

"THIS HERE'S A HUMAN MENU." VALUE COCREATION ON TINDER

"CARDÁPIO HUMANO ISSO AQUI." COCRIAÇÃO DE VALOR NO TINDER

"ESTE AQUÍ ES UN MENÚ HUMANO". COCREACIÓN DE VALOR EN TINDER

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Abstract

The purpose of this paper is to analyse value cocreation of exchanges on the Tinder app. Netnography was conducted, including participant observation and 13 in-depth interviews. The results were analysed using Bardin's content analysis. The exchanges exaggerate the value proposition of the service, and the online environment makes coordination difficult. Value cocreation more closely resembles the creation of value by the user rather than by the app, considering the fragility of the institutional aspects. Tinder allows relationships between consumers that are similar to marketing relationships, with opportunities for choice, accumulation, exchange, and disposal that constitute objectification.

Keywords: Value cocreation. Tinder. Netnography.

Resumo

O objetivo deste artigo é analisar a cocriação de valor nas trocas pelo aplicativo Tinder. Realizou-se netnografia com observação participante e entrevistas em profundidade. Os resultados foram analisados pela análise de conteúdo de Bardin. As trocas potencializam a proposição de valor do serviço e o ambiente online dificulta a coordenação. A cocriação de valor assemelha-se mais a criação de valor pelo usuário do que pelo app, dada a fragilidade dos aspectos institucionais. O Tinder permite relacionamentos entre consumidores semelhantes aos relacionamentos de marketing com oportunidades de escolha, acumulação, troca e descarte aproximando-se da objetificação.

Palavras-chave: Cocriação de valor. Tinder. Netnografia.

Resumen

El propósito de este artículo es analizar la creación de valor de intercambios en la aplicación Tinder. Se realizó una netnografía, que incluyó observación participante y 13 entrevistas en profundidad. Los resultados se analizaron utilizando el análisis de contenido de Bardin. Los intercambios exageran la propuesta de valor del servicio, y el entorno en línea dificulta la coordinación. La creación de valor se asemeja más a la creación de valor por parte del usuario que por el app, considerando la fragilidad de los aspectos institucionales. Tinder permite relaciones entre consumidores similares a las relaciones de marketing, con oportunidades de elección, acumulación, intercambio y eliminación que constituyen la objetivación.

Palabras clave: Creación de valor. Tinder. Netnografía

1 INTRODUCTION

The exchanges that make consumption possible involve subjectivities that have the capacity to reorder society in that they include symbolic values in the individual sphere associated with emotions that also involve the use of the body (Bourdieu, 1989; Holbrook, 1999; Miller, 2003; Campbell, 2006). It is possible to situate this reflection in marketing when one understands the link between consumption and society.

In addressing consumption, exchange, and subjective perception mediated by experience, it is understood that the proposal of what is offered will be experienced by the consumer such that his or her perception will establish a value based on expectations and motivations for consumption even before he or she consumes the good (Voima, 2010; Grönroos and Voima, 2012). The consumer thus ceases to be a buyer and user of the good and becomes a cocreator of this good's value (Vargo and Lusch, 2004). The good's supplier, in turn, can ensure through institutional premises that his or her offer was fulfilled. Cocreation thus depends on an actor-to-actor (A2A) relationship in which all are equally involved in value creation (Vargo and Lusch, 2016).

The logic that permeates all subjectivity surrounding what is expected and what is obtained is understood by Vargo and Lusch as service-dominant logic (S-DL). The SDL proposal emerged in 2004 not as a new theory but, rather, as a philosophical shift in perspective for marketing (Vargo and Lusch, 2007; Brambilla, 2013). The approach of consumption through exchanges in the field of marketing is based on its central focus on exchange, which sustains not only the economy but also social structures themselves (Kotler and Levy, 1969). In this manner, the present study relates the cocreation of a good's value in a context in which the economic exchanges that lead to the good's consumption go hand-in-hand with subjective exchanges of non-monetary value.

Therefore, the study chooses to focus on a service that offers the consumer a value proposition but that allows the use value to be defined through interactions in terms of subjective experiences. Care has been taken to select a dynamic, versatile environment in which the exchanges among actors obey a hybrid logic by which the interactions among consumers justify the existence of the good (Covaleski, 2012). These criteria are observed in accordance with the foundational premises (FPs) of S-DL, which hold that value is always phenomenologically determined by the beneficiary (Lusch and Vargo, 2004).

