoming a commodity (BAUMAN, 2008, p. 20). In the face of this apocalyptic scenario of consumerism, environmental degradation, the trashing of natural resources by humanity itself and the electronic confession metamorphosed into digital egocentrism, there is a need to stop and think. Although late, it is better late than never, in order to guarantee a future for future generations. It will even be necessary to consider whether there will be a future for the next generations on this planet, since the violation of the environment, as a chain sequence, can lead to the end of human existence on the planet, at least in the way it is known today.

That is why the environment, which is intended to be ecologically balanced, needs to be dignified, since it is the only one that can promote the maintenance of human life on the planet. Therefore, the human being must not and cannot continue to walk towards the environmental abyss, since, if you look too long into an abyss, the abyss will end up looking within you (NIETZSCHE, 2001, p. 89).

Thus, there is an urgent need to analyze the idea of environmental reification and the consequences that its use in a predatory way will cause for the maintenance of human



life on the planet. Now, from reflections on the possibility of transporting the idea of objectification of the natural person, by Immanuel Kant, to the environment, which is intended to be ecologically balanced, results for this more than rights and guarantees, but the demand for an effective dignity, already that without the environment, ecologically balanced, as well as without nature in the full performance of its existence and without natural resources, there will be no human life. Indeed, without human life there will be nothing to dignify.

In this context, in the classic work called “Foundations of Metaphysics of Customs”, Immanuel Kant, defending the dignity of the natural person, by a logic of exclusion between price and dignity, the means and the end, mentions that: “In the realm of purposes everything has a price or a dignity. In place of what has a price, something else, equivalent; on the other hand, what is above any price has dignity, therefore, it has no equivalent” (KANT, 2018, p. 77).

In view of the above, considering that without the environment there will be no human life and that without human life there will be no dignity, the question is: what is the price of the environment necessary for the survival of human beings on the planet? What is the price of human beings? Can the environment be exchanged for something equivalent? Does the ecologically balanced environment have a price? Will there be human existence on the planet without the environment?

If the environment could be priced, this would be one thing. However, being the environment, ecologically balanced, necessary for the maintenance of human life, it would be above any and all price, since without it there would be no life and there would be no equivalent to replace it. Soon, the environment, ecologically balanced, will have dignity. In this context, the most important dignity of all, will be one that is able to shelter, maintain and promote the development of human life on the planet.

Therefore, it is necessary to recognize that the environment has dignity, because without it, the path to the environmental abyss is traced, since the world exists and, at the same time, human beings exist in the world (MORIN, 2015, p. 100). Effectively, there is



no way to maintain the health of the Earth and, consequently, health and human life, living the way humanity has been living. Therefore, new ideas need to be tested, old practices with less impact on nature need to return to society's daily life, as a pen (or a tax on capital, which is the same) is not enough to make the greenhouse effect disappear (PIKETTY, 2014, pp. 552-553).

Human life must be in solidarity with the environment, through the search for the means that enable human beings to inhabit this planet, without using its resources to a point of exhaustion. In fact, a feeling of solidarity with the planet is necessary, whose life conditions that of human beings. Soldier Terra must be saved! To become fully citizens of the Earth. It is imperative to change the way individuals are inhabiting it! (MORIN, 2015, pp. 104-105). However, even the recent concern with the environment owes its popularity to the perception of a link between the predatory use of planetary spaces and threats to the smooth flow of self-centered activities in liquid life (BAUMAN, 2009, p. 20).

It is precisely in this context that the figure of collaborative consumption comes in, which can be used as an effective weapon in the war against the obsolescent factors of hypermodernity, which are promoting the end of the environment, ecologically balanced. Indeed, the consumer is increasingly aware that finite growth and consumption based on infinite resources are not a viable combination (BOTSMAN, ROGERS, 2011, p. 37). In this context, the shared economy, which is quite heterogeneous, and which will be analyzed below, can be applied in the most diverse areas of human activity, promoting minimalism, the exchange of things as an alternative to the trash; leasing and lending as an alternative to buying something that will soon lose its use; use in place of property; the fight against digital self-centeredness, as well as the realization of the company's social and solidarity function.



3 COLLABORATIVE CONSUMPTION AS AN INSTRUMENT TO COMBAT ENVIRONMENTAL REIFICATION

Collaborative consumption is a means for the human being to consume, relate and live in society in a more sustainable way, less cohesive for the environment and more ethical and conscious in relation to the future of humanity and the planet. It is inserted in a context of sustainability movements, which society and all levels that integrate it see emerging, as part of the shared economy (FREITAS, PETRINI, SILVEIRA, 2016, p. 2). It is, therefore, an economic and social mechanism to guarantee the check and balances, of the individual needs with the needs of our communities and those of our planet (BOTSMAN; ROGERS, 2011, p. 53).

As modern societies became more complex, they acquired a more collective and social form (Hall, 2006, p. 29). In this context, the postmodern conception of collaborative consumption should be inserted, which is based on a model that uses the economy of collaboration in consumer relations. Through its use, it is possible to obtain a more collective and social meaning, evidenced in consumer relations, regarding the awareness of the negative impacts of consumerism for the environment, which is intended to be ecologically balanced.

Thus, it is a source of awareness of combating environmental degradation, through which collaborative consumption makes it possible to promote the use of goods and resources in a more efficient, collective and social way, increasing the durability of goods and objects consumption. In this way, it is possible to aim to reduce waste, waste production and environmental pollution, providing a more integrative life. Adamaís, through the collaborative economy the human being is relearning to create value from shared and open resources in ways that balance self-interest with the common good of society (BOTSMAN, ROGERS, 2011, p. 59). Therefore, collaborative consumption, also called shared economy, crowd capitalism or shared consumption, in addition to promoting the more efficient use of goods and resources, promotes the connection of human beings



with society and the place where they live. That is, they add the benefits resulting from the exchange of knowledge and the emergence of new social links.

In this context, it is important to mention that the shared economy is not a new economic model, which aims to replace capitalism, but rather, it corresponds to an instrument generated by capitalism itself, to combat the inefficiencies and harmful consequences of consumerism. In reality, shared economy and capitalism will coexist and will be able to generate new models and business practices that support sustainable development, based on both (RIFKIN, 2011, p. 11).

Unlike the sustainable consumption method, which focuses on the individualistic aspect, reducing individuals to mere consumers, and limiting the power of change to purchase and consumption, collaborative consumption is based on sharing in a community way. The latter, provides greater durability and use of consumer goods, through the re-reading of old methods, such as exchange and loan, with the use of the use of technological innovations for their realization, through cellular applications and other technological tools. In this way, it is possible to connect people in favor of the common good, that is, the fight against programmed obsolescence and, consequently, generating a movement defending greater respect for the environment.

Collaborative consumption shows consumers that their desires and material needs need not conflict with the responsibilities of a connected citizen (BOTSMAN; ROGERS, 2011, p. 180). It has as its main factors and / or movements, the use of an economy based on shared services, the implementation of distributive markets, as well as the adoption by users of this socioeconomic ecosystem and the collaborative lifestyle.

The service-based economy aims to achieve the benefits of shared use of these services, such as, for example, bicycle, car, drill, clothes and book sharing services, thereby contributing to the reduction of programmed obsolescence, whose objective is to reduce the useful life of the product, as an incentive to the consumer to purchase more products, on the basis of economic development and free initiative (HOLANDA, VIANA, 2018, p. 125).



The second factor is the implementation of redistributive markets, where individuals exchange, rent, sell and, in other ways, share the goods and services they have, thus overcoming the burden of intervention by the corporate intermediary and decreasing the final cost of things. For example, it is possible to reference the asset lending application called “Are you sugar?”²

The third impulse for the action of collaborative consumption is characterized by the collaborative lifestyle itself, through which people with common interests come together not only to exchange goods and services, but also to share time and experiences knowledge and even money. This third model has a close connection with the so-called “Crowd movement”. This movement is at the origin of the birth of Crowdfunding, which consists of bringing people together to finance projects in a collective way, as well as to solve problems, compose music, learn and teach. In this context, it is possible to refer as an example the Crowdfunding sites like Catarse³ and Benfeitoria⁴, and Crowdsourcing sites like Airbnb, as well as Crowlearning sites like Cinese.

In fact, with the collaborative consumption, the core of the issue is no longer and not only the product itself, but focuses on the need it meets and the way this need is met, through a paradigm shift, from an unrestricted idea of individual acquisition, to a new paradigm centered on the rediscovery of the common good (BOTSMAN, ROGERS, 2011, p. 186). Thus, instead of the individual going to a store to buy products, which will be used only a few times, it becomes possible to buy products for the collective use of the community, to rent or lend, connecting and involving human beings. Thus, it is possible to reduce the disposal of things, building a true philosophy of sharing and exchange.