Thus, a virtual application (app) is selected for its popularity in proposing dates: Tinder. Developed in 2012, Tinder appears among the applications of Facebook, and an active Facebook account is a prerequisite for joining Tinder. Opportunities for interaction are based on geographical proximity, and users can select their chosen criteria by gender, age, and location. Consumers of the app (users) advertise themselves to attract other consumers with similar interests.

Lindhult, Chirumalla, Oghazi and Parida (2018) emphasize that the Service-Dominant Logic as a guiding framework for understanding the value in spaces for service innovation has not been explored. In particular, the empirically rooted extension of the S-DL has not been carried out.

Therefore, in a logic of objectification as presented by Baudrillard (1996), it is possible to consider the Tinder app at some level, as an environment conducive to objectification in that it allows users to consume each other through their exchanges. In this manner, the good's value is determined by the app's supply and the experiences of consumers who, as such, choose a dish from the menu, selecting profiles that may potentially satisfy their interests.

It must be emphasized that the justification for this study includes the observation that studies of S-DL are prominent in the field and in the consolidation phase. A survey of CAPES publications in Brazil from 2004 to 2016 located 12 articles containing the term, of which only five addressed the topic in the context of marketing. As this topic undergoes constant revisions, it is noteworthy that none of the five aforementioned articles has addressed the new 2016 proposal, which adds an additional area for discussion of S-DL.

Therefore, this study proposes to analyse value cocreation in the objectification of exchanges on Tinder. To that end, it is necessary to identify the exchanges in the app and to discuss how these exchanges determine value. This study employs the theoretical approaches of value cocreation proposed by Vargo and Lusch (2016) and objectification proposed by Baudrillard (2009).

The work consists of a netnography conducted from July 2014 to July 2016. Between May 2016 and July 2016, in-depth semi-structured interviews were conducted, of which 13 were successfully concluded. The results were analysed using Bardin's qualitative content analysis methodology.

The article is organized in six sections, of which this introduction is the first. The second section contains theoretical references. The methodological procedures are detailed in

the third section. The fourth section presents the study's findings, which are discussed in the fifth section in relation to the framework previously presented. The sixth section concludes.

2 THEORETICAL FRAMEWORK

2.1 Value co-creation

The true value of a service can only be established through transaction, given that it makes no sense to conceive of it merely as a complement (Brambilla, 2013). However, the evolution of marketing includes a perspective drawn from the field of economics. Persisting with this foundation limits the scope of marketing (Vargo and Morgan, 2005) and focuses on the supply of goods with inherent monetary value. It thereby overlooks analysis of the transactions and relationships interwoven with the service, which includes non-monetary exchanges (Vargo, Maglio, and Akaka, 2008).

Because transactions involving companies, markets, and economies, primarily exchange services, it is assumed that marketing's perspective should be based on theory drawn from the principles of service logic, which considers the value of a good as including the participation of the various actors involved (Vargo and Lusch, 2004; Vargo and Morgan, 2005; Vargo, Maglio, and Akaka, 2008; Brambilla, 2013; Grönroos and Voima, 2013).

Kotler (1972) considers the exchange of values between parties to be the main purpose of marketing. In this manner, the growing importance of exchanges causes a shift from tangible to intangible values such as knowledge, performance, and skills (Vargo and Lusch, 2004). It is then said that value is created by experience (Grönroos, 2008; Grönroos and Ravald, 2011; Helkkula et al., 2012; Strandvik et al., 2012).

The idea of value cocreation addressed here is emphasized by S-DL. This proposal has been under discussion since 2004, with Vargo and Lusch among its leading exponents. According to this line of reasoning, value is constructed from the perspective of the use value created by the user individually or in society as resources and processes are used (Grönroos and Voima, 2012). This interpretation diverges from the argument of business-to-consumer (B2C) interactions (Vargo and Lusch, 2008).

At risk from interpretations that would denote an imbalance in the supplier-consumer relationship and view value as still being created by one of the parties, the most recent revision of S-DL presents a rearrangement of the lexicon that considers value creation to be an actor-to-actor (A2A) process in which resources function as strategic benefits rather than

as a competitive advantage (Vargo and Lusch, 2016). Accordingly, the authors insist that they are not ignoring competition but, rather, that it should be a secondary motivator, with value cocreation through the provision of services being the primary motivation.

The heart of the discussion remains the same. Vargo and Lusch (2016) continue to focus on value cocreation. This cocreation can only be fully understood in terms of resources that combine to benefit the other person within a given context (Akaka et al., 2013; Vargo and Lusch, 2016).

In 2018, for the first time, the Service-Dominant Logic proponent signals the possibility of the new logic becoming a general theory for marketing. The focus on the exchange of resources, mainly involving skills and knowledge, remains at the heart of the discussion that ratifies the value co-creation narrative mediating all logic (Vargo, 2018).

By shifting the value to the experience, the relationships between the company and the client favour cocreation (Ballantyne, 2004; Prahalad and Ramswamy, 2004; Vargo and Lusch, 2004; Ballantyne and Varey, 2006). According to Prahalad and Ramaswamy (2004), increasingly active consumers become cocreators of value through their interaction with businesses. The authors modify the language of several premises of the lexicon that include the foundational premises of S-DL and add another axiom to emphasize the cocreative process. This change supports the authors' proposal for abandoning the vertical conception of marketing and replacing it with a horizontal conception, in which the logic draws providers and consumers ever closer to each other, relegating competition to a secondary role. In light of this shift, as shown below, since 2016, the S-DL lexicon has included an additional axiom with a premise that emphasizes the institution's role as an actor involved in value cocreation.

TABLE 1: Lexicon of Service-Dominant Logic.

Service-Dominant Logic		
Actors	FP1	Service is the fundamental basis of exchange.
	FP2	Indirect exchange masks the fundamental unit of exchange.
	FP3	Goods are distribution mechanisms for service provision.
	FP4	Operant resources are the fundamental source of strategic benefit.
	FP5	All economies are service economies.
Resources	FP6	Value is cocreated by multiple actors, always including the beneficiary.
	FP7	Actors cannot deliver value but can participate in the creation and offering of value propositions.
Service	FP8	A service-centered view is inherently beneficiary oriented and relational.
	FP9	All social and economic actors are resource integrators.
Value	FP10	Value is always uniquely and phenomenologically determined by the beneficiary.
Institutions	FP11	Value cocreation is coordinated through actor-generated institutions and institutional arrangements.

Source: Adapted from Vargo and Lusch (2016)

With regard to the view of marketing and the consumer-service provider relationship, this study is supported by the focus on the value axiom that gives rise to the inference that on Tinder, the service provider and the consumer are operant resources that phenomenologically collaborate in creating value.

2.2 Objectification

With regard to subjective value, Bauman (2008) notes that at least half of the goods crucial to human satisfaction and happiness have no price. In this regard, one can say that value is tied to perception of satisfaction. Aldridge (2003) draws a connection between the feelings of pleasure and happiness, stating that consumption generates pleasure through the satisfaction of desire but not happiness. However, in perceiving a commodity as a mechanism to promote satisfaction and a feeling of happiness, the individual transcends the commodity's utilitarian character and confers on it a meaning that goes beyond the object.

From a perspective of fluid temporality, subjects are themselves objects to be consumed, used, and discarded. Humans are products and producers who must be in motion to exist, and this motion consists of consumption (Bauman, 2008). In this case, objectification is presented in the sense that compels the individual to consume others as merchandise in a relationship of consumption.

According to Baudrillard (2009), the symbols attributed to goods are more important than their utilitarian sense. Thus, the sense of objectification occurs when what is consumed extends the functional character to occupy the mental structure of the subjects on which the culture is based. The idea of full, complete, and immutable identity is a fantasy in the post-modern world, given that the more systems of signification and representation proliferate, the more we are faced with multiple possible identities and identities that we may find within ourselves, even if temporarily (Hall, 2006).

It is therefore said that goods "make visible and stable the categories of culture" (Douglas and Isherwood, 1996, p. 38). It is worth emphasizing that in the realm of objectification, consumption should be understood as a process by which individuals are linked with not only objects but also the community in which they live and thus become visible. Consumption, then, is no more than the systematic manipulation of signs (Baudrillard, 1996, 2009). These signs are also images and representations, acting as detachments from the

real world. We do not consume the object so much as the message, the image, and what it represents (Debord, 2006).