Nevertheless, it is important to mention that collaborative consumption is not a model that can only be used by individuals, but can and should also be used by companies, as an instrument capable of fulfilling objectives inherent to the social and

² Access in: <http://www.temacucar.com/>

³ Access in: <https://www.catarse.me>

⁴ Access in: <https://benfeitoria.com>



solidarity function, both in the development of their relationships between employer and worker, as well as in their external relations with consumers, partners. And, well, in the formalization of its contracts and other acts relevant to the exercise of business activity.

However, it is necessary to consider the possibility of someone raising obstacles, in order to try to demonstrate that the decrease in the production of goods can lead to unemployment, which could violate the general principles of the economic order, which are found in the items of art. 170 of the Federal Constitution (BRASIL, 1988). Such a position does not deserve to prevail, since, like a snake that sheds its skin, at the same time that old professions disappear, new ones emerge, making the economy always adapt to the modern solutions and options of each historical moment. Socioeconomic development cannot be based on consumption relationships that lead to disposal, programmed obsolescence and environmental degradation on the planet. The socioeconomic development that pollutes is not development, it is a thing that is masked by growth.

Actually, as society and human beings evolve, for better or for worse, no profession, scientific method, method of making and using natural resources is unchanged. The community of collaborative commons is transforming the way we organize economic life, enabling us, in particular, to sharply reduce wage gaps, democratize the global economy and create an ecologically more sustainable society (RIFKIN, 2011, p. 11).

Collaborative consumption does not correspond to an invention of a new economic model, but to a reconfiguration and/or updating of old methods, in view of the current context of life, enabling social and economic development in harmony and with respect for the environment, which it is intended to be ecologically balanced, preserving it for present and future generations, in an ecologically more sustainable way.

As Immanuel Kant asserts, “a subjective foundation of desire is the stimulus” (KANT, 2018, p. 69). Consequently, in order to keep the environment ecologically balanced and the habitable planet for the present and future generations of human beings,



it is essential that all sectors of society be encouraged to consume consciously, through the shared economy, also known as consumption collaborative, which has the ability to keep capital in circulation, make the sacrifice of natural resources much more dignified, for the manufacture of goods intended for human consumption, increasing its durability, reducing the need for new manufacture and the imposition of new ones sacrifices on natural resources. That said, it is not possible to keep the planet habitable for the next generations based on current models and paradigms, as the environment is not a product displayed on a supermarket shelf (PISSALDO, SANCHES, 2015, p. 113).

Nowadays, factories can be operated by few people, so the industrialization of production methods has already caused the reduction of more jobs for the current capitalist system than it is supposed to be thought that the collaborative consumption could cause. In fact, collaborative consumption generates the circulation of wealth, promoting the maintenance and sustainable defense of the environment, free competition, the social function of property and the search for full employment, all this coupled with the sustainability and preservation bias. environment, realizing the fundamental objectives of the constitution of a free, fair and solidary society, as well as, to guarantee national development, according to items I and II of article 3 of the Federal Constitution (BRASIL, 1988).

National development, when carried out through collaborative consumption, presents as a characteristic, in addition to respect for the environment, ecologically balanced, the contribution to social development and the dignity of the human person. It allows dignifying constitutional foundations, such as the social value of work and free enterprise, according to article 1 of the Federal Constitution (BRASIL, 1988), since it allows the circulation of wealth in the hands of a greater number of individuals, avoiding the consumption based on goods and services offered only by the big monopolies and oligopolies, which favor the increase of social inequalities, when income is concentrated in the hands of a few.



In this context, it is necessary to understand that growth and economic development, although they can and should go hand in hand, are different concepts. Economic growth consists of an increase in the productive capacity of the economy of a given region, the index of which is measured by increasing the Gross Domestic Product (GDP). For its part, economic development is closely related to improving the well-being of the population. Thus, growth corresponds to an indispensable condition for development, however, it is not its only, nor the most important condition. Growth must be associated with a set of processes that guarantee economic and social well-being (MARCHIORO; GUBERT; GUBERT, 2014, p. 190). For Oliveira and Oliveira:

[...] economic development is an aspect of the larger phenomenon of development, which must be continuous and consistent with human development, with socio-environmental sustainability, which demands social inclusion and deconcentration of income as ways of coping with the historical inequalities that affect the dependent countries. (OLIVEIRA; OLIVEIRA, 2019, p. 23)

The new conception of development would have to be built in a more egalitarian sense, favoring collective forms of consumption and reducing waste caused by the extreme diversification of the current patterns of private consumption by privileged groups (FURTADO, 1976, p. 74). Collaborative consumption or the shared economy promotes exactly the most egalitarian development and the reduction of waste, guaranteeing citizens the right and freedom to participate in economic relations, and the freedom to participate in economic exchange has a basic role in social life (SEN, 2000, p. 22). Therefore, the interpersonal relationships carried out through the shared economy have a fundamental social meaning for economic development.