On Tinder, individuals advertise themselves, posting images or texts in an effort to stand out and appear more interesting than others to increase their opportunities for interaction. According to Covaleski (2012), the essential function of advertising is to announce. In this sense, the need for interaction on Tinder makes advertising non-dialogic, in the sense that it does not separate the advertising from the good, which, in the case of Tinder, means advertising the body of the advertiser. Thus, the individual must make an effort to appear attractive to the public to which he or she aspires, similar to a product on display. The application's model suggests that there are different options that can generate more satisfactory experiences, depending on the consumer's interest at that moment.

In the sense of managing life through the production of subjectivities, objectification in virtual relationships occurs as the representation of the dissatisfaction that Bauman claims fragments identity, potentially causing a feeling of disengagement from others and from oneself to the extent that identity resembles a fantasy, an interaction rather than the other person (Bauman, 2004; 2005; 2008). Thus, identity can be negotiated and revoked for the purpose of perpetuating the feeling of happiness in the eternal search for satisfaction that functions better in the imagination than in simulacra (Baudrillard, 1992).

3 PROCEDURES

This study approaches the problem through field research of a qualitative, exploratory, and descriptive nature. The methodology consists of a netnography conducted from July 2014 to July 2016. Netnography is appropriate for this study in that the researcher takes the role of field experimenter, simultaneously using the object for research purposes (Kozinets, 1997). In addition to field research, the study includes participant observation and in-depth interviews. The results were subjected to content analysis following Bardin's method (2009)

The research was conducted with users of the Tinder in two periods. From July 2014 to April 2015, the author participated in the application as a common user, sharing proposals for interaction on the app through the selection of profiles according to personal interest. It was an exploratory step to understand how the application works in order to bring people with common interests. From May 2015 to May 2016, the profiles were selected randomly, and as soon as it was matched with another profile, the reason for the "like" was explained, and the

user was invited to participate in the study through in-depth interviews and online interaction, without personal contact. In the exploratory phase, seventy users showed interest in participating in the research. A database was generated, but in the development of the research, only thirteen individuals successfully completed the steps.

There was no face-to-face contact between the researchers and the respondents. The script for the semi-structured interview was designed to meet the proposed objectives, which included the premises and axioms about the topics of S-DL and the objectification of consumption. The subjects interviewed included eleven men, who described themselves as heterosexual, and two women, one of whom described herself as homosexual and the other of whom did not declare her orientation during the interview. The script did not contain any direct question about the interviewee's sexual orientation because the subject naturally arose during the course of the semi-structured dialogue.

In addition to the respondents, there were five direct contacts that were not concluded, although the contacts expressed interest in participating. Of these, two men broke off the interview once it had begun; one woman cancelled her profile without explanation before the exchange could be transcribed; and three adolescents aged 15, 16 and 17 years were excluded from the study for ethical reasons. In the presentation of the results, the participants' names were altered, in accordance with the ethical principles of scientific research. Thus, pseudonyms were used, even for the participants who were already using aliases.

4 FINDINGS

Transcripts of the semi-structured interviews are preserved in accordance with scientific objectives. There is no theoretical saturation, given that each respondent adds new elements that are capable of expanding the semi-structured script.

The subjectivity inherent in sharing experiences shows the diversity in the exchanges involved in the experiences and supports the idea of objectification, which is known and tolerated by many of the participants.

"Personally, I see myself as a product on a shelf. LOL" said Luciano, age 27, Pernambuco. His profile is notable in that it shows silhouettes and shadows of a young, fit man but does not show the face. Speaking in private, he reveals his interest in the app: "Well, I'm a massage therapist (tantric massage), my profile is more professional, to acquire new

clients, but I'm not gonna lie, sometimes I have fun with the people here. I've met people, gone out with them, had sex, made friends here."

Four respondents reported feeling as though they were a dish on a menu or an object on display. Only one respondent, Carlos, admitted feeling that he had "partially" used others. Seven respondents reported having felt used at some point and shared their answers in private. The sentiments oscillated between feeling bad, weird, indifferent, good, satisfied, and useful.

The users' feelings are reflected in their perception of the app and, therefore, of the value created that corresponds to the phenomena involved in the consumption experience. In this sense, there is a perceptible correspondence between the purpose of use and the value attributed. For John, age 30, who joined the application in June, the feeling is of not belonging: "I don't have much to say about this app because I don't use it." Pamela, age 22, reports that she uses the app to "meet someone who makes me laugh"; in her opinion, "It's not very important. But I think it's interesting when you're bored."

The interview script consisted of questions about the value of the good used: in this case, the Tinder application. Because the assessments were subjective, some inferences about the value were made by comparing the good to elements that reveal the user's perception of value:

"I thought it was interesting that you're doing research here. I remember the first time I went to a brothel, I just wanted to know how that girl had ended up there (laughs)."

"Tinder is very important to me. This is sort of my open market (laughs)."

With regard to the respondents' interest in using the app, the motivation is to meet new people to date (McGrath, 2014). Regardless of what experience is sought, all participants' intentions follow this pattern. Following this statement, the more specific interests are described, which include curiosity, loneliness, idleness, professional interest, casual sex, and even, in Jorge's case, "to replace someone who's important to me."

It is noteworthy that three of the respondents claim never to have had real exchanges outside the app; however, the exchanges are demonstrated in the interactions themselves, which may or may not extend beyond the app environment, although there was no direct

contact between interviewer and interviewee. In this sense, we emphasize that the respondents had difficulty contextualizing and perceiving the meaning of the exchanges encouraged by the app. In a broader context, although this was not the study's goal, it can be underscored that there is still a distancing from what is perceived as the real world, as opposed to the virtual world.

"I feel like an idiot here. Because I know that only appearance counts here, unless you know someone personally." (Well)

"I shouldn't even be here, much less be paying for this. I don't think I should pay to 'meet' someone. I should pay for a meal in a restaurant. For a movie. For gas. For bus fare. These kinds of things. Not for an app." (Alex)

Adof, a 24-year-old Algerian, appeared on the app to be located slightly more than 400 km (240 miles) away and, therefore, presumably in Brazil. During the conversation, Adof disclosed that he was in Algeria and had altered his location to contact people in Brazil because he intended to live in Brazil. I conducted the interview with Adof in English, and in addition to answering the questions, he noted differences in the free version of the app available in Algeria because in Brazil, the ability to alter one's location is only available with the purchase of Tinder Plus.

In accordance with the goal of identifying exchanges on the app, it is observed that the interviewees report exchanges in the form of friendship, random conversations that did not result in dates, and professional exchanges, including sex, massage, and academic interests. In a general sense, all 13 respondents are aware that the app is used for casual sex, and eight report using it for this purpose; among these, three directly state that this had resulted from contacts established on the app.

Some exchanges run entirely contrary to the app's purpose, while simultaneously revealing much about the processes of objectification and relating to others as merchandise. This is the case for Bruno, a 26-year-old who uses Tinder to "research" how resistant women in financial difficulty are to trading sex for money and who even reports receiving explicit photos from potential sexual partners in search of money, who asked him how much displaying their bodies was worth. Questions in this regard and about the presence of

adolescents on the app should be viewed in light of the eleventh premise of S-DL regarding the institutional axiom (Vargo and Lusch, 2016).

With regard to Tinder's value creation, it is noted that the observations described in the literature on which this article is based are corroborated, in that the same good has different values, depending on the consumer's experiences (Vargo and Lusch, 2004). This aspect ranges from the client who does not consider himself a Tinder user to the client who considers Tinder to be very important and even responsible for his source of income.

With regard to the intentions of paying Tinder users, many answers are followed by an explanation of motive; those who use Tinder for professional gain or casual, confidential sex answer differently from those who make no secret of their lives. Similarly, the motives of those interested in paying for the app are different than their motives for using it:

"Yes, I would pay. The only reason I don't pay is because I don't know how to enter my credit card information and still remain anonymous. I would pay for the unlimited super likes" Jorge, age 34, Pernambuco, married, who uses the app for casual sex and/or romantic and sexual encounters

"No. I wouldn't pay for this type of service, based on cost-benefit." Juliano, age 34, who uses the app out of curiosity

"I would pay just to talk with people from other countries. It's a way to practice your languages and learn about other cultures." Pamela, age 22, who uses Tinder to meet interesting people

"The free version of Tinder already provides me with many experiences. But if I were making a profit, I would pay for it (LOL)." Luciano, age 27, Pernambuco, uses Tinder to sell tantric massage services and sex

The resources that Tinder offers may be the source of its popularity, keeping it a priority for the respondents. In this sense, the operant resources are observed in conjunction

when consumers and suppliers assume responsibility for adding more strategic benefits in value creation than other applications.