It is true that solidarity and responsibility must be paradigms for the future of humanity, in the sense of raising awareness of the need for collaborative consumption methods. However, solidarity and responsibility cannot come from mushy exhortations or civic speeches, but rather from a matripatriotic feeling that should be cultivated in a concentric way over the country, the continent and the planet (MORIN, 2003, p. 74).



Therefore, it is necessary to reach a point where the act of sharing is convenient, safe and more cost-effective than property (BOTSMAN, ROGERS, 2011, p. 89), since sociality has replaced individualism, as the individual returned to be facing his community, becoming confused with the social environment (SANTIAGO, 2008, p. 74).

And the paths to the effective implementation of sustainable, conscious and collaborative consumption, in respect for the ecologically balanced environment, pass through the application of their methods in companies, in which they must assist them with the responsibility in fulfilling their social and solidarity function.

4 THE EXERCISE OF SOCIAL AND SOLIDARY FUNCTION OF THE COMPANY THROUGH COLLABORATIVE CONSUMPTION

However, business activity cannot be seen as a villain and, as well, rules should be imposed that obscure the entire effectiveness of the economic and social order and the search for full employment. Economic activity must be seen as an ally, through the replacement and /or transformation of old and current methodologies and concepts, for the benefit of an ecologically balanced environment and of ethical, social, sustainable, and even intellectually more worthy of humanity, a since he lacks intellect who degrades without planning to recover what keeps him alive.

To paraphrase article 47 of the bankruptcy law, nº 11.101 / 05 (BRASIL, 2005), when providing for the judicial reorganization of the company, its existence allows the maintenance of the production source and the employment of workers, as well as stimulating economic activity. Thus, business activity must respect, not only the social expectations arising from the social function, but must, at present, take care of promoting social and economic development, without neglecting the indispensable preservation of the planet's natural resources (SANTIAGO, BEZERRA, 2017 , p. 479) For the constitutional limitation that conditions free enterprise and ownership to a social function,



has a direct impact on the company, also imposing a social function on it (SANTIAGO, 2008, p. 111).

Thus, as in all branches of human activity, in business, the constitutional principle of solidarity must be used to contribute to the preservation of the environment. The principle of solidarity highlights the value of the human person as a guiding principle of business activity (CARDOSO, 2013, p. 290). This solidarity consists of a legal rationality, in which the ethical values of human dignity and sociability give a new function to the legal system, imposing on it the obligation to induce the individual behaviors necessary to adapt to social interests (CARDOSO, 2012, p. 27).

The adoption of the sustainable model tends to strengthen the company in the market, updating it, for the current social context, of balance and protection to the environment, which is intended to be ecologically balanced, contributing so that companies can behave in a more competitive way in the market, with evident competitive reflexes, since the consumer has an increasing environmental awareness (OLIVEIRA, FEITOSA, 2015, p. 24).

However, the predatory, polluting and ecologically disrespectful way, which slowly ruins the environment, is not the only way to maintain the functioning and development of the economy, the circulation of wealth, the search for full employment and private property, in order to fulfill its social and solidarity function and preserve the ecologically balanced environment. In this sense, the business society must preserve and defend the environment, so that it is possible to achieve ecological balance, so it must adopt an environmental policy aimed at the rational and planned management of nature's resources, avoiding its predatory use and preserving biodiversity (DINIZ, 2018, p. 407).

Cardoso and Carmo, when analyzing the company's social / solidarity function in virtual businesses (and this sense can be applied not only to the virtual company), mention that:

The virtual company socially and jointly responsible and concerned with the future of the country is one that maintains an ethical and reliable quality standard,



customer service with efficiency, respect and clarity, does not mislead the customer, uses the virtual structure for dissemination and consumer awareness of relevant topics. Also, the offer of good quality products and services, not implementing a programmed obsolescence strategy, decisions based on sustainable purposes, sharing technological knowledge to contribute to the development of humanity. (CARDOSO; CARMO, 2017, p. 153)

The answer to the fulfillment of the social and solidarity function of the company, respecting the environment, ecologically balanced, is the incorporation of collaborative consumption in its activity, which has the power to transform the consumerist and predatory view of the depletion of natural resources, by adoption of a solution and strategy focused on sustainability. In this way, it will be possible to promote the circulation of wealth, the social function of property and the search for full employment, in order to dignify human existence, with respect for the environment, which represents a preponderant value, which must be above any considerations, such as those of development, both respect for the right to property and respect for the private sector (SILVA, 2005, p. 847).