To deepen the analysis proposed by the statement of goals and to develop the analysis of discourses and interdiscourses in accordance with the theories on which this study is based, the next section presents the discussion of findings.

5 DISCUSSION

It is emphasized that the main purpose of this study and the commitment in its design focus on deepening the S-DL premises that lead to value cocreation involving the supplier and the user/consumer. In this sense, the other references used here that employ dense theory are offered in the hope of providing reference for a preliminary approximation that may be explored in greater depth in the future.

The semi-structured script included questions about Tinder users' feelings about the application itself and about the people available for interaction. In this manner, we sought to more closely approach the cocreation of the good's value, a concept appropriated by marketing for theories about consumption, particularly when consumption is treated as a manipulation of signs (Baudrillard, 2006).

The free version of the app allows users to choose profiles based on geographical location (radius of location), likes with a daily superlike, interaction through the message service, the selection of photos to include in the profile and the wording of the descriptive text, options of which gender to display, and the ability to withdraw the profile, including options to withdraw likes for particular reasons. This possibility of the app can be understood in light of Bauman's (2003) observation that connections are disposable and short-lived. One can say that in terms of objectification, Tinder acts as an aesthetic community, as noted by Bauman (2003), the product of an entertainment industry that allows immediate consumption and disposal as soon as the relationship is no longer satisfying.

In addition to all of the options available on the free version, the Plus version allows users unlimited daily superlikes and returning to the prior profile for cases in which the user makes a mistake on a like; additionally, the Tinder Plus subscriber can determine his or her location. The app's official site sells the idea that the superlike is a sort of superpower.

None of the interviewees claimed to use the paid version of the app, but at least three users indicated that they would be willing to pay for it. The Algerian participant also declared

not to have the paid version of Tinder. One possible explanation for extending the geographic reach can be attributed to revelation he made about the negative connotation that the application has in the country. Perhaps it's a Tinder strategy to offer extra features to attract users in certain locations where access is not popular.

Among these, one interviewee said that he would pay if he could be certain of making a profit, a perception of value that was not anticipated by the app. This motivation is because this interviewee uses the app to offer women tantric massage and sex. He considers the app an opportunity for business and fun. This interest is not stated explicitly in his profile, but he reveals it during the interview. This divergence between Tinder's intended use and how the user experiences it will directly interfere in the valuation of the good.

"I don't know people. I don't have many friends...relationships. So I don't know...I don't trust it. But...maybe... I think it helps me, whether I like it or not. It creates an opportunity to meet someone." Alex, age 26, São Paulo

"Let's say that I came here in an attempt to replace someone who's gone. Someone I really liked. Today, it's more for casual sex. Tinder opened doors for me, put me in touch with incredible people. LOL. All without leaving home. Everybody has their reasons. I've had some crazy experiences, and I'm eager for life." Jorge, age 34, Pernambuco

"I've only been on Tinder since the beginning of the year. I've had plenty of sexual experience for each month of the year. It's a great app.... It matches needs and desires. Literally, I don't need to get out of bed to get sex. Which is my only interest. Exchange of life experiences is a result." Bruno, age 26, Pernambuco

The answers are examples of how different users perceive value differently, which interacts with what S-DL theorists indicate. Thus, one can say that the potential value is generated by what suppliers invest to make resources available. In the case of Tinder, the resources available in the free version invite the user to pay for the Plus version, although none of the respondents subscribes to the Plus service package.

The channel through which the interactions occur is the application's own chat function. Tinder also offers the option to link with the user's Instagram account. Analyzing the app, we note that all features provide opportunities for value creation, although the app is not directly involved in the exchanges themselves. In light of the Service-Dominant Logic, it is highlighted that the global production process generates a potential value that will be experienced by the consumer (Grönroos and Voima, 2012; Lusch and Vargo, 2014). What the theory claims can be evidenced by the application's value proposition experienced by users.