This idea of collaboration, constitutionally supported by the principle of solidarity, goes against the fulfillment of the social and solidarity function of the company, according to item I of article 3 of the Federal Constitution. Effectively, it is a matter of thinking about the company's solidarity function through the development of sustainable actions, such as the creation of social projects aimed at protecting the region where the company is located, preserving the environment, as well as fostering development local (SANTIAGO; MEDEIROS, 2017, pp. 114-115).

Thus, the company can fulfill its social function, for example, when its operation is based on collaborative consumption, through the economy based on services, because when they are responsible for maintaining the product, they add the incentive to consider how it will be. It is possible to reuse materials, most of which have great durability and can be upgraded instead of being replaced.

For Botsman and Rogers:



Companies like Interface and Netflix show that it is possible to reposition from an old vertical retail model to another collaborative and integrated with immense cost savings and with increasing consumer loyalty we have to reach a point where the act of sharing be convenient, safe and more cost-effective than property (BOTSMAN, ROGERS, 2011, p. 183).

It is possible to sustain the adoption of collaborative consumption, in compliance with the social and solidarity function of the company, when it focuses its economic, financial and environmental activity in favor of sustainable social development and with respect for the ecologically balanced environment, using the means of production and commercialization in a way that can continuously reduce the need to exploit natural resources and finite ecosystems.

It is still possible to sustain, in an internal view of the economic organizations themselves, the adoption of collaborative consumption as a means of fulfilling the social and solidarity function of the company, when the latter, sells the use instead of the property (equipment fleet management); supports consumers who want to resell what they have purchased; explores resources not yet used and that would be disposed of as garbage; and offer maintenance, repair and upgrade services to combat the ills of planned obsolescence. On the other hand, from outside the economic organizations, it is possible to observe the adoption of the shared economy as a means of fulfilling the social and solidarity function of the company, when it makes available to its employees and partners the exchange of talents; book exchanges and exchange fair; promotes solidarity transport as a means of reducing gas emissions and the use of fossil fuels, as well as, when it adopts small, but important practices, such as reducing the use of paper; the use of drafts and the use of non-disposable cups and cutlery.

Therefore, collaborative consumption, inserted in the socioeconomic ecosystem, constitutes a tool that can and should be used effectively by companies in fulfilling their social and solidarity function, respecting the environment, which is intended to be ecologically balanced. In this way, it will be possible to promote the circulation of wealth and internal development, in a conscious and ecological way, and in respect for



constitutional dictates. In particular, the objectives of the Federative Republic of Brazil, with regard to respect for the general principles of economic activity, as well as the ecologically balanced environment, according to articles 3, 170 and 225 of the Federal Constitution.

5 FINAL CONSIDERATIONS

The ecologically balanced environment corresponds to an essential factor for the maintenance of human life on the planet -, which should be used as an end for sustaining human life, and not as a means of exploiting its natural resources in a predatory way. Thus, it should not be manipulated as a means of irrational exploitation or degraded to the point of making human life unsustainable, but as a necessary end to its maintenance. From this point of view, it is necessary to provide for the adequate use of natural resources, through the valorization of human work, with due respect for the social function of property and the defense of the environment. This implies the use of collaborative consumption in the company's activity, as a way to fulfill its social and solidarity function, observing the principles of the economic order, respecting the ecologically balanced environment.

In turn, collaborative consumption does not have the consequence of negatively affecting the economic order, companies and urban or rural workers, being, on the contrary, the most ecological way to observe social and economic development, regarding the concrete question of the use of natural resources, which are both finite and necessary for human existence.

For all of the above, it is concluded that, with the continuity of the current system of exploitation of natural resources, to the detriment of the ecologically balanced environment, the human being will end the atmosphere, and make the planet an infertile



space, unable to generate and maintain life, transforming everything that exists in the most absolute nothing.

Nothing has no dignity, because it is the most irrefutable lack of something to dignify itself. The ecologically balanced environment is the only factor that allows the existence of something in the fight against nothing. Therefore, there is nothing that has more dignity than an ecologically balanced environment.

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