The eleventh foundational premise of S-DL says value cocreation is coordinated through actor-generated institutions and institutional arrangements (Vargo and Lusch, 2016). Such coordination is not observed on Tinder, in that value cocreation apparently follows a logic that is the inverse of B2C, remaining vertical, at least in this respect giving the user more control over value cocreation and bringing the user closer to the value creator (Grönroos and Voima, 2012).

Apart from the fifth axiom, the four S-DL axioms proposed by Lusch and Vargo until 2014, and even the version revised and interpreted by Vargo and Lusch in 2016, complement each other. In the analysis of Tinder, the confirmation of one premise naturally supports the confirmation of others. In this regard, it is worth emphasizing that the authors who pioneered the study of S-DL noted that the "service" referred to in the logic has more of a connotation of a verb than an intangible good (Vargo and Lusch, 2004). In the case of Tinder, the two meanings are interwoven.

With regard to resource integrators, FP9 states that all social and economic actors are resource integrators. It should be noted that the premises are based on the supply and creation of value. Based on this observation, the researchers found that the economic actors directly involved are services that support the use of the app, in this case, the internet and the tangible asset that enables access to the app. Other resource integrators involved in the creation of value include the places where the meetings occur.

With regard to these places, analysis of the participants' responses shows that at least 12 of the 13 respondents reported that security was an important consideration in their choice.

"I only met someone once, but I prefer a public place for safety reasons." Juliano, age 34, Brasília

"Public places. Security." Well, age 22, Rio Grande do Norte

"Public places. Always good. Who knows it's not some crazy person, or someone trying to steal my liver. I don't trust strangers." Pamela, age 22, Paraíba

One should consider the observations about Tinder's safety issues made by Feltz and Chow (2015), who note the app's fragility beyond face-to-face meetings. The geo-locator function and the requirement that the app be linked to an active Facebook page could favour malicious users who place others' safety at risk.

Sevi (2019) noted that Tinder users have higher levels of psychopathy, narcissism and Machiavellianism. Tinder users are more likely to deceive, manipulate and exploit people to achieve their goals (SEVI, 2019). Thus, it is possible to understand the caution of users who seek meetings in public places in order to protect themselves from any threat from the unknown. Deception, manipulation and exploitation have been called the "Black Triad of Personality" (Sevi, 2019, p. 244), and are related "to users having increased sexual behaviors, attitudes, and desires, also referred to as sociosexuality" (Fansher and Eckinger, 2020, p. 4).

The qualitative results of Fansher and Eckinger (2020) showed positive elements in Tinder user meetings as categorical. However, they show abuses and embarrassing situations inside and outside the application. Sending unsolicited sexual content, deception or distortion between what was shown virtually and the face-to-face meeting, persecution for reasons of gender, harassment and sexual coercion.

However, one also perceives a closer relationship between the real and virtual worlds in the interviewees' perceptions, although the respondents seem to believe the opposite.

"Many people don't feel comfortable talking, both sides are reluctant. That's understandable. These days, the virtual world is as dangerous as the real world." Natan, age 27, Roraima

Some users dispense with descriptions and show in their images what they are seeking. Others clearly declare their interest.

"I PAY FOR SEX." (Ricardo)

The phrase in capital letters is contained in the image that describes 27-year-old Ricardo and what he seeks. His intentions are confirmed in the interview.

"I use it for sex (...) I don't think it has any real importance, I just use it for fun, I'm not looking for anything serious (...) I don't need this Tinder app, I'm a good-looking guy, cool, smart, funny, I have money, I just use it to change up my routine sometimes." Ricardo, age 27, Rio de Janeiro, uses the app to find women who want to receive money in exchange for sex

Ricardo reports that he considers Tinder's a priori value irrelevant; however, he associates the app with sex and views it as a leisure-time activity. Subsequently, he says Tinder is merely a break in his routine and that he does not need the app for this purpose. However, if sex is the good provided in the manner in which he views it as a leisure-time activity, then one can infer that he attributes some value to it.

The responses of users who assume an alias as their virtual identity out of concern for what others will think reveal that the identity created is not necessarily false but, rather, a mechanism for expressing how they feel, free of the constraints of everyday expectations and duties (BESERRA, 2012).

"I offer you not the promise of a broken heart, merely the uncertainty of a passion. I'm not certain about myself... But one thing is sure: I make it clear that I don't want to mislead any woman with false promises of a relationship. If you want a friendship with benefits, with casual and anal sex, you're welcome. I prefer women who live alone, or whom I can visit at home, I won't pay for a motel. Tall, White, fit. Short brown hair (...)" (Bruno)

Taking advantage of his anonymity, Bruno makes it clear that he will not pay for a motel and that any location suggested for a sexual encounter is the woman's responsibility. He does not show his face or use his real name, nor does he provide any personal information, and he even uses a fake Facebook account to access Tinder. Nevertheless, he admits having had many experiences through the app. In this case, his discourse is closer to the theoreticians who view the virtual as an emptying of the real (Baudrillard, 1997). Thus, Bauman

emphasizes that the virtualization of relationships causes the loss of responsibility for the other such that the moral dimensions are consumed and the virtual dynamic eliminates the need for dialogue and understanding the other (Bauman, 2008).

Bauman states that virtual environments for relationships encourage the consumption and commoditization of the other (Bauman, 2008). In this regard, the objectification on Tinder seems clear to the respondents, who call themselves dishes on a menu or products.

"I feel like I'm in a restaurant. This here's a human menu." Fred, age 22, Minas Gerais

In addition to direct comments, which show the app users' awareness of the feeling of being property, the interviewees were also asked about their intention with regard to using and being used by others. Only one person admitted to "partially" using others. This subject, 27-year-old Clovis, claimed he was using Tinder to test whether women would accept money for sex. During the interview, he said that he would remove his profile as soon as he had concluded his "research." He exchanged WhatsApp numbers with the author, and two days later, his profile was no longer to be found on Tinder. He commented on the removal, but it is possible that his profile was simply no longer visible to the author.

6 CONCLUSIONS

The aim of this study was to analyse value cocreation in the objectification of exchanges on Tinder. It is noteworthy that the update of the lexicon on which the premises are based was of crucial importance to understanding particular features of the locus studied. The Tinder application and its users are cocreators of value, in that it is the dynamics of the interactions and exchanges that justify the existence of the good. However, Tinder offers the operant resources that foster value creation but exercises no control as an institution over the exchanges, given their diversity.

Thus, it is suggested that the good's users are primarily and almost solely responsible for value cocreation. This observation is particularly obvious in the fragility of the features that can be fraudulently manipulated. This is true of the potential for interaction with teenagers, although the app's policies restrict its use to those over the age of 18. It should be

underscored that people with aliases and declared intentions very different from the intended use participate in the exchanges.

When Tinder users view the app as a driver of unique experiences, there is an increase in the value proposition of the service provider. However, in observing that value on Tinder is created by consumers through the experience of their interactions (use value) (Grönroos and the Voima, 2012), it may be said that the consumer is the main agent of exchange and, thus, the individual most responsible for value cocreation.

In this sense, the process of objectification presents a particular feature in the premise about the operant resources through which consumers are also products displayed by the app and are essential to its continued existence and to the consumption of other users. The participant observation revealed that what occurs in the objectification provided by exchanges on Tinder is a simulation of reality through images, which stimulates in the other a desire to accumulate more options.

This conclusion refers to an understanding that involves the fluidity of a world that models itself on a society in constant motion. Therefore, one must reflect on whether the availability of applications such as Tinder is partly responsible for this dynamic of social fluidity or whether it is the demand arising from each person's irrepressible desire for consumption that causes the dissemination of services whose dynamics cater to the possibility of self-realization through consumption of the other.

Some limitations are observed in this study. It is noted that the study was conducted by a female interviewer, which restricted the interactions to men and bisexual and/or lesbian women. Another limitation was the interviewee's ability to abandon the interview. The option of dissolving the match is a method of discarding the other in the application. Another limiting factor concerned the application's daily limit on "likes." Initially, all profiles were "liked" indiscriminately, resulting in the user's account being blocked for 12 hours.

With respect to virtual social relationships, this study focused on bringing together strangers for meetings. To contribute to the analysis of S-DL in the context of virtual relationships, further studies can be developed to focus on bringing together people who already have strong connections but who for some reason are geographically distant and currently use applications in search of virtual proximity.

